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

For a complete concordance and complete frequency index, visit: [www.thomasmorestudies.org/EPConcordance/framconc.htm](http://www.thomasmorestudies.org/EPConcordance/framconc.htm)

*Life of Pico* (1510)

Concordance of Major Terms | Frequency Index of Major Terms

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*The Last Things* (1522)

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

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diverse heads, diverse wits. Fortune
frère arose, But I suppose,
inventive in every degree Half
many another she shall it
cedunt, Qui manet excepto semper
reckoning: Riches, honor, wealth, and
arte homines, Ille potest veris,
lo here I lie. Cecily,
One man to winning of
uncertain lot, If that the
find, In every point each
best to do. And he
both, And forth then goes,
Descend from your chair, set
laughs to see the foolish
thy tawny skin, With fresh
a man: Diligently, For to
lo here I lie. Where
of worldly vanity. Lo well
all that we brittle men
answer by and by, As
her stands the wise Socrates,
eyes, Embrace thee in her
to the mayor. The frère
for a day, All his
you behest, I shall him
with evil grace, Said, I
Time every man can tell,
our Towers? Goodly Richmond, son
trust in fortune Thou that
Sed mira veros quas putat
late the fere To prince
that by my favor may
round, That had he laid
Companied so, But drew himself
him came there many, To
all things that he will
began to carry thence, And
the world to beg. He
wise as a great headed
Whoso delights to prove and
you content as fortune list
thy blandishing promise, O false
As are the judgments of
him to, And say an
Mine high state, power, and
mons et par vaux Et
alone as diverse as them all
Amazed was his head, He shook
amazed I am, and as a
amend. There is no man so
 amore dei? Ergo homines, levibus iamiam
ancestry Hath me forsaken. Lo here
animus sic pascere rebus, Ut pictis
Anne beloved
another's loss. And when she robs
answer please thee not always, Blame
answer by and by, As are
answered, Be not afearèd, Take an
Apace this officer, And for a
apart your pride, Witsafe to lend
apes, How earnestly they walk about
apparel garnished out of measure, And
apply The business that he can
are our castles now and our
are ye that earthly folly flee
are feign, ( So wretched is our
are the judgments of Astronomy. Lewis
Aristippus, Pythagoras, and many a less
arms, and for a while, Put
arose, But I suppose, Amazed was
array, He changed with a frère
arrest, And then care for no
arrest thee, Come on with me
Art nothing else but the mobility
art thou gone from me, At
art proud of honor, shape, or
arte homines, Ille potest veris, animum
Arthur, my own child so dear
ascend, To mighty power and excellent
aside: His son he would, Should
aside, To saint Katherine, Straight as
ask their debt, But none could
ask, But as herself lists order
asked him why he naught carried
asks land, and he to pass
Ass of Alexander. Some in philosophy
assay Of wavering Fortune the full
assign: For it is your own
astrology diviner Of God’s secrets making
Astronomy, Lewis the Lost Lover Eye
Austen frère. Would with him speak
authority, If you not know, search
aux hôpitaux Meurent tant de gens
And matters break, For his
But, O good God, what
foolish people cannot cease, Nor
I God, to enter in
I lie. O brittle wealth,
not spare To write, to
daughter Kate; Thou shall, good
him such a blow, That
her about. Then as a
your sake, Let me be
quoit, a cocksteel, and a
take what nature may sustain,
Remember nature sent thee hither
prove a thrifty man, With
the noll, With a great
he naught carried out. I
therein, and spend it liberally.
offend, Grudge not thereat, but
Venus mother of Cupid. She
And also against the sun
and lusty steed. These things
writing school, An old butler,
in a rout, Like swarming
comes all the world to
this young man, So well
I shall, End where I
forsook, The pleasant grapes, and
doubt, That each man hastily
he that will be a
there falls a knight, The
have service therefore. The needy
have this gold, For to
fair, Nor never so pleasantly
now take heed, For here
philosophy, like a gaggling gander
pride. Like any serpent she
with some wile, Might him
life thou shalt me not
rich at last, That hath
good conclusion, that fondly was
fully satisfied is with her
an action therefore, I you
secret draughts of nature to
man you bind Them to
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not blame me though I
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always, Affirm and say, That
own breast, He thought it
to inquire, What him was
shall, I trust unto the
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force, his reason is no
I think there may no
It hath with me, Been
there may no wit suffice,
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perhaps: But for all that
Fear also, and Sorrow all
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him so, As she was
there shall no man you
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is well nigh done. A
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and that, You may not
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and defend, O in how
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best, His money to enclose, Then
best to do. And he answered
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bid to say. He mistrusting, No
bind Them to believe, as surely
bitterness Thy singular pleasure all doubled
black draper, With white paper, To
Blame not me: for I command
blame me though I beshrew your
blandishing promise, O false astrology diviner
blast, Might overcast, His ship, or
bless you again a thousand times
blessed condition stands he: Himsself in
blesses her often times therefore. But
blind, That we least fear, full
blind The wench behind, Leaned him
blind ) As soon as Fortune lists
blinded people go, With great labor
blindly wade and wander. Another in
block. And yet alas the cruel
blow That backward down, Almost in
blows forth a dark fume As
boast, I am Eternity, The very
boast she makes if one be
boasting into naught. In the ninth
boldly defy her turning chance: She
buna lubrica mundi, Tam cito non
bondage, or free liberty. But in
bone. Fortune at them laughs, and
bono. Qui dabit eternam nobis pro
book, To my dispraise. And other
book that you shall read, Do
books all, Were in a fire
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bore it out, Even unto the
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born of old worthy lineage? Was I not
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business that he can And in 1, 15/8
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Cupid withdraw thy fiery dart, and be you of good cheer, Be of good cheer, Now make good upon every wight. But this will nothing take, With merry full of treason Neithor forever voice of people is my children small, Shall wax a To prince Arthur, my own all: But to suffice His pageant was written as follows. CHILDHOOD I am called Childhood, in plays is all my childish game and idle business. In children small, Shall wax a child and be my thrall. The frère, Be of good cheer, Yet shall it after this. For Christ's sake, Look that you take a straw Some in French chronicles, gladly doth presume. Some in French fragilis bona lubrica mundi, Tam cito non veniunt, quam cito preteruent Tam cito non veniunt, quam cito preteruent, and variable What rule thou with good raps, And heavy all that beware of after Into your hands here I Till he dispute, His money what nature may sustain, Banishing and tear, Each other's hair, I consider, these old noble falls far, but he that goodly hanging of fine painted a chair under a sumptuous long abide. There comes a favor sure: You may in them both, Many a lusty I have thee in my To cast a quoit, a love that did us two sick always, He might not be, For he will not you here still, Till I feigned frère, When he was grace, Said, I arrest thee, his mace: Thou shall obey, Chargeable matters shall of love oppress cheer. Take all in worth, for cheer, Yet shall it after this cheer, And welcome every one. The cheer feigned, may not long abide cheer, looks on the press, And cherish, whom she takes Nor forever chief living. O cruel death, thy child again and be my thrall child so dear It boots not child, well thrice, That money was childhood, in childhood, in play is all my childish game and idle business. In children small, Shall wax a child and be my thrall. The frère, Be of good cheer, Yet shall it after this. For Christ's sake, Look that you take a straw Some in French chronicles, gladly doth presume. Some in French fragilis bona lubrica mundi, Tam cito non veniunt, quam cito preteruent Tam cito non veniunt, quam cito preteruent, and variable What rule thou with good raps, And heavy all that beware of after Into your hands here I Till he dispute, His money what nature may sustain, Banishing and tear, Each other's hair, I consider, these old noble falls far, but he that goodly hanging of fine painted a chair under a sumptuous long abide. There comes a favor sure: You may in them both, Many a lusty I have thee in my To cast a quoit, a love that did us two sick always, He might not be, For he will not you here still, Till I feigned frère, When he was grace, Said, I arrest thee, his mace: Thou shall obey, Chargeable matters shall of love oppress cheer. Take all in worth, for cheer, Yet shall it after this cheer, And welcome every one. The cheer feigned, may not long abide cheer, looks on the press, And cherish, whom she takes Nor forever chief living. O cruel death, thy child again and be my thrall. The frère, Be of good cheer, Yet shall it after this. For Christ's sake, Look that you take a straw Some in French chronicles, gladly doth presume. Some in French fragilis bona lubrica mundi, Tam cito non veniunt, quam cito preteruent Tam cito non veniunt, quam cito preteruent, and variable What rule thou with good raps, And heavy all that beware of after Into your hands here I Till he dispute, His money what nature may sustain, Banishing and tear, Each other's hair, I consider, these old noble falls far, but he that goodly hanging of fine painted a chair under a sumptuous long abide. There comes a favor sure: You may in them both, Many a lusty I have thee in my To cast a quoit, a love that did us two sick always, He might not be, For he will not you here still, Till I feigned frère, When he was grace, Said, I arrest thee, his mace: Thou shall obey,
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With her is Bias, whose
feed The greyhound to the
When they shall leave their
when she changes her uncertain
cup, And by and by,
that hath left, The hosiers
counsel every man, His own
As her to make by
teology, All that ensues, Such
believe, as surely as your
honors throne, Can he not
countenance and deceitful mind, To
estate, crowned with an imperial
She gave him on the
a sumptuous cloth of estate,
is my chief living. O
rule thou claim, with thy
block. And yet alas the
for me to weep and
to draw When all their
wot, But ever kiss the
To put it in a
concludes in the good ale
man stood the little god
writing that followed. VENUS AND
and me her little son
the image of Venus and
my labor and smart. Therefore
As goodly Venus mother of
But if I do this
He weeps and wails and
gifts too. And he her
An old butler, Become a
recessuro spes adhibenda bono. Qui
the cruel proud mock: The
doors he knocked: And a
he slept. Before her stands
I have had, and I
be worth thy service I
land. O simple fame, how
his mighty power. Thus fell
in Latin blows forth a
thy great pride. My fiery
Therefore Cupid withdraw thy fiery
here I lie. Farewell, my
be no other. Farewell, my
and your estate; Adieu, my
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Jamais tu ne cesse Pleine de finesse Et y prens plaisir 1, 32/29
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Et aux hôpitaux Meurent tant Et aux hôpitaux Meurent tant de gens. Fortune, O mighty and 1, 32/36

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tenent I am, and as a men been or this, My deadly foes and written many a 1, 33/68

fair and well, A great work of yours, Mine own dear lord now shall I never 1, 11/40

Arthur, my own child so dear It boots not for me 1, 12/62

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there many, To ask their death and look here upon me 1, 9/5

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<td>1, 15/6</td>
</tr>
<tr>
<td>diminish</td>
<td>his substance, For to put</td>
<td>1, 18/104</td>
</tr>
<tr>
<td>Diogenes</td>
<td>in his tunne. With her</td>
<td>1, 38/193</td>
</tr>
<tr>
<td>discontent</td>
<td>With lusty sport, And with</td>
<td>1, 19/140</td>
</tr>
<tr>
<td>discreet</td>
<td>the public weal therefore, I</td>
<td>1, 4/53</td>
</tr>
<tr>
<td>Disdain</td>
<td>and Hatred on that other</td>
<td>1, 35/126</td>
</tr>
<tr>
<td>dismayed</td>
<td>With trouble I understand. Indeed</td>
<td>1, 24/301</td>
</tr>
<tr>
<td>dispraise</td>
<td>And other cause there is</td>
<td>1, 33/69</td>
</tr>
<tr>
<td>dispute</td>
<td>His money clean away. Pleading</td>
<td>1, 16/43</td>
</tr>
<tr>
<td>distress</td>
<td>Sundry ways, and reckon there</td>
<td>1, 10/32</td>
</tr>
<tr>
<td>distress</td>
<td>Without mine help is ever</td>
<td>1, 33/77</td>
</tr>
<tr>
<td>diverse</td>
<td>heads, diverse wits. Fortune alone</td>
<td>1, 36/138</td>
</tr>
<tr>
<td>diverse</td>
<td>wits. Fortune alone as diverse</td>
<td>1, 36/138</td>
</tr>
<tr>
<td>diverse</td>
<td>as them all, Unstable here</td>
<td>1, 36/139</td>
</tr>
<tr>
<td>divide</td>
<td>and tax, I counsel you</td>
<td>1, 42/303</td>
</tr>
<tr>
<td>dividing</td>
<td>time and season. That good</td>
<td>1, 32/45</td>
</tr>
<tr>
<td>diviner</td>
<td>Of God’s secrets making thee</td>
<td>1, 10/26</td>
</tr>
<tr>
<td>does</td>
<td>mischief to the flock. The</td>
<td>1, 37/174</td>
</tr>
<tr>
<td>dogs</td>
<td>for the bone. Fortune at</td>
<td>1, 35/120</td>
</tr>
<tr>
<td>dooked</td>
<td>He spoke and looked, So</td>
<td>1, 22/228</td>
</tr>
<tr>
<td>door</td>
<td>he knocked: And a damsel</td>
<td>1, 23/245</td>
</tr>
<tr>
<td>dopped</td>
<td>and dooked. He spoke and</td>
<td>1, 22/228</td>
</tr>
<tr>
<td>doth</td>
<td>presume. Some in English, blindly</td>
<td>1, 31/16</td>
</tr>
<tr>
<td>doth</td>
<td>she give. She has no</td>
<td>1, 32/46</td>
</tr>
<tr>
<td>doth</td>
<td>weary Labor stand, There Fear</td>
<td>1, 35/124</td>
</tr>
<tr>
<td>doth</td>
<td>stand. With whose unhappy chance</td>
<td>1, 41/272</td>
</tr>
<tr>
<td>Doth</td>
<td>every man his part divide</td>
<td>1, 42/303</td>
</tr>
<tr>
<td>double</td>
<td>fortune, when she list reverse</td>
<td>1, 37/170</td>
</tr>
</tbody>
</table>

English Poems: Concordance of Major Terms 12

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they be only those Which 
bitterness, Thy singular pleasure all 
to put out, All manner 
and such honor, That without 
of their foes stood in 
on the mayor. But he 
Quoth he mistress, No harm 
well nigh done. A black 
a thousand fold, The secret 
Trowing themselves, gay fantasies to 
and you do after me, 
not go, Companied so, But 
here begins the game. He 
raps, And heavy claps, He 
top can I set, and 
ensues, Such crafts new, They 
he was come aloft, He 
with travail kept, His eyes 
trace a hare, Or in 
well, A great deal He 
certain in my mind, I 
and lays them in the 
see the foolish apes, How 
his head, He shook his 
Lo well are ye that 
Shall set your heart at 
think you too well at 
The head that late lay 
You may in clouds as 
out, Even unto the hard 
And your children well may 
verses over them did ( in 
and all not worth an 
world and all? In the 
seventh pageant. And above this 
speed him well. A merchant 
of nothing complain. No niggard 
not, Fortune to trust, and 
deo. THE LAMENTATION OF QUEEN 
in all their works How 
man can tell, Art nothing 
counsel if you please, Or 
and look how slippery chance, 
thee cast her wandering eyes, 
name signifies well, That mine 
well began, His money to 
she hovers as lady and 
double Fortune may never take thee 
doubled is with pain. Account my 
doubt He made a good purvey 
doubt, When he went out, A 
doubt, That each man hastily began 
doubtless, Of His meekness, Hated such 
doubtless: It longs for our order 
draper, With white paper, To go 
draughts of nature to behold. Set 
draw When all their cunning is 
Draw you to Fortune, and labor 
drew himself aside, To saint Katherine 
drew him nigh, And softly, At 
drew him up again. The frère 
drive it in his kind. But 
drive so far a cast, That 
dropped then, And greet this man 
drowsy and looking as he slept 
dry land cause fishes to endure 
dug it in a pot, But 
durst well swear, as true shall 
dust. She suddenly enhances them aloft 
earnestly they walk about their japes 
ears, And from great fears, He 
earthly folly flee, And heavenly things 
ease. Down went the maid, The 
ease. And first, upon thee lovely 
easily and soft, Instead of pillows 
easily trace a hare, Or in 
edge, A month or twain, Till 
edify. My place built is, for 
effect) declare, which verses here follow 
egg: He would in love prosper 
eighth pageant was pictured the image 
eighth pageant, was it written as 
eke, That will go seek, By 
eke is of his good so 
eke full well you wot, I 
ELIZABETH Ye that put your trust 
eloquent, how inventive in every degree 
eleous but the mobility Of sun 
e else not Of matters that, Shall 
Eludes her men with change and 
Embrace thee in her arms, and 
empire infinite shall be. Thou mortal 
employ, That certainly, His policy, To 
empress. Fast by her side doth
it best, His money to
עולש, His money to
Promising of his name an
dry land cause fishes to
feign, For all my honor, to make by craft of
gladly doth presume. Some in
to live, and will himself
in the dust. She suddenly
she spoils, and the unjust wretched world’s treasure, Thy fingers meddler, In theology, All that
Trust shall I God, to
And in no wise, To
Before her stands Danger and
manet excepto semper amore dei? tender side. Now thou which
on your children and mine, may my power withstand or under a sumptuous cloth of
increase your honor and your
ne cesse Pleine de finesse plaisir. Par toi venent maux mortelle Tous inconvénients Par mons
Par mons et par vaulx the world have a name spes adhibenda bono. Qui dabit pictured the image of lady was it written as follows.
not to boast, I am stout, He bore it out, so far a cast, That they alone, The frère with they him lift, And with and look here upon me, ascend, To mighty power and pede omnia cedunt, Qui manet of those pageants: which verses thy pleasure, Cast up thine Astronomy. Lewis the Lost Lover sleep with travaile kept, His on thee cast her wandering a good, Down about his laid his mace, About his thereat, but bear a merry no wise, To enterprise, Another it not. So was he enclose, Then wist he well, Whatever ending day. In the second pageant endless flower. Who may in the endure, And make the burning fire endured yet have I, More woe engine stable, That of her nature English, blindly wade and wander. Another enhance, In wealth and riches, come enhances them aloft. And suddenly does enriches. Young men she kills, and enshrined with gold, thy tawny skin ensues, Such crafts new, They drive enter in awhile, His haven of enterprise, Another faculty, For he that Eternity, Flattery, Deceit, Mischief and Tyranny Ergo homines, levibus iamiam diffidite rebus erst despised children small, Shall wax Erst were you father, now you escape. Therefore sage father greatly magnified estate, crowned with an imperial crown estate; Adieu, my daughter Mary, bright Et y prens plaisir. Par toi Et guerres mortelle Tous inconvénients Par mons par vaulx Et aux hôpitaux Et aux hôpitaux Meurent tant de eternal, When I shall in process eternam nobis pro munere vitam, In Eternity, sitting in a chair under ETERNITY Me need not to boast Eternity, The very name signifies well Even unto the hard edge, A evermore, They do therefore, Beshrew themselves evil grace, Said, I arrest thee evil thrift, Headlong along the stair Example I think there may no excellent degree, A commonweal to govern excepto semper amore dei? Ergo homines expressed and declared, what the images eye, and look how slippery chance Eye flattering fortune, look thou never eyes drowsy and looking as he eyes, Embrace thee in her arms face, While he was blind The face, That he was wood for face. In many another she shall faculty, For he that will, And fain, From thence again, To put
or twain, Till he was
came thither, And would as
to further. With him truly,
he again, Right glad and
And took another way: First
by, Covetously, He supped it
out, A sergeant well and
The frère said, God speed
with him today. Quoth he
Sometimes she looks as lovely
lists to laugh again, With
fortune, look thou never so
Sir quoth she by my
beshrew your cat But in
spouse, my worthy lord, The
and ladies all; Adieu, my
smith that shall, To painting
the means he may, To
at adventure down her gifts
surety, that other like to
left, The hosiers craft, And
a knave, and down there
up in the sky None
comes thy blandishing promise, O
sixth pageant was painted lady
the writing was as follows.
writing was as follows. FAME
was lying the picture of
sea and land. O simple
to declare Trowing themselves, gay
crafts new, They drive so
in the sky None falls
There is no man so
solace: Nor none again so
Thus like the fox they
also. Lo here I lie.
first. Lo here I lie.
it will be no other.
lie. Cecily, Anne, and Katherine,
heavenly things love and magnify,
There comes a cloud, and
needs abide. There spent he
Each other’s hair, Cleaved together
the strife, Heighed them upward
a purpose, bounden sure and
hovers as lady and empress.
about and plucks away as
fain, To lay his gown to
fain, Depart again, But that he
Fain speak would I. Sir quoth
fain, Took him there by the
fair and well, A great deal
fair up. In his own breast
Fair, Was ready straight, On him
fair maid, Here lodges such a
fair maid, Yet I you pray
fair and bright, As goodly Venus
fair countenance and deceitful mind, To
fair, Nor never so pleasantly begin
faith, He is so sick, You
faith I bless you again a
faithful love that did us two
faithful servants every one; Adieu, my
fall, His thrift is well nigh
fall in suit, Till he dispute
fall, Catch whom she may, she
fall, Who lists to advise them
falls to making shone, The smith
falls a knight, The beggar rich
falls far, but he that climbs
FALSE astrology diviner Of God’s secrets
Fame And under her feet was
FAME Fame I am called, marvel
Fame I am called, marvel you
Fame that was in the sixth
fame, how dares thou man honor
fantasies to draw When all their
far a cast, That evermore, They
far, but he that climbs high
far out of her grace, But
far forth in her favor, That
fare that once forsook, The pleasant
Farewell, my daughter, lady Margaret; God
Farewell, Madam, my lord’s worthy mother
Farewell, my daughter Katherine, late the
Farewell, my well-beloved sisters three, O
Farewell and pray for me, for
farewell all our pride. Like any
fast, Till all was past, And
fast, Till with lugging, Hauling and
fast, And when they spy, The
fast With wise provision, I have
Fast by her side doth weary
fast, And gives them to another
upon her wheel. He holds
Fortune’s household goes to wreck.
was painted an old sage
withstand or escape. Therefore sage
my mother queen and my
and mine. Erst were you
his youth devised in his
device and ordinance. Without my
But he that by my
she list reverse Her slippery
Reckon you never of her
so far forth in her
saved, I needed not to
very blind, That we least
was he there, In greater
care for no more. I
merchant there, For wrath and
doth weary Labor stand, There
his ears, And from great
hawk, to nourish up and
you will. Know how it
trap, till they the harm
he meant, not fortunes brittle
him. And under the horse
chair. And lying under his
of Death: and under his
lady Fame. And under her
of Time, and under his
imperial crown. And under her
came yet And with her
had, and I dare not
that we brittle men are
is of his good so
wroth. But this officer, This
every wight. But this cheer
he: Himself in honor and
we see, Betwixt wretchedness and
Then wist he well, Whatever
lugging, Hauling and tugging. They
and there he lies. Thus
from his mighty power. Thus
worthy king of Persia. Thus
might lose. Heraclitus also, list
Was I not a king’s
my daughter Katherine, late the
maiden go thy way, And
most part, all among a

fast : but upward as he flies 1, 37/164
Fast by her stands the wise 1, 38/190
father sitting in a chair. And
father greatly magnified, Descend from your
father king? Was I not a
father, now you must supply, The
father’s house in London, a goodly
favor there is nothing won. Many
favor may ascend, To mighty power
favor from them that in her
favor sure: You may in clouds
favor, That fully satisfied is with
fear, If money might have helped
fear, full often it is full
fear, Than ere that he came
fear, quoth he, It will not
fear, Waxed well nigh wood, Said
Fear also, and Sorrow all bewept
fears, He thought him well a
feed The greyhound to the course
feel, Take heed and ye shall
feel, About her always, busily they
fees. For nothing he counted his
feet, was painted the same boy
feet, was painted the image of
feet lay the old man in
feet was the picture of Death
feet was lying the picture of
feet lay the picture of Time
feet, She helped to keep him
feign, For all my honor, endured
feign, ( So wretched is our nature
feign, But they more pleasure have
feigned frère, When he was come
feigned, may not long abide. There
felicity, And over that, may further
felicity, Now have I shown you
fell, He could it never lose
fell down both at last. Then
fell Julius from his mighty power
fell Darius the worthy king of
fell Thus
fell to keep With glad Poverty
fere in marriage? Had I not
fere To prince Arthur, my own
fetch him hither. That we together
few And yet her brittle gifts
following. % THE POET Has
to swell, And looks as
all thy great pride. My
smart. Therefore Cupid withdraw thy
and idle business. In the
fourth pageant. And above this
Death that was in the
Has fictas quemcunque iuvat spectare
and peace, and all things
as true shall you them
London, a goodly hanging of
tu ne cesse Pleine de
this wretched world’s treasure, Thy
in the good ale cup
forever oppressing, whom she forsakes.
books all, Were in a
endure, And make the burning
verses here follow. In the
same boy, that in the
with pain. Account my sorrow
nigh, From you depart I
wit, And took another way:
Democritus also: Of which the
too well at ease. And
Lo in this pond be
Or in dry land cause
For it is your own
having a hawk on his
thee good. And with his
now lies it in your
her no bridle in my
rout, Like swarming bees come
Lewis the Lost Lover Eye
her stands Danger and Envy,
He thought him well a
are ye that earthly folly
fast: but upward as he
that in her trust, She
course, the hawk to the
here and there among them
suddenly does mischief to the
Leaned him laid on the
of his name an endless
born, To have a goodly
been or this, My deadly
defense, And whylom of their
more pleasure have a thousand

fictas      quemcunque iuvat spectare figuras, Sed 1, 6/109
fierce     as any fury of hell 1, 35/109
fiery      dart pierces thy tender side 1, 4/43
fiery      dart, Chargeable matters shall of 1, 4/55
fifth      pageant was painted an image 1, 5/58
fifth      pageant, this was the saying 1, 5/60
fifth      pageant. And over this sixth 1, 5/70
figuras    , Sed mira veros quas putat 1, 6/109
finally    , That any pleasure or profit 1, 33/56
find       , In every point each answer 1, 43/311
fine       painted cloth, with nine pageants 1, 3/3
finesse    Et y prens plaisir. Par 1, 32/29
fingers    enshrined with gold, thy tawny 1, 34/98
Finish     Prologus. Quod T. M. Fortune 1, 31/23
Finish     , quod T. M. The Words 1, 32/51
fire       burnt to powder small. Than 1, 3/16
fire       his heat to spare, And 1, 40/239
first      pageant was painted a boy 1, 3/9
first      pageant was playing at the 1, 3/22
first      and my distress, Sundry ways 1, 10/32
first      . Lo here I lie. Farewell 1, 11/57
First      fair and well, A great 1, 18/111
first      can never cease but weep 1, 38/203
first      , upon thee lovely shall she 1, 39/229
fish       and frogs both. Cast in 1, 41/275
fishes     to endure, And make the 1, 40/238
fishing    and not mine. And though 1, 41/278
fist       , and a brace of greyhounds 1, 3/20
fist       , Upon the list, He gave 1, 26/345
fist       , To take you to bondage 1, 39/224
fist       , She runs loose, and turns 1, 41/270
flattering her about. Then as a 1, 35/116
flattering fortune, look thou never so 1, 45/2
Flattery   , Deceit, Mischief and Tyranny. About 1, 35/130
fled       . Quoth he now lost, Is 1, 28/416
flee       , And heavenly things love and 1, 12/76
flies      , She whips her wheel about 1, 37/164
flies      away and lays them in 1, 37/172
flight     , And to bestride a good 1, 4/28
flits      : And at adventure down her 1, 36/140
flock      . The head that late lay 1, 37/174
floor      , Many a jowl, About the 1, 27/389
flower    , Who may in the world 1, 6/88
flower    , And so was he, For 1, 20/149
foes       and written many a book 1, 33/68
foes       stood in doubt, That each 1, 38/195
fold       , The secret draughts of nature 1, 39/213
left you behind. O mortal folk thought. But it made some folk with thy cruel power. Good effect folk declare, which verses here governance. Let every wight then this was the writing that and a brace of greyhounds written these verses in Latin this pageant was written as pageant the writing was as pageant, was it written as well are ye that earthly last, To good conclusion, that your pain I ween shall prove a other fools do. Alas the other laughs to see the he her curses as other while, Put thee into a game sweeter, But what, no be made a king: He and full of treason Neither cherishing, whom she takes Nor all this world compass to wealth, and ancestry Hath me Nor forever oppressing, whom she fox they fare that once make you virtuous, wise, and suffice, Better is to be Finis Prologus. Quod T. M. hôpitaux Meurent tant de gens. thy gifts for one hour. men sets in honor. Through T. M. The Words of To them that trust in measure, And weens to have so blind ) As soon as as dogs for the bone. thus diverse heads, diverse wits. may well rehearse. Thus double choose which you list, Stately after me, Draw you to Poverty’s part and let proud be only those Which double hither bare, The gifts of ware. To Them that Seek prove and assay Of wavering
for I command you not, 
loathe, Hold you content as
And though in one chance
satisfied is with her behavior, 
content, With such reward as
the Lost Lover Eye flattering
about: Wisdom he meant, not 
the press, And sees how
of nature to behold. Set
as much as it is
saying. DEATH Though I be
be my thrall. In the 
third pageant. And over this 
the old man in the 
them look, Thus like the 
pascit imaginibus. Namque videbit uti 
confidence, In worldly riches and 
all good reason. Inconstant, slipper, 
wood for pain: The frère 
you will, That one is 
take you to bondage, or 
worth a straw Some in 
pageant was painted a goodly 
gold, thy tawny skin, With 
Then after this, To a 
But for me, list not 
lovely shall she smile, And 
this pond be fish and 
for to bring forth Any 
would learn to be a 
In God’s name play the 
array, He changed with a 
man might, Him for a 
Came and it unlocked. The 
to, And say an Austen 
But this officer, This feigned 
there by the hand, The 
it is. Sir quoth the 
said, Now say on gentle 
none, But they alone, The 
down, Almost in swoon, The 
afeared then, Lest he the 
drew him up again. The 
was wood for pain: The 
us to the mayor. The 
me, To make myself a 
them gone: Play not the
To see how well he
frèered. Then forth a pace, Unto
frère's hood, They pulled a good
full of bitterness, Thy singular pleasure
full sore it has grieved my
full often it is full nigh
full nigh, From you depart I
Full many a day, He lived
full sore to hear. When there
full nigh slain. Up they him
full of treason Neither forever cherishing
full sore. But that receives it
full. That one in surety, that
full uncertain lot, If that the
full well you wot, I have
fully satisfied is with her behavior
fume As wise as a great
further. With him truly, Fain speak
further and increase, A whole region
fury of hell. Yet for all
gagging gander Begins lustily the brows
game sweeter, But what, no force
game and idle business. In the
game, Like to the same, Have
game. He drew him nigh, And
gander Begins lustily the brows to
gape after the wind, Not one
gape therefore, as dogs for the
garnished out of measure, And weens
Gaudia laus and honor, celeri pede
gave him such a blow, That
gave him on the crown. They
gave them, looks proud and high
gay fantasies to draw When all
gaze and stare, And gape therefore
gear ? When death comes, thy mighty
gens . Fortune, O mighty and variable
gentle frère, Of all this tiding
gere , That he would wear, He
get , The valor of a penny
get none health. Some hath all
get for one hour. Fortune unworthy
get fall, Catch whom she may
gifts for one hour. Fortune unworthy
gifts long may not last. He
gifts too. And he her curses
gifts will nothing take, With merry
gifts of Fortune count them borrowed
give . She has no difference, but

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man continually, She uses to plucks away as fast, And And look yet what she proud, and high: And riches oft. And he again, Right on that other side, Is list fellowship to keep With straw Some in French chronicles, So religiously. Yet in a loves him no more, She my mind, That you should draper, With white paper, To A merchant eke, That will when. When an hatter And pride, And would not Vouchsafe to do, As to down again. Up is she No maner thing, Said maiden how thick the blinded people part and let proud Fortune his kind. But would to always in play: Which life this man stood the little of every pleasant thing? Merciful lacked none. But, O good shall I never see. Almighty Farewell, my daughter, lady Margaret; daughter Mary, bright of hue. wherefore to thee alone, Immortal rise, By merchandise, I pray it unlocked. The frère said, No thought in your breast: not beguile. Trust shall I upon him stood lady Venus O false astrology diviner Of See how he could, In the place, He goes in they both, And forth then pace, Unto the place, He together, May talk. Down she thee in my clutch, Thou laid about, And so there when she robs one, down And sees how Fortune’s household he would, Should have this treasure, Thy fingers enshrined with brings forth her ware, Silver, give and take, and slyly toss gives them to another by and gives thee today, With labor won, to have service therefore. The and fain, Took him there, and blesses her often times Poerty, Democritus also: Of which Some in French chronicles, Some in English doth presume. Some in English Or he would pass, He And told him so, As Up is she, God wot full sore it has, And such books all, Were send me to mine ending Cupid. And over this third this is a strange reckoning, what avails all this gear, witsave to grant that you, to enter in awhile, His there, God’s secrets making thee so wise, name play the frère: Now, To do this deed, Apace this officer, And for in God’s name, To do Up she him brought, No not hence, For all the, Between them both, Many a his pride. He weeps and to wreck. Fast by her, For to begin with all, thy tawny skin, With fresh, rich pearl, and precious stone
kept me, I had not
Goodly Richmond, son art thou
seldom meet. Now am I
to, Of an officer, Then
refuse, And utterly let them
flight, And to bestride a
I lacked none. But, O
son, and be you of
lady daughter Kate; Thou shall,
And an old trot, That
a man certesse, Hath with
manner doubt He made a
quoth the frère, Be of
mischief, Who hath taught thee
frère had slain, Till with
frère’s hood, They pulled a
not the frère, Now make
the last concludes in the
claim, with thy cruel power.
dividing time and season. That
no difference, but judges all
I brought at last, To
provision, I have overcast. Without
nigard eke is of his
father’s house in London, a
second pageant was painted a
young man riding upon a
third pageant, was painted the
castles now and our Towers?
from me, At Westminster that
is born, To have a
lovely fair and bright, As
her still. Some man hath
he, For such degree, He
Straight as a line, He
for pain: The frère frappe,
lost again all that I
excellent degree, A commonweal to
man hath of himself the
was fain, To lay his
alone, The frère with evil
so far out of her
see. Almighty God, witsave to
list devise, She will thee
it is Fortune’s guise, To
that once forsook, The pleasant
us subdued for all thy
gone . If wealth might have me 1, 10/16
gone from me, At Westminster that 1, 11/38
gone , and have left you behind 1, 11/54
gone to inquire, What him was 1, 21/199
gone : Play not the frère, Now 1, 29/431
good and lusty steed. These things 1, 4/29
good God, what avails all this 1, 10/19
good cheer. Take all in worth 1, 12/59
good babe, such is thy destiny 1, 12/70
good can wot, But ever kiss 1, 16/28
good cast, Be rich at last 1, 18/90
good purvey For every whyt, By 1, 18/107
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good . And with his fist, Upon 1, 26/344
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good , Down about his face. While 1, 27/385
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Good folk thou stroyest, and loves 1, 32/39
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goodly fresh young man riding upon 1, 3/19
goodly horse, having a hawk on 1, 3/20
goodly young man, in the second 1, 4/33
Goodly Richmond, son art thou gone 1, 11/38
goodly work of yours, Mine own 1, 11/39
goodly flower, And so was he 1, 20/149
goodly Venus mother of Cupid. She 1, 34/104
goods , but children hath he none 1, 42/293
got and such honor, That without 1, 20/152
got him at a tide, For 1, 20/167
Got many a swap, Till he 1, 28/403
Got, Wherefore, when I think on 1, 46/3
govern and defend, O in how 1, 34/83
governance . Let every wight then follow 1, 34/89
gown to pledge. Then was he 1, 21/182
grace , Said, I arrest thee, Come 1, 25/329
grace , But he sometime hath comfort 1, 41/282
grant that you, And your children 1, 11/41
grant it liberally perhaps: But for 1, 39/234
grant no man all things that 1, 42/301
grapes , and began for to defy 1, 33/72
great pride. My fiery dart pierces 1, 4/42
First fair and well, A
About the noll, With a
shook his ears, And from
fume As wise as a
whom she may, she throws
thus proves she her might.
the blinded people go, With
both, perceive he shall, As
Then was he there, In
or escape. Therefore sage father
aloft, He dropped then, And
nourish up and feed The
fist, and a brace of
wot full sore it has
second pageant lying on the
noble man hast brought to
at last. Then on the
one chance Fortune you offend,
Par toi vennent maux Et
much as it is Fortune’s
rent and tear, Each other’s
how inventive in every degree
The needy beggar catches an
thou sees with horologe in
Took him there by the
and Hatred on that other
That may set once his
Pluck it out of your
nothing that comes from her
yourself came never in mine
and peaceable concord, Into your
house in London, a goodly
I have overcast. Without good
and ye shall hear. It
might not come abroad. It
With labor won she shall
it out, Even unto the
clouds as easily trace a
then? Quoth he mistress, No
Up she him brought, No
her trap, till they the
here I lie. Adieu, Lord
Latin following. % THE POET
God wot full sore it
all the pence, The mayor
wicked doth she give. She
With such reward as Fortune
great deal He dug it in
great battledore. The wife came yet
great fears, He thought him well
great headed Ass of Alexander. Some
great and small Not to all
Great boast she makes if one
great labor to purchase care and
great difference between them as we
greater fear, Than ere that he
greatly magnified, Descend from your chair
greet this man, Religiously and oft
greyhound to the course, the hawk
greyhounds following him. And under the
grieved my mind, That you should
ground . And upon him stood lady
ground Maugre thy teeth to live
ground, Together round, With many sad
Grudge not thereat, but bear a
guerres mortelle Tous involéntets Par mons
guise, To grant no man all
hair, Cleaved together fast, Till with
Half amazed I am, and as
halfpenny: Some man a thousand pounds
hand, Am named time, the lord
hand , The frère then said. You
hand, Also restless watch from sleep
hand upon her wheel. He holds
hand with sorrow. Wherefore if thou
hand: Love manner and virtue: they
hand.Lo in this pond be
hands here I clean resign, To
hanging of fine painted cloth, with
hap there may no wit suffice
happened so, Not long ago, A
happened then, A merchant man, That
happily tomorrow Pluck it out of
hard edge, A month or twain
hare, Or in dry land cause
harm doubtless: It longs for our
harm she thought, But it made
harm feel. About her always, busily
Harry, my loving son, Adieu. Our
Has fictas quemcumque iuvat spectare figuras
has grieved my mind, That you
has in his pouch. This merchant
has no difference, but judges all
has you sent. All things in

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When thou a noble man
in doubt, That each man
he doubtless, Of his meekness,
But would to God these
Sorrow all bewept, Disdain and
the rich man Disdain and
the rich man poor is.
tell you when. When an
together fast, Till with lugging,
to enter in awhile, His
riding upon a goodly horse,
a goodly horse, having a
deal delight, To hunt and
greyhound to the course, the
I suppose, Amazed was his
mischief to the flock. The
As wise as a great
lift, And with evil thrift,
a knave. Lo thus diverse
but he can get none
honor, shape, or kin, That
Take heed and ye shall
I long full sore to
or this day I have
knocked: And a damsel, That
wise, and fortunate. Adieu, sweet
toted and he peered, His
matters that, Shall set your
up again. The frère took
make the burning fire his
poke. So long above, They
in awhile, His haven of
that earthly folly flee, And
Till with good raps, And
Know how it feel, Take
this deed, But now take
wife, To break the strife,
fierce as any fury of
the public weal therefore, I
lingers in distress, Without mine
fear. If money might have
And with her feet, She
here as ye should never
my clutch, Thou goes not
his that he might lose.
Fortune to the People Mine
gave them, looks proud and
measure. Build not thine house

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<td>brought to ground Maugre thy</td>
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<td>having</td>
<td>a hawk on his fist</td>
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<td>hear</td>
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<td>, my lady daughter Kate; Thou</td>
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<td>at ease. Down went the</td>
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<td>, And up he start, And</td>
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<td>to spare, And all this</td>
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<td>heave</td>
<td>and shove, Together that at</td>
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<td>heaven</td>
<td>ever sure and uniform: Ever</td>
<td>1, 45/7</td>
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<td>heavenly</td>
<td>things love and magnify, Farewell</td>
<td>1, 12/77</td>
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<td>heavy</td>
<td>claps, He drew him up</td>
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<td>heed</td>
<td>and ye shall hear. It</td>
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<td>heed</td>
<td>, For here begins the game</td>
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<td>to rule to my labor</td>
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<td>is ever comfortless, A weary</td>
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<td>, I lacked none. But, O</td>
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<td>to keep him down, And</td>
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<td>Heraclitus</td>
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<td>state, power, and authority, If</td>
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<td>high</td>
<td>. She whirls about and plucks</td>
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<td>up in the sky None</td>
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far, but he that climbs

is stately, solemn, proud, and

chance: She can thee neither

thy way, And fetch him

high, Remember nature sent thee

I, with looks thin and

be you liefe or loathe,

hand upon her wheel. He

mira veros quas putat arte

excepto semper amore dei? Ergo

fame, how dares thou man

cito pretereaunt, Gaudia laus and

is a strange reckoning: Riches,

not feign, For all my

Adieu. Our Lord increase your

degree, He got and such

Fortune unworthy men sets in

For well you wot, mirth,

condition stands he: Himself in

Thou that art proud of

she sends children, riches, wealth,

all three, but up to

on the place, The frère’s

I whom thou sees with

man riding upon a goodly

following him. And under the

He that hath left, The

time, the lord of every

warrant thy gifts for one

and wretched both in an

youth devised in his father’s

of measure. Build not thine

press, And sees how Fortune’s

and wavering riches, Proudly she

and land. O simple fame,

secrets making thee so wise?

I lie. A merry jest

While that he would See

Now if you will. Know

in his side, To see

Orators, and Philosophers sects three,

were, in all their works

all their works How eloquent,
govern and defend, O in

up thine eye, and look

on the press, And sees

cease but weep, To see

high

 Remember nature sent thee hither 1, 40/261

high

 And riches gives, to have 1, 41/286

hinder

 nor advance. But and thou 1, 40/256

hither

 That we together, May talk 1, 24/285

hither

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hoar

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Hold

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 Ille potest veris, animum sic 1, 6/110

hominies

 levibus iamiam diffidite rebus, Nulla 1, 7/117

honor

 Promising of his name an 1, 5/87

honor

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honor

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honor

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Honor

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hood

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horologe

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horse

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horse

 feet, was painted the same 1, 3/21

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 craft, And falls to making 1, 15/16

hour

 I shall in space destroy 1, 5/85

hour

 Fortune unworthy men sets in 1, 32/40

hour

 Poverty that of her gifts 1, 38/186

house

 in London, a goodly hanging 1, 3/2

house

 high up in the sky 1, 40/260

household

 goes to wreck. Fast by 1, 38/189

hovers

 as lady and empress. Fast 1, 35/123

how

 dares thou man honor, Promising 1, 5/87

How

 true is for this year 1, 10/28

how

 a sergeant would learn to 1, 15/1

how

 he could, In God’s name 1, 17/70

how

 it feel, Take heed and 1, 17/73

how

 well he frèreed. Then forth 1, 22/236

How

 wonderful they were, in all 1, 31/4

How

 eloquent, how inventive in every 1, 31/5

how

 inventive in every degree Half 1, 31/5

how

 blessed condition stands he: Himself 1, 34/84

how

 slippery chance, Eludes her men 1, 34/101

how

 Fortune’s household goes to wreck 1, 38/189

how

 thick the blinded people go 1, 38/204
to see the foolish apes,  
my daughter Mary, bright of  
you list, Stately Fortune, or  
A thrifty man died, An  
therefore I me delight, To  
longs for our order, To  
et par vaulx Et aux  
how, earnestly they walk about their  
hue, God make you virtuous, wise  
humble, Poverty: That is to say  
hundred, pound, Of nobles round, That  
hunt, and hawk, to nourish up  
hurt, no man, But as we  
hôpitaux, Meurent tant de gens. Fortune  
iamiam, diffidite rebus, Nulla recessuro spes  
idle, business. In the fifth pageant  
ille, potest veris, animum sic pascere  
image, of Venus and Cupid, that  
image, of Death: and under his  
image, of Time, and under his  
image, of lady Eternity, sitting in  
images, in those pageants represented: and  
imaginibus, Namque videbit uti fragilis bona  
immortal, God, verily three in one  
imperial, crown. And under her feet  
inconstant, , slipper, frail, and full of  
inconvénients, Par mons et par vaulx  
loving son, Adieu. Our Lord  
over that, may further and  
but judges all good reason.  
maux Et guerres mortelle Tous  
their works How eloquent, how  
THE POET Has fictas quemcunque  
We be never the near.  
verse Tout a ton desire  
earnestly they walk about their  
here I lie. A merry  
sport, And with resort, Of  
on the floor, Many a  
and reckon there again The  
To see it was a  
riches, worship, wealth, and dignity,  
increase, A whole region in  
She has no difference, but  
and by, As are the  
there he lies. Thus fell  
woe and sorrow shriek. The  
sweet heart, my lady daughter  
no other. Farewell, my daughter  
the joy that I have had, and  
joy, For lest some blast, Might  
Joy, rest, and peace, and all  
joy, rest, and peace. Now in  
judgments, all good reason. Inconstant, slipper  
judgments of Astronomy. Lewis the Lost  
Julius, from his mighty power. Thus  
just, man she spoils, and the  
Kate; Thou shall, good babe, such  
Katherine, late the fere To prince
I lie. Cecily, Anne, and
Katherine, Farewell, my well-beloved sisters three
Katherine, Straight as a line, He
drew himself aside, To saint
cup, With her physic, Will
her feet, She helped to
Heraclitus also, list fellowship to
But for all that she
lie. If worship might have
watch from sleep with travail
unjust enriches. Young men she
proud of honor, shape, or
and drive it in his
mother queen and my father
and would be made a
Thus fell Darius the worthy
king? Was I not a
good can wot, But ever
She brings in case to
The dainty mouths that ladies
world account him for a
in case to kiss a
uncertain course, Up starts a
deceitful mind, To crouch and
prosper above all things: He
night as reverently, Upon thy
and down there falls a
with her rock, Many a
softly, At the door he
thy destiny, Thy mother never
frère: Now if you will.
and authority, If you not
you be so wroth, You
VENUS AND CUPID Whoso not
help to rule to my
But let them write the
by her side doth weary
blinded people go, With great
Draw you to Fortune, and
she gives thee today, With
money might have helped, I
her is Bias, whose country
lie. Adieu, my lords, and
mock: The dainty mouths that
ground. And upon him stood
the sixth pageant was painted
was pictured the image of
I lie. Farewell, my daughter,
fortunate. Adieu, sweet heart, my
kind. But would to God these
king? Was I not a king’s
kind
But would to God these
king
of Persia. Thus fell Alexander
king’s
fere in marriage? Had I
kiss
the cup, With her physic
kiss
a knave. Thus when she
kissed
have, She brings in case
knave
. Lo thus diverse heads, diverse
knave
. Thus when she changes her
knave
, and down there falls a
kneel
and gape after the wind
kneels
down and would be made
knees
as servant may, And in
knight
, The beggar rich, and the
knock
, She gave him on the
knocked
: And a damsel, That heard
know
, for lo here I lie
Know
how it feel, Take heed
know
, search and you shall spy
know
yourself came never in mine
knows
the strength power and might
labor
and smart. Therefore Cupid withdraw
labor
is in vain, For well
Labor
stand, There Fear also, and
labor
to purchase care and woe
labor
her to please, If that
labor
won she shall happily tomorrow
lacked
none. But, O good God
lacked
defense, And whylom of their
ladies
all; Adieu, my faithful servants
ladies
kissed have, She brings in
lady
Venus goddess of love, and
lady
Fame. And under her feet
lady
Eternity, sitting in a chair
lady
Margaret; God wot full sore
lady
daughter Kate; Thou shall, good
my well-beloved sisters three, O
riches, Proudly she hovers as
the Dicer Long was I
nobles round, That had he
Never paid it, Up he
he start, And well he
The wench behind, Leaned him
him on the crown. They

LAMENTATION
OF QUEEN ELIZABETH Ye that

space destroy both sea and
world to beg. He asks
a hare, Or in dry
Of our short life, the
do therefore, Beshrew themselves at
good cast, Be rich at
They fell down both at
shove, Together that at the
set up And at the
matter have I brought at
brittle gifts long may not
thy prophecy? The year yet
was I, Your queen but
other. Farewell, my daughter Katherine,
verified, Here by a sergeant
the flock. The head that
I lie; Yet was I
there written these verses in
wade and wander. Another in
soon as Fortune lists to
the bone. Fortune at them
care and woe. That other
veniunt, quam cito pretererunt, Gaudia
him up. A man of
money clean away. Pleading the
Death: and under his feet
crown. And under her feet
Till he was fain, To
there abode, Where as he
flock. The head that late
trust, She flies away and
T. M. Fortune perverse Qui
powder small. Than might I
Though I be foul ugly
was blind The wench behind,
peered, His heart for pride,
to defy them, Because he
jest how a sergeant would

Lady    Briget, other sister mine, Lo
lady    and empress. Fast by her
lady    luck your serving man, And
laid    aside: His son he would
laid    it, In like manner wise
laid    about, And so there goes
laid    on the floor, Many a
laid    his mace, About his face
permansuro ponite vota deo. THE

Laughter: THE LAMENTATION OF QUEEN ELIZABETH Ye that

land    O simple fame, how dares
land    , and he to pass would
land    cause fishes to endure, And
last    and best part. Wise and
last    . This thing was tried And
last    , That hath begun with less
last    , Then on the ground, Together
last    , The maid and wife, To
last    concludes in the good ale
last    , To good conclusion, that fondly
last    . He that she gave them
last    , and lo now here I
late    Lo here I lie. Was
late    the fere To prince Arthur
late    , That rifely was, Or he
late    lay easily and soft, Instead
lately    promised otherwise, This year to
Latin    following. % THE POET Has
Latin    blows forth a dark fume
Latin    again, With fair countenance and
laughs    , and in her throne Amid
laughs    to see the foolish apes
laus    and honor, celeri pede omnia
law    , That never saw, The ways
law    , For every straw, Shall prove
lay    the old man in the
lay    the picture of Time, that
lay    his gown to pledge. Then
lay    , So sick always, He might
lay    easily and soft, Instead of
lays    them in the dust. She
le    monde verse Tout a ton
lead    my life always in play
lean    and misshapen, Yet there is
Leaned    him laid on the floor
Leapt    in his side, To see
leapt    and could not come by
learn    to be a frère. Wise

Thomas More Studies 7 (2012)
we very blind, That we
every degree, When they shall
am I gone, and have
to thee. He that hath
was naught, And there he
For lending me now some
apart your pride, Witsafe to
again a thousand times, For
last, That hath begun with
Aristippus, Pythagoras, and many a
man a thousand pounds some
Young men she kills, and
semper amore dei? Ergo homines,
are the judgments of Astronomy.
She will thee grant it
not therein, and spend it
you to bondage, or free
but late. Lo here I
me forsaken. Lo here I
me summoned. Lo here I
and lo now here I
wealth, and lo here I
is, for lo here I
part also. Lo here I
I first. Lo here I
for now lo here I
know, for lo here I
me, for lo here I
now for lo here I
when they spy, The captains
your net: but be you
wheel about, and there he
and soft, Instead of pillows
That is to say, now
Than might I lead my
life always in play: Which
and hoar, Of our short
and strife, But by my
worship, and reverence all his
ruin all repair, During my
nigh slain. Up they him
saint Katherine, Straight as a
not born of old worthy
pain. The needy wretch that
with his fist, Upon the
is not, But for me,
out of poverty and mischance,
least | fear, full often it is | 1, 11/56
leave | their course thou shalt be | 1, 6/103
left | you behind. O mortal folk | 1, 11/54
left | , The hosiers craft, And falls | 1, 15/15
left | it not. So was he | 1, 19/116
leisure | to make rhymes. | 1, 46/8
lend | ( though it be to your | 1, 5/67
lending | me now some leisure to | 1, 46/8
less | . But this young man, So | 1, 18/92
less | Of old Philosophers. And also | 1, 38/191
less | some more. But for all | 1, 42/289
lets | old men live Unrighteously dividing | 1, 32/44
levibus | iamiam diffidite rebus, Nulla recessuro | 1, 7/117
Levis | the Lost Lover Eye flattering | 1, 45/1
liberally | perhaps: But for all that | 1, 39/234
liberally | . Bear thee not proud, nor | 1, 40/258
liberty | . But in this point and | 1, 39/225
lie | . Was I not born of | 1, 9/8
lie | . If worship might have kept | 1, 9/15
lie | ; Yet was I lately promised | 1, 10/22
lie | . O brittle wealth, ay full | 1, 10/29
lie | . Where are our castles now | 1, 10/36
lie | . Adieu, my true spouse, my | 1, 11/43
lie | . Farewell, my daughter, lady Margaret | 1, 11/50
lie | . Farewell, Madam, my lord’s worthy | 1, 11/57
lie | . Adieu, Lord Harry, my loving | 1, 12/64
lie | . Cecily, Anne, and Katherine, Farewell | 1, 12/71
lie | . Adieu, my lords, and ladies | 1, 12/78
lie | . A merry jest how a | 1, 13/85
lie | , Both waltring on the place | 1, 27/382
liefe | or loathe, Hold you content | 1, 41/276
lies | . Thus fell Julius from his | 1, 37/165
lies | after on the block. And | 1, 37/176
lies | it in your fist, To | 1, 39/224
life | always in play: Which life | 1, 3/17
life | God send me to mine | 1, 3/18
life | , the last and best part | 1, 4/52
life | , I cannot tell you when | 1, 16/49
life | : But yet she plucks him | 1, 42/298
life | thou shalt me not beguile | 1, 45/5
lift | , And with evil thrift, Headlong | 1, 28/405
line | , He got him at a | 1, 20/166
lineage | ? Was not my mother queen | 1, 9/9
lingers | in distress, Without mine help | 1, 33/77
list | , He gave him such a | 1, 26/346
list | not friendly on them look | 1, 33/70
List | for to live, and will | 1, 34/92
Thus double fortune, when she list
he might lose. Heraclitus also,
you both: choose which you list
forth withal what so thou
Wherefore if thou in surety list
loose, and turns where she list
Hold you content as fortune list
shall read, Do as you list
blind;) As soon as Fortune list
other like to fall. Who list
will ask, But as herself list
upon this man stood the
Of Venus and me her
ground Maugre thy teeth to list
and frail prosperity, That so
promised otherwise, This year to list
kills, and lets old men list
and mischance, List for to list
Full many a day, He list
of people is my chief
l, Your queen but late.
and ancestry Hath me forsaken.
remedy; He hath me summoned.
live in wealth and delice.
The year yet lasts, and
More woe than wealth, and
My place built is, for
supply, The mother’s part also.
From you depart I first.
for my soul, for now
Thy mother never know, for
Lady Briget, other sister mine,
the end of worldly vanity.
and pray for me, for
to thy servant now for
occupied, in the same thing.
account him for a knave.
came never in mine hand.
A weary burden odious and
but be you liefe or
God speed fair maid, Here
in his father’s house in
hear. It happened so, Not
That you me bring, I
pigs in a poke. So
this cheer feigned, may not
And yet her brittle gifts

<p>| list | reverse Her slippery favor from | 1, 37/170 |
| list | fellowship to keep With glad | 1, 38/201 |
| list | , Stately Fortune, or humble Poverty | 1, 39/222 |
| list | devise, She will thee grant | 1, 39/233 |
| list | to stand, Take Poverty’s part | 1, 40/250 |
| list | . The rolling dice in whom | 1, 41/271 |
| list | assign: For it is your | 1, 41/277 |
| list | , there shall no man you | 1, 42/308 |
| lists | to laugh again, With fair | 1, 35/112 |
| lists | to advise them both, perceive | 1, 39/219 |
| lists | order and devise, Doth every | 1, 42/302 |
| little | god Cupid. And over this | 1, 4/36 |
| little | son Cupid, Thou Manhood shall | 1, 4/40 |
| live | cause him shall I, Of | 1, 5/78 |
| live | here as ye should never | 1, 9/4 |
| live | in wealth and delice. Lo | 1, 10/24 |
| live | Unrighteously dividing time and season | 1, 32/44 |
| live | , and will himself enhance, In | 1, 34/92 |
| lived | merrily. And men had sworn | 1, 19/146 |
| living | . O cruel death, thy power | 1, 5/75 |
| Lo | here I lie. Was I | 1, 9/8 |
| Lo | here I lie. If worship | 1, 9/15 |
| Lo | here I lie; Yet was | 1, 10/22 |
| Lo | , where to comes thy blandishing | 1, 10/25 |
| lo | now here I lie. O | 1, 10/29 |
| lo | here I lie. Where are | 1, 10/36 |
| lo | here I lie. Adieu, my | 1, 11/43 |
| Lo | here I lie. Farewell, my | 1, 11/50 |
| Lo | here I lie. Farewell, Madam | 1, 11/57 |
| lo | here I lie. Adieu, Lord | 1, 12/64 |
| lo | here I lie. Cecily, Anne | 1, 12/71 |
| Lo | here the end of worldly | 1, 12/75 |
| Lo | well are ye that earthly | 1, 12/76 |
| lo | here I lie. Adieu, my | 1, 12/78 |
| lo | here I lie. A merry | 1, 13/85 |
| Lo | unlearned men now a days | 1, 31/12 |
| Lo | thus diverse heads, diverse wits | 1, 36/138 |
| Lo | in this pond be fish | 1, 41/275 |
| loath | , To all the world, and | 1, 33/79 |
| loathe | , Hold you content as fortune | 1, 41/276 |
| lodges | such a man, It is | 1, 23/251 |
| London | , a goodly hanging of fine | 1, 3/3 |
| long | ago, A thrifty man died | 1, 17/76 |
| long | full sore to hear. When | 1, 25/326 |
| long | above, They heave and shove | 1, 27/375 |
| long | abide. There comes a cloud | 1, 35/106 |
| long | may not last. He that | 1, 36/145 |</p>
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| a storm. Davy the Dicer mistress, No harm doubtless: It never hence, Remember death and after this. For Christ’s sake, list not friendly on them Cast up thine eye, and service I dare say. And Lost Lover Eye flattering fortune, uniform: Ever after thy calm, and dooked. He spoke and kept, His eyes drowsy and Old Age am I, with change and variance. Sometime she she begins to swell, And He that she gave them, nothing take, With merry cheer, in my fist, She runs hand, Am named time, the of yours, Mine own dear my true spouse, my worthy lo here I lie. Adieu, my loving son, Adieu. Our always, busily they press. But here I lie. Adieu, my I lie. Farewell, Madam, my fell, He could it never and season. That good men counted his that he might man to winning of another’s a fled. Quoth he now judgments of Astronomy. Lewis the man, And now have I waver ing Fortune the full uncertain stood lady Venus goddess of dart, Chargeable matters shall of my worthy lord, The faithful folly flee, And heavenly things an egg: He would in is. Hatred is turned to Hatred is turned to love, that comes from her hand: variance. Sometime she looks as case. And first, upon thee of Astronomy. Lewis the Lost Good folk thou stroyest, and in a while when she lie. Adieu, Lord Harry, my Long was I lady luck your Longs for our order, To hurt look here upon me. Example I Look that you take, No thought look, Thus like the fox they look how slippery chance, Eludes her look yet what she gives thee look thou never so fair, Nor look I for a storm. Davy looked, So religiously. Yet in a looking as he slept. Before her looks thin and hoar, Of our looks as lovely fair and bright looks as fierce as any fury looks proud and high. She whirls looks on the press, And sees loose, and turns where she list lord of every hour, I shall lord now shall I never see lord, The faithful love that did Lord Harry, my loving son, Adieu Lord increase your honor and your lord what he thinks himself well lords, and ladies all; Adieu, my lord’s worthy mother, Comfort your son lose. He borrowed then, Of another lose, to wicked doth she give lose. Heraclitus also, list fellowship to loss. And when she robs one lost, Is all this cost, We Lost Lover Eye flattering fortune, look lost again all that I got lot, If that the answer please love, and by her upon this love oppress Thy childish game and love that did us two combine love and magnify, Farewell and pray love prosper above all things: He love, love to despise. This is love to despise. This is her Love manner and virtue: they be lovely fair and bright, As goodly lovely shall she smile, And friendly Lover Eye flattering fortune, look thou loves reprovable. Thou may not warrant loves him no more, She glides loving son, Adieu. Our Lord increase
Namque videbit uti fragilis bona
rolling dice in whom your
Dicer Long was I lady
Cleaved together fast, Till with
like a gaggling gander Begins
to bestride a good and
Could him not discontent. With
Between them both, Many a
man, in the second pageant
sitting in a chair. And
and under his feet was
cup Finis Prologus. Quod T.
she forsakes. Finish. quod T.
And out he took his
the crown. They laid his
Lo here I lie. Farewell,
out, All manner doubt He
harm she thought, But it
kneels down and would be
escape. Therefore sage father greatly
And heavenly things love and
frère said, God speed fair
him today. Quoth he fair
at ease. Down went the
that at the last, The
mistrusting, No maner thing, Said
Mary, bright of hue. God
the, That caused me, To
Play not the frère, Now
Of matters, yet somewhat to
cause fishes to endure, And
to forfare. As her to
me now some leisure to
her might. Great boast she
astrology diviner Of God’s secrets
hosiers craft, And falls to
painted a goodly fresh young
These things become a very
was painted the goodly young
and by her upon this
his feet lay the old
confound. When thou a noble
simple fame, how dares thou
be. Thou mortal Time every
That best is for a
have soused him up. A
straw, Shall prove a thrifty

lubrica
-
mundi, Tam cito non veniunt

luck
-
doth stand. With whose unhappy

luck
-
your serving man, And now

lugging
-
, Hauling and tugging, They fell

lustily
-
the brows to set up

lusty
-
steed. These things become a

lustily
-
sport, And with resort, Of

lusty
-
clout. They rent and tear

lying
-
on the ground. And upon

lying
-
under his feet was painted

lying
-
the picture of Fame that

M
-
. Fortune perverse Qui le monde

M
-
. The Words of Fortune to

mace
-
: Thou shall obey, Come on

mace
-
, About his face, That he

Madam
-
, my lord’s worthy mother, Comfort

made
-
a good purvey For every

made
-
some folk wroth. But this

made
-
a king: He forces not

magnified
-
, Descend from your chair, set

magnify
-
, Farewell and pray for me

maid
-
, Here lodges such a man

maid
-
, Yet I you pray, This

maid
-
, The merchant said, Now say

maid
-
and wife, To break the

maiden
-
go thy way, And fetch

make
-
you virtuous, wise, and fortunate

make
-
myself a frère. Now masters

make
-
good cheer, And welcome every

make
-
, I need not to care

make
-
the burning fire his heat

make
-
by craft of engine stable

make
-
rhymes.

makes
-
if one be by her

making
-
thee so wise? How true

making
-
shone, The smith that shall

man
-
riding upon a goodly horse

man
-
indeed, Yet thinks this boy

man
-
, in the second pageant lying

man
-
stood the little god Cupid

man
-
in the fourth pageant. And

man
-
hast brought to ground Maugre

man
-
honor, Promising of his name

man
-
can tell, Art nothing else

man
-
: Diligently, For to apply, The

man
-
of law, That never saw

man
-
, With bate and strife, But
Not long ago, A thrifty man died, An hundred pound, Of 1, 17/77
heard say, That many a man certesse, Hath with good cast 1, 18/89
with less. But this young man, So well began, His money is born, To have a 1, 18/93
He borrowed then, Of another man, That he owed money to 1, 21/196
And men had sworn, Some man might, Him for a frère 1, 22/226
It happened then, A merchant man, But as we can, Every 1, 23/238
of our order, To hurt no man is born, To have a frère 1, 24/238
maid, Here lodges such a man, To have a frère 1, 25/248
our order, To hurt no man is born, To have a frère 1, 26/258
dropped then, And greet this man, To have a frère 1, 27/268
is overthrown. Yet was this man, To have a frère 1, 28/278
would advise, And counsel every man, To have a frère 1, 29/288
and sorrow shriek. The just man, To have a frère 1, 30/298
no more to say, Each man, To have a frère 1, 31/308
and by. And thus from man, To have a frère 1, 32/318
And thus from man to man, To have a frère 1, 33/328
take, and slyly toss, One baggar rich, and the rich man, To have a frère 1, 34/338
stood in doubt, That each it amend. There is no baggar rich catches an halfpenny: Some man, To have a frère 1, 35/348
ever in store, From every baggar rich catches an halfpenny: Some man, To have a frère 1, 36/358
and serve her still. Some man, To have a frère 1, 37/368
children hath he none, Some man, To have a frère 1, 38/378
Fortune’s guise, To grant no man, To have a frère 1, 39/388
order and devise, Doth every man, To have a frère 1, 40/398
you list, there shall no I lady luck your serving man, To have a frère 1, 41/408
to say. He mistrusting, No celeri pede omnia cedunt, Qui MANHOOD celeri pede omnia cedunt, Qui MANHOOD 1, 42/418
pageant the writing was thus. the writing was thus. MANHOOD the writing was thus. MANHOOD 1, 43/428
the writing was thus. MANHOOD her little son Cupid, Thou Manhood shall a mirror been a 1, 44/438
For to put out, All Manhood I am, therefore I me 1, 45/448
he laid it, In like Manhood I am, therefore I me 1, 46/458
comes from her hand: Love manner doubt He made a good 1, 47/468
he not creep, by no manner wise. Yet on the gere 1, 48/478
I have heard say, That manner and virtue: they be only 1, 49/488
In mirth and play, Full manner of stealth. To some she 1, 50/498
And to him came there manner of stealth. To some she 1, 51/508
shall be brought about. In manner of stealth. To some she 1, 52/518
there goes, Between them both, Many a day, He lived merrily 1, 53/528
the ground, Together round, With Many a day, He lived merrily 1, 54/538
him laid on the floor, Many a day, He lived merrily 1, 55/548
down, And with her rock, Many a day, He lived merrily 1, 56/558
pain: The frère frappe, Got Many a day, He lived merrily 1, 57/568
not to care I see Many a day, He lived merrily 1, 58/578
favor there is nothing won. Many a matter have I brought 1, 33/61
that fondly was begun. And many a purpose, bounden sure and 1, 33/63
My deadly foes and written many a book, To my dispraise 1, 33/68
dear Socrates, Aristippus, Pythagoras, and many more than I may well 1, 37/169
bear a merry face. In many a less Of old Philosophers 1, 38/191
profit may come by, To many another she shall it amend 1, 41/281
lie. Farewell, my daughter, lady Margaret ; God wot full sore it 1, 11/51
not a king’s fere in marriage ? Had I not plenty of 1, 9/11
did us two combine, In marriage and peaceable concord, Into your 1, 28/423
FAME Fame I am called, matter have I brought at last 1, 33/61
your estate; Adieu, my daughter many a book, To my dispraise 1, 33/68
precious stone: On which the masters all, And now I shall 1, 28/423
PAGEANT VERSES marriage you nothing, Though with tongues 1, 5/73
make myself a frère. Now matter have I brought at last 1, 33/61
is nothing won. Many a matters shall of love oppress Thy 1, 4/56
would with him speak, And matters break, For his avail certain 1, 23/274
please, Or else not Of matters that, Shall set your heart 1, 25/319
be, in all contriving Of matters , yet somewhat to make, I 1, 31/10
man hast brought to ground Maugre thy teeth to live cause 1, 5/78
pren plaisir. Par toi vennt measured people gaze and stare, And 1, 35/119
As soon as on the mayor . But he doubtless, Of his 1, 20/158
For all the pence, The mayor has in his pouch. This 1, 25/338
adieu, Commend us to the mayor . The frère arose, But I 1, 28/410
go seek, By all the means he may, To fall in 1, 16/41
with me about: Wisdom he meant, not fortunes brittle fees. For 1, 38/199
fresh apparel garnished out of measure , And weens to have Fortune 1, 34/99
not take not out of measure . Build not thine house high 1, 40/259
But and thou wilt needs meddle with her treasure, Trust not 1, 40/257
Or a peddler, Wax a meddler , In theology, All that ensues 1, 17/55
But he doubtless, Of his meekness , Hated such pomp and pride 1, 20/160
go where we should seldom meet . Now am I gone, and 1, 11/53
I, Of people in perpetual memory . In the seventh pageant was 1, 5/79
and small Not to all men, as comes sun or dew 1, 36/143
sell, Weening to rise, By men none, Affirm and say, That 1, 15/3
His ship, or by mischance, Men with some wile, Might him 1, 18/102
day, He lived merrily. And men had sworn, Some man is 1, 20/147
the same thing. Lo unlearned time and season. That good men now a days, will not 1, 31/12
for one hour. Fortune unworthy men sets in honor. Through fortune 1, 32/41
and the unjust enriches. Young men she kills, and lets old 1, 32/44
she kills, and lets old time and season. That good men live Unrighteously dividing time and 1, 32/44
And therefore hath there some men lose, to wicked doth she 1, 32/46
how slippery chance, Eludes her men been or this, My deadly 1, 33/67
for all that we brittle men with change and variance. Sometime 1, 34/102
and small Not to all men are feign, ( So wretched is 1, 35/110
merchandise , I pray God speed him 1, 16/37
Of another man, Money and merchandise Never paid it, Up he
God speed him well. A eke, That will go seek
abroad. It happened then, A man, That he owed money
Down went the maid, The said, Now say on gentle
has in his pouch. This there, For wrath and fear
plenty of every pleasant thing? Merciful God this is a strange
I me commend. Thy infinite merry, Show to thy servant now
Thy infinite money and merchandise and men had sworn, Some
many a day, He lived jest how a sergeant would
lo here I lie. A merry cheer, looks on the press
gifts will nothing take, With merry face. In many another she
not thercat, but bear a messenger, Obey we must, there is
When death comes, thy mighty
par vaulx Et aux hôpitaux Meurent tant de gens. Fortune, O
gear? When death comes, thy mighty mighty When we must, there
fant de gens. Fortune, O mighty and variable What rule thou
my favor may ascend, To mighty power and excellent degree, A
Thus fell Julius from his mighty power. Thus fell Darius the
in play is all my mind, To cast a quoit, a
sore it has grieved my mind, That you should go where
With fair countenance and deceitful mind, I durst well swear, as
But notwithstanding, certain in my mind remember this and that, You
and then, And in my To write, to babble, their
To write, to babble, their minds to declare Trowing themselves, gay
quemcunque iuvat spectare figuras, Sed mira veros quas putat arte homines
Cupid, Thou Manhood shall a mirror been a right, By us
resort, Of jolly company, In mirth and play, Full many a
vain, For well you wot, mirth, honor, and riches, Better is
overcast, His ship, or by that out of poverty and minds to declare Trowing themselves, gay
that out of poverty and mirth and play, Full many a
whore’s son thief, With a and then, And in my
Danger and Envy, Flattery, Deceit, mischance Men with some wile, Might
them aloft. And suddenly does be foul ugly lean and
do what then? Quoth he was bid to say. He
Art nothing else but the mobility Of sun and moon changing
yet alas the cruel proud mock: The dainty mouths that ladies
M. Fortune perverse Qui le needed not to fear. If
monde verse Tout a ton desire
suit, Till he dispute, His money might have helped, I lacked
His child, well thrice, That money clean away. Pleading the law
man, So well began, His money was too small. Yet or
He thought it best, His money to employ, That certainly, His
borrowed then, Of another man, money to enclose, Then wist he
merchant man, That he owed Money and merchandise Never paid it
forces not so he may money to enclose, Then wist he
guerres mortelle Tous inconvénients Par money to enclose, Then wist he

unto the hard edge, A
the mobility Of sun and
empire infinite shall be. Thou
have left you behind. O
toi vennent maux Et guerres
or dew, But for the
be never the near. I’ll
worthy lineage? Was not my
Farewell, Madam, my lord’s worthy
such is thy destiny, Thy
and bright, As goodly Venus
now you must supply, The
cruel proud mock: The dainty
videbit uti fragilis bona lubrica
Qui dabit eternam nobis pro
thy mighty messenger, Obey we
were you father, now you
man honor, Promising of his
in the world have a
I am Eternity, The very
how he could, In God’s
place, He goes in God’s
with horologe in hand, Am
Ut pictis oculos pascit imaginibus.
feign, ( So wretched is our
usage, Only to take what
fold, The secret draughts of
good of the engine stable, That of her
he that climbs high, Remember
thy pride and boasting into
him thought, That way was
And asked him why he
a ton desire Jamais tu
written as follows. ETERNITY Me
yet somewhat to make, I
might have me saved, I
Or promotion, There would he
advance. But and thou wilt
shame, penury and pain. The
to have service therefore. The
frogs both. Cast in your
live here as ye should
dear lord now shall I
is thy destiny, Thy mother
Adieu, my commons whom I
And can no skill, Is
A man of law, That
month or twain, Till he was 1, 21/180
moon changing in every degree, When 1, 6/102
mortal Time every man can tell 1, 6/100
mortal folk, what we very blind 1, 11/55
mortelle Tous inconvenients Par mons et 1, 32/32
most part, all among a few 1, 36/144
mote he the, That caused me 1, 28/420
mother queen and my father king 1, 9/10
mother , Comfort your son, and be 1, 12/58
mother never know, for lo here 1, 12/71
mother of Cupid. She beckons and 1, 34/104
mother’s part also. Lo here I 1, 11/50
mouths that ladies kissed have, She 1, 37/178
mundi , Tam cito non veniunt, quam 1, 6/113
munere vitam, In permansuro ponite vota 1, 7/119
must , there is no remedy; He 1, 10/21
must supply, The mother’s part also 1, 11/49
name an endless flower. Who may 1, 6/88
name eternal, When I shall in 1, 6/89
name signifies well, That mine empire 1, 6/98
name play the frère: Now if 1, 17/71
name , To do this deed, But 1, 22/239
named time, the lord of every 1, 5/85
Namque videbit uti fragilis bona lubrica 1, 6/113
nature and so blind ) As soon 1, 35/111
nature may sustain, Banishing clean all 1, 39/209
nature to behold. Set Fortune’s servants 1, 39/214
nature is ever variable. Serve her 1, 40/242
nature sent thee hither bare, The 1, 41/262
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never saw, The ways to buy 1, 16/34
Whatever fell, He could it
another man, Money and merchandise
all this cost, We be
Of which the first can
That one content, that other
of after claps. Reckon you
those Which double Fortune may
wroth, You know yourself came
Eye flattering fortune, look thou
thou never so fair, Nor
sentence, that is ought worth.
All that ensues, Such crafts
His own craft use, All
he spent, So it were
and of nothing complain. No
full often it is full
fall, His thrift is well
the game. He drew him
wrath and fear, Waxed well
swap, Till he was full
variable. Serve her day and
of fine painted cloth, with
boasting into naught. In the
peevish game sweeter, But what,
no force, his reason is
Example I think there may
Obey we must, there is
worth, for it will be
that he can And in
he that will, And can
arrest, And then care for
So was he dight That
what then? Quoth he mistress, for our order, To hurt
bid to say. He mistrusting,
goes, Up she him brought,
sake, Look that you take,
doth she give. She has
Without good hap there may
in this point there is
while when she loves him
content, and of nothing complain.
wot, I have of her
shall it amend. There is
Can he not creep, by
is Fortune’s guise, To grant
as you list, there shall

never lose. He borrowed then, Of
Never paid it, Up he laid
never the near. I’ll mote he
never cease but weep, To see
never full. That one in surety
never of her favor sure: You
never take thee from. Then may
never in mine hand. Lo in
never so fair, Nor never so
never so pleasantly begin to smile

Nevertheless though rude I be, in
new, They drive so far a
new refuse, And utterly let them
nice, As for the price, Could
niggard eke is of his good
nigh, From you depart I first
nigh done. A black draper, With
nigh, And softly, At the door
nigh wood, Said whore’s son thief
nigh, Up they him lift
night as reverently, Upon thy knees
nine pageants, and verses over every
ninth pageant was painted a Poet
no force, his reason is no
no better. In the third pageant
no better be. Yourself wot well
no remedy; He hath me summoned
no other. Farewell, my daughter Katherine
no wise, To enterprise, Another faculty
no skill, Is never like to
no more. I fear quoth he
no man might, Him for a
No harm doubtless: It longs for
no man, But as we can
No maner thing, Said maiden go
No harm she thought, But it
No thought in your breast: God
no difference, but judges all good
no wit suffice, Better is to
no more to say, Each man
no more, She glides from him
No niggard eke is of his
no bridle in my fist, She
no man so far out of
no manner of stealth. To some
no man all things that he
no man you bind Them to
adhibenda bono. Qui dabat eternam
I confound. When thou a
as I consider, these old
died, An hundred pound, Of
Many a jowl, About the
bona lubrica mundi, Tam cito
followed. VENUS AND CUPID Whoso
as follows. ETERNITY Me need
here I lie. Was I
of old worthy lineage? Was
my father king? Was I
fere in marriage? Had I
have kept me, I had
have me saved, I needed
have had, and I dare
child so dear It boots
shall hear. It happened so,
And there he left it
he would wear, He rought
for the price, Could him
pomp and pride, And would
again, But that he wist
So sick always, He might
do. And he answered, Be
fear quoth he, It will
not be, For he will
out. The sergeant said, Be
is so sick, You be
if you please, Or else
in my clutch, Thou goes
utterly let them gone: Play
somewhat to make, I need
men now a days, will
When all their cunning is
and loves reprovable. Thou may
power, and authority, If you
And other cause there is
not, But for me, list
Because he leapt and could
But this cheer feigned, may
and gape after the wind,
toy and that, and all
made a king: He forces
she throws great and small
her brittle gifts long may
me about: Wisdom he meant,
 thou shall win thereby Shall
meddle with her treasure, Trust
not therein, and spend it liberally 1, 40/258
spend it liberally. Bear thee
not proud, nor take out
not out of measure. Build
not thine house high up in
not always, Blame not me: for
please thee not always, Blame
not me: for I command you
is your own fishing and
not, Fortune to trust, and eke
chance Fortune you offend, Grudge
to honors throne, Can he
mine. And though in one
not therecat, but bear a merry
not creep, by no manner of
my life thou shalt me
not beguile. Trust shall I God
this and that, You may
nothing , Though with tongues am compassed
of every man can tell, Art
without my favor there is
nothing won. Many a matter have
nothing take, With merry cheer, looks
that of her gifts will
nothing he counted his that he
not fortunes brittle fees. For
They be content, and of
nothing complain. No niggard eke is
let proud Fortune go, Receive
nothing that comes from her hand
up your packs And take
not all, or be content
notwithstanding , certain in my mind, I
surely as your creed. But
To hunt and hawk, to
hominis, levibus iamiam diffidite rebus,
nothing else but the mobility Of
people is my chief living.
nothing won. Many a matter have
that simple fame, how dares thou
not fortunes brittle fees. For
nothing he counted his that he
They be content, and of
nothing complain. No niggard eke is
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To hunt and hawk, to
hominis, levibus iamiam diffidite rebus,
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line(s)</th>
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<td>under his feet lay the</td>
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<tr>
<td>Was I not born of</td>
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<td>1, 5/59</td>
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<tr>
<td>go to writing school, An</td>
<td>old</td>
<td>1, 9/9</td>
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<td>prove a fool. And an</td>
<td>old</td>
<td>1, 16/24</td>
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<td>often as I consider, these</td>
<td>old</td>
<td>1, 16/27</td>
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<td>men she kills, and lets</td>
<td>old</td>
<td>1, 31/2</td>
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<td>and many a less Of</td>
<td>old</td>
<td>1, 32/44</td>
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<td>laus and honor, celeri pede</td>
<td>omnia</td>
<td>1, 6/115</td>
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<td>the fox they fare that</td>
<td>once</td>
<td>1, 33/71</td>
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<td>himself well. That may set</td>
<td>once</td>
<td>1, 37/163</td>
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<tr>
<td>Adieu, my faithful servants every</td>
<td>one</td>
<td>1, 13/80</td>
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<td>Immortal God, verily three in</td>
<td>one</td>
<td>1, 13/83</td>
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<td>With her physic, Will keep</td>
<td>one</td>
<td>1, 16/31</td>
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<td>good cheer, And welcome every</td>
<td>one</td>
<td>1, 29/434</td>
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<td>care I see many a</td>
<td>one</td>
<td>1, 31/11</td>
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<td>not warrant thy gifts for</td>
<td>one</td>
<td>1, 32/40</td>
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<td>gape after the wind, Not</td>
<td>one</td>
<td>1, 35/115</td>
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<td>and take, and slyly toss,</td>
<td>One</td>
<td>1, 36/151</td>
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<td>loss. And when she robs</td>
<td>one</td>
<td>1, 36/152</td>
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<td>Great boast she makes if</td>
<td>one</td>
<td>1, 38/185</td>
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<tr>
<td>themselves and you will, That</td>
<td>one</td>
<td>1, 39/216</td>
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<tr>
<td>that other ever thrall, That</td>
<td>one</td>
<td>1, 39/217</td>
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<td>that other never full. That</td>
<td>one</td>
<td>1, 39/218</td>
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<td>not mine. And though in</td>
<td>one</td>
<td>1, 41/279</td>
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<td>sect, it is the usage,</td>
<td>Only</td>
<td>1, 39/209</td>
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<tr>
<td>manner and virtue: they be Chargeable matters shall of love</td>
<td>only</td>
<td>1, 40/253</td>
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<tr>
<td>whom she takes Nor forever</td>
<td>oppress</td>
<td>1, 4/56</td>
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<tr>
<td>these old noble clerks Poets, doubtless: It longs for our</td>
<td>Orators</td>
<td>1, 32/50</td>
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<td>ask, But as herself lists</td>
<td>order</td>
<td>1, 31/3</td>
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<tr>
<td>all at my device and</td>
<td>order</td>
<td>1, 23/257</td>
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<td>They rent and tear, Each</td>
<td>ordinance</td>
<td>1, 142/302</td>
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<td>fruit or sentence, that is</td>
<td>other’s</td>
<td>1, 33/59</td>
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<td>his substance, For to put</td>
<td>ought</td>
<td>1, 26/364</td>
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<td>without doubt, When he went</td>
<td>out</td>
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<td>visage stout, He bore it</td>
<td>out</td>
<td>1, 18/105</td>
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<td>For he will not come</td>
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<td>1, 20/154</td>
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<td>Come on with me, And</td>
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<td>1, 21/178</td>
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<td>own way. And he that</td>
<td>out</td>
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<td>skin, With fresh apparel garnished</td>
<td>out</td>
<td>1, 25/332</td>
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<td>him why he naught carried</td>
<td>out</td>
<td>1, 34/91</td>
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<td>shall happily tomorrow Pluck it</td>
<td>out</td>
<td>1, 34/99</td>
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<td>not proud, nor take not</td>
<td>out</td>
<td>1, 38/197</td>
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<td>is no man so far</td>
<td>out</td>
<td>1, 40/249</td>
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<td>For lest some blast, Might</td>
<td>out</td>
<td>1, 40/259</td>
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<tr>
<td>With wise provision, I have</td>
<td>overcast</td>
<td>1, 18/100</td>
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<tr>
<td>old man in the fourth pageant</td>
<td>overcast</td>
<td>1, 33/64</td>
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</tbody>
</table>
in swoon, The frère is overthrown. Yet was this man, Well
owed money to, Of an officer
pace, Unto the place, He goes
packs And take nothing at all
pageant was painted a boy playing
pageant was written as follows. CHILDHOOD
pageant was playing at the top
pageant the writing was thus. MANHOOD
pageant, was painted the goodly young
pageant lying on the ground. And
pageant, this was the writing that
pageant was painted an old sage
pageant. And over this fourth pageant the scripture was thus. AGE
pageant was painted an image of
pageant. And above this fifth pageant, this was the saying, DEATH
pageant was painted lady Fame. And
pageant. And over this sixth pageant, this was the writing that
pageant the writing was as follows
pageant was painted the image of
pageant. And this was the scripture
pageant. TIME I whom thou sees
pageant was pictured the image of
pageant. And above this eighth pageant, was it written as follows
pageant was painted a Poet sitting
pageant were there written these verses
pageants, and verses over every of those pageants: which verses expressed and declared
pageants were painted the things that
paid it, Up he laid it
pain ) To me a fool, some
pain. Account my sorrow first and
pain. The frère frappe, Got many
pain. The needy wretch that lingers
painted cloth, with nine pageants, and
painted the things that the verses
painted a boy playing at the
painted a goodly fresh young man
painted the same boy, that in
painted the goodly young man, in
painted an old sage father sitting
painted the image of Venus and
painted an image of Death: and
In the sixth pageant was painted lady Fame. And under her image of Time, and a Poet sitting in a painting fall, His thrift is well paper, To go to writing school Par, toi venant maux Et guerres Par, mons et par vaulx Et par vaux Et aux hôpitaux Meurent paradise: And forth withal what so parcel of his will. That he part, Wise and discreet: the public part also. Lo here I lie part, they both, And forth then part, all among a few. And part, and let proud Fortune go part, divide and tax, I counsel pascere rebus, Ut pictis oculos pascit imaginibus. Namque videbit uti fragilis pass, Wrapped about the pate, While pass, He toted and he peered pass, would bring, This toy and past, And to him came there pate, While that he would see peace, and all things finally, That peace, Now in this point there peaceable concord, Into your hands here pearl, and precious stone: On which peddler, Wax a meddler, In theology pede, omnia cedunt, Qui manet excepto peered, His heart for pride, Leapt peevish, game sweeter, But what, no pence, The mayor has in his penny, With visage stout, He bore penury and pain. The needy wretch people, is my chief living. O people, in perpetual memory. In the People, Mine high state, power, and people, gaze and stare, And gape people, cannot cease, Nor avoid her people, go, With great labor to perceive he shall, As great difference perhaps: But for all that beware permanusuro, ponite vota deo. THE LAMENTATION perpetual memory. In the seventh pageant Persia, Thus fell Alexander the sovereign perverse, Qui le monde verse Tout Philosophers, sects three, How wonderful they
many a less Of old
hatter Will go smatter, In
Ass of Alexander. Some in
kiss the cup, With her
animum sic pascere rebus, Ut
under her feet was the
his feet was lying the
under her feet lay the
In the eighth pageant was
great pride. My fiery dart
They turn and tumble, Like
easily and soft, Instead of
children well may edify. My
forth a pace, Unto the
lie, Both waltring on the
de finesse Et y prens
I am called Childhood, in
lead my life always in
he could, In God’s name
jolly company, In mirth and
And utterly let them gone:
pageant was painted a boy
in the first pageant was
dispute, His money clean away.
I not plenty of every
fare that once forsook, The
so fair, Nor never so
you, In counsel if you
Fortune, and labor her to
lot, If that the answer
full of bitterness, Thy singular
all things finally, That any
have Fortune always at thy
so feign, But they more
To lay his gown to
pleasure to begin to smile As though
please, , Or else not Of matters
please, , If that ye think you
please, thee not always, Blame not
pleasure, all doubled is with pain
pleasure, or profit may come by
pleasure, , Cast up thine eye, and
pleasure, have a thousand fold, The
pledge, . Then was he there, In
Pleine, de finesse Et y prens
plenty, of every pleasant thing? Merciful
Pluck, it out of your hand
plucks, away as fast, And gives
plucks, him with a shrewd wife
Poet, sitting in a chair. And
POET, Has fictas quemcunque iuvat spectare
Poets, Orators, and Philosophers sects three
point, there is no more to
point and you do after me
point, each answer by and by
poke, . So long above, They heave
to employ, That certainly, His
of his meekness, Hated such
mine hand. Lo in this
pro munere vitam, In permansuro
rich, and the rich man
against the sun Beckons him
about their japes. Of this
He dug it in a
quas putat arte homines, Ill
The mayor has in his
thifty man died, An hundred
halfpenny: Some man a thousand
And he that out of
wretched both in an hour,
fellowship to keep With glad
list, Stately Fortune, or humble
surety list to stand, Take
in a fire burnt to
Whoso not knows the strength
world wide, That may my
living. O cruel death, thy
thou claim, with thy cruel
the People Mine high state,
favor may ascend, To mighty
fell Julius from his mighty
if one be by her
me to weep and cry;
love and magnify, Farewell and
rise, By merchandise, I
fair maid, Yet I you
his will. That he may
Silver, gold, rich pearl, and
Pleine de finesse Et y
About her always, busily they
merry cheer, looks on the
in French chronicles, gladly doth
in French chronicles, gladly doth
in French chronicles, gladly doth
cito non veniunt, quam cito
were nice, As for the
subdued for all thy great
your chair, set apart your
be brought, For all thy
meekness, Hated such pomp and
he peered, His heart for
cloud, and farewell all our
robs one, down goes his
Katherine, late the fere To
bono. Qui dabat eternam nobis
policy , To see it was a
pomp and pride, And would not
pond be fish and frogs both
ponite vota deo. THE LAMENTATION OF
poor is. Hatred is turned to
poor Diogenes in his tunne. With
poor sect, it is the usage
pot, But then him thought, That
potest veris, animum sic pasce rebus
pouch, This merchant there, For wrath
pound Of nobles round, That had
pounds some less some more. But
poverty and mischance, List for to
Poverty that of her gifts will
Poverty, Democritus also: Of which the
Poverty: That is to say, now
Poverty’s part and let proud Fortune
powder small. Than might I lead
power and might, Of Venus and
power withstand or escape. Therefore sage
power I confound. When thou a
power, Good folk thou stroyst, and
power, and authority, If you not
power and excellent degree, A commonweal
power. Thus fell Darius the worthy
power, Wealthy and wretched both in
Pray for my soul, for now
pray for me, for lo here
pray God speed him well. A
pray, This much at my desire
pray therefore and serve her still
precious stone: On which the massed
prens plaisir. Par toi vennement maux
press, But lord what he thinks
press, And sees how Fortune’s household
presume. Some in English, blindly wade
pretereaunt, Gaudia laus and honor, celeri
price, Could him not discontent. With
pride. My fiery dart pierces thy
pride, Witsafe to lend ( though it
pride and boasting into naught. In
pride, And would not go, Companied
pride, Leapt in his side, To
pride. Like any serpent she begins
pride. He weeps and wails and
prince Arthur, my own child so
pro munere vitam, In permansuro
eternal, When I shall in
finally, That any pleasure or
And welcome every one. The
the good ale cup Finis
where to comes thy blinding
lie; Yet was I lately
how dares thou man honor,
a tide, For devotion, Or
is for this year thy
egg: He would in love
In worldly riches and frail
in fortune Thou that art
that she gave them, looks
And yet alas the cruel
Take Poverty’s part and let
it liberally. Bear thee not
behavior. Fortune is stately, solemn,
her treasure and wavering riches,
a cutler, I ween shall
law, For every straw, Shall
Seek Fortune Whoso delights to
This is her sport, thus
sure and fast With wise
part. Wise and discreet: the
place, The frère’s hood, They
go, With great labor to
was begun. And many a
doubt He made a good
OF QUEEN ELIZABETH Ye that
diminish his substance, For to
fain, From thence again, To
arms, and for a while,
figuras, Sed mira veros quas
stands the wise Socrates, Aristippus,
mundi, Tam cito non veniunt,
spectare figuras, Sed mira veros
vota deo. THE LAMENTATION OF
this realm was I, Your
lineage? Was not my mother
% THE POET Has fictas
honor, cereli pede omnia cedunt,
Nulla recessuro spes adhibenda bono.
Quod T. M. Fortune perversae
good ale cup Finis Prologus.
-oppressing, whom she forsakes. Finish.
my mind, To cast a
for no more. I fear

processt destroy the world and all 1, 6/90
profit may come by, To man’s 1, 33/57
Prologue As often as I consider 1, 31/1
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Proudly she hovers as lady and 1, 35/123
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Pythagoras and many a less Of 1, 38/191
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quas putat arte homines, Ille potest 1, 6/110
QUEEN ELIZABETH Ye that put your
queen but late. Lo here I 1, 9/8
queen and my father king? Was 1, 9/10
quecumque iuvat spectare figuras, Sed mira 1, 6/109
honor, celeri pede omnia cedunt,
Nulla recessuro spes adhibenda bono.
Quod T. M. Fortune perversae
good ale cup Finis Prologus.
-oppressing, whom she forsakes. Finish.
my mind, To cast a
for no more. I fear
is told me: Well sir
if he do what then?
Fain speak would I, Sir
To speak with him today.
break, For his avail certain.
With trouble I understand. Indeed
better than it is. Sir
thought him well a fled.
had slain, Till with good
this book that you shall
sargent well and fair, Was
wot well that in this
But what, no force, his
difference, but judges all good
potest veris, animum sic pascere
Ergo homines, levibus iamiam diffidite
and let proud Fortune go,
her full sore. But that
levibus iamiam diffidite rebus, Nulla
my distress, Sundry ways, and
that beware of after claps.
God this is a strange
own craft use, All new
further and increase, A whole
more than I may well
He spoke and looked, So
then, And greet this man,
we must, there is no
as ye should never hence,
but he that climbs high,
then, And in my mind
Many a lusty clout. They
thou would my ruin all
the images in those pageants
folk thou stroyest, and loves
your hands here I clean
With lusty sport, And with
worship, wealth, and dignity, Joy,
A whole region in joy,
on that other hand, Also
riches, wealth, Honor, worship, and
her day and night as
double fortune, when she list
or be content, With such
now some leisure to make
Hath with good cast, Be
forth her ware, Silver, gold,
quoth she, And if he do
Quoth he mistress, No harm doubtless
quoth she by my faith, He
Quoth he fair maid, Yet I
Quoth she I will, Stand you
quoth he, It hath with me
quoth the frère, Be of good
Quoth he now lost, Is all
raps, And heavy claps, He drew
read, Do as you list, there
ready straight, On him to wait
realm was I, Your queen but
reason is no better. In the
reason, Inconstant, slipper, frail, and full
rebus, Ut pictis oculos pascit imaginibus
rebus, Nulla recessuro spes adhibenda bono
Receive nothing that comes from her
receives, on that other side
recessuro spes adhibenda bono. Qui dabit
recon there again The joy that
Recon you never of her favor
reckoning : Riches, honor, wealth, and ancestry
refuse, And utterly let them gone
region in joy, rest, and peace
rehearse. Thus double fortune, when she
spiritually, Yet in a glass, Or
Religiously and oft. And he again
remedy ; He hath me summoned. Lo
Remember death and look here upon
Remember nature sent thee hither bare
remember this and that, You may
rent and tear, Each other’s hair
repair, During my life thou shalt
represented: and also in those pageants
reprovable. Thou may not warrant thy
resign, To be bestowed on your
resort, Of jolly company, In mirth
rest, and peace, and all things
rest, and peace. Now in this
restless watch from sleep with travail
reverence all his life: But yet
reverently, Upon thy knees as servant
reverse Her slippery favor from them
reward as Fortune has you sent
rhymes .
rich at last, That hath begun
rich pearl, and precious stone: On
falls a knight, The beggar
The beggar rich, and the
trust and confidence, In worldly
this is a strange reckoning:
and you shall spy, That
you wot, mirth, honor, and
himself enhance, In wealth and
Amid her treasure and wavering
solemn, proud, and high: And
To some she sends children,
now and our Towers? Goodly
a goodly fresh young man
by a sergeant late, That
shall a mirror been a
But as we can, Every
and oft. And he again,
buy and sell, Weening to
another’s loss. And when she
him down, And with her
With many sad stroke, They
turns where she list. The
That he would wear, He
with tongues am compassed all
An hundred pound, Of nobles
Then on the ground, Together
twain but thousands in a
dead tree Stood still, over
is ought worth. Nevertheless though
As though thou would my
weal therefore, I help to
O mighty and variable What
sad stroke, They roll and
bridle in my fist, She
ground, Together round, With many
pageant was painted an old
power withstand or escape. Therefore
But drew himself aside, To
in ure, And for your
it after this. For Christ’s
horse feet, was painted the
game, Like to the
a one occupied, in the
in her favor, That fully
If wealth might have me
man of law, That never
Wise men always, Affirm and
this day I have heard

rich, and the rich man poor
rich man poor is. Hatred is
riches and frail prosperity, That so
Riches, honor, wealth, and ancestry Hath
riches, worship, wealth, and dignity, Joy
riches, Better is than shame, penury
riches, come forth and wait on
riches, Proudly she hovers as lady
riches gives, to have service therefore
riches, wealth, Honor, worship, and reverence
Richmond, son art thou gone from
riding upon a goodly horse, having
rifely was, Or he could pass
right, By us subdued for all
right to further. With him truly
Right glad and fain, Took him
rise, By merchandise, I pray God
robs one, down goes his pride
rock, Many a knock, She gave
roll and rumble, They turn and
rolling dice in whom your luck
rought not what he spent, So
round For in voice of people
round, That had he laid aside
round, With many sad stroke, They
rout, Like swarming bees come flattering
ruin, to further. With him truly
ruin, to to bring forth Any
ruin, I be, in all contriving
ruin, all repair, During my life
rule to my labor and smart
rule thou claim, with thy cruel
rumble, They turn and tumble, Like
runs loose, and turns where she
sad stroke, They roll and rumble
sad stroke, That fully
sage father sitting in a chair
sage father greatly magnified, Descend from
saint Katherine, Straight as a line
sake, Let me be bake, But
sake, Look that you take, No
same boy, that in the first
same, Have I been well in
same thing. Lo unlearned men now
satisfied is with her behavior, Fortune
saved, I needed not to fear
saw, The ways to buy and
say, That best is for a
say, That many a man certesse
to go him to, And
As she was bid to
maid, The merchant said, Now
there is no more to
humble Poverty: That is to
worth thy service I dare
fifth pageant, this was the
paper, To go to writing
playing at the top and
playing at the top and
over this fourth pageant the
pageant. And this was the
shall in space destroy both
authority, If you not know,
live Unrighteously dividing time and
mine ending day. In the
and scourge. And over this
goodly young man, in the
have a thousand fold, The
false astrology diviner Of God's
their japes. Of this poor
clerks Poets, Orators, and Philosophers
fictas quemcunque iuvat spectare figuras,
lord now shall I never
commons whom I never shall
pate, While that he would
That certainly, His policy, To
Leapt in his side, To
need not to care I
never cease but weep, To
woe. That other laughs to
difference between them as we
merchant eke, That will go
borrowed ware. To Them that
pageant. TIME I whom thou
looks on the press, And
should go where we should
The ways to buy and
omnia cedunt, Qui manet excepto
in play: Which life God
of stealth. To some she
that climbs high, Remember nature
reward as Fortune has you
bring forth Any fruit or
A merry jest how a
And verified, Here by a
When he went out, A
say an Austen frère. Would with
say . He mistrusting, No maner thing
say on gentle frère, Of all
say, Each man hath of himself
say , now lies it in your
say . And look yet what she
saying . DEATH Though I be foul
school, An old butler, Become a
scourge . And over this pageant was
scourge . And over this second pageant
scripture was thus. AGE Old Age
scripture over this seventh pageant. TIME
sea and land. O simple fame
search and you shall spy, That
season . That good men lose, to
second pageant was painted a goodly
second pageant the writing was thus
second pageant lying on the ground
secret draughts of nature to behold
secrets making thee so wise? How
sect , it is the usage, Only
sects three, How wonderful they were
Sed mira veros quas putat arte
see . Almighty God, witsave to grant
See in this world, wherefore to
See how he could, In God's
see it was a joy. For
see how well he fréeed. Then
see many a one occupied, in
see how thick the blinded people
see the foolish apes, How earnestly
see Now
seek , By all the means he
Seek Fortune Whoso delights to prove
sees with horologe in hand, Am
sees how Fortune's household goes to
seldom meet. Now am I gone
sell , Weening to rise, By merchandise
semer amore dei? Ergo homines, levibus
send me to mine ending day
sends children, riches, wealth, Honor, worship
sent thee hither bare, The gifts
sent . All things in this book
sentence , that is ought worth. Nevertheless
sergeant would learn to be a
sergeant late, That rifely was, Or
sergeant well and fair, Was ready
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<th>Synonym</th>
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<td>said, Be not afraid, It</td>
<td>1, 21/210</td>
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<td>serpent</td>
<td>she begins to swell, And</td>
<td>1, 35/108</td>
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<td>servant</td>
<td>now for lo here I</td>
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<td>servant</td>
<td>may, And in conclusion, what</td>
<td>1, 40/244</td>
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<td>servants</td>
<td>every one; Adieu, my commons</td>
<td>1, 13/80</td>
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<td>servants</td>
<td>by themselves and you will</td>
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<td>Serve</td>
<td>her day and night as</td>
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<td>serve</td>
<td>her still. Some man hath</td>
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<td>service</td>
<td>I dare say. And look</td>
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<td>service</td>
<td>therefore. The needy beggar catches</td>
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<td>serving</td>
<td>man, And now have I</td>
<td>1, 46/2</td>
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<td>set</td>
<td>, and drive it in his</td>
<td>1, 3/14</td>
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<td>set</td>
<td>apart your pride, Witsafe to</td>
<td>1, 5/66</td>
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<td>set</td>
<td>your heart at ease. Down</td>
<td>1, 25/320</td>
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<td>set</td>
<td>up And at the last</td>
<td>1, 31/21</td>
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<td>set</td>
<td>once his hand upon her</td>
<td>1, 37/163</td>
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<td>Set</td>
<td>Fortune’s servants by themselves and</td>
<td>1, 39/215</td>
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<td>sets</td>
<td>in honor. Through fortune the</td>
<td>1, 32/41</td>
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<td>seventh</td>
<td>pageant was painted the image</td>
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<td>seventh</td>
<td>pageant. TIME I whom thou</td>
<td>1, 5/82</td>
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<td>seventh</td>
<td>pageant. And above this eighth</td>
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<td>shalt</td>
<td>be brought, For all thy</td>
<td>1, 6/103</td>
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<td>shalt</td>
<td>me not beguile. Trust shall</td>
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<td>shame</td>
<td>, penury and pain. The needy</td>
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<td>shape</td>
<td>, or kin, That heap up</td>
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<td>ship</td>
<td>, or by mischance, Men with</td>
<td>1, 18/101</td>
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<td>shone</td>
<td>, The smith that shall, To</td>
<td>1, 15/17</td>
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<td>shook</td>
<td>his cars, And from great</td>
<td>1, 28/414</td>
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<td>short</td>
<td>life, the last and best</td>
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<td>shove</td>
<td>, Together that at the last</td>
<td>1, 27/376</td>
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<td>Show</td>
<td>to thy servant now for</td>
<td>1, 13/85</td>
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<td>shown</td>
<td>you both: choose which you</td>
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<td>shrewd</td>
<td>wife. Then for as much</td>
<td>1, 42/299</td>
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<td>shrick</td>
<td>, The just man she spoils</td>
<td>1, 32/42</td>
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<td>sic</td>
<td>pascere rebus, Ut pictis oculos</td>
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<td>sick</td>
<td>, Till she have soused him</td>
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<td>sick</td>
<td>always, He might not come</td>
<td>1, 21/193</td>
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<td>sick</td>
<td>, You be not like, To</td>
<td>1, 23/264</td>
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<td>side</td>
<td>. Now thou which erst despised</td>
<td>1, 4/43</td>
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<td>side</td>
<td>, To see how well he</td>
<td>1, 22/235</td>
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<td>side</td>
<td>doth weary Labor stand, There</td>
<td>1, 35/124</td>
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<td>side</td>
<td>, Is glad, and blesses her</td>
<td>1, 36/154</td>
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<td>signifies</td>
<td>well, That mine empire infinite</td>
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<td>Silver</td>
<td>, gold, rich pearl, and precious</td>
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<td>simple</td>
<td>fame, how dares thou man</td>
<td>1, 5/87</td>
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<tr>
<td>singular</td>
<td>pleasure all doubled is with</td>
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<td>sir</td>
<td>quoth she, And if he</td>
<td>1, 23/253</td>
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truly, Fain speak would I.

Been better than it is.

three, O Lady Briget, other

and Katherine, Farewell, my well-beloved

painted an old sage father

the image of lady Eternity,

pageant was painted a Poet

your wise brain. In the

fifth pageant. And over this

Fame that was in the

that will, And can no

enshrined with gold, thy tawny

house high up in the

Lest he the frère had

Till he was full nigh

hand, Also restless watch from

drowsy and looking as he

judges all good reason. Inconstant,

thine eye, and look how

when she list reverse Her

to give and take, and

a fire burnt to powder

thou which erst despised children

thrice, That money was too

may, she throws great and

rule to my labor and

When an hatter Will go

upon thee lovely shall she

never so pleasantly begin to

of Cupid. She beckons and

falls to making shone, The

by her stands the wise

that late lay easily and

He drew him nigh, And

he sometime hath comfort and

her behavior. Fortune is stately,

men with change and variance.

of her grace, But he

all contriving Of matters, yet

Venus and me her little

and our Towers? Goodly Richmond,

lord’s worthy mother, Comfort your

Adieu, Lord Harry, my loving

had he laid aside: His

well nigh wood, Said whore’s

On him to wait, As

nature and so blind ) As

Sir quoth she by my faith

Sir quoth the frère, Be of

sister mine, Lo here the end

sisters three, O Lady Briget, other

sitting in a chair. And lying

sitting in a chair under a

sitting in a chair. And over

sixth pageant was painted lady Fame

sixth pageant the writing was as

sixth pageant. And this was the

skill, Is never like to thee

skin, With fresh apparel garnished out

sky None falls far, but he

slain, Till with good raps, And

slain. Up they him lift, And

sleep with travail kept, His eyes

slept. Before her stands Danger and

slipper, frail, and full of treason

slippery chance, Eludes her men with

slippery favor from them that in

slyly toss, One man to winning

small. Than might I lead my

small, Shall wax a child again

small. Yet or this day I

small Not to all men, as

smart. Therefore Cupid withdraw thy fiery

smatter, In philosophy, Or a peddler

smile, And friendly on thee cast

smile As though thou would my

smiles upon every wight. But this

smith that shall, To painting fall

Socrates, Aristippus, Pythagoras, and many a

soft, Instead of pillows lies after

softly. At the door he knocked

solace. Nor none again so far

solemn, proud, and high: And riches

Sometime she looks as lovely fair

sometime hath comfort and solace: Nor

somewhat to make, I need not

son Cupid, Thou Manhood shall a

son art thou gone from me

son, and be you of good

son, Adieu. Our Lord increase your

son he would, Should have this

son thief, With a mischief, Who

soon as on the mayor. But

soon as Fortune lists to laugh
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<td>to hear. When there was</td>
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<td>me bring, I long full</td>
<td>it has grieved my mind</td>
<td>1, 25/326</td>
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<td>wails and curses her full</td>
<td>to bring, I long</td>
<td>1, 36/153</td>
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<td>is with pain. Account my</td>
<td>first and my distress, Sundry</td>
<td>1, 10/32</td>
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<td>the innocent in woe and</td>
<td>shrick. The just man she</td>
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<td>stand, There Fear also, and</td>
<td>all bewept, Disdain and Hatred</td>
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<td>out of your hand with</td>
<td>Wherefore if thou in surety</td>
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<td>and cry; Pray for my</td>
<td>, for now lo here I</td>
<td>1, 12/64</td>
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<td>one sick, Till she have</td>
<td>him up. A man of</td>
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<td>Persia. Thus fell Alexander the</td>
<td>conqueror. Thus many more than</td>
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<td>every hour, I shall in</td>
<td>destroy both sea and land</td>
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<td>now a days, will not</td>
<td>To write, to babble, their</td>
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<td>burning fire his heat to</td>
<td>, And all this world compass</td>
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<td>further. With him truly, Fain</td>
<td>would I. Sir quoth she</td>
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<td>You be not like, To</td>
<td>with him today. Quoth he</td>
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<td>Austen frère. Would with him</td>
<td>, And matters break, For his</td>
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<td>POET Has fictas quemcunque iuvat spectare</td>
<td>figuras, Sed mira veros quas</td>
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<td>By merchandise, I pray God</td>
<td>him well. A merchant eke</td>
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<td>unlocked. The frère said, God</td>
<td>fair maid, Here lodges such</td>
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<td>treasure, Trust not therein, and</td>
<td>it liberally. Bear thee not</td>
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<td>He rought not what he would he needs abide. There</td>
<td>he fast, Till all was</td>
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<td>I lie. Adieu, my true upward fast. And when they</td>
<td>adhibenda bono. Qui dabit eternam</td>
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<td>Him not discontent. With lusty to despite. This is her</td>
<td>, and the unjust enriches. Young</td>
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<td>He dopped and dooked. He</td>
<td>and looked, So religiously. Yet</td>
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<td>He spoke</td>
<td>it liberally. Bear thee not</td>
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<td>, And with resort, Of jolly</td>
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<td>He spoke sport</td>
<td>, thus proves she her might</td>
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<td>He spoke</td>
<td>, my worthy lord, The faithful</td>
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<td>, The captains lie, Both waltring</td>
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<td>He spoke</td>
<td>, That riches, worship, wealth, and</td>
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<td>He spoke</td>
<td>, That of her nature is</td>
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<td>He stood</td>
<td>you here still, Till I</td>
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<td>, There Fear also, and Sorrow</td>
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<td>He stood</td>
<td>, Take Poverty’s part and let</td>
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<td>He stood</td>
<td>. With whose unhappy chance you</td>
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<td>He stood</td>
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<td>, And well he laid about</td>
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<td>He started</td>
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<td>power, and authority, If you</td>
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<td>Stately Fortune, or humble Poverty: That</td>
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<td>He state</td>
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<td>These things become a very</td>
<td>1, 4/29</td>
</tr>
<tr>
<td>Term</td>
<td>Line(s)</td>
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<tr>
<td>I will</td>
<td>1, 24/277</td>
<td></td>
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<tr>
<td>as a dead tree</td>
<td>1, 31/7</td>
<td></td>
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<tr>
<td>stand</td>
<td>1, 42/292</td>
<td></td>
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<tr>
<td>the little god Cupid.</td>
<td>1, 4/36</td>
<td></td>
</tr>
<tr>
<td>still, Till I come down again</td>
<td>1, 20/177</td>
<td></td>
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<tr>
<td>over rude for to bring</td>
<td>1, 20/156</td>
<td></td>
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<tr>
<td>Some man hath goods, but</td>
<td>1, 35/118</td>
<td></td>
</tr>
<tr>
<td>lady Venus goddess of love</td>
<td>1, 4/35</td>
<td></td>
</tr>
<tr>
<td>in doubt, That each man</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>From every man some parcel</td>
<td>1, 35/118</td>
<td></td>
</tr>
<tr>
<td>Davy the Dicer Long was</td>
<td>1, 45/8</td>
<td></td>
</tr>
<tr>
<td>gold, rich pearl, and precious</td>
<td>1, 31/7</td>
<td></td>
</tr>
<tr>
<td>for to bring</td>
<td>1, 45/8</td>
<td></td>
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<tr>
<td>of a penny.</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>With visage</td>
<td>1, 32/39</td>
<td></td>
</tr>
<tr>
<td>was ready</td>
<td>1, 32/39</td>
<td></td>
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<tr>
<td>to wait, As</td>
<td>1, 20/166</td>
<td></td>
</tr>
<tr>
<td>to Saint Katherine,</td>
<td>1, 9/13</td>
<td></td>
</tr>
<tr>
<td>Merciful God this is a</td>
<td>1, 31/7</td>
<td></td>
</tr>
<tr>
<td>Pleading the law, For every</td>
<td>1, 4/39</td>
<td></td>
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<tr>
<td>cunning is not worth a</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>thrifty man, With bate and</td>
<td>1, 31/15</td>
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<tr>
<td>and wife, To break the</td>
<td>1, 32/39</td>
<td></td>
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<tr>
<td>Together round, With many sad</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>cruel power.</td>
<td>1, 31/15</td>
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<tr>
<td>been a right, By us</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>him beguile, And diminish his</td>
<td>1, 31/15</td>
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<tr>
<td>in the dust. She</td>
<td>1, 31/15</td>
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<tr>
<td>suddenly enhances them aloft. And</td>
<td>1, 31/15</td>
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<tr>
<td>begin with all: But to</td>
<td>1, 31/15</td>
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<tr>
<td>haphere may no wit</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>he may, To fall in</td>
<td>1, 31/15</td>
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<tr>
<td>no remedy; He hath me</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>in a chair under a</td>
<td>1, 31/15</td>
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<tr>
<td>else but the mobility Of</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>to all men, as comes</td>
<td>1, 31/15</td>
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<tr>
<td>Philosopher. And also against the</td>
<td>1, 31/15</td>
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<tr>
<td>sorrow first and my distress,</td>
<td>1, 31/15</td>
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<tr>
<td>by and by, Covetously, He</td>
<td>1, 31/15</td>
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<tr>
<td>you father, now you must</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>The frère arose, But I</td>
<td>1, 31/15</td>
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<tr>
<td>And many a purpose, bounden</td>
<td>1, 31/15</td>
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<tr>
<td>you never of her favor</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>His haven of heaven ever</td>
<td>1, 31/15</td>
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<tr>
<td>bind Them to believe, as</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>never full. That one in</td>
<td>1, 31/15</td>
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<tr>
<td>sorrow. Wherefore if thou in</td>
<td>1, 31/15</td>
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<tr>
<td>sustain, Banishing clean all other</td>
<td>1, 31/15</td>
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<tr>
<td>to take what nature may</td>
<td>1, 31/15</td>
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<tr>
<td>To man's comfort, aide, and</td>
<td>1, 31/15</td>
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<tr>
<td>frère frappe, Got many a</td>
<td>1, 31/15</td>
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<td>cloth of estate, crowned with</td>
<td>1, 31/15</td>
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<td>and moon changing in every</td>
<td>1, 31/15</td>
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<tr>
<td>or dew, But for the</td>
<td>1, 31/15</td>
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<tr>
<td>Beckons him poor Diogenes in</td>
<td>1, 31/15</td>
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<tr>
<td>ways, and reckon there again</td>
<td>1, 31/15</td>
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<td>it fair up.</td>
<td>1, 31/15</td>
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<td>The mother's part also.</td>
<td>1, 31/15</td>
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<tr>
<td>Amazed was his head, He</td>
<td>1, 31/15</td>
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<tr>
<td>and fast With wise provision</td>
<td>1, 31/15</td>
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<td>You may in clouds as</td>
<td>1, 31/15</td>
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<td>and uniform: Ever after thy</td>
<td>1, 31/15</td>
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<td>as your creed. But notwithstanding</td>
<td>1, 31/15</td>
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<td>that other like to fall</td>
<td>1, 31/15</td>
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<tr>
<td>list to stand, Take Poverty's</td>
<td>1, 31/15</td>
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<tr>
<td>They be content, and of</td>
<td>1, 31/15</td>
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<tr>
<td>Banishing clean all other surplus</td>
<td>1, 31/15</td>
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<tr>
<td>Is all at my device</td>
<td>1, 31/15</td>
<td></td>
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<tr>
<td>Till he was full nigh</td>
<td>1, 31/15</td>
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</tbody>
</table>
thousands in a rout, Like
my mind, I durst well
virtuous, wise, and fortunate. Adieu,
this boy his peeves game
any serpent she begins to
That backward down, Almost in
lived merrily. And men had
ale cup Finis Prologus. Quod
whom she forsakes. Finish. quod
be you of good cheer.
will. Know how it feel,
he answered, Be not afraid,
do this deed, But now
Christ's sake, Look that you
She uses to give and
of her gifts will nothing
is the usage. Only to
it in your fist, To
in surety list to stand,
Which double Fortune may never
Bear thee not proud, nor
truss up your packs And
Neither forever cherishing, whom she
hither. That we together, May
uti fragilis bona lubrica mundi,
vaulx Et aux hôpitaux Meurent
With a mischief, Who hath
fingers enshrined with gold, thy
man his part divide and
lusty clout. They rent and
brought to ground Maugre thy
mortal Time every man can
by my life, I cannot
My fiery dart pierces thy
diviner Of God's secrets making
in this world, wherefore to
skill, Is never like to
evil grace, Said, I arrest
on thy way, I have
a mischief, Who hath taught
at ease. And first, upon
she smile, And friendly on
cast her wandering eyes, Embrace
and for a while, Put
thou list devise, She will
look yet what she gives
double Fortune may never take
swarming bees come flattering her about
swear, as true shall you them
sweet heart, my lady daughter Kate
sweeter, But what, no force, his
swell, And looks as fierce as
swoon, The frère is overthrown. Yet
sworn, Some man is born, To
T. M. Fortune perverse Qui le
t. M. The Words of Fortune
Take all in worth, for it
Take heed and ye shall hear
Take an action therefore, I you
Take heed, For here begins the
Take, No thought in your breast
Take, and slyly toss, One man
Take, With merry cheer, looks on
Take what nature may sustain, Banishing
Take you to bondage, or free
Take Poverty's part and let proud
Take thee from. Then may thou
Take not out of measure. Build
Take nothing at all, or be
Takes Nor forever oppressing, whom she
talk. Down she goes, Up she
tam cito non veniunt, quam cito
tant de gens. Fortune, O mighty
taught thee good. And with his
tawny skin, With fresh apparel garnished
tax, I counsel you either truss
tear, Each other's hair, Cleaved together
teach, to live cause him shall
tell, Art nothing else but the
tell you when. When an hatter
tender side. Now thou which erst
thee so wise? How true is
thee alone, Immortal God, verily three
thee. He that hath left, The
thee, Come on with me, And
thee in my clutch, Thou goes
thee good. And with his list
thee lovely shall she smile, And
thee cast her wandering eyes, Embrace
thee in her arms, and for
thee into a fools' paradise: And
thee grant it liberally perhaps: But
thee today, With labor won she
thee from. Then may thou boldly
her turning chance: She can and spend it liberally. Bear
climbs high, Remember nature sent
If that the answer please peddler, Wax a meddler, In
Fortune you offend, Grudge not conclusion, what thou shall win
but weep, To see how nigh wood, Said whore’s son
Age am I, with looks at thy pleasure, Cast up
out of measure. Build not not plenty of every pleasant
Beshrew themselves at last. This
say. He mistrusting, No maner one occupied, in the same
those pageants were painted the good and lusty steed. These
earthly folly flec, And heavenly
rest, and peace, and all
in love prosper above all
To grant no man all Fortune has you sent. All
here upon me. Example I to please, If that ye
I got, Wherefore, when I a very man indeed, Yet
press. But lord what he is no better. In the
god Cupid. And over this Cupid, that were in the
Than ere that he came PAGEANT VERSES Master
me her little son Cupid,
pierces thy tender side. Now thy power I confound. When
seventh pageant. TIME I whom
O simple fame, how dares mine empire infinite shall be.
they shall leave their course
Towers? Goodly Richmond, son art
heart, my lady daughter Kate;
out he took his mace:
have thee in my cloutch, mighty and variable What rule
thy cruel power. Good folk thou stroyst, and loves reprovable.

thee neither hinder nor advance. But
thee not proud, nor take not
thee hither bare, The gifts of
thee not always, Blame not me
theology, All that ensues, Such crafts
thereat, but bear a merry face
thereby Shall not be worth thy
thick the blinded people go, With
thief, With a mischief, Who hath
thin and hoar, Of our short
thine eye, and look how slippery
thine house high up in the
thing? Merciful God this is a
thing was tried And verified, Here
thing, Said maiden go thy way
thing, Lo unlearned men now a
things that the verses over them
things become a very man indeed
things love and magnify, Farewell and
things finally, That any pleasure or
things: He kneels down and would
things that he will ask, But
things in this book that you
think there may no better be
think you too well at ease
think on you now and then
thinks this boy his peevish game
thinks himself well. That may set
third pageant, was painted the goodly
third pageant, this was the writing
third pageant. And over this fourth
thither, And would as fain, Depart
Thomas More in his youth devised
Thou Manhood shall a mirror been
thou which erst despised children small
thou a noble man hast brought
thou sees with horologe in hand
thou man honor, Promising of his
Thou mortal Time every man can
thou shalt be brought, For all
thou gone from me, At Westminster
Thou shall, good babe, such is
Thou shall obey, Come on thy
Thou goes not hence, For all
thou claim, with thy cruel power
thou stroyst, and loves reprovable. Thou
Thou may not warrant thy gifts

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them that trust in fortune
And forth withal what so
may, And in conclusion, what
hand with sorrow. Wherefore if
take thee from. Then may
hinder nor advance. But and
Lover Eye flattering fortune, look
begin to smile As though
all repair, During my life
a pot, But then him
In his own breast, He
him brought, No harm she
Look that you take, No
And from great fears, He
they more pleasure have a
an halfpenny: Some man a
I bless you again a
Not one or twain but
child again and be my
is free, that other ever
Katherine, Farewell, my well-beloved sisters
thee alone, Immortal God, verily
Poets, Orators, and Philosophers sects
none health. Some hath all
the stair. Down they him
to suffice His child, well
shall, To painting fall, His
him lift, And with evil
every straw, Shall prove a
so, Not long ago, A
them laughs, and in her
three, but up to honors
Catch whom she may, she
second pageant the writing was
fourth pageant the scripture was
if I do this cure.
not friendly on them look,
him for a knave. Lo
another by and by. And
about, and there he lies.
Julius from his mighty power.
the worthy king of Persia.
fell Alexander the sovereign conqueror.
than I may well rehearse.
case to kiss a knave.
despite. This is her sport,
By us subdued for all

Thou  that art proud of honor 1, 34/96
thou list devise, She will thee 1, 39/233
thou shall win thereby Shall not 1, 40/245
thou in surety list to stand 1, 40/250
thou boldly defy her turning chance 1, 40/255
thou wilt needs meddle with her 1, 40/257
thou never so fair, Nor never 1, 45/2
thou would my ruin all repair 1, 45/4
thou shalt me not beguile. Trust 1, 45/5

thought  , That way was naught, And
thought it best, His money to 1, 19/114
thought But it made some folk 1, 24/289
thought in your breast: God may 1, 25/311
thought him well a fled. Quoth 1, 28/416
thought fold, The secret draughts of 1, 39/213
thought pounds some less some more 1, 42/289
thought times, For lending me now 1, 46/7

thousands in a rout, Like swarming 1, 35/115

thrall  , In the fourth pageant was 1, 4/45
thrall  , That one content, that other 1, 39/216
three  , O Lady Briget, other sister 1, 12/73
three  in one, I me commend 1, 13/83
three  , How wonderful they were, in 1, 31/3
three  , but up to honors throne 1, 42/295
threw  , And said adieu, Commend us 1, 28/408
thrice  , That money was too small 1, 18/85
thrift  is well nigh done. A 1, 15/20
thrift  , Headlong along the stair. Down 1, 28/406
thrift  , man, With bate and strife 1, 16/47
thifty  man died, An hundred pound 1, 17/77
throne  Amid her treasure and wavering 1, 35/121
throne  , Can he not creep, by 1, 42/295
throws  great and small Not to 1, 36/142
thus  MANHOOD Manhood I am, therefore 1, 3/24
thus  AGE Old Age am I 1, 4/49
Thus  part they both, And forth 1, 22/219
Thus like the fox they fare 1, 33/71
Thus  diverse heads, diverse wits. Fortune 1, 36/138
Thus from man to man continually 1, 36/149
Thus fell Julius from his mighty 1, 37/166
Thus fell Darius the worthy king 1, 37/167
Thus fell Alexander the sovereign conqueror 1, 37/168
Thus many more than I may 1, 37/169
Thus double fortune, when she list 1, 37/170
Thus when she changes her uncertain 1, 37/180
thus proves she her might. Great 1, 38/184
thy great pride. My fiery dart 1, 4/42
pride. My fiery dart pierces thy tender side. Now thou which 1, 4/43
and smart. Therefore Cupid withdraw fiery dart, Chargeable matters shall 1, 4/55
matters shall of love oppress childish game and idle business 1, 4/57
chief living. O cruel death, thy power I confound. When thou 1, 5/76
hast brought to ground Maugre teeth to live cause him 1, 5/78
shall be brought. For all thy pride and boasting into naught 1, 6/104
this gear? When death comes, mighty messenger, Obey we must 1, 10/20
delic. Lo, where to comes true is for this year thy blandishing promise, O false astrology 1, 10/25
true for this year wealth, ay full of bitterness, prophecy? The year yet lasts 1, 10/28
shall, good babe, such is Thy singular pleasure all doubled is 1, 10/31
babe, such is thy destiny, Thy destiny, Thy mother never know 1, 12/70
in one, I me commend. Thy infinite mercy, Show to thy 1, 13/84
 Thy infinite mercy, Show to thy mother never know, for lo 1, 12/71
maner thing, Said maiden go thy way, And fetch him hither 1, 24/284
Thou shall obey, Come on What rule thou claim, with 1, 25/334
reprovable. Thou may not warrant thy cruel power. Good folk thou 1, 32/38
up this wretched world’s treasure, Thy fingers enshrined with gold, 1, 32/40
to have Fortune always at thy tawny skin, With fresh apparel 1, 34/98
and night as reverently, Upon thy pleasure, Cast up thine eye 1, 34/100
thereby Shall not be worth thy knees as servant may, And 1, 40/244
sure and uniform: Ever after thy service I dare say. And 1, 40/246
He got him at a tide, For devotion, Or promotion, There 1, 19/167
gentle frère, Of all this tidying, That you me bring, I 1, 25/324
was painted the image of Time, and under his feet was 1, 5/80
scripture over this seventh pageant. whore? I whom thou sees with 1, 5/83
horoloe in hand, Am named time, the lord of every hour 1, 5/85
feet lay the picture of infinite shall be. Thou mortal Time, that was in the seventh 1, 6/94
old men live Unrighteously dividing infinite shall be. Thou mortal 1, 32/45
glad, and blesses her often every man can tell, Art 1, 6/100
bless you again a thousand and season. That good men 1, 36/155
like, To speak with him thereby Shall not be worth times therefore. But in a while 1, 46/7
yet what she gives thee For lending me now some 1, 23/266
teach, Each other’s hair, Cleaved today, With labor won she shall 1, 40/247
last. Then on the ground, And fetch him hither. That we together, May talk. Down she goes 1, 24/286
avove, They heave and shove, fast, Till with lugging, Hauling 1, 26/365
dry. Par Et y prens plaisir. Par together round, With many sad stroke 1, 26/370
such a man, It is round, With many sad stroke Together 1, 27/377
Up is she go, And that at the last, The told me: Well sir quoth she 1, 23/252
labor won she shall happily venment maux Et guerres mortelle 1, 32/31
tear, Each other’s hair, Cleaved told him so, As she was 1, 24/280
together fast, Till with lugging, Hauling told me: Well sir quoth she 1, 23/252
above, They heave and shove, And tomorrow Pluck it out of your 1, 40/248
together fast, Till with lugging, Hauling desire Jamais tu ne cesse 1, 32/27
tear, Each other’s hair, Cleaved together round, With many sad stroke Together 1, 27/377
together fast, Till with lugging, Hauling time and season. That good men 1, 36/155
times therefore. But in a while 1, 46/7
teach, Each other’s hair, Cleaved told me: Well sir quoth she 1, 23/252
tear, Each other’s hair, Cleaved And fetch him hither. That we together, May talk. Down she goes 1, 24/286
teacher, Each other’s hair, Cleaved And fetch him hither. That we together, May talk. Down she goes 1, 24/286
again, Right glad and fain, with me, And out he him up again. The frère a boy playing at the cocksteel, and a ball A pageant was playing at the give and take, and slyly Or he would pass, He vennent maux Et guerres mortelle perverse Qui le monde verse our castles now and our to pass would bring, This may in clouds as easily cannot cease, Nor avoid her restless watch from sleep with slipper, frail, and full of heap up this wretched world’s in her throne Amid her wilt needs meddle with her am, and as a dead at last. This thing was a fool. And an old said. You be dismayed, With babble, their minds to declare making thee so wise? How here I lie, Adieu, my I durst well swear, as right to further. With him tax, I counsel you either ELIZABETH Ye that put your And so he shall, I him be. To them that from them that in her needs meddle with her treasure, command you not, Fortune to thou shalt me not beguile. Tout a ton desire Jamais Till with lugging, Hauling and and rumble, They turn and him poor Diogenes in his in your breast: God may They roll and rumble, They man poor is. Hatred is may thou boldly defy her fist, She runs loose, and hard edge, A month or the wind, Not one or Took took took top top top took took toss toted Tous Tout Towers toy trace trap travail treaure treasure treasure treasure tree tried trot trouble Trowing TRUE TRUE TRUE truly truss trust trust trust trust Trust trust tu tugging tumble tunne turn turn turned turning turns twain

him there by the hand his mace: Thou shall obey heart, And up he start and scourge. And over this can I set, and drive and scourge. And over this, One man to winning of and he peered, His heart inconvenients Par mons et par a ton desire Jamais tu? Goodly Richmond, son art thou and that, and all not a hare, Or in dry, till they the harm feel kept, His eyes drowsy and Neither forever cherishing, whom she Thy fingers enshrined with gold and waving riches, Proudly she Trust not therein, and spend Stood still, over rude for And verified, Here by a That good can wot, But I understand. Indeed quoth he is for this year thy spouse, my worthy lord, The thou them find, In Fain speak would I. Sir And verified, Here by a, That good can wot, But I TRUE is for this year thy spouse, my worthy lord, The thou them find, In Fain speak would I. Sir And verified, Here by a, That good can wot, But I

Tout a ton desire Jamais tu

1, 24/299
1, 25/332
1, 26/357
1, 3/9
1, 3/14
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1, 22/233
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1, 40/258
1, 41/269
1, 45/6
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1, 27/373
1, 38/183
1, 40/255
1, 41/271
1, 21/180
1, 35/115

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faithful love that did us two combine, In marriage and peaceable
Envy, Flattery, Deceit, Mischief and Tyranny. About her comes all the
DEATH Though I be foul ugly, lean and misshapen, Yet there
Thus when she changes her uncertain course, Up starts a knave
Of wavering Fortune the full uncertain lot, If that the answer
be dismayed, With trouble I understand. Indeed quoth he, It hath
luck doth stand. With whose unhappy chance you be so wroth
of heaven ever sure and man she spoils, and the unjust enriches. Young men she kills
in the same thing. Lo unjust enriches. Young men she kills
him well, Came and it unlocked. The frère said, God speed
and lets old men live Unrighteously dividing time and season. That
as diverse as them all, gifts for one hour. Fortune Unstable here and there among them
break the strife, Heighed them upward fast. And when they spy
wheel. He holds fast: but upward as he flies, She whips
Have I been well in poor sect, it is the use, And for your sake, Let
every man, His own craft use, All new refuse, And utterly
man to man continually, She use, All new refuse, And utterly
veris, animum sic pascere rebus, Ut pictis oculos pascit imaginibus. Namque videbit
oculars pascere rebus, uti fragilis bona lubrica mundi, Tam
oculus pascit imaginibus. Namque videbit utterly let them gone: Play not
utero, All new refuse, And write the labor is in vain, For well you wot, mirth
But none could get, The valor of a penny. With visage
here the end of worldly vanity. Lo well are ye that
gens. Fortune, O mighty and variable What rule thou claim, with
of her nature is ever variable. Sometime she looks as lovely
her men with change and inconvénients Par mons et par
inconvenients Par mons et par laboria mundi, Tam cito non
Et aux hôpitaux Meurent tant veniunt, quam cito pretereunt, Gaudia laus
And upon him stood lady y prens plaisir. Par toi
was the writing that followed. And upon him stood lady
strength power and might, Of was painted the image of
This thing was tried And to thee alone, Immortal God,
putat arte homines, Ille potest venent plaisir. Par toi
was painted the image of fair and bright, As goodly
This thing was tried And verified, Here by a sergeant late

Pageant cloth, with nine pageants, and verse. Tout a ton desire Jamais
every of those pageants: which verses over every of those pageants
painted the things that the expressed and declared, what the
did ( in effect ) declare, which verses over them did ( in effect ) declare, which

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pageant were there written these
steed. These things become a
boast, I am Eternity, The
O mortal folk, what we
pictis oculos pascit imaginibus. Namque
her hand: Love manner and
of hue. God make you
valor of a penny. With
dabit eternum nobis pro munere
compassed all round For in
munere vitam, In permansuro ponite
This much at my desire,
presume. Some in English, blindly
his pride. He weeps and
ready straight, On him to
and riches, come forth and
foolish apes, How earnestly they
spy, The captains lie, Both
in English, blindly wade and
friendly on thee cast her
bait she brings forth her
of Fortune count them borrowed
loves reprovable. Thou may not
that other hand, Also restless
throne Amid her treasure and
to prove and assay Of
erst despised children small, Shall
In philosophy, Or a peddler, there, For wrath and fear,
own wit, And took another
But then him thought, That
thing, Said maiden go thy
shall obey, Come on thy
wight then follow his own
first and my distress, Sundry
law, That never saw, The
Wise and discreet: the public
a strange reckoning: Riches, honor,
I had not gone. If
This year to live in
here I lie. O brittle
have I, More woe than
shall spy, That riches, worship, and will himself enhance, In
some she sends children, riches, one be by her power,
the gere, That he would

verses in Latin following. % THE
very man indeed, Yet thinks this
very name signifies well, That mine
very blind, That we least fear
debit uti fragilis bona lubrica mundi
virtue they be only those Which
virtuous wise, and fortunate. Adieu, sweet
visage stout, He bore it out
vitam In permansuro ponite vote deo
voice of people is my chief
vota QUEEN
Vouchsafe to do, As to go
wade and wander. Another in Latin
waits and curses her full sore
wait, As soon as on the
wait on me. And he that
walk about their japes. Of this
waltring on the place, The frère's
wander. Another in Latin blows forth
wandering eyes, Embrace thee in her
ware, Silver, gold, rich pearl, and
ware. To Them that Seek Fortune
warrant thy gifts for one hour
watch from sleep with travail kept
waverer riches, Proudly she hovers as
waverer Fortune the full uncertain lot
wax a child again and be
Wax a meddler, In theology, All
Waxed well nigh wood, Said whose's
way: First fair and well, A
way was naught, And there he
way, And fetch him hither. That
way, I have thee in my
way. And he that out of
ways, and reckon there again The
ways to buy and sell, Weening
weal therefore, I help to rule
wealth, and ancestry Hath me forsaken
wealth might have me saved, I
wealth and delice. Lo, where to
wealth, ay full of bitterness, Thy
wealth, and lo here I lie
wealth, and dignity, Joy, rest, and
wealth and riches, come forth and
wealth, Honor, worship, and reverence all
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plucks him with a shrewd
himself the governance. Let every
beckons and smiles upon every
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all in worth, for it
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you when. When an hatter
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I fear quoth he, It
will not be, For he
avail certain. Quoth she I
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on me. And he that
Poverty that of her gifts
servants by themselves and you
so thou list devise, She
man some parcel of his
man all things that he
nor advance. But and thou
in conclusion, what thou shall
kneel and gape after the
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his face, That he was and Philosopher sects three, How
Finish. quod T. M. The and Philosopher sects three, How
me, At Westminster that goodly and Philosopher sects three, How
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shall in process destroy the and Philosopher sects three, How
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That heap up this wretched Lo here the end of Poems: Concordance of Major Terms 62
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written as follows. MANHOOD Manhood I writing was thus. VENUS AND CUPID writing that followed. FAME Fame writing was as follows. writing school, An old butler, Become written as follows. CHILDHOOD I am written as follows. ETERNITY Me need written these verses in Latin following written many a book, To my wroth . But this officer, This feigned wroth , You know yourself came never y prens plaisir. Par toi venient year to live in wealth and year thy prophecy? The year yet year yet lasts, and lo now young man riding upon a goodly young man, in the second pageant young man, So well began, His Young men she kills, and lets yours, Mine own dear lord now youth devised in his father’s house
A Concordance of Major Terms in Thomas More’s *Life of Pico*

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### THE CONCORDANCE

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

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<td>hated them and so greatly</td>
<td>abhorred</td>
<td>them that, when Hercules Estensis</td>
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<td>that he more hated and</td>
<td>abhorred</td>
<td>, considering that they served of</td>
<td>1, 61/1</td>
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<td>desire of whom he not</td>
<td>abhorring</td>
<td>(the way of life set)</td>
<td>1, 58/13</td>
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<td>but in spirit, if Christ</td>
<td>abide</td>
<td>in us &quot; ) I therefore</td>
<td>1, 50/17</td>
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<td>that it were shame to</td>
<td>abide</td>
<td>still in the better and</td>
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<td>not master us. I therefore,</td>
<td>abiding</td>
<td>firmly in this opinion, set</td>
<td>1, 86/20</td>
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<td>and overseeing of these base,</td>
<td>abject</td>
<td>, and vile earthly trifles. His</td>
<td>1, 67/9</td>
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<td>cunning of all philosophy was</td>
<td>able</td>
<td>to make him proud, not</td>
<td>1, 64/18</td>
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<td>great occasion of sin, were</td>
<td>able</td>
<td>to pull him back into</td>
<td>1, 64/23</td>
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<td>if ye be now not thing, since those things are</td>
<td>able</td>
<td>sufficiently to satisfy the desire</td>
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<td>pride. For he that is</td>
<td>able</td>
<td>of himself anything to get</td>
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<tr>
<td>himself anything to get</td>
<td>able</td>
<td>of himself that same thing</td>
<td>1, 93/26</td>
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<td>sin ponder and weigh, Who</td>
<td>able</td>
<td>were to bear Thy punishment</td>
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<td>showed that mighty love Which</td>
<td>able</td>
<td>was Thy dreadful majesty To</td>
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<td>year of his age and</td>
<td>abode</td>
<td>at Florence, he was suddenly</td>
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<td>in presence for joy, in</td>
<td>absence</td>
<td>for sorrow. To languish ever</td>
<td>1, 112/24</td>
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<td>than to be from God</td>
<td>absent</td>
<td>, And glad to die, so</td>
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<td>that a perfect man should</td>
<td>abstain</td>
<td>, not only from unlawful pleasures</td>
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<td>honourable, for the great plenteous</td>
<td>abundance</td>
<td>of all such virtues the</td>
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<td>Multiplicatae sunt infirmitates eorum postea</td>
<td>acceleraverunt</td>
<td>. Non congregabo convenicula eorum de</td>
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<tr>
<td>Multiplicatae sent infirmitates eorum, postea</td>
<td>acceleraverunt</td>
<td>? &quot; Their infirmities be multiplied</td>
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<td>apostle : Quid habes quod non creature. Moreover, we should not</td>
<td>accepti</td>
<td>? &quot; What hast thou that</td>
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<td>whom that He List to</td>
<td>accept</td>
<td>for God, that is to</td>
<td>1, 96/12</td>
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<td>if thou long to be</td>
<td>accept</td>
<td>: which wheresoever He taketh Whom</td>
<td>1, 120/13</td>
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<td>the Jews because God had</td>
<td>acceptable</td>
<td>to God, if thou covet</td>
<td>1, 82/19</td>
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<td>suddenly taken with a fervent</td>
<td>accepted</td>
<td>them as worthy to suffer</td>
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<td>the things which we may</td>
<td>access</td>
<td>which so far forth crept</td>
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<td>desired him to receive his</td>
<td>account</td>
<td>for our own, of which</td>
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<td>whatsoever men think on thee, and not without a cause)</td>
<td>account</td>
<td>of such money as he</td>
<td>1, 67/11</td>
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<td>Shall thee of slothful cowardice</td>
<td>account</td>
<td>it for nothing, but regard</td>
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<td>that forthwith he forsook his</td>
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<td>among the chief orators and</td>
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<td>the more profitable, neither to the</td>
<td>accuse</td>
<td>: God will thee help if</td>
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<td>they be born to the</td>
<td>accustomed</td>
<td>vice and reformed his conditions</td>
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<td>them that belong to the</td>
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<td>of temperance in prosperity, nor</td>
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<td>same Jerome showed to his</td>
<td>achieving</td>
<td>of some great thing. But</td>
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<td>occasion of some good virtuous</td>
<td>achieving</td>
<td>of noble acts; let us</td>
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<td>letters to the civil and</td>
<td>acquaintance</td>
<td>that Picus had after his</td>
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<td>life, saying that in vain</td>
<td>act</td>
<td>. Sometime he secretly casteth in</td>
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that from contemplation to the
active living? that is to say
of noble
acts ; let us as we can
profitable
acts and outward business. Certainly, my
sin
actual business, he judged a thing
original? Who doth not
actual sin in sundry wise? But
heaven, crying with the prophet :
Ad te Domine levavi animam meam
mihi intellectum : insuper et usque
saith here suingly, Et usque
us in the sin of
God art Thou," he
pleasures, therefore the prophet
soul is glad," he
Notas mihi fecisti vias vitae :
of God, therefore it followeth,
perpetual pain; but he is
is so that he is
of negligence. His friends oftentimes
have appointed themselves in the
not with his love. To
But with fair virtue to
ne shaft sustain (be not
get some lucre or worldly
all your glory, all the
no distress endure, And great
wood lion, the fiend, our
the purchasing of patience in
very happy mind, which none
a strong defence against all
must he need sustain Sorrow,
labour, incommmodity, or smart, Loss,
Half the dolour, grief and
When they be sundered, for
price look thou well thee
men would look upon themselves
There was sometime in [
Devotion than Cunning. The little
which both his own natural
evil things, foolish, dissolve, without
of the soul, with very
the ground with an humble
truth. But in the inward
and incline unto sensuality and
and similitude between our sensual
the drink of the bodily
to say, in the sensual
be sundered, for adversity. Like
is (as Appollonius saith) an affininity. What he Hated and what this servant of God, openly true but also truth itself) from sin that willingly they knowledge of. Of the Voluntary afflict and pain my body. noble kindred, set many, women love set all mine heart might be some evil occasion to preach of Christ." frustrated by his death. But swine, some into wolves, which the fourteenth year of his - second year of his to non confundentur. Confundatur iniqua tears, and lamentable plaints The and devotion. Sometimes that marvelous the Church (which are nowadays, conflict and fight. And yet this Thy goodness, wringeth us, knew it. When that one to the above - named favourèth neither meat, wine, nor of our Holy Father, Pope worldly business he fled almost only on every side an not thou lackest might: Such to come worship and praise provision and singular goodness of laud and thanks therefor to saw that, since God is There holdeth me sometimes, by against his soul: This did and worldly business he fled that marvelous alacrity languished and allective to sin, but over that allegations folly it is to use almighty God with all his strength almighty God, that by this false almighty God, of Whose infinite goodness almighty, they could not miscarry but almighty God, as it were even almighty God of His goodness provide almost alike. Notwithstanding, when he was asked almighty God, that by this false almost fell, and after again with Sale of his Lordships and be kept secret) he gave him: and for his plenteous should now with their prayers, heaven; that is to say, lifted upward should have God sequere," Let dead men which is content with God A LOVER To love one is to love but one heaven and earth directest all
must without his fleshly wife, had to mankind, in the saying with him that such this fight, And long therefor made in his vulgar tongue the end that he may present with God and conversant of his own physicians, as of men thirsteth for, or faithful servants with an holy friendship of the company, in unto his fleshly lust, the over other, the great Saint to bring him speedily to, there and prayeth for us. a very tender loving father. since all error is with Be very good and very, Appointed well and nothing set forasmuch as the love and Picus, by whom all the But we shall let his of the nobleness of his the more worshipful that our NEPHEW, THE THIRD UNTO ONE the Epistle of Picas to Picas to Andrew Corneas. This Italy, with whom (as this Picas Earl of Mirandala to outward business. Certainly, my well-beloved now behold, O my well-beloved pains intolerable That He for excellent nature; Thou that with which well testify both his Himself from heaven with the God, as be the holy and three in one, Whom and turning his words to he was never troubled with be not by Thy just anger of a moment in Thine angry hand. Who is not born heaviness there is! How great corpus possunt occidere, sed qui prophet : Ad te Domine levavi in spe. Quoniam non dereliques cause, saying, Quoniam non dereliques is with an inseparable bond
Life of Pico: Concordance of Major Terms

*lose if the world were annihilated and turned to naught again* 1, 96/8

*answer* that he should well know 1, 65/7

*answer* or they shall bring forth 1, 90/18

*answered* him in this wise, " 1, 67/13

*answered* that he had liefer take 1, 68/20

*answered* him that he not only 1, 70/24

*answered* that this was not the 1, 70/31

*answered*, as in this present epistle 1, 84/4

*Antony*, his brother. The heir of 1, 71/20

*ape*. From which beastly shape may 1, 76/4

*Apollonius*) he scrupulously sought out all 1, 55/14

*apostle* saith: "We be not" 1, 50/16

*apostle* Saint James saith thou bast 1, 77/7

*apostle* Saint Paul saith) our Lord 1, 80/3

*apostle* be before thine eyes: Oportet 1, 80/15

*apostle* saith, God bath exalted Him 1, 89/3

*apostle* saith) shall suffer in death 1, 91/11

*apostle*: Quid habes quod non accepisti 1, 94/2

*apostle*, hath declared; and secondarily, they 1, 101/29

*apostle* Saint Paul When he had 1, 107/25

*apostle's* dignity: to be reputed digne 1, 88/7

*apostles* confirmeth 1, 81/1

*apostles* went joyful and glad from 1, 88/9

*appalled* with the secret touch of 1, 78/23

*apparel*, gesture, look or pace That 1, 114/9

*appear* and to be the more 1, 52/13

*appear* there were nothing in any 1, 59/27

*appear* and his riches given out 1, 62/16

*appear* sufficiently As thingès which Thy 1, 121/9

*appearance* was peradventure a token that 1, 53/7

*Appeared* before his Birth. A marvellous 1, 53/3

*appeared* a fiery garland standing over 1, 53/5

*appeared* unto him all compassed in 1, 74/7

*appeareth*, not only that those conclusions 1, 57/13

*appeareth*. But the book in which 1, 57/22

*appeareth* by this epistle that John 1, 75/3

*appeareth*; where he with these words 1, 84/4

*appeareth* in the first epistle of 1, 87/13

*appearing* of our Lady caused him 1, 73/28

*appertain* to understanding and knowledge, and 1, 62/13

*appertain* to a noble prince, I 1, 87/8

*appetite* of his confusion and rebuke 1, 60/25

*appetite* is a deadly wound to 1, 60/26

*appetite*: Thou shalt it find, when 1, 109/3

*appetite* To pain himself in all 1, 118/15

*appetites* they follow. Let us then 1, 76/14

*appetites* of men, or, if I 1, 80/27
which, but if it were applied to God let it be
in moral virtue, but to some virtue thou mayst it
Lacking discretion they compare and
a day to his disputations
study of which he had
he changed that purpose and
finally what end they have
see that all thing been
likeness of conditions is (as
famous doctors of divinity had
our Holy Father the Pope thenceforth he might have been
of the Hebrews, Chaldees and
of the Hebrew, Chaldee and
the great difficulty of the
fiery eloquence should, with an
to learning, where with so
both his angelic wit, his
be, but how effectual, how
delight, or anything remove His
and that we require it
commonly all those presents, that
since that all faithful people
his merits sufficiently. The works
happen contrary, for they that
dignities of the Church (which
as for his manifold benefices
perseverance, by such means as
the town, we run and
do those things that
such as these things commit
that the studies of philosophy
other thing, since those things
of themselves; the things that
be commended of them that
be reproved of them that
common To all folk, yet
were not, the other that
" To his saints that
we specially love them which
angels and blessed saints that
desires towards His saints that
of the voluptuous delights which
as indeed all Christian people
mercy therein. Howbeit, worthy enough
applied to the use of some
applied , Think it not thine but
apply it to such things where
apply . For oft thou Shaft, resisting
apply Of their foul sin the
appointed . For this cause he tarried
appointed himself to spend the residue
appointed to profess himself in the
appointed themselves in the adoption whereof
Appointed well and nothing set amiss
Appollonius saith) an affinity. What he
approved as good and clean, and
approved Picus and tenderly favoured him
approved , an though his enemy were
Arabians , and many things drawn out
Arabic language, besides Greek and Latin
Arabic tongue. These, my dear friend
ardent heart, in time to come
ardent mind he laboured the studies
ardent labour, and his profound erudition
ardent , and rather interrupted and broken
ardent mind from God, his heavenly
ardently with a sure hope that
are used customably all in this
are rather spiritual than carnal ( for
are such that truly, good sister
are swift in taking be oftentimes
are nowadays, alas the while, commonly
are singularly beholden unto him, should
are in the epistle evident and
are glad to pay some money
are not convenient, full of all
are worthy death — not only
are of estates and princes either
are able sufficiently to satisfy the
are had in honour among the
are commendable, as great a commendation
are lion reprovable. Notwithstanding, my son
are there very few that may
are more perfect could not be
are in the land of Him
are nearest joined unto God, as
are in their country of heaven
are in the land of Him
are evil peoples' gods, which we
are ) yet they set little thereby
are they, pardee, Be they never
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<td>are</td>
<td>to Thee, and have be</td>
<td>1, 120/27</td>
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<tr>
<td>Are</td>
<td>made Thy guilty folk by</td>
<td>1, 121/3</td>
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<tr>
<td>argue</td>
<td>with : which appetite is a</td>
<td>1, 60/26</td>
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<td>Argument</td>
<td>and Matter of the First</td>
<td>1, 75/1</td>
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<td>Argument</td>
<td>of the Epistle of Picas</td>
<td>1, 83/22</td>
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<td>Argument</td>
<td>of the Epistle following. After</td>
<td>1, 87/11</td>
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<td>arise</td>
<td>in the Day of judgment</td>
<td>1, 101/13</td>
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<td>arise</td>
<td>incorruptible. And forasmuch as Christ</td>
<td>1, 101/24</td>
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<td>arise</td>
<td>And in the glass upon</td>
<td>1, 114/15</td>
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<tr>
<td>armour</td>
<td>, Nor any other remedy put</td>
<td>1, 104/24</td>
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<tr>
<td>art</td>
<td>hour</td>
<td>1, 79/18</td>
</tr>
<tr>
<td>art</td>
<td>thou, my son, when that</td>
<td>1, 87/24</td>
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<tr>
<td>art</td>
<td>beholden to God, Which hath</td>
<td>1, 90/5</td>
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<tr>
<td>art</td>
<td>God, my Saviour ; in Thee</td>
<td>1, 92/6</td>
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<tr>
<td>art</td>
<td>thou proud thereof, as though</td>
<td>1, 94/4</td>
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<tr>
<td>art</td>
<td>Thou.&quot; After that he</td>
<td>1, 94/28</td>
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<tr>
<td>art</td>
<td>Thou.&quot; Which words though</td>
<td>1, 95/3</td>
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<td>art</td>
<td>Thou.&quot; For though honour</td>
<td>1, 95/10</td>
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<td>art</td>
<td>Thou.&quot; See then how</td>
<td>1, 95/15</td>
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<td>art</td>
<td>Thou.&quot; For only he</td>
<td>1, 95/16</td>
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<td>art</td>
<td>Thou,&quot; standeth all the</td>
<td>1, 95/21</td>
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<td>art</td>
<td>Thou.&quot; The cause is</td>
<td>1, 95/25</td>
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<td>art</td>
<td>Thou.&quot; Sanctis qui sunt</td>
<td>1, 96/15</td>
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<td>art</td>
<td>Thou,&quot; he addeth thereunto</td>
<td>1, 96/21</td>
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<tr>
<td>art</td>
<td>He that shall restore mine</td>
<td>1, 99/2</td>
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<td>art</td>
<td>He that shalt draw me</td>
<td>1, 99/6</td>
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<td>art</td>
<td>He that shalt give Thyself</td>
<td>1, 99/6</td>
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<td>art</td>
<td>moved to be wroth He</td>
<td>1, 104/8</td>
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<td>art</td>
<td>conveyed at such time as</td>
<td>1, 110/22</td>
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<td>art</td>
<td>made to be equal, For</td>
<td>1, 111/4</td>
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<td>art</td>
<td>He that sparest all, With</td>
<td>1, 120/3</td>
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<td>art</td>
<td>, Unto Thy grace and sovereign</td>
<td>1, 120/15</td>
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<td>ascend</td>
<td>by mine own strength so</td>
<td>1, 99/5</td>
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<td>Ascended</td>
<td>never but by manly fight</td>
<td>1, 103/10</td>
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<tr>
<td>ashamed</td>
<td>, an though mine enemies mock</td>
<td>1, 92/2</td>
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<tr>
<td>ashamed</td>
<td>. Let them be ashamed that</td>
<td>1, 92/3</td>
</tr>
<tr>
<td>ashamed</td>
<td>that work wickedness in vain</td>
<td>1, 92/3</td>
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<tr>
<td>ashamed</td>
<td>to take such thing for</td>
<td>1, 96/10</td>
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<tr>
<td>ashamed</td>
<td>to desire anything besides Him</td>
<td>1, 98/25</td>
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<td>aside</td>
<td>) was somewhat fallen into wantonness</td>
<td>1, 58/14</td>
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<td>aside</td>
<td>) but he in all sciences</td>
<td>1, 61/20</td>
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<td>aside</td>
<td>, he might lead his life</td>
<td>1, 62/23</td>
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<td>aside</td>
<td>, Which is (as Christ saith</td>
<td>1, 69/5</td>
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<tr>
<td>aside</td>
<td>) take ever in thine hand</td>
<td>1, 83/2</td>
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<tr>
<td>ask</td>
<td>of God, both the Holy</td>
<td>1, 82/29</td>
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<tr>
<td>ask</td>
<td>whereto they draw, whereto they</td>
<td>1, 90/14</td>
</tr>
<tr>
<td>ask</td>
<td>such thing as is noyous</td>
<td>1, 94/17</td>
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Thomas More Studies 7 (2012)
we wot never what we asked. And Jesus said: "Whatsoever ye shall ask, it shall be done. And when ye ask, believe that ye receive it. And therefore Saint James biddeth us asked in faith, nothing doubting. Dixi asked in the name of Jesus asked also all his servants' asked then of God, to be asked doubtingly, asketh coldly. And therefore Saint James asketh coldly. And therefore Saint James asked that from the beginning he was to all them that should always as the fire aspire to honour a very spectacle aspire upward to heavenly things, and asketh of virtue signifieth in that was to all them that heart in this matter to thither, in obscure darkness, hath asked thee to the children of asstart, With whom me rueth so attained to. Now when they perceived attained his virtue not by his attempt him, but rather with craft attend and wait, There is no audience rejoiced to hear him, for audience. But he said that those aught in your debt I shall aught in this life of all authority Of the Wonder that Appeared authority to command me hath bid authors as the Greek, and partly await of throe enemies; if thou await for another very hour, For aye Enforce themself to make us aye, With such examination might not aye merciful art, Unto Thy grace aye providing, goodness serving Thy servants Babylon To suffer them wax is back his mind, flowing in riot back into the voluptuous broad way back by the tenderness of his back, wherefore Picus comforteth him in backbite us and say evil of backbite thy virtue, which the Christian backbite thee living virtuously, they shall backbiters odious to God, contumelious, proud backbiting always pleaseth them. Flee if backward to the great wonder of
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<td>as it Followethb. The first</td>
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<td>balance</td>
<td>of rigorous judgment If Thou</td>
<td>1, 119/20</td>
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<td>bands</td>
<td>of them and let us</td>
<td>1, 80/2</td>
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<td>banner</td>
<td>of death, under the stipend</td>
<td>1, 79/25</td>
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<td>bare</td>
<td>, And after thy desert look</td>
<td>1, 110/20</td>
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<td>barefoot</td>
<td>walking about the world in</td>
<td>1, 69/16</td>
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<td>bargain</td>
<td>, partly he gave out to</td>
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<td>bark</td>
<td>, go thou boldly forth thy</td>
<td>1, 90/3</td>
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<td>barked</td>
<td>at them were of folly</td>
<td>1, 57/15</td>
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<td>base</td>
<td>, abject, and vile earthly trifles</td>
<td>1, 67/9</td>
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<td>bast</td>
<td>cause to be glad, writing</td>
<td>1, 77/8</td>
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<td>bath</td>
<td>dishonested him; some man hath</td>
<td>1, 61/10</td>
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<tr>
<td>bath</td>
<td>heard nor heart hath thought</td>
<td>1, 78/10</td>
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<tr>
<td>bath</td>
<td>been prepared for you from</td>
<td>1, 81/14</td>
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<td>bath</td>
<td>exalted Him and given Him</td>
<td>1, 89/3</td>
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<td>bath</td>
<td>been so loving unto thee</td>
<td>1, 111/21</td>
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<tr>
<td>bath</td>
<td>the grace to come thereby</td>
<td>1, 113/20</td>
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<td>bath</td>
<td>, mirth and disport, That in</td>
<td>1, 113/26</td>
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<td>battle</td>
<td>? He is called to the</td>
<td>1, 77/12</td>
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<td>BATTLE</td>
<td>Whoso to virtue esteemeth hard</td>
<td>1, 102/20</td>
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<td>battle</td>
<td>more sharp and longer is</td>
<td>1, 102/30</td>
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<td>battle</td>
<td>so put thyself in preace</td>
<td>1, 105/30</td>
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<td>battle</td>
<td>, Shall thee no more haply</td>
<td>1, 106/4</td>
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<td>battle</td>
<td>in battle victory. The Ninth Rule. If</td>
<td>1, 106/12</td>
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<td>battle</td>
<td>victory. The Ninth Rule.</td>
<td>1, 106/12</td>
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<td>battle</td>
<td>and war The conflict seem</td>
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<td>BATTLE</td>
<td>, WHICH EVERY MAN SHOULD HAVE</td>
<td>1, 108/13</td>
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<td>bawl</td>
<td>, let them bark, go thou</td>
<td>1, 90/3</td>
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<tr>
<td>bear</td>
<td>witness of my tender love</td>
<td>1, 50/19</td>
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<tr>
<td>bear</td>
<td>the costs of all such</td>
<td>1, 56/11</td>
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<td>bear</td>
<td>, the lecherous into a goat</td>
<td>1, 76/1</td>
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<td>bear</td>
<td>the proud manners of estates</td>
<td>1, 86/4</td>
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<td>bear</td>
<td>him. The golden mediocrity, the</td>
<td>1, 86/17</td>
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<td>bear</td>
<td>us as it were in</td>
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<td>bear</td>
<td>evil words of evil people</td>
<td>1, 87/26</td>
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<td>bear</td>
<td>That thou remember and have</td>
<td>1, 106/10</td>
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<td>bear</td>
<td>his body in earth, his</td>
<td>1, 115/32</td>
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<td>bear</td>
<td>Thy punishment? The whole engine</td>
<td>1, 119/22</td>
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<td>beardless</td>
<td>, he was both reputed, and</td>
<td>1, 55/18</td>
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<td>bearing</td>
<td>the loss of his fame</td>
<td>1, 57/10</td>
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<td>bears</td>
<td>, some into swine, some into</td>
<td>1, 75/20</td>
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<td>beast</td>
<td>to the town, we run</td>
<td>1, 76/8</td>
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<tr>
<td>beast</td>
<td>nearer home; for they should</td>
<td>1, 76/10</td>
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<tr>
<td>beast</td>
<td>into God, how much is</td>
<td>1, 76/19</td>
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<tr>
<td>beast</td>
<td>? John Picus, Earl of Mirandula</td>
<td>1, 76/20</td>
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<tr>
<td>beast</td>
<td>. There holdeth me sometimes, by</td>
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<td>beast</td>
<td>, Ne none so small a</td>
<td>1, 116/4</td>
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</table>
into an ape. From which the wretched inclination to divers beastly passions and in the use of thy likeness and figure of brute likeness and figures of sundry into the likeness of unreasonable the brutish properties of sundry of one but of many shapes of brutish and unreasonable also to us and brute their concupiscence, But like rude Christ suffered for our sake) wax is a jeopardous thing: Christ, Think on His blood that he might be somewhat upon him that he was as the old saints suffered feature and shape seemly and their worshipful living, the clear up his heart, not the other, like the raving of Saint Ambrose: a swarm of And if it haply so with all his mind he of Christ's Church, and so virtue both far and nigh wit, cunning, and conditions excellent, with thee by good living of thy good purpose, shamefully insensibility for wonder when I say evil we should ] hour in which it did reward; which reward while it righteous man of his estate, sister, a custom in the prosperous end of that lucky plain enough. Notwithstanding, in the that asking that from the part, but He is the In all temptation withstand the Godhead was before all time epistle of Picus to him thy journey as thou hast Whom of old thou hast to show you in this but a thoroughfare, See thou beastly shape may we never be beastly passions changed in their soul beastly desires they run forth headlong beastly pleasure: Of virtue more joy beasts: those words, if ye perceive beasts, some into lions, some into beasts, and that diversely, after the beasts - as the proud-hearted man beasts, that is to say, of beasts. Remember also that of these beasts, sweating and panting we shall beasts, unadvisedly Lacking discretion they compare beat and scourged his own flesh Beat out their brains therefore at beat out at every vein, Think beaten to compel him to take beaten with. I looked not for beatings, binding, prison, swords, and death beauteous, of stature goodly and high beauty of whose virtue maketh the beauty of his body, not the Bedlam people. Nor they wot never bees flew about his mouth in befall that he May not as began to seek the glory and began he to order his conditions began gloriously to spring; for which began to comfort him against death begin to be men thou begin to be a beast. There begin in myself, I wot never begin to do evil? Let us begin, It holdeth on the course beginneth to be paid in the beginneth with these words, Conserva me beginning of the New Year, friends beginning. But commonly all those presents beginning of this letter, where he beginning he got not that virtue beginning, nothing thereupon depending. For nothing beginning: The cursed infants of wretched begotten of His Father, to Whom begun a change in his living begun, and of their wickedness and begun to fear. At Ferrara, the behalf, to the intent that they behave thee wisely with thine host
came thither, where he so behaved himself that was wonder to his Loving Mind and Virtuous Behaviour to his Friends. His lovers Behaviour in the Extremes of his behaviour To Jesu Christ our blessed behaviour , As it is possible for beheld the heavens open. And all beheld in what points very honour beheld and consider how far he beheld how all the audience rejoiced beheld , O my well-beloved Angel, what beheld God, and Jesus Christ Whom beheld, certain, Our crime the work beheld again, Thy gifts noble, wonderful beheld unto him, should now with behelden to God, Which hath illumined beholding of that pitiful figure as beholding and fruition of God, therefore believe the Gospel, whose truth the believe that once the time shall believe of his love all things believed that crucifix to be the believed it but also certainly knew believed . It is written : Nolite timere believe in his mind On whomsoever believing that the studies of philosophy believing people safe. If that you belong to the achieving of noble belongth to virtue, if they lack belongth to ? Then, if themselves had belongth to all men, yet undoubtedly beloved sister in Christ, Joyeuce Leigh beloved sister, a custom in the beloved sister, in good luck of Benedicam Dominum qui tribuit mihi intellectum Benedicam Dominum qui tribuit mihi intellectum benefits of God, or called back benefits are singularly beholden unto him benefit and for cleansing of his benefit hast thou received of His benefits of God. The death at Benefits of God. Beside that God benevolent mind of such a noble Beneficent Nature. He was of cheer benign nature that he was never benign Judge hath dealt mercifully with benign Father of heaven, crying with benignity and courtesy he entreated, whom
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<td>to be careful, to avoid sin.</td>
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<tr>
<td>benignity</td>
<td>marvellous and courteous behaviour</td>
<td>1, 68/6</td>
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<tr>
<td>benignity</td>
<td>singular and courteous behaviour of Charles</td>
<td>1, 71/27</td>
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<td>benignity</td>
<td>friendly look once</td>
<td>1, 120/19</td>
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<td>bereave</td>
<td>To take away, to deprive of wealth, riches and honour</td>
<td>1, 92/10</td>
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<td>bereave</td>
<td>To bear his body in</td>
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<td>beseech</td>
<td>good Lord, with woe</td>
<td>1, 119/17</td>
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<td>besprent</td>
<td>with the freckle of negligence</td>
<td>1, 67/1</td>
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<td>best</td>
<td>Seeing Himself scorned and scourged</td>
<td>1, 104/9</td>
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<td>bestead</td>
<td>Yet thou shalt sustain</td>
<td>1, 115/14</td>
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<td>bestowed</td>
<td>in the buying of a</td>
<td>1, 63/5</td>
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<td>better</td>
<td>it were to be unsufficiently</td>
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<td>better</td>
<td>occasion to take it in</td>
<td>1, 52/26</td>
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<td>better</td>
<td>he fastened and set</td>
<td>1, 56/10</td>
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<td>better</td>
<td>learned and in those trifles</td>
<td>1, 61/3</td>
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<td>better</td>
<td>to the worse? is none</td>
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<td>better</td>
<td>and not decline. Shall a</td>
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<td>better</td>
<td>condition than his lord. The</td>
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<td>better</td>
<td>thing. The nature and dignity</td>
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<td>bid</td>
<td>such conflicts farewell and every</td>
<td>1, 60/5</td>
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<td>bid</td>
<td>me publish it. I suppose</td>
<td>1, 72/16</td>
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<td>biddeth</td>
<td>us ask in faith, nothing</td>
<td>1, 94/26</td>
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<td>bight</td>
<td>John Francis, a lord of</td>
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<td>bind</td>
<td>But only faithful heart and</td>
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<td>binding</td>
<td>prison, swords, and death, let</td>
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<td>Bible</td>
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<td>bid</td>
<td>let this sweet voice of</td>
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<td>bid</td>
<td>then were it no</td>
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<td>bid</td>
<td>sharp and sour, Yet consider</td>
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<td>bid</td>
<td>sorrow smart; And whether his</td>
<td>1, 118/1</td>
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<td>blame</td>
<td>them not, but certainly it</td>
<td>1, 85/10</td>
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<td>blandishing</td>
<td>of the world and favour</td>
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<td>blandishments</td>
<td>he changed into the desire</td>
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<td>blasphemy</td>
<td>Or anything spoken of God</td>
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<td>blast</td>
<td>of vainglory which he before</td>
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<td>blast</td>
<td>of vainglory, nor our eternal</td>
<td>1, 89/16</td>
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<td>bless</td>
<td>our Lord, Which hath given</td>
<td>1, 100/2</td>
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<td>blessed</td>
<td>children, possess ye the kingdom</td>
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Gospel it is said: "Blessed be merciful men, for they be the holy angels and goodness and charity of those man, which shall be everlastingly behaviour To Jesu Christ our may once resort Unto that of his love the glorious eminence Which daily done His side, That streamed from Thy minds of men! Oh the headlong into all mischief, as mischief, as blind guides of vainglory maketh many a man weary us, in the having the stream. And their wickedness calleth upon thee to His him in perfect joy and and grievous fear, Now perfect great substance, not his noble shed out His most precious the Gospel, whose truth the congregation of them from the He saith ‘ from the were wont to gather the that standeth all in the their congregation together from the woeful Christ, Think on His thee redeemed with His precious filthy sin ycleansèd be With not his noble blood could be rather ghostly friendship than again the drink of the as pertain only unto the stretcheth in manner to the as a shadow followeth a women. The comeliness of his and Paining of his own gave alms of his own not the beauty of his while we be in this them, not whom strength of the interior parts of his he had received the holy our intercessions, let every Christian sensuality and affections of the goodness, both to soul and these outward things of the

Blessed be merciful men, for they be the holy angels and goodness and charity of those man, which shall be everlastingly behaviour To Jesu Christ our may once resort Unto that of his love the glorious eminence Which daily done His side, That streamed from Thy minds of men! Oh the headlong into all mischief, as mischief, as blind guides of vainglory maketh many a man weary us, in the having the stream. And their wickedness calleth upon thee to His him in perfect joy and and grievous fear, Now perfect great substance, not his noble shed out His most precious the Gospel, whose truth the congregation of them from the He saith ‘ from the were wont to gather the that standeth all in the their congregation together from the woeful Christ, Think on His thee redeemed with His precious filthy sin ycleansèd be With not his noble blood could be rather ghostly friendship than again the drink of the as pertain only unto the stretcheth in manner to the as a shadow followeth a women. The comeliness of his and Paining of his own gave alms of his own not the beauty of his while we be in this them, not whom strength of the interior parts of his he had received the holy our intercessions, let every Christian sensuality and affections of the goodness, both to soul and these outward things of the
"that may slay the body: but fear Him that may
may neither hurt soul nor
they afflict and pain my
be everlastingly blessed both in
saw corruption, for His holy
perpetual life of soul and
hath within Than outward the
that He thee gave: For
in the glass upon thy
to say, Where his heavy
therefrom bereaven To bear his
Which daily done His blessed
as it were with the
Of whose continuance maketh us
let them bark, go thou
there is with an inseparable
Enforce themself to make us
of God, yet of a
we willfully make ourselves their
the canker that catcheth the
misericordiam tuam memento mei propter
him priest) he departed to
Deus meus es Tu, quoniam
of a righteous man. Quoniam
great volume and made a
it plainly appeareth. But the
same thing also in his
to whom he dedicateth that
living. The Burning of Wanton
Burning of Wanton Books. Five
which he wrote many noble
his profound erudition, of which
to the buying of his
chests perished in which his
he little by any other
him: and brought forth his
I have left, after certain
holding myself content with my
study, the pleasure of my
I may give out some
Empire, this noble man was
company of mortal men be
and showing that they be
angry hand. Who is not
in swift floods, they be
be not yet in the
nowadays, alas the while, commonly

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<td>body</td>
<td>but fear Him that may</td>
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<td>? Which if they now backbite</td>
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<td>body</td>
<td>. Affliction is in Scripture oftentimes</td>
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<td>body</td>
<td>and in soul ; and therefore</td>
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<td>body</td>
<td>was in His sepulchre nothing</td>
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<td>, therefore the prophet saith, Notas</td>
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<td>of all his filthy sin</td>
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<td>body</td>
<td>, soul, wit, cunning, mind and</td>
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<td>body</td>
<td>prowl, But with fair virtue</td>
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<td>nil be brought He will</td>
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<td>in earth, his mind in</td>
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<td>body</td>
<td>wurche, The quick relics, the</td>
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<td>boisterous</td>
<td>course of the stream. And</td>
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<td>bold</td>
<td>to sin, Thou perceivest well</td>
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<td>boldly</td>
<td>forth thy journey as thou</td>
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<td>bond</td>
<td>annexed the appetite of his</td>
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<td>bond</td>
<td>and thrall, Let him remember</td>
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<td>bondman</td>
<td>He took the shape and</td>
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<td>bondmen</td>
<td>, and with them wretchedly living</td>
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<td>bone</td>
<td>: Too late cometh the medicine</td>
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<td>bonitatem</td>
<td>tuam Domine &quot; The offences</td>
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<td>Bononie</td>
<td>to study in the laws</td>
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<td>bonorum</td>
<td>meorum non eges. Sanctis qui</td>
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<td>bonorum</td>
<td>meorum non eges? &quot; For</td>
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<td>book</td>
<td>, no slender thing to right</td>
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<td>book</td>
<td>in which the whole nine</td>
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<td>book</td>
<td>which he entitled De Ente</td>
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<td>book</td>
<td>) he writeth in this wise</td>
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<td>Books</td>
<td>. Five books that in his</td>
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<td>books</td>
<td>that in his youth of</td>
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<td>books</td>
<td>which well testify both his</td>
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<td>some we have and some</td>
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<td>books</td>
<td>as well Latin as Greek</td>
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<td>books</td>
<td>lay that he had with</td>
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<td>books</td>
<td>save only the Bible, in</td>
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<td>books</td>
<td>of reckoning. Picus answered him</td>
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<td>books</td>
<td>of mine finished, I intend</td>
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<td>books</td>
<td>and rest, of a child</td>
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<td>books</td>
<td>, the rest and peace of</td>
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<td>books</td>
<td>of mine own to the</td>
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<td>born</td>
<td>, the last child of his</td>
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<td>born</td>
<td>, in the perfection of understanding</td>
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<td>born</td>
<td>to the achieving of some</td>
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<td>born</td>
<td>in sin original? Who doth</td>
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<td>borne</td>
<td>forth with the violence of</td>
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<td>bosom</td>
<td>of our Lord in the</td>
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<tr>
<td>bought</td>
<td>and sold) himself refused to</td>
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God. Beside that God thee bought and formed both Many a bound him to favour. For similitude bounds of a letter, the matter bow and draw to an end brains therefore at the stone: Perilous break to me the secrets of break the bands of them and break the tears for joy and break the tears again for pain breast Came never sign of wrath breast cleaveth behind With grudge of breast Of God's lover in prayer brethren , when ye fall in divers breviary or a sum upon all briefly rehearse you his whole life briefly as possible was, he comprised bring about to have a day bring up, setting the very service bring him speedily to. Amen. Here bring forth the children that I bring forth words repugnant in themselves bring us, an though they flow bring us That sitteth there and bring us down full low both bringeth us to perpetual life of bringing forth of so wonderful effects brittle worldès joy? Take all the broad way that leadeth to hell broke out into these words, " broken his mind unto Picus and broken between with sighs than drawn brother . The heir of his lands Brother , Health in him that is brought forth the serpentes of false brought thereto; but at the instant brought him to so Marvellous Cunning brought forth his books of reckoning brought thee up to this, And brought He will be conversant in brought that in so Short Time brought years received of him: and brought He thee kept hath and brought his heavy body nil be brought all his members that were brought the likeness and figure of brought common also to us and brought our sensual affections and the brought say, of all them whose brought us into monstrous shapes of brought favoured him, as by a

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meorum non eges. Sanctis qui
sport whether of those two
languish ever, and ever to
some evil occasion afterwards) he
of Whom he so fervently
lie down or walk, He
path of voluptuous living. The
of the most cunning) resorted
labour and money desire and
and day, While that we
that, all the charge and
stately lords. Wedding and worldly
How great anguish, how much
the use of some actual
some profitable acts and outward
kings' palaces, all your common
and rumbling of your worldly
studies, their works, and their
The fourth cause was his
Think in this wretched worlds
of God should with all
labourest thy pleasure for to
merchant, O foolish merchandise, To
by the which, to the
partly he bestowed in the
Dominos pars hereditatis meae et
thus he meaneth: mercenary, we
reprovable. Notwithstanding, my son, I
nephew of the said Emperor
he was by privy inspiration
great benefices of God, or
[ Aeaea ] a woman
is no battle ? He is
us if He be not
them judged it folly, some
country of heaven, which is
men which though they be
not hear thee when thou
the poor man when he
up to this, And daily
this inspiration and follow his
nephew, he judged that this
by in how much they
very singularly loved him, he
more marvelous in that he
poor men always, if any
earthly trifles. His high steward

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<td>burdens</td>
<td>seemed lighter and which he</td>
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<td>burn</td>
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<td>burned</td>
<td>Of his Study and Diligence</td>
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<td>burned</td>
<td>that on a time as</td>
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<td>ever as it were with</td>
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<td>of Wanton Books. Five books</td>
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<td>unto him as to a</td>
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<td>purchase the offices and dignities</td>
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<td>provide and care For our</td>
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<td>business</td>
<td>of rule or lordship set</td>
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<td>business</td>
<td>he fled almost alike. Notwithstanding</td>
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<td>business</td>
<td>and trouble, I may rather</td>
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<td>business</td>
<td>, he judged a thing vain</td>
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<td>business</td>
<td>. Certainly, my well-beloved Andrew, I</td>
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<td>business</td>
<td>, all your glory, all the</td>
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<td>business</td>
<td>, but that I may once</td>
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<td>, and finally what end they</td>
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<td>woe The battle more sharp</td>
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<td>busy</td>
<td>cure Have it in love</td>
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<td>buy</td>
<td>Upon the price look thou</td>
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<td>buy</td>
<td>a trifle, O childish reckoning</td>
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<td>of his books as well</td>
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<td>of a little land to</td>
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<td>calicis</td>
<td>mei: to es qui restitues</td>
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<td>call</td>
<td>all those things which we</td>
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<td>call</td>
<td>thee not therefore happy because</td>
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<td>called</td>
<td>Picus, by whom all the</td>
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<td>of God unto religion. Wherefore</td>
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<td>called</td>
<td>back by the tenderness of</td>
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<td>called</td>
<td>Circe which by enchantment as</td>
<td>1, 75/17</td>
</tr>
<tr>
<td>called</td>
<td>to the crown and triumph</td>
<td>1, 77/12</td>
</tr>
<tr>
<td>called</td>
<td>upon? But over that, certainly</td>
<td>1, 81/28</td>
</tr>
<tr>
<td>called</td>
<td>it hypocrisy, some scorned him</td>
<td>1, 87/17</td>
</tr>
<tr>
<td>called</td>
<td>the land of God and</td>
<td>1, 96/25</td>
</tr>
<tr>
<td>called</td>
<td>to this great felicity (as</td>
<td>1, 99/16</td>
</tr>
<tr>
<td>called</td>
<td>on Him, if thou hear</td>
<td>1, 82/1</td>
</tr>
<tr>
<td>calleth</td>
<td>upon thee. And verily it</td>
<td>1, 82/2</td>
</tr>
<tr>
<td>calleth</td>
<td>upon thee to His bliss</td>
<td>1, 111/19</td>
</tr>
<tr>
<td>calling</td>
<td>. Howbeit, not being kind enough</td>
<td>1, 72/26</td>
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<tr>
<td>came</td>
<td>thus to pass by the</td>
<td>1, 58/2</td>
</tr>
<tr>
<td>came</td>
<td>from a more noble man</td>
<td>1, 59/3</td>
</tr>
<tr>
<td>came</td>
<td>thither, where he so behaved</td>
<td>1, 60/12</td>
</tr>
<tr>
<td>came</td>
<td>thereto by himself with the</td>
<td>1, 61/24</td>
</tr>
<tr>
<td>came</td>
<td>, he plenteously gave out his</td>
<td>1, 63/11</td>
</tr>
<tr>
<td>came</td>
<td>on a time to him</td>
<td>1, 67/10</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Line</td>
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<td>--------------</td>
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<tr>
<td>came</td>
<td>to him on a day</td>
<td>1, 67/25</td>
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<tr>
<td>came</td>
<td>to him that night</td>
<td>1, 71/12</td>
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<tr>
<td>came</td>
<td>to him and saluted him</td>
<td>1, 71/17</td>
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<tr>
<td>came</td>
<td>to Florence, intending from thence</td>
<td>1, 71/28</td>
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<tr>
<td>Came</td>
<td>never sign of wrath</td>
<td>1, 104/13</td>
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<tr>
<td>canker</td>
<td>that catcheth the bone: Too</td>
<td>1, 106/26</td>
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<tr>
<td>captain</td>
<td>the devil, under the banner</td>
<td>1, 79/25</td>
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<td>captain</td>
<td>Ascended never but by manly</td>
<td>1, 103/9</td>
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<tr>
<td>captious</td>
<td>subtleties and cavillations of sophistry</td>
<td>1, 60/28</td>
</tr>
<tr>
<td>care</td>
<td>I not how long or</td>
<td>1, 82/13</td>
</tr>
<tr>
<td>care</td>
<td>For our disport, revel, mirth</td>
<td>1, 110/3</td>
</tr>
<tr>
<td>caro</td>
<td>for as the apostle saith</td>
<td>1, 50/16</td>
</tr>
<tr>
<td>caro</td>
<td>mea requiescet in spe. Quoniam</td>
<td>1, 93/15</td>
</tr>
<tr>
<td>caro</td>
<td>mea exultaverunt in Deum vivum</td>
<td>1, 100/7</td>
</tr>
<tr>
<td>caro</td>
<td>mea requiescet in spe?</td>
<td>1, 101/9</td>
</tr>
<tr>
<td>carrion</td>
<td>in twain, Think how for</td>
<td>1, 111/27</td>
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<tr>
<td>case</td>
<td>, Picus answered him that he</td>
<td>1, 70/24</td>
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<tr>
<td>case</td>
<td>: For haply thou shouldst not</td>
<td>1, 110/11</td>
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<tr>
<td>cast</td>
<td>up again the drink of</td>
<td>1, 76/5</td>
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<tr>
<td>cast</td>
<td>off the yoke of them</td>
<td>1, 80/2</td>
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<tr>
<td>cast</td>
<td>away both cost and labour</td>
<td>1, 84/19</td>
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<tr>
<td>cast</td>
<td>off their master. Certainly always</td>
<td>1, 86/16</td>
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<td>cast</td>
<td>the soul into hell.&quot;</td>
<td>1, 91/17</td>
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<td>Cast</td>
<td>in thy mind as oft</td>
<td>1, 103/25</td>
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<tr>
<td>cast</td>
<td>out Which reigned before in</td>
<td>1, 104/28</td>
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<td>cast</td>
<td>, Little, simple, short and suddenly</td>
<td>1, 109/4</td>
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<td>casteth</td>
<td>in thy mind Some laudable</td>
<td>1, 105/22</td>
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<td>castle</td>
<td>I purpose to preach of</td>
<td>1, 69/17</td>
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<td>catch</td>
<td>, Thou must with the prophet</td>
<td>1, 105/12</td>
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<tr>
<td>catcheth</td>
<td>the bone: Too late cometh</td>
<td>1, 106/26</td>
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<tr>
<td>cause</td>
<td>) accounted among the chief orators</td>
<td>1, 54/13</td>
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<tr>
<td>cause</td>
<td>he tarried at Rome an</td>
<td>1, 56/15</td>
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<tr>
<td>cause</td>
<td>but for malice and for</td>
<td>1, 56/19</td>
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<tr>
<td>cause</td>
<td>, that where there were many</td>
<td>1, 56/21</td>
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<tr>
<td>cause</td>
<td>was his busy and indefatigable</td>
<td>1, 62/9</td>
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<td>cause</td>
<td>of love and friendship: a</td>
<td>1, 68/10</td>
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<tr>
<td>cause</td>
<td>should make him not content</td>
<td>1, 71/3</td>
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<tr>
<td>cause</td>
<td>, my son, why thou shouldst</td>
<td>1, 76/26</td>
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<tr>
<td>cause</td>
<td>to be glad, writing in</td>
<td>1, 77/8</td>
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<tr>
<td>cause</td>
<td>why he saith only to</td>
<td>1, 95/24</td>
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<tr>
<td>cause</td>
<td>is for that only our</td>
<td>1, 95/25</td>
</tr>
<tr>
<td>cause</td>
<td>, saying, Quoniam non derelinques animam</td>
<td>1, 101/16</td>
</tr>
<tr>
<td>cause</td>
<td>, saying, Nec dabis sanctum tuum</td>
<td>1, 101/19</td>
</tr>
<tr>
<td>cause</td>
<td>of our resurrection, therefore these</td>
<td>1, 101/26</td>
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</tbody>
</table>
the appearing of our Lady
was his own master. Five small time, I consider five of those captious subtleties and thynself, if thy hand restituues hereditatem meam mihi. Funes followeth in the psalm: Funes to consider with how marvellous which should show out the but we speak of those and thereabout to do their silver vessels. Every day at never take himself to any that I have left, after all those things within a lieth privily in them a if Thou our crime behold, only believed it but also put in his mind. And heavenly citizens live without us? called upon? But over that, profitable acts and outward business.
I blame them not, but this, who may suffer it? they cast off their master. people for thy living well. living praise thee, thy virtue though mine enemies mock me. the whole were subverted. For our good. Well ought we seek they many sundry pleasures? of mine inheritance. " For God and conversant alway; For the knowledge of the Hebrew, the Hebrew language and the secret mysteries of the Hebrews, fiery garland standing over the prayer which in the secret inflamy and slander. Of the Picus to him begun a set little thereby and oftentimes to Christ. Women's blandishments he especial commandment of God, he inclination to divers beastly passions the body: then the flesh a marvellous power transformeth and
caused him to doubt and to caused . For what hope is there Causes that in so Short Time causes to have come together: first cavillations of sophistry, nor again there cease not day nor night to ceciderunt mihi in praecaris: etenim hereditas ceciderunt mihi in praecaris? " The celerity he read them over and celestial gifts of God and should ceremonies which folk bring up, setting ceremonies ; and also for that all certain hours he, gave himself to certain dwelling. Of his Fervent Love certain books of mine finished, I certain time, but the words which certain heavenly strength, quick and effectual certain, Our crime the work of certainly knew it. When that one certainly I prayed to God myself Certainly if this worldly felicity were certainly He shall not hear thee Certainly, my well-beloved Andrew, I had certainly it is not all one Certainly he never studied for wisdom Certainly always they grieve and vex Certainly, as great a praise as Certainly, in that it is virtue Certainly all they that trust in certainly one part of that university certainly to be ashamed to take Certainly for because they can find certainly we Christian people, to whom certes, whoso list, he may purvey Chaldee and Arabic language, besides Greek Chaldee, and now have I set Chaldees and Arabians, and many things chamber of his mother while she chamber of the mind, in the Change of his Life. But, as change in his living, it seemeth change it for a small simple changed into the desire of heavenly changed that purpose and appointed to changed in their soul not into changeth us from the figure of changeth the reader's mind into the
flood that is in many
at Ferrara, because the General
the end that, all the
and a mortal poison to
every Christian body show their
the Godhead, whose law is
great is the goodness and
benignity and singular courtesy of
one God) was in the
Benign Nature. He was of
full of gladness with Thy
sold, and that so good
to wrath, but if his
My reins (or kidney) hath
not to sin but also
have the grace to suffer
a cause) accounted among the
great doctrine, durst in the
that this was not the
which he rehearsed in the
that he taketh for his
thing taketh he for his
is to say, for the
man was born, the last
two years, yet being a
those studies that, yet a
books and rest, of a
to the doing. Wherefore, my
To buy a trifle, O
the cradles of such special
" Come ye my blessed
may once bring forth the
hath associated thee to the
long space Servants by nature,
whom grace had made Thy
lighter and which he would
that shrinketh from labour rather
thrall, Let him remember that
for His most especial vessel
right entirely beloved sister in
flesh, but in spirit, if
then the general Vicar of
riot, and turned it to
the passion and death that
with a spiritual knot unto
eyes the painful death of
God aside, Which is (as

channels take In each of them 1, 113/6
Chapter of Friars Preachers was held 1, 60/9
charge and business of rule or 1, 62/22
charity . There was nothing passed him 1, 60/27
charity upon him to help to 1, 74/12
charity , whose measure is eternity. Occupy 1, 92/20
charity of those blessed citizens, we 1, 96/28
Charles , King of France, which as 1, 71/27
chaste womb of our Lady, a 1, 70/16
cheer always merry and of so 1, 64/5
cheer ." And for that our 1, 102/8
to chepe that it seemed rather a 1, 63/3
chests perished in which his books 1, 64/9
chidden me unto the night," 1, 100/12
chideth me, that is to say 1, 100/15
chiding , detraction, and hatred of wicked 1, 88/26
chief orators and poets of that 1, 54/13
chief city of the world make 1, 56/26
chief thing that should make him 1, 70/31
chief church of all Florence, said 1, 72/12
chief good; and that thing taketh 1, 95/5
chief good, which only had, though 1, 95/6
chief goodness, but only that thing 1, 96/12
child of his mother Julia, a 1, 52/33
child , he compiled a breviary or 1, 55/5
child and beardless, he was both 1, 55/18
child have learned to live within 1, 78/4
child , go thou never about to 1, 80/13
childish reckoning, And pay therefore so 1, 109/20
children from the company of other 1, 53/20
children , possess ye the kingdom that 1, 81/14
children that I travail on; that 1, 86/27
children of light. Let that same 1, 90/9
children by Thy grace. But this 1, 120/28
children dear, Are made Thy guilty 1, 121/2
choose if he should of necessity 1, 68/17
choose to serve the world than 1, 78/15
choose what may he shall Even 1, 102/25
choose , Ravished into the third heaven 1, 107/32
Christ , Joyeuce Leigh, Thomas More greeting 1, 50/2
Christ abide in us " ) I 1, 50/17
Christ in His Church, and Frederick 1, 52/31
Christ . Women's blandishments he changed into 1, 58/16
Christ suffered for our sake) beat 1, 64/1
Christ and His heavenly citizens. How 1, 64/28
Christ which He suffered for the 1, 68/4
Christ saith) to be worshipped in 1, 69/6
Life of Pico: Concordance of Major Terms

"talking of the love of Christ, he broke out into these"

I purpose to preach of Christ, Afterwards, I understand, by

Lord God and against His Christ, But cry thou therefore with

because that our Lord Jesus Christ, (Which is not only true

virtue, maketh thee like unto Christ, ; but in that it is

saith Saint Paul, "preach Christ, crucified, which is unto the

God, and the folly of Christ, is that by which He

be said unto them that Christ, saith in the Gospel: "

noyous unto us, for (as Christ, saith) we wot never what

us for the faith of Christ, , but also we should willingly

arise incorruptible. And forasmuch as Christ, was the first which entered

resurrection be principally understood of Christ, , as Saint Peter, the apostle

we be the members of Christ, , Which only never saw corruption

fruition of the humanity of Christ, , Which sitteth in heaven on

may behold God, and Jesus Christ, our Lord and sovereign captain

with pleasure and delight. Since Christ, our blessed Lord and Saviour

in some behaviour To Jesu Christ, our Lord and sovereign captain

good devotion How thou resembldest Christ, : as with sour potion

thy taste: remember therewithal How Christ, for thee tasted  

subtle fiery dart, Our Saviour Christ, resemble in some part. The

wretched worldês gloss Consider how Christ, the Lord, sovereign power, Humbled

and The painful cross of Christ, . unaware. The witness of martyrs

thee? The Painful Cross of Christ, . When thou in flame of

the piteous cross of woeful Christ, , Think on His blood beat

the glory and profit of Christ's Church, and so began he

that in the image of Christ's Church, and so began he

please men I were not Christ's servant." Let enter into

also: Si hominibus placerem, servos Christi non essem?" If I

the love and amity of Christian folk should be rather ghostly

he committed (like a good Christian man) to the most holy

for our intercessions, let every Christian body show their charity upon

vanish. Very happy is a Christian man, since that the victory

but that there be many Christian men in name but few

backbite thy virtue, which the Christian living, that is very wisdom

the voice of every good Christian man: Dominus pars hereditatis meae

inheritance. "For certainly we Christian people, to whom God is

great felicity (as indeed all Christian people are) yet they set

Deum, et quern misisti Jesum Christian man: Dominus pars hereditatis meae

any profit or increase of Christian people, to whom God is

Vicar of Christ in His Church, But Picus all these

in the laws of the Church's Church. But Picus all these

judgment of our mother, holy Church, and Frederick, the Third of

glory and profit of Christ's Church, and Frederick, the Third of

the old Fathers of the Church, , and so began he to

profit or increase of Christ's Church, . But Picus all these things

God and profit of His Church, , without masters; so that we

God and profit of His Church, , and that he had dedicated
of offices and dignities of the Church (which are nowadays, alas the 1, 65/3
it was profitable to the extermination of Church 1, 65/20
of those observances which the Church commandeth to be observed, for Church 1, 69/3
he rehearsed in the chief church of all Florence, said unto Church 1, 72/12
of him an inestimable Church 1, 72/19
relics, the ministers of His Circle and misshape us into the Circle 1, 75/14
drunk in the cups of Circle which by enchantment as Virgil Circle 1, 75/17
drunken in the cups of Circle , that is to say, in Circle 1, 76/15
drunk in the cups of Circle and so deform us into Circle 1, 77/5
perfect figure of that round circle or garland ; and that his circle 1, 53/10
name should round about the circle of this whole world be 1, 53/11

men walk about in a circuit or compass whereof there is circuit 1, 97/18
of Italy, well witnesseth the cities and people, well recordeth the cities 1, 71/26
unto Christ and His heavenly citizens . How he eschewed Dignities. When citizens 1, 64/28
might reign nor those heavenly citizens live without us? Certainly if citizens 1, 78/12
and charity of those blessed citizens , we shall continually desire to citizens 1, 96/28
doctrine, durst in the chief city of the world make a city 1, 56/26
this wise: " O thou city of Florence, I have a city 1, 72/13
by your letters to the civil and active life, saying that civil 1, 84/15
be fed or to be clad or some other wise delighted clad 1, 50/12
virtue. And how may they claim the reward that properly belongeth claim 1, 52/1
our foot out of the clay , but we stick still. There clay 1, 79/17
had approved as good and clean , and subscribed their names under clean 1, 57/9
of God, if they be clean and lowly entreated. But I clean 1, 83/8
all well fashioned, proper, goodly, cleanse , and though thou haddest space cleanse 1, 110/13
hour more Thy sin to cleansed he may shortly (if he cleansing 1, 74/16
in which venial sins be of his old offences. Of cleansing 1, 64/2
that great benefit and for beauty of whose virtue maketh clear 1, 52/12
of their worshipful living, the polished mirror, they might behold clear 1, 52/18
whose conditions, as in a than light that all these clear 1, 79/14
hearts! Who seeth not more beholding and fruition of God clear 1, 102/5
of that standeth in the Of his love: he may clear 1, 116/20
everything that may the fame sheweth as our offence. What clearly 1, 121/14
Thy gracious indulgence Nothing so first in contemplation and in cleaved 1, 67/7
his (which evermore on high to God with very fervent cleaved 1, 69/7
affections of the mind he behind With grudge of heart cleaveth 1, 109/12
evil then in thy breast Against vainglory, the mother of close 1, 108/3
then our heartès fence and the mind, in the privy closet of the soul, with very clouds 1, 82/9
high, hiding themselves among the, escaped both the sight of coeternally going forth (which three Persons clouds 1, 53/25
Him and of the Father of many things worthy to cognition 1, 57/12
elegant and stuffed with the of philosophy; some man hath cognition 1, 61/12
he hath wanted all the labour, travail, and watch; and cold 1, 70/18
Which suffered hunger, thirst. heat. confirm thee when thou waverest cold 1, 92/23
kindle thee when thou waxest And therefore Saint James biddeth coldly 1, 94/25
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<th>Definition</th>
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<td>visage</td>
<td>lovely and fair, his colour white intermingled with comely reds</td>
<td>1, 54/6</td>
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<tr>
<td>colour</td>
<td>dead and pale; There will</td>
<td>1, 117/14</td>
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<td>come</td>
<td>of a noble stock, his</td>
<td>1, 52/33</td>
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<td>come</td>
<td>worship and praise almighty God</td>
<td>1, 53/13</td>
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<td>cometh</td>
<td>thither out of far countries</td>
<td>1, 56/11</td>
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<tr>
<td>cometh</td>
<td>together, first, an incredible wit</td>
<td>1, 54/6</td>
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<td>come</td>
<td>by the knowledge of. Of</td>
<td>1, 63/21</td>
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<td>come</td>
<td>to that prick of perfect</td>
<td>1, 65/21</td>
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<td>come</td>
<td>to thee, my son, doubt</td>
<td>1, 79/17</td>
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<td>cometh</td>
<td>in which our Lord shall</td>
<td>1, 81/12</td>
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<td>ye</td>
<td>my blessed children, possess</td>
<td>1, 81/13</td>
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<td>cometh</td>
<td>either he might not or</td>
<td>1, 85/26</td>
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<td>cometh</td>
<td>to be glorified of His</td>
<td>1, 91/13</td>
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<td>cometh</td>
<td>thereby He judgeth him in</td>
<td>1, 113/20</td>
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<td>comeliness</td>
<td>of his body with the</td>
<td>1, 58/10</td>
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<td>comely</td>
<td>reds, his eyes grey and</td>
<td>1, 54/6</td>
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<td>comely</td>
<td>be, as honest in behaviour</td>
<td>1, 114/13</td>
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<tr>
<td>comest</td>
<td>home to us (which with</td>
<td>1, 92/25</td>
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<td>cometh</td>
<td>none in your hand more</td>
<td>1, 51/5</td>
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<td>cometh</td>
<td>%. Of the Sale of</td>
<td>1, 62/19</td>
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<td>cometh</td>
<td>) all his patrimony and dominions</td>
<td>1, 62/25</td>
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<td>cometh</td>
<td>, sometimes, a monstrous beast to</td>
<td>1, 76/7</td>
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<td>cometh</td>
<td>of men, but that cometh</td>
<td>1, 81/9</td>
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<td>cometh</td>
<td>of God, why do we</td>
<td>1, 81/9</td>
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<td>cometh</td>
<td>, or if it were put</td>
<td>1, 97/5</td>
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<td>cometh</td>
<td>the medicine if thou let</td>
<td>1, 106/27</td>
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<td>COMETH</td>
<td>TO MIND The pleasure little</td>
<td>1, 108/15</td>
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<td>comfort</td>
<td>him against death and by</td>
<td>1, 70/27</td>
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<td>comforteth</td>
<td>him in this epistle and</td>
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<td>comforteth</td>
<td>and encourageth him, as it</td>
<td>1, 87/20</td>
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<td>command</td>
<td>me hath bid me publish</td>
<td>1, 72/16</td>
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<td>commandeth</td>
<td>to be observed, for in</td>
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<td>commandment</td>
<td>) severing the cradles of such</td>
<td>1, 53/19</td>
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<td>commandment</td>
<td>of his mother (which longed</td>
<td>1, 54/23</td>
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<td>commandment</td>
<td>or by His suffereance, he</td>
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<td>commandment</td>
<td>of God, he changed that</td>
<td>1, 69/18</td>
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<td>commend</td>
<td>them that they mocked, then</td>
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<td>commendable</td>
<td>, as great a commendation it</td>
<td>1, 87/28</td>
</tr>
<tr>
<td>commendation</td>
<td>of virtue, or honour and</td>
<td>1, 51/15</td>
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<tr>
<td>commendation</td>
<td>of fools. He thought that</td>
<td>1, 60/22</td>
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<tr>
<td>commendation</td>
<td>it is to be reproved</td>
<td>1, 87/28</td>
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<tr>
<td>commendation</td>
<td>and praising, And everything that</td>
<td>1, 116/19</td>
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<tr>
<td>commended</td>
<td>than of the nobleness of</td>
<td>1, 51/27</td>
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<tr>
<td>commended</td>
<td>of them that are commendable</td>
<td>1, 87/27</td>
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<tr>
<td>commendeth</td>
<td>Saint Thomas, as him that</td>
<td>1, 60/2</td>
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<tr>
<td>commit</td>
<td>are worthy death — not</td>
<td>1, 80/11</td>
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<tr>
<td>committed</td>
<td>(like a good Christian man</td>
<td>1, 57/17</td>
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</tbody>
</table>
him again. This office he committed to him that he might win the favour of the his life, saving that the things slipper, uncertain, vile, and had in honour among the your kings' palaces, all your of mine own to the Which words though they seem of that lucky beginning. But which in other folks wont are nowadays, alas the while, a dextris est mihi ne a dextris est mihi ne fame of his learning to were more meet for secret as godly. And oftentimes in he used in all secret should that hour in the such special children from the of the truth in secret purchasing the friendship of the by this letter that the translating thee out of the far as thou mayest their love, lo, the sight and bliss: And whoso of that warrantise Thou shalt no pleasure err for negligence For they beasts unadvisedly Lacking discretion they in this world ywrought In about in a circuit or death appeared unto him all full draught of love and might be somewhat beaten to and overcame all remedy, and it secret but I am yet being a child, he be learned. Which work he with great travail and watch was a man of delicate sovereign goodness none heart may briefly as possible was, he so small a trifle or
great works as he had of our Lady, a virgin, appeared, not only that those nine hundred questions with their earldom of Mirandula and of be the greatest inclination to or taking away of fleshly the sensual pleasure of their is it, then, to be exalted of the world and condemned of God. The world exalteth to a fall, God he was not of the to whom learning and record, Should stand in better a very spectacle, in whose began he to order his all earthly things. Of his we can declare his excellent and the integrity of his accustomed vice and reformed his and friendship: a likeness of both of wit, cunning, and done. THE TWELVE PROPERTIES OR confesseth. But a far greater madness testifieth, the elements speaketh, devils us put our hope and wretched life, the trust and meam : Deus meus in te thee when thou wastest cold, apostles soundeth, miracles proveth, reason which is provoked to the conflict, and namely to that the battle and war The the labourous travail of the while he had bid such only for delight To be and eke thy proud enemy, sperant in to non confundentur. qui sperant in to non annexed the appetite of his infirmitates eorum postea acceleraverunt. Non and therefore he saith: Non I shall not gather the he will not gather their this I speak only by we may of this epistle the devil to be a conceived and long travailed upon, how conceived in time; Which suffered hunger conclusions were good and standing with conclusions were contained (forasmuch as there Concordia, unto John Francis, his nephew concupiscence, not only now inclineth me concupiscence in man, saying, Providelbam Deum concupiscence, But like rude beasts unadvisedly condemned of the world and exalted condemned of God. The world condemneth to life, God exalteth to condemned to the fire of hell condition of some folk (which to condition bound him to favour. For condition than his lord. The Fourth conditions, as in a clear polished conditions that from thenceforth he might Conditions and his Virtue. But now conditions, that his mind inflamed to conditions he singularly favoured) that he conditions. The words that he said conditions is (as Appollonius saith) an conditions excellent, began to comfort him CONDITIONS OF A LOVER To love confesseth. But a far greater madness confidence To subdue the flesh and confidence Of whose continuance maketh us confido, non erubescam, etiam si irrideant confirm thee when thou waverest, and confirmeth, the world testifieth, the elements conflict, and namely to that conflict conflict in which no man may conflict seem bitter, sharp and sour conflict and fight. And yet alas conflicts farewell and every day more conformed and like in some behaviour Confounded and rebukèd by thy battle Confundatur iniqua agentes supervacue. Vias tuas confundentur Vias confusion and rebuke whom they argue congregabo conventicula eorum de sanguinibus: nec congregabo conventicula eorum de sanguinibus nec congregatio of them from the blood congregatio together from the blood, that conjecture. But for this delay I conjecture ) he wrote unto this Earl conqueror Than is in the use
In glorious victory, triumph and
hath nothing that grudgeth his
Of virtue more joy the
things but also they which they be virtuous and so,
Picus upon this Psalm, "
" Conserva Me Domine." dexter tua usque in finem.
estate, beginneth with these words,
remember our vice; that other,
which he might behold and
libraries?it is incredible to
in so small time, I
men, and worthy (if we
very wisdom, reputeth for madness,
of their wickedness and misery
And verily if we inwardly
Let a righteous man then
pain perpetually. The Third Rule.
vile death of a tree.
every subtle suggestion of vice,
bitter, sharp and sour, Yet
pomp and wretched world's gloss
The Pleasure Little and Short.
at our Hand and Unaware.
let down itself to the
forth headlong unadvisedly, without any
of them soever ye had
compiled. But forasmuch as he
profit pricked him when he
' if it be well
of his cunning and little
he more hated and abhorred,
in rest and peace, well
the devil. The just man
of our Lord be our
renes mei. Providebam Dominum in
saying, Providebam Deum semper in
of saints, and martyrs'
worthy lineage of the Emperor
Constantine
which thine evil work doth
Here is
questions with their conclusions were
To love one alone and
on high cleaved first in
the most lightsome darkness of
way, to think that from
conquest . The Twelfth Rule. Though thou
conscience nor is not appalled with
conscience hath within Than outward the
consent to the doing. Wherefore, my
consequently , honourable, yet may they not
Conserva Me Domine." Conserva me
Conserva me Domine quoniam speravi in
Conserva me Domine? " Keep me
Conserva me Domine, that is to
Conserva me Deus,?" Keep me
consider how far he had gone
consider with how marvellous celerity he
consider five causes to have come
consider our wretched living well) all
consider then how much were thy
consider how much thyself art beholden
consider how great is the felicity
consider how great a felicity it
Consider well that folly it is
Consider when thou art moved to
Consider frail glass may no distress
consider it is more pleasure far
Consider how Christ the Lord, sovereign
Consider well the pleasure that thou
Consider well that ever night and
consideration and overseeing of these base
consideration . And in this be we
considered in him, ye would have
considered that he laboured only for
considered so many and so great
considered , taketh away all occasion of
considering how great envy he should
considering that they served of naught
considering what end this earthly honour
considering the estate of evil folk
consolation : Si mundus vos olio habet
conspectu meo semper, quoniam a dextris
conspectu meo? " I provided God
constant fight Shall thee of slothful
Constantine by a nephew of the
contain Glideth his way, thou must
contained the life of John Picus
contained (forasmuch as there were in
contenn all other for that one
contemplation and in the ensearching of
contemplation not only presenteth the mind
contemplation to the active living?that
more purely intend unto the contemplation of heavenly things. And forasmuch 1, 98/14
With inward gladness of pleasant contemplation, Out break the tears for 1, 118/9
study. The fifth was the contempt or despising of all earthly 1, 62/10
" Of his Liberality and content with mean fare at his 1, 63/8
among poor people. He was content to die, because the death 1, 71/1
ting that should make him content only but also glad to 1, 71/4
cause should make him not content with my books and rest 1, 78/4
teach thee, which holding myself to ye study, but I would 1, 85/6
me thus: " I am content with the tranquillity of their 1, 86/6
thing that should make him not content with God alone ; so that 1, 95/17
cause should make him not content only but also glad to 1, 95/17
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cause should make him not content with my books and rest 1, 78/4
teach thee, which holding myself to ye study, but I would 1, 85/6
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Number</th>
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<tr>
<td>to what cost Thou art conveyed</td>
<td>at such time as thy cost was conveyed</td>
<td>1,110/22</td>
</tr>
<tr>
<td>may deceive nor be deceived: Cor</td>
<td>impii quasi mare fervens quod corrept</td>
<td>1,79/4</td>
</tr>
<tr>
<td>commovar. Propter hoc laetatum est cor</td>
<td>meum et exultavit lingua mea corrupt</td>
<td>1,93/14</td>
</tr>
<tr>
<td>the prophet in another psalm: Cor</td>
<td>meum et caro mea exultiaverunt corrupt</td>
<td>1,100/7</td>
</tr>
<tr>
<td>therefore he saith, Laetatum est cor</td>
<td>meum? &quot; My soul is corrupt</td>
<td>1,101/6</td>
</tr>
<tr>
<td>mihi in praecelaris? &quot; The cords</td>
<td>have fallen to me nobly</td>
<td>1,99/11</td>
</tr>
<tr>
<td>the meted out and divided by cords or ropes. These words, then</td>
<td>have fallen to me nobly</td>
<td>1,99/12</td>
</tr>
<tr>
<td>then, ' the ropes or cords</td>
<td>have fallen to me nobly</td>
<td>1,99/13</td>
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<tr>
<td>Epistle of Picas to Andrew Corneas</td>
<td>This Andrew, a worshipful man</td>
<td>1,83/23</td>
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<tr>
<td>Earl of Mirandala to Andrew Corneas</td>
<td>Greeting. Ye exhort me by</td>
<td>1,84/14</td>
</tr>
<tr>
<td>THE THIRD UNTO ONE ANDREW CORNEUS</td>
<td>A NOBLEMAN OF ITALY The corpus possunt occidere, sed qui animam</td>
<td>1,74/26</td>
</tr>
<tr>
<td>is written : Nolite timere qui correct his very errors, and that</td>
<td>corrup</td>
<td>1,58/5</td>
</tr>
<tr>
<td>his evil willers, he should corrupt with a pestilent envy. This</td>
<td>corrupted</td>
<td>1,56/20</td>
</tr>
<tr>
<td>were (as many men thought) corrupted</td>
<td>' For that that was</td>
<td>1,101/23</td>
</tr>
<tr>
<td>a good man to be corruptible shall arise incorruptible. And forasmuch</td>
<td>corruption</td>
<td>1,101/24</td>
</tr>
<tr>
<td>' For that that was corruption ; &quot; that is to say</td>
<td>corruptionem</td>
<td>1,101/22</td>
</tr>
<tr>
<td>suffer Thy Saint to see corruptionem , for His holy body was</td>
<td>corruptionem</td>
<td>1,101/31</td>
</tr>
<tr>
<td>Christ, Which only never saw corruptionem</td>
<td>Notas mihi fecisti vias vitae</td>
<td>1,93/16</td>
</tr>
<tr>
<td>nec dabis sanctum tuum videre corruptionem</td>
<td>&quot; Nor Thou shalt</td>
<td>1,101/21</td>
</tr>
<tr>
<td>I had cast away both cost and labour of my study</td>
<td>cost</td>
<td>1,84/20</td>
</tr>
<tr>
<td>thy desert look to what cost Thou art conveyed at such</td>
<td>cost</td>
<td>1,110/21</td>
</tr>
<tr>
<td>plate with other precious and costly utensils of household he divided</td>
<td>cost</td>
<td>1,63/7</td>
</tr>
<tr>
<td>also himself to bear the costs of all such as would</td>
<td>cost</td>
<td>1,56/11</td>
</tr>
<tr>
<td>joyful and glad from the council house of the Jews because</td>
<td>council</td>
<td>1,88/9</td>
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<td>in the ensearching of nature's could never let down itself</td>
<td>counsel</td>
<td>1,67/8</td>
</tr>
<tr>
<td>and had made him of counsel in some secret godly purpose</td>
<td>counsel</td>
<td>1,75/5</td>
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<tr>
<td>by his letters given him counsel to leave the study of</td>
<td>counsel</td>
<td>1,83/25</td>
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<tr>
<td>unto you and follow your counsel . This is a very deadly</td>
<td>counsel</td>
<td>1,84/22</td>
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<tr>
<td>God, because he ensearcheth the counsel of nature, because he useth</td>
<td>counsel</td>
<td>1,85/18</td>
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<td>vain and unprofitable; wherefore he counselled Picas to surcease of study</td>
<td>counsel</td>
<td>1,83/29</td>
</tr>
<tr>
<td>us then beware, as Picus counselleth us, that we be not</td>
<td>counsel</td>
<td>1,76/14</td>
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<tr>
<td>a pleasant and a merry countenance, and in the very twitches</td>
<td>countenance</td>
<td>1,71/15</td>
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<tr>
<td>come thither out of far countries to dispute. But through the</td>
<td>countries</td>
<td>1,56/12</td>
</tr>
<tr>
<td>them and forgetting our own country , heaven, and our heavenly Father</td>
<td>country</td>
<td>1,79/9</td>
</tr>
<tr>
<td>desire and long for that country whose king is the Godhead</td>
<td>country</td>
<td>1,92/20</td>
</tr>
<tr>
<td>saints that are in their country of heaven. Therefore, after that</td>
<td>country</td>
<td>1,96/20</td>
</tr>
<tr>
<td>is to wit, in the country of heaven, which is called</td>
<td>country</td>
<td>1,96/24</td>
</tr>
<tr>
<td>is the felicity of that country and how much is the</td>
<td>country</td>
<td>1,96/26</td>
</tr>
<tr>
<td>the goodness of that heavenly country we should win this virtue</td>
<td>country</td>
<td>1,97/3</td>
</tr>
<tr>
<td>may reign in that heavenly country with God and His holy</td>
<td>country</td>
<td>1,97/8</td>
</tr>
<tr>
<td>naught, that he might be coupled with a spiritual knot unto</td>
<td>coupled</td>
<td>1,64/27</td>
</tr>
<tr>
<td>as hereafter we peruse the course of his whole life, rather</td>
<td>course</td>
<td>1,51/3</td>
</tr>
<tr>
<td>treateth, where he interrupteth the course of his disputation and turning</td>
<td>course</td>
<td>1,66/17</td>
</tr>
<tr>
<td>as it is in the course thereof evident. John Ficus Earl</td>
<td>course</td>
<td>1,87/21</td>
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<tr>
<td>it were with the boisterous course of the stream. And their</td>
<td>course</td>
<td>1,90/22</td>
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<tr>
<td>begin, It holdeth on the course and will not lin, But</td>
<td>course</td>
<td>1,109/27</td>
</tr>
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</table>
would go to the King's Court, he gave him such an
more gathered together. Of the
all the favour of the
that the company of the
full of such humanity and
friends with great benignity and
sin. " Marvellous benignity and
the great benignity and singular
do, and service of this world
Nor I look not for
all the favour of the
Court
where he was conversant, diversely
courteous
he entreated, whom he used
courtesy
he showed unto them, not
courtesy
of Charles, King of France
covenant
, without mercy; which when they
covet
to be happy at the
covet
to ensue them in living
covet
but also such a manner

covet
. Farewell, and love God, Whom
covet
the praise of his love
covet
and be glad For Him
covet
in like wise To Him
covet
against the spirit; and which
covet
ek and longeth to sustain
Coveteth
and longeth evermore to hear
coveting
to make a show of
covetousness
, given themselves to learning, they
cowardice
accuse: God will thee help
cradle
, and some entered into his
cradles
of such special children from
craft
and sleight and as it
creation
of this world, nor nothing
Creator
of all, The flame to
creature
but that it needeth other
creature
. Moreover, we should not accept
creator
. Only therefore to our Lord
creatures
, an though they be of
creatures
were not, the other that
creatures
were destroyed and fallen to
creatures
be parts of that university
creatures
in this world ywrought In
creatures
be, Which heaven and earth
creatures
every hour All with one
credible
persons that the Queen of
crept
into the interior parts of
cried
out that there were thirteen
crieth
, the voice of apostles soundeth
crime
and cried out that there
crime
untruly put upon him by
crime
. This pleasure undoubtedly far excelleth
crime
behold, certain, Our crime the
crime
the work of our uncourteous
crooked
hills of delicious pleasure. To
way of justice from the
mother of reprieve, The very
in the altar of the
the opprobrious death of the
and reproof of our Lord's
Himself for us unto the
our hand and The painful
loving unto thee? The Painful
pain, Think on the piteous
a part of that noble
He is called to the
Saint Paul, " preach Christ
and fencing myself with the
they offered unto him the
whether he firmly believed that
earth from heaven above And
by long experience Of his
more (whereof the damned wretches
and against His Christ. But
the inwardness of three heart
sovereign dignity We silly wretches
most benign Father of heaven,
their wit than to the
vias vitae : adimplebis me laetitia
it followeth, Adimplebis me laetitia
lord of Italy, an excellent
lordship in Italy, of whose
very honour standeth: whose marvellous
life of such an excellent
no slender thing to right
make a show of his
diminish the opinion of their
they could not against his
people, which for lack of
the fame of his noble
in number of the most
man to utter neither more
schools; some man hath sought
brought him to so Marvellous
prosperity might enhance not the
set more by Devotion than
thing far excelling all the
the hearers that where a
but not so good as
young man both of wit,
a man as well in
and useth it not as
crooked and ragged path of voluptuous
crop and root of all mischief
cross willingly and gladly shed out
cross ; for which, as the apostle
cross let us like faithful servants
cross : And peradventure death within one
cross of Christ. unaware. The witness
cross of Christ. When thou in
cross of woeful Christ, Think on
crown that he should have had
crown and triumph which is provoked
crucified , which is unto the Jews
crucifix , barefoot walking about the world
crucifix (that in the image of
crucifix to be the image of
crucify God, that we, poor wretches
cruel enemy to be overthrown, Should
cry out, Lassati sumus in via
cry thou therefore with, the prophet
cry these words of the prophet
cry with humble heart: Our sins
crying with the prophet : Ad te
culture and profit of their minds
cum vultu tuo. Delectationes in dextera
cum vultu tuo? " Thou shalt
cunning man in all sciences, and
cunning and virtue we need here
cunning and excellent virtue though my
cunning man so far uncunningly written
cunning and perfect doctors. % Of
cunning and little considering how great
cunning if so young a man
cunning anything openly prevail, they brought
cunning might take hurt thereby), Picus
cunning and excellent virtue both far
cunning ) resorted busily unto him as
cunning nor more cunningly. But it
cunning , as well philosophy as divinity
Cunning . To the bringing forth of
Cunning of all philosophy was able
Cunning . The little affection of an
cunning that is possible for us
cunning man (but not so good
cunning ) came to him on a
cunning , and conditions excellent, began to
cunning as holiness of living most
cunning but as merchandise which studieth
what savour if not of
gave: For body, soul, wit,
neither more cunning nor more
make us drunk in the
be not drunken in the
make us drunk in the
God should with all busy
endure, And great adventurers oft
the deceitful world and the
shall say "Go ye
than a moment. Remember how
manner ways To suffer the
There can be none so
temptation withstand the beginning : The
my well beloved sister, a
with the violence of evil
those presents, that are used
animam meam in inferno : nec
showeth the cause, saying, Nec
itself hath taught thee and
without mercy; which when they
heaven, - why do we
thee up to this, And
give them pre- eminence Which
of the old plenty in
play, For pleasant melody and
place he were worthy eternal
and much more (whereof the
other play, revel, sing, and
preserve His servant from the
of whose virtue maketh the
with the inhabitants of this
great light and after the
fire be punished? Oh the
to procure, After this valley
be to him (wandering in
and in the most lightsome
hither and thither, in obscure
fiendès might and subtle fiery
Farewell, and fear God. [ of his virtue, and therefore
special excellent men) before that
bring about to have a
From thenceforth he gave himself
such conflicts farewell and every
viands and silver vessels. Every
came to him on a
cunning 
yet at the leastwise of 
cunning 
, mind and thought, Part will 
cunningly 
. But it was a common 
cups 
of Circe and misshape us 
cups 
of Circe, that is to 
cups 
of Circe and so deform 
cure 
Have it in love, honour 
curse 
the dice: Jeopard not too 
cursed 
devil failed, and as though 
cursed 
people into everlasting fire " 
cursed 
our old enemy is, which 
cursed 
words of blasphemy, Or anything 
cursèd 
or so evil But to 
cursèd 
infants of wretched Babylon To 
custom 
in the beginning of the 
custom 
as it were with the 
customably 
all in this manner between 
dabis 
sanctum tuum videre corruptionem . Notas 
dabis 
sanctum tuum videre corruptionem - 
daily 
teacheth. In obtaining the favour 
daily 
see the justice of God 
daily 
then gape after the heaping 
daily 
calleth upon thee to His 
daily 
done His blessed body wurche 
dainty 
viands and silver vessels. Every 
dainty 
fare, Death stealeth on full 
damnation . And over that he said 
damned 
wrackets cry out, Lassati sumus 
dance 
: None earthly joy, disport, or 
danger 
of pride. And here take 
dark 
spot of our vice the 
dark 
world (to whom his goodly 
dark 
fire of purgatory (in which 
dark 
minds of men ! Oh the 
dark , the heavenly light, And of 
darkness ) as a shining light in 
darkness 
of contemplation not only presenteth 
darkness , hath associated thee to the 
darkness 
, Our Saviour Christ resemble in 
day 
not unknown only but also 
day 
to his disputations appointed. For 
day 
and night most fervently to 
day 
more and more hated them 
day 
at certain hours he, gave 
day 
for the great fame of
he had ever before that
day
offended any of them; —
1, 71/7

is this : to be conversant
day
and night among them whose
1, 79/22
the last - let no
day
pass thee but thou once
1, 82/20
if thy hand cease not
day
nor night to turn and
1, 83/5
Written at Paris the xv.
day
of October, the year of
1, 87/9
shall I trust all the
day ." Remember also, my son
1, 92/6
fear. At Ferrara, the second
Day
of judgment immortal and shining
1, 101/13
it shall arise in the
well that ever night and
day
While that we busily provide
1, 110/2
his love both night and
day
And if it haply so
1, 115/20
delight
Diligently to serve both
day
For very love
1, 118/18
be overcome; but he many
days
(and namely those days which
1, 63/27
many days (and namely those
days
which represent unto us the
1, 63/28
and compelled him within three
days
to satisfy nature and repay
1, 70/2
his book which he entitled
derm
Ente et Uno lightsomely he
1, 66/16
saith: Non congregabo conventicula eorum
de
sanguinibus: nec memor ero nominum
1, 97/29
good
Faint when they be
dead
so much only set he
1, 65/18
tu me sequere,?" Let
dead
men alone with dead men
1, 90/11
Let dead men alone with
dead
men, follow thou me."
dead
be they that live not
1, 90/12
The lover is of colour
dead
and pale; There will no
1, 117/14
with : which appetite is a
deadly
wound to the soul and
1, 60/26
sorrow of this short, miserable,
deadly
life, he answered that this
1, 70/31
all things sorrowful, all things
deadly
shall we then envy these
1, 79/8
among all things the very
deadly
pestilence is this : to be
1, 79/22
counsel. This is a very
deadly
and monstrous persuasion which hath
1, 84/22
might throw us down; how
deadly
these riches which the more
1, 92/14
when the journey of this
deadly
life My silly ghost hath
1, 122/5
the most benign Judge hath
dealt
mercifully with him: and for
1, 73/12
I pray thee, my most
dear
son, if there be aught
1, 77/19
the Arabic tongue. These, my
dear
friend, be things which do
1, 87/7
therefore thine ears, my most
dear
son, and whatsoever men say
1, 91/5
reckoning, And pay therefore so
dear
a precious thing! This Life
1, 109/21
lose thee that He so
dear
hath bought. The Witness of
1, 112/2
hath it precious, lief and
dear
. So every relic, image or
1, 116/8
grace had made Thy children
1, 121/2
Alms. Three years before his
death
unto us the passion and
1, 62/22
unto our eyes the painful
death
of Christ which He suffered
1, 68/4
would again think upon our
death
, we should well beware of
1, 68/6
of Friars Preachers. Of His
Death
. In the year of our
1, 69/21
began to comfort him against
Death
and by natural reason to
1, 70/28
content to die, because the
Death
determineth the manifold incommodities and
1, 71/1
glad to die, for that
Death
maketh an end of sin
1, 71/4
very twitches and pangs of
Death
he spake as though he
1, 71/16
up his spirit. How his
Death
was taken. What sorrow and
1, 71/23
of his Soul. After his have been frustrated by his she spake of the second undertook her of the first that Picus had after his devil, under the banner of these things commit are worthy beatings, binding, prison, swords, and His virtue received the opprobrious sitting in the shadow of the space of this temporal death laboriously purchase themselves eternal of blind men, till that apostle saith) shall suffer in also, my son, that the should not only strongly suffer glad," knowing that after glorious estate immediately after the the most odious and vile unto the cross: And peradventure great benefits of God. The or shadow on the wall. pleasant melody and dainty fare, all thing, though it were too small, Though it were I be aught in your gave his servants occasion of that now at erst the they might strangle us; how have oftentimes and yet may of God, Which neither may fear lest Picus had been he understood that Picus was neither may deceive nor be into a wolf, the false the gifts of other folk let us as we can hour All with one voice things strange and not fully Saint Peter, the apostle, hath declareth how great is the felicity also the prophet more expressly shameful be we, if we worse?is none error to in the better and not hold utterly for a sure
But our Lord had so decreed that he should forsake this, 1, 73/10
a sum upon all the decreetals, in which, as briefly as 1, 55/6
Church, and that he had dedicated unto Him all his works 1, 64/12
Angelus Politianus (to whom he dedicateth that book) he writeth in 1, 66/18
deed. But thou, my son, enforce deed, thought or sight By which 1, 105/19
deed to stir thee to pride deed, yet in thought. To love 1, 105/23
deed, was specially raised against him defame of wicked folk for His 1, 88/7
deffic, and that he had dedicated unto Him all his works 1, 64/12
defence for those thirteen questions, a degree, and as much as I 1, 57/10
defence, and the thirteen questions defence received, and the thirteen questions 1, 57/19
defence against all adversity and a 1, 70/9
defence What pleasure there is, what 1, 107/20
deferred it for a time ; howbeit deform the image of God in 1, 76/16
deform us into monstrous shapes of degree, and as much as I 1, 78/5
defance received, and the thirteen questions defence against all adversity and a 1, 70/9
defence, and the thirteen questions defence received, and the thirteen questions 1, 57/19
defence against all adversity and a 1, 70/9
defence What pleasure there is, what 1, 107/20
deferred it for a time ; howbeit deform the image of God in 1, 76/16
deform us into monstrous shapes of degree, and as much as I 1, 78/5
defance received, and the thirteen questions defence against all adversity and a 1, 70/9
defence What pleasure there is, what 1, 107/20
deferred it for a time ; howbeit deform the image of God in 1, 76/16
deform us into monstrous shapes of degree, and as much as I 1, 78/5
defance received, and the thirteen questions defence against all adversity and a 1, 70/9
defence What pleasure there is, what 1, 107/20
deferred it for a time ; howbeit deform the image of God in 1, 76/16
deform us into monstrous shapes of degree, and as much as I 1, 78/5
from which he shall undoubtedly depart ; Hence must thou needs to have him priest) he long therefor, desiring to be do offence Impenitent lest we ghost hath finished, and hence excellent, wise, and virtuous men, What sorrow and heaviness his many evil occasions after thy impenitent The followers grief and, manner wise. Fear of Impenitent may be sure By his is the beginning, nothing thereupon peril lest pride might him for a man utterly to not on that other side requiescat in spe. Quoniam non the cause, saying, Quoniam non it is their unmannish manner) PICUS of the father's side fenced himself against pride, he and bare, And after thy each of them after their that if all occasion of if the service self be meed: What service may so and also signifying that they fortunate, mine testifieth that I person that hath any mean afire on him, from the blandishments he changed into the be but that with the with great labour and money love thine health, if thou outwardly occupied also. And I able sufficiently to satisfy the All that ever the voluptuous which, despising these present things, to us (which with great blessed citizens, we shall continually ought to be ashamed to be with his love. To all things excellent, and to ever to burn in the the fervent heat of his to quench of all sinful might take hurt thereby), Picus depart unto glory, and no man depart naked and bare, And After departed to Bononie to study in departed out of this vale of departen hence. Eternal Reward, Eternal Pain Departen must without his fleshly wife departing (as it were and by departing out of this world was departing which trouble thee and stand departing heaviness. Eternal joy, eternal pain Departing. If thou shouldst God offend departing hence for to procure, After depending. For nothing truly won He depose : Well ought we then our deprive himself from all pleasures, therefore depeted unto perpetual pain; but he derelinques animam meam in inferno : nec derelinques animam meam in inferno? " descanted thereof to his rebuke, as descended of the worthy lineage of describeth in these words his estate desert look to what cost Thou desering no He showed also to the desering be taken away, there be desirable : Second, if they whom that desirable be As where all turneth desire each to other that year desire to have you godly prosperous desire and love to God, and desire of whom he not abhorring desire of heavenly joys, and despising desire of worship which these gazing desire and busily purchase the offices desire to be sure from the desire you not so to embrace desire of their followers? By this desire of men thirsteth for, or desire and long for that country desire we look for) we may desire to be hence, that we desire anything besides Him. But for desire also to suffer harm for desire that all folk should think desire of his love. To serve desire. Here should the lover of desire And in Thy love set desired himself that it should not
of vainglory which he before desired, now with all his mind
messengers and after by himself,
well know that he neither desired worship nor worldly riches, but every man by and by and looked after. How much a time to him and above showed him. But I life may be obtained or thing is there to be mean estate, is to be is above all names. More

marvellous His loves and His
many voluptuous pleasures, many vain after their passions and beastly be rebuked because that he wordly vanity, nor to the willingly and gladly long therefor, Divinity. After this, as a when, full of pride and this he had been both Rule. Though thou be tempted, he should not all utterly is according that God should they set at naught and of his body, that it they envy them whom they when thou, being a man, in adversity, nor to the desire of heavenly joys, and fifth was the contempt or to refuse them. Of the seeking none a outward thing, and prepared for them which, by To thy most utter whole university of creatures were to die, because the death the estate of evil folk his vulgar tongue altogether (in the grace to suffer chiding, et caro mea exultaverunt in concupiscence in man, saying, Providebam te Domine levavi animam meam : doce me: quia to es speravi in te. Dixi Domino: mouth that one, Miserere mei vice; that other, Conserva me faith, nothing doubting. Dixi Domino: desired, him to dispute at Ferrara desired, worship nor worldly riches, but desired, and looked after. How much desired, him to receive his account desired, not this scourge upon him . What thing is there to desired, among the delights of this desired, , which shall bear us as desireful, is it, then, to be desires, towards His saints that are desires, , many divers passions, which they desires, they run forth headlong unadvisedly desireth, and ensuehth a virtue only desiring, of heavenly felicity : whichworks I desiring, to be departed out of desirous, ensearcher, of the secrets of desirous, of glory and man's praise desirous, of glory and kindled in desirous, of glory and kindled in despair, thee nothing: Remember the glorious despair, riches, showing him that it despair, thee, being a man, when despair, . Which while it belongeth to despired, all medicines and overcame all despired, , then shall they commend them despiest, a man. For it is despising, of wordly vanity, nor to despising, the blast of vainglory which despising, of all earthly things. Of despising, of Worldly Glory. All praise despising, all other thing, since those despising, these present things, desire and despiteous, enemies: mad merchant, O foolish destroyed, and fallen to naught, all determineth, the manifold incommodities and painful determineth, firmly with himself (as we detestation, of his vice passed and detraction, , and hatred of wicked men Deum, vivum?that is to say Deum, semper in conspectu meo? " Deum, , et quern misisti Jesum Christum Deus, meus in te confido, non Deus, Salvador meus, et in te Deus, meus es Tu, quoniam honorum Deus, ?" Have mercy on me Deus, ?" Keep me, good Lord Deus, meus es tu? " I
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in these words, Dixi Domino, then, saith to his money, saith only to our Lord, by some illusion of the deceitful world and the cursed virtue, under their captain the against the world and the from the grins of the on this side, and the they serve their lord the the world, the flesh, the snare and engine of the the flesh and master the if thou be ready the

more pleasure far Over the to stand Unvanquished against the very shame be not the world testifieth, the elements speaketh,

My friend, this night the sport that men can thee is possible for thee to if he might the mean as Thou dost rewardest us much he set more by with very fervent love and mind as oft with good about seeking whom he may poor people, and for the with an humble affection of cum vultu tuo. Delectationes in therefore he with, Delectationes in conspectu meo semper, quoniam a therefore it followeth, Ipse a great adventurers oft curse the should make him content to only but also glad to that he should not utterly them wretchedly living more wretchedly that thou shalt also thyself et in te sperabo tota virtue : the reward when we God absent, And glad to behind him) all them that both the Son of God that with more labour and hand to overcome the great and works be worthy and
apostle's dignity: to be reputed
digne afore God, to be defamed 
Dignities. When he saw many men
Dignities of the Church (which are
dignity cometh) all his patrimony and
dignity: to be reputed digne afore
dignity of man. This life a
Dignity of Man. Remember how God
dignity is odd, So will He
Dignity We silly wretches cry with
diligence to earthly things that he
diligence. And because ye shall not
diligence in study is anything remitted
diligence serve our Lord God than
diligence With prayer, with tears, and
diligence To prove and essay with
diligent: but we speak of those
Diligently to serve both day and
diminish the opinion of their cunning
diminished for the vain promotion of
Direct me in Thy truth, and
directest all alone: We Thee beseech
PARTLY DIRECTING A MAN IN SPIRITUAL BATTLE
Dirige me in veritate tua, et
Dirrumpamus vincula eorum et projiciamus a
discipline in the minds of the
discomfortable season. Then suingly the prophet
like rude beasts unadvisedly Lacking
discern they compare and apply Of
disdain to take them for masters
Disdain, But patiently endured all the
dishonest hym; some man hath flowered
dishonesty and rebuke when it was
dispense Thy punishment far under our
displease, but evermore let these words
displease them but for that the
displeasures, and many miseries ere he
disport, revel, mirth and play, For
Disport, That in this world is
disport, or vain pleasance Should him
dispraise. To believe of his love
Disputation and turning his words to
Disputations at Rome. Now had he
Disputations appointed. For this cause he
Disputations attempt him, but rather with
Disputations and had great felicity therein
Disputations greatly profited as were exercised
Disputations did great hurt that were

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

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iniqua agentes supervacue. Vias tuas 
this Psalm, " Conserva Me 
Me Domine." Conserva me 
usque in finem. Conserva me 
with these words, Conserva me 
cometh) all his patrimony and 
quionam speravi in te. Dixi 
in faith, nothing doubting. Dixi 
standeth in these words, Dixi 
nominum eorum per labia mea. 
mea praecella est mihi. Benedicam 
icrepretuent me renes mei. Providebam 
the prophet suingly saith, Benedicam 
pleasures, therefore the prophet addeth, 
of every good Christian man: 
Saviour. As often as thou 
tempering justice; For as Thou 
devise Above our merit, so 
forasmuch as he that so 
The labour goeth, the goodness 
pleasure which thine evil work 
on and passen shall As 
And whoso of that company 
servant, most or least, That 
relic, image or picture That 
born in sin original? Who 
our Lady caused him to 
come to thee, my son, 
madness is it, if thou 
live then as though thou 
people safe. If that you 
in the losing paineth us? 
us ask in faith, nothing 
hope. And he that asketh 
the ghost receive his full 
these mortal things bow and 
if thou ask whereto they 
Thou art He that shalt 
only but also his flesh 
was Thy dreadful majesty To 
evy, like the fire ever 
of a letter, the matter 
and Arabians, and many things 
our spotty sin contracted and 
heart hath thought) to be 
broken between with sighs than 
thereof, be sorry therefor, or
heart: Now pleasant hope, now dread and grievous fear, Now perfect 1, 117/30
UNTO GOD holy God of love Which able was Thy of man. This life a precious thing! This Life a passen shall As doth a with this variance wakened, he some of them meat and maketh mention used with a have cast up again the him talk; But eat he, he should of necessity be take good heed make us flesh if it make us to ourselves shall make us lecherous into a goat, the us, that we be not company of them which like was especially helped. Seven thousand them that, when Hercules Estensis, the instant request of the received, and the thirteen questions as Saint Paul saith) for which time his enviers never of substance and great doctrine, estates ; they cannot serve. They take himself to any certain as much as I may neither eye hath seen nor the life of John Picus, Latin by one John Picus, THE LIFE OF JOHN PICUS, but ye knew John Picus, the life of John Picus, into a beast? John Picus, or worldly advantage. John Picas conjecture) he wrote unto this course thereof evident. John Ficus TWELVE RULES OF JOHN PICUS the third part of the things and with which their Lord always sound in thine they pursued. Stop therefore thine the mind of men from the good that is in reigned before in all the To bear his body in
heart may comprise, Whom hell, creatures be, Which heaven and majesty To draw down into contempt or despising of all well considering what end this praise of people and all giving of any diligence to these base, abject, and vile so vexeth and tosseth these long for. Now then, these A very lover above all revel, sing, and dance: None to us with idleness and he useth continually this pleasant that he might the more minds to be little and it were in hands more few, nor thy pain more men about him talk; But demonstrate mihi, et semitas tuas possible was, he comprised the seem to be of great Wherefore, when we miss the bringing forth of so wonderful Thou shalt have two specially thy prayer be, but how certain heavenly strength, quick and Godward whose godly words so And when his love list made, and on the rood stand or this thou mayst Tu, quoniam bonorum meorum non man. Quoniam bonorum meorum non had provided by his testament all them that died this undoubtedly all goodness is. The ministers of His Church. The Sanctis qui Bunt in terra Sanctis qui sunt in terra which prayeth for us, and only should not grudge But May grant the gift, and to endure and think it in his heart But coveteth honourable, worthy and excellent, And for adversity. Like affections feeleth any wise dissever: Freely look
is so good, so lovely
eke as He Who hath already
that one, and at his
election ; which he stucked thereat a
work of great erudition and
elegant and stuffed with the cognition
confirmeth, the world testifieth, the
elements speaketh, devils confesseth. But a
increase more and more. The
Eleventh Rule. Though in the time
Eleventh Property. Diversely passioned is the
elegant eloquence should, with an ardent heart
election, which he sticked thereat a
election, and at his
election, that one, and at his
election, which he sticked thereat a
God, his heavenly love. The
heavenly things, and whose fiery
God? What shall we say
election, but there be many
election, that one, and at his
election, which he sticked thereat a
salvation of the asker, or
election, that one, and at his
election, which he sticked thereat a
love be with him, or
desire you not so to
election, that one, and at his
election, which he sticked thereat a
the fleshly pleasures which therefore
And specially give them pre-
the worthy lineage of the
a nephew of the said
of that name, ruling the
we were into these figures
woman called Circe which by
in this letter comforteth and
to God, so well thyself
endeavour , So studiously that nothing may
him speedily to. Amen. Here
any other end than the
frail glass may no distress
Be it joy or pain,
He for angel never would
be well content All to
Any distress or sorrow to
he may in no manner
or of disdain, But patiently
I say, The engine that
the envy of his malicious
from the await of throe
be ashamed, an though mine
To thy most utter despiteous
been approved, an though his
Remember how cursed our old
gift, and eke thy proud
long experience Of his cruel
deed. But thou, my son,
flesh, the devil, that aye
keep watch. The Seventh Rule.
it were with privy trenches
Saint Thomas, as him that
pain. Thus every snare and
bear Thy punishment? The whole
else, but that there be many
else, but read them. Of these
else God heareth not our prayer
elsewhere, Oft from his eyes there
embrace Martha that ye should utterly
embrace us that they might strangle
eminence Which daily done His blessed
Emperor Constantine by a nephew of
Emperor called Picus, by whom all
Empire , this noble man was born
enchantment as Virgil maketh mention used
encourageth him, as it is in
endeavour , So studiously that nothing may
endeth the life of John Picus
endless fruition of the infinite goodness
endure , And great adventurers oft curse
endure it shall for ever. The
endure . Regard, O man, thine excellent
endure and think it eke too
endure , Rather than to be from
Endure to hear that therefrom mighten
endured all the pain. Thus every
enduren shall for aye, With such
enemies (which envy, like the fire
enemies ; if thou long to be
enemies mock me. Certainly all they
enemies : mad merchant, O foolish merchandise
enemy were his judge. Of the
enemy is, which offereth us the
enemy , Confounded and rebuked by thy
enemy to be overthrown, Should once
enforce thyself to enter by the
Enforce themself to make us bond
Enforce thyself not only for to
enforced to undermine him, for none
enforceth himself in a sure pillar
engine of the devil If thou
engine of all this world, I
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this world, I say, The

engine that enduren shall for aye 1, 119/24
enhance not the cunning of all 1, 64/17
Enjoy for ever a perpetual peace 1, 106/1

enough for so great benefits of 1, 72/27
enough in the reading of holy 1, 83/1
enough and which, but if it 1, 83/27
enough are they, pardee, Be they 1, 120/11
ensample take To have Him continually 1, 117/21
ensearcher , of the secrets of nature 1, 55/11
ensarcheth the counsel of nature, because 1, 85/18
ensarching of the truth in secret 1, 60/18
ensarching of the truth (to which 1, 61/4
ensarching of nature's counsel could never 1, 67/7
ensue them in living when they 1, 91/3
ensued they pursued. Stop therefore thine 1, 91/4
ensueth a virtue only for itself 1, 85/17
Ente et Uno lightsomely he treateth 1, 66/16
entent All other that he hath 1, 117/3
enter the inaccessible and infinite light 1, 74/17
enter into thine heart an holy 1, 80/19
enter the kingdom of heaven, - 1, 81/6
enter by the strait gate that 1, 81/19
entered into his mouth, and after 1, 53/23
entered the minds of men, believing 1, 84/23
entered paradise and opened the life 1, 101/25

enterprise We wot not how soon 1, 110/7
entirely beloved sister in Christ, Joyeuce 1, 50/1
entitled De Ente et Uno lightsomely 1, 66/15
entreated , whom he used in all 1, 67/22
entreated . But I have passed now 1, 83/9
entreating of some profitable acts and 1, 84/18

enviers never durst openly with open 1, 56/16
envy he should raise against himself 1, 55/26
envy of his malicious enemies (which 1, 56/12
envy , like the fire ever dreweth 1, 56/13
envy . This envy, as men deemed 1, 56/20
envy , as men deemed, was specially 1, 56/20
envy these men? Shall we follow 1, 79/8
envy , manslaughter, contention, guile, and malice 1, 80/6
envy them whom they despised, then 1, 91/1
eorum et projiciamus a nobis jugum 1, 80/1
eorum conventicula 1, 93/6

eorum de sanguinibus: nec memor ero 1, 93/7
eorum per labia mea. Dominos pars 1, 93/7
eorum , postea acceleraverunt? " Their infirmities 1, 97/9
eorum de sanguinibus nec memor ero 1, 97/29

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Life of Pico: Concordance of Major Terms

sanguinibus nec memor ero nominum - "I shall not may say of him that
and Matter of the First
Francis. It appeareth by this
Picus comforteth him in this
means as are in the
Matter or Argument of the
answered, as in this present
ccclxxxxij. The Argument of the
it appeareth in the first
as we may of this
virtuous of living; with divers

Mirandula Finis HERE FOLLOWETH THREE
Picus all these things with
to Whom He is also
angel art made to be
love of Thine may be
Picus was deceived in the
eorum de sanguinibus: nec memor
eorum de sanguinibus nec memor
In this point many men
to the worse?is none
thy life, namely since all
he should correct his very
and to the extermination of
as though that now at
meus in te confido, non
good mind, yet lacked they
questions, a work of great
ardent labour, and his profound
et doce me: quia to
de. Dixi Domino: Deus meus
meae et calicis mei: to
doubting. Dixi Domino: Deus meus
words, Dixi Domino, Deus meus
to his money, Deus meus
to our Lord, Deus meus
the prophet puttheth thereto, Tu
hiding themselves among the clouds,
ye be wise, But evermore
His heavenly citizens. How he
thus to pass by the
have occasion thereby to give
Afterwards, I understand, by the
a worshipful man and an
love, And for His most
and other tongues, he was
eorum - "I shall not
Epicurus the philosopher said of himself
Epistle of Picus unto his Nephew
epistle that John Francis, the nephew
epistle and exhorteth him to perseverance
epistle evident and plain enough. Notwithstanding
Epistle of Picus to Andrew Cornes
epistle appeareth; where he with these
Epistle following. After that John Francis
epistle of Picus to him begun
epistle conjecture) he wrote unto this
epistles and other works of the
EPISTLES OF THE SAID PICUS; OF
equal study hath so received that
equal in all things, and Which
equal , For very shame be not
equal ; Grant me from Satan's service
equivocation of the word, while she
ero nominum eorum per labia mea
epo nominum eorum - "I
err for negligence For they compare
error to decline, and to think
error is with amendment to be
errors , and that this should be
errors And over that, he was
erst the deceitful world and the
erudescam , etiam si irrideant me inimici
erudition notwithstanding
erudition and elegant and stuffed with
erudition , of which books some we
es Deus Salvator meus, et in
es Tu, quoniam honorum meorum non
es qui restitues hereditatem meam mihi
es tu? " I have said
es tu?" I have said
es tu?" My god art
es tu?" My God art
es qui restitues hereditatem meam mihi
esbescam, escaped both the sight of his
eschew the occasions of sin, For
eschewed Dignities. When he saw many
especial provision and singular goodness of
especial laud and thanks therefor to
especial commandment of God, he changed
especial friend of Picus, had by
especial vessel chose, Ravished into the
especial helped. Seven thousand ducats he
Life of Pico: Concordance of Major Terms 46

knew him, and such in especially as for his manifold benefices 1, 73/21

must Neither in the foresaid especially as for his manifold benefices 1, 104/24

his diligence To prove and essay with manly defence What pleasure 1, 107/20

only they know that have essayed, Nor care I not how 1, 82/13

hominibus placere, servos Christi non essem? If I should please 1, 80/18

praecaris: etenim hereditas mea praecalla

meo semper, quoniam a dextris especially as for his manifold benefices 1, 93/10

ne commoverar. Propter hoc laetatum especially as for his manifold benefices 1, 99/19

saith seemingly, Hereditas mea praecalla especialy as for his manifold benefices 1, 101/1

it followeth, Ipse a dextris especialy as for his manifold benefices 1, 101/6

and therefore he saith, Laetatum especialy as for his manifold benefices 1, 102/15

words of Saint John, Hacc especialy as for his manifold benefices 1, 102/18

The golden mediocrity, the mean especialy as for his manifold benefices 1, 86/18

man look upon his own especialy as for his manifold benefices 1, 93/21

a righteous man of his especialy as for his manifold benefices 1, 93/23

describeth in these words his especialy as for his manifold benefices 1, 95/1

words his estate. All the especialy as for his manifold benefices 1, 95/1

The just man considering the especialy as for his manifold benefices 1, 97/26

as in receiving his glorious especialy as for his manifold benefices 1, 101/11

he in never so prosperous especialy as for his manifold benefices 1, 113/23

studies of philosophy are of especialy as for his manifold benefices 1, 84/24

bear the proud manners of especialy as for his manifold benefices 1, 86/5

should the lover of God especialy as for his manifold benefices 1, 113/25

wonderful and high All thing especialy as for his manifold benefices 1, 117/7

SPIRITUAL BATTLE Whoso to virtue especialy as for his manifold benefices 1, 102/21

abhorred them that, when Hercules especialy as for his manifold benefices 1, 60/7

which he entitled De Ente especialy as for his manifold benefices 1, 66/16

the prophet: Dirrumpamus vincula eorum especialy as for his manifold benefices 1, 80/1

et projiciamus a nobis jugum ipsorum especialy as for his manifold benefices 1, 82/24

et semitas tuas edoce me. Dirige especialy as for his manifold benefices 1, 91/29

et doce me: quia to es especialy as for his manifold benefices 1, 91/29

et in te sperabo tota die especialy as for his manifold benefices 1, 91/30

et calicis mei: to es qui especialy as for his manifold benefices 1, 93/8

et usque ad noctem increperunt me especialy as for his manifold benefices 1, 93/11

et exultavit lingua mea, insuper et especialy as for his manifold benefices 1, 93/14

et caro mea requiescat in spe especialy as for his manifold benefices 1, 93/15

et caro mea exultaverunt in Deum especialy as for his manifold benefices 1, 100/7

Et usque ad noctem increperunt me especialy as for his manifold benefices 1, 100/11

Et caro mea requiescat in spe especialy as for his manifold benefices 1, 101/9

et quern misisti Jesum Christum? " especialy as for his manifold benefices 1, 102/15

Etenim universi qui sperant in to especialy as for his manifold benefices 1, 91/27

et enim hereditas mea praecalla est mihi especialy as for his manifold benefices 1, 93/10

that place he were worthy especialy as for his manifold benefices 1, 73/25

life, to the reward of especialy as for his manifold benefices 1, 83/19

blast of vainglory, nor our especialy as for his manifold benefices 1, 89/17

temporal death laboriously purchase themselves especialy as for his manifold benefices 1, 90/14

death. Of whom if thou especialy as for his manifold benefices 1, 91/11

does not follow; that place he were worthy especialy as for his manifold benefices 1, 91/11

et temporalis death laboriously purchase themselves especialy as for his manifold benefices 1, 91/11
followers grief and. departing. heaviness.
and. departing. heaviness. Eternal joy,
Impeniten lest we departen hence.
we departen hence. Eternal Reward,
is charity, whose measure is
in te confido, non erubescam,
look, his teeth white and
almighty God, as it were
choose what may he shall
Wherefore in any wise so
Thou sellest thy soul therefor
of the second death and
the last most wretchedly in
Go ye cursed people into
that our felicity shall be
just man, which shall be
for but very glory, which
that mind of his (which
these: " If we had
them whom virtue displeaseth, but
when we remember, we should
an ye be wise, But
earthly thing Coveteth and longeth
laud, commendation and praising. And
as are in the epistle
is in the course thereof
of our vice the more
twenty nights ; in which it
put upon him by his
these trifles might be some
That thou hast had many
Remember also that of these
contumelious, proud, stately, finders of
and to say we do
giveth thee grace to bear
to bear evil words of
in heaven when men speak,
to us and speak all
folk backbite us and say
lest they should [ say
should ] begin to do
us rather gladly receive these
forth with the violence of
God whom they worship, so
man considering the estate of
that all the life of
the voluptuous delights which are

Eternal joy, eternal pain. The loss
eternal pain. The loss of a
Eternal Reward, Eternal Pain. Thou seest
Eternal Pain. Thou seest this world
eternity. Occupy thy mind with these
etiam si irridant me inimici mei
even, his hair yellow and not
even a swoon and an insensibility
Even after the world, yet must
even thou thee bear That thou
by and by To thy
everlasting fire be punished? Oh the
everlasting fire " ?and again: ", therefore he with, Delectationes in
everlasting blessed both in body and
evermore followeth virtue as an inseparable
evermore on high cleaved first in
evermore before our eyes the painful
evermore let these words of the
evermore take heed that our meditations
evermore eschew the occasions of sin
evermore to hear The honour, laud
everything that may the fame clear
evident and plain enough. Notwithstanding, in
evident . John Ficus Earl of Mirandula
evidently to appear and to be
evidently appeareth, not only that those
evillers, he should correct his
evil occasion afterwards) he burned. Of
evil occasions after thy departing which
evil occasions the holy apostle Saint
evil things, foolish, dissolute, without affection
evil but if we do so
evil words of evil people for
evil people for thy living well
evil to us and speak all
evil against us lying for his
evil of us, shall we so
evil we should ] begin to do
evil ? Let us rather gladly receive
evil words, and if we be
evil custom as it were with
evil folk have many gods and
evil folk determineth firmly with himself
evil men forsake reason, which standeth
evil peoples' gods, which we might
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<td>But to some virtue thou</td>
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<td>evil</td>
<td>, In Him let us put</td>
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<td>evil</td>
<td>with pleasure joined thereto, The</td>
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<td>evil</td>
<td>work doth contain Glideth his</td>
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<td>then in thy breast cleaveth</td>
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<td>maketh matter of Thy goodness</td>
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<td>Him and given Him a</td>
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<td>exalted</td>
<td>of God, than to be</td>
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<td>exalted</td>
<td>of the world and condemned</td>
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<td>exalteth</td>
<td>to glory : the world exalteth</td>
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<td>exalteth</td>
<td>to a fall, God condemneth</td>
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<td>examination</td>
<td>of these expenses shall not</td>
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<td>might not stand Space of</td>
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<td>, our Holy Father the Pope</td>
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<td>, by this meditation of the</td>
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<td>of Saints, Sin to withstand</td>
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<td>excelled</td>
<td>(by such works as he</td>
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<td>cunning man in all sciences</td>
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<td>excellent</td>
<td>) he gave again as much</td>
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<td>excellent</td>
<td>virtue though my rude learning</td>
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<td>excellent</td>
<td>cunning man so far ununcunningly</td>
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<td>excellent</td>
<td>name should round about the</td>
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<td>, wise, and virtuous men, departing</td>
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<td>men) before that day not</td>
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<td>virtue both far and nigh</td>
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<td>in one thing set all</td>
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<td>conditions, that his mind inflamed</td>
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<td>, began to comfort him against</td>
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<td>nature; Thou that with angel</td>
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<td>, and to desire that all</td>
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<td>that which of them soever</td>
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<td>exhibit</td>
<td>the wings of the love</td>
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<td>exhort</td>
<td>to Godward whose godly words</td>
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<td>exhort</td>
<td>me by your letters to</td>
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<td>exhorted</td>
<td>them to turn up their</td>
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<td>exhorteth</td>
<td>him to perseverance, by such</td>
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wherefore the examination of these thes, the wretchedness whereof the

grief it is by long

sin, Thou perceivest well by

one Paulinus making much of,

be far unable sufficiently to

have at length more openly

And also the prophet more

that all set in the

the Church and to the

such revelation should his heart

into a swine, the ravenous

needs be a point of

touched, or at leastwise with

Of his Behaviour in the

devout mind, not from the

Cor meum et caro mea

laetatum est cor meum et

things and godly (which neither

this fire soon from the

intermingled with comely reds, his

their works ever before his

we had evermore before our

the apostle be before thine

had God always before his

will no sleep into his

or elsewhere, Oft from his

and our malignity: With piteous

How Christ for thee tasted

thou wouldst now (setting poets,

repute for japes and very

death eternal pain, from the

years tasted, perceiving that the

Thou." For though honour

have spoken of, if money

world and the cursed devil

served if after ten years

his sorrow joyful is and

they live, and never good

soft, his visage lovely and

thy body prow, But with

should of zeal to the

good and standing with the

James biddeth us ask in

put unto us for the

than bodily, since that all

by him as by a

expenses shall not need. There is

experience itself hath taught thee and

experience Of his cruel enemy to

experience , Since that hour in which

expounded it to signify to us

express , yet forasmuch as, if no

Expressed in Balade as it Followeth

expressly declareth in the verse. following

expugnation of virtue, under their captain

extermination of errors And over that

extol , His flesh was suffered rebel

extorter into a wolf, the false

extreme madness if we had not

extreme lips to be sipped, and

Extremes of his Life. After that

extremity of thy lips but out

exultaverunt in Deum vivum?that is

exultavit lingua mea, insuper et caro

eye hath seen nor ear bath

eyes of mortal people be hid

eyes grey and quick of look

eyes . But of all these new

eyes the painful death of Christ

eyes : Oportet magis Deo placere quam

eyes as a ruler of all

eyes stalk; He favourèth neither meat

eyes there falleth many a tear

eyes of Thy benignity Friendly look

eyes and gall. If thou withdraw

fables and trifles aside) take ever

fables , that sure and steadfast felicity

face of our Lord and from

faculty leaned to nothing but only

fail , and health and strength and

fail , he thinketh himself unhappy. The

failed , and as though thou were

failing , after a thousand incommodities, after

fain , And happy thinketh himself that

Faint when they be dead. So

fair , his colour white intermingled with

fair virtue to adorn thy soul

faith and pretence of religion impugn

faith , but also that they which

faith , nothing doubting. Dixi Domino: Deus

faith of Christ, but also we

faithful people are rather spiritual than

faithful messenger relieve the necessity and
Lord's cross let us like faithful servants with an holy ambition 
faithful heart and loving mind. Wageless 1, 118/27
" my brethren, when ye fall in divers temptations " and 
fall, God condemneth to the fire 1, 89/7
fall unto him as his inheritance 1, 99/8
fall, But that the lover would 1, 114/20
fallen into wantonness. But after that 1, 58/14
fallen to naught, all the whole 1, 96/3
fallen to me nobly." The 1, 99/11
fallen to me nobly,' be 1, 99/13
falleth many a tear,- - 1, 118/3
falling it is that we live 1, 66/10
falling down before Him flat to 1, 82/21
FALSE crime and cried out that 1, 56/30
FALSE crime untruly put upon him 1, 58/4
FALSE that his negligence and setting 1, 67/4
FALSE deceiver into a fox, the 1, 76/3
FALSE flesh (but if we watch 1, 77/4
FALSE . For if these words of 1, 81/5
FALSE reproof is worshipful and glorious 1, 88/2
FALSE the fleshly pleasures which therefore 1, 92/11
false , imaginary it is that all 1, 92/16
fame and diminish the opinion of 1, 56/24
fame, made a defence for those 1, 57/10
fame , his excellent learning, great riches 1, 58/11
Fame of his Virtue and the 1, 58/23
fame of his noble cunning and 1, 58/25
fame oftentimes did hurt to men 1, 65/17
fame of his learning to commune 1, 67/25
fame ! Let us, my son, love 1, 89/18
fame Clear Of his love: he 1, 116/20
familiar friends how greatly these mortal 1, 66/8
famous doctors of his time, visiting 1, 55/15
famous doctors of divinity had approved 1, 57/8
famous , in a sermon which he 1, 72/11
fantasies he had made in his 1, 59/13
fantasies , Take every game, take every 1, 111/8
far unable sufficiently to express, yet 1, 52/21
far uncredingly written. Of His Parents 1, 52/28
far countries to dispute. But through 1, 56/11
far he had gone out of 1, 58/7
far and nigh began gloriously to 1, 58/26
far exceeding all the cunning that 1, 66/14
far was he from the giving 1, 66/27
far forth crept into the interior 1, 69/24
far greater than we can either 1, 77/18
far excelleth all the pleasures that 1, 78/24

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master of theirs. It were far more seeming that they should speaketh, devils confesseth. But a far greater madness is it, if we do so. This is far out of the way, to love thine health, fle as far as thou mayest their company is to say, they so far forth withdrew me from sin the dice: Jeopard not too far therefore an ye be wise consider it is more pleasure and excellent, And eke surmounting far the devil to be dost Thou dispense Thy punishment far in his entent All other offence. More is far under our offence. More is far than all our sin: To He was content with mean far out of the way, to love thine health, flee as far as thou mayest their company ever thought and yet think. For pleasant melody and dainty far the dice: Jeopard not too he had bid such conflicts far therefor an ye be wise body, in ever lasting peace. manner one as we covet. set amiss But all well and difficulty receive it, more incredible wit ; secondly, a marvellous and will not lin, But people the better known) he fast of delicious pleasure. To the of a noble stock, his father bight John Francis, a lord both the sight of his father and of all them that by deliberation examined, our Holy Father the Pope approved Picus and a Bull of our Holy Father , Pope Alexander VI, it plainly all time begotten of His Father , to Whom He is also of Him and of the Father coeternally going forth (which three country, heaven, and our heavenly Father the Pope approved Picus and tenderly favoured him, as by a Bull of his conditions he singularly favoured) that he should with his of His Father, Pope Alexander VI, it plainly of Him and of the Father coeternally going forth (which three country, heaven, and our heavenly Father the Pope approved Picus and tenderly favoured him, as by a Bull of his conditions he singularly favoured) that he should with his of His Father, Pope Alexander VI, it plainly of Him and of the Father coeternally going forth (which three country, heaven, and our heavenly Father the Pope approved Picus and tenderly favoured him, as by a Bull of his conditions he singularly favoured) that he should with his of His Father, Pope Alexander VI, it plainly of Him and of the Father coeternally going forth (which three
whom fortune hath so liberally into his eyes stalk; He hell. Finally, if the world him to doubt and to a sight thereof; but I impediments every hour which might nothing then that we less two spurs, that one of ever lasting peace. Farewell, and potest mittere in gehennam.? " may slay the body: but old thou hast begun to ready the devil will thee pleasure little and short. The nor in what manner wise. hope, now dread and grievous it was not to be then, be they to be Well ought we then be nothing peaceable, but all things his Person. He was of tuum videre corruptionem . Notas mihi the prophet saith, Notas mihi the body, either to be In each of them shall riches which the more they sundered, for adversity. Like affections to the desiring of heavenly in disputations and had great us? Certainly if this worldly over how great peace and to the reward of eternal fables, that sure and steadfast consider how great is the then consider how great a be called to this great declareth how great is the And because that all the And for that our hand ’ because that our traditions and ordinances, his mind nephew that whatsoever should happen ( commune with him, as they marvelous alacrity languished and almost that he thus intended, there He in love no parting ought we then our heartès favoured that they may live not favoured neither meat, wine, nor ale fawn upon thee, uneth it may fear lest Picus had been deceived fear if men would look upon fear thee from the purpose of fear than hell, or that we fear , that other of love, spur fear God. [ Dated from Ferrara fear not them,” saith our fear Him that may cast the fear . At Ferrara, the second day fear : Wherefore in any wise so fear of impenitent The followers grief Fear of Impenitent Departing. If thou fear , Now perfect bliss, now bitter feared but strongly to be taken feared that may neither hurt soul feared to do offence Impenitent lest fearful , all things sorrowful, all things feature and shape seemly and beauteous fecisti vias vitae : adimplebis me laetitia fecisti vias vitæ? " Thou hast fed or to be clad or feeble streamès make: The love that feed us the more they poison feeleth eke the breast Of God's felicity : whichworks I would require you felicity therein, while he had that felicity were got to us with felicity it is to the mind felicity , since we neither ought nor felicity standeth only in the goodness felicity of that country and how felicity it is to have God felicity (as indeed all Christian people felicity of a just man, which felicity of that standeth in the felicity shall be everlasting, therefore he felicity is fulfilled in the vision fell from it. Yet lost he fell there never so great misadventure fell in talking of virtue he fell , and after again with great fell unto him many impediments and fellows have: Love Him therefore with fence and close Against vainglory, the
that he hath warded and
If thou think thyself well
out to poor folk, and
when Hercules Estensis, Duke of
desired him to dispute at
nephew, in an orchard at
Jeronimus, a Friar Preacher of
fear God. [ Dated from
hast begun to fear. At
deceived : Cor impii quasi mai
as for your virtue and
any certain dwelling. Of his
cleaved to God with very
was suddenly taken with a
you knowledge that after great
be strong, hot, mighty and
with a fire In the
himself day and night most
love of Whom he so
as the Greek, and partly
bruised and frushed with that
to all folk (except right
notwithstanding, before that, not a
Christian men in name but
if thou be happy with
folk, yet are there very
Thou." See then how
the course thereof evident. John
as a wood lion, the
thou shalt, resisting valiantly The
show, but oftentimes as a
his birth. There appeared a
to heavenly things, and whose
The fiendès might and subtle study. The
resemble in some part. The
the glorious blessed sight. The
Ascended never but by manly
glad and joyful of this
gear As thou shouldst incontinent
travail of the conflict and
saints, and martyrs ' constant
under the stipend of hell,
should be like the perfect
the beholding of that pitiful
us into the likeness and
flesh changeth us from the
fenced himself against pride, he describeth
fenced and sure Against every subtle
fencing myself with the crucifix, barefoot
Ferrara, first by messengers and after
Ferrara, because the General Chapter of
Ferrara, in the talking of the
Ferrara, a man as well in
Ferrara, May 15, 1492] The Matter
Ferrara, the second day of July
fervens quod quiescere non potest, —
fervent zeal to God cannot but
Fervent Love to God. Of outward
fervent love and devotion. Sometimes that
fervent access which so far forth
fervent labour with much watch and
fervent , There may no trouble, grief
fervent heat of his desire. Here
fervently to the studies of Scripture
fervently burned that on a time
fetched out of the secret mysteries
fever , and promised him that he
few special excellent men) before that
few famous doctors of divinity had
few in deed. But thou, my
few , nor thy pain more easy
few that may say them truly
few may truly say these words
Ficus Earl of Mirandula to Francis
fiend , our adversary, Runneth about seeking
fiendès might and subtle fiery dart
fiere and a skittish horse they
fiery garland standing over the chamber
fiery eloquence should, with an ardent
fiery dart, Our Saviour Christ resemble
fifth was the contempt or despising
Fifth Rule. Remember well that we
Fifth Property. Not only a lover
fight And bitter passion ; then were
fight , And long therefor although we
fight again, For if thou be
fight . And yet alas he that
fight Shall thee of slothful cowardice
fighting against heaven, against our Lord
figure of that round circle or
figure as a strong defence against
figure of brute beasts: those words
figure of reasonable men into the
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like unto his image and it into divers likeness and which we were into these vultu tuo? " thou shalt the body of all his wretches we, should from our to the fire of hell. works, and their business, and in thy licorous taste, or liefier always by knowledge never shalt pray for, thou shalt so minded that i could they that so do i certainly for because they can wretched appetite: thou shalt it thou shalt no pleasure comparable that person men may nothing us then the same persons high presence, he may thee to god, contumelious, proud, stately, he taketh whom he unworthy a little land to the in dextera tua usque in in dextera tua issue in john picus, earl of mirandula after certain books of mine life my silly ghost hath finishèd, and thence departen must without mind should always as the suddenly vanished, so should this enemies (which envy, like the for a while to the unto him all compassed in he is adjudged to that light and after the dark last most wretchedly in everlasting ye cursed people into everlasting fall, god condemneth to the his virtue, in flame of we die is nought but as it were with a we live in now; how priest demanded him whether he master us. i therefore, abiding estate of evil folk determineth hercules estensis, duke of ferrara, causes to have come together: which evermore on high cleaved
he undertook her of the first death and temporal. And after 1, 74/5
how long it shall be, and maybe the shorter time 1, 74/11
Argument and Matter of the First Epistle of Picus unto his 1, 75/1
Him, if thou hear not the poor man when he 1, 82/2
in which I have had knowledge of thy most holy 1, 83/12
as it appeareth in the first epistle of Picus to him 1, 87/13
forasmuch as Christ was the first which entered paradise and opened 1, 101/25
unto us, and was the first that rose again and the 1, 101/26
point is to love but 1, 113/3
three things may us move: if the service self be 1, 118/29
for thee, As He that made, and on the 1, 119/10
The Burning of Wanton Books.
The first point is to love but 1, 113/3
he was his own master.
so small time, I consider 1, 116/12
any of thy sensual wittes 1, 103/24
his strength : and as that of Christ. When thou in 1, 62/1
angels of His virtue, in
of Christ. When thou in
and Creator of all, The
and falling down before Him
Wedding and worldly business he
of backbiting always pleaseth them.
if thou love thine health,
We be not now in
stature goodly and high, of
with the pleasure of the
beat and scourged his own
by the tenderness of his
where he saith that the
unto them. In likewise, the
of the body: then the
the sensual affections of the
were not yet in the
the spirit; and which false
notwithstanding, yet sensuality and the
soul only but also his
" My mind and my
in spe? " And my
the prophet said that his
Thou shaft not suffer the
continual Against the world, the
and confidence To subdue the
should his heart extol, His
that their friendship is but
of heaven; how false the
The glutton saith unto his
privation or taking away of
thence Departen must without his fleshly wife, Alone into his Lordés
Ambrose: a swarm of bees flew about his mouth in his
him and put him unto flight: And that is when of
he was always wandering and flitting and would never take himself
hereafter be tossed in the flood and rumbling of your worldly
loveth many loveth none: The flood that is in many channels
them that swim in swift floods, they be borne forth with
his age and abode at Florence, he was suddenly taken with the flood and rumbling of your worldly
people of the hospital of Florence, and put him unto flight: And that is when of
which as he came to the chief church of all Florence, said unto the people in Florence.
"O thou city of Florence, I have a secret thing to one Jerome Benivenius, a Florentine, a well lettered man (whom)
bring us, an though they flow to us as we would
a plenteous stream to have flowed into him. For he was
make sure that neither the flower of our virtue shall wither
dishonested him; some man hath flowered in the knowledge of diver
he drew back his mind, flowing in riot, and turned it
that issuing out again and flying up on high, hiding themselves
love and amity of Christian folk should be rather ghostly friendship
whereas the gifts of other folk declare that they wish their
things strange and to all folk (except right few special excellent)
to them some good simple folk that should of zeal to
the shaming of such other folk (which to be excellent in riches given out to poor
he gave out to poor own money ever help poor forth their hand to poor
speak of those ceremonies which to give out to poor
be wont to inquire of to be defamed of wicked
all shame and reproof, if they seem common To all
Hebrew text. For as good whom they worship, so evil
considering the estate of evil and to desire that all
dear, Are made Thy guilty sure remembrance; which in other
to obey this inspiration and them whose brutish appetites they
envy these men? Shall we words: by this it should
to assent unto you and men alone with dead men,

fleshly wife, Alone into his Lordés 1, 122/7
flew about his mouth in his 1, 53/23
flight: And that is when of 1, 105/18
flitting and would never take himself 1, 68/24
flood and rumbling of your worldly 1, 86/26
flood that is in many channels 1, 113/6
floods, they be borne forth with 1, 90/21
Florence, he was suddenly taken with 1, 69/23
Florence. And in this wise into 1, 71/21
Florence, intending from thence to Rome 1, 71/28
Florence, said unto the people in 1, 72/12
Florence, I have a secret thing 1, 72/13
Florentine, a well lettered man (whom) 1, 63/13
flow to us as we would 1, 92/17
flowed into him. For he was 1, 61/18
flower of our virtue shall wither 1, 89/15
flowered in the knowledge of diver 1, 61/10
flowing in riot, and turned it 1, 58/16
flying up on high, hiding themselves 1, 53/24
folk should be rather ghostly friendship 1, 50/14
folk declare that they wish their 1, 50/21
folk (except right few special excellent 1, 56/7
folk that should of zeal to 1, 57/3
folk as were in very science 1, 61/3
folk (which to be excellent in 1, 61/19
folk may be understood, to the 1, 62/16
folk, partly he bestowed in the 1, 63/4
folk and give maidens money to 1, 63/16
folk, but with the pleasure of 1, 63/26
folk bring up, setting the very 1, 69/5
folk, and fencing myself with the 1, 69/16
folk in such case, Picus answered 1, 70/24
folk for His name. For we 1, 88/8
folk backbite us and say evil 1, 88/20
folk, yet are there very few 1, 95/4
folk have but one God whom 1, 97/13
folk have many gods and idols 1, 97/13
folk determineth firmly with himself (as 1, 97/26
folk should think the same. To 1, 112/22
folk by our trespass; Sin hath 1, 121/3
folsks wont commonly to happen contrary 1, 54/18
follow his calling. Howbeit, not being 1, 72/26
follow. Let us then beware, as 1, 76/14
follow them and forgetting our own 1, 79/9
follow that it were either servile 1, 84/5
follow your counsel. This is a 1, 84/21
follow thou me." Dead be 1, 90/12
he will in no wise
all in the soul, and
which had himself some time
satisfy the desire of their
The fear of impenent The
short and suddenly past. The
more at length Declared as
Expressed in Balade as it
the possession whereof very honour
honour followeth (as a shadow
tokens hath gone before or
but very glory, which evermore
Earl of Mirandula Finis HERE
idols be multiplied," it
as his inheritance. ' It
in all things, therefore it
fruition of God, therefore it
The Argument of the Epistle
and not with imitation and
expressly declareth in the verse.
barked at them were of
Some of them judged it
Jews despite, unto the Gentiles
foolishness afore God, and the
peradventure think that it were
Third Rule. Consider well that
thou lackest might: Such allegations
stately, finders of evil things,
despiteous enemies: mad merchant, O
wisdom of this world is
people and the commendation of
vain we would pluck our
to the body only. But
need here nothing to speak,
able unable sufficiently to express, yet
with their conclusions were contained (
travail and watch compiled. But
contemplation of heavenly things. And
mine inheritance is noble. But
Paul saith) for dung. But
should shortly be perfect. And
corruptible shall arise incorruptible. And
in His sepulchre nothing putrefied.
thou withdraw thine handes and
so was the reading thereof
he gave no very great
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Followeth . The Pleasure Little and Short 1, 108/26
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FOLLOWETH THREE EPISTLES OF THE SAID 1, 74/23
followeth , " After they hasted," 1, 97/20
followeth in the psalm: Funes ceciderunt 1, 99/9
followeth , Ipse a dextris est mihi 1, 100/28
followeth Adimplebis me laetitia cum vultu 1, 102/6
following . After that John Francis, the 1, 87/11
following to be increased. Let them 1, 90/2
following , for where he said thus 1, 101/15
folly and rudeness to be reproved 1, 57/15
folly some called it hypocrisy, some 1, 87/17
folly unto us the virtue and 1, 89/22
folly of Christ is that by 1, 89/23
folly for a man utterly to 1, 98/16
folly it is and vain To 1, 103/7
folly it is to use; The 1, 112/5
foolish covenant 1, 80/8
foolish merchandise, To buy a trifle 1, 109/19
foolishness afore God, and the folly 1, 89/23
fools . He thought that utterly it 1, 60/22
foot out of the clay, but 1, 79/16
forasmuch as the love and amity 1, 50/14
forasmuch as hereafter we peruse the 1, 51/2
forasmuch as, if no man should 1, 52/21
forasmuch as there were in them 1, 57/23
forasmuch as he considered that he 1, 64/10
forasmuch as some man would peradventure 1, 98/15
forasmuch as there be many men 1, 99/15
forasmuch as to have this light 1, 99/23
forasmuch as he that so doth 1, 100/27
forasmuch as Christ was the first 1, 101/24
Forasmuch , then, as the way of 1, 101/32
forbear The ravin of anything : remember 1, 104/1
forbidden . Lo, this end had Picus 1, 57/29
force : we speak not of those 1, 69/2
forced whether his works went out 1, 65/22
wise must Neither in the with thee) that thou never with humble heart: Our sins Shall we follow them and also all his servants ' that when He was in prepared for you from the that God thee bought and so decreed that he should Martha that ye should utterly the life of evil men ' Marvel not though I that one all other to the same nevertheless if (virtue would be punished if he thoroughly pierced that forthwithal he think how therefore Thou were Picus so thoroughly pierced that their friends to be worldly Seneca saith) was got above of body or goods of of the body or of most properly to them whom but also nobly. These great read he would again both and the devil pricking them compare and apply Of their without love, were in vain Study in Canon. In the manner of worldly literature. The condition than his lord. The to adorn thy soul. The the false deceiver into a that night with a marvellous subtle suggestion of vice, Consider through Italy but also through courtesy of Charles, King of stock, his father bight John and of Concordia, unto John as he walked with John TWO BE WRITTEN UNTO JOHN Picus unto his Nephew John by this epistle that John Earl of Mirandula, to John Epistle following. After that John Ficus Earl of Mirandula to writing in this wise : Gaudete,

**foresaid**  
spiritual armour, Nor any other  
1, 104/24

**forget**  
these two things: that both  
1, 83/14

**forget**  
and our malignity: With piteous  
1, 120/18

**forgetting**  
our own country, heaven, and  
1, 79/9

**forgiveness**  
if he had ever before  
1, 71/7

**form**  
of God, yet of a  
1, 104/5

**forming**  
of the world" ? why is  
1, 81/15

**formèd**  
both Many a benefit hast  
1, 111/15

**forsake**  
Mary. Love them and use  
1, 85/8

**forsake**  eason, which standeth all in  
1, 98/4

**forsake**  
all thing to the intent  
1, 98/20

**forsake**  
: For whoso loveth many loveth  
1, 113/4

**forsaken**  
) thou were overwhelmed with vice  
1, 91/20

**forsloathed**  
that purpose which our Lord  
1, 73/4

**forsook**  
his accustomed vice and reformed  
1, 68/2

**forthwith**  
in very jeopardous case: For  
1, 110/11

**forthwithal**  
he forsook his accustomed vice  
1, 68/1

**fortunate**  
mine testifieth that I desire  
1, 50/22

**fortune**  
?as he which as well  
1, 64/26

**fortune**  
magnified, but to them whom  
1, 68/8

**fortune**  
little or naught pertain unto  
1, 85/4

**fortune**  
hath so liberally favoured that  
1, 86/12

**fortunes**  
up a man high  
1, 86/14

**forward**  
and backward to the great  
1, 54/16

**forward**  
on that side, they run  
1, 90/24

**found**  
the voluptuous delight To  
1, 107/14

**found**  
" Of his Liberality and  
1, 66/25

**fourteenth**  
year of his age, by  
1, 54/23

**fourth**  
cause was his busy and  
1, 62/9

**Fourth**  
Rule. Think how that we  
1, 103/14

**Fourth**  
Property. If love be strong  
1, 114/18

**fox**  
the mocking jester into an  
1, 76/3

**fragrant**  
odour, refreshing all his members  
1, 71/12

**frail**  
glass may no distress endure  
1, 106/16

**France**  
. And so indefatigable labour gave  
1, 55/17

**France**  
, which as he came to  
1, 71/28

**Francis**  
a lord of great honour  
1, 53/1

**Francis**  
his nephew, he sold, and  
1, 63/2

**Francis**  
his nephew, in an orchard  
1, 69/11

**FRANCIS**  
, HIS NEPHEW, THE THIRD UNTO  
1, 74/25

**Francis**  
It appeareth by this epistle  
1, 75/2

**Francis**  
, the nephew of Picus, had  
1, 75/3

**Francis**  
his Nephew by his Brother  
1, 76/22

**Francis**  
, the nephew of Picus, had  
1, 87/12

**Francis**  
his Nephew Greeting in the  
1, 87/22

**fraters**  
quando in tentationes varies incideritis  
1, 77/8
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<td>fro</td>
<td>, Out break the tears again</td>
<td>1, 118/11</td>
</tr>
<tr>
<td>fruit</td>
<td>of my study, that I</td>
<td>1, 86/25</td>
</tr>
<tr>
<td>fruit</td>
<td>also In which the end</td>
<td>1, 103/1</td>
</tr>
<tr>
<td>fruitfully</td>
<td>occupied than always in the</td>
<td>1, 84/2</td>
</tr>
<tr>
<td>fruition</td>
<td>of the infinite goodness, both</td>
<td>1, 83/20</td>
</tr>
<tr>
<td>fruition</td>
<td>of God, therefore it followeth</td>
<td>1, 102/6</td>
</tr>
<tr>
<td>fruition</td>
<td>of the humanity of Christ</td>
<td>1, 102/13</td>
</tr>
<tr>
<td>frustrated</td>
<td>by his death. But afterwards</td>
<td>1, 74/2</td>
</tr>
<tr>
<td>fulfilled</td>
<td>the thirty - second year</td>
<td>1, 69/23</td>
</tr>
<tr>
<td>fulfilled</td>
<td>in the vision and fruition</td>
<td>1, 102/12</td>
</tr>
<tr>
<td>full</td>
<td>of great science, virtue, and</td>
<td>1, 49/7</td>
</tr>
<tr>
<td>full</td>
<td>of pride and desiros of</td>
<td>1, 55/23</td>
</tr>
<tr>
<td>full</td>
<td>draught of love and compassion</td>
<td>1, 70/8</td>
</tr>
<tr>
<td>full</td>
<td>of such humanity and courteous</td>
<td>1, 72/5</td>
</tr>
<tr>
<td>full</td>
<td>of all iniquity, full</td>
<td>1, 80/6</td>
</tr>
<tr>
<td>full</td>
<td>of envy, manslaughter, contention, guile</td>
<td>1, 80/6</td>
</tr>
</tbody>
</table>
wit, when we have a
" Thou shalt fill me
honour: And bring us down
dainty fare, Death stealeth on
many things strange and not
this letter can we not
qui restitues hereditatem meam mihi.
It followeth in the psalm:
friend, in this point I
for thee tasted eysell and
all the fantasies, Take every
worship which these gazing disputers
why do we daily then
be we serviceable Without the
birth. There appeared a fiery
of that round circle or
with God get into favour
to enter by the strait
it was no praise to
- " I shall not
because idolaters were wont to
only that he will not
have a little the more
goods then that thou hast
had laid out in the
glad, writing in this wise :
they were right excellent) he
these common trodden paths and
France. And so indefatigable labour
Holy Scripture. From thenceforth he
the truth (to which he
of this bargain, partly he
day at certain hours he,
if any came, he plenteously
to be kept secret) he
to the King's Court, he
and setting naught by money
God. Of outward observances he
sake, he might ere he
hands of our Saviour he
to whom his goodly conversation
with all that He thee
desire of worship which these
and trim thee in thy
qui animam potest mittere in
Pius II being then the
dispute at Ferrara, because the

full hope and trust that we
full of gladness with Thy cheer
full low both small and great
full syly and unaware: He lieth
fully declared and were more meet
fully perceive. Now after that he
Funes ceciderunt mihi in praecaris : etenim
Funes ceciderunt mihi in praecaris? ".
gainsay you not ; they that so
gall If thou withdraw thine handès
game , take every wanton toy, Take
gape after there is with an
gape after the heaping up of
gaping after any more To such
garland standing over the chamber of
garland ; and that his excellent name
Garnish thyself up in as goodly
gate that leadeth to heaven and
gather riches but to refuse them
gather the congregation of them from
gather the blood of their sacrifice
gather their congregation together from the
gathered together. Of the court and
gathered , whose shall they be ? Then
gathering together of volumes of all
Gaudete , fraters, quando in tentationes varies
gave again as much honour as
gave himself wholly to speculation and
gave he to those studies that
gave himself day and night most
gave continual labour they profited little
gave out to poor folk, partly
gave himself to prayer. To poor
gave out his money, and, notcontent
gave alms of his own body
gave him such an answer that
gave his servants occasion of deceit
gave no very great force: we
gave up the ghost receive his
gave up his spirit. How his
gave great light and after the
gave : For body, soul, wit, cunning
gazing disputers gape after there is
gear As thou shouldst incontinent fight
gehennam .? " Fear not them,"
general Vicar of Christ in His
General Chapter of Friars Preachers was
but a word or twain
generally
the Jews despite, unto the
nothing seen In speech, apparel,
and many miseries ere he
merciful men, for they shall
such things where he may
able of himself anything to
thou that wilt with God
joyful presence of that person
of those trifles in the
er e he gave up the
and Which of the Holy
at such time as thy
this deadly life My silly
Christian folk should be rather
that it seemed rather a
a man may know this
of God to be the
it not thine but a
liberal mercy May grant the
to send between presents or
your soul; and whereas the
should show out the celestial
God had heaped many great
uncourteous mind, But if Thy
gifts Thou behold again, Thy
a trifle or conceit, Lace,
life: at the leastwise to
may have occasion thereby to
money, and, notcontent only to
ever help poor folk and
he might the more quietly
mine finished, I intend to
travail on; that I may
anything remitted or slackened, I
Thou art He that shalt
honour and reverence And specially
than all our sin: To
for glory, some for covetousness,
may appear and his riches
profit as if they were
and for his plenteous alms
Picas, had by his letters
God bath exalted Him and
My name, it shall be
know this gift that is
bless our Lord, Which hath
get
Gentiles
folly, unto us the virtue
get
mercy. When I stir
get
some lucre or worldly advantage
get
is able of himself that
get
into favour Garnish thyself up
generally
.
Some man hath shone in
get
it? The merchant thinketh himself
get
of which a man must
and many miseries ere he
folly, unto the
Gentiles
virtue

gesture
, look or pace That may

gift
to get something

getting

ghost
receive his full draught of

Ghost
God also, of Him and

ghost

From this wretched carcase shall

ghost

hath finished, and thence Departen

ghostly
friendship than bodily, since that

gift

than a sale. And all

gift

that is given him of

of God, therefor the prophet

gift

of His Of Whose grace

gift

, and eke thy proud enemy

of other folk declare that

gifts

as the witnesses of their

gifts

of God and should lift

gifts

and singular graces: the Church

gifts

Thou behold again, Thy gifts

gifts

noble, wonderful and kind, Thou

girdle

point, or proper glove strait

give

some other man hereafter (that

give

especial laud and thanks therefor

give

that he had himself ready

give

maidsens money to their marriage

give

himself to study and the

give

out to poor folk, and

give

out some books of mine

give

you knowledge that after great

give

Thyself in possession unto me

give

them pre- eminence Which daily

give

them also that unworthy be

given

to themselves learning, they thought

given

out to poor folk may

given

out under his name. And

given

out with a free and

given

him counsel to leave the

given

H a n a me that is

given

you." This name Jesus

given

him of God to be

given

me understanding. " But insomuch
that our Lord not only
giveth thee grace well to live
1, 87/25
while thou livest well

giveth thee grace to bear evil
1, 87/26
far was he from the

giving of any diligence to earthly
1, 66/28
not content only but also
glad to die, for that death
1, 71/4
town, we run and are
glad to pay some money to
1, 76/8
thou hast cause to be
glad , writing in this wise : Gaudete
1, 77/8
tentatones varies incideritis," Be
the apostles went joyful and
glad from the council house of
1, 88/9
us therefore joy and be
meum? " My soul is
glad ," saith he , " my
1, 101/7
thus , " My soul is
not grudge But eke be
glad and joyful of this fight
1, 103/16
compny To the lover so
be from God absent, And
glad For Him to suffer trouble
1, 115/12
heart wish, covet and be
he set at nought, And
glad be if he might the
1, 117/11
season, which I am the

whichworks I would require you
go to receive, ne were it
1, 51/10
of the cross willingly and
shad out His most precious
1, 70/22
do evil? Let us rather
receive these evil words, and
1, 88/22
also we should willingly and
long therefor, desiring to be
1, 97/6
shalt fill me full of
glad with Thy cheer." And
1, 102/8
comparable find To th' inward
in him rest With inward
1, 111/13
suggestion of vice, Consider frail
of pleasant contemplation, Out break
1, 118/9
shouldest arise And in the
may no distress endure, And
1, 106/16
thine evil work doth contain
upon thy body prowl, But
1, 114/16
Glideth his way, thou must him
1, 109/11

He shall come to be
be they whom (as the
1, 80/3
false reproof is worshipful and
unto thee, but for because
1, 88/3
by, as in receiving his
estate immediately after the death
1, 101/11
honour, peace and rest In
victory, triumph and conquest. The
1, 107/22
despair thee nothing: Remember the
of His saints and to
1, 91/13
of God may have the
apostle Saint Paul saith) our
1, 88/3
And of his love the
unto thee, but for because
1, 88/3
both far and nigh began
estate immediately after the death
1, 101/11
of pride and desirous of
and profit of Christ's Church
1, 58/19
had many years, some for
Glory . All praise of people and
1, 65/13
had been both desirous of
he reputed utterly for nothing
1, 65/14
he began to seek the
and profit of Christ's Church
1, 58/19
Of the despising of Worldly
Glory . All praise of people and
1, 65/13
of people and all earthly
he labored for but very
1, 65/14
renaying of this shadow of
, which evermore followeth virtue as
1, 65/16
he labored for but very
, and no man is sure
1, 74/10
he labored for but very
if there be none hope
1, 77/11
what hope is there of
and praise, not that cometh
1, 81/9
we should seek for the
be done. For neither thy
glory shall be less if thou

to life, God exalteth to
your common business, all your
our Lord and from the
seek his own lucre, his
this pomp and wretched worldes
Lace, girdle, point, or proper
into a goat, the drunken
he thinketh himself unhappy. The
worldly promotion if he would
liefer labour there where we
to reward, than where we
the doing. Wherefore, my child,
our Lord shall say "

them bawl, let them bark,
bear, the lecherous into a
mean desire and love to
virtue and fervent zeal to
or honour and laud of
the year of our Lord

come worship and praise almighty
out the celestial gifts of
kindled in the love of
and singular goodness of almighty
wit, for the love of
that his mind inflamed to
and thanks therefor to almighty
only for the love of
since he saw that, since
suffrance, he verily trusted, since
study and the service of
up their minds to love
what madness holdeth us. Love
Of his Fervent Love to
setting the very service of
the mind he cleaved to
great strength rose up into
by the especial commandment of
of Him that was very
Which of the Holy Ghost,
which three Persons be one
Mirandula, a man in whom
by privy inspiration called of
for so great benefices of
And certainly I prayed to
to take that way which
he most instantly offered unto

glory shall be less if thou

glory, all the advantage that ye

glory: the world exalteth to a

glory, of His virtue, when He

glory, nor his own pleasure, but

gloss Consider how Christ the Lord

glove, strait, But that if to

glutton into a swine, the ravenous

glutton saith unto his fleshly lust

go to the King's Court, he

go from labour to reward, than

go from labour to pain. I

go thou never about to please

Go ye cursed people into everlasting

Go thou boldly forth thy journey

go, the drunken glutton into a

God, and that yourself is such

God cannot but joyously receive anything

God, ?Who preserve you. THE LIFE

God, 1463, Pius II being then

God with all his strength: and

God and should lift up the

God he went to Rome, and

God, that by this false crime

God and profit of His Church

God, ward may appear and his

God, of Whose infinite goodness all

God and profit of His Church

God is almighty, they could not

God is all good, that He

God. This ways he I was

God, which was a thing far

God (while we be in this

God. Of outward observances he gave

God aside, Which is (as Christ

God with very fervent love and

God, In the love of Whom

God, he changed that purpose and

God and very man: which in

God also, of Him and of

God) was in the chaste womb

God had heaped many great gifts

God unto religion. Wherefore he purposed

God, or called back by the

God myself (I will not lie

God had from above showed him

God, this favour he hath: though
man Jerome, this servant of God, openly affirmed, and also said
if he be odious to us, we deform the image of God in our souls, after Whose image a beast into which turneth the image of a beast? John Picus
our teeth, as though neither to serve the world than as in the way of it is the word of God against heaven, against our Lord and malice, backbiters, odious to daily see the justice of " We must rather please holdeth me sometimes, by almighty men, but that cometh of and no man recketh whether for than the kingdom of do without the help of verily it is according that with very affection speaketh to long to be acceptable to the leastwise present thyself to in thy prayer ask of do nothing more pleasant to mind into the love of that both the Son of lasting peace. Farewell, and fear he studieth the mysteries of to be reputed digne afore house of the Jews because worthy so great worship before which, as the apostle saith, the world and exalted of the world and condemned of The world condemneth to life, world exalteth to a fall, all lifted upward should have the virtue and wisdom of this world is foolishness afore by which it hath pleased much thyself art beholden to they that live not to regard only the judgment of them that have not known teach me: for Thou art wings of the love of we covet. Farewell, and love God , openly affirmed, and also said in our souls, after Whose which turneth the image of , how much is he more into a beast? John Picus might reign nor those heavenly . But now if we be , and much more (whereof the , Which neither may deceive nor and against His Christ. But , contumelious, proud, stately, finders of , yet understand they not that than men." And remember , as it were even a , why do we then ever like him or not? And , or how shall He help should despise thee, being a , and in the most lightsome , if thou covet to be by prayer, and falling down , both the Holy Spirit which , nothing more profitable to thyself , if they be clean and died for thee, and that . [ Dated from Ferrara, May , because he ensearcheth the counsel , to be defamed of wicked had accepted them as worthy that His worship be showed bath exalted Him and given , than to be exalted of . The world condemmeth to life exalteth to glory : the world condemmeth to the fire of alone to please shall somewhat ." The wisdom of this , and the folly of Christ to make His believing people , Which hath illumined thee sitting and in the space of ,?Which shall yield every man nor obeyed His Gospel, which , my Saviour ; in Thee shall while thou labourest to heavenward , Whom of old thou hast
He that asketh then of God, to be kept in the power of God, but by the power of God may not be proud thereof, but by the power of God may not be proud thereof, but rather humbled before God, after those words of the God, our petition, that is to God, shall hear us, our prayers, heareth not our prayer because God, art Thou." After that God, art Thou." Which words God, that he taketh for his God, art Thou." For though God, art Thou." See then God, art Thou." For only God, alone ; so that if there God, to have them all. In God, art Thou," standeth all God, art Thou." The cause God, is no part, but He God, is He which hath no God as hath need of us God, that is to say, for God, should we specially love them God, as be the holy angels God, to addeth God, and the land of living God, and His holy saints. Multipli" God, whom they worship, so evil God, than they serve their lord God, in Whom all other things God, the part of mine God, is promised for an inheritance God, for his inheritance, therefore the God, I know well that I fall unto him as his God, to be the gift of God, therefor the prophet suingly saith God, that is given him of God, that notwithstanding, yet sensualit intention after reason to serve God, have joyed in the living God, I provided For if a man had but only the pleasure of God, clear beholding and fruition of God, reward, that we may behold God, He was in form of wroth He Who that was guide, Thy good work to ever a perpetual peace: For
Paul When he had seen God in His perfect being, Lest 1, 107/26
his soul: This did almighty take heed that he whom
shadow. The great benefits of God did love, And for His
Impenent Departing. If thou shouldst Offend, think how therefore Thou
Dignity of Man. Remember how God hath made thee reasonable Like
mind. The Great Benefits of Beside that God thee bought and forméd both
Benefits of God. Beside that thee bought and formed both
Thee of slothful cowardice accuse: will thee help if thou
hast thy love set unto In thy remembrance this imprint
So should the lover of heavenly port Where he of esteem that he Which all
So thou that wilt with love yet. Thus should of may have the glorious sight
Rather than to be from God get into favour Garnish thyself
Thou that wilt with God the lover be content Any
Thus shouldst thou, that loveth God also, In thine heart wish
like manner the lover of he would, Be present with
God's magnificence, The lover of the contrary. The lover of
blasphemy, Or anything spoken of should think the same. Of
should remove His ardent mind from God unreasonably. The Ninth Property. A
thine heart yet Upward to much for us before. Serve
PRAYER OF PICUS MIRANDULA UNTO GOD holy
from heaven above And crucify
as it were and by picture That doth pertain to
feeleth eke the breast Of God's commandment) severing the cradles of
very man: which in His God's magnificence, The lover of God
the presence of the sovereign God's lover in prayer and meditation
country whose king is the Godhead was before all time begotten
I desire to have you Godhead so pray for us that
godly prosperous. These works, more profitable Godhead, whose law is charity, whose
godly mind) to hear and to godly purpose which he intended to
godly words so effectually wrought in godly (which neither eye hath seen
godly is, and more mercy therein gods, and idols, for they have
gods, which we might yet lawfully Godward (were it never so small
or an old woman to Godward whose godly words so effectually
communing virtuously to exhort to Godward, after those words of the
with labour do, The labour
him than bear him. The
unknown and strange tokens hath
consider how far he had
to other that year a
mine heartily beloved sister, in
works are such that truly,
joined they to them some
of them haply lacked not
of divinity had approved as
only that those conclusions were
write, he committed (like a
as to a market of
wholesome lessons and instruction of
pleasure. To the fastening of
both of their own nature
Of these newer divines so
he sold, and that so
trusted, since God is all
while they live, and never
cunning man (but not so
shall (but if we take
thee from the purpose of
they should with thee by
by the leaving of thy
and mine ignorances remember not,
reward. If men for thy
mad men swerve from the
wickedness in vain. Thy ways,
me Domine? " Keep me,
to say, " Keep me,
me Deus,?" Keep me,
nothing but that which is
thing that we require be
he taketh for his chief
taketh he for his chief
the world and all the
in earth and all the
hath no need of our
the Hebrew text. For as
be the voice of every
hereditatem meam mihi? " Thou,
he would say, ' O
suffer the flesh of a
then, as the way of
thy mind as oft with
Thou takest occasion of some

goeth , the goodness doth remain: If
golden mediocrity, the mean estate, is
gone before or followeth the nativity
gone out of the way of
good continuance and prosperous end of
good luck of this New Year
good sister, I suppose of the
good simple folk that should of
good mind, yet lacked they erudition
good and clean, and subscribed their
good and standing with the Faith
good Christian man) to the most
good doctrine, some for to move
good living : which lessons were so
good discipline in the minds of
good and also be spoken of
good judgment he had, that it
good chepe that it seemed rather
good , that He would not suffer
good Faint when they be dead
good as cunning) came to him
good heed make us drunk in
good and virtuous living and (but
good living begin to be men
good purpose, shamefully begin to be
good Lord; but after Thy mercy
good living praise thee, thy virtue
good institution of thy life, namely
good Lord, show me, and Thy
good Lord," If any perfect
good Lord "; which word '
good Lord," when we remember
good for us, and that we
good yet we ask it not
good ; and that thing taketh he
good , which only had, though all
good that is in earth and
good that is in heaven, he
good . Well ought we certainly to
good folk have but one God
good Christian man: Dominus pars hereditatis
good Lord, art He that shall
good Lord, my God, I know
good man to be corrupted.'
good living bringeth us to perpetual
good devotion How thou resembllest Christ
good virtuous act. Sometime he secretly
be thy sure guide, Thy
The peace of a a
Followers Grief and Heaviness. Any
throll. The Peace of a
serve and love Be very
own speed? Who is so
all alone: We Thee beseech,
in sundry wise? But thou,
unworthy findeth worthy maketh. Wherefore,
have be thrall; Grant me,
be such that for the
seemly and beauteous, of stature
dark world (to whom his
But all well fashioned, proper,
Garnish thyself up in as
the especial provision and singular
almighty God, of Whose infinite
Thy mercy, Lord, for Thy
endless felicity standeth only in the
to say, for the chief
which is the most sovereign
and that is not the
world, how great is the
by this meditation of the
Of Whose grace undoubtedly all
peace: For God of His
did almighty God of His
do, The labour goeth, the
laud and praise, Whose sovereign
Thy grace. But this Thy
voice declare and testify, Thy
evil maketh matter of Thy
pity, our wealth aye providing,
pity, well nigh now thankless,
whom strength of body or
The executor of his moveable
soul from thee." These
hast no need of my
hath no need of our
is as true as the
madness not to believe the
doubt not but that the
if these words of the
in another place of the
For we read in the
that Christ saith in the

good work to God let it 1, 105/26
good mind. shadow. The great benefits 1, 108/20
good work if thou with labour 1, 109/7
Good Mind. Why lovest thou so 1, 111/6
good and very, amiable: Thirdly, of 1, 119/1
, so lovely eke as He 1, 119/8
Lord, with woeful moan, Spare 1, 119/17
Lord, art He that sparest 1, 120/3
Lord, that aye merciful art 1, 120/15
Lord and Creator of all 1, 122/2
matter (howsoever they be translated 1, 51/10
goodly high, of flesh tender 1, 54/5
conversation gave great light and 1, 74/14
goodly clean: That in his person 1, 114/7
wise As comely be, as 1, 114/12
of almighty God, that by 1, 58/3
goodly all grace and virtue cometh 1, 62/19
remember me." What thou 1, 82/28
, both to soul and body 1, 83/20
of the mind and that 1, 85/3
, but only that thing which 1, 96/12
of all things?and that 1, 96/13
of any creature. Only therefore 1, 96/14
and charity of those blessed 1, 96/27
of that heavenly country we 1, 97/3
is. The Eighth Rule. In 1, 105/28
and liberal mercy May grant 1, 106/2
provide To preserve His servant 1, 107/29
doth remain: If thou do 1, 109/8
none heart may comprise, Whom 1, 116/26
, wringeth us, alas, For we 1, 121/1
yet, Thy singular mercy, Thy 1, 121/12
, love, O pity, our wealth 1, 121/23
serving Thy servants in distress 1, 121/25
mighty, gracious and wise, And 1, 121/27
of fortune magnified, but to 1, 68/8
he made one Antony, his 1, 71/19
then that thou hast gathered 1, 90/28
. In these words he 1, 95/23
There is no creature but 1, 95/26
of Saint John. I would 1, 72/14
, whose truth the blood of 1, 80/29
is true, to live then 1, 81/4
be true, that it is 1, 81/6
it is said : " Blessed 1, 82/6
of Luke that the apostles 1, 88/8
" My friend, this night 1, 90/27
known God nor obeyed His
now (as Seneca saith) was
if this worldly felicity were
that from the beginning he
where he thought to have
Humanity. Under the rule and
of Whose infinite goodness all
of October, the year of
Lord not only giveth thee
livest well He giveth thee
served if we have the
me to Thee by Thy
plaints The aid of His
gift of His Of Whose
peradventure shouldst thou lack the
is, That whose bath the
may offend or minish any
aye merciful art, Unto Thy
by nature, children by Thy
us, alas, For we whom
a year. But let Thy
But let Thy grace, Thy
many great gifts and singular
to the happy continuance and
mercy, Thy piteous heart, Thy
nigh now thankless, goodness, mighty,
goodness and liberal mercy May
almost vanquished with our vice.
of Thine may be equal;
longe to have be thrall;
thy remembrance this imprint and
Picus, Earl of Mirandula, a
said John Picus, full of
themselves, had they never so
himself so honourable, for the
John Francis, a lord of
to the achieving of some
to pass over other, the
forward and backward to the
effect of all that whole
cunning and little considering how
and philosophy as divinity, with
man, plenteous of substance and
thirteen questions, a work of
marvellous fame, his excellent learning,
things seem to be of
inestimable treasure) we have lost.

Gospel, which (as the apostle saith
got above fortune? as he which
got to us with idleness and
got not that virtue by himself
gotten perpetual praise, there had he
governance of his mother he was

government of his mother he was
grace and virtue cometh. % Of
grace M. cccclxxxij. The Argument of
grace well to live, but also
grace to bear evil words of
grace to suffer chiding, detraction, and
grace, Thou art He that shalt
grace and His holy saints. The
grace undoubtedly all goodness is. The
grace : Well ought we then be
grace to come thereby He judgeth
grace. So thou that wilt with
grace and sovereign dignity We silly
grace. But this Thy goodness, wringeth
grace had made Thy children dear
grace, Thy grace that hath no
grace that hath no peer, Of
graces : the Church had of him
gracious increase of virtue in your
gracious indulgence Nothing so clearly sheweth
gracious and wise, And yet almost
grant the gift, and eke thy
Grant, I Thee pray, such heat
Grant me from Satan’s service to
Grant me, good Lord and Creator
grave : As He in sovereign dignity
great lord of Italy, an excellent
great science, virtue, and wisdom: whose
great possessions: for honour is the
great plenteous abundance of all such
great honour and authority. Of the
great thing. But to pass over
great Saint Ambrose: a swarm of
great wonder of the hearers rehearse
great volume and made a book
great envy he should raise against
great study picked and sought out
great doctrine, durst in the chief
great erudition and elegant and stuffed
great riches and noble kindred, set
great effect which be both of
Great libraries? it is incredible to
Fathers of the Church so subtle in disputations and had high stomach. But now a truth in secret company without said that those disputations did a marvellous fast memory; thirdly, lettered man (whom for his in the remembrance of that happen (fell there never so lay that he had with make him vainglorious; not his of his body, not the he saw many men with When another man offered him considered so many and so His lovers and friends with on a day for the observances he gave no very fell, and after again with and people, well recordeth the whom God had heaped many being kind enough for so whom his goodly conversation gave dread it. But rather how of heaviness there is! How pain. I pass over how For it is verily a drawing me forth and the himself with some of the household with some of the plenteously but also nobly. These give you knowledge that after set hand to overcome the thy living well. Certainly, as them that are commendable, as if we be worthy so heaven, where all thing is wish them. Remember again how home to us (which with if we inwardly consider how misery of this world, how haply repute it for a righteous man then consider how they be called to this Then the prophet declareth how may no distress endure, And full low both small and

great knowledge he had, as it 1, 59/24
great felicity therein, while he had 1, 60/4
great while he had bid such 1, 60/5
great audience. But he said that 1, 60/19
great hurt that were held openly 1, 60/20
great substance, by the which, to 1, 62/6
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great benefit and for cleansing of 1, 64/2
great misadventure) he could never, as 1, 64/7
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great substance, not his noble blood 1, 64/21
great occasion of sin, were able 1, 64/22
great labour and money desire and 1, 65/2
great worldly promotion if he would 1, 65/6
great works as he had conceived 1, 65/27
great benignity and entreated 1, 67/21
great of his learning to 1, 67/25
great force; we speak not of 1, 69/2
great strength rose up into God 1, 69/10
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great madness not to believe the 1, 80/29
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great princes of Italy, with whom 1, 84/1
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a good mind, shadow. The
great
of a virtuous mind. The
Great
the victory shall be far
greater
devils confesseth. But a far
greatest
is wont to be the

greatly
more hated them and so
said also that such disputations

greatly
admonish his familiar friends how
the Latin authors as the
books as well Latin as
Chaldee and Arabic language, besides
Christ, Joyeuse Leigh, Thomas More
of Mirandula to Andrew Corneas,
Mirandula to Francis his Nephew
with comely reds, his eyes
need sustain Sorrow, adversity, labour,
that oft hath known What
fear of impenitent The followers
and suddenly past. The Followers
fervent, There may no trouble,
or smart, Loss, adversity, trouble,
not adread) Half the dolour,
hand when it shall haply
their master. Certainly always they
the world anything that is
pleasent hope, now dread and
of us, shall we so
to be sure from the
before Him flat to the
we not only should not
thy breast cleaveth behind With
a man hath nothing that
any regard To any profit,
like drunken men without a
let humility be thy sure
into all mischief, as blind
full of envy, manslaughter, contention,
wretches and wash away our
children dear, Are made Thy
our trespass; Sin hath us
words of the apostle : Quid
consolation: Si mundus vos olio
thither where, after the long
qua priorem me vobis odio
to cleanse, and though thou
proud thereof, as though thou
the words of Saint John,
great
benefits of God. The death
Great
Benefits of God. Beside that
greater
than we can either hope
greater
madness is it, if thou
greatest
inclination to concupiscence, not only
greatly
abhorred them that, when Hercules
greatly
profited as were exercised with
greatly
these mortal things bow and
Greek
, and partly fetched out of
Greek
and other tongues, he was
Greek
and Latin, could make him
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in our Lord. It is
Greeting
. Ye exhort me by your
Greeting
in the Lord. Happy art
grey
and quick of look, his
grief
, and pain. The Second Rule

grief
it is by long experience

grief
and. departing. heaveyness. Eternal joy
Grief
and Heaveyness. Any good work
grief
, or sorrow fall, But that
grief
, or pain: And of his

grief
and adversity That He already

grieve
him to see the life

grieve
and vex him and rather

grieved
or bitter, let this sweet

grievous
fear, Now perfect bliss, now

grievously
take it that lest they

grins
of the devil, from the

ground
with an humble affection of

grudge
But eke be glad and

grudge
of heart and heaveyness of

grudgeth
his conscience nor is not

guerdon
or reward. So thou likewise

guide
wander hither and thither, in


guide
, Thy good work to God


guides
of blind men, till that

guile
, and malice, backbiters, odious to

guilt
That we be not by

guilty
folk by our trespass; Sin

guilty
made this many a year

habes
quod non accepisti? " What

habet
, scitote quia priorem me vobis

habitation
with the inhabitants of this

habuit
" If the world,"

haddest
space, Yet peradventure shouldst thou

hadst
not received it? Two words

Haec
est tote merces, ut videamus
teeth white and even, his hair yellow and not too picked 1, 54/7

Half the doleur, grief and adversity 1, 115/16

hand more profitable, neither to the reader no longer in

occasion to take it in the reader no longer in
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hand when it shall haply grieve 1, 52/26

hand , we will speak of his hand 1, 61/7

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do well at the hand 1, 83/2

hand cease not day nor night 1, 83/4

hand to overcome the great difficulty 1, 87/6

hand that I be not moved 1, 101/2

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haply grieve him to see the 1, 52/26

haply deface their fame and diminish 1, 56/23

haply lacked not good mind, yet 1, 57/6

haply could not come by the 1, 63/21

haply that the religion had no 1, 73/1

haply repute it for a great 1, 98/26

haply for very shame assail. But 1, 106/5

haply thou shouldst not live an 1, 110/12

haply so befall that he May 1, 115/21

happen contrary, for they that are 1, 54/18

happen (fell there never so great 1, 64/7

happen continuance and gracious increase of 1, 50/20

happen mind, which none adversity might 1, 64/16

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happen rebukes, which make sure that 1, 89/15

EVEN MAN SHOULD HAVE AT

EVERY MAN SHOULD HAVE AT

HAND God. The death at our

HAND the wall. Death at our

HAND and unaware: He lieth at

HAND a moment in Thine angry

HAND in this wise into the

HAND us as it were in

HAND gall. If thou withdraw thine hand

HAND remember then How His innocent

HAND why do we then ever in hand when it shall

HAND they thought that it should

HAND impugnacion, though some of them

HAND needy people such as himself

HAND from the labour, or thinking

HAND for that some man might

HAND battle, Shall thee no more

HAND in very jeopardous case: For

HAND and day, And if it

HAND other folks wont commonly to

HAND his nephew that whatsoever should

HAND love and zeal to the occasion of heaviness. O very

HAND list ourselves to vanquish. Very

HAND be less if thou be

HAND if thou covet to be

HAND Nephew Greeting in the Lord.

HAND I call thee not therefore if we be not so

HAND all thing is great. O
| Adoption whereof they should be happy | , either they shall have utterly 1, 90/17 |
| things lack, he thinketh himself happy | , and which only lacking, though 1, 95/7 |
| joyful is and fain, And happy | thinketh himself that he may 1, 115/9 |
| he had, as it were happy | for him to have that 1, 59/24 |
| true, that it is very hard | for a rich man to 1, 81/6 |
| BATTLE Whoso to virtue esteemeth happy | the way Because we must 1, 102/21 |
| To desire also to suffer harm | for his love, and to 1, 112/16 |
| is very Health. That thou hast | had many evil occasions after 1, 76/24 |
| the virtuous purpose that thou hast | taken, there is no cause 1, 76/26 |
| forth thy journey as thou hast | begun, and of their wickedness 1, 90/4 |
| These goods then that thou hast | gathered, whose shall they be 1, 90/28 |
| God, Whom of old thou hast | begun to fear. At Ferrara 1, 92/28 |
| quod non accepisti?? " What hast thou that thou hast not | received?" And if thou hast | not received?" And if 1, 94/3 |
| What hast thou that thou received?" And if thou hast | received it, why art thou no need of my goods 1, 95/23 |
| non eges? " For Thou hast | made the ways of life 1, 102/4 |
| fecisti vias vitae? " Thou hast | sent ": to which reward 1, 102/17 |
| and Jesus Christ Whom Thou hast | , Stand it in touching or 1, 108/28 |
| well the pleasure that thou hast | all cast, Little, simple, short 1, 109/4 |
| shalt it find, when thou hast | thou received of His: Though thy love set unto God 1, 111/16 |
| formed both Many a benefit | thine heart yset Upward to 1, 118/21 |
| have any. So thou that | he sent him two of 1, 72/2 |
| reward. So thou likewise that | hast | ." These words the prophet 1, 97/10 |
| of Picus, in all convenient | hasted | ," that is to say 1, 97/20 |
| be multiplied, and after they | hate | you, know ye that it 1, 88/16 |
| it followeth, " After they | hated | them and so greatly abhorred 1, 60/6 |
| " saith our Lord, " every day more and more | hated | and abhorred, considering that they 1, 61/1 |
| was nothing that he more | Hated and what he Loved. There 1, 68/12 |
| saith) an affinity. What he | hated | Me before you." If 1, 88/17 |
| you, know ye that it | hated | Him by Whom the world 1, 88/17 |
| " If the world, then, to suffer chiding, detraction, and | hatred | of wicked men, lest that 1, 88/26 |
| seeking weary us, in the all the advantage that ye | having | blindeth us, in the losing 1, 79/1 |
| the last he shook his | hawk | after, and all the favour 1, 86/24 |
| beware shall throw thee down that side, they run forth | head | and a little smiling he 1, 68/19 |
| beastly desires they run forth headlong | . But among all things the | 1, 79/21 |
| his Nephew by his Brother, in him that is very headlong | into all mischief, as blind 1, 90/25 |
| words. If thou love thine headlong | unadvisedly, without any consideration. And 1, 97/22 |
| Flee if thou love thine | Health | in him that is very 1, 76/23 |
| For though honour fail, and health | Health | . That thou hast had many 1, 76/23 |
| offices and honours, what an health | , if thou desire to be 1, 82/16 |
| man in whom God had health | , flee as far as thou 1, 91/22 |
| daily then gape after the heap | and strength and friends, so 1, 95/10 |
| headlong | of heaviness there is! How 1, 78/2 |
| heaped | many great gifts and singular 1, 72/18 |
| heap | up of riches? And if 1, 81/7 |
that they might seem by
of more godly mind) to
all the audience rejoiced to
intent that they which shall
that, certainly He shall not
callest on Him, if thou
than mercenary. Who may well
sure hope that God shall
Coveteth and longeth evermore to
in no manner Endure to
covet in like wise To
that the verses which he
hath seen nor ear bath
the great wonder of the
in the minds of the
so effectually wrought in the
the asker, or else God
learned men than for open
against the realm of Naples,
eloquence should, with an ardent
blood could blow up his
me the secrets of his
nor ear bath heard nor
— " The wicked man's
" Let enter into thine
of the inwardsness of throe
I could find in my
none that can set their
Lest such revelation should his
cleaveth behind With grudge of
vein, Think on His precious
On whom he hath his
lover content is in his
lovest God also, In thine
praise, Whose sovereign goodness none
On whomsoever he hath his
Diversely passioned is the lover's
thou likewise that hast thine
thee bind, But only faithful
silly wretches cry with humble
Thy singular mercy, Thy piteous
pray, such heat into mine
Thy love set all mine
us " ) I therefore, mine
ever in thine hand, I
of men ! Oh the blind
Well ought we then our
heaps as a plenteous stream to
hear and to take the wholesome
hear him, for it were not
hear his virtue may have occasion
hear thee when thou callest on
hear not first the poor man
hear this, who may suffer it
hear us, our prayers shall never
hear The honour, laud, commendation and
hear that therefrom mighten vary Or
hear His honour, worship, laud and
heard once read he would again
heard nor heart hath thought) to
hearders rehearse, and over that would
hearders , those things seem to be
hearders that where a cunning man
heareth not our prayer because that
hearing of common people, which for
hearing of the sickness of Picus
heart , in time to come worship
heart , not the beauty of his
heart : in which I perceived that
heart hath thought) to be drawn
heart is like a stormy sea
heart an holy pride and have
heart cry these words of the
heart in this matter to assent
heart at rest, and for that
heart extol, His flesh was suffered
heart and heaviness of mind. The
heart carvèd in twain, Think how
heart and love yset. Thus should
heart But coveteth eke and longeth
heart wish, covet and be glad
heart may comprise, Whom hell, earth
heart ybent, That in that person
heart : Now pleasant hope, now dread
heart yset Upward to God, so
heart and loving mind. Wageless to
heart : Our sins forget and our
heart , Thy gracious indulgence Nothing so
heart That to this love of
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<td>, Chaldee and Arabic language, besides</td>
<td>1, 64/19</td>
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<td>Hebrew</td>
<td>language and the Chaldee, and</td>
<td>1, 87/5</td>
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<tr>
<td>Hebrew</td>
<td>text. For as good folk</td>
<td>1, 97/12</td>
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<td>Hebrews</td>
<td>, Chaldees and Arabians, and many</td>
<td>1, 56/4</td>
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<tr>
<td>heed</td>
<td>make us drunk in the</td>
<td>1, 75/14</td>
</tr>
<tr>
<td>heed</td>
<td>what thing may men do</td>
<td>1, 81/20</td>
</tr>
<tr>
<td>heed</td>
<td>that our meditations be not</td>
<td>1, 96/30</td>
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<tr>
<td>heed</td>
<td>that he whom God did</td>
<td>1, 107/31</td>
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<tr>
<td>heir</td>
<td>of his lands he made</td>
<td>1, 71/20</td>
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<td>heirs</td>
<td>that thing which they had</td>
<td>1, 52/4</td>
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<tr>
<td>held</td>
<td>there, long it was ere</td>
<td>1, 60/10</td>
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<tr>
<td>held</td>
<td>openly to the ostentation of</td>
<td>1, 60/20</td>
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<td>held</td>
<td>honourable. All that ever the</td>
<td>1, 86/9</td>
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<td>hell</td>
<td>. What thing was there of</td>
<td>1, 64/24</td>
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<tr>
<td>hell</td>
<td>or lifted up into heaven</td>
<td>1, 66/12</td>
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<td>hell</td>
<td>, fighting against heaven, against our</td>
<td>1, 79/26</td>
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<tr>
<td>hell</td>
<td>, or that we less hope</td>
<td>1, 81/16</td>
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<td>hell</td>
<td>Finally, if the world fawn</td>
<td>1, 89/8</td>
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<tr>
<td>hell</td>
<td>.&quot; How much less, then</td>
<td>1, 91/17</td>
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<tr>
<td>hell</td>
<td>.&quot; Also where the prophet</td>
<td>1, 101/18</td>
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<tr>
<td>hell</td>
<td>, earth, and all the heaven</td>
<td>1, 116/27</td>
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<td>help</td>
<td>poor folk and give maidens</td>
<td>1, 63/16</td>
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<td>help</td>
<td>him.&quot; These things this</td>
<td>1, 73/23</td>
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<tr>
<td>help</td>
<td>to speed him thither where</td>
<td>1, 74/13</td>
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<td>help</td>
<td>of God, or how shall</td>
<td>1, 81/27</td>
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<td>help</td>
<td>us if He be not</td>
<td>1, 81/28</td>
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<tr>
<td>help</td>
<td>if thou do not refuse</td>
<td>1, 112/8</td>
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<td>helped</td>
<td>. Seven thousand ducats he had</td>
<td>1, 62/7</td>
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<td>helping</td>
<td>to the salvation of the</td>
<td>1, 94/22</td>
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<td>hence</td>
<td>, that were there. These</td>
<td>1, 96/29</td>
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<td>hence</td>
<td>. Eternal Reward, Eternal Pain. Thou</td>
<td>1, 110/16</td>
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<tr>
<td>Hence</td>
<td>must thou needs depart naked</td>
<td>1, 110/20</td>
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<tr>
<td>hence</td>
<td>for to procure, After this</td>
<td>1, 114/30</td>
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<td>Hercules</td>
<td>Estensis, Duke of Ferrara, first</td>
<td>1, 60/7</td>
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<td>hereafter</td>
<td>we peruse the course of</td>
<td>1, 51/2</td>
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<td>hereafter</td>
<td>(that can do it better</td>
<td>1, 52/25</td>
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<tr>
<td>hereafter</td>
<td>live in, whether we be</td>
<td>1, 66/11</td>
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<tr>
<td>hereafter</td>
<td>if ye be now not</td>
<td>1, 67/17</td>
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Life of Pico
Concordance of Major Terms

study, that I may thereby
to devise: I mean not
cecerunt mihi in praecaris: etenim
therefore the prophet saith seemingly,
mi: to es qui restitues
therefor, Tu es qui restitues
per labia mea. Dominus pars
the prophet addeth, Dominus pars
good Christian man: Dominus pars
nine hundred questions, suspect of
the Resort unto him Therefore,
eyes of mortal people be
and flying up on high,
again and flying up on
beauteous, of stature goodly and
end had Picus of his
therein, while he had that
of his (which evermore on
and vile earthly trifles. His
both to rich and poor,
fortunes lift up a man
by mine own strength so
God likewise so wonderful and
wife, Alone into his Lordês
fire ever draweth to the
some time followed the crooked
things which we do for
men without a guide wander
est mihi ne commovear. Propter
rehearse, and over that would
it, more fast and surely
Universally. But because we will
The words of Neoptolemus they
kindled in vain love and
my well-beloved Angel, what madness
to be a beast. There
which it did begin, It
thee than teach thee, which
as well in cunning as
Christian man) to the most
holy judgment of our mother,
duly by deliberation examined, our
by a Bull of our
his Study and Diligence in
that he had received the
things, and Which of the
him." These things this
hereafter be tossed in the flood
hereby that thou shouldst arise And
hereditas mea praeclera est mihi. Benedicam
Hereditas mea praeclera est mihi
hereditatem meum mihi. Funes cecerunt mihi
hereditatem meum mihi? " Thou, good
hereditatis meae et calicis mei: to
hereditatis meae? Our Lord is the
hereditatis meae? God is the
heresy. Then joined they to them
Hereupon shortly the fame of his
hid. We have oftentimes read that
hiding themselves among the clouds, escaped
high, hiding themselves among the clouds
high, of flesh tender and soft
high mind and proud purpose, that
high stomach. But now a great
high cleaved first in contemplation and
high steward came on a time
high and low, well testifeth the
high and set him out to
high to have Thee in possession
high All thing esteem and judge
high presence, He may Thee find
highest he could never bring about
hills of delicious pleasure. To the
hire or reward. Then he maketh
hither and thither, in obscure darkness
hoc lactatum est cor meum ct
hold it in sure remembrance; which
hold it. Of his Study in
hold the reader no longer in
hold utterly for a sure decree
holden in voluptuous use of women
holdeth us. Love God (while we
holdeth me sometimes, by almighty God
holdeth on the course and will
holding myself content with my books
holiness of living most famous, in
holy judgment of our mother, holy
holy Church. Which defence received, and
Holy Father the Pope approved Picus
Holy Scripture. From thenceforth he gave
holy Body of our Saviour, when
Holy Ghost, God also, of Him
holy man Jerome, this servant of
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<td>apostle Saint James saith thou</td>
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<td>holy</td>
<td>pride and have disdain to</td>
<td>1, 80/19</td>
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<td>Holy</td>
<td>Spirit which prayeth for us</td>
<td>1, 82/29</td>
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<td>holy</td>
<td>Scripture, which that thou wouldst</td>
<td>1, 83/1</td>
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<td>holy</td>
<td>Scripture. There lieth privily in</td>
<td>1, 83/5</td>
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<td>holy</td>
<td>purpose. Now to make an</td>
<td>1, 83/12</td>
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<td>holy</td>
<td>ambition be proud. &quot; We</td>
<td>1, 89/20</td>
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<td>holy</td>
<td>angels and blessed saints that</td>
<td>1, 96/19</td>
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<td>holy</td>
<td>saints. Multiplicatæ sent infirmatæ eorum</td>
<td>1, 97/8</td>
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<td>holy</td>
<td>body was in His sepulchre</td>
<td>1, 101/31</td>
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<td>holy</td>
<td>saints. The Sixth Rule.</td>
<td>1, 105/5</td>
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<td>Holy</td>
<td>God of dreadful majesty, Verily</td>
<td>1, 119/13</td>
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<tr>
<td>home</td>
<td>; for they should perceive themselves</td>
<td>1, 76/10</td>
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<td>home</td>
<td>to us (which with great</td>
<td>1, 92/25</td>
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<td>hominibus</td>
<td>?&quot; We must rather please</td>
<td>1, 80/16</td>
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<tr>
<td>hominibus</td>
<td>placerr, servos Christi non essem</td>
<td>1, 80/17</td>
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<td>honest</td>
<td>in behaviour, As it is</td>
<td>1, 114/13</td>
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<td>honeycombs</td>
<td>of his pleasant writing, which</td>
<td>1, 53/28</td>
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<td>honour</td>
<td>and laud of God,?Who</td>
<td>1, 51/15</td>
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<td>honour</td>
<td>as he received, and we</td>
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<td>honour</td>
<td>maketh us not honourable. For</td>
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<td>honour</td>
<td>themselves, had they never so</td>
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<td>honour</td>
<td>is the reward of virtue</td>
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<td>honour</td>
<td>, how might they leave to</td>
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<td>to us as inheritants no</td>
<td>1, 52/6</td>
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<td>honour</td>
<td>followeth (as a shadow followeth)</td>
<td>1, 52/16</td>
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<td>honour</td>
<td>a very spectacle, in whose</td>
<td>1, 52/17</td>
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<td>honour</td>
<td>standeth: whose marvellous cunning and</td>
<td>1, 52/19</td>
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<td>honour</td>
<td>and authority. Of the Wonder</td>
<td>1, 53/1</td>
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<td>honour</td>
<td>and wordly dignity cometh) all</td>
<td>1, 62/24</td>
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<td>honour</td>
<td>among the common people, among</td>
<td>1, 86/8</td>
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<td>honour</td>
<td>fail, and health and strength</td>
<td>1, 95/10</td>
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<td>honour</td>
<td>and lowly reverence ; Oft should</td>
<td>1, 105/2</td>
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<td>honour</td>
<td>, peace and rest In glorious</td>
<td>1, 107/21</td>
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<td>honour</td>
<td>: And bring us down full</td>
<td>1, 108/10</td>
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<td>honour</td>
<td>and reverence And specially give</td>
<td>1, 116/12</td>
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<td>honour</td>
<td>, laud, commendation and praising, And</td>
<td>1, 116/19</td>
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<td>honour</td>
<td>, worship, laud and praise, Whose</td>
<td>1, 116/25</td>
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<td>honour</td>
<td>and magnify, That all the</td>
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<td>honour</td>
<td>may increase. For though Thy</td>
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<td>. For either they were themselves</td>
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<td>honourable</td>
<td>, yet may they not leave</td>
<td>1, 52/6</td>
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<td>honourable</td>
<td>for. For never the more</td>
<td>1, 52/7</td>
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<td>honourable</td>
<td>, for the great plenteous abundance</td>
<td>1, 52/15</td>
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<td>honourable</td>
<td>. All that ever the voluptuous</td>
<td>1, 86/9</td>
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<td>honourable</td>
<td>, worthy and excellent, And eke</td>
<td>1, 117/2</td>
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<td>honours</td>
<td>, what an heap of heaviness</td>
<td>1, 78/1</td>
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us; how deceitful these worldly
and not causeless. For what
glory if there be none
greater than we can either
hell, or that we less
there be left us none
when we have a full
it ardently with a sure
we ask it with little
my flesh shall rest in
in the sepulchre with this
his flesh should rest in

life of Pico

us; how deceitful these worldly
and not causeless. For what
glory if there be none
greater than we can either
hell, or that we less
there be left us none
when we have a full
it ardently with a sure
we ask it with little
my flesh shall rest in
in the sepulchre with this
his flesh should rest in

Him let us put our
the lover's heart: Now pleasant
for love, then, not for
intolerable to him than (as
have of themselves, which (as
of love, spur forth thro' a fierce and a skittish
the poor people of the
behave thee wisely with thine
Property. If love be strong, 
that he which should that
art conversant) innumerable impediments every
thine own necessity, shalt every
before and specially since that
in await for another very
And peradventure death within one
well by experience, Since that
thou shouldest not live an
thinge's which Thy creatures every
vessels. Every day at certain
walked ever tame about her
set more by my little
and glad from the council
finding of him and his
precious and costly utensils of
now to put myself in
the reward of virtue. And
if themselves had none honour,
his cunning and little considering
he might behold and consider
the more set by in
is incredible to consider with
that was wonder to behold
Christ and His heavenly citizens.
he by his learning, in
conceived and long travailed upon, by desired and looked after. would admonish his familiar friends and draw to an end; an end; how slipper and how falling that we live in now; live in now; how firm, he gave up his spirit. and no man is sure of a beast into God, or dread it. But rather heap of heaviness there is! there is! How great anguish, to pain. I pass over the help of God, or essayed. Nor care I not I not how long or short thy prayer be, but prayer be, but how effectual, reputeth for madness, consider then their wickedness and misery consider the soul into hell."

less than a moment. Remember us the kingdom of heaven; that they might strangle us; they might throw us down; the more they poison us; they poison us; how short, us; how short, how uncertain, would wish them. Remember again art Thou." See then verily if we inwardly consider felicity of that country and the misery of this world, a righteous man then consider " Then the prophet declareth lord. The Fourth Rule. Think although we could not judge as oft with good devotion pain thy taste: remember therewithal ravin of anything: remember then be tempt with pride: think and wretched worldès gloss Consider us enterprise We wot not thou shouldst God offend, think and Dignity of Man. Remember upon thee to His bliss: how they were of every man 1, 66/1 How much he set more by 1, 66/3 how greatly these mortal things bow 1, 66/9 how slipper and how falling it 1, 66/10 how falling it is that we 1, 66/10 how firm, how stable it shall 1, 66/10 how stable it shall be that 1, 66/11 How his Death was taken. What 1, 71/23 how long it shall be first 1, 74/10 how much is he more odious 1, 76/19 how great a wonder were this 1, 76/27 How great anguish, how much business 1, 78/2 how much business and trouble, I 1, 78/2 how great peace and felicity it 1, 78/21 how shall He help us if 1, 81/28 how long or how short thy thy prayer be, but 1, 82/13 how short thy prayer be, but how effectual, how ardent, and rather how short, and rather interrupted and how much were thy madness if 1, 89/28 how much thyself art beholden to 1, 90/5 How much less, then, be they 1, 91/17 how cursed our old enemy is 1, 92/9 how false the fleshly pleasures which 1, 92/11 how deceitful these worldly honours which 1, 92/12 how deadly these riches which the 1, 92/14 how short, how uncertain, how shadow 1, 92/15 how uncertain, how shadow - like 1, 92/15 how shadow - like, false, imaginary 1, 92/15 how great things be promised and 1, 92/18 how few may truly say these 1, 95/15 how great is the felicity of 1, 96/26 how much is the misery of 1, 96/27 how great is the goodness and 1, 96/27 how great a felicity it is 1, 99/8 how great is the felicity of 1, 101/3 how that we not only should 1, 103/15 How that thereby redound unto us 1, 103/18 How thou resembllest Christ: as with 1, 103/26 How Christ for thee tasted eyself 1, 103/28 How His innocent handès nailed were 1, 104/3 how that when He was in 1, 104/4 how Christ the Lord, sovereign power 1, 108/7 how soon nor in what manner 1, 110/8 how therefore Thou were forthwith in 1, 110/10 how God hath made thee reasonable 1, 110/26 How mayst thou then to Him 1, 111/20
heart carvèd in twain, Think
mean fare at his table,
inspiration and follow his calling.
deftired it for a time ;
is, and more mercy therein.
that for the goodly matter ( speculation and philosophy, as well
to School and Study in
he laboured the studies of
own hand full of such
vision and fruition of the
to the ground with an
We silly wretches cry with
be proud thereof but rather
He took the shape and
Christ the Lord, sovereign power,
to that prick of perfect
a man blind. But let
should raise against himself) nine
were thirteen of his nine
in which the whole nine
them that died this eight
conceived in time; Which suffered
lack of cunning might take
that those disputations did great
said that fame oftentimes did
be feared that may neither
love, and to think that
it folly, some called it
were got to us with
and make ourselves worse than
the blood ' both because
men. By infirmities he understandeth
folk have many gods and
after these words, ' Their
to say, ' after their
do no sacrifice to those
rebukes, and only of the
hath shone in eloquence, but
of my youth and mine
learned and in those trifles
prophet : Delicta juventutis meae et
our Lord God, 1463, Pius
beholden to God, Which hath
had been deceived by some
the crucifix (that in the
that crucifix to be the

how for thy redemption all was 1, 112/1
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ignorances remember not, good Lord; but 1, 82/27
ignorant , and that unto the ensearching 1, 61/4
ignorantias meae memineris, sed secundum 1, 82/24
ignominy and reproof of our Lord's 1, 89/19
ignorance of natural things bath dishonested 1, 61/9
ignorances remember not, good Lord; but 1, 82/27
ignorant , and that unto the ensearching 1, 61/4
ignorantias meae memineris, sed secundum 1, 82/24

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image of Him that was very 1, 70/12
flesh, lest we deform the
in our souls, after Whose
to God which turneth the
more odious which turneth the
thee reasonable Like unto His
and dear. So every relic,
how shadow - like, false,
taken away and not with
in receiving his glorious estate
in the Day of judgment
there fell unto him many
where thou art conversant)
innumerable
and short. The fear of
what manner wise. Fear of
be feared to do offence
prove: for if these more
deceive nor be deceived: Cor
this thou mayst eftsoon: Nothing
God In thy remembrance this
faith and pretence of religion
been in use. In which
be not already enter the
maketh an end of sin,
some illusion of the devil,
braters, quando in tentationes varies
perceive themselves by the wretched
wont to be the greatest
use of his reason and
and favour of the people
and the study of philosophy
to concupiscence, not only now
the death determineth the manifold
years failing, after a thousand
longeth to sustain Some labour,
thy gear As thou should'st
that was corruptible shall arise
the happy continuance and gracious
not for any profit or
the sore By long continuance
our sin Thine honour may
imitation and following to be
lost. Great libraries?it is
have come together: first, an
insuper et usque ad noctem
suingly, Et usque ad noctem
was both reputed, and was
to this great felicity (as

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impediments every hour which might fear 1, 75/8
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Impenitent Departing. If thou shouldst God 1, 110/9
Impenitent lest we departen hence. Eternal 1, 110/16
imperfect creatures were not, the other
impi quasi mare fervens quod quiescere 1, 79/4
impossible is that hath been done
imprint and grave: As He in
impugn those questions as new things 1, 57/4
impugnacion, though some of them haply
inaccessible and infinite light of heaven 1, 112/10
inasmuch as he trusted the shortness 1, 71/5
inasmuch as the promise of our
incideritis:" Be glad," saith
inclination to divers beastly passions changed
inclination to concupiscence, not only now
inclined unto sensuality and affections of
inclined him; and for that he
inclineth me not to sin but
incommodities and painful wretchedness of this
incommodities, after a thousand jeopardies of
incommodity, or smart, Loss, adversity, trouble
incontinent fight again, For if thou
incorruptible. And forasmuch as Christ was
increase of virtue in your soul
increase of Christ's Church. But Picus
increase more and more. The Eleventh
increase. For though Thy wisdom, though
increased. Let them therefore neigh, let
incredible to consider with how marvellous
incredible wit; secondly, a marvellous fast
inrepuerunt me renes mei. Providebam Dominum
inrepuerunt me renes mei -"
indeed, both a perfect philosopher and
indeed all Christian people are) yet

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also through France. And so
cause was his busy and
labour with much watch and
Thy piteous heart, Thy gracious
Thee find, O well of
in the image of Christ's
have and some (as an
Church had of him an
he ran not in perpetual
withstand the beginning : The cursèd
non derelinques animam meam in
non derelinques animam meam in
to almighty God, of Whose
already enter the inaccessible and
the endless fruition of the
mirificavit voluntates suas. Multiplicatae sunt
His holy saints. Multiplicatae sent
corum, postea acceleraverunt? " Their
speaketh of wicked men. By
excellent conditions, that his mind
He thinketh him wretched and
the long habitation with the
is the part of mine
is the part of mine
God is promised for an
promise himself God for his
He that shall restore mine
fall unto him as his
part or lot of mine
est mihi - " Mine
The parts and lots of
their honour to us as
erubescam, etiam si irrideant me
in to non confunditur. Confundatur
not convenient, full of all
anything : remember then How His
namely where thou art conversant)
as they be wont to
blood: - when the priest
out, Lassati sumus in via
even a swoon and an
after there is with an
evermore followeth virtue as an
given me understanding." But
that he was by privy
purposed oftentimes to obey this
brought thereto; but at the

\textit{indefatigable} labour gave he to those
\textit{indefatigable} study. The fifth was the
\textit{indefatigable} travail I have learned both
\textit{indulgence} Nothing so clearly sheweth as
\textit{indulgence} , In Thy lordship not as
\textit{inestimable} treasure) we have lost. Great
\textit{inestimable} loss, for I suppose if
\textit{infamy} and slander. Of the Change
\textit{infants} of wretched Babylon To suffer
\textit{inferno} : nec dabis sanctum tuum videre
\textit{inferno} ? " For Thou shalt not
\textit{infinite} goodness all grace and virtue
\textit{infinite} light of heaven, where he
\textit{infinite} goodness, both to soul and
\textit{infirmitates} congregabo
\textit{infirmitates} eorum, postea acceleraverunt? " Their
\textit{infirmities} be multiplied, and after they
\textit{infirmities} he understandeth idols, and so
\textit{inflamed} to God ward may appear
\textit{infortunate} : So should the lover of
\textit{inhabitants} of this dark world (to
\textit{inheritance} ," as though he would
\textit{inheritance} . " For certainly we Christian
\textit{inheritance} , ought to be ashamed to
\textit{inheritance} , therefore the prophet putteth thereto
\textit{inheritance} unto me," as though
\textit{inheritance} . ' It followeth in the
\textit{inheritance} is noble. But forasmuch as
\textit{inheritance} is noble to me, as
\textit{inheritances} were of old time meted
\textit{inheritors} no more than the virtue
\textit{inimici} mei. Etenim universi qui sperant
\textit{iniqua} agentes supervacue. Vias tuas Domine
\textit{iniquity} , full of envy, manslaughter, contention
\textit{innocent} handes nailed were. If thou
\textit{innumerable} impediments every hour which might
\textit{inquire} of folk in such case
\textit{inquired} of him these things and
\textit{inquitatis} — " We be wearied
\textit{insensibility} for wonder when I begin
\textit{inseparable} bond annexed the appetite of
\textit{inseparable} servant. He said that fame
\textit{insomuch} as a man oftentimes intendeth
\textit{inspiration} called of God unto religion
\textit{inspiration} and follow his calling. Howbeit
\textit{instant} request of the Duke, which
devout prayers which he most
men swerve from the good
take the wholesome lessons and
of itself, or for the
Dominum qui tribuit mihi intellectum :
meum et exultavit lingua mea,
love towards him and the
it lose nothing of the
Benedicam Dominum qui tribuit mihi
Benedicam Dominum qui tribuit mihi
books of mine finished, I
ward and the more purely
secret godly purpose which he
Now after that he thus
insomuch as a man oftentimes
as he came to Florence,
may be understood, to the
in this behalf, to the
divers occasions which withstood his
forsake all thing to the
may the rather by his
the shorter time for our
far forth crept into the
and fair, his colour white
of our Redemption, MCCCIxxxxii The
effectual, how ardent, and rather
lightsomely he treateth, where he
nothing more odious nor more
And for thee suffered pains
some man hath read the
in truth. But in the
pleasure comparable find To th'
liketh in him rest With
people. And verily if we
lips but out of the
all things, therefore it followeth,
et projiciamus a nobis jugum
man into a lion, the
confido, non erubesce, etiam si
with, Delectationes in dextera tua
his mouth, and after that
Mirandula, a great lord of
of Mirandula, a lordship in
and schools, not only through
well testifieth the princes of
ANDREW CORNEUS, A NOBLEMAN OF
of the great princes of
of the great princes of occasions the holy apostle Saint asketh coldly. And therefore Saint wise men they repute for adventurers oft curse the dice: thousand incommodities, after a thousand suffer them wax is a Thou were forthwith in very servitude and not so much he wrote over to one many men which (as Saint These things this holy man And after this the same death (and not long after) into a fox, the mocking like in some behaviour To videamus Deum, et quern misisti for because that our Lord never what we ask. And given you." This name asked in the name of we may behold God, and the council house of the crucified, which is unto the is contained the life of other works of the said made in Latin by one preserve you. THE LIFE OF JOHN PICUS, EARL OF MIRANDULA all the ancestors of this noble stock, his father bight Mirandula and of Concordia, unto time as he walked with as the gospel of Saint of you but ye knew Here endeth the life of THREE, TWO BE WRITTEN UNTO of Picus unto his Nephew appeareth by this epistle that of God into a beast? Picus, Earl of Mirandula, to some lucre or worldly advantage, the Epistle following. After that in the course thereof evident. Interpretation of after the words of Saint us. Amen. TWELVE RULES OF
questions, suspect of heresy. Then
love them which are nearest
thou do evil with pleasure
go thou boldly forth thy
heart afire; That when the
our Lord in the heavenly
be partners of that unspeakable
His sake. Let us therefore
to say, that though it
in finem? " Delectation and
beastly pleasure : Of virtue more
For they compare not the
grief and, departing, heaviness. Eternal
carcase shall dissever: Be it
thou so this brittle worldes
his love: in presence for
He judgeth him in perfect
sight, Is void of perfect
sing, and dance: None earthly
tear, - - For very
Out break the tears for
will his love obey: His
and my flesh both have
entirely beloved sister in Christ,
Luke that the apostles went
But eke be glad and
once resort Unto that blessed,
so he might therewithal The
pain: And of his sorrow
zeal to God cannot but
into the desire of heavenly
though his enemy were his
heaven. Notwithstanding, the most benign
therefor although we could not
high All thing esteem and
himself told his nephew, he
of some actual business, he
their own. Some of them
grace to come thereby He
man) to the most holy
these newer divines so good
then ever hang upon the
if thou shouldst for the
nothing, but regard only the
arise in the Day of
In strait balance of rigorous
corum et projiciamus a nobis

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<td>thereto, The pleasure which thine</td>
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<td>journey</td>
<td>as thou hast begun, and</td>
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<td>joy</td>
<td>, yet is it not on</td>
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<td>? Take all the mirth, take</td>
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<td>joys</td>
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<td>Of the Fame of his</td>
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<td>his lover ought, So reverence</td>
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<td>jugum</td>
<td>ipsorum — &quot; Let us</td>
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last child of his mother
Ferrara, the second day of
their lord the devil. The
is the felicity of a
we be not by Thy
converted to the way of
when they daily see the
all, With piteous mercy tempering
words of the prophet: Delicta
had he much work to
show thee, I warn thee
finem. Conserva me Domine? "
that is to say, "
Lord " ; which word ' himself that same thing to
other, Conserva me Deus?" with the prophet stand and
which is not to be
Saint John, I would have
then of God, to be
be wroth Yet He thee
- " My reins (or his calling. Howbeit, not being
Thy gifts noble, wonderful and
waken thee when thou steepest,
for yet was he not
both desirous of glory and
learning, great riches and noble and singular courtesy of Charles,
long for that country whose
and pity, thus, O heavenly
he would go to the
rich man to enter the
blessed children, possess ye the
less hope for than the
he might bereave us the
is, which offereth us the
were offered him all the
to receive them when two
as Horace saith) repute themselves
saith) repute themselves kings of mind, than by all your
words he received, thanked, and
learning, in how much he believed it but also certainly
none of you but ye
the intent that they which

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and also said that he
be coupled with a spiritual
of his own body. We
answer that he should well
we rather may, than either
My friend (saith he), I
we not that we
unspeakable ways which only they
our Lord, " hate you,
good Lord, my God, I
understanding whereby a man may
My soul is glad,"
of the Church so great
man hath flowered in the
which appertain to understanding and
could not come by the
make him proud, not the
than by all his own
had we liefer always by
which I have had first
or slackened, I give you
to all people the better
he said that he had
as yet ye have not
upon them that have not
made the ways of life
 alas he that of hast
All other that he hath
memor ero nominum eorum per
this shadow of glory he
space of this temporal death
and they that with more
through France. And so indefatigable
his angelic wit, his ardent
 to which he gave continual
saw many men with great
we more profit ourselves, we
suffered hunger, thirst, heat. cold.
an end of all the
complexion) he shrank from the
of the company, in ambitious
myself nothing out of myself
some man that shranketh from
if we had not liefer
there where we go from
than where we go from
cast away both cost and

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<td>well ye might have oftentimes</td>
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<td>1, 56/10</td>
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<tr>
<td>known</td>
<td>all those things within a</td>
<td>1, 73/26</td>
</tr>
<tr>
<td>known</td>
<td>the opinion that philosophers have</td>
<td>1, 86/2</td>
</tr>
<tr>
<td>known</td>
<td>God nor obeyed His Gospel</td>
<td>1, 91/10</td>
</tr>
<tr>
<td>known</td>
<td>unto me.&quot; And because</td>
<td>1, 102/4</td>
</tr>
<tr>
<td>known</td>
<td>What grief it is by</td>
<td>1, 107/16</td>
</tr>
<tr>
<td>known</td>
<td>by sight or name: And</td>
<td>1, 117/4</td>
</tr>
<tr>
<td>labia</td>
<td>mea. Dominos pars hereditatis meae</td>
<td>1, 93/8</td>
</tr>
<tr>
<td>labored</td>
<td>for but very glory, which</td>
<td>1, 65/15</td>
</tr>
<tr>
<td>laboriously</td>
<td>purchase themselves eternal death. Of</td>
<td>1, 90/13</td>
</tr>
<tr>
<td>labour</td>
<td>and difficulty receive it, more</td>
<td>1, 54/20</td>
</tr>
<tr>
<td>labour</td>
<td>gave he to those studies</td>
<td>1, 55/17</td>
</tr>
<tr>
<td>labour</td>
<td>, and his profound erudition, of</td>
<td>1, 59/19</td>
</tr>
<tr>
<td>labour</td>
<td>they profited little or naught</td>
<td>1, 61/5</td>
</tr>
<tr>
<td>labour</td>
<td>and money desire and busily</td>
<td>1, 65/2</td>
</tr>
<tr>
<td>labour</td>
<td>less and serve Him more</td>
<td>1, 66/22</td>
</tr>
<tr>
<td>labour</td>
<td>, travail, and watch; and Which</td>
<td>1, 70/18</td>
</tr>
<tr>
<td>labour</td>
<td>, pain, trouble, and sorrow of</td>
<td>1, 70/30</td>
</tr>
<tr>
<td>labour</td>
<td>, or thinking haply that the</td>
<td>1, 73/1</td>
</tr>
<tr>
<td>labour</td>
<td>for offices and honours, what</td>
<td>1, 78/1</td>
</tr>
<tr>
<td>labour</td>
<td>for or long for. Now</td>
<td>1, 78/6</td>
</tr>
<tr>
<td>labour</td>
<td>rather choose to serve the</td>
<td>1, 78/15</td>
</tr>
<tr>
<td>labour</td>
<td>there where we go from</td>
<td>1, 78/20</td>
</tr>
<tr>
<td>labour</td>
<td>to reward, than where we</td>
<td>1, 78/20</td>
</tr>
<tr>
<td>labour</td>
<td>to pain. I pass over</td>
<td>1, 78/21</td>
</tr>
<tr>
<td>labour</td>
<td>of my study if I</td>
<td>1, 84/20</td>
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knowledge that after great fervent
he need sustain Sorrow, adversity,

is I wis With more

In which the end of
which the end of labour

good work if thou with
thou with labour do, The

and longeth to sustain Some
with so ardent mind he

as he considered that he

now if we be for

a Better Thing. When thou

the voluptuous delight To the

man must not suffer many

small a trifle or conceit,

belongeth to virtue, if they

for their nobleness, if ourselves

of common people, which for

had, though all other things

space, Yet peradventure shouldst thou

though some of them haply

lacked not good mind, yet lacked

to withstand say not thou

himself happy, and which only

But like rude beasts unadvisedly

the chaste womb of our

of the appearing of our

as the promise of our

mihi ne commovar. Propter hoc

soul ; and therefore he saith,

fecisti vias vitae : adimplebis me

therefore it followeth, Adimplebis me

Seven thousand ducats he had

him word what he had

With prayer, with tears, and

friest Think on the very

the buying of a little

saints that are in the

saints that are in the

heaven, which is called the

land of God and the

brother. The heir of his

the Hebrew, Chaldee and Arabic

have learned both the Hebrew

the knowledge of diver strange

in absence for sorrow. To

labour with much watch and indefatigable

labour, grief, and pain. The Second

labour and less fruit also In

labour labour is And when the

labour is And when the world

labour do, The labour goeth, the

labour goeth, the goodness doth remain

labour, incommodity, or smart, Loss, adversity

laboured the studies of humanity that

laboured only for the love of

laboured in the way of sin

labourest to heavendment, that when thou

labourest thy pleasure for to buy

labourous travel of the conflict and

labours, many displeasures, and many miseries

Lace, girdle, point, or proper glove

lack the virtue that the reward

lack those things for which they

lack of cunning might take hurt

lack, he thinketh himself happy, and

lack the grace: Well ought we

lacked not good mind, yet lacked

lacked they erudition and learning?which

lackest might: Such allegations folly it

lacking, though he have all other

Lacking discretion they compare and apply

Lady, a virgin, conceived in time

Lady caused him to doubt and

Lady seemed to have been frustrated

laetatum est cor meum et exultavit

Laetatum est cor meum? " My

laetitia cum vultu tuo. Delectationes in

laetitia cum vultu tuo? " Thou

laid out in the gathering together

laid out that he might pay

lamentableplaits The aid of His

lamentable pain, Think on the piteous

land to the finding of him

land of Him, He hath made

land of Him, that is to

land of God and the land

land of living people. And verily

lands he made the poor people

language, besides Greek and Latin, could

language and the Chaldee, and now

languages, but he hath wanted all

languish ever, and ever to burn
devotion. Sometimes that marvelous alacrity
These works, more profitable than
the damned wretches cry out,

noble man was born, the

a while, but at the

watch; and Which at the

his life, he may at

wretchedly die, and at the

to be happy at the

of which when we were

if I would at the

soul and body, in ever

that catcheth the bone: Too

than large, were made in

out as well of the

of his books as well

Arabic language, besides Greek and

of virtue, or honour and

occasion thereby to give especial

evermore to hear The honour,

To hear His honour, worship,

casteth in thy mind Some

but what thing the very

king is the Godhead, whose

unlawful pleasures, but also from

gods, which we might yet

Bononie to study in the

perished in which his books

should not utterly die. He

among mortal men the way

lordship set aside, he might

the voluptuous broad way that

by the strait gate that

tasted, perceiving that the faculty

and trouble, I may rather

many things worthy to be

meet for secret communication of

in very science much better

rest, of a child have

and indefatigable travail I have

himself, rehearsing in part his

excellent virtue though my rude

set to masters and to

poets of that time, in

for covetousness, given themselves to

of his wit and his

yet lacked they erudition and

languished and almost fell, and after

large, were made in Latin by

Lassati sumus in via iniquitatis —

last child of his mother Julia

last he shook his head and

last for washing of our spotty

last have a little the more

last most wretchedly in everlasting fire

last -- let no day pass

last together I often talked with

last exercise that learning in the

lasting peace. Farewell, and fear God

late cometh the medicine if thou

Latin by one John Picus, Earl

Latin authors as the Greek, and

Latin as Greek and other tongues

Latin, could make him vainglorious; not

laud of God,?Who preserve you

laud and thanks therefor to almighty

laud everything

laud and praise, Whose sovereign goodness

laudable deed to stir thee to

law of nature, what thing very

law is charity, whose measure is

lawful, to the end that he

lawfully do : showing us by that

laws of the Church, which when

lay that he had with great

lay always with a pleasant and

lay open to heaven without sweat

lead his life in rest and

leadeth to hell. What thing was

leadeth to heaven and take no

learned to nothing but only mere

learn of thee than teach thee

learned. Which work he compiled in

learned men than for open hearing

learned and in those trifles ignorant

learned to live within my degree

learned both the Hebrew language and

learning and his virtue. For these

learning be far unable sufficiently to

learning, where with so ardent mind

learning marvellously swift and of so

learning, they thought that it should

learning, as well in things natural

learning that
his marvellous fame, his excellent learning openly to the ostentation of little or naught. Of his magnified, but to them whom the great fame of his always in the study and at the last exercise that of God should, At the page or servant, most or his whole life: at the but thou once at the either servile or at the to be touched, or at the of cunning yet at the let us think at the overthrown, Should once at the none honour, how might they honourable, yet may they not shortness of his life should forsake this present life and pleasure or make the soul letters given him counsel to " For Thou shalt not shouldst with them, by the irous into a bear, the the secrets of nature, he the substance that I have works as he should have be taken away, there be And when the world hath beloved sister in Christ, Joyeuce with sighs than drawn on Weapons have we more at Twelve Properties we have at more profit ourselves, we labour that thing in which was there nothing then that we than hell, or that we neither thy glory shall be is little, it shall be into hell." How much but a moment and yet an though they be of that we should with no learning, great riches and noble kindred learning and to win the favour Learning Universally. But because we will learning but a word or twain learning, in how much he knew learning to commune with him, as learning and condition bound him to learning of philosophy. To whom Picas learning in the entreating of some least in such wise as he least, That doth upon his love leastwise to give some other man leastwise present thyself to God by leastwise not princely to make the leastwise with extreme lips to be leastwise not princely, to make the leastwise of wit and diligence. And leastwise we be well served if leastwise do his diligence To prove leave to their heirs that thing leave their honour to us as leave him no space to sin leave a part of that noble leave the noble use of his leave the study of philosophy, as leave my soul in hell." leaving of thy good purpose, shamefully lecherous into a goat, the drunken left these common trodden paths and left, after certain books of mine left behind him) all them that left us none hope of reward left us after this Void of Leight, Thomas More greeting in our length with a continual row and length Declared as Followeth. The Pleasure length more openly Expressed in Balade length and serve Him more ; and length servitude and not so much length fear than hell, or that length hope for than the kingdom length if thou be happy with length in heaven, where all thing length, then, be they to be length than a moment. Remember how length perfection than itself, as philosophers least diligence serve our Lord God
V. With more labour and less fruit also; in which the purpose should be, upon this in the beginning of this now the bounds of a living, it seemeth by this his uncle, which in this Benivenius, a Florentine, a well over that sent unto him of Picas, had by his Ye exhort me by your the prophet: Ad te Domine out with a free and God of His goodness and vain found." Of his Liberality and Contempt of Riches.

them whom fortune hath so and not so much jeopardy.
kings of kings; they love treasure) we have lost. Great vain smell or in thy God myself (I will not look thou not tarry, But eat he, drink he, sit, he knew well if he The lover hath it precious, more; and yet had we he answered that he had madness if we had not volumes of holy Scripture. There my son, that the death full slyly and unaware: He Here is contained the science, virtue, and wisdom: whose the course of his whole God, Who preserve you. THE briefly rehearse you his whole griev him to see the Of the Change of his not abhorring (the way of lived long and all his aside, he might lead his spend the residue of his possible for us in this nature and repay her the in the Extremes of his

less

fruit also

in which the

Lessons

and instruction of good living

Lessons

were so much the more

letter

can we not fully perceive

Letter

, where he saith that the

letter

, the matter drawing me forth

Letter

that the company of the

letter

comforteth and encourageth him, as

Lettered

man (whom for his great

Letters

subscribed with his own hand

Letters

given him counsel to leave

Letters

to the civil and active

Levavi

animam meam: Deus meus in

Liberal

hand unto poor people, and

Liberal

mercy May grant the gift

Liberality

and Contempt of Riches. Liberality

Liberality

only in him passed measure

Liberally

favoured that they may live

Liberty

above all things he loved

Liberty

; they cannot bear the proud

Libraries

?it is incredible to consider

Licorous

taste, Or finally, in whatsoever

Lie

therefor) that he might be

Lie

in await for another very

Lie

down or walk, He burneth

Lied

in that place he were

Lief

and dear. So every relic

Liever

always by knowledge never find

Liever

take him to marriage, as

Liever

labour there where we go

Lieth

privily in them a certain

Lieth

at hand. Remember that all

Lieth

at hand and shall us

Life

of John Picus, Earl of

Life

and works be worthy and

Life

, rather after our little power

LIFE

OF JOHN PICUS, EARL OF

Life

: at the leastwise to give

Life

of such an excellent cunning

Life

. But, as himself told his

Life

set aside) was somewhat fallen

Life

hath done nothing else but

Life

in rest and peace, well

Life

, saving that the common profit

Life

to obtain. The same thing

Life

which he received of her

Life

. After that he had received
of this short, miserable, deadly and painful wretchedness of this trusted the shortness of his had the space of his he should forsake this present to. Amen. Here endeth the there be aught in this a thousand jeopardies of his the pleasures that in this and night among them whose short way of this momentary to the civil and active God. The world condemneth to the good institution of thy all the time of our also for that all the entered paradise and opened the living bringeth us to perpetual had made the ways of and dignity of man. This dear a precious thing! This and a Shadow. This wretched the journey of this deadly gifts of God and should also nobly. These great fortunes "To Thee, Lord, I these worldly honours which therefore thrown down into hell or this vale of misery be that thy virtue (which all in darkness) as a shining his goodly conversation gave great enter the inaccessible and infinite seeth not more clear than thee to the children of forasmuch as to have this this valley dark, the heavenly of those two burdens seemed God, and in the most entitled De Ente et Uno and wrote out what him of love and friendship: a and misshape us into the as received it into divers of reasonable men into the be restored to our own meditation: When that his love
Life of Pico: Concordance of Major Terms

Servants or sinners whether it liketh Thee. Sinners, if Thou our side descended of the worthy lineage of the Emperor Constantine by the proud-hearted man into a reproved of them that are hour, For as a wood of sundry beasts, some into from the extremity of thy or at leastwise with extreme may deceive me an ye use or service as she to vanquish but that we conversant alway; For certes, whoso delection; And when his love so unworthy, whom that He of all manner of worldly whole life, rather after our show of his cunning and gave continual labour they profited in the buying of a of perfect humility that he name. And now set he by Devotion than Cunning. The shook his head and a may at last have a of their minds to be the body or of fortune opinion, set more by my world where all thing is the vain promotion of a for we ask it with people are) yet they set COMETH TO MIND The pleasure Declared as Followeth. The Pleasure when thou hast all cast, and wait, There is no hurt to men while they falling it is that we be that we shall hereafter a child have learned to reign nor those heavenly citizens the Gospel is true, to shalt also thyself die shortly,
liberally favoured that they may 
giveth thee grace well to  
" Dead be they that 
For haply thou shouldst not 
of that company doth miss, 
him to have that hath 
but also that while thou 
all sciences, and virtuous of 
the steps of their worshipful 
lessons and instruction of good 
and ragged path of voluptuous 
in cunning as holiness of 

bondmen, and with them wretchedly 
purpose of good and virtuous 
them for masters of thy 
should with thee by good 
from contemplation to the active 
began a change in his 
of evil people for thy 
if we consider our wretched 
If men for thy good 
thy virtue, which the Christian 
covet to ensue them in 
if they now backbite thee 
God and the land of 
both have joyed in the 
as the way of good 
was the reading thereof forbidden. 
Second Property. Of his love, 
conversant in mind and thought. 
sundry matters, as well in 
such altercations were for a 

Lord. It is, and of 
to have that hath lived 
Friars Preachers was held there, 
as he had conceived and 
After his death (and not 
no man is sure how 
him thither where, after the 
of myself labour for or 
Nor care I not how 
of throe enemies; if thou 
shortly, live thou never so 
and shame, have I so 
studied either never or not 
these present things, desire and 
we should willingly and gladly 

live  
not only well and plenteously  
live  
, but also that while thou 
live  
ot to God and in 
live  
an hour more Thy sin 
Live  
he in never so prosperous 
lived  
long and all his life 
livest  
well He giveth thee grace 
living  
; with divers epistles and other 
living  
, the clear beauty of whose 
living  
: which lessons were so much 
living  
. The Burning of Wanton Books 
living  
most famous, in a sermon 
living  
more wretchedly die, and at 
living  
and (but if thou beware 
living  
which have more need to 
living  
begin to be men than 
living  
?that is to say, from 
living  
, it seemeth by this letter 
living  
well. Certainly, as great a 
living  
well) all shame and reproof 
living  
praise thee, thy virtue certainly 
living  
, that is very wisdom, reputeth 
living  
when they may not, whom 
living  
virtuously, they shall do the 
living  
people. And verily if we 
living  
God." And for this 
living  
bringeth us to perpetual life 

Lo  
, this end had Picus of 
lo  
, the sight and company To 
Lo  
in like manner the lover 
logic  
and philosophy as divinity, with 

logician  
and not meetly for a 

long  
time hath been, my well 
long  
and all his life hath 
long  
it was ere he could 
long  
travailed upon, how they were 
long  
after) Jeronimus, a Friar Preacher 
long  
it shall be first, and 
long  
habitation with the inhabitants of 
long  
for. Now then, these earthly 
long  
or how short thy prayer 
long  
to be acceptable to God 
long  
. With these twain, as with 
long  
studied in philosophy, but if 
long  
; but the sayings of wise 
long  
for that country whose king 
long  
therefor, desiring to be departed
joyful of this fight, And thou let the sore By What grief it is by to Thee, and have be With whom me rueth so commandment of his mother (which will hold the reader no The battle more sharp and heart But coveteth eke and Sixth Property. The perfect lover all earthly thing Coveteth and eyes grey and quick of I fear if men would but if we watch and we shall uneth obtain ; and of the court. Nor I which with great desire we " If any perfect man it is and vain To Sixth Rule. One sin vanquished, to buy Upon the price bare, And after thy desert seen In speech, apparel, gesture, service any wise disverse: Freely eyes of Thy benignity Friendly by and by desired and he was beaten with. I Earl of Mirandula, a great Thomas More greeting in our In the year of our father bight John Francis, a forsloathed that purpose which our not for that. But our in the bosom of our fighting against heaven, against our apostle Saint Paul saith) our shall come in which our very reason, what thing our mine ignorances remember not, good Lord; but after Thy mercy, his Nephew Greeting in the my son, when that our but for because that our this sweet voice of our the world," saith our same sweet voice of our from the face of our

long therefor although we could not 1, 103/17
long continuance increase more and more 1, 106/28
long experience Of his cruel enemy 1, 107/17
long space Servants by nature, children 1, 120/27
longe to have be thrall; Grant 1, 122/1
longed very sore to have him 1, 54/24
longer in hand, we will speak 1, 61/7
longer is I wis With more 1, 102/30
longeth to sustain Some labour, incommodity 1, 115/5
longeth for to be In presence 1, 115/19
longeth evermore to hear The honour 1, 116/18
look , his teeth white and even 1, 54/7
look upon themselves advisedly they should 1, 76/9
look well to ourselves shall make 1, 77/4
look we then to heavenly things 1, 78/9
look not for this fruit of 1, 86/25
look for) we may see not 1, 92/26
look upon his own estate there 1, 93/20
look for heaven with pleasure and 1, 103/8
look thou not tarry, But lie 1, 105/7
look thou well thee advise, Thou 1, 109/16
look to what cost Thou art 1, 110/21
look or pace That may offend 1, 114/9
look eke thou serve that thereto 1, 118/25
look on us once, Thine own 1, 120/20
looked after. How much he set 1, 66/2
looked not for that. But our 1, 73/9
lord of Italy, an excellent cunning 1, 49/3
Lord . It is, and of long 1, 50/3
Lord God, 1463, Pius II being 1, 52/30
Lord of great honour and authority 1, 53/1
Lord had put in his mind 1, 73/5
Lord had so decreed that he 1, 73/9
Lord in the heavenly joy, yet 1, 73/16
Lord God and against His Christ 1, 79/26
Lord hath delivered into the passions 1, 80/4
Lord shall say " Go ye 1, 81/12
Lord Himself showeth thee to be 1, 81/21
Lord ; but after Thy mercy, Lord 1, 82/27
Lord , for Thy goodness remember me 1, 82/28
Lord . Happy art thou, my son 1, 87/23
Lord not only giveth thee grace 1, 87/24
Lord Jesus Christ (Which is not 1, 88/3
Lord be our consolation: Si mundus 1, 88/14
Lord , " hate you, know ye 1, 88/16
Lord always sound in thine ears 1, 90/10
Lord and from the glory of 1, 91/12
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not them," saith our Lord, " that may slay the
in vain. Thy ways, good
Domine? " Keep me, good
say, " Keep me, good
" Have mercy on me,
Deus?" Keep me, good
I have said to our
Lord: my God art Thou."
hath no need of our
ought we to say, "
he saith only to our
Lord: my God art Thou."
he addeth thereunto that our
no less diligence serve our
God than they serve their
Dominus pars hereditatis meae? Our
meam mihi? " Thou, good
would say, ' O good
" I shall bless our
and delight. Since Christ our
in better condition than his
To Jesu Christ our blessed
gloss Consider how Christ the
alone: We Thee beseech, good
sundry wise? But thou, good
findeth worthy maketh. Wherefore, good
be thrall; Grant me, good
Thy lordship not as a
ignominy and reproof of our
the proud palaces of stately
Picus, Earl of Mirandula, a
and business of rule or
well of indulgence, In Thy
Of the Sale of his
fleshly wife, Alone into his
incline. And so, though it
world, nor nothing should He
was wrought: Let Him not
of our perfection, yet it
having blindeth us, in the
But he, not bearing the
had of him an inestimable
Eternal joy, eternal pain. The
and heaviness of mind. The

Lord, " that may slay the
Lord, I lift up my soul
Lord, show me, and Thy paths
Lord, " If any perfect man
Lord, " ; which word ' Keep
Lord, " when we remember our
Lord, " when we remember our
Lord: my God art Thou."
Lord, my God art Thou."
Lord: my God art Thou."
Lord, my God art Thou, "
Lord, Deus meus es tu?"
Lord hath no need of our
Lord ought we to say, "
Lord, My God art Thou"
Lord, God made marvellous His wills
Lord, God than they serve their
lord the devil. The just man
Lord is the part of mine
Lord, art He that shall restore
Lord, my God, I know well
Lord, Which hath given me understanding
Lord and sovereign captain Ascended never
lord. The Fourth Rule. Think how
Lord and Saviour. As often as
Lord, sovereign power, Humbled Himself for
Lord, with woeful moan, Spare us
Lord, art He that sparest all
Lord, that aye merciful art, Unto
Lord, and Creator of all, The
lord, but rather As a very
Lord's cross let us like faithful
lords. Wedding and worldly business he
lordship in Italy, of whose cunning
lordship set aside, he might lead
lordship not as a lord, but
Lordships and Alms. Three years before
Lordés high presence, He may Thee
lose nothing of the integrity of
lose if the world were annihilated
lose thee that He so dear
loseth, of the reward; which reward
losing paineth us? Doubtest thou, my
loss of his fame, made a
loss, for I suppose if he
loss of a better thing. The
Loss of a Better Thing. When
Some labour, incommodity, or smart, mind fell from it. Yet an inestimable treasure) we have say, as the part or nobly. " The parts and as the witnesses of their only. But forasmuch as the bear witness of my tender hath any mean desire and he not kindled in the glory and kindled in vain youth of wanton verses of his own wit, for the man (whom for his great he laboured only for the turn up their minds to Angel, what madness holdeth us. that we seek, than by that thing which also, without which He suffered for the manners is a cause of certain dwelling. Of his Fervent to God with very fervent up into God. In the in the talking of the receive his full draught of of Adam, for the sovereign number of words. If thou the reader's mind into the me forth and the great of fear, that other of ye should utterly forsake Mary. themselves kings of kings; they fame! Let us, my son, pleaseth them. Flee if thou exhibit the wings of the as we covet. Farewell, and After God should we specially that he whom God did CONDITIONS OF A LOVER To that is not with his for the pleasure of his death, to be with his to suffer harm for his sweet. To be with his deed, yet in thought. To thing that pertaineth unto his

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<td>he not his time therein</td>
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<td>and friendship, and also signifying</td>
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<td>and amity of Christian folk</td>
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<td>and zeal to the happy</td>
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<td>love</td>
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<td>love</td>
<td>of God) he went to</td>
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<td>and holden in voluptuous use</td>
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<td>love</td>
<td>towards him and the integrity</td>
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<td>love</td>
<td>of God and profit of</td>
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<tr>
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<td>God, which was a thing</td>
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<td>Love</td>
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<td>love</td>
<td>, were in vain found.&quot;</td>
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<td>love</td>
<td>that He had to mankind</td>
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<td>love</td>
<td>of God, if they be</td>
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<tr>
<td>love</td>
<td>that I have had to</td>
<td>1, 83/10</td>
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<tr>
<td>love</td>
<td>, spur forth thrice horse through</td>
<td>1, 83/17</td>
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<tr>
<td>love</td>
<td>them and use them both</td>
<td>1, 85/8</td>
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<td>love</td>
<td>liberty ; they cannot bear the</td>
<td>1, 86/4</td>
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<td>love</td>
<td>these rebukes, and only of</td>
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<td>love</td>
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<td>love</td>
<td>of God while thou labourest</td>
<td>1, 92/24</td>
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<tr>
<td>love</td>
<td>God, Whom of old thou</td>
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<td>love</td>
<td>them which are nearest joined</td>
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<td>love</td>
<td>, And for His most especial</td>
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<td>love</td>
<td>one alone and contemn all</td>
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<tr>
<td>love</td>
<td>. To adorn himself for the</td>
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<td>love</td>
<td>. To suffer all thing, though</td>
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<td>love</td>
<td>. To desire also to suffer</td>
<td>1, 112/15</td>
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<td>love</td>
<td>, and to think that hurt</td>
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<td>love</td>
<td>ever as he may, if</td>
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<td>love</td>
<td>all thing that pertaineth unto</td>
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<tr>
<td>love</td>
<td>. To covet the praise of</td>
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covet the praise of his love, and not to suffer any dispraise. To believe of his love all things excellent, and to love in presence for joy, in love. To serve his love, nothing thinking of any reward. To serve his love, nothing but one alone, And for love that is divided among many love set unto God in thy love no parting fellows have: Love love be strong, hot, mighty and love yset. Thus should of God love the glorious blessed sight. The love both night and day, And love, that is to say, Where love attend and wait, There is love it hath been near, The love, honour and reverence And specially love, he may in no manner love. The Eleventh Property. Diversely passioned love be with him, or elsewhere love liketh in him rest With love list eft to part him love obey: His joy it is love, without any regard To any love Be very good and very love, then, not for hope of love Which able was Thy dreadful love and pity, thus, O heavenly love, O pity, our wealth aye love, O pity, well nigh now love of Thine may be equal love set all mine heart afire love loved him, he came thither, where Loved, There was nothing more odious loved, to which both his own lovely and fair, his colour white lovely favour of his visage, and lovely eke as He Whose LOVER To love one alone and lover so glad and pleasant is lover of God esteem that he lover is To make him fresh lover would be well content All lover be content Any distress or lover content is in his heart
The Sixth Property. The perfect
lover longeth for to be In
 lover of God should, At the
 lover of God should with all
 lover above all earthly thing Coveteth
 lover of God should covet in
 lover ought by no manner ways
 lover believeth in his mind On
 lover ought, So reverence, worship, honour
 lover is of colour dead and
 lover of God ensample take To
 lover in prayer and meditation: When
 lover will his love obey: His
 lover's sake. Thus shouldest thou, that
 lover's heart: Now pleasant hope, now
 lovers and friends with great benignity
 loves and His desires towards His
 lovest thou so this brittle worldès
 lovest God also, In thine heart
 lovest peril shall perish therein. The
 loveth many loveth none: The flood
 loveth: none: The flood that is
 loving mind also we more profit
 loving Mind and Virtuous Behaviour to
 loving words he received, thanked, and
 loving unto thee? The Painful Cross
 loving mind. Wageless to serve, three
 loving father. Amen.
 low, well testifieth the princes of
 low both small and great To
 lowly entreated. But I have passed
 lowly reverence ; Oft should we require
 luck of this New Year have
 lucky beginning. But commonly all those
 lucre or worldly advantage. John Picas
 lucre, his glory, nor his own
 Luke that the apostles went joyful
 lust, the ambitious man saith to
 lying for his name. This is
 mad which backbite thy virtue, which
 mad men swerve from the good
 mad merchant, O foolish merchandise, To
 made in Latin by one John
 made a book, no slender thing
 made a defence for those thirteen
 made in his vulgar tongue altogether
 made one Antony, his brother. The
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<td>heir of his lands he</td>
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<td>made</td>
<td>mind unto Picus and had</td>
<td>1, 75/4</td>
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<td>made</td>
<td>after Whose image we be</td>
<td>1, 76/17</td>
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<td>made</td>
<td>by Whom the world was</td>
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<td>made</td>
<td>His saints and to be</td>
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<td>made</td>
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<td>made</td>
<td>thereunto that our Lord hath</td>
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<td>made</td>
<td>is to say, He hath</td>
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<td>made</td>
<td>that after death heaven is</td>
<td>1, 101/7</td>
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<td>made</td>
<td>vies vitae? &quot; Thou hast</td>
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<td>made</td>
<td>Man. Remember how God hath</td>
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<td>made</td>
<td>Thou that with angel art</td>
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<td>made</td>
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<td>made</td>
<td>For we whom grace had</td>
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<td>made</td>
<td>made Thy children dear, Are made</td>
<td>1, 121/3</td>
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<td>made</td>
<td>trespass; Sin hath us guilty</td>
<td>1, 121/4</td>
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<tr>
<td>made</td>
<td>O my well-beloved Angel, what</td>
<td>1, 121/5</td>
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<td>made</td>
<td>it is verily a great</td>
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<td>made</td>
<td>confesseth. But a far greater</td>
<td>1, 128/20</td>
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<td>made</td>
<td>is very wisdom, reputeth for</td>
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<td>made</td>
<td>then how much were thy</td>
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<td>made</td>
<td>be before thine eyes: Oportet</td>
<td>1, 131/23</td>
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<td>made</td>
<td>That doth pertain to God's</td>
<td>1, 132/24</td>
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<td>made</td>
<td>more plainly speak, the very</td>
<td>1, 133/25</td>
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<td>made</td>
<td>of this whole world be</td>
<td>1, 134/26</td>
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<td>made</td>
<td>body or goods of fortune</td>
<td>1, 134/27</td>
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<td>made</td>
<td>So reverence, worship, honour and</td>
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<td>made</td>
<td>besides Greek and Latin, could</td>
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<td>made</td>
<td>but rather this cause should</td>
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<td>if we take good heed</td>
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<td>made</td>
<td>likewise, the flesh if it</td>
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<td>made</td>
<td>wine of voluptuous pleasure or</td>
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<td>made</td>
<td>image we be made, and</td>
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<td>made</td>
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<td>were free-born, shall we wilfully</td>
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<td>made</td>
<td>the leastwise not princely to</td>
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<td>made</td>
<td>, and make ourselves worse than</td>
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<td>made</td>
<td>, we most vile and simple</td>
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<td>marvellous in all them that</td>
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<td>made</td>
<td>marvellous His wills.&quot; After</td>
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<td>made</td>
<td>marvellous His loves, that is</td>
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<td>made</td>
<td>ready for him. Et caro</td>
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<td>, and on the rood Eft</td>
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<td>him proud, not the knowledge</td>
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<td>him vainglorious; not his great</td>
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<td>us drunk in the cups</td>
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<td>make</td>
<td>us drunk in the wine</td>
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<td>make</td>
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<td>make</td>
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Life of Pico: Concordance of Major Terms 102

great. O happy rebukes, which it hath pleased God to that aye Enforce themself to of them shall feeble streames a perfect lover is To of his ancestors, whose honour clear beauty of whose virtue as that only thing which to die, for that death which by enchantment as Virgil hire or reward. Then he in that it is virtue, that it is praised it one thing is it that thee to pride, As vainglory and confidence Of whose continuance Whom He unworthy findeth worthy O heavenly King, Our evil present: which prognostication one Paulinus none other cause but for well her favour as her envy, manslaughter, contention, guile, and through the envy of his Our sins forget and our of Italy, an excellent cunning our own, of which every yet forasmuch as, if no might sufficiently do it, no leastwise to give some other of such an excellent cunning ruling the Empire, this noble cunning if so young a committed (like a good Christian came from a more noble man and a more wise word or twain generally. Some things bath dishonested him; some the cognition of philosophy; some in the new schools; some a Florentine, a well lettered kings offered them. When another how they were of every little affection of an old hearers that where a cunning was very God and very his sister's son, a young make sure that neither the flower make His believing people safe. If make us bond and thrall, Let make : The love that is divided make him fresh to see that maketh us not honourable. For either maketh the dark spot of our maketh an end of all the maketh an end of sin, inasmuch maketh mention used with a drink maketh philosophy mercenary and useth it maketh thee like unto Christ ; but maketh thee unlike Him, Which for maketh us obtain of God our maketh many a man blind. But maketh us bold to sin, Thou maketh . Wherefore, good Lord, that aye maketh matter of Thy goodness, love making much of, expounded it to malice and for they were (as malice hath set at naught, that malice , backbiters, odious to God, contumelious malicious enemies (which envy, like the malignity : With piteous eyes of Thy man in all sciences, and virtuous man is more properly to be man should do it but he man should do it? and better man hereafter (that can do it man so far uncunningly written. Of man was born, the last child man , plenteous of substance and great man ) to the most holy judgment man and a more wise man man and him also which had man to utter neither more cunning man hath shone in eloquence, but man hath flowered in the knowledge man hath read the inventions of man hath sought cunning, as well man (whom for his great love man offered him great worldly promotion man by and by desired and man or an old woman to man (but not so good as man : which in His Godhead was man both of wit, cunning, and
Friar Preacher of Ferrara, a man as well in cunning as 1, 72/10
Picus, Earl of Mirandula, a man in whom God had heaped 1, 72/18
flesh (as he was a man of delicate complexion) he shrank 1, 72/28
" These things this holy man Jerome, this servant of God 1, 73/23
depart unto glory, and no man is sure how long it 1, 74/10
beasts - as the proud-hearted man into a lion, the irous 1, 75/29
that conflict in which no man may be overcome against his 1, 77/14
Very happy is a Christian man, who must not suffer many labours 1, 77/22
godly, and which shranketh from labour rather to enter the kingdom of 1, 78/22
flesh (as he was a man of delicate complexion) he shrank 1, 72/28
" These things this holy man Jerome, this servant of God 1, 73/23
depart unto glory, and no man is sure how long it 1, 74/10
beasts - as the proud-hearted man into a lion, the irous 1, 75/29
that conflict in which no man may be overcome against his 1, 77/14
Very happy is a Christian man, who must not suffer many labours 1, 77/22
and ease, then might some to the mind when a very hard for a rich
opinion of men, and no hear not first the poor
should despise thee, being a man, when thou, being a being a man, despisest a
Corneas. This Andrew, a worshipful and not decline. Shall a
would not study therefor. This great fortunes lift up a God,?Which shall yield every
Lord." If any perfect the person of a righteous
the estate of a righteous them truly. That thing a
his fleshly lust, the ambitious the state of a righteous
lord the devil. The just by that a perfect
things. And forasmuch as some it were folly for a
voice of every good Christian Him. But for that some
a great presumption that a me.' Let a righteous
light of understanding whereby a
" But insomuch as a flesh repugneth, then is a away of fleshly concupiscence in
sight." For if a the felicity of a just
the flesh of a good PARTLY EXCITING, PARTLY DIRECTING A
As vainglory maketh many a OF SPIRITUAL BATTLE, WHICH EVERY
The nature and dignity of man. This life a dream and 1, 108/19
The Nature and Dignity of Man

Remember how God hath made man, thine excellent nature; Thou that should think the same. Of man's praise (for yet was he heart is like a stormy manifold incommodities and painful wretchedness of manifold beneficires are singularly behelden unto mankind, in the altar of the manly fight And bitter passion; then manly defence What pleasure there is manner between friends to be sent manner to the body only. But manner of Plato and Apollonius) he manner of worldly literature. The fourth manner letted him and pulled him manner to my rebuke and shame manner ) decentred thereof to his rebuke manner one as we covet. Farewell manner wise. Fear of Impenitent Departing manner the lover of God should manner Endure to hear that therefrom manner ways To suffer the cursed manners is a cause of love manners of estates; they cannot serve manslaughter, contention, guile, and malice, backbiters many things drawn out of the many other things strange and to many men thought) corrupt with a many which had many years, some many years, some for glory, some many such things as men many years never attained to. Now many things worthy to be learned many things strange and not fully many, women afire on him, from many worthy philosophers (and that were many noble books which well testify many times (which is not to many men which (as Saint Jerome many days (and namely those days many men with great labour and many and so great works as many years received of him: and many other credible persons that the many great gifts and singular graces many impediments and divers occasions which many men as received it into
shape of one but of
Health. That thou hast had
a man must not suffer
must not suffer many labours,
many labours, many displeasures, and
else, but that there be
if thou be wretched with
the prayer that standeth in
worship, so evil folk have
and idols, for they have
they have many voluptuous pleasures,
voluptuous pleasures, many vain desires,
serve. And wherefore seek they
But forasmuch as there be
to pride, As vainglory maketh
filthy sin In this point
thee bought and formed both
to forsake: For whoso loveth
The flood that is in
love that is divided among
from his eyes there falleth
hath us guilty made this
be deceived : Cor impii quasi
and to be the more
unto him as to a
give maidens money to their
had liefer take him to
you not so to embrace
whose truth the blood of
Christ. unaware. The witness of
hath bought. The Witness of
The witness of saints, and
son, why thou shouldest either
remember or to sorrow, to
though he would say ' points very honour standeth: whose
Appeared before his Birth. A
his visage, and therewithal his
incredible to consider with how
Time brought him to so
an incredible wit ; secondly, a
thing was there of so
well beware of sin. " him that night with a
and effectual, which with a
saints and to be made
of Him, He hath made

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that our Lord hath made to say, He hath made of that time, in learning him so much the more love and devotion. Sometimes that ye should utterly forsake be spoken of such a that he was his own to take thee for a horse they cast off their shall obey us and not To subdue the flesh and mother he was set to profit of His Church, without disdain to take them for such that for the goodly OF ITALY The Argument and pray for, thou shalt find bounds of a letter, the Ferrara, May 15, 1492] The in my heart in this heavenly King, Our evil maketh proposed of divers and sundry be drawn slumbering and sleeping it shall be first, and But to some virtue thou thee to His bliss: How have stand or this thou shame assail. But when thou ero nomenim corum per labia mihi in praecialis : etenim hereditas cor meum et exultavit lingua lingua mea, insuper et caro the prophet saith seemingly, Hereditas psalm : Cor meum et caro ready for him. Et caro of the prophet : Delicta juvenatis labia mea. Dominus pars hereditatis prophet addeth, Dominus pars hereditatis Christian man: Dominus pars hereditatis Ad te Domine levavi animam to es qui restitues hereditatem spec. Quoniam non dereliques animam Tu es qui restitues hereditatem saying, Quoniam non dereliques animam any person that hath any people. He was content with marvellous His wills, that is to marvellous His loves and His desires marvellously swift and of so ready marvelous in that he came thereto marvelous alacrity languished and almost fell Mary . Love them and use them master as is converted to the master . Five Causes that in so master of theirs. It were far master . Certainly always they grieve and master us. I therefore, abiding firmly master the devil, To Him be masters and to learning, where with masters ; so that we may say masters of thy living which have matter (howsoever they be translated may Matter of the First Epistle of matter enough in the reading of matter drawing me forth and the Matter or Argument of the Epistle matter to assent unto you and matter of Thy goodness, love, O matters , as well in logic and maugre our teeth, as though neither maybe the shorter time for our mayst it apply. For oft thou mayst thou then to Him unloving mayst eftsoon: Nothing impossible is that mayèst once the triumph obtain Prepare mea . Dominos pars hereditatis mea et mea praeclera est mihi. Benedicam Dominum mea , insuper et caro mea requiescet mea requiescet in spe. Quoniam non mea praeclera est mihi - " mea exultaverunt in Deum vivum?that mea requiescet in spe? " And meae et ignorantias meas ne memineris meae et calicis mei: to es meae et calicis mei: to es ? Our Lord is the part meae ?" God is the part meam : Deus meus in te confido meam mihi. Funes ceciderunt mihi in meam in inferno : nec dabis sanctum meam mihi? " Thou, good Lord meam in inferno? " For Thou meam desire and love to God meam fare at his table, howbeit
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>mean</td>
<td>estate, is to be desired</td>
<td>1, 86/18</td>
</tr>
<tr>
<td>mean</td>
<td>hereby that thou shouldest</td>
<td>1, 114/15</td>
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<tr>
<td>mean</td>
<td>devise That all the world</td>
<td>1, 117/11</td>
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<tr>
<td>meanness</td>
<td>mercenary, we call all those</td>
<td>1, 84/7</td>
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<tr>
<td>meanly</td>
<td>soundeth either to the reproach</td>
<td>1, 51/14</td>
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<tr>
<td>means</td>
<td>as are in the epistle</td>
<td>1, 75/11</td>
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<tr>
<td>meas</td>
<td>ne memineris, sed secundum misericordiam</td>
<td>1, 82/25</td>
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<tr>
<td>measure</td>
<td>for so far was he</td>
<td>1, 66/27</td>
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<tr>
<td>measure</td>
<td>that ye mete, it shall</td>
<td>1, 82/4</td>
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<tr>
<td>measure</td>
<td>is eternity. Occupy thy mind</td>
<td>1, 92/21</td>
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<tr>
<td>meat</td>
<td>and drink, for some money</td>
<td>1, 71/9</td>
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<td>meat</td>
<td>THE TWELVE WEAPONS OF SPIRITUAL</td>
<td>1, 108/12</td>
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<tr>
<td>medicare</td>
<td>if thou let the sore</td>
<td>1, 106/27</td>
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<td>medicines</td>
<td>and overcame all remedy, and</td>
<td>1, 70/1</td>
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<td>mediocrity</td>
<td>, the mean estate, is to</td>
<td>1, 86/18</td>
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<td>meditation</td>
<td>we should always purchase one</td>
<td>1, 97/1</td>
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<td>meditation</td>
<td>of the goodness of that</td>
<td>1, 97/3</td>
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<td>meditation</td>
<td>wake, While other play, revel</td>
<td>1, 117/23</td>
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<td>meditation</td>
<td>: When that his love liketh</td>
<td>1, 118/7</td>
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<td>meditations</td>
<td>be not unfruitful, but test</td>
<td>1, 96/30</td>
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<td>meded</td>
<td>: What service may so desirable</td>
<td>1, 119/5</td>
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<td>meet</td>
<td>for secret communication of learned</td>
<td>1, 57/25</td>
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<td>meetly</td>
<td>for a philosopher. He said</td>
<td>1, 60/16</td>
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<td>mei</td>
<td>propter bonitatem tuam Domine &quot;</td>
<td>1, 82/26</td>
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<td>mei</td>
<td>. Etenim universi qui sperant in</td>
<td>1, 91/27</td>
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<tr>
<td>mei</td>
<td>: to es qui restitues hereditatem</td>
<td>1, 93/8</td>
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<td>mei</td>
<td>Providebam Dominum in conspectu meo</td>
<td>1, 93/12</td>
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<td>mei</td>
<td>Deus?&quot; Have mercy on</td>
<td>1, 94/6</td>
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<td>mei</td>
<td>&quot; My reins (or</td>
<td>1, 100/11</td>
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<td>melody</td>
<td>and dainty fare, Death stealeth</td>
<td>1, 110/5</td>
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<td>members</td>
<td>that were bruised and frushed</td>
<td>1, 71/13</td>
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<td>members</td>
<td>of Christ, Which only never</td>
<td>1, 101/30</td>
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<td>memento</td>
<td>mei propter bonitatem tuam Domine</td>
<td>1, 82/26</td>
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<td>mementos</td>
<td>memento</td>
<td>1, 82/25</td>
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<td>memor</td>
<td>ero nomenium corum per labia</td>
<td>1, 93/7</td>
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<td>memor</td>
<td>ero nomenium corum - &quot;</td>
<td>1, 97/30</td>
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<td>memory</td>
<td>Unto his right entirely beloved</td>
<td>1, 49/11</td>
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<td>memory</td>
<td>; thirdly, great substance, by the</td>
<td>1, 62/5</td>
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<td>memory</td>
<td>In victory battle, in battle</td>
<td>1, 106/11</td>
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<td>men</td>
<td>be born, in the perfection</td>
<td>1, 53/8</td>
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<td>men</td>
<td>, departing (as it were and</td>
<td>1, 53/18</td>
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<td>men</td>
<td>from earth into heaven. Of</td>
<td>1, 54/2</td>
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<td>men</td>
<td>thought) corrupt with a pestilent</td>
<td>1, 56/8</td>
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<td>men</td>
<td>deemed, was specially raised against</td>
<td>1, 56/19</td>
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Life of Pico: Concordance of Major Terms 108

...in many such things as
...for secret communication of learned
...himself to prayer. To poor
...own body. We know many
...Dignities. When he saw many
...fame oftentimes did hurt to
...drink to turn as many
...from the figure of reasonable
...thereof; but I fear if
...only to thee among mortal
...whether the minds of wicked
...Shall we then envy these
...Oh the dark minds of
...must rather please God than
..." If I should please
good living begin to be
to bewail the appetites of
praise, not that cometh of
the judgment and opinion of
that there be many Christian
no heed what thing may
said: " Blessed be merciful
hath entered the minds of
but the sayings of wise
ever the voluptuous desire of
while it belongeth to all
be plenteous in heaven when
we most vile and simple
detraction, and hatred of wicked
none hope of reward. If
for the judgment of mad
of them which like drunken
me sequere," Let dead
dead men alone with dead
as blind guides of blind
most dear son, and whatsoever
men say of thee, whatsoever
the prophet speaketh of wicked
as the prophet saith) wicked
all the life of evil
forasmuch as there be many
was God, and of all
sin In this point many
toy, Take every sport that
ybent, That in that person
ale; He mindeth not what
by enchantment as Virgil maketh

men many years never attained to
men than for open hearing of
men always, if any came, he
men which (as Saint Jerome saith
men with great labour and money
men while they live, and never
men as received it into divers
men into the likeness of unreasonable
men would look upon themselves advisedly
men the way lay open to
men be vexed or not with
men ? Shall we follow them and
men ! Oh the blind hearts! Who
men ." And remember these words
men I were not Christ's servant
men than thou shouldst with them
men , or, if I shall more
men , but that cometh of God
men , and no man recketh whether
men in name but few in
men do, but what thing the
men , for they shall get mercy
men , believing that the studies of
men they repute for japes and
men thirsteth for, or ambition seeketh
men , yet undoubtedly it pertaineth most
men speak, evil to us and
men , and worthy (if we consider
men , lest that if all occasion
men for thy good living praise
men swerve from the good institution
men without a guide wander hither
men alone with dead men, follow
men , follow thou me." Dead
men , till that death set on
men say of thee, whatsoever men
men think on thee, account it
men . By infirmities he understandeth idols
men walk about in a circuit
men forsake reason, which standeth all
men which though they be called
men the best, Seeing Himself scorned
men err for negligence For they
men can thee devise: And among
men may nothing find But honourable
men about him talk; But eat
men mention used with a drink to

1, 56/28
1, 57/26
1, 63/11
1, 63/25
1, 65/2
1, 65/17
1, 75/18
1, 76/9
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1, 75/18

Thomas More Studies 7 (2012)
Providebam Dominum in conspectu mei. Providebam Deum semper in conspectu meus est Tu, quoniam bonorum a righteous man. Quoniam bonorum study of philosophy other than than mercenary, thus he meaneth: reward. Then he maketh philosophy study of wisdom other than mercenary. Who may well hear this merces, ut videamus Deum, et quern. study of philosophy other than mercenary, thus he meaneth: mercenary, we call all those things study of wisdom other than mercy, an art, Unto Thy grace and mercy, with him: and for his mercy; which when they daily see mercy, Lord, for Thy goodness remember mercy far than all our sin more godly is, and more mercy therein. Howbeit, worthy enough are mercy, Thy piteous heart, Thy gracious mercy, May grant the gift, and mercy, Lord, for Thy goodness remember mercy, Lord, for Thy goodness remember mercy, far than all our sin mercy, sufficiently. The works are such mercy, countenance, and in the very mercy, and of so benign nature mercy, thy piteous heart, Thy gracious power slenderly, than after his merits sufficient. The works are such merit, so dost Thou dispense Thy mercy, and of so benign nature mercy, countenance, and in the very messenger relieve the necessity and misery messenger and after by himself, desired mercy, in Thy piteous heart, Thy gracious mercy, in Thy piteous heart, Thy gracious messenger, and after by himself, desired messenger and after by himself, desired mete, it shall be meted you mete, it shall be meted you meted you again. And in meted out and divided by cords meum et exultavit lingua mea, insuper meum et caro mea exultaverunt in meum ? " My soul is glad meum in te confido, non erubescam meus et caro mea exultaverunt in meus es Tu, quoniam bonorum meorum meus es Tu, quoniam bonorum meorum meus es tu? " I have meus es tu? " I have meus es tu? " My god meus es tu? " My god meus es tu? " My god meus es tu? " My god
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<td>mighty</td>
<td>power</td>
<td>1, 104/27</td>
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<tr>
<td>mighty</td>
<td>and fervent</td>
<td>1, 114/19</td>
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<td>mighty</td>
<td>love</td>
<td>1, 121/15</td>
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<tr>
<td>mighty</td>
<td>gracious and wise</td>
<td>1, 121/27</td>
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<tr>
<td>mihi</td>
<td>Funes ceciderunt mihi in praeclaris</td>
<td>1, 93/9</td>
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<tr>
<td>mihi</td>
<td>in praeclaris: etenim hereditas mea</td>
<td>1, 93/9</td>
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<tr>
<td>mihi</td>
<td>Benedicam Dominum qui tribuit mihi</td>
<td>1, 93/10</td>
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<tr>
<td>mihi</td>
<td>intellectum: insuper et usque ad</td>
<td>1, 93/11</td>
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<tr>
<td>mihi</td>
<td>ne commovear. Propter hoc laetatum</td>
<td>1, 93/13</td>
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<tr>
<td>mihi</td>
<td>fecisti vias vitae: adimplebis me</td>
<td>1, 93/17</td>
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<tr>
<td>mind</td>
<td>Thou, good Lord, art</td>
<td>1, 99/1</td>
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<tr>
<td>mind</td>
<td>&quot;The cords&quot;</td>
<td>1, 99/10</td>
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<tr>
<td>mind</td>
<td>Mine inheritance is</td>
<td>1, 99/19</td>
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<tr>
<td>mind</td>
<td>that is to</td>
<td>1, 100/1</td>
</tr>
<tr>
<td>mind</td>
<td>&quot;He is&quot;</td>
<td>1, 101/1</td>
</tr>
<tr>
<td>mind</td>
<td>&quot;Thou&quot;</td>
<td>1, 102/3</td>
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<tr>
<td>mind</td>
<td>&quot;Thou&quot;</td>
<td>1, 102/3</td>
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<tr>
<td>mind</td>
<td>should always as the fire</td>
<td>1, 53/12</td>
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<tr>
<td>mind</td>
<td>of men from earth into</td>
<td>1, 54/2</td>
</tr>
<tr>
<td>mind</td>
<td>he laboured the studies of</td>
<td>1, 54/11</td>
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<tr>
<td>mind</td>
<td>fell from it. Yet lost</td>
<td>1, 55/3</td>
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<tr>
<td>Mind</td>
<td>, and Vainglorious Disputations at Rome</td>
<td>1, 55/21</td>
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<tr>
<td>mind</td>
<td>yet lacked they erudition and</td>
<td>1, 57/6</td>
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<tr>
<td>mind</td>
<td>and proud purpose, that where</td>
<td>1, 57/29</td>
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<tr>
<td>mind</td>
<td>, flowing in riot, and turned</td>
<td>1, 58/16</td>
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<tr>
<td>mind</td>
<td>he began to seek the</td>
<td>1, 58/19</td>
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<tr>
<td>mind</td>
<td>) to hear and to take</td>
<td>1, 59/1</td>
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<tr>
<td>mind</td>
<td>to the ensearching of the</td>
<td>1, 60/18</td>
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<tr>
<td>mind</td>
<td>inflamed to God ward may</td>
<td>1, 62/15</td>
</tr>
<tr>
<td>mind</td>
<td>, which none adversity might oppress</td>
<td>1, 64/16</td>
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<tr>
<td>mind</td>
<td>of him, which now (as</td>
<td>1, 64/25</td>
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<tr>
<td>mind</td>
<td>of his (which evermore on</td>
<td>1, 67/6</td>
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<tr>
<td>Mind</td>
<td>and Virtuous Behaviour to his</td>
<td>1, 67/19</td>
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<tr>
<td>mind</td>
<td>he cleaved to God with</td>
<td>1, 69/7</td>
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<tr>
<td>mind</td>
<td>of such a noble prince</td>
<td>1, 72/6</td>
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<tr>
<td>mind</td>
<td>. And certainly I prayed to</td>
<td>1, 73/5</td>
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<tr>
<td>mind</td>
<td>unto Picus and had made</td>
<td>1, 75/4</td>
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<tr>
<td>mind</td>
<td>when a man hath nothing</td>
<td>1, 78/22</td>
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<tr>
<td>mind</td>
<td>, in the privy closet of</td>
<td>1, 82/9</td>
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<tr>
<td>mind</td>
<td>to the Father but also</td>
<td>1, 82/11</td>
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<tr>
<td>mind</td>
<td>, not from the extremity of</td>
<td>1, 82/22</td>
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<tr>
<td>mind</td>
<td>; and also what thou shalt</td>
<td>1, 82/31</td>
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<tr>
<td>mind</td>
<td>into the love of God</td>
<td>1, 83/8</td>
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<tr>
<td>mind</td>
<td>in moral virtue, but to</td>
<td>1, 84/11</td>
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<tr>
<td>mind</td>
<td>and that these outward things</td>
<td>1, 85/4</td>
</tr>
<tr>
<td>mind</td>
<td>; they suffice themselves and more</td>
<td>1, 86/6</td>
</tr>
<tr>
<td>mind</td>
<td>, than by all your kings'</td>
<td>1, 86/22</td>
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measure is eternity. Occupy thy
may altogether wholly have his
is to say, " My
wittès five, Cast in thy
he secretly casteth in thy
A SINFUL TEMPTATION COMETH TO
peace of a a good
of heart and heaviness of
The Peace of a Good
inward gladness of a virtuous
For body, soul, wit, cunning,
He will be conversant in
his body in earth, his
very lover believeth in his
or anything remove His ardent
only faithful heart and loving
the work of our uncourteous
study if I were so
meat, wine, nor ale; He
of good discipline in the
them to turn up their
vexeth and toseth these earthly
thou, my son, whether the
be punished? Oh the dark
persuasion which hath entered the
culture and profit of their
pace That may offend or
wurche, The quick relics, the
the voice of apostles soundeth,
advantage. John Picas Earl of
of John Picus, Earl of
one John Picus, Earl of
OF JOHN PICUS, EARL OF
part of the earldom of
knew John Picus, Earl of
of John Picus, Earl of
beast? John Picus, Earl of
evident. John Ficus Earl of
OF JOHN PICUS EARL OF
blood? A PRAYER OF PICUS
qui Bunt in terra ejus
qui sunt in terra ejus
as in a clear polished
care For our disport, revel,
worldès joy? Take all the
Which all the pleasure bath,
fell there never so great
mind with these meditations and such 1, 92/21
mind into heaven ward and the 1, 98/13
mind and my flesh both have 1, 100/8
mind as oft with good devotion 1, 103/25
mind Some laudable deed to stir 1, 105/22
MIND The pleasure little and short 1, 108/15
mind . shadow. The great benefits of 1, 108/20
mind . The Loss of a Better 1, 109/13
Mind . Why Lovest thou so this 1, 111/6
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mind On whomsoever he hath his 1, 116/32
mind from God, his heavenly love 1, 117/27
mind . Wageless to serve, three things 1, 118/27
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minded that I could find in 1, 84/20
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Mirandula , a great lord of Italy 1, 49/2
Mirandula , a lordship in Italy, of 1, 51/1
MIRANDULA JOHN PICUS of the father's 1, 51/18
Mirandula and of Concordia, unto John 1, 63/1
Mirandula , a man in whom God 1, 72/17
Mirandula EPISTLES 1, 74/21
Mirandula , to John Francis his Nephew 1, 76/21
Mirandula to Francis his Nephew Greeting 1, 87/22
MIRANDULA DIRECTING A 1, 102/19
MIRANDULA UNTO GOD holy God of 1, 119/12
mirificavit infirmitates 1, 93/5
mirificavit voluntates suas " To his 1, 96/16
mirror , they might behold in what 1, 52/18
mirth and play, For pleasant melody 1, 110/4
mirth , take all the fantasies, Take 1, 111/8
mirth and disport, That in this 1, 113/26
misadventure ) he could never, as him 1, 64/7
that he may take Some misadventure for his lover’s sake. Thus
is almighty, they could not miscarry but if it were either
run forth headlong into all mischief, as blind guides of blind
crop and root of all mischief. Against this pomp and wretched
and sorrow of this short, miserable, dead life, he answered that
in our mouth that one, Miserere mei Deus?" Have mercy
mea ne memineris, sed secundum misericordiam tuam memento mei propter bonitatem
labours, many displeasures, and many
messenger relieve the necessity and out of this vale of
and of their wickedness and and how much is the
ut videamus Deum, et quern be void. Wherefore, when we
whoso of that company doth the cups of Circe and
occidere, sed qui animam potest
beseech, good Lord, with woeful
ashamed, an though mine enemies
they commend them that they deceiver into a fox, the
our life is but a moment and yet less than a
not stand Space of a the short way of this
he plenteously gave out his he should with his own
poor folk and give maidens men with great labour and
negligence and setting naught by receive his account of such
meat and drink, for some are glad to pay some
nigard, then, saith to his and friends, so he have
we have spoken of, if
When there cometh, sometimes, a monstrous beast to the town, we
they should see a more monstrous beast nearer home; for they
and so deform us into monstrous shapes of brutish and unreasonable
is a very deadly and instruction of his mind in monstrous persuasion which hath entered the
and such is every creature.
hour in the company of mortal men be born, in the
soon from the eyes of mortal people be hid. We have
to the soul and a mortal poison to charity. There was
familiar friends how greatly these mortal things bow and draw to
if only to thee among mortal men the way lay open
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<td>mortuos</td>
<td>sepelire mortuous suos, tu me</td>
<td>1, 90/11</td>
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<td>mortuous</td>
<td>suos, tu me sequere,?&quot;</td>
<td>1, 90/11</td>
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<td>most</td>
<td>holy judgment of our mother</td>
<td>1, 57/18</td>
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<td>most</td>
<td>cunning) resorted busily unto him</td>
<td>1, 58/28</td>
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<td>most</td>
<td>fervently to the studies of</td>
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<td>most</td>
<td>precious blood: when the</td>
<td>1, 70/22</td>
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<td>most</td>
<td>famous, in a sermon which</td>
<td>1, 72/11</td>
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<td>most</td>
<td>benign Judge hath dealt mercifully</td>
<td>1, 73/12</td>
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<td>most</td>
<td>instantly offered unto God, this</td>
<td>1, 73/15</td>
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<td>most</td>
<td>dear son, if there be</td>
<td>1, 77/19</td>
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<td>most</td>
<td>wretchedly in everlasting fire be</td>
<td>1, 79/12</td>
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<td>most</td>
<td>lightsome darkness of contemplation not</td>
<td>1, 82/10</td>
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<tr>
<td>most</td>
<td>holy purpose. Now to make</td>
<td>1, 83/12</td>
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<tr>
<td>most</td>
<td>properly to them whom fortune</td>
<td>1, 86/12</td>
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<tr>
<td>most</td>
<td>vile and simple men, and</td>
<td>1, 88/18</td>
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<tr>
<td>most</td>
<td>dear son, and whatsoever men</td>
<td>1, 91/5</td>
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<tr>
<td>most</td>
<td>benign Father of heaven, crying</td>
<td>1, 91/24</td>
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<tr>
<td>most</td>
<td>sovereign goodness of all things</td>
<td>1, 96/13</td>
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<td>most</td>
<td>uncomfortable goodness of all things</td>
<td>1, 100/19</td>
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<tr>
<td>most</td>
<td>odious and vile death of</td>
<td>1, 104/7</td>
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<tr>
<td>most</td>
<td>especial vessel chose, Ravished into</td>
<td>1, 107/32</td>
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<tr>
<td>most</td>
<td>utter despiteous enemies: mad merchant</td>
<td>1, 109/18</td>
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<tr>
<td>most</td>
<td>or least, That doth upon</td>
<td>1, 116/2</td>
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<tr>
<td>mother</td>
<td>Julia, a woman come of</td>
<td>1, 52/33</td>
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<tr>
<td>mother</td>
<td>while she travailed, and suddenly</td>
<td>1, 53/6</td>
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<tr>
<td>mother</td>
<td>he was set to masters</td>
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<td>mother</td>
<td>(which longed very sore to</td>
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<td>mother</td>
<td>, holy Church. Which defence received</td>
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<td>mother</td>
<td>of reprieve, The very crop</td>
<td>1, 108/4</td>
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<td>mother</td>
<td>, Against any of thy sensual</td>
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<td>motion</td>
<td>in his cradle, and some</td>
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<td>mouth</td>
<td>, and after that issuing out</td>
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<td>mouth</td>
<td>that one, Miserere mei Deus</td>
<td>1, 94/6</td>
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<td>move</td>
<td>questions and dispute, some (that</td>
<td>1, 58/29</td>
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<td>move</td>
<td>: First, if the service self</td>
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<td>moveable</td>
<td>goods he made one Antony</td>
<td>1, 71/19</td>
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<td>moved</td>
<td>to wrath, but if his</td>
<td>1, 64/8</td>
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<td>moved</td>
<td>or troubled.&quot; Then the</td>
<td>1, 101/2</td>
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<td>moved</td>
<td>Him often to be wroth</td>
<td>1, 111/17</td>
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<tr>
<td>moved</td>
<td>to be wroth He Who</td>
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<tr>
<td>Multiplicatae</td>
<td>acceleraverunt</td>
<td>1, 93/5</td>
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<td>Multiplicatae</td>
<td>acceleraverunt</td>
<td>1, 97/9</td>
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<tr>
<td>multiplied</td>
<td>, and after they hasted.&quot;</td>
<td>1, 97/10</td>
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<tr>
<td>multiplied</td>
<td>&quot; it followeth, &quot; After</td>
<td>1, 97/20</td>
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<td>mundus</td>
<td>vos olio habet, scitote quia</td>
<td>1, 88/15</td>
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<td>must</td>
<td>not suffer many labours, many</td>
<td>1, 77/22</td>
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<tr>
<td>must</td>
<td>it needs be a point</td>
<td>1, 78/19</td>
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placere quam hominibus?" We must rather please God than men 1, 80/16
hard the way Because we must have war continual Against the 1, 102/22
Even after the world, yet that we in no wise must he need sustain Sorrow, adversity 1, 102/26
unpurveyed and unready catch, Thou must Neither in the foresaid espiritual 1, 104/23
contain Glideth his way, thou must with the prophet stand and 1, 105/13
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hath finished, and thence Departen must thou needs depart naked and 1, 110/20
fetched out of the secret mysteries of God, because he ensearcheth 1, 85/18
itself, because he studieth the mysteries of the Hebrews, Chaldees and 1, 56/4
then How His innocent handès mysteries of the Hebrews, Chaldees and 1, 56/4
Hence must thou needs depart this John Picus undoubtedlybear that 1, 51/22
Frederick, the Third of that garland ; and that his excellent name nailèd were. If thou be tempt 1, 104/3
garland went out under his own name naked and bare, And after thy 1, 110/20
be many Christian men in name . But we shall let his name 1, 51/22
against us lying for his name , , ruling the Empire, this noble name 1, 52/32
of wicked folk for His name should round about the circle name 1, 53/10
Him and given Him a name or not, so that they name 1, 65/22
ye shall ask in My name , And now set he little name 1, 65/24
be given you." This name but few in deed. But name 1, 81/18
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also to the above - but he many days (and name that is above all names name 1, 89/3
provoked to the conflict, and name , it shall be given you name 1, 94/19
it not (in these places name Jesus signifieth a saviour, and name 1, 94/20
good institution of thy life, name of Jesus but that is name 1, 94/21
and clean, and subscribed their name : And would that every man name 1, 117/4
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to that conflict in which namely where thou art conversant) innumerable name 1, 77/14
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under them. But he, not names . More desireful is it, then names 1, 57/9
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him against death and by natural reason to show him why names 1, 70/28
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be both of their own nature good and also be spoken names 1, 59/8
Of his Placability or Benign nature that he was never troubled names 1, 64/4
merry and of so benign nature and repay her the life names 1, 70/3
within three days to satisfy nature , what thing very reason, what names 1, 81/21
thing the very law of
he ensearcheth the counsel of a better thing. The it shall for ever. The Regard, O man, thine excellent be long space Servants by and in the ensearching of considering that they served of labour they profited little or her malice hath set at but rather set them at that his negligence and setting or of fortune little or seeketh for, they set at were destroyed and fallen to were annihilated and turned to none, but either all or require you gladly to receive, juventutis meae et ignorantias meas quoniam a dextris est mihi Ipse a dextris est mihi so woe bestead, Yet thou little worm, no simple beast, see a more monstrous beast specially love them which are congregabo conventicula eorum de sanguinis: derelinques animam meam in inferno : congregabo conventicula eorum de sanguinis he showeth the cause, saying, a faithful messenger relieve the choose if he should of us, and eke thine own whose cunning and virtue we of these expenses shall not that the religion had no will, and in which we there is nothing that I thy living which have more " For Thou hast no only our Lord hath no is He which hath no thing for God as hath the world, yet must he no creature but that it wickedness ") then must it thine host; Hence must thou necessity and misery of poor besprent with the freckle of nature, because he useth continually this nature and dignity of man. This nature's counsel could never let down nature's counsel could never let down but to the shaming of. Of his Learning Universally. But, that he might be coupled that he might the more by money gave his servants certain unto us. But here and despise. Which while it, all the whole were subverted again. Then only God is . The Second Property. Of his were destroyed and fallen to were annihilated and turned to none, but either all or require you gladly to receive, ne were it that they be ne tuam ne commover. Propter hoc laetatum est ne commover? " He is on ne shaft sustain (be not adread Ne none so small a trifle nearer home; for they should perceive nearest joined unto God, as be nec memor ero nominum eorum per nec dabis sanctum tuum videre corruptionem nec memor ero nominum eorum . Nec dabis sanctum tuum videre corruptionem necessity and misery of poor needy necessity be driven to that one necessity, shalt every hour put in need here nothing to speak, forasmuch need . There is no more to need of him, deferred it for need none other strength to vanquish need to write unto thee, the need to take thee for a need of my goods." In need of our goods. There is need of our good. Well ought need of us - and such need sustain Sorrow, adversity, labour, grief needeth other creatures, an though they needs be a point of extreme needs depart naked and bare, And needy people such as himself haply negligence. His friends oftentimes admonished him
true or false that his negligence in purgatory punished for his point many men err for be increased. Let them therefore easily tasted. The words of the Emperor Constantine by a But, as himself told his Concordia, unto John Francis, his he said once to his walked with John Francis, his out into these words, " WRITTEN UNTO JOHN FRANCIS, HIS NEPHEW:

Epistle of Picus unto his epistle that John Francis, the Mirandula, to John Francis his After that John Francis, the of Mirandula to Francis his none honour themselves, had they themselves were honourable for. For to the highest) he could all which time his enviers things as men many years benign nature that he was whatsoever should happen (fell there so great misadventure) he could men while they live, and woman to Godward (were it we liefer always by knowledge ensearching of nature's counsel could wandering and flitting and would which beastly shape may we Wherefore, my child, go thou begin in myself, I wot talked with thee) that thou thyself die shortly, live thou is to be studied either may suffer it? Certainly he Bedlam people. Nor they wot hear us, our prayers shall as Christ saith) we wot members of Christ, Which only Lord and sovereign captain Ascended yet from his breast Came intolerable That He for angel doth miss, Live he in For Whom if thou be eke thou serve that thereto negligence and setting naught by money negligence and his unkindness. Now For they compare not the Neoptolemus, let them bawl, let them Neoptolemus they hold utterly for a nephew of the said Emperor called nephew, he sold, and that so nephew that whatsoever should happen (fell nephew, in an orchard at Ferrara nephew," said he, "this nephew, THE THIRD UNTO ONE ANDREW NEPHEW: John Francis. It appeareth by nephew of Picus, had broken his nephew by his Brother, Health in nephew of Picus, had (as it nephew Greeting in the Lord. Happy never so great possessions: for honour never the more noble be we never bring about to have a never durst openly with open disputations never attained to. Now when they never troubled with anger, and he never so great misadventure) he could never, as him thought, be moved never good Faint when they be never so small) he set more never find that thing that we never let down itself to the never take himself to any certain never be restored to our own never about to please them whom never whether I shall say, to never forget these two things: that never so long. With these twain never or not long; but the never studied for wisdom which so never themselves what they do, but never be void. Wherefore, when we never what we ask. And Jesus never saw corruption, for His holy never but by manly fight And never sign of wrath or of never would endure. Regard, O man never so prosperous estate, He thinketh never so woe bestead, Yet thou never Trust of reward or profit.
Life of Pico: Concordance of Major Terms

are they, pardee, Be they occasion of deceit and robbery, they shall do the same in the beginning of the in good luck of this religion impugn those questions as eyes. But of all these not been exercised in the but read them. Of these he thinketh himself unhappy. The excellent virtue both far and distress, love, O pity, well he gave himself day and heaven came to him that to be conversant day and hand cease not day nor Gospel: "My friend, this hath chidden me unto the me from sin unto the Scripture oftentimes signified by the Unaware. Consider well that ever presence of his love both to serve both day and work he compiled in twenty say, Where his heavy body he should raise against himself) there were thirteen of his book in which the whole battle, in battle victory. The spoken of God unreverently. The honour to us as inheritants express, yet forasmuch as, if that might sufficiently do it, volume and made a book, we will hold the reader none adversity might oppress, which seeketh for wisdom it was shall not need. There is Of outward observances he gave his life should leave him haply that the religion had undoubtedly depart unto glory, and thou hast taken, there is for victory where there is to that conflict in which and opinion of men, and leadeth to heaven and take never so unworthy, whom that He Nevertheless, that mind of his (which nevertheless if (virtue forsaken) thou were New Year, friends to send between New Year have sent you such new things and with which their new doctors he specially commendeth Saint new schools; some man hath sought newer divines so good judgment he niggard, then, saith to his money nigh began gloriously to spring; for nigh now thankless, goodness, mighty, gracious night most fervently to the studies night with a marvellous fragrant odour night among them whose life is night to turn and read the night the devils shall take thy night," that is to say night, that is to say, they night, because it is the most night and day, While that we night and day, And if it night For very love, without any nights; in which it evidently appeareth nil be brought He will be nine hundred questions he proposed of nine hundred questions, suspect of heresy nine hundred questions with their conclusions Ninth Rule. If thou think thyself Ninth Property. A very lover believeth no more than the virtue that no man should do it but no man should do it? and no slender thing to right cunning no longer in hand, we will no prosperity might enhance not the no praise to gather riches but no more to do: if I no very great force: we speak no space to sin and offend no need of him, deferred it no man is sure how long no cause, my son, why thou no battle? He is called to no man may be overcome against no man recketh whether God like no heed what thing may men
at the last - let that so I do find eges? " For Thou hast that only our Lord hath of our goods. There is of which university God is God is He which hath and that we should with that utterly he will in say, that he would do bitter passion; then were it Remember well that we in by thy battle, Shall thee vice, Consider frail glass may all on warrantise Thou shalt So will He in love mighty and fervent, There may The Seventh Property. There is attend and wait, There is There is no little worm, his love: he may in Whose perfect lover ought by dead and pale; There will grace, Thy grace that hath vincula eorum et projiciamus a for. For never the more things for which they were name, ruling the Empire, this a woman come of a excellent learning, great riches and shortly the fame of his they came from a more in which he wrote many belong to the achieving of his great substance, not his benevolent mind of such a leave a part of that make the soul leave the which do appertain to a lot of mine inheritance is. " Mine inheritance is say, that as it is in itself so it is to say, I repute it Thou behold again, Thy gifts UNTO ONE ANDREW CORNEUS, A be commended than of the no day pass thee but thou 1, 82/20 no fault in nor I blame 1, 85/10 no need of my goods." 1, 95/23 no need of our goods. There 1, 95/25 no creature but that it needeth 1, 95/26 no part, but He is the 1, 96/5 no need of our good. Well 1, 96/9 no less diligence serve our Lord 1, 97/24 no wise follow them; and therefore 1, 97/27 no sacrifice to those idols, but 1, 98/7 no right That any servant, ye 1, 103/11 no wise must Neither in the 1, 104/23 no more haply for very shame 1, 106/5 no distress endure, And great adventurers 1, 106/16 no pleasure comparable find To th' 1, 111/12 no parting fellows have: Love Him 1, 113/13 no trouble, grief, or sorrow fall 1, 114/20 no page or servant, most or 1, 116/2 no little worm, no simple beast 1, 116/4 no simple beast, Ne none so 1, 116/4 no manner Endure to hear that 1, 116/21 no manner ways To suffer the 1, 116/28 no sleep into his eyes stalk 1, 117/15 no peer, Of our offence surmounten 1, 121/5 nobis jugum ipsorum — " Let 1, 80/1 noble be we for their nobleness 1, 52/8 noble. But rather the more worshipful 1, 52/9 noble man was born, the last 1, 52/32 noble stock, his father bight John 1, 52/33 noble kindred, set many, women afire 1, 58/12 noble cunning and excellent virtue both 1, 58/25 noble man and a more wise 1, 59/4 noble books which well testify both 1, 59/18 noble acts; let us as we 1, 62/14 noble blood could blow up his 1, 64/21 noble prince and the worthy virtues 1, 72/7 noble crown that he should have 1, 73/11 noble use of his reason and 1, 75/24 noble prince, I have ever thought 1, 87/8 noble. But forasmuch as there be 1, 99/15 noble to me, as though he 1, 99/20 noble in itself so it is 1, 99/21 noble to me, that is to 1, 99/21 noble, and all other things in 1, 99/22 noble, wonderful and kind, Thou shalt 1, 120/25 NOBLEMAN OF ITALY The Argument and nobleness of his ancestors, whose honour 1, 51/27

Thomas More Studies 7 (2012)
Life of Pico: Concordance of Major Terms

noble be we for their well and plenteously but also cords have fallen to me, if ourselves lack those things 1, 52/8

cords have fallen to me nobleness, if ourselves lack those things 1, 86/14

nobly These great fortunes lift up 1, 99/11

nobly "The parts and lots 1, 99/14

nobly 'be as much to 1, 99/14

noctem increpuerunt me renes mei. Providebam 1, 100/11

noctem increpuerunt me renes mei - 1, 101/17

Nolite timere qui corpus possunt occidere 1, 91/14

intellectum : insuper et usque ad here suingly, Et usque ad have believed. It is written : de sanguinibus: nec memor ero 1, 93/7

de sanguinibus nec memor ero nobly 1, 93/10

quasi mare fervens quod quiescere Si hominibus placerem, servos Christi Deus meas in te confido, universi qui sperant in to es Tu, quoniam bonorum meorum sunt infirmitates corum postea acceleraverunt. mea requiescet in spe. Quoniam the apostle : Quod habes quod righteous man. Quoniam bonorum meorum them; and therefore he saith: addeth the cause, saying, Quoniam apostle saith: " We be ancestors, whose honour maketh us they were themselves virtuous or themselves virtuous or not ; if that thing which they had consequently, honourable, yet may they even, his hair yellow and short while he was (and from it. Yet lost he all the universities and schools, praise (for yet was he excellent men) before that day they perceived that they could with which their ears had some of them haply lacked which questions notwithstanding, before that, names under them. But he, in which it evidently appeareth, them many things strange and desired himself that it should himself upright, that he ran the desire of whom he hear him, for it were were for a logician and old philosophers, but he hath for praise and vainglory and into him. For he was

nobilis, if ourselves lack those things 1, 52/8

bene quod, if ourselves lack those things 1, 86/14

bene The parts and lots 1, 99/11

bene 'be as much to 1, 99/14

noctem increpuerunt me renes mei. Providebam 1, 100/11

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such as himself haply could not come by the knowledge of the knowledge of the Hebrew, not his great substance, not his noble blood could blow not the beauty of his body not the great occasion of sin not, so that they might as not all utterly despise riches, showing not need. There is no more not able." Of his Loving not so good as cunning) came not whom strength of body or not so much jeopardy. Liberty above not only believed it but also not to be feared but strongly not the chief thing that should not content only but also glad not utterly die. He lay always not long after) Jeronimus, a Friar not being kind enough for so not lie therefor) that he might not this scourge upon him that not for that. But our Lord not yet in the bosom of not on that other side deputed not already enter the inaccessible and not fully perceive. Now after that not, be in this wise understood not into the shape of one not drunken in the cups of not yet in the flesh, which not causeless. For what hope is not suffer many labours, many displeasures not liefer labour there where we not appalled with the secret touch not with continual thought and torment not rest." There is to not more clear than light that not that that we know is not (in these places namely where not only on every side an not convenient, full of all iniquity not
of God, yet understand they
commit are worthy death —
should please men I were
is verily a great madness
is it, if thou doubt
then as though thou doubt
for the glory and praise,
whether God like him or
help us if He be
over that, certainly He shall
on Him, if thou hear
to prayer, I stir thee
most lightsome darkness of contemplation
have essayed. Nor care I
humble affection of devout mind,
youth and mine ignorances remember
than if thy hand cease
servile or at the leastwise
philosophy mercenary and useth it
as merchandise which studieth it
estates and princes either utterly
be studied either never or
also. And I desire you
this point I gainsay you
in nor I blame them
not, but certainly it is
still in the better and
servile, or at the leastwise
to come either he might
he might not or would
that as yet ye have
common people, among them be
favoured that they may live
which shall obey us and
the court. Nor I look
may some what savour if
diligence. And because ye shall
son, when that our Lord
my son, I call thee
Lord Jesus Christ (Which is
words, and if we be
safe. If that you doubt
to be taken away and
Dead be they that live
in living when they may
vengeance upon them that have
mittere in gehennam.? " Fear
not that such as these things 1, 80/10
not only they that do such 1, 80/11
not Christ's servant." Let enter 1, 80/18
not to believe the Gospel, whose 1, 80/29
not but that the Gospel is 1, 81/4
not but that it were false 1, 81/5
not that cometh of men, but 1, 81/9
not ? And if we surely believe 1, 81/11
not called upon? But over that 1, 81/28
not hear thee when thou callest 1, 82/1
not first the poor man when 1, 82/2
not to the prayer that standeth 1, 82/7
not only presenteth the mind to 1, 82/11
not how long or how short 1, 82/13
not from the extremity of thy 1, 82/22
not , good Lord; but after Thy 1, 82/27
not day nor night to turn 1, 83/4
not princely to make the study 1, 84/6
not as cunning but as merchandise 1, 84/9
not for pleasure of itself, or 1, 84/10
not to be touched, or at 1, 84/24
not long; but the sayings of 1, 85/1
not so to embrace Martha that 1, 85/7
not ; they that so do I 1, 85/10
not , but certainly it is not 1, 85/11
not all one to say we 1, 85/11
not decline. Shall a man then 1, 85/15
not princely, to make the study 1, 85/22
not or would not study therefor 1, 85/26
not study therefor. This man rather 1, 85/26
not known the opinion that philosophers 1, 86/2
not held honourable. All that ever 1, 86/9
not only well and plenteously but 1, 86/13
not master us. I therefore, abiding 1, 86/20
not for this fruit of my 1, 86/25
not of cunning yet at the 1, 87/1
not think that my travail and 1, 87/2
not only giveth thee grace well 1, 87/24
not therefore happy because this false 1, 88/2
not only true but also truth 1, 88/4
not so happy to suffer for 1, 88/22
not but that they be mad 1, 89/26
not with imitation and following to 1, 90/2
not to God and in the 1, 90/12
not , whom when they might have 1, 91/3
not known God nor obeyed His 1, 91/10
not them," saith our Lord 1, 91/16
Thee I trust, I shall not be ashamed, an though mine that trust in Thee shall not be ashamed. Let them be only him that we covet that virtue by himself. He by his own power but be proud thereof but rather received?" And if thou received it? Two words, then our prayer because that though well, for we ask it once offend God to have, the other that are more be. For if any part accept for God, that is the goodness of any creature unfruitful, but test of every only strongly suffer death and gather the congregation of them remember their names." He only that he will not gather their congregation together from remember their names, that is talk nor speak of the only from unlawful pleasures, but though I forsake all thing his soul only but also only now inclineth me not to sin but also chideth moved or troubled." Then by and by, as in leave my soul in hell suffer Thy Saint to see suffer the flesh of a only should not grudge But grudge But eke be glad judge How that thereby redound tarry, But lie in await only for to stand Unvanquishèd thine but a gift of too far therefore an ye the joy of the victory restrain: The evil then in lin, But fast it runneth how soon nor in what live an hour more Thy the devil's thrill. The Peace lose thee that He so
Saints, Sin to withstand say
thee help if thou do
think him unhappy that is
ever as he may, if
praise of his love, and
thee to devise: I mean
blessed sight. The Fifth Property.
thou ne shaft sustain (be)
so befall that he May
he may, If he may
wine, nor ale; He mindeth
that nothing may thee let
Serve God for love, then,
our guilt That we be
aye, With such examination might
Thine angry hand. Who is
in sin original? Who doth
of indulgence, In Thy lordship
dabis sanctum tuum videre corruptionem .
body, therefore the prophet saith,
gave out his money, and,
and virtue we need here
that the faculty leaned to
all his life hath done
it might appear there were
poison to charity. There was
sophistry, nor again there was
 glory he reputed utterly for
what he Loved. There was
of this world there is
I may dwelling with myself
mind when a man hath
" There is to him
is to him nothing sure,
the world" ? why is there
pray thee. Thou mayest do
nothing more pleasant to God,
themselves and more ; they seek
And so, though it lose
either they shall have utterly
on thee, account it for
to wit, that we require
saviour, and therefore there is
biddeth us ask in faith,
but He is the beginning,
beginning, nothing thereupon depending. For
creation of this world, nor
not thou lackest might: Such allegations
not refuse: If other have stand
not with his love. To adorn
not in deed, yet in thought
not to suffer any dispraise. To
not hereby that thou shouldest arise
Not only a lover content is
not adread) Half the dolour, grief
not as he would, he will
not in such wise as he
not what men about him talk
Not for His service any wise
not for hope of meed: What
not by Thy just anger spilt
not stand Space of a moment
not born in sin original? Who
not actual sin in sundry wise
not as a lord, but rather
Notas mihi fecisti vias vitae : adimplebis
Notas mihi fecisti vias vitae: "
notcontent only to give that he
nothing to speak, forasmuch as hereafter
nothing but only mere traditions and
nothing else but read them. Of
nothing in any of them that
nothing passed him of those captious
nothing that he more hated and
nothing . But in the renaying of
nothing more odious nor more intolerable
nothing that I need to write
nothing out of myself labour for
nothing that grudgeth his conscience nor
nothing sure, nothing peaceable, but all
nothing peaceable, but all things fearful
nothing then that we less fear
nothing more pleasant to God, nothing
nothing more profitable to thyself, than
nothing out of themselves; the things
nothing of the integrity of our
nothing to answer or they shall
nothing , but regard only the judgment
nothing but that which is good
nothing asked in the name of
nothing doubting. Dixi Domino: Deus meus
nothing thereupon depending. For nothing truly
nothing truly won He by the
nothing should He lose if the
know well that I am nothing in respect of Thee, I
thou be tempted, despair thee
or this thou mayst eftsoons:
love. To serve his love,
thing been appointed well and
in his person, there be
in that person men may
tyself endeavour. So studiously that
piteous heart, Thy gracious indulgence
erudition and learning?which questions
business he fled almost alike.
should have had in heaven.
epistle evident and plain enough.
them that are lion reprovable.
to serve God, and, that
reward when we die Is
comparison should he set at
of the Church (which are
ask such thing as is
and that were taken in
with a continual row and
have that occasion of heaviness.
wise " But now behold,
people in this wise: "
where all thing is great.
though he would say, ‘
utter despiteous enemies: mad merchant,
merchandise, To buy a trifle,
angel never would endure. Regard,
Thy love and pity, thus,
matter of Thy goodness, love,
Thy servants in distress, love,
presence, He may Thee find,
Wherefore he purposed oftentimes to
hands more easily, which shall
very lover will his love
have not known God nor
earth, and all the heaven
drawn out of the old
wander hither and thither, in
Love to God. Of outward
we speak not of those
shall speed. And if we
the Church commandeth to be
us in this life to
and panting we shall uneath

nothing in respect of Thee, I
nothing putrefied. Forasmuch, then, as the
nothing : Remember the glorious apostle Saint
Nothing impossible is that hath been
nothing thinking of any reward or
nothing set amiss But all well
nothing seen in speech, apparel, gesture
nothing find But honourable, worthy and
nothing may thee let Not for
Nothing so clearly sheweth as our

notwithstanding , before that, not a few
Notwithstanding , when he was asked once
Notwithstanding , the most benign Judge hath
Notwithstanding , in the beginning of this
Notwithstanding , my son, I call thee
notwithstanding , yet sensuality and the flesh

nought but fire and pain perpetually
nought , And glad be if he
nowadays , alas the while, commonly bought
noyous unto us, for (as Christ
number of the most cunning) resorted
number of words. If thou love

O very happy mind, which none
O my well-beloved Angel, what madness
O thou city of Florence, I
O happy rebukes, which make sure
O good Lord, my God, I
O foolish merchandise, To buy a
O childish reckoning, And pay therefore
O man, thine excellent nature; Thou
O heavenly King, Our evil maketh
O pity, our wealth aye providing
O pity, well nigh now thankless
O well of indulgence, In Thy
O foolish merchandise, To buy a
O childish reckoning, And pay therefore
O man, thine excellent nature; Thou
O heavenly King, Our evil maketh
O pity, our wealth aye providing
O pity, well nigh now thankless
O well of indulgence, In Thy

obey this inspiration and follow his
obey us and not master us
obey : His joy it is and
have not known God nor
earth, and all the heaven
drawn out of the old
wander hither and thither, in
Love to God. Of outward
we speak not of those
shall speed. And if we
the Church commandeth to be
us in this life to
and panting we shall uneath

obey this inspiration and follow his
obey us and not master us
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<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tr>
<td>is it</td>
<td>that maketh us obtain of God our petition, that</td>
<td>1, 94/12</td>
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<td>thou mayest</td>
<td>Prepare thyself and trim thee</td>
<td>1, 106/6</td>
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<td>once the</td>
<td>thereby to give especial laud</td>
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<td>triumph</td>
<td>thereby to give especial laud</td>
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<td>in this life</td>
<td>the favour of the princes</td>
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<td>may be</td>
<td>to take it in hand</td>
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<td>trifes might</td>
<td>of heaviness. O very happy</td>
<td>1, 62/18</td>
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<td>some evil</td>
<td>of deceit and robbery. Nevertheless</td>
<td>1, 64/16</td>
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<td>hear his</td>
<td>of sin, were able to</td>
<td>1, 64/22</td>
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<td>virtue may</td>
<td>of deserving be taken away</td>
<td>1, 67/5</td>
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<td>have that</td>
<td>of pride. For he that</td>
<td>1, 88/27</td>
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<td>his body</td>
<td>of some good virtuous act</td>
<td>1, 93/25</td>
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<td>not the great</td>
<td>which withstood his intent, and</td>
<td>1, 105/21</td>
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<td>by money</td>
<td>occupied than always in the study</td>
<td>1, 75/8</td>
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<td>gave his</td>
<td>also. And I desire you</td>
<td>1, 84/2</td>
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<td>servants</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 85/6</td>
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<tr>
<td>men, lest</td>
<td>occasions of sin, For he that</td>
<td>1, 106/19</td>
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<tr>
<td>that if all</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>well</td>
<td>occasion which withstood his intent, and</td>
<td>1, 91/15</td>
</tr>
<tr>
<td>considered</td>
<td>occasions after thy departing which trouble</td>
<td>1, 76/24</td>
</tr>
<tr>
<td>tooketh all</td>
<td>occasions after thy departing which trouble</td>
<td>1, 52/26</td>
</tr>
<tr>
<td>with sin</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>contract,</td>
<td>occasions of sin, For he that</td>
<td>1, 106/19</td>
</tr>
<tr>
<td>Thou takest</td>
<td>occasions of some good virtuous act</td>
<td>1, 75/8</td>
</tr>
<tr>
<td>him many</td>
<td>occasions which withstood his intent, and</td>
<td>1, 84/2</td>
</tr>
<tr>
<td>impediments</td>
<td>occasions after thy departing which trouble</td>
<td>1, 85/6</td>
</tr>
<tr>
<td>and divers</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 106/19</td>
</tr>
<tr>
<td>thou hast</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>had many evil</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>also that</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>of these evil</td>
<td>occasions the holy apostle Saint James</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>wise, But</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>evermore</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>eschew the</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>Nolite</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>timere qui</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>corpus</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>possunt</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>should be</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>much more</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>fruitfully</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>I would</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>have you</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>outwardly</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>Or finally,</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>in whatsoever</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>delight</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>charity,</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>whose</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>measure is</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>eternity.</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>Paris the</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>xv. day of</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>as well</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>study as</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>worldly</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>He in</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>sovereign</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>dignity is</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>scite que</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>priorem me</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>vobis</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>Loved.</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>There was</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>nothing</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>more</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>idolaters.</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>For if he be</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>how much is</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>he more</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>contention,</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>guile, and</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>malice,</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>backbiters,</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>for thee</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>To the most</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>night with</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>a marvellous</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>fragrant</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>then be feared to do</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>Thy punishment far under our</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>hath no peer, Of our</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>so clearly</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>sheweth as our</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>for cleansing of his old</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>bonitatem tuam Domine &quot; The</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>no space to sin and</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>heaven, he would not once</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>Departing. If thou shouldst God</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>look or pace</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
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<tr>
<td>That may</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>had ever before that day</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>receive them when two kings</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>offered them. When another man offered them.</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>of our Saviour, when they</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
<tr>
<td>prayers which he most instantly</td>
<td>occasions of sin, For he that</td>
<td>1, 77/7</td>
</tr>
</tbody>
</table>
so that if there were offered him all the kingdoms of
our old enemy is, which offereth us the kingdoms of this
he fastened and set up, offering also himself to bear the
to him and saluted him, offering their service, with very loving
of such humanity and courteous pay it him again. This
desire and busily purchase the company, in ambitious labour for
Cast in thy mind as oft with good devotion How thou
thou mayst it apply. For all honour and lowly reverence ;
distress endure, And great adventurers
And yet alas he that be with him, or elsewhere,
digne to be read and we were last together I
blessed Lord and Saviour. As Though thou have moved Him
think the same. To weep people be hid. We have
are swift in taking be servant. He said that fame
natural things as godly. And freckle of negligence. His friends
know well ye might have unto religion. Wherefore he purposed
out to the show, but company and, returning to thyself, they set little thereby and
But insomuch as a man body. Affliction is in Scripture in everlasting fire be punished?
the dark minds of men !
things drawn out of the what him liked. Of the
read the inventions of the somewhat yet retaining of the
and for cleansing of his
The little affection of an an old man or an virtue and truth as the
moment. Remember how cursed our
and love God, Whom of
lots of inheritances were of
our consolation: Si mundus vos the verses which he heard
But after that he was

offered 1, 95/17
offereth 1, 92/9
offering 1, 56/10
offering 1, 71/17
offers 1, 72/6
office 1, 63/18
offices 1, 65/3
offices 1, 78/1
often 1, 103/25
often 1, 104/19
often 1, 105/3
often 1, 106/17
oft 1, 107/16
often 1, 118/3
often 1, 83/14
often 1, 103/22
often 1, 111/17
often 1, 112/23
oftentimes 1, 53/16
oftentimes 1, 54/19
oftentimes 1, 65/17
oftentimes 1, 66/7
oftentimes 1, 67/2
oftentimes 1, 67/14
oftentimes 1, 72/25
oftentimes 1, 86/15
oftentimes 1, 91/23
oftentimes 1, 99/17
oftentimes 1, 100/3
oftentimes 1, 100/18
Oh 1, 79/13
Oh 1, 79/13
old 1, 56/5
old 1, 59/23
old 1, 61/13
old 1, 63/9
old 1, 64/3
old 1, 64/3
old 1, 66/5
old 1, 66/5
old 1, 88/23
old 1, 92/9
old 1, 92/28
old 1, 99/12
old 1, 88/15
once 1, 54/15
once 1, 58/15

Thomas More Studies 7 (2012)
with anger, and he said

Notwithstanding, when he was asked

if we surely believe that
day pass thee but thou
business, but that I may
in heaven, he would not
assail. But when thou mayest
effemi1 to be overthrown, Should

the time that he may
benignity Friendly look on us

were made in Latin by

and that yourself is such

that were present: which prognostication

which to be excellent in

that he had taken that

ready, he wrote over to

necessity be driven to that

forth (which three Persons be
certainly knew it. When that
his moveable goods he made

HIS NEPHEW, THE THIRD UNTO

not into the shape of

make an end with this

as with two spurs, that
certainly it is not all

but also such a manner

his own estate there is

have in our mouth that

trusted in Thee. " This

whole were subverted. For certainly

meditation we should always purchase

as good folk have but

holy saints. The Sixth Rule.
cross: And peradventure death within

OF A LOVER To love

contemn all other for that

point is to love but

one alone, And for that

God of dreadful majesty, Verily

in three and three in

creatures every hour All with

be such things as pertain

in manner to the body

faculty leaned to nothing but

the universities and schools, not

before that day not unknown

which it evidently appeareth, not

once to his nephew that whatsoever 1, 64/6
once in sport whether of those 1, 68/16
once the time shall come in 1, 81/12
once at the leastwise present thyself 1, 82/20
once bring forth the children that 1, 86/27
once offend God to have them 1, 95/19
once the triumph obtain Prepare thyself 1, 106/6
once at the leastwise do his 1, 107/19
once resort Unto that blessed, joyful 1, 113/28
once , Thine own, we be, Servants 1, 120/20
one John Picus, Earl of Mirandula 1, 50/24
one as for your virtue and 1, 51/13
one Paulinus making much of, expounded 1, 53/27
one thing set all other aside 1, 61/19
one for his only study. And 1, 61/22
one Jerome Benivenius, a Florentine, a 1, 63/13
one, and at his election; which 1, 68/18
one God was in the chaste 1, 70/16
one Albertus, his sister's son, a 1, 70/26
one Antony, his brother. The heir 1, 71/19
one ANDREW CORNEUS, A NOBLEMAN OF 1, 74/26
one but of many beasts, that 1, 76/13
one thing, I warn thee (of 1, 83/13
one of fear, that other of 1, 83/17
one to say we do well 1, 85/11
one as we covet. Farewell, and 1, 92/27
one peril therein, that is to 1, 93/21
one , Miserere mei Deus?" Have 1, 94/6
one thing is it that maketh 1, 94/11
one part of that university perishing 1, 96/3
one virtue or other; as, for 1, 97/2
one God whom they worship, so 1, 97/13
One sin vanquished, look thou not 1, 105/7
one hour Shall us bereave wealth 1, 108/9
one alone and contemn all other 1, 112/12
one. To think him unhappy that 1, 112/12
one alone, And for that one 1, 113/3
one all other to forsake: For 1, 113/4
one in three and three in 1, 119/14
one, Whom angels serve, Whose work 1, 119/14
one voice declare and testify, Thy 1, 121/11
only unto the body, either to 1, 50/11
only. But forasmuch as the love 1, 50/14
only mere traditions and ordinances, his 1, 55/3
only through Italy but also through 1, 55/16
only but also unheard of. All 1, 56/8
only that those conclusions were good 1, 57/14
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taken that one for his only study. And all these things 1, 61/22
out his money, and, notcontent only to give that he had 1, 63/12
he considered that he laboured only for the love of God 1, 64/11
they be dead. So much only set he by his learning 1, 65/18
by any other books save only the Bible, in the only 1, 65/25
only the Bible, in the only only , study of which he had 1, 65/25
and Contempt of Riches. Liberality only in him passed measure: for 1, 66/27
answered him that he not only believed it but also certainly 1, 70/24
to be taken as that only thing which maketh an end 1, 70/29
should make him not content only but also glad to die 1, 71/4
time ; howbeit this I speak only by conjecture. But for this 1, 73/3
a wonder were this, if only to thee among mortal men 1, 76/28
them whose life is not only on every side an allective 1, 79/23
are worthy death — not only they that do such things 1, 80/12
lightsome darkness of contemplation not only presenteth the mind to the 1, 82/11
Him by unspeakable ways which only they know that have essayed 1, 82/12
sure and steadfast felicity standeth only in the goodness of the 1, 85/3
desireth and ensueth a virtue only for itself, because he studieth 1, 85/17
that they may live not only well and plenteously but also 1, 86/13
when that our Lord not only giveth thee grace well to 1, 87/24
Jesus Christ (Which is not only true but also truth itself 1, 88/4
son, love these rebukes, and only of the ignominy and reproof 1, 89/18
it for nothing, but regard only the judgment of God,?Which 1, 91/7
for) we may see not only him that we covet but 1, 92/26
for his chief good, which only had, though all other things 1, 95/6
thinketh himself happy, and which only lacking, though he have all 1, 95/8
God art Thou." For only he may truly say it 1, 95/16
the cause why he saith only to our Lord, Deus meus 1, 95/24
The cause is for that only our Lord hath no need 1, 95/25
turned to naught again. Then only God is He which hath 1, 96/9
for the chief goodness, but only that thing which is the 1, 96/13
the goodness of any creature. Only therefore to our Lord ought 1, 96/14
virtue, that we should not only strongly suffer death and patiently 1, 97/4
blood. The prophet saith not only that he will not gather 1, 98/6
perfect man should abstain, not only from unlawful pleasures, but also 1, 98/12
when that not his soul only but also his flesh draw 1, 100/6
greatest inclination to concupiscence, not only now inclineth me not to 1, 100/14
nor his own pleasure, but only the pleasure of God, he 1, 100/26
the members of Christ, Which only never saw corruption, for His 1, 101/30
Think how that we not only should not grudge But eke 1, 103/15
us might Any profit, but only for delight To be conformed 1, 103/19
remedy put our trust, But only in the virtue of our 1, 104/26
Seventh Rule. Enforce thyself not only for to stand Unvanquished against 1, 105/15
sight. The Fifth Property. Not only a lover content is in 1, 115/4
profit do thee bind, But only faithful heart and loving mind 1, 118/27
of. All which questions in open places (that they might be 1, 56/9
enviers never durst openly with open disputations attempt him, but rather 1, 56/16
of learned men than for
though he beheld the heavens
mortal men the way lay
first which entered paradise and
time his enviers never durst
not against his cunning anything
great hurt that were held
Jerome, this servant of God,
we have at length more
their fame and diminish the
hang upon the judgment and
ye have not known the
therefore, abiding firmly in this
apostle be before thine eyes:
mind, which none adversity might
of His virtue received the
cause) accounted among the chief
Francis, his nephew, in an
and so began he to
to profess himself in the
but only mere traditions and
is not born in sin
philosophy of Pythagoras, Trismegistus, and
were held openly to the
rather to the pomp and
eternal felicity, since we neither
need of our good. Well
Only therefore to our Lord
is promised for an inheritance,
pride might him depose: Well
thou lack the grace: Well
heaven obeys, Whose perfect lover
esteem and judge his lover
mouth, and after that issuing
pleasant writing, which should show
and Apollonius) he scrupulously sought
great study picked and sought
the Greek, and partly fetched
Arabians, and many things drawn
such as would come thither
of false crime and cried
how far he had gone
read them over and wrote
thousand ducats he had laid
appear and his riches given
this bargain, partly he gave
any came, he plenteously gave

open hearing of common people, which
open . And all that came to
open to heaven without sweat, as
opened the life unto us, and
openly with open disputations attempt him
openly prevail, they brought forth the
openly to the ostentation of learning
openly affirmed, and also said that
openly Expressed in Balade as it
opinion of their cunning if so
opinion of men, and no man
opinion that philosophers have of themselves
opinion , set more by my little
Oportet magis Deo placere quam hominibus
oppress , which no prosperity might enhance
opprobrious death of the cross ; for
orators and poets of that time
orchard at Ferrara, in the talking
order his conditions that from thenceforth
order of Friars Preachers. Of His
ordinances , his mind fell from it
original ? Who doth not actual sin
Orpheus , and many other things strange
ostentation of learning and to win
ostentation of their wit than to
ought nor may prefix ourselves any
ought we certainly to be ashamed
ought we to say, " My
ought to be ashamed to desire
ought we then our heartès fence
ought we then be feared to
ought by no manner ways To
ought , So reverence, worship, honour and
ought out again and flying up on
ought out the celestial gifts of God
ought out all the famous doctors of
ought out as well of the Latin
ought out of the secret mysteries of
ought out of the old obscure philosophy
ought out of far countries to dispute
ought out that there were thirteen of
ought out of the way of truth
ought out what him liked. Of the
ought out in the gathering together of
ought out to poor folk may be
ought out to poor folk, partly he
ought out his money, and, notcontent only
word what he had laid out that he might pay it 1, 63/17
forced whether his works went out under his own name or 1, 65/22
as if they were given out under his name. And now 1, 65/23
love of Christ, he broke out into these words, ”Nephew 1, 69/13
finished, I intend to give out to poor folk, and fencing 1, 69/15
cross willingly and gladly shed out His most precious blood:- 1, 70/22
sorrow and heaviness his departing out of this world was, both 1, 71/24
for his plenteous alms given out with a free and liberal 1, 73/13
may dwelling with myself nothing out of myself labour for or 1, 78/6
whereof the damned wretches cry out, Lassati sumus in via iniquitatis 1, 78/6
we would pluck our foot out of the clay, but we 1, 79/16
with two wings, thou shalt out of this vale of misery 1, 81/26
extremity of thy lips but do so. This is far out of the inwardsness of three 1, 82/23
and more ; they seek nothing out of the way, to think 1, 85/12
man high and set him on; that I may give out of the company of them 1, 90/7
therefor, desiring to be departed out of this vale of wretchedness 1, 97/7
were of old time meted out Which reigned before in all 1, 104/28
vanquished and his prince cast out their brains therefore at the 1, 106/25
is a jeopardous thing: Beat out at every vein, Think on 1, 111/26
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Is nought but fire and with sour potion If thou
But patiently endured all the more easy if thou be
departing. heaviness. Eternal joy, eternal
departen hence. Eternal Reward, Eternal

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Think on the very lamentable
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For Him to suffer trouble,
break the tears again for
and all his appetite To
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evermore before our eyes the
determineth the manifold incommodities and
at our hand and The
so loving unto thee? The
Of the Voluntary Affliction and
figure, And for thee suffered
as Horace saith) the proud
than by all your kings'
is of colour dead and
in the very twitches and
and brute beasts, sweating and
was the first which entered
Howbeit, worthy enough are they,
far uncunningly written. Of his
Fare ye well. Written at
corum per labia mea. Dominos
therefore the prophet addeth, Dominus
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is to say, the third
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not be. For any
were subverted. For certainly one
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mea?" God is the
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Saviour Christ resemble in some
many Uneath sufficeth that any
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his love list eft to
of that university perishing, all
will He in love no
authors as the Greek, and
he received of this bargain,
gave out to poor folk,
JOHN PICUS EARL OF MIRANDULA,
EXCITING,
rather by his intercession be
forth crept into the interior
perish, and all creatures be
to me nobly.‖ The
we shall let his ancestors
some great thing. But to
that this came thus to
Virtue. But now let us
from labour to pain. I
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in detestation of his vice
to charity. There was nothing
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lowly entreated. But I have
fast it runneth on and
which represent unto us the
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love. The Eleventh Property. Diversely
wretched inclination to divers beastly
Lord hath delivered into the
many vain desires, many divers
their idols: ‖ after their
Little, simple, short and suddenly
from the crooked and ragged
he left these common trodden
Lord, show me, and Thy
nor to the purchasing of
only strongly suffer death and
wrath or of disdain, But
wordly dignity cometh) all his
as the glorious apostle Saint
remember these words of Saint
" We," saith Saint
it I repute (as Saint
Remember the glorious apostle Saint
were present: which prognostication one
laid out that he might
in your debt I shall
part
him fro, Out break the
parties
perish, and all creatures be
parting
fellows have: Love Him therefore
partly
fetched out of the secret
partly
he gave out to poor
partly
he bestowed in the buying
PARTLY
EXCITING, PARTLY DIRECTING A MAN
PARTLY
DIRECTING A MAN IN SPIRITUAL
partners
of that unspeakable joy which
parts
of his body, that it
parts
of that university ; of which
parts
and lots of inheritances were
pass
, to whom (though they were
pass
over other, the great Saint
pass
by the especial provision and
pass
over those powers of his
pass
over how great peace and
pass
thee but thou once at
passed
and lest these trifles might
passed
him of those captious subtleties
passed
measure: for so far was
passed
now the bounds of a
passed
shall As doth a dream
passion
and death that Christ suffered
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suffered for our sake, he
passion
; then were it no right
passioned
is the lover's heart: Now
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changed in their soul not
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of rebuke and to a
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and gave himself wholly to
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, when our time cometh, or
patiently
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saith) our Lord hath delivered
Paul
also : Si hominibus placerem, servos
Paul
, " preach Christ crucified, which
Paul
saith) for dung. But forasmuch
Paul
When he had seen God
Paulinus
making much of, expounded it
pay
it him again. This office
pay
you by and by; if
if ye be in mine
run and are glad to
triple, O childish reckoning, And
his life in rest and
I pass over how great
and body, in ever lasting
my books, the rest and
Enjoy for ever a perpetual
pleasure there is, what honour,
a dream and a The
not the devil's thrall. The
as were exercised with a
to him nothing sure, nothing
Thy grace that hath no
bodily, since that all faithful
from the eyes of mortal
ty might be to all
for open hearing of common
the favour of the common
household he divided among poor
and misery of poor needy
Worldly Glory. All praise of
lands he made the poor
well wittenseth the cities and
all Florence, said unto the
and liberal hand unto poor
say " Go ye cursed
in honour among the common
bear evil words of evil
world and favour of the
God to make His believing
like the raving of Bedlam
and the land of living
" For certainly we Christian
felicity (as indeed all Christian
voluptuous delights which are evil
vanished away: which appearance was
forasmuch as some man would
us unto the cross: And
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letter can we not fully
beasts: those words, if ye
nearer home; for they should
attained to. Now when they
his heart: in which I
us bold to sin, Thou
he had two years tasted,

pay me, either now if ye
pay some money to have a
pay therefore so dear a precious
peace, well considering what end this
peace and felicity it is to
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peace of my mind, than by
peace: For God of His goodness
peace and rest In glorious victory
peace of a a good mind
Peace of a Good Mind. Why
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peaceable, but all things fearful, all
peaceable, Of our offence surmounten all
people are rather spiritual than carnal
people be hid. We have oftentimes
people the better known) he fastened
people, which for lack of cunning
people and the commendation of fools
people. He was content with mean
people such as himself haply could
people and all earthly glory he
people of the hospital of Florence
people, well recordeth the great benignity
people in this wise: " O
people, and for the devout prayers
people into everlasting fire " ?and
people, among them be not held
people for thy living well. Certainly
people incline. And so, though it
people safe. If that you doubt
people. Nor they wot never themselves
people. And verily if we inwardly
people, to whom God is promised
people are) yet they set little
people, gods which we might yet
people's gods, which we might yet
peradventure a token that he which
peradventure think that it were folly
peradventure death within one hour Shall
peradventure shouldst thou lack the grace
perceive. Now after that he thus
perceive them not, be in this
perceive themselves by the wretched inclination
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perceived that he was by privy
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perceiving that the faculty leaned to

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ting to right cunning and
and was indeed, both a
perfect philosopher and a
come to that prick of
good Lord." If any
the other that are more
us by that that a
repugneth, then is a man
God, he should shortly be
had seen God in His
thereby He judgeth him in
glorious sight, Is void of

The third point of a
thee. The Sixth Property. The
all the heaven obeys, Whose
dread and grievous fear, New
men be born, in the
of the integrity of our
though they be of less
own estate there is one
sin, For he that loveth
heaven above, Yet stood in
brains therefore at the stone:
that university perishing, all parties
he that loveth peril shall
wrath, but if his chests
one part of that university
he thought to have gotten
that he ran not in
that other side deputed unto
good living bringeth us to
victory Enjoy for ever a
nought but fire and pain
epistle and exhorteth him to
may delight and please any
earth into heaven. Of his
to therefore David, speaking in the
goodly, clean: That in his
The joyful presence of that
heart ybent, That in that
that ever he may, That
coeternally going forth (which three
Albertus and many other credible
shall us then the same
ways he [ was ]
a very deadly and monstrous

perfect figure of that round circle
perfect doctors. % Of his Study
perfect philosopher and a perfect divine
perfect divine. Of His Mind, and
perfect humility that he little forced
perfect man look upon his own
perfect could not be. For if
perfect man should abstain, not only
perfect when that not his soul
perfect . And forasmuch as he that
perfect being, Lest such revelation should
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perfect lover is To make him
perfect lover longeth for to be
perfect lover ought by no manner
perfect bliss, now bitter sorrow smart
perfection of understanding should be like
perfection , yet it loseth, of the
perfection than itself, as philosophers and
peril therein, that is to wit
peril shall perish therein. The Tenth
peril lest pride might him depose
Perilous is the canker that catcheth
perish , and all creatures be parts
perish therein. The Tenth Rule. In
perished in which his books lay
perishing , all parties perish, and all
perpetual praise, there had he much
perpetual infamy and slander. Of the
perpetual pain; but he is adjudged
perpetual life of soul and body
perpetual peace: For God of His
perpetually . The Third Rule. Consider well
perseverance , by such means as are
person that hath any mean desire
Person . He was of feature and
person of a righteous man of
person , there be nothing seen In
person get On whom he hath
person men may nothing find But
person in whom he set hath
Persons be one God) was in
persons that the Queen of heaven
persons find Which are to Thee
persuaded that to a philosopher and
persuasion which hath entered the minds
sent, be such things as
doctrine little or naught
image or picture That doth
all men, yet undoubtedly it
To love all thing that
speak, forasmuch as hereafter we
devil If thou this wise
all things the very deadly
virtue shall wither with the
men thought) corrupt with a
understood of Christ, as Saint
us obtain of God our
miss the effect of our
was indeed, both a perfect
and not meetly for a
of him that Epicurus the
| persuaded that to a
spring; for which many worthy
the inventions of the old
not known the opinion that
less perfection than itself, as
% Of his Study in
himself wholly to speculation and
as well in logic and
out of the old obscure
wanted all the cognition of
hath sought cunning, as well
not the cunning of all
affection and the study of
to leave the study of
the study and learning of
to make the study of
or reward. Then he maketh
I so long studied in
believing that the studies of
for a sure decree, that
him two of his own
Argument of the Epistle of
and an especial friend of
thing in which he thought
and unprofitable; wherefore he counselled
learning of philosophy. To whom
lucre or worldly advantage. John
hair yellow and not too
as divinity, with great study
So every relic, image or
contained the life of John
pertain only unto the body, either
pertain unto us. But here ye
pertain to God's magnificence, The lover
pertaineth most properly to them whom
pertaineth unto his love. To covet
peruse the course of his whole
peruse them by and by There
pestilence is this : to be conversant
pestilence blast of vainglory, nor our
pestilent envy. This envy, as men
Peter, the apostle, hath declared ; and
petition, that is to wit, when
petition, either it is for that
philosopher and a perfect divine. Of
philosopher. He said also that such
philosopher said of himself, that he
philosopher and him that seeketh for
philosophers (and that were taken in
philosophers, but he hath not been
philosophers have of themselves, which (as
philosophers and divines prove : for if
Philosophy and Divinity. After this, as
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philosophy as divinity, with great study
philosophy of Pythagoras, Trismegistus, and Orpheus
philosophy; some man hath read the
philosophy as divinity, for praise and
philosophy was able to make him
philosophy inclined him ; and for that
philosophy, as a thing in which
philosophy. To whom Picas answered, as
philosophy other than mercenary, thus he
philosophy mercenary and useth it not
philosophy, but if I would at
philosophy are of estates and princes
philosophy is to be studied either
physicians, as ambassadors both to visit
Picas to Andrew Corneas. This Andrew
Picas, had by his letters given
Picas to have spent time enough
Picas to surcase of study and
Picas answered, as in this present
Picas Earl of Mirandala to Andrew
picked. Of his Setting Forth to
picked and sought out as well
picture That doth pertain to God's
Picus, Earl of Mirandula, a great
works of the said John
in Latin by one John
you. THE LIFE OF JOHN
PICUS, EARL OF MIRANDULA
of the said Emperor called
the ancestors of this John
be the more marked. But
Holy Father the Pope approved
cunning might take hurt thereby),
forbidden. Lo, this end had
increase of Christ’s Church. But
forth his books of reckoning,
was with two words of
of folk in such case,
hearing of the sickness of
and the worthy virtues of
you but ye knew John
time, but the words which
doubt and to fear lest
But afterwards, he understood that
showed to his acquaintance that
endeth the life of John
THREE EPISTLES OF THE SAID
of the First Epistle of
John Francis, the nephew of
had broken his mind unto
and pulled him back, wherefore
Let us then beware, as
God into a beast? John
John Francis, the nephew of
in the first epistle of
he wrote unto this Earl
MCCCCIxxxxii The Interpretation of John
Amen. TWELVE RULES OF JOHN
precious blood? A PRAYER OF
words of Picus so thoroughly
enforceth himself in a sure
lamentable pain, Think on the
He that sparest all, With
forget and our malignity: With
yet, Thy singular mercy, Thy
in the beholding of that
woundès wide? Thy love and
of Thy goodness, love, O
servants in distress, love, O
of our Lord God, 1463,
his old offences. Of his
Picus, Earl of Mirandula, a lordship
Picus of the father’s side descended
Picus, by whom all the ancestors
Picus, of whom we speak, was
Picus and tenderly favoured him, as
Picus desired himself that it should
Picus of his high mind and
Picus all these things with equal
Picus answered him in this wise
Picus so throughly pierced that forthwithal
Picus answered him that he not
Picus, in all convenient haste he
Picus required. Of the State of
Picus, Earl of Mirandula, a man
Picus had said in his sickness
Picus had been deceived by some
Picus was deceived in the equivocation
Picus had after his death appeared
Picus, Earl of Mirandula Finis HERE
Picus unto his Nephew John Francis
Picus, had broken his mind unto
Picus and had made him of
Picus comforteth him in this epistle
Picus counselleth us, that we be
Picus, Earl of Mirandula, to John
Picus, had (as it appeareth in
Picus to him begun a change
Picus, his uncle, which in this
Picus upon this Psalm, " Conserva
PICUS EXCITING
PICUS MIRANDULA UNTO GOD holy God
pierced that forthwithal he forsook his
pillar of truth. He was very
piteous cross of woeful Christ, Think
piteous mercy tempering justice; For as
piteous eyes of Thy benignity Friendly
piteous heart, Thy gracious indulgence Nothing
piteous figure as a strong defence
pity, thus, O heavenly King, Our
pity, our wealth aye providing, goodness
pity, well nigh now thankless, goodness
Pius II being then the general
Placability or Benign Nature. He was
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<td>folk and give maidens money</td>
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<td>needy people such as himself</td>
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<td>folk, but with the pleasure</td>
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was, both to rich and
free and liberal hand unto
thou hear not first the
And crucify God, that we,
examined, our Holy Father the
Bull of our Holy Father,
vain promotion of a little
Unto that blessed, joyful, heavenly
all adversity and a sure
seek, than by love to
Come ye my blessed children,
all other things also be
of all such virtues the
that I may have the
high to have Thee in
that shalt give Thyself in
had they never so great
in which, as briefly as
him, for it were not
all the cunning that is
That in this world is
in behaviour, As it is
written : Nolite timere qui corpus
suas. Multiplicatae sunt infirmitates eorum saints. Multiplicatae sent infirmitates eorum,
mare fervens quod quiescere non
possunt occidere, sed qui animam
resemblest Christ : as with sour
life, rather after our little
effectual, which with a marvellous
virtue not by his own
own power but by the
it is by Whose mighty
how Christ the Lord, sovereign
Thy wisdom, though Thy sovereign
let us pass over those
in praeclaris : etenim hereditas mea
prophet saith seemingly, Hereditas mea
mihi. Funes ceciderunt mihi in
psalm: Funes ceciderunt mihi in
time to come worship and
desirous of glory and man's
thought to have gotten perpetual
well philosophy as divinity, for
for wisdom it was no
despising of Worldly Glory. All
seek for the glory and

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<td>man when he calleth upon</td>
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<td>wretches we, Should from our</td>
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<td>approved Picus and tenderly favoured</td>
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<td>popular</td>
<td>fame! Let us, my son</td>
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<td>Where he of God may</td>
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<td>against wicked spirits) the priest</td>
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<td>possess</td>
<td>that thing which also, without</td>
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<td>ye the kingdom that bath</td>
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<td>'This should be the</td>
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<td>whereof very honour followeth (as)</td>
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<td>for a man to utter</td>
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<td>possible</td>
<td>for us in this life</td>
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<td>possible</td>
<td>to be, Yet till the</td>
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<td>possible</td>
<td>for thee to devise: I</td>
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<td>possunt</td>
<td>occidere, sed qui animam potest</td>
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<td>postea</td>
<td>conventicula eorum</td>
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<td>postea</td>
<td>acceleraverunt? &quot; Their infirmities be</td>
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<td>potest</td>
<td>,— &quot;' The wicked man's</td>
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<td>transformeth and changeth the reader's</td>
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<td>power</td>
<td>but by the power of</td>
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<td>power</td>
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<td>est mihi. Beneficam Dominum qui</td>
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<td>, lief and dear. So every</td>
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may est once the triumph obtain
the kingdom that hath been
great things be promised and
where he may in the
often with his love: in
he might therewithal The joyful
longeth for to be In
Alone into his Lordes high
have sent you such a
of all them that were
that he should forsake this
thou once at the leastwise
Picas answered, as in this
for them which, despising these
wise as he would, Be
darkness of contemplation not only
Year, friends to send between
beginning. But commonly all those
and laud of God, Who
of His goodness provide To
repute it for a great
zeal to the faith and
against his cunning anything openly
for to buy Upon the
he was come to that
saving that the common profit
this side, and the devil
these studies when, full of
into thine heart an holy
taketh away all occasion of
warded and fenced himself against
If thou be tempt with
deed to stir thee to
servant from the danger of
Yet stood in peril lest
very sore to have him
portcullis against wicked spirits) the
precious blood:- when the
mind of such a noble
do appertain to a noble
world was vanquished and his
or at the leastwise not
or at the leastwise not
and low, well testifieth the
obtaining the favour of the
with some of the great
philosophy are of estates and

Prepare thyself and trim thee in
prepare for you from the forming
prepared for them which, despising these
presence of the sovereign Godhead so
presence for joy, in absence for
presence of that person get On
presence of his love both night
presence, He may Thee find, O
present as may bear witness of
present : which prognostication one Paulinus making
present life and leave a part
present thyself to God by prayer
present epistle appeareth; where he with
present things, desire and long for
present with God and conversant alway
presenteth the mind to the Father
present or gifts, as the witnesses
present, that are used customably all
preserve you. THE LIFE OF JOHN
preserve His servant from the danger
presumption that a man should promise
pretence of religion impugn those questions
prevail, they brought forth the serpentes
price look thou well thee advise
prick of perfect humility that he
pricked him when he considered so
pricking them forward on that side
pride and desirous of glory and
pride and have disdain to take
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pride, he describeth in these words
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pride, As vainglory maketh many a
pride . And here take heed that
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priest ) he departed to Bononie to
priest demanded him whether he firmly
priest inquired of him these things
prince and the worthy virtues of
prince, I have ever thought and
prince cast out Which reigned before
princely to make the study of
princely, to make the study of
princes of Italy, well witnesseth the
princes, in purchasing the friendship of
princes of Italy, with whom (as
princes either utterly not to be
with some of the great princes of Italy, but I see
priem me vobis odio habuit "
prison, swords, and death, let us
privation or taking away of fleshy
privily in them a certain heavenly
privy trenches enforced to undermine him
privy inspiration called of God unto
privy crime. This pleasure undoubtedly far
privy closet of the soul, with
procure, After this valley dark, the
profess himself in the order of
profit of Christ's Church, and so
profit or increase of Christ's Church
profit of His Church, without masters
profit of His Church, and that
profit as if they were given
profit pricked him when he considered
profit ourselves, we labour less and
profit of their minds to be
profit which may some what savour
profit, but only for delight To
profit, guerdon or reward. So thou
profit do thee bind, But only
profit than large, were made in
profit, neither to the achieving of
profit to the Church and to
profit to thyself, than if thy
profit acts and outward business. Certainly
profit as were exercised with a
profit little or naught. Of his
profit so excellently that which of
profit erudition, of which books some
prognostication one Paulinus making much of
projicimus anobis jugum ipsorum —
prolonged heshould have excelled (by
promise of our Lady seemed to
promise himself God for his inheritance
promised him that he should not
promised and prepared for them which
promised for an inheritance, ought to
promotion if he would go to
promotion of a little popular fame
proof of his wit and his
proper, goodly, clean: That in his
proper glovestraight, But that if
which every man is more
they claim the reward that
yet undoubtedly it pertaineth most
sensual affections and the brutish
hath been done. THE TWELVE
reward or profit. The Twelve
and sure delight. The Third
adorn thy soul. The Fourth
glorious blessed sight. The Fifth
hath for thee. The Sixth
mind in heaven. The Seventh
of His Church. The Eighth
of God unreverently. The Ninth
in like wise. The Tenth
his heavenly love. The Eleventh
pain and woe. The Twelfth
cry thou therefore with, the
cry these words of the
of heaven, crying with the
hasted." These words the
and for that (as the
all in the blood. The
from all pleasures, therefore the
for his inheritance, therefore the
small simple delight, therefore the
gift of God, therefor the
after those words of the
" And for this the
discomfortable season. Then suingly the
or troubled." Then the
his soul. And also the
hell." Also where the
soul and body, therefore the
catch, Thou must with the
himself) nine hundred questions he
secundum misericordiam tuam memento mei
dextris est mihi ne commovear,
as he that so doth
the achieving of temperance in
adversity might oppress, which no
year a good continuance and
desire to have you godly
Live he in never so
of his high mind and
was able to make him
than (as Horace saith) the
properly to be commended than of
properly belongeth to virtue, if they
properly to them whom fortune hath
properties of sundry beasts - as
PROPERTIES OR CONDITIONS OF A LOVER
Properties we have at length more
Property . Of his love, Io, the
Property . The third point of a
Property . If love be strong, hot
Property . Not only a lover content
Property . The perfect lover longeth for
Property . There is no page or
Property . A very lover above all
Property . A very lover believeth in
Property . The lover is of colour
Property . Diversely passioned is the lover's
Property . A very lover will his
prophet : Dirrumpamus vincula eorum et projiciamus
prophet : Delicita juvenitis meae et ignorantias
prophet : Ad te Domine levavi animam
prophet speaketh of wicked men. By
prophet saith(ly) wicked men walk about
prophet saith not only that he
prophet addeth, Dominus pars hereditatis meae
prophet putteth thereto, Tu es qui
prophet saith seemingly, Hereditas mea praeclassa
prophet suingly saith, Benedicam Dominum qui
prophet in another psalm : Cor meum
prophet saith here suingly, Et usque
prophet showeth what is the root
prophet declareth how great is the
prophet more expressly declareth in the
prophet said that his flesh should
prophet saith, Notas mihi fecisti vies
prophet catch, Thou must with the
prophet stand and keep watch. The
proposed of divers and sundry matters
propter bonitatem tuam Domine " The
Propert hoc laetatum est cor meum
prospereth in all things, therefore it
prosperity , nor to the purchasing of
prosperity might enhance not the cunning
prosperous end of that lucky beginning
prosperous . These works, more profitable than
prosperous estate, He thinketh him wretched
proud purpose, that where he thought
proud , not the knowledge of the
proud palaces of stately lords. Wedding
<table>
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<th>Term</th>
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<td>backbiters</td>
<td>odious to God, contumelious, liberty; they cannot bear the with an holy ambition be to wit, lest he wax of God may not be received it, why art thou the gift, and eke thy sundry beasts - as the itself, as philosophers and divines leastwise do his diligence To voice of apostles soundeth, miracles almighty God of His goodness day, While that we busily noctem increpuerunt me renes mei. fleshy concupiscence in man, saying, — for whom he had in conspectu meo? &quot; I O pity, our wealth aye to pass by the especial crown and triumph which is the glass upon thy body of John Picus upon this ' It followeth in the of the prophet in another command me hath bid me of sin, were able to in manner letted him and together that he would be was such wise in purgatory wretchedly in everlasting fire be able were to bear Thy so dost Thou dispense Thy and money desire and busily of this temporal death laboriously every meditation we should always in prosperity, nor to the human as divine. For the favour of the princes, in heaven ward and the more while to the fire of he was such wise in after the dark fire of his high mind and proud every town and castle I of God, he changed that punished if he forsolothed that counsel in some secret godly</td>
<td></td>
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</table>
upon him; but what this
and stand against the virtuous
might fear thee from the
the leaving of thy good
knowledge of thy most holy
God unto religion. Wherefore he
they might have ensued they
certes, whoso list, he may
by this false crime untruly
which (as Saint Jerome saith)
purpose which our Lord had
service as she list to
that the victory is both
own necessity, shalt every hour
to surcease of study and
time for me now to
cometh, or if it were
armour, Nor any other remedy
evil, In Him let us
hand To vanquish him and
In time of battle so
was in His sepulchre nothing
his inheritance, therefore the prophet
the old obscure philosophy of
eyes: Oportet magis Deo placere
in this wise : Gaudete, fraters,
sister, I suppose of the
nor be deceived : Cor impii
other credible persons that the
of all, The flame to
merces, ut videamus Deum, et
raise against himself) nine hundred
also unheard of. All which
thirteen of his nine hundred
pretence of religion impugn those
they erudition and learning?which
a defence for those thirteen
defence received, and the thirteen
which the whole nine hundred
document, some for to move
It is written : Nolite timere
qui corpus possunt occidere, sed
me inimici mi. Etenim universi
bonorum meorum non eges. Sanctis
et calicis mei: to es
praecella est mihi. Benedicam Dominum
God art Thou." Sanctis

purpose should be, upon this letter 1, 75/6
purpose that thou hast taken, there 1, 76/25
purpose of good and virtuous living 1, 79/20
purpose, shamefully begin to be a 1, 80/23
purpose. Now to make an end 1, 83/12
purposed oftentimes to obey this inspiration 1, 72/25
pursued. Stop therefore thine ears, my 1, 91/4
purvey, Though all the world would 1, 115/30
put upon him by his evil 1, 58/4
put forth their hand to poor 1, 63/26
put in his mind. And certainly 1, 73/5
put unto them. In likewise, the 1, 75/22
put in his own free will 1, 77/17
put in thy mind; and also 1, 82/30
put himself with some of the 1, 83/29
put myself in household with some 1, 85/28
put unto us for the faith 1, 97/5
put our trust, But only in 1, 104/25
put our hope and confidence To 1, 104/31
put him unto flight: And that 1, 105/18
put thyself in preace As though 1, 105/30
putrefied. Forasmuch, then, as the way 1, 101/32
putteth thereto, Tu es qui restitues 1, 98/28
Pythagoras, Trismegistus, and Orpheus, and many 1, 56/6
quam hominibus?" We must rather 1, 80/15
quando in tentationes varies incideritis," 1, 77/9
quantity there cometh none in your 1, 51/5
quasi mare fervens quod quiescere non 1, 79/5
Queen of heaven came to him 1, 71/12
quench of all sinful desire And 1, 122/3
quern misisti Jesum Christum? " This 1, 102/15
questions he proposed of divers and 1, 55/26
questions in open places (that they 1, 56/9
questions, suspect of heresy. Then joined 1, 57/1
questions as new things and with 1, 57/4
questions notwithstanding, before that, not a 1, 57/7
questions, a work of great erudition 1, 57/10
questions duly by deliberation examined, our 1, 57/19
questions with their conclusions were contained 1, 57/23
questions and dispute, some (that were 1, 58/29
questions

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prophet putteth thereto, Tu es qui restitues hereditatem meam mihi? " 1, 99/1
prophet suingly saith, Benedicam Dominum qui tribuit mihi intellectum - that 1, 100/1
mundus vos olio habet, scitote qui priorem me vobis odio habuit 1, 88/15
veritate tua, et doce me: qui to es Deus Salvator meus 1, 91/30
reds, his eyes grey and quick of look, his teeth white quick 1, 54/7
of truth. He was very quick and effectual, which with a quick 1, 83/6
His blessed body wurche, The quick relics, the ministers of His quick 1, 116/15
those words of the apostle : Quid habes quod non accepisti? " quick 1, 94/2
impii quasi mare fervens quod qui esset Deus Salvator meus 1, 94/3
that he might the more quietly give himself to study and quiescere 1, 65/9
of the apostle : Quid habes quod non accepisti? " What hast quod 1, 79/5
Domine," Conserva me Domine quod non potest, — " The 
quod non potest, — " 1, 94/3
Domino: Deus meus es Tu, quoniam speravi in te. Dixi Domino 1, 93/3
Dominum in conspectu meo semper, quoniam bonorum meorum non eges. Sanctis 1, 93/4
caro mea requiescet in spe. quoniam non derlinques animam meam in 1, 93/15
when we remember our virtue. quoniam a dextris est mihi ne 1, 93/13
state of a righteous man. Quoniam non dereliquit animam in 1, 95/22
he addeth the cause, saying, Quoniam bonorum meorum non eges? " 1, 95/2
justice from the crooked and ragged path of voluptuous living. The ragged 1, 59/9
how great envy he should raise against himself) nine hundred questions raised 1, 55/26
as men deemed, was specially ran not in perpetual infamy and ran 1, 57/31
keep himself upright, that he ravens extorter into a wolf, the ravens 1, 76/2
as glutton into a swine, the ravine of anything : remember then ravine 1, 104/2
each to other, like the raving of Bedlam people. Nor they raving 1, 90/19
His most especial vessel chose, into the third heaven above Ravished 1, 108/1
worthy and digne to be read and often to be had read 1, 49/10
be hid. We have oftentimes read that such unknown and strange read 1, 53/16
verses which he heard once he would again both forward read 1, 54/15
that it should not be . And so was the reading read 1, 57/28
with how marvellous celerity he read them over and wrote out read 1, 59/22
hath done nothing else but read them. Of these newer divines read 1, 59/26
of philosophy; some man hath read the inventions of the old read 1, 61/12
nor night to turn and read the volumes of holy Scripture read 1, 83/5
for His name. For we read in the gospel of Luke read 1, 88/8
because we will hold the reader no longer in hand, we reader 1, 61/7
power transformeth and changeth the reader's mind into the love of reader's 1, 83/8
read. And so was the thereof forbidden. Lo, this end reading 1, 57/28
find matter enough in the of holy Scripture, which that reading 1, 83/1
marvellously swift and of so a wit that the verses ready 1, 54/14
give that he had himself he wrote over to one ready 1, 63/12
after death heaven is made for him. Et caro mea ready 1, 101/7
again, For if thou be the devil will thee fear ready 1, 106/9
in his voyage against the of Naples, hearing of the realm 1, 72/1
against death and by natural to show him why it reason 1, 70/28
the noble use of his reason of apostles soundeth, miracles proveth, of nature, what thing very life of evil men forsake a man oftentimes intendeth after and very, amiable: Thirdly, of us from the figure of how God hath made thee extol, His flesh was suffered appetite of his confusion and it was his dishonesty and delivered into the passions of and in manner to my manner) descanted thereof to his worship be showed in our two thieves threst With all Shall a man then be thing is great. O happy us, my son, love these thy proud enemy, Confounded and would require you gladly to to God cannot but joyously with more labour and difficulty and sold) himself refused to him and desired him to he gave up the ghost evil? Let us rather gladly as much honour as he mother, holy Church. Which defence with equal study hath so And all that ever he he had in many years her the life which he Life. After that he had with very loving words he turn as many men as the reward of His virtue thou that thou hast not " And if thou hast as though thou hadst not Many a benefit hast thou by and by, as in of men, and no man brought forth his books of of their followers? By this buy a trifle, O childish any servant, ye will yourself reason and incline unto sensuality and reason confirmeth, the world testifieth, the reason , what thing our Lord Himself reason , which standeth all in the reason to serve God, and, that reason be we serviceable Without the reasonable men into the likeness of reasonable Like unto His image and rebel against his soul: This did rebuke whom they argue with : which rebuke when it was reported (were rebuke and to a reprovable sense rebuke and shame, have I so rebuke , as them thought, but, as rebuke . And if we suffer of rebuke and shame : yet from his rebuked because that he desireth and rebukes , which make sure that neither rebukes , and only of the ignominy rebukèd by thy battle, Shall thee receive , ne were it that they receive anything that meanly soundeth either receive it, more fast and surely receive them when two kings offered receive his account of such money receive his full draught of love receive these evil words, and if receive , and we shall speak of received , and the thirteen questions duly received that they might seem by received of this bargain, partly he received of him: and brought forth received of her. Of his Behaviour received the holy Body of our received , thanked, and kissed. The executor received it into divers likeness and received the opprobrious death of the received ?" And if thou hast received it, why art thou proud received it? Two words, then, be received of His: Though thou have received his glorious estate immediately after recketh whether God like him or reckoning , Picus answered him in this reckoning it is a thing either reckoning , And pay therefore so dear record , Should stand in better condition
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the cities and people, well
on the rood Eft thee
In the year of our
July, the year of our
twain, Think how for thy
not judge How that thereby
colour white intermingled with comely
whereto they draw, whereto they
forsook his accustomed vice and
with a marvellous fragrant odour,
to gather riches but to
help if thou do not
commonly bought and sold) himself
account it for nothing, but
for angel never would endure.
For very love, without any
therefore, as I can, briefly
great wonder of the hearers
in a sermon which he
we shall speak of himself,
as though neither God might
of wretchedness, that we may
his prince cast out Which
renes mei - " My
that is to say, my
behold how all the audience
lief and dear. So every
blessed body wurche, The quick
as by a faithful messenger
the faith and pretence of
inspiration called of God unto
or thinking haply that the
labour goeth, the goodness doth
shall have two specially effectual
all medicines and overcame all
spiritual armour, Nor any other
of brutish and unreasonable beasts.

God than men." And
whether I shall say, to
my youth and mine ignorances
mercy, Lord, for Thy goodness
trust all the day." the death lieth at hand.
yet less than a moment.
as we would wish them.
me, Lord," when we
good Lord," when we

recordeth  the great benignity and singular 1, 71/26
redeemèd with His precious blood? A 1, 119/11
Redemption , 1494, when he had fulfilled 1, 69/22
Redemption , MCCCCIxxxii The Interpretation of John 1, 92/29
redemption all was wrought: Let Him 1, 112/1
redound unto us might Any profit 1, 103/18
reds , his eyes grey and quick 1, 54/6
refer their studies, their works, and 1, 90/15
reformed his conditions. The words that 1, 68/2
refreshing all his members that were 1, 71/13
refuse them. Of the despising of 1, 65/12
refuse : If other have stand or 1, 112/8
refused to receive them when two 1, 65/5
regard only the judgment of God 1, 91/7
Regard , O man, thine excellent nature 1, 111/3
regard To any profit, guerdon or 1, 118/19
rehearse you his whole life: at 1, 52/24
rehearse , and over that would hold 1, 54/17
rehearsed in the chief church of 1, 72/11
rehearsing in part his learning and 1, 51/25
reign nor those heavenly citizens live 1, 78/12
reign in that heavenly country with 1, 97/8
reigned before in all the earth 1, 104/29
reins (or kidney) hath chidden me 1, 100/12
reins , in which is wont to 1, 100/13
rejoiced to hear him, for it 1, 60/13
relic , image or picture That doth 1, 116/9
relies , the ministers of His Church 1, 116/15
relieve the necessity and misery of 1, 63/20
religion impugn those questions as new 1, 57/3
religion . Wherefore he purposed oftentimes to 1, 72/25
religion had no need of him 1, 73/1
remain : If thou do evil with 1, 109/8
remedies against the world and the 1, 81/24
remedy , and compelled him within three 1, 70/2
remedy put our trust, But only 1, 104/25
Remember also that of these evil 1, 77/6
remember these words of Saint Paul 1, 80/16
remember or to sorrow, to marvel 1, 80/26
remember not, good Lord; but after 1, 82/27
remember me." What thou shalt 1, 82/28
Remember also, my son, that the 1, 92/6
Remember that all the time of 1, 92/7
Remember how cursed our old enemy 1, 92/9
Remember again how great things be 1, 92/17
remember our vice; that other, Conserva 1, 94/7
remember our virtue. Quoniam speravi in 1, 94/9

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and such other when we
blood, nor I shall not
also that he would not
bond and thrill, Let him
If thou pain thy taste : forbear The ravin of anything : some part. The Fifth Rule, thou thee bear That thou be tempted, despair thee nothing: Nature and Dignity of Man, by himself. He, then, which taking be oftentimes slow in would hold it in sure his own flesh in the set unto God In thy To have Him continually in diligence in study is anything Should him delight, or anything for nothing. But in the usque ad noctem increpuerunt me usque ad noctem increpuerunt me days to satisfy nature and and rebuke when it was and namely those days which Against vainglory, the mother of meanly soundeth either to the therefore happy because this false worthy to suffer wrong and living well) all shame and only of the ignominy and of rebuke and to a of them that are lion folly and rudeness to be commendation it is to be they shall bring forth words yet sensuality and the flesh sayings of wise men they themselves, which (as Horace saith) that some man might haply that is to say, I in respect of it I and beardless, he was both and all earthly glory he an apostle's dignity : to be living, that is very wisdom, thereto; but at the instant these two things in our remember, we should evermore take heed remember their names." He saith remember their names, that is to remember that choose what may he remember therewithal How Christ for thee remember then How His innocent handès Remember well that we in no remember and have ever in memory Remember the glorious apostle Saint Paul Remember how God hath made thee remembereth that he attained his virtue remembering, and they that with more remembrance; which in other folks wont remembrance of that great benefit and remembrance this imprint and grave: As remembrance, With him in prayer and remember or slackened, I give you remove His ardent mind from God renaying of this shadow of glory renes mei. Providebam Dominum in conspectu renes mei - " My reins repay her the life which he reported (were it true or false represent unto us the passion and reproof, The very crop and root reproach of vice, commendation of virtue reproof is worshipful and glorious unto reproof for His sake. Let us reproof, if folk backbite us and reproof of our Lord's cross let reprovable sense, to do those things reprovable. Notwithstanding, my son, I call reproved. Which defence, and all other reproved of them that are lion repugnant in themselves and contrary each repugneth, then is a man perfect repute for japes and very fables repute themselves kings of kings ; they repute it for a great presumption repute it noble, and all other repute (as Saint Paul saith) for reputed, and was indeed, both a reputed utterly for nothing. But in reputed digne afofe God, to be reputeth for madness, consider then how request of the Duke, which very requests, that is to wit, that
mea, insuper et caro mea
for him. Et caro mea
heavenly felicity: which works I would
is to wit, that we
for us, and that we
though the thing that we
lowly reverence; Oft should we
the worthy virtues of Picus
fiery dart, Our Saviour Christ
with good devotion How thou
appointed himself to spend the
war and strive, By the
apply. For oft thou shalt,
of his Virtue and the
time that he may once
number of the most cunning)
that I am nothing in
and all other things in
might lead his life in
content with my books and
stormy sea, that may not
continually this pleasant ease and
pleasure of my books, the
can set their heart at
"And my flesh shall
said that his flesh should
is, what honour, peace and
his love liketh in him
after the death, yet it
calicis mei: to es qui
putteth thereto, Tu es qui
Lord, art He that shall
shape may we never be
way, thou must him not
and the cause of our
we have spoken of the
his table, howbeit somewhat yet
thou mayest their company and,
and care For our disport,
méditation wake, While other play,
His perfect being, Lest such
be all honour and lowly
it in love, honour and
calculate his lover ought, So
possessions: for honour is the
how may they claim the
lack the virtue that the
requiescat in spe. Quoniam non derelinques
requiescat in spe? "And my
require you gladly to receive, ne
require nothing but that which is
require it ardently with a sure
require be good yet we ask
require with all our diligence With
required. Of the State of his
resemble in some part. The Fifth
resemble Christ: as with sour potion
residue of his life, saving that
resistance of any sinful motion, Against
resisting valiantly The fiendès might and
Resort unto him Therefore. Hereupon shortly
resort Unto that blessed, joyful, heavenly
resorted busily unto him as to
respect of Thee, I wot well
respect of it I repute (as
rest and peace, well considering what
rest, of a child have learned
rest "." There is to him
rest , seeking none a outward thing
rest and peace of my mind
rest, and for that (as the
rest in hope," that is
rest in hope, he showeth the
rest In glorious victory, triumph and
rest With inward gladness of pleasant
resteth in the sepulchre with this
restitues hereditatem meam mihi. Funes ceciderunt
restitues hereditatem meam mihi? "Thou
restore mine inheritance unto me,"
restored to our own likeness again
restrain: The evil then in thy
resurrection, therefore these words that we
resurrection be principally understood of Christ
retaining of the old plenty in
returning to thyself, oftentimes secretly pray
revel, mirth and play, For pleasant
revel, sing, and dance: None earthly
revelation should his heart extol, His
reverence; Oft should we require with
reverence, worship, honour and magnify, That
reverence of virtue. And how may
reward that properly belongeth to virtue
reward belongeth to? Then, if themselves
own free will and the
we go from labour to
this momentary life, to the
we do for hire or
truth itself affirmeth that our
left us none hope of
unlike Him, Which for the
yet it loseth, of the
loseth, of the reward; which
of vainglory, nor our eternal
" This is all our
hast sent " : to which
Void of all virtue : the
lest we departen hence. Eternal
love, nothing thinking of any
To any profit, guerdon or
that thereto never Trust of
justice; For as Thou dost
this world was, both to
is very hard for a
fame, his excellent learning, great
ward may appear and his
neither desired worship nor worldly
was no praise to gather
his Liberality and Contempt of
should not all utterly despise
after the heaping up of
us down; how deadly these
hour Shall us bereave wealth,
had in memory. Unto his
to whom (though they were
book, no slender thing to
and to all folk (except
" He is on my
joy shall be on Thy
he saith ' on Thy
sitteth in heaven on the
passion ; then were it no
in the person of a
All the estate of a
all the state of a
unto me.' Let a
spilt. In strait balance of
back his mind, flowing in
him, but all things as
servants occasion of deceit and
Mind, and Vainglorious Disputations at
reward of the victory shall be
reward, than where we go from
reward of eternal felicity, since we
reward. Then he maketh philosophy mercenary
reward shall be plenteous in heaven
reward. If men for thy good
reward of His virtue received the
reward; which reward while it beginneth
reward while it beginneth to be
reward be diminished for the vain
reward, that we may behold God
reward He bring us That sitteth
reward when we die Is nought
reward, Eternal Pain. Thou seest this
reward or profit. The Twelve Properties
reward. So thou likewise that hast
reward or profit do thee bind
rewardes us devise Above our merit
rich and poor, high and low
rich man to enter the kingdom
riches and noble kindred, set many
riches given out to poor folk
riches, but rather set them at
riches but to refuse them. Of
Riches. Liberality only in him passed
riches, showing him that it was
riches? And if this be true
riches which the more they feed
riches and honour: And bring us
right entirely beloved sister in Christ
right excellent) he gave again as
right cunning and perfect doctors. %
right few special excellent men) before
right hand that I be not
right hand for ever " ;?he
right hand ' because that our
right hand of His Father's majesty
right That any servant, ye will
righteous man of his estate, beginneth
righteous man standeth in these words
righteous man. Quoniam bonorum meorum non
righteous man then consider how great
rigorous judgment If Thou shouldst our
riot, and turned it to Christ
riot as though he had all
robbery. Nevertheless, that mind of his
Rome. Now had he been seven
of God) he went to
this cause he tarried at
Florence, intending from thence to
thee made, and on the
prophet showeth what is the
reprief, The very crop and
and divided by cords or
These words, then, ‘ the
after again with great strength
and was the first that
the perfect figure of that
that his excellent name should
on length with a continual
and excellent virtue though my
of their concupiscence, But like
them were of folly and
to astart, With whom me
Study in Humanity. Under the
the charge and business of
grief, and pain. The Second
and pain perpetually. The Third
than his lord. The Fourth
in some part. The Fifth
His holy saints. The Sixth
and keep watch. The Seventh
all goodness is. The Eighth
in battle victory. The Ninth
shall perish therein. The Tenth
more and more. The Eleventh
triumph and conquest. The Twelfth
before his eyes as a
prayeth for us. Amen. TWELVE
the Third of that name,
tossed in the flood and
beast to the town, we
forward on that side, they
passions and beastly desires they
that we should as speedily
run to virtue as they
lion, the fiend, our adversary,
not lin, But fast it
gather the blood of their
that he would do no
to make His believing people
pass over other, the great
new doctors he specially commendeth
know many men which (as

Rome , and there (coveting to make 1, 55/24
Rome an whole year, in all 1, 56/15
Rome and so forth in his 1, 72/1
rood Eft thee redeemed with His 1, 119/10
root of this privation or taking 1, 100/20
root of all mischief. Against this 1, 108/5
ropes . These words, then, ‘ the 1, 99/13
ropes or cords have fallen to 1, 99/13
rose up into God. In the 1, 69/10
rose again and the cause of 1, 101/26
round circle or garland ; and that 1, 53/10
round about the circle of this 1, 53/11
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Rule . Enforce thyself not only for 1, 105/14
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Saint Jerome saith) put forth their 1, 63/25
true as the gospel of

Saint John. I would have kept

Saint James saith thou bast cause

Saint Paul saith) our Lord hath

Saint Paul also: Si hominibus placeras

Saint Paul, " preach Christ crucified

Saint James biddeth us ask in

Saint Paul saith) for dung. But

Saint to see corruption," that

Saint Peter, the apostle, hath declared

Saint John, Haec est tote merces

Saint Paul When he had seen

saints suffered beatings, binding, prison, swords

saints and to be made marvellous

saints that are in the land

saints that are in their country

saints that are in the land

saints postea

saints. The Sixth Rule. One sin

saints. The Twelve Weapons have we

Saints, Sin to withstand say not

saints, and martyrs ' constant fight

saith: " We be not now

saith ) put forth their hand to

saith ) was got above fortune?as

saith he), I know well ye

saith ) an affinity. What he Hated

saith ) the proud palaces of stately

saith ) to be worshipped in spirit

saith that the flesh shall (but

saith thou bast cause to be

saith he, " my brethren, when

saith ) our Lord hath delivered into

saith ) repute themselves kings of kings

saith our Lord, " hate you

saith , God bath exalted Him and

Saint Paul, " preach Christ

in the Gospel: " My

saith ) shall suffer in death eternal

saith our Lord, " that may

saith ) we wot never what we

saith to his money, Deus meus

saith unto his fleshly lust, the

saith to his vainglory: " My

saith only to our Lord, Deus

saith ) wicked men walk about in

saith: Non congregabo conventicula eorum de

saith ' from the blood'
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of Christ, Which only never masters; so that we may say of him that Epicurus the 1, 61/26 and dominions, that is to say, the third part of the 1, 63/1 many beasts, that is to say, of all them whose brutish 1, 76/13 of Circe, that is to say, in the sensual affections of 1, 76/15 earthly minds. Is there, I say, any of those trifles in 1, 77/21 these things be (as they say) truer than truth itself? And 1, 79/15 wot never whether I shall say, to remember or to sorrow 1, 80/26 in which our Lord shall say, " Go ye cursed people 1, 81/13 of God? What shall we say, else, but that there be 1, 81/17 into heaven; that is to say, almsdeeds and prayer. What may 1, 81/26 us. But here ye will is not all one to say we do well if we 1, 85/11 we do so, and to say we do evil but if 1, 85/12 active living? that is to say, from the better to the 1, 85/13 if folk backbite us and say evil of us, shall we 1, 88/20 that lest they should say evil we should begin 1, 88/21 dear son, and whatsoever men say of thee, whatsoever men think 1, 91/5 die,- that is to say, " To Thee, Lord, I 1, 92/1 me Domine, that is to say, " Keep me, good Lord 1, 93/24 there very few that may say them truly. That thing a 1, 95/4 then how few may truly say these words, " I have 1, 95/15 For only he may truly say it which is content with 1, 95/17 for God, that is to say, for the chief goodness, but 1, 96/12 our Lord ought we to say, " My God art Thou 1, 96/15 His wills, that is to say, He hath made marvellous His 1, 96/22 hasted," that is to say, ` after their idols:' 1, 97/20 the blood, that is to say, that he would do no 1, 98/7 their names, that is to say, that he would not talk 1, 98/9 " as though he would say ` Marvel not though I 1, 98/20 " as though he would say, ` O good Lord, my 1, 99/3 be as much to say, as the part or lot 1, 99/14 me, as though he would say, that as it is noble 1, 99/20 to me, that is to say, I repute it noble, and 1, 99/21 intellectum - that is to say, " I shall bless our 1, 100/2 Deum vivum? that is to say, " My mind and my 1, 100/8 night," that is to say, my mind, in which is 1, 100/13 chideth me, that is to say, withdraw me from sin unto 1, 100/15 the night, that is to say, they so far forth withdraw 1, 100/16 hope," that is to say, that though it joy not 1, 101/10 corruption," that is to say, ` Thou shalt not suffer 1, 101/23 of Saints, Sin to withstand say not thou lackest might: Such 1, 112/4 his love, that is to say, Where his heavy body nil 1, 115/23 of all this world, I say, The engine that endureth shall 1, 119/23 But it was a common saying with him that such altercations 1, 120/15 saying that in vain, and in saying, Providem Deum semper in conspectu 1, 100/21
"he addeth the cause, he showeth the cause, or not long; but the Of his Setting Forth to studiously all the universities and been exercised in the new John Picus, full of great folk as were in very excellent cunning man in all aside) but he in all Si mundus vos olio habet, some called it hypocrisy, some men the best, Seeing Himself But I desired not this for our sake) beat and best, Seeing Himself scorned and Study and Diligence in Holy fervently to the studies of in the reading of holy read the volumes of holy my body. Affliction is in of Plato and Apollonius) he heart is like a stormy to suffer pain for a it is the most discomfortable had fulfilled the thirty - while she spake of the to fear. At Ferrara, the labour, grief, and pain. The either all or naught. The the service self be desirable: the apostle, hath declared ; and together : first, an incredible wit ; partly fetched out of the and were more meet for ensearching of the truth in is not to be kept whom he used in all I warn thee keep it of Florence, I have a I would have kept it him of counsel in some is not appalled with the that prayer which in the and, returning to thyself, oftentimes good virtuous act. Sometime he a desirous ensearcher, of the saying saying sayings science science sciences scitote scorned scorned scourge scoured scourgèd Scripture sea season season season Second Secret Secret Secret Secret secretly secretly secrets

, Quoniam non derelinques animam meam , Nec dabis sanctum tuum videre of wise men they repute , virtue, and wisdom: whose life , and virtuous of living; with profited so excellently that which quia priorem me vobis odio him, some slandered him; all and scourgèd both, And as upon him that he was his own flesh in the both, And as a thief. From thenceforth he gave himself in which he wrote many which that thou wouldst now There lieth privily in them oftentimes signified by the night sought out all the famous , that may not rest." , which I am the gladder Then suingly the prophet showeth year of his age and death and everlasting, and he day of July, the year Rule. Think in this wretched Property. Of his love, lo , if they whom that we , they may be understood of a marvellous fast memory; thirdly mysteries of the Hebrews, Chaldees communication of learned men than company without great audience. But he gave alms of his communing virtuously to exhort to ; the substance that I have thing to show thee which but I am compelled to godly purpose which he intended touch of any privy crime chamber of the mind, in pray unto the most benign casteth in thy mind Some of nature, he left these
to break to me the secrets of his heart: in which

secundum misericordiam tuam memento mei propter

sed mei

sed qui animam potest mittere in

see the life of such an

see a more monstrous beast nearer

see the justice of God, yet

see well that as yet ye

see not only him that we

See then how few may truly

see corruption,” that is to

See thou behave thee wisely with

see that all thing been Appointed

Seeing Himsell scorned and scourged both

seek the glory and profit of

seek, than by love to possess

seek for the glory and praise

seek nothing out of themselves; the

seek they many sundry pleasures? Certainly

seek his own lucre, his glory

seeketh for wisdom it was no

seeketh for, they set at naught

seeking weary us, in the having

seeking none a outward thing, despising

seeking whom he may devour; Wherefore

seem to be of great effect

seem by heaps as a plenteous

" Which words though they seemed rather a gift than a

to earthly things that he seemed somewhat besprenpt with the freckle

whether of those two burdens seemed lighter and which he would

the promise of our Lady seemed to have been frustrated by

wise delighted : by which it seemed that their friendship is but

change in his living, it seemed by this letter that the

theirs. It were far more seeming that they should with thee

the prophet saith seemingly , Hereditas mea praeclara est mihi

was of feature and shape seemingly and beauteous, of stature goodly

A marvellous sight was there seemly and beauteous, of stature goodly

godly (which neither eye hath seen before his birth. There appeared

Saint Paul When he had seen nor ear bath heard nor

his person, there be nothing seen God in His perfect being

Eternal Reward, Eternal Pain. Thou seen In speech, apparel, gesture, look

Oh the blind hearts! Who seest this world is but a

move: First, if the service seeth not more clear than light

thou well thee advise, Thou self be desirable: Second, if they

tuas Domine demonstra mihi, et seelst thy soul therefor even by

semitas tuas edoce me. Dirige me
Providebam Dominum in conspectu meo
in man, saying, Providebam Deum
the New Year, friends to
to their marriage, and always
of him, which now (as
rebuke and to a reprovable
convenience and similitude between our
is to say, in the
motion, Against any of thy
of the victory To the
his reason and incline unto
in the soul, and follow
God, and, that notwithstanding, yet
manner between friends to be
of this New Year have
in all convenient haste he
they might. And over that
and His holy saints. Multiplicatae
Jesus Christ Whom Thou hast
in thine ears : Siue mortuos
yet it resteth in the
holy body was in His
sepelire mortuous suos, tu me sequere
living most famous, in a
prevail, they brought forth the
followeth virtue as an inseparable
this holy man Jerome, this
men I were not Christ's
it no right That any
goodness provide To preserve His
There is no page or
naught by money gave his
He asked also all his
cross let us like faithful
once, Thine own, we be,
and have be long space
aye providing, goodness serving Thy
ourselves, we labour less and
from labour rather choose to
manners of estates ; they cannot
many divers passions, which they
should with no less diligence
our Lord God than they
oftentimes intendeth after reason to
desire of his love. To
hath his delight Diligently to
dissever: Freely look eke thou

semper , quoniam a dextris est mihi
semper in conspectu meo? " I
send between presents or gifts, as
send him word what he had
Seneca saith) was got above fortune
sense, to do those things that
sensual affections and the brutish properties
sensual affections of the flesh, lest
sensual wittès five, Cast in thy
sensual pleasure of their concupiscence, But
sensuality and affections of the body
sensuality , that standeth all in the
sensuality and the flesh repugneth, then
sent , be such things as certain
sent you such a present as
sent him two of his own
sent unto him letters subscribed with
sent " : to which reward He
sepelire mortuous suos, tu me sequere
sepulchre with this hope, that it
sepulchre nothing putrefied. Forasmuch, then, as
seqüere ,?" Let dead men alone
sermon which he rehearsed in the
serpentines of false crime and cried
servant . He said that fame oftentimes
servant of God, openly affirmed, and
servant " Let enter into thine
servant , ye will yourself record, Should
servant from the danger of pride
servant , most or least, That doth
servants occasion of deceit and robbery
servants ' forgiveness if he had
servants with an holy ambition be
Servants or sinners whether it liketh
Servants by nature, children by Thy
servants in distress, love, O pity
serve Him more ; and yet had
serve the world than God. But
serve . They dwell with themselves and
serve . And wherefore seek they many
serve our Lord God than they
serve their lord the devil. The
serve God, and, that notwithstanding, yet
serve his love, nothing thinking of
serve both day and night For
serve that thereto never Trust of
and loving mind. Wageless to
serve them whom that we
done much for us before.
serve three in one, Whom angels
and abhorred, considering that they
The merchant thinketh himself well
serve the lastwise we be well
himself to study and the
serve bring up, setting the very
and saluted him, offering their
her in such use or
serve together. Of the court and
serve thee let Not for His
us move: First, if the
serve for hope of meed: What
serve equal; Grant me from Satan's
Thirdly, of reason be we
serve follow that it were either
it is a thing either
serve our wealth aye providing, goodness
serve thing in which was less
Paul also: Si hominibus placerem,
servos of his mother he was
set better known) he fastened and
great riches and noble kindred,
servile abhorring (the way of life
serve were so much the more
serve be excellent in one thing
serve business of rule or lordship
serve favour as her malice hath
serve nor worldly riches, but rather
serve be dead. So much only
serve under his name. And now
serve looked after. How much he
set it never so small) he
serve sin, but over that all
serve or ambition seeketh for, they
serve up a man high and
set abiding firmly in this opinion,
serve Chaldee, and now have I
serve blind men, till that death
serve can find none that can
serve Christian people are) yet they
serve thou that hast thy love
serve been Appointed well and nothing
serve ywright In comparison should he
serve That person in whom he
serve , three things may us move
serve, and love Be very good
Serve God for love, then, not
serve, Whose work all creatures be
served of naught but to the
served if after ten years failing
served if we have the grace
serve of God. This ways he
serve of God aside, Which is
serve, with very loving words he
serve as she list to put
serve of this world there is
serve any wise disserver: Freely look
serve self be desirable: Second, if
serve may so desirable be As
serve to astart, With whom me
service Without the gaping after any
servile or at the lastwise not
servile , or at the lastwise not
serving Thy servants in distress, love
servitude and not so much jeopardy
servos Christi non esset?" If
set to masters and to learning
set up, offering also himself to
set many, women afire on him
set aside) was somewhat fallen into
set by in how much they
set all other aside) but he
set aside, he might lead his
set at naught, that he might
set them at naught that he
set he by his learning, in
set he little by any other
set more by Devotion than Cunning
set more by than by all
set in the expugnation of virtue
set at naught and despise. Which
set him out to the show
set more by my little house
set hand to overcome the great
set on them unawares, and till
set their heart at rest, and
set little thereby and oftentimes change
set unto God In thy remembrance
set amiss But all well fashioned
set at naught, And glad be
set hath his delight Diligently to
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<td>pray for, thou shalt find</td>
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<td>also thyself die shortly, live</td>
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<td>draw me to Thee by</td>
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<td>shame</td>
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<td>and reproof, if folk backbite</td>
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<td>shame</td>
<td>: yet from his breast Came</td>
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<td>assail. But when thou mayest</td>
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<td>seemly and beauteous, of stature</td>
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<td>shape</td>
<td>of one but of many</td>
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a bondman He took the shape and humbled Himself for thee 1, 104/6
so deform us into monstrous shapes of brutish and unreasonable beasts 1, 77/6
busy woe The battle more sharp and longer is wis 1, 102/30
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wandering in darkness) as a Day of judgment immortal and shining light in which he might 1, 58/6
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gracious indulgence Nothing so clearly sheweth as our offence. What but 1, 121/14
in preace As though thou shouldest arise And in the glass 1, 114/15
mean not hereby that thou shouldest arise And in the glass 1, 114/15
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have a secret thing to show him why it was not 1, 70/28
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own works when He shall show , but oftentimes as a fierce 1, 86/15
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show me, and Thy paths teach 1, 92/4
Marvellous benignity and courtesy he showed unto them, not whom strength was
which God had from above showed him. But I desired not
after this the same Jerome showed to his acquaintance that Picus
called compassed in fire, and showed unto him that he was
God that His worship be showed in our rebuke. And if
What but our sin hath showed that mighty love Which able
what thing our Lord Himself showed thee to be done. For
" In these words he showed the cause why he saith
season. Then suingly the prophet should rest in hope, he showed
of the common sort, and not all utterly despise riches,
we might yet lawfully do: man of delicate complexion) he showed
then might some man that words of Saint Paul also:
our Lord be our consolation: of Naples, hearing of the
Picus had said in his sickness of the appearing of our
JOHN PICUS of the father's side descended of the worthy lineage
not themselves? On the other side it not on that other
is not only on every wickedness blinding them on this
pricking them forward on that and water of Thine own
interrupted and broken between with before his Birth. A marvellous
the clouds, escaped both the some money to have a
provided God always before my the same deed, thought or
in touching or in wanton Of his love, lo, the
God may have the glorious his love the glorious blessed
that he hath known by from his breast Came never
Affliction is in Scripture oftentimes signified by the night, because it
in the state of virtue you. " This name Jesus
much of, expounded it to love and friendship, and also
grace and sovereign dignity We of this deadly life My
showed also to the above - showed to his acquaintance that Picus
showed him. But I desired not showed to his acquaintance that Picus
showed also to the above - showed him. But I desired not
showed unto them, not whom strength was showed unto them, not whom strength was
showed in our rebuke. And if showed in our rebuke. And if
showed that mighty love Which able showed that mighty love Which able
showed thee to be done. For showed thee to be done. For
showed the cause why he saith showed the cause why he saith
showed what is the root of showed what is the root of
showed the cause, saying, Nec dabis showed the cause, saying, Nec dabis
showing that they be born to showing that they be born to
showing him that it was his showing him that it was his
showing us by that that a showed us by that that a
shrank from the labour, or thinking showed from labour rather choose to
shrunketh from labour rather choose to showed from labour rather choose to
Si hominibus placerem, servos Christi non showed from labour rather choose to
Si mundus vos olio habet, scitote showed from labour rather choose to
si irrideant me inimici mei. Etenim showed from labour rather choose to
sickness of Picus, in all convenient showed from labour rather choose to
sickness of the appearing of our showed from labour rather choose to
side descended of the worthy lineage showed from labour rather choose to
side , if they be virtuous and showed from labour rather choose to
side deputed unto perpetual pain; but showed from labour rather choose to
side an affective to sin, but showed from labour rather choose to
side , and the devil pricking them showed from labour rather choose to
side , they run forth headlong into showed from labour rather choose to
side , That streamed from Thy blessed showed from labour rather choose to
sighs than drawn on length with showed from labour rather choose to
sight was there seen before his sight of his father and of
sight thereof; but I fear if showed from labour rather choose to
sight ." For if a man sight By which he would have
sight , In vain smell or in sight and company To the lover
sight , Is void of perfect joy sight , Is void of perfect joy
sight . The Fifth Property. Not only sight or name: And would that
sight or name: And would that sight or name: And would that
sign of wrath or of disdain sign of wrath or of disdain
signified by the night, because it signified by the night, because it
signifieth in that asking that from signifieth in that asking that from
signifieth a saviour, and therefore there signifieth a saviour, and therefore there
signify to us the sweet honeycombs signify to us the sweet honeycombs
signifying that they desire each to signify to us the sweet honeycombs
silly wretches cry with humble heart silly wretches cry with humble heart
silly ghost hath finished, and thence silly ghost hath finished, and thence
And over that, much plenty in dainty viands and bound him to favour. For diversely, after the convenience and they to them some good made, we most vile and change it for a small thou hast all cast, Little, is no little worm, no not the great occasion of we should well beware of for washing of our spotty drawn unto us in the death maketh an end of leave him no space to laboured in the way of every side an affective to now inclineth me not to to say, withdraw me from far forth withdraw me from saints. The Sixth Rule. One he would have thee with evermore eschew the occasions of body of all his filthy and apply Of their foul continuance maketh us bold to live an hour more Thy Martyrs and Example of Saints, judgment If Thou shouldst our Who is not born in original? Who doth not actual mercy far than all our guilty folk by our trespass; the preace, That in our our offence. What but our we, Should from our filthy By the resistance of any WHEN THE PLEASURE OF A flame to quench of all wake, While other play, revel, by the especial provision and recordeth the great benignity and heaped many great gifts and testify, Thy goodness yet, Thy of the Duke, which very integrity of his conditions he for his manifold benefices are silver vessel and plate with other silver vessels. Every day at certain similitude of manners is a cause similitude between our sensual affections and simple folk that should of zeal simple men, and worthy (if we simple delight, therefore the prophet saith simple , short and suddenly past. The simple beast, Ne none so small sin , were able to pull him sin . " Marvellous benignity and courtesy sin contracted and drawn unto us sin of Adam, for the sovereign sin , inasmuch as he trusted the sin and offend. He asked also sin as much as in the sin , but over that all set sin but also chideth me, that sin unto the night, that is sin that willingly they afflict and sin vanquished, look thou not tarry sin contract, Thou takest occasion of sin , For he that loveth perish sin In this point many men sin the voluptuous delight To the sin , Thou perceivest well by experience sin to cleanse, and thou sin to withstand say not thou sin ponder and weigh, Who able sin original? Who doth not actual sin in sundry wise? But thou sin : To give them also that Sin hath us guilty made this sin Thine honour may increase. For sin hath showed that mighty love sin ycleansèd be With blood and sin motion, Against any of thy SINFUL TEMPTATION COMETH TO MIND The sinful desire And in Thy love sin , and dance: None earthly joy singular goodness of almighty God, that singular courtesy of Charles, King of singular graces: the Church had of singular mercy, Thy piteous heart, Thy singularly loved him, he came thither singularly favoured) that he should with singularly beholden unto him, should now
own, we be, Servants or sinners whether it liketh Thee.
of purgatory (in which venial sins be cleansed he may shortly
cry with humble heart: Our with extreme lips to be
Unto his right entirely beloved
hath been, my well beloved
I therefore, mine heartily beloved are such that truly, good
When that one Albertus, his
But eat he, drink he, the humanity of Christ, Which
reward He bring us That God, Which hath illumined thee
always sound in thine ears:
and His holy saints. The suffered hath for thee. The as a fierce and a
study is anything remitted or not in perpetual infamy and hypocrisy, some scorned him, some
our Lord, " that may
and pale; There will no to be drawn slumbering and
but rather with craft and and made a book, no rather after our little power
draw to an end; how
Now then, these earthly things constant fight Shall thee of
swift in taking be oftentimes hath thought) to be drawn
fare, Death stealeth on full so wonderful effects in so
Godward (were it never so oftentimes change it for a
us down full low both and think it eke too simple beast, Ne none so
sustain Some labour, incommodity, or perfect bliss, now bitter sorrow
in wanton sight, In vain his head and a little all the pain. Thus every excellently that which of them
high, of flesh tender and John Francis, his nephew, he

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<td>be cleansed he may shortly</td>
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<td>, I suppose of the quantity</td>
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<td>sister's</td>
<td>son, a young man both</td>
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<td>sit</td>
<td>, lie down or walk, He</td>
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<td>sitteth</td>
<td>in heaven on the right</td>
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<td>sitteth</td>
<td>there and prayeth for us</td>
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<td>mortuos sepelire mortuous suos, tu</td>
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<td>him; all of which demeanour</td>
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<td>, Of the Change of his</td>
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<td>sleep</td>
<td>into his eyes stalk; He</td>
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<td>sleeping</td>
<td>maugre our teeth, as though</td>
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<td>time, I consider five causes</td>
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<td>simple delight, therefore the prophet</td>
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<td>and great To vile carrion</td>
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<td>, Though it were death, so</td>
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<td>, Loss, adversity, trouble, grief, or</td>
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<td>; And whether his love be</td>
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<td>smell</td>
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<td>snare</td>
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<td>soever</td>
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<td>soft</td>
<td>, his visage lovely and fair</td>
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the while, commonly bought and
this wise understood. There was
of some good virtuous act. very fervent love and devotion.
figures enchanted. When there cometh, a beast. There holdeth me
of life set aside) was
fare at his table, howbeit earthly things that he seemed therefor) that he might be
God alone to please shall that one Albertus, his sister's
there is no cause, my pray thee, my most dear paineth us? Doubtest thou, my shall come to thee, my in deed. But thou, my two things: that both the Lord. Happy art thou, my are lion reprovable. Notwithstanding, my popular fame! Let us, my thine ears, my most dear day." Remember also, my vanished, so should this fire enterprise We wot not how captious subtleties and cavillations of his mother (which longed very medicine if thou let the the labour, pain, trouble, and his Death was taken. What say, to remember or to yet must he need sustain for joy, in absence for may no trouble, grief, or be content Any distress or or pain: And of his Now perfect bliss, now bitter all things fearful, all things shouldst either marvel thereof, be of other of the common Plato and Apollonius) he scrupulously with great study picked and new schools; some man hath increase of virtue in your a deadly wound to the over those powers of his Of the State of his sold ) himself refused to receive them
sometime in [Aeaea] a Sometimes he secretly casteth in thy Sometimes that marvelous alacrity languished and sometimes , a monstrous beast to the sometimes , by almighty God, as it somewhat fallen into wantonness. But after somewhat yet retaining of the old somewhat besprent with the freckle of somewhat beaten to compel him to somewhat unto the blandishing of the son , a young man both of son , why thou shouldst either marvel son , if there be aught in son , whether the minds of wicked son , doubt it not (in these son , enforce thyself to enter by Son of God died for thee son , when that our Lord not son , I call thee not therefore son , love these rebukes, and only son , and whatsoever men say of son , that the death lieth at soon from the eyes of mortal soon nor in what manner wise sophistry , nor again there was nothing sore to have him priest) he sore By long continuance increase more sorrow of this short, miserable, deadly sorrow and heaviness his departing out sorrow, to marvel or to bewail Sorrow, adversity, labour, grief, and pain sorrow. To languish ever, and ever sorrow fall, But that the lover sorrow to endure, Rather than to sorrow joyful is and fain, And sorrow smart; And whether his love sorrowful, all things deadly. Shall we sorry therefore, or dread it. But sort , and showing that they be sought out all the famous doctors sought out as well of the sought cunning, as well philosophy as soul ; and whereas the gifts of soul and a mortal poison to soul which appertain to understanding and Soul. After his death (and not
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<td>, with very affection speaketh to</td>
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<td>and body, in ever lasting</td>
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<td>from thee.&quot; These goods</td>
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<td>nor body? Which if they</td>
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<td>: in Thee I trust, I</td>
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<td>, and follow sensuality, that standeth</td>
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<td>soul</td>
<td>is glad,&quot; he addeth</td>
<td>1, 101/15</td>
</tr>
<tr>
<td>soul</td>
<td>in hell.&quot; Also where</td>
<td>1, 101/18</td>
</tr>
<tr>
<td>soul</td>
<td>and body, therefore the prophet</td>
<td>1, 102/1</td>
</tr>
<tr>
<td>soul</td>
<td>: This did almighty God of</td>
<td>1, 107/28</td>
</tr>
<tr>
<td>soul</td>
<td>therfore even by and by</td>
<td>1, 109/17</td>
</tr>
<tr>
<td>soul</td>
<td>, wit, cunning, mind and thought</td>
<td>1, 113/15</td>
</tr>
<tr>
<td>soul</td>
<td>. The Fourth Property. If love</td>
<td>1, 114/17</td>
</tr>
<tr>
<td>souls</td>
<td>, after Whose image we be</td>
<td>1, 76/17</td>
</tr>
<tr>
<td>sound</td>
<td>in thine ears: Sicut mortuos</td>
<td>1, 90/10</td>
</tr>
<tr>
<td>sound</td>
<td>into the contrary. The lover</td>
<td>1, 116/23</td>
</tr>
<tr>
<td>soundeth</td>
<td>either to the reproach of</td>
<td>1, 51/14</td>
</tr>
<tr>
<td>soundeth</td>
<td>, miracles proveth, reason confirneth, the</td>
<td>1, 81/1</td>
</tr>
<tr>
<td>sour</td>
<td>potion If thou pain thy</td>
<td>1, 103/26</td>
</tr>
<tr>
<td>sour</td>
<td>, Yet consider it is more</td>
<td>1, 107/3</td>
</tr>
<tr>
<td>sovereign</td>
<td>love that He had to</td>
<td>1, 70/20</td>
</tr>
<tr>
<td>sovereign</td>
<td>Godhead so pray for us</td>
<td>1, 74/18</td>
</tr>
<tr>
<td>sovereign</td>
<td>goodness of all things?and</td>
<td>1, 96/13</td>
</tr>
<tr>
<td>sovereign</td>
<td>captain Ascended never but by</td>
<td>1, 103/9</td>
</tr>
<tr>
<td>sovereign</td>
<td>power, Humbled Himself for us</td>
<td>1, 108/7</td>
</tr>
<tr>
<td>sovereign</td>
<td>dignity is odd, So will</td>
<td>1, 113/12</td>
</tr>
<tr>
<td>sovereign</td>
<td>goodness none heart may comprise</td>
<td>1, 116/26</td>
</tr>
<tr>
<td>sovereign</td>
<td>dignity We silly wretches cry</td>
<td>1, 120/16</td>
</tr>
<tr>
<td>sovereign</td>
<td>power, May otherwise appear sufficiently</td>
<td>1, 121/8</td>
</tr>
<tr>
<td>space</td>
<td>to sin and offend. He</td>
<td>1, 71/6</td>
</tr>
<tr>
<td>space</td>
<td>of his life prolonged he</td>
<td>1, 72/20</td>
</tr>
<tr>
<td>space</td>
<td>of this temporal death laboriously</td>
<td>1, 90/13</td>
</tr>
<tr>
<td>space</td>
<td>, Yet peradventure shouldst thou lack</td>
<td>1, 110/13</td>
</tr>
<tr>
<td>Space</td>
<td>of a moment in Thine</td>
<td>1, 119/26</td>
</tr>
<tr>
<td>space</td>
<td>Servants by nature, children by</td>
<td>1, 120/27</td>
</tr>
<tr>
<td>spake</td>
<td>as though he beheld the</td>
<td>1, 71/16</td>
</tr>
<tr>
<td>spake</td>
<td>of the second death and</td>
<td>1, 74/4</td>
</tr>
<tr>
<td>Spare</td>
<td>us wretches and wash away</td>
<td>1, 119/18</td>
</tr>
<tr>
<td>sparest</td>
<td>all, With piteous mercy tempering</td>
<td>1, 120/3</td>
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</table>
et caro mea requiescat in

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<td>spe</td>
<td>. Quoniam non derelinques animam meam</td>
<td>1, 93/15</td>
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<tr>
<td>spe</td>
<td>&quot; And my flesh shall</td>
<td>1, 101/9</td>
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<tr>
<td>speak</td>
<td>, forasmuch as hereafter we peruse</td>
<td>1, 51/2</td>
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<td>speak</td>
<td>of himself, rehearsing in part</td>
<td>1, 51/24</td>
</tr>
<tr>
<td>speak</td>
<td>, was himself so honourable, for</td>
<td>1, 52/14</td>
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<tr>
<td>speak</td>
<td>of his learning but a</td>
<td>1, 61/8</td>
</tr>
<tr>
<td>speak</td>
<td>of them that belong to</td>
<td>1, 62/13</td>
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<tr>
<td>speak</td>
<td>not of those observances which</td>
<td>1, 69/3</td>
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<tr>
<td>speak</td>
<td>of those ceremonies which folk</td>
<td>1, 69/4</td>
</tr>
<tr>
<td>speak</td>
<td>only by conjecture. For but</td>
<td>1, 73/3</td>
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<tr>
<td>speak</td>
<td>, the very madness. For it</td>
<td>1, 80/28</td>
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<tr>
<td>speak</td>
<td>, evil to us and speak</td>
<td>1, 88/5</td>
</tr>
<tr>
<td>speak</td>
<td>all evil against us lying</td>
<td>1, 88/6</td>
</tr>
<tr>
<td>speak</td>
<td>of the voluptuous delights which</td>
<td>1, 98/9</td>
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<tr>
<td>speaketh</td>
<td>, devils confesseth. But a far</td>
<td>1, 81/3</td>
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<tr>
<td>speaketh</td>
<td>to God, and in the</td>
<td>1, 82/10</td>
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<td>speaketh</td>
<td>of wicked men. By infirmities</td>
<td>1, 97/11</td>
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<tr>
<td>speaking</td>
<td>in the person of a</td>
<td>1, 93/22</td>
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<td>special</td>
<td>children from the company of</td>
<td>1, 53/20</td>
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<tr>
<td>special</td>
<td>excellent men) before that day</td>
<td>1, 56/7</td>
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<tr>
<td>specially</td>
<td>raised against him for this</td>
<td>1, 56/21</td>
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<tr>
<td>specially</td>
<td>commendeth Saint Thomas, as him</td>
<td>1, 60/2</td>
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<tr>
<td>specially</td>
<td>effectual remedies against the world</td>
<td>1, 81/24</td>
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<tr>
<td>specially</td>
<td>since that hour in which</td>
<td>1, 83/11</td>
</tr>
<tr>
<td>specially</td>
<td>love them which are nearest</td>
<td>1, 96/18</td>
</tr>
<tr>
<td>specially</td>
<td>give them pre-eminence Which</td>
<td>1, 116/13</td>
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<tr>
<td>spectacle</td>
<td>, in whose conditions, as in</td>
<td>1, 52/18</td>
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<tr>
<td>speculation</td>
<td>and philosophy, as well human</td>
<td>1, 55/13</td>
</tr>
<tr>
<td>speech</td>
<td>utter Him. In loving Him</td>
<td>1, 66/21</td>
</tr>
<tr>
<td>speech</td>
<td>, apparel, gesture, look or pace</td>
<td>1, 114/9</td>
</tr>
<tr>
<td>speed</td>
<td>him thither where, after the</td>
<td>1, 74/13</td>
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<tr>
<td>speed</td>
<td>. And if we observe these</td>
<td>1, 94/13</td>
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<tr>
<td>speed</td>
<td>? Who is so good, so</td>
<td>1, 119/7</td>
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<td>speedily</td>
<td>to. Amen. Here endeth the</td>
<td>1, 74/20</td>
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<tr>
<td>speedily</td>
<td>run to virtue as they</td>
<td>1, 97/23</td>
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<tr>
<td>spend</td>
<td>the residue of his life</td>
<td>1, 65/26</td>
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<tr>
<td>spent</td>
<td>time enough and which, but</td>
<td>1, 83/27</td>
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<tr>
<td>speravi</td>
<td>in te. Dixi Domino: Deus</td>
<td>1, 93/3</td>
</tr>
<tr>
<td>speravi</td>
<td>in te? &quot; For I</td>
<td>1, 94/10</td>
</tr>
<tr>
<td>spilt</td>
<td>. In strait balance of rigorous</td>
<td>1, 119/19</td>
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<tr>
<td>spirit</td>
<td>, if Christ abide in us</td>
<td>1, 50/17</td>
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<tr>
<td>spirit</td>
<td>and in truth. But in</td>
<td>1, 69/6</td>
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<tr>
<td>spirit</td>
<td>. How his Death was taken</td>
<td>1, 71/22</td>
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<tr>
<td>spirit</td>
<td>; and which false flesh (but</td>
<td>1, 77/3</td>
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<tr>
<td>Spirit</td>
<td>which prayeth for us, and</td>
<td>1, 82/29</td>
</tr>
</tbody>
</table>

Life of Pico: Concordance of Major Terms 167
a sure portcullis against wicked
all faithful people are rather
might be coupled with a

PARTLY DIRECTING A MAN IN
meat THE TWELVE WEAPONS OF
nature good and also be
those things that we have
these words that we have
words of blasphemy, Or anything
he was asked once in
every wanton toy, Take every
whose virtue maketh the dark
last for washing of our
and nigh began gloriously to
fear, that other of love,
these twain, as with two
in now; how firm, how
no sleep into his eyes
departing which trouble thee and
ye will yourself record, Should
Thou must with the prophet
thysel not only for to
the pleasure that thou hast,
not refuse: If other have
With such examination might not
in what points very honour
not to the prayer that
that sure and steadfast felicity
estate of a righteous man
my God art Thou, "
evil men forsake reason, which
soul, and follow sensuality, that
all the felicity of that
There appeared a fiery garland
those conclusions were good and
of Picus required. Of the

To be kept in the
Thou, " standeth all the

state of a righteous man. Quoniam

haters of virtue, of which
haters of life, and of all
haters of God, contumelious, proud,
shape seemly and beauteous, of
very fables, that sure and
melody and dainty fare, Death
may waken thee when thou
if we decline from the
vile earthly triles. His high
of the clay, but we

spirits ) the priest demanded him whether

spiritual than carnal ( for as the

spiritual knot unto Christ and His

SPIRITUAL BATTLE Whoso to virtue esteemeth

SPIRITUAL BATTLE, WHICH EVERY MAN SHOULD

spoken of such a master as

spoken of, if money fail, he

spoken of the resurrection be principally

spoken of God unreverently. The Ninth

sport whether of those two burdens

sport that men can thee devise

sport of our vice the more

spotty sin contracted and drawn unto

spring ; for which many worthy philosophers

spur forth troth horse through the

spurs , that one of fear, that

stable it shall be that we

stall ; He favoureth neither meat, wine

stand against the virtuous purpose that

stand in better condition than his

stand and keep watch. The Seventh

Stand Unvanquished against the devil's might

Stand it in touching or in

stand or this thou mayst eftsoon

stand Space of a moment in

standeth : whose marvellous cunning and excellent

standeth in many words, but to

standeth only in the goodness of

standeth in these words, Dixi Domino

standeth all the state of a

standeth all in the soul, and

standeth all in the blood. The

standeth in the clear beholding and

standing over the chamber of his

standing with the Faith, but also

State of his Soul. After his

state of virtue signifieth in that

state of a righteous man. Quoniam

stately lords. Wedding and worldly business

stately finders of evil things, foolish

stature goodly and high, of flesh

steadfast felicity standeth only in the

stealeth on full slyly and unaware

steep...
at his election; which he sticked theret a while, but at
the clay, but we stick still. There shall come to thee
it were shame to abide still in the better and not
banner of death, under the stipend of hell, fighting against heaven
get mercy." When I stir thee to prayer, I stir thee not to the prayer
mind Some laudable deed to stir thee to pride, As vainglory
woman come of a noble stock, his father bight John Francis
while he had that high stomach. But now a great while
their brains therefore at the stand in peril lest pride might
the third heaven above, Yet therefore thine ears, my most
might have ensued they pursued.
of the devil, from the man's heart is like a thyself to enter by the
of the, from a noble girdle, point, or proper glove
Thy just anger spilt. In read that such unknown and
Orpheus, and many other things were in them many things
in the knowledge of diver embrace us that they might
by heaps as a plenteous the boisterous course of the
of Thine own side, That of each of them shall feeble
almighty God with all his thereto by himself with the
was there of so marvellous showed unto them, not whom
and after again with great and after again with great
which we need none other in them a certain heavenly
honour fail, and health and to ascend by mine own
friendship is but fleshly and as thou dost war and
that pitiful figure as a Fourth Property. If love be
not to be feared but that we should not only
shame, have I so long that philosophy is to be
suffer it? Certainly he never studied for wisdom which so
ardent mind he laboured the labour gave he to those

sticked 1, 68/18
still 1, 79/17
still 1, 85/15
stipend 1, 79/26
stir 1, 82/7
stir 1, 82/7
stir 1, 105/23
stock 1, 53/1
stomach 1, 60/4
stone 1, 106/25
stood 1, 108/2
Stop 1, 91/4
storms 1, 82/18
stormy 1, 79/6
strait 1, 81/19
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strait 1, 119/20
strange 1, 53/17
strange 1, 56/7
strange 1, 57/24
strange 1, 61/11
strangle 1, 92/12
stream 1, 61/18
stream 1, 90/23
streamed 1, 121/21
streamès 1, 113/7
strength 1, 53/14
strength 1, 61/24
strength 1, 64/24
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strength 1, 83/6
strength 1, 95/11
strength 1, 99/5
stretchèth 1, 50/13
strive 1, 103/22
strong 1, 70/9
strong 1, 114/19
strongly 1, 70/29
strongly 1, 97/4
studied 1, 84/17
studied 1, 85/1
studied 1, 85/25
studied 1, 85/25
studied 1, 54/12
studies 1, 55/18

Thomas More Studies 7 (2012)
seven years conversant in these
night most fervently to the
Him all his works, his
of men, believing that the
draw, wheroeto they refer their
cunning but as merchandise which
only for itself, because he
doctors of his time, visiting
so well thyself endeavour, So
Setting Forth to School and
surely hold it. Of his
he departed to Bononie to
perfect doctors. % Of his
philosophy as divinity, with great
afterwards) he burned. Of his
all these things with equal
that one for his only
was his busy and indefatigable
more quietly give himself to
the Bible, in the only,
own natural affection and the
him counsel to leave the
counselled Picas to surcease of
occupied than always in the
not princely to make the
cost and labour of my
" I am content ye
use them both, as well
not princely, to make the
might not or would not
This man rather exercised the
by my little house, my
for this fruit of my
my travail and diligence in
great erudition and elegant and
in terra ejus mirificavit voluntates
in terra ejus mirificavit voluntates
our hope and confidence To
as good and clean, and
that sent unto him letters
young a man, plenteous of
marvellous fast memory; thirdly, great
him vainglorious; not his great
thee keep it secret ; the
was very quick, wise, and
valiantly The fiendès might and
fenced and sure Against every
passed him of those captious naught, all the whole were
mother while she travailed, and strength: and as that flame abode at Florence, he was
cast, Little, simple, short and good, that He would not fire of purgatory, there to which a man must not well hear this, who may accepted them as worthy to our rebuke. And if we be not so happy to we have the grace to as the apostle saith) shall we should not only strongly
" Nor Thou shalt not say, 'Thou shalt not infants of wretched Babylon To pleasure of his love. To love. To desire also to his love, and not to be glad For Him to by no manner ways To His commandment or by His passion and death that Christ death of Christ which He image of Christ’s ineffable passion virgin, conceived in time; Which truth as the old saints heart extol, His flesh was and figure, And for thee and adversity That He already of their own mind; they is divided among many Unearth slenderly, than after his merits rude learning be far unable it but he that might since those things are able sovereign power, May otherwise appear their prayers, alms, and other and sure Against every subtle of God, therefor the prophet this the prophet saith here the most discomfortable season. Then compiled a breviary or a damned wretches cry out, Lassati

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<th>Term</th>
<th>Meaning</th>
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<td>subtleties</td>
<td>and cavillations of sophistry, nor</td>
<td>1, 60/28</td>
</tr>
<tr>
<td>subverted</td>
<td>For certainly one part of</td>
<td>1, 96/3</td>
</tr>
<tr>
<td>suddenly</td>
<td>vanished away: which appearance was</td>
<td>1, 53/6</td>
</tr>
<tr>
<td>suddenly</td>
<td>vanished, so should this fire</td>
<td>1, 53/15</td>
</tr>
<tr>
<td>suddenly</td>
<td>taken with a fervent access</td>
<td>1, 69/24</td>
</tr>
<tr>
<td>suddenly</td>
<td>past. The Followers Grief and</td>
<td>1, 109/5</td>
</tr>
<tr>
<td>suffer</td>
<td>him to have that occasion</td>
<td>1, 64/15</td>
</tr>
<tr>
<td>suffer</td>
<td>pain for a season, which</td>
<td>1, 73/19</td>
</tr>
<tr>
<td>suffer</td>
<td>many labours, many displeasures, and</td>
<td>1, 77/22</td>
</tr>
<tr>
<td>suffer</td>
<td>it? Certainly he never studied</td>
<td>1, 85/24</td>
</tr>
<tr>
<td>suffer</td>
<td>wrong and reproof for His</td>
<td>1, 88/11</td>
</tr>
<tr>
<td>suffer</td>
<td>of the world anything that</td>
<td>1, 88/13</td>
</tr>
<tr>
<td>suffer</td>
<td>for virtue and truth as</td>
<td>1, 88/23</td>
</tr>
<tr>
<td>suffer</td>
<td>chiding, detraction, and hatred of</td>
<td>1, 88/25</td>
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<tr>
<td>suffer</td>
<td>in death eternal pain, from</td>
<td>1, 91/11</td>
</tr>
<tr>
<td>suffer</td>
<td>death and patiently, when our</td>
<td>1, 97/4</td>
</tr>
<tr>
<td>suffer</td>
<td>Thy Saint to see corruption</td>
<td>1, 101/22</td>
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<tr>
<td>suffer</td>
<td>the flesh of a good</td>
<td>1, 101/23</td>
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<tr>
<td>suffer</td>
<td>them wax is a jeopardous</td>
<td>1, 106/24</td>
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<td>suffer</td>
<td>all thing, though it were</td>
<td>1, 112/15</td>
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<tr>
<td>suffer</td>
<td>harm for his love, and</td>
<td>1, 112/16</td>
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<tr>
<td>suffer</td>
<td>any dispraise. To believe of</td>
<td>1, 112/20</td>
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<tr>
<td>suffer</td>
<td>trouble, pain and woe: For</td>
<td>1, 115/13</td>
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<td>suffer</td>
<td>the cursed words of blasphemy</td>
<td>1, 116/29</td>
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<td>suffrance</td>
<td>, he verily trusted, since God</td>
<td>1, 64/14</td>
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<td>suffered</td>
<td>for our sake) beat and</td>
<td>1, 64/1</td>
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<td>suffered</td>
<td>for the love of us</td>
<td>1, 68/4</td>
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<tr>
<td>suffered</td>
<td>for our sake, he might</td>
<td>1, 70/7</td>
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<td>suffered</td>
<td>hunger, thirst.heat. cold. labour</td>
<td>1, 70/17</td>
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<tr>
<td>suffered</td>
<td>beatings, binding, prison, swords, and</td>
<td>1, 88/23</td>
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<td>suffered</td>
<td>rebel against his soul: This</td>
<td>1, 107/28</td>
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<td>suffered</td>
<td>pains intolerable That He for</td>
<td>1, 111/1</td>
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<td>suffered</td>
<td>hath for thee. The Sixth</td>
<td>1, 115/17</td>
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<td>suffice</td>
<td>themselves and more ; they seek</td>
<td>1, 86/6</td>
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<tr>
<td>sufficeth</td>
<td>that any part have any</td>
<td>1, 113/9</td>
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<tr>
<td>sufficiently</td>
<td>. The works are such that</td>
<td>1, 51/4</td>
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<td>sufficiently</td>
<td>to express, yet forasmuch as</td>
<td>1, 52/21</td>
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<tr>
<td>sufficiently</td>
<td>do it, no man should</td>
<td>1, 52/22</td>
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<tr>
<td>sufficiently</td>
<td>to satisfy the desire of</td>
<td>1, 85/21</td>
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<td>sufficiently</td>
<td>As thingès which Thy creatures</td>
<td>1, 121/9</td>
</tr>
<tr>
<td>suffrages</td>
<td>, help him.&quot; These things</td>
<td>1, 73/22</td>
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<tr>
<td>suggestion</td>
<td>of vice, Consider frail glass</td>
<td>1, 106/15</td>
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<tr>
<td>suingly</td>
<td>saith, Benedictam Dominum qui tribuit</td>
<td>1, 99/26</td>
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<tr>
<td>suingly</td>
<td>, Et usque ad noctem increpuerunt</td>
<td>1, 100/10</td>
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<tr>
<td>suingly</td>
<td>the prophet sheweth what is</td>
<td>1, 100/19</td>
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<tr>
<td>sum</td>
<td>upon all the decretals, in</td>
<td>1, 55/5</td>
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<tr>
<td>sumus</td>
<td>in via inquitatis — &quot;</td>
<td>1, 78/18</td>
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together be; When they be
did not actual sin in
ejus mirificavit voluntates suas. MMultiplicity
to be; When they be
distinction of divers and
divers likeness and figures of
and the brutish properties of

And wherefore seek they many
do th not actual sin in

that truly, good sister, I

that truly, good sister, I

that truly, good sister, I

wherefore he counselled Picas to

that hold hold it in

that would hold it in

that would hold it in

They hold utterly for a

O happy rebukes, which make

O happy rebukes, which make

But let humility be thy

But let humility be thy

But let humility be thy

But let humility be thy

O happy rebukes, which make

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O happy re

sundered, for adversity. Like affections feeleth
sundry, matters, as well in logic
sundry, beasts, some into lions, some
sundry, beasts - as the proud-hearted
sundry, pleasures? Certainly for because they
sundry, wise? But thou, good Lord
sunt, Non
sunt, in terra ejus mirificavit voluntates
suos, tu me sequere,? Let
supervacue, Vias tuas Domine demonstra mihi
suppose, of the quantity there cometh
suppose, verily that there be none
suppose, if he might have had
surcease, of study and put himself
sure, remembrance; which in other folks
sure, pillar of truth. He was
sure, portcullis against wicked spirits) the
sure, how long it shall be
sure, nothing peacable, but all things
sure, from the grins of the
sure, decree, that philosophy is to
sure, and steadfast felicity standeth only
sure, that neither the flower of
sure, hope that God shall hear
sure, guide, Thy good work to
sure, Against every subtle suggestion of
sure, delight. The Third Property. The
sure, By his departing hence for
surely, hold it. Of his Study
surely, believe that once the time
surmounten, all the preace, That in
surmounting, far in hisentent All
suspect, of heresy. Then joined they
sustain, Sorrow, adversity, labour, grief, and
sustain, Some labour, incommodity, or smart
sustain, (be not adread) Half the
swarm, of bees flew about his
sweat, , as though that now at
sweating, and panting we shall un
sweet, honeycombs of his pleasant writing
sweet, voice of our Lord be
sweet, voice of our Lord always
sweet. To be with his love
swerve, from the good institution of
swift, and of so ready a
swift, in taking be oftentimes slow
swift, floods, they be borne forth
do, but like them that
some into bears, some into
the drunken glutton into a
as it were even a
saints suffered beatings, binding, prison,
with mean fare at his
do it better) occasion to
for lack of cunning might
mind) to hear and to
answered that he had liefer
and flitting and would never
beaten to compel him to
purpose which he intended to
flesh shall (but if we
pride and have disdain to
which have more need to
that leadeth to heaven and
poets, fables and trifles aside)
us, shall we so grievously
this night the devils shall
certainly to be ashamed to
we remember, we should evermore
devil's might, But over that
danger of pride. And here
so this brittle worldès joy?
joy? Take all the mirth,
mirth, take all the fantasies,
the fantasies, Take every game,
/game, take every wanton toy,
that is in many channels
thinketh himself that he may
the lover of God ensample
worthy philosophers (and that were
have thought that he had
at Florence, he was suddenly
feared but strongly to be
spirit. How his Death was
virtuous purpose that thou hast
all occasion of deserving be
is with amendment to be
thee with sin contract, Thou
if it be well considered,
truly. That thing a man
for his god that he
chief good; and that thing
to accept: which wheresoever He
they that are swift in
swim in swift floods, they be
swine, some into wolves, which afterwards
swine, the ravenous extortioner into a
swoon and an insensibility for wonder
swords, and death, let us think
table, howbeit somewhat yet retaining of
take it in hand when it
take hurt thereby), Picus desired himself
take the wholesome lessons and instruction
take him to marriage, as that
take himself to any certain dwelling
take that way which God had
take upon him; but what this
take good heed make us drunk
take them for masters of thy
take thee for a master of
take no heed what thing may
take ever in thine hand, I
take it that lest they should
take thy soul from thee."
take such thing for God as
take heed that our meditations be
take valiantly on hand To vanquish
take heed that he whom God
Take all the mirth, take all
take all the fantasies, Take every
Take every game, take every wanton
Take every wanton toy, Take every
Take every sport that men can
Take In each of them shall
Take Some misadventure for his lover's
Take To have Him continually in
taken in number of the most
taken that one for his only
taken with a fervent access which
taken as that only thing which
taken . What sorrow and heaviness his
taken , there is no cause, my
taken away, there be left us
taken away and not with imitation
takest occasion of some good virtuous
taketh away all occasion of pride
 taketh for his god that he
 taketh for his chief good; and
 taketh he for his chief good
 taketh Whom He unworthy findeth worthy
taking be oftentimes slow in remembering
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| root of this privation or say, that he would not not what men about him were last together I often him, as they fell in orchard at Ferrara, in the wolves, which afterwards walked ever appointed. For this cause he sin vanquished, look thou not potion If thou pain thy smell or in thy licorous when he had two years to be little and easily therewithal How Christ for thee whereof the experience itself hath And in this be we crying with the prophet: Ad animam meam: Deus meus in Deus Salvator meus, et in me Domine quoniam speravi in our virtue. Quoniam speravi in rather learn of thee than show me, and Thy paths me in Thy truth, and hath taught thee and daily and vex him and rather eyes there falleth many a our diligence With prayer, with pleasant contemplation, Out break the him fro, Out break the and quick of look, his slumbering and sleeping maugre our can either hope or wish. neither to the achieving of sparest all, With piteous mercy of the first death and in the space of this nailèd were. If thou be The Tenth Rule. In all THE PLEASURE OF A SINFUL thou in flame of the when ye fall in divers Twelfth Rule. Though thou be himself well served if after may bear witness of my goodly and high, of flesh but rather As a very taking away of fleshly concupiscence in talk nor speak of the voluptuous talk ; But eat he, drink he talked with thee) that thou never talking of virtue he was with talking of the love of Christ tame about her house and waited tarried at Rome an whole year tarry, But lie in await for taste : remember therewithal How Christ for taste, Or finally, in whatsoever delight tasted, perceiving that the faculty leaned tasted. The words of Neoptolemus they tasted eyself and gall. If thou tasted eyself and gall. If thou taught thee and daily teacheth. In taught that we should as speedily taught thee, which holding myself content teach me, Direct me in Thy teach me: for Thou art God teacheth thee and daily teacheth me. For I have trusted teach me, which holding myself content teach me, Direct me in Thy teach me: for Thou art God teach me, which holding myself content teach me, Direct me in Thy teach me: for Thou art God teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding myself content teach me, Direct me in Thy teach me, which holding himself well served if after may bear witness of my goodly and high, of flesh but rather As a very
the Pope approved Picus and tenderly favoured him, as by a wise: Gaudete, fraters, quando in peril shall perish therein. The eges. Sanctis qui Bunt in " Sanctis qui sunt in meditations be not unfruitful, but he had provided by his to be worldly fortunate, mine poor, high and low, well proveth, reason confirmeth, the world many noble books which well with one voice declare and it is in the Hebrew no pleasure comparable find To very loving words he received, O pity, well nigh now to give especial laud and " this will I show I show thee, I warn a secret thing to show after thy departing which trouble were this, if only to wish. Tell me, I pray I need to write unto the experience itself hath taught I may rather learn of learn of thee than teach still. There shall come to every hour which might fear if thou beware shall throw have more need to take seeming that they should with thing our Lord Himself shoveth certainly He shall not hear man when he calleth upon according that God should despise mercy." When I stir thee to prayer, I stir - let no day pass thine hand, I heartily pray that I have had to this one thing, I warn together I often talked with Son of God died for our Lord not only giveth
thou livest well He giveth grace to bear evil words thee 1, 87/26
Notwithstanding, my son, I call thee not therefore happy because this thee 1, 88/2
is worshipful and glorious unto thee , but for because that our thee 1, 88/3
for thy good living praise thee , thy virtue certainly, in that thee 1, 88/28
that it is virtue, maketh thee like unto Christ, but in thee 1, 88/29
it is praised it maketh thee unlike Him, Which for the thee 1, 89/1
if the world fawn upon thee uneath it may be but thee 1, 89/8
to God, Which hath illumined Notwithstanding, my son, I call thee therefore not happy because this thee 1, 88/2
shadow of death, and translating is worshipful and glorious unto thee, but for because that our thee 1, 88/3
in obscure darkness, hath associated for thy good living praise thee, thy virtue certainly, in that thee 1, 88/28
shall take thy soul from thee for thy good living praise thee, thy virtue certainly, in that thee 1, 88/28
and whatsoever men say of thee, whatsoever men think on thee 1, 91/6
Which if they now backbite thee, whatsoever men think on thee 1, 91/6
is to say, "To thee, whatsoever men think on thee 1, 91/6
lift up my soul: in Thee, Lord, I lift up my thee 1, 92/1
all they that trust in Thee I trust, I shall not thee 1, 92/1
art God, my Saviour; in Thee shall I trust all the thee 1, 92/6
such other that may waken thee shall I trust all the thee 1, 92/6
thee when thou steepest, kindle thee when thou steepest, kindle thee 1, 92/22
when thou waxest cold, confirm thee when thou steepest, kindle thee 1, 92/22
Thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
This one thing is thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
for I have trusted in thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
am nothing in respect of thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
strength so high to have thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
that shalt draw me to thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
remember therewithal thee when thou steepest, kindle thee when thou waxest cold, confirm thee 1, 92/23
How Christ for the price look thou well thee, whatsoever men think on thee 1, 109/16
shape and humbled Himself for thee, whatsoever men think on thee 1, 109/16
upon thy tower, Lest he some laudable deed to stir thee, whatsoever men think on thee 1, 109/16
By which he would have rebuked by thy battle, Shall thee, whatsoever men think on thee 1, 109/16
obtain Prepare thyself and trim thee, whatsoever men think on thee 1, 109/16
be ready the devil will thee, whatsoever men think on thee 1, 109/16
any wise so even thou thee, whatsoever men think on thee 1, 109/16
Though thou be tempted, despair thee, whatsoever men think on thee 1, 109/16
the price look thou well a thoroughfare, See thou behave thee, whatsoever men think on thee 1, 109/16
Remember how God hath made thee, whatsoever men think on thee 1, 109/16
image and figure, And for every sport that men can thee, whatsoever men think on thee 1, 109/16
of God. Beside that God to be wroth Yet He thee, whatsoever men think on thee 1, 109/16
kept hath and brought thee, whatsoever men think on thee 1, 109/16
this, And daily calleth upon thee, whatsoever men think on thee 1, 109/16
bath been so loving unto thee, whatsoever men think on thee 1, 109/16
wrought: Let Him not lose thee, whatsoever men think on thee 1, 109/16
martyrs' constant fight Shall thee, whatsoever men think on thee 1, 109/16
thee, whatsoever men think on thee 1, 109/16
Thee, Lord, I lift up my Thee, Lord, I lift up my thee 1, 92/1
Thee I trust, I shall not Thee I trust, I shall not thee 1, 92/1
Thee shall not be ashamed. Let Thee shall not be ashamed. Let thee 1, 92/3
Thee shall I trust all the Thee shall I trust all the thee 1, 92/6
Thee by Thy grace, Thou art Thee by Thy grace, Thou art thee 1, 99/6
thee tasted eysell and gall. If thee tasted eysell and gall. If thee 1, 103/28
thee To the most odious and thee To the most odious and thee 1, 104/6
thee unpurveyed and unready catch, Thou thee unpurveyed and unready catch, Thou thee 1, 105/12
thee with sin contract, Thou takest thee with sin contract, Thou takest thee 1, 105/20
thee to pride, As vainglory maketh thee to pride, As vainglory maketh thee 1, 105/23
thee no more haply for very thee no more haply for very thee 1, 106/5
thee in thy gear As thou thee in thy gear As thou thee 1, 106/7
thee fear: Wherefore in any wise thee fear: Wherefore in any wise thee 1, 106/9
thee bear That thou remember and thee bear That thou remember and thee 1, 106/10
thee nothing: Remember the glorious apostle thee nothing: Remember the glorious apostle thee 1, 107/24
thee advise, Thou sellest thy soul thee advise, Thou sellest thy soul thee 1, 109/16
thee wisely with thine host; Hence thee wisely with thine host; Hence thee 1, 110/19
thee reasonable Like unto His image thee reasonable Like unto His image thee 1, 110/26
thee suffered pains intolerable That He thee suffered pains intolerable That He thee 1, 111/1
thee devise: And among them all thee devise: And among them all thee 1, 111/10
thee bought and formed both Many thee bought and formed both Many thee 1, 111/15
thee kept hath and brought thee thee kept hath and brought thee thee 1, 111/18
thee up to this, And daily thee up to this, And daily thee 1, 111/18
thee to His bliss: How mayst thee to His bliss: How mayst thee 1, 111/19
thee ? The Painful Cross of Christ thee ? The Painful Cross of Christ thee 1, 111/21
thee that He so dear hath thee that He so dear hath thee 1, 112/2
thee of slothful cowardice accuse: God thee of slothful cowardice accuse: God thee 1, 112/7
slothful cowardice accuse: God will help if thou do not 1, 112/8
therefore with all that He gave: For body, soul, wit 1, 113/14
As it is possible for thee to devise: I mean not 1, 114/14
He already suffered hath for thee, As He that first the weak bind, But only faithful heart 1, 118/26
So studiously that nothing may, As He that first thee made, and on the rood 1, 119/9
of reward or profit do, The Sixth Property. The perfect thee redeemed with His precious blood 1, 119/10
already done so much for thee, As He that first thee beseech, good Lord, with woeful 1, 119/17
thee, As He that first and on the rood Eft thee pray, such heat into mine 1, 121/29
therefore with all that He gave: For body, soul, wit and have be long space 1, 120/27
As it is possible for thee to devise: I mean not thee, Sinners, if Thou our crime 1, 120/21
therefore thee to devise is this new world 1, 121/9
The perfect property is this new world 1, 121/29
The perfect property is this new world 1, 122/9
The perfect property is this new world 1, 102/24
The perfect property is this new world 1, 58/20
The perfect property is this new world 1, 59/17
The perfect property is this new world 1, 98/3
The perfect property is this new world 1, 68/19
The perfect property is this new world 1, 57/27
The perfect property is this new world 1, 62/18
The perfect property is this new world 1, 86/25
The perfect property is this new world 1, 99/17
The perfect property is this new world 1, 103/18
The perfect property is this new world 1, 113/20
The perfect property is this new world 1, 62/18
The perfect property is this new world 1, 73/6
The perfect property is this new world 1, 76/27
The perfect property is this new world 1, 85/25
The perfect property is this new world 1, 85/26
The perfect property is this new world 1, 97/6
The perfect property is this new world 1, 99/25
The perfect property is this new world 1, 103/17
The perfect property is this new world 1, 109/17
The perfect property is this new world 1, 115/31
The perfect property is this new world 1, 116/22
The perfect property is this new world 1, 60/10
The perfect property is this new world 1, 61/24
The perfect property is this new world 1, 98/28
The perfect property is this new world 1, 109/9
The perfect property is this new world 1, 118/25
The perfect property is this new world 1, 104/11
The perfect property is this new world 1, 104/11
The perfect property is this new world 1, 80/15
The perfect property is this new world 1, 80/19
The perfect property is this new world 1, 82/16
The perfect property is this new world 1, 82/30
trifles aside) take ever in our Lord always sound in ensued they pursued. Stop therefore them. Flee if thou love and gall. If thou withdraw be applied, Think it not joined thereto, The pleasure which thou behave thee wisely with would endure. Respect, O man, that lovest God also, In So thou likewise that hast As where all turneth to Space of a moment in Friendly look on us once, preace, That in our sin With blood and water of That to this love of leave to their heirs that the achieving of some great made a book, no slender to be excellent in one that leadeth to hell. What love God, which was a life to obtain. The same by knowledge never find that by love to possess that him to marriage, as that be taken as that only this was not the chief Florence, I have a secret be obtained or desired. What and take no heed what may men do, but what very law of nature, what what thing very reason, what an end with this one study of philosophy, as a actual business, he judged a rest, seeking none a outward outward thing, despising all other this reckoning it is a in the world where all less in heaven, where all able of himself that same in Thee." This one for that we ask such prayer because that though the thine hand, I heartily pray thee thine ears : Siue mortuos sepelire mortuous thine ears, my most dear son thine health, flee as far as thine handes and forbear The ravin thine but a gift of His thine evil work doth contain Gldeth thine host ; Hence must thou needs thine excellent nature; Thou that with thine heart wish, covet and be thine heart yset Upward to God thine own speed? Who is so Thine angry hand. Who is not Thine own, we be, Servants or Thine honour may increase. For though Thine own side, That streamed from Thine may be equal; Grant me thing which they had not themselves thing . But to pass over other thing to right cunning and perfect thing set all other aside) but thing was there of so marvellous thing fair excelling all the cunning thing also in his book which thing that we seek, than by thing which also, without love, were thing in which was less servitude thing which maketh an end of thing that should make him content thing to show thee which is thing is there to be desired thing may men do, but what thing the very law of nature thing very reason, what thing our thing our Lord Himself showeth thee thing, I warn thee (of which thing in which he thought Picas thing vain and unprofitable; wherefore he thing, despising all other thing, since thing, since those things are able thing either servile, or at the thing is little, it shall be thing is great. O happy rebukes thing to keep. He that asketh thing is it that maketh us thing as is noyous unto us thing that we require be good
may say them truly. That
his chief good; and that
be ashamed to take such
chief goodness, but only that
not though I forsake all
them wax is a jeopardous
The loss of a better
The Loss of a Better
therefore so dear a precious
his love. To suffer all
in thought. To love all
fresh to see that all
very lover above all earthly
so wonderful and high All
to be sent, be such
virtue. For these be the
nobleness, if ourselves lack those
fire aspire upward to heavenly
Chaldees and Arabians, and many
and Orpheus, and many other
his learning, as well in
divinity and in many such
impugn those questions as new
with the cognition of many
Which defence, and all other
there were in them many
minds of the hearers, those
unknown to him, but all
elocution, but ignorance of natural
Church. But Picus all these
only study. And all these
or despising of all earthly
knowledge as well of natural
friends how greatly these mortal
of any diligence to earthly
much jeopardy. Liberty above all
is also equal in all
priest inquired of him these
suffrages, help him." These
he had known all those
this life of all those
for. Now then, these earthly
look we then to heavenly
sure, nothing peaceable, but all
but all things fearful, all
fearful, all things sorrowful, all
than light that all these

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<td>: Beat out their brains therefore</td>
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<td>thing</td>
<td>been Appointed well and nothing</td>
<td>1, 114/5</td>
</tr>
<tr>
<td>thing</td>
<td>Coveteth and longeth evermore to</td>
<td>1, 116/17</td>
</tr>
<tr>
<td>thing</td>
<td>esteem and judge his lover</td>
<td>1, 117/7</td>
</tr>
<tr>
<td>thing</td>
<td>as pertain only unto the</td>
<td>1, 50/11</td>
</tr>
<tr>
<td>thing</td>
<td>which we may account for</td>
<td>1, 51/26</td>
</tr>
<tr>
<td>thing</td>
<td>for which they were noble</td>
<td>1, 52/9</td>
</tr>
<tr>
<td>thing</td>
<td>, and whose fiery eloquence should</td>
<td>1, 53/12</td>
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<tr>
<td>thing</td>
<td>drawn out of the old</td>
<td>1, 56/5</td>
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<tr>
<td>thing</td>
<td>strange and to all folk</td>
<td>1, 56/6</td>
</tr>
<tr>
<td>thing</td>
<td>natural as in divinity and</td>
<td>1, 56/27</td>
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<tr>
<td>thing</td>
<td>as men many years never</td>
<td>1, 56/28</td>
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<tr>
<td>thing</td>
<td>and with which their ears</td>
<td>1, 57/4</td>
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<tr>
<td>thing</td>
<td>worthy to be learned. Which</td>
<td>1, 57/12</td>
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<tr>
<td>thing</td>
<td>that he should write, he</td>
<td>1, 57/17</td>
</tr>
<tr>
<td>thing</td>
<td>strange and not fully declared</td>
<td>1, 57/24</td>
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<tr>
<td>thing</td>
<td>seem to be of great</td>
<td>1, 59/7</td>
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<tr>
<td>thing</td>
<td>as ripe as though he</td>
<td>1, 59/28</td>
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<tr>
<td>thing</td>
<td>bath dishonested him; some man</td>
<td>1, 61/9</td>
</tr>
<tr>
<td>thing</td>
<td>with equal study hath so</td>
<td>1, 61/16</td>
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<tr>
<td>thing</td>
<td>were in him so much</td>
<td>1, 61/23</td>
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<tr>
<td>thing</td>
<td>. Of his Conditions and his</td>
<td>1, 62/10</td>
</tr>
<tr>
<td>thing</td>
<td>as godly. And oftentimes in</td>
<td>1, 66/7</td>
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<tr>
<td>thing</td>
<td>bow and draw to an</td>
<td>1, 66/9</td>
</tr>
<tr>
<td>thing</td>
<td>that he seemed somewhat besprent</td>
<td>1, 66/28</td>
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<tr>
<td>thing</td>
<td>he loved, to which both</td>
<td>1, 68/22</td>
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<td>thing</td>
<td>, and Which of the Holy</td>
<td>1, 70/14</td>
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<td>thing</td>
<td>as such other as they</td>
<td>1, 70/23</td>
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<tr>
<td>thing</td>
<td>this holy man Jerome, this</td>
<td>1, 73/23</td>
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<td>thing</td>
<td>within a certain time, but</td>
<td>1, 73/26</td>
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<td>thing</td>
<td>the delight whereof so vexeth</td>
<td>1, 77/20</td>
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<tr>
<td>thing</td>
<td>slipper, uncertain, vile, and common</td>
<td>1, 78/7</td>
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<tr>
<td>thing</td>
<td>and godly (which neither eye</td>
<td>1, 78/9</td>
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<td>thing</td>
<td>fearful, all things sorrowful, all</td>
<td>1, 79/7</td>
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<tr>
<td>thing</td>
<td>sorrowful, all things deadly. Shall</td>
<td>1, 79/7</td>
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<tr>
<td>thing</td>
<td>deadly. Shall we then envy</td>
<td>1, 79/8</td>
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<tr>
<td>thing</td>
<td>be (as they say) truer</td>
<td>1, 79/14</td>
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down headlong. But among all
reprovable sense, to do those
proud, stately, finders of evil
not that such as these
only they that do such
thou never forget these two
mercenary, we call all those
to apply it to such
mind and that these outward
all other thing, since those
nothing out of themselves; the
These, my dear friend, be
it is that all these
them. Remember again how great
tem which, despising these present
if we observe these two
only had, though all other
though he have all other
if he have all those
most sovereign goodness of all
that we were there. These
unto the contemplation of heavenly
God, in Whom all other
it noble, and all other
so doth prospereth in all
believe of his love all
mind. Wageless to serve, three
May otherwise appear sufficiently As
then if we would again
out of the way, to
error to decline, and to
And because ye shall not
have ever thought and yet
words, and death, let us
say of thee, whatsoever men
as some man would peradventure
and pain. The Second Rule.
his lord. The Fourth Rule.
 thou be tempt with pride :
God let it be applied,
The Ninth Rule. If thou
If thou shouldst God offend,
flame of the temptation friest
on the very lamentable pain,
piteous cross of woeful Christ,
beat out at every vein,
precious heart carvèd in twain,
things the very deadly pestilence is 1, 79/21
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things commit are worthy death — 1, 80/11
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things , he thinketh himself unhappy. The 1, 95/8
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Think in this wretched worldès busy 1, 102/29
Think how that we not only 1, 103/15
think how that when He was 1, 104/4
Think it not thine but a 1, 105/27
think thyself well fenced and sure 1, 106/14
think how therefore Thou were forthwith 1, 110/10
Think on the very lamentable pain 1, 111/24
Think on the piteous cross of 1, 111/25
Think on His blood beat out 1, 111/26
Think on His precious heart carvèd 1, 111/27
Think how for thy redemption all 1, 112/1
other for that one. To
for his love, and to
desire that all folk should
content All to endure and
would that every man should
That all the world would
he get? The merchant
all other things lack, he
have all other things, he
so he have money he
of, if money fail, he
never so prosperous estate, He
is and fain, And happy
shrank from the labour, or
To serve his love, nothing
His Church, and Frederick, the
that is to say, the
JOHN FRANCIS, HIS NEPHEW, THE
fire and pain perpetually. The
vessel chose, Ravished into the
joy and sure delight. The
delight. The Third Property. The
secondly, a marvellous fast memory;
very good and very, amiable:
in time; Which suffered hunger,
the voluptuous desire of men
cried out that there were
made a defence for those
Which defence received, and the
when he had fulfilled the
all such as would come
singularly loved him, he came
to help to speed him
a guide wander hither and
sister in Christ, Joyeuce Leigh,
doctors he specially commendeth Saint
this world is but a
in this wise: " O
that is very Health. That
against the virtuous purpose that
no cause, my son, why
devil failed, and as though
holy apostle Saint James saith
the losing paineth us? Doubtest
in these places namely where
virtuous living and (but if
against His Christ. But cry

think him unhappy that is not
think that hurt sweet. To be
think the same. To weep often
think it eke too small, Though
think the same. Of God likewise
thinken in like wise. The Tenth
thinketh himself well served if after
thinketh himself happy, and which only
thinketh himself unhappy. The niggard, then
thinketh himself well. And if he
thinketh himself unhappy. The glutton saith
thinketh him wretched and infortunate. So
thinketh himself that he may take
thinking of any reward or profit
Third of that name, ruling the
third part of the earldom of
THIRD UNTO ONE ANDREW CORNEUS, A
Third Rule. Consider well that folly
third heaven above, Yet stood in
Third Property. The third point of
third point of a perfect lover
thirdly, great substance, by the which
Thirdly, of reason be we serviceable
thirst. heat. cold. labour, travail, and
thirsteth for, or ambition seeketh for
thirteen of his nine hundred questions
thirteen questions, a work of great
thirteen questions duly by deliberation examined
thirty - second year of his
thither out of far countries to
thither, where he so behaved himself
thither where, after the long habitation
thither, in obscure darkness, hath associated
Thomas More greeting in our Lord
Thomas, as him that enforceth himself
thoroughfare, See thou behave thee wisely
thou city of Florence, I have
thou hast had many evil occasions
thou hast taken, there is no
thou shouldst either marvel thereof, be
thou were not yet in the
thou bast cause to be glad
thou, my son, whether the minds
thou every
thou beware shall throw thee down
thou therefore with, the prophet: Dirrumpamus
Thou shouldst with them, by the
doubt not but that the
do not but that it
my son, enforce thyself to
be happy with few, nor
be wretched with many.
shalt have two specially effectual
shalt out of this vale
callest on Him, if thou
hear not first the poor
being a man, despisest a
love thine health, if thou
desire to be sure from
long to be acceptable to
covet to be happy at
once at the leastwise present
shalt in thy prayer ask
shalt pray for, thou shalt
shalt find matter enough in
wouldst now (setting poets, fables
mayest do nothing more pleasant
never forget these two things
shall also thyself die shortly
never so long. With these
, my son, when that our
livest well He giveth thee
shouldst for the judgment of
boldly forth thy journey as
hast begun, and of their
me." Dead be they
ask wheroeto they draw, wheroeto
hast gathered, whose shall they
were overwhelmed with vice, nor
love thine health, flee as
mayest their company and, returning
art God, my Saviour ; in
steepest, kindle thee when
waxest cold, confirm thee when
love God, Whom of old
non accepisti? " What hast
" What hast thou that
not received?" And if
hast received it, why art
thou proud thereof, as though our Lord: my God art
have Thee in possession, but to Thee by Thy grace, meam in inferno? " For videre corruptionem - " Nor that is to say, ' mihi fecisti vies vitae? " laetitia cum vultu tuo? " God, and Jesus Christ Whom and Saviour. As often as oft with good devotion How as with sour potion If tasted eysell and gall. If innocent handles nailed were. If of a tree. Consider when engine of the devil If evil But to some virtue mayst it apply. For oft Rule. One sin vanquished, look thee unpurveyed and unready catch, have thee with sin contract, thyself in preace As though very shame assail. But when thee in thy gear As incontinent fight again, For if in any wise so even even thou thee bear That victory. The Ninth Rule. If late cometh the medicine if conquest. The Twelfth Rule. Though Occupied is thy wretched appetite:
Thou shalt it find, when
Heaviness. Any good work if the goodness doth remain: If doth contain Glideth his way,

thou buodst not received it? Two
Thou ...." After that he hath
Thou ...." Which words though they
Thou ...." For though honour fail
Thou ...." See then how few
Thou ...." For only he may
Thou ...." standeth all the state
Thou hast no need of my
Thou ...." The cause is for
Thou ...." Sanctis qui sunt in
Thou ," he addeth thereunto that
Thou , good Lord, art He that
Thou art He that shalt draw
Thou art He that shalt give
Thou shalt not leave my soul
Thou shalt not suffer Thy Saint
Thou shaft not suffer the flesh
Thou hast made the ways of
Thou shalt fill me full of
Thou hast sent ": to which
thou dost war and strive, By
thou resemblst Christ : as with sour
thou pain thy taste : remember therewithal
thou withdraw thine handès and forbear
thou be tempt with pride : think
thou art moved to be wroth
thou this wise peruse them by
thou mayst it apply. For oft
thou shaft, resisting valiantly The fiendès
thou not tarry, But lie in
Thou must with the prophet stand
Thou takest occasion of some good
Thou shouldest after that victory Enjoy
Thou mayèst once the triumph obtain
Thou shouldëst incontinent fight again, For
thou be ready the devil will
thou thee bear That thou remember
thou remember and have ever in
thou think thyself well fenced and
thou let the sore By long
thou be tempted, despair thee nothing
thou hast, Stand it in touching
Thou shalt it find, when thou
thou hast all cast, Little, simple
thou with labour do, The labour
thou do evil with pleasure joined
thou must him not restrain: The

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of a Better Thing. When
buy Upon the price look
look thou well thee advise,
maketh us bold to sin,
Fear of Impenitent Departing. If
God offend, think how therefore
very jeopardous case: For haply
sin to cleanse, and though
haddest space, Yet peradventure shouldst
hence. Eternal Reward, Eternal Pain,
is but a thoroughfare, See
with thine host ; Hence must
desert look to what cost
O man, thine excellent nature;
a Good Mind. Why lovest
among them all on warrantise
both Many a benefit hast
thou received of His: Though
to His bliss: How mayst
Painful Cross of Christ. When
Sin to withstand say not
God will thee help if
other have stand or this
any part have any. So
or minish any grace. So
I mean not hereby that
his lover's sake. Thus shoulddest
and woe: For Whom if
never so woe bestead, Yet
profit, guerdon or reward. So
wise dissever: Freely look eke
balance of rigorous judgment If
sin in sundry wise? But
mercy tempering justice; For as
Above our merit, so dost
it liketh Thec. Sinners, if
mind, But if Thy gifts
gifts noble, wonderful and kind,
they were (as many men
given themselves to learning, they
proud purpose, that where he
the commendation of fools. He
in him, ye would have
he could never, as him
bath heard nor heart hath
vexed or not with continual
a thing in which he
thou  labourest thy pleasure for to  1, 109/15
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O man, thine excellent nature;
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thou  so this brittle worldès joy  1, 111/7
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thou  ne shaft sustain (be not  1, 115/15
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Thou  dost rewardès us devise Above  1, 120/5
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Thou  our crime behold, certain, Our  1, 120/22
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thought  ) to be drawn slumbering and  1, 78/11
thought  and torment? — it is  1, 79/3
thought  Picas to have spent time  1, 83/26
noble prince, I have ever thought to his rebuke, as them when of the same deed, not in deed, yet in soul, wit, cunning, mind and be conversant in mind and he was especially helped. Seven ten years failing, after a a thousand incommodities, after a to make us bond and shame be not the devil's so longe to have be But for this delay I of his Lordships and Alms. remedy, and compelled him within Father coeternally going forth (which of Mirandula Finis) HERE FOLLOWETH THE SAID PICUS; OF WHICH loving mind. Wageless to serve, dreadful majesty, Verily one in Verily one in three and a thief between two thievès world, from the await of out of the inwardness of other of love, spur forth two words of Picus so but if thou beware shall us up that they might live in, whether we be he judged that this came perceive. Now after that he of philosophy other than mercenary, ye will say to me following, for where he said patiently endured all the pain. his heart and love yset. misadventure for his lover's sake. wide ? Thy love and pity, had many evil occasions after take them for masters of them, by the leaving of to be done. For neither be happy with few, nor how long or how short not from the extremity of not, good Lord; but after after Thy mercy, Lord, for

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<td>and yet think. Fare ye</td>
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<td>thought</td>
<td>, but, as truth was, unto</td>
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<td>thought</td>
<td>or sight By which he</td>
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<td>thought</td>
<td>. To love all thing that</td>
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<td>thought</td>
<td>, Part will He none, but</td>
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<td>thought</td>
<td>. Lo in like manner the</td>
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<td>thousand</td>
<td>ducats he had laid out</td>
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<td>thousand</td>
<td>incommodities, after a thousand jeopardies</td>
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<td>thousand</td>
<td>jeopardies of his life, he</td>
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<td>thrall</td>
<td>, Let him remember that choose</td>
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<td>thrall</td>
<td>. The Peace of a Good</td>
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<td>thrall</td>
<td>; Grant me, good Lord and</td>
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<td>threatened</td>
<td>him two years together that</td>
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<td>Three</td>
<td>years before his death (to</td>
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<td>three</td>
<td>days to satisfy nature and</td>
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<td>Persons be one God) was</td>
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<td>three</td>
<td>things may us move: First</td>
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<td>three</td>
<td>and three in one, Whom</td>
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<td>three</td>
<td>in one, Whom angels serve</td>
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<td>thrust</td>
<td>With all rebuke and shame</td>
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<td>three</td>
<td>enemies; if thou long to</td>
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<td>three</td>
<td>heart cry these words of</td>
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<td>three</td>
<td>horse through the short way</td>
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<td>thoroughly</td>
<td>pierced that forthwith he forsook</td>
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<td>throw</td>
<td>thee down headlong. But among</td>
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<td>throw</td>
<td>us down; how deadly these</td>
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<td>thrown</td>
<td>down into hell or lifted</td>
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<td>thus</td>
<td>to pass by the especial</td>
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<td>thus</td>
<td>intended, there fell unto him</td>
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<td>thus</td>
<td>he meaneth: mercenary, we call</td>
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<td>thus</td>
<td>: &quot; I am content ye</td>
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<td>thus</td>
<td>, &quot; My soul is glad</td>
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<td>Thus</td>
<td>every snare and engine of</td>
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<td>Thus</td>
<td>should of God the lover</td>
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<td>Thus</td>
<td>shouldest thou, that loveth God</td>
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<td>, O heavenly King, Our evil</td>
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<td>departing which trouble thee and</td>
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<td>living which have more need</td>
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<td>good purpose, shamefully begin to</td>
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<td>glory shall be less if</td>
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<td>pain more easy if thou</td>
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<td>prayer be, but how effectual</td>
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<td>lips but out of the</td>
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<td>Thy</td>
<td>mercy, Lord, for Thy goodness</td>
</tr>
<tr>
<td>Thy</td>
<td>goodness remember me.&quot; What</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>thy</td>
<td>prayer ask of God, both</td>
</tr>
<tr>
<td>thy</td>
<td>mind; and also what thou</td>
</tr>
<tr>
<td>thy</td>
<td>hand cease not day nor</td>
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<tr>
<td>thy</td>
<td>most holy purpose. Now to</td>
</tr>
<tr>
<td>thy</td>
<td>living well. Certainly, as great</td>
</tr>
<tr>
<td>thy</td>
<td>good living praise thee, th</td>
</tr>
<tr>
<td>thy</td>
<td>virtue certainly, in that th</td>
</tr>
<tr>
<td>thy</td>
<td>virtue (which all lifted upward</td>
</tr>
<tr>
<td>thy</td>
<td>virtue, which the Christian living</td>
</tr>
<tr>
<td>thy</td>
<td>madness if thou shouldst for</td>
</tr>
<tr>
<td>thy</td>
<td>life, namely since all error</td>
</tr>
<tr>
<td>thy</td>
<td>journey as thou hast begun</td>
</tr>
<tr>
<td>thy</td>
<td>soul from thee.</td>
</tr>
<tr>
<td>Thy</td>
<td>ways, good Lord, show me</td>
</tr>
<tr>
<td>Thy</td>
<td>paths teach me. Direct me</td>
</tr>
<tr>
<td>Thy</td>
<td>truth, and teach me: for</td>
</tr>
<tr>
<td>thy</td>
<td>mind with these meditations and</td>
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<tr>
<td>Thy</td>
<td>grace, Thou art He that</td>
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<tr>
<td>Thy</td>
<td>Saint to see corruption,&quot;</td>
</tr>
<tr>
<td>Thy</td>
<td>cheer.&quot; And for that</td>
</tr>
<tr>
<td>Thy</td>
<td>right hand for ever &quot;</td>
</tr>
<tr>
<td>thy</td>
<td>sensual wittës five, Cast in</td>
</tr>
<tr>
<td>thy</td>
<td>mind as oft with good</td>
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<tr>
<td>thy</td>
<td>taste : remember therewithal How Christ</td>
</tr>
<tr>
<td>thy</td>
<td>tower, Lest he thee unperviewed</td>
</tr>
<tr>
<td>thy</td>
<td>mind Some laudable deed to</td>
</tr>
<tr>
<td>thy</td>
<td>sure guide, Thy good work</td>
</tr>
<tr>
<td>Thy</td>
<td>good work to God let</td>
</tr>
<tr>
<td>thy</td>
<td>proud enemy, Confounded and rebukèd</td>
</tr>
<tr>
<td>thy</td>
<td>battle, Shall thee no more</td>
</tr>
<tr>
<td>thy</td>
<td>gear As thou shouldst for</td>
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<tr>
<td>thy</td>
<td>beastly pleasure : Of virtue more</td>
</tr>
<tr>
<td>thy</td>
<td>licorous taste, Or finally, in</td>
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<tr>
<td>thy</td>
<td>wretched appetite: Thou shalt it</td>
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<tr>
<td>thy</td>
<td>breast cleaveth behind With grudge</td>
</tr>
<tr>
<td>thy</td>
<td>pleasure for to buy Upon</td>
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<tr>
<td>thy</td>
<td>soul therefor even by and</td>
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<tr>
<td>thy</td>
<td>most utter despitoeus enemies: mad</td>
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<tr>
<td>Thy</td>
<td>sin to cleanse, and though</td>
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<tr>
<td>thy</td>
<td>desert look to what cost</td>
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<tr>
<td>thy</td>
<td>ghost From this wretched carcase</td>
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<tr>
<td>thy</td>
<td>redemption all was wrought: Let</td>
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<td>thy</td>
<td>love set unto God In</td>
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<tr>
<td>thy</td>
<td>remembrance this imprint and grave</td>
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<tr>
<td>thy</td>
<td>body prowl, But with fair</td>
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<tr>
<td>thy</td>
<td>soul. The Fourth Property. If</td>
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</tbody>
</table>
That we be not by Thy just anger spilt. In strait 1, 119/19
Who able were to bear Thy punishment? The whole engine of
Thy punishment far under our offence 1, 120/7
Thy mercy far than all our Thy grace and sovereign dignity We
Thy grace, friendly look on us 1, 120/19
Thy gifts Thou behold again, Thy gifts noble, wonderful and kind
Servants by nature, children by Thy grace. But this
we whom grace had made Thy children dear, Are made
many a year. But let Thy grace, honour may increase. For though
For though Thy wisdom, though appear sufficiently As things which
one voice declare and testify, and testify, Thy goodness yet, goodness yet, Thy singular mercy,
singular mercy, Thy piteous heart, mighty Love Which able was
own side, That streamed from Thy blessed woundès wide?
Our evil maketh matter of wealth aye providing, goodness serving
all sinful desire And in O well of indulgence, In
But thou, my son, enforce thyself to enter by the strait
once at the leastwise present to God by prayer, and thyself, than if thy hand cease
and thou shalt also die shortly, live thou never
and misery consider how much art beholden to God, Which
their company and, returning to thyself, oftentimes secretly pray unto the
art He that shalt give watch. The Seventh Rule. Enforce thyself in possession unto me.'
Ninth Rule. If thou think
God get into favour Garnish thyself well fenced and sure Against
Upward to God, So well thyself up in as goodly wise
It is, and of long time hath been, my well beloved
written. Of his Parents and thyself endeavour, So studiously that nothing
time to come worship and praise
with an ardent heart, in thyself and trim thee in thy
orators and poets of that thyself
Yet lost he not his time therein, for in that two
the famous doctors of his time, visiting studiously all the universities
whole year, in all which
also which had himself some
Causes that in so Short
wonderful effects in so small
high steward came on a
fervently burned that on a
His Godhead was before all
Lady, a virgin, conceived in
him, deferred it for a
those things within a certain
first, and maybe the shorter
own likeness again unto the
surely believe that once the
thought Picas to have spent
so studied therefor that in
unto me that it is
hand. Remember that all the
death and patiently, when our
of inheritances were of old
is, The Eighth Rule. In
Eleventh Rule. Though in the
Thou art conveyed at such
to be, Yet till the
believed. It is written : Nolite
Body. Over all this, many
five causes to have come
laid out in the gathering
I threatened him two years
a little the more gathered
which when we were last
is that all these things
the blood of their sacrifice
will not gather their congregation
For very joy, when they
which appearance was peradventure a
that such unknown and strange
his Life. But, as himself
had made in his vulgar
great difficulty of the Arabic
Latin as Greek and other
yet of a bondman He
not with continual thought and
I may thereby hereafter be
delight whereof so vexeth and
meus, et in te sperabo
of Saint John, Haec est
not appalled with the secret
time his enviers never durst openly
Time brought him to so Marvellous
time, I consider five causes to
time to him and desired him
time as he walked with John
time begotten of His Father, to
; Which suffered hunger, thirst. heat
; howbeit this I speak only
, but the words which Picus
for our intercessions, let every
we have cast up again
shall come in which our
enough and which, but if
to come either he might
for me now to put
of our life is but
cometh, or if it were
meted out and divided by
of battle so put thyself
of the battle and war
as thy ghost From this
that he may once resort
qui corpus possunt occidere, sed
(which is not to be
together : first, an incredible wit ; secondly
together of volumes of all manner
that he would be punished
. Of the court and service
I often talked with thee
may bring us, an though
and thereabout to do their
from the blood, that is
be; When they be sundered
that he which should that
hath gone before or followeth
his nephew, he judged that
altogether (in detestation of his
. These, my dear friend, be
, he was especially helped. Seven
the shape and humbled Himself
? — it is the word
in the flood and rumbling
these earthly minds. Is there
die,- that is to
merces, ut videamus Deum, et
of any privy crime. This
either utterly not to be thou hast, Stand it in devour; Wherefore continually upon thy about the world in every a monstrous beast to the every game, take every wanton to nothing but only mere and be content with the which with a marvellous power goodly matter (howsoever they be the shadow of death, and that he had with great hunger, thirst. heat. cold. labour, forth the children that I shall not think that my with much watch and indefatigable voluptuous delight To the labourous of his mother while she he had conceived and long and some (as an inestimable Ente et Uno lightsomely he and vile death of a as it were with privy Thy guilty folk by our est mihi. Benedicam Dominum qui suingly saith, Benedicam Dominum qui foolish merchandise, To buy a Ne none so small a vice passed and lest these better learned and in those base, abject, and vile earthly I say, any of those now (setting poets, fables and triumph obtain Prepare thyself and old obscure philosophy of Pythagoras, called to the crown and when thou mayest once the and rest In glorious victory, nature, he left these common of all the labour, pain, occasions after thy departing which anguish, how much business and and fervent, There may no incommmodity, or smart, Loss, adversity, glad For Him to suffer nature that he was never I be not moved or touched, or at leastwise with extreme touched touching or in wanton sight, In tower, Lest he thee unpurveyed and town and castle I purpose to town, we run and are glad toy, Take every sport that men traditions and ordinances, his mind fell tranquillity of their own mind; they transformeth and changeth the reader's mind translated may delight and please any translating thee out of the company travail and watch compiled. But forasmuch travail, and watch; and Which at travail on; that I may give travail and diligence in study is travail I have learned both the travail of the conflict and fight travailed and suddenly vanished away: which travailed upon, how they were of treasure ) we have lost. Great libraries treateth, where he interrupteth the course tree. Consider when thou art moved trenches enforced to undermine him, for trespass, Sin hath us guilty made tribuit mihi intellectum : insuper et usque tribuit mihi intellectum - that is trifle, O childish reckoning, And pay trifle or conceit, Lace, girdle, point trifes might be some evil occasion trifes ignorant, and that unto the trifes. His high steward came on trifes in the getting of which trifes aside) take ever in thine trim thee in thy gear As Trismegistus, and Orpheus, and many other triumph which is provoked to the triumph obtain Prepare thyself and triumph and conquest. The Twelfth Rule trodden paths and gave himself wholly trouble, and sorrow of this short trouble thee and stand against the trouble, I may rather learn of trouble, grief, or sorrow fall, But trouble, grief, or pain: And of trouble, pain and woe: For Whom troubled with anger, and he said troubled ." Then the prophet declareth
it was reported (were it TRUE or false that his negligence but that the Gospel is words of the Gospel be riches? And if this be Christ (Which is not only things be (as they say) The works are such that study as worldly occupation." few that may say them See then how few may " For only he may nothing thereupon depending. For nothing my soul : in Thee I me. Certainly all they that Saviour ; in Thee shall I have a full hope and any other remedy put our about. In Him let us Shadow. This wretched life, the thou serve that thereto never by His sufferance, he verily of sin, inasmuch as he te? " For I have out of the way of in a sure pillar of to the ensearching of the unto the ensearching of the worshipped in spirit and in as they say) truer than to believe the Gospel, whose as them thought, but, as not only true but also to suffer for virtue and me. Direct me in Thy Siue mortuos sepelire mortuos suos, Dixi Domino: Deus meus es Dixi Domino: Deus meus es Dixi Domino, Deus meus es his money, Deus meus es our Lord, Deus meus es therefore the prophet putteth thereto, me. Dirige me in veritate vultu tuo. Delectationes in dextera he with, Delectationes in dextera ne memineris, sed secundum misericordiam tuam memento mei propter bonitatem

TRUE or false that his negligence TRUE as the gospel of Saint TRUE, to live then as though TRUE, that it is very hard TRUE, that we should seek for TRUE but also truth itself) affirmeth truer than truth itself? And yet truly, good sister, I suppose of Truly, my well-beloved friend, in this truly . That thing a man taketh truly say these words, " I truly say it which is content truly won He by the creation trust, I shall not be ashamed trust in Thee shall not be trust all the day." Remember trust that we shall speed. And trust, But only in the virtue trust to overcome all evil, In trust and confidence Of whose continuance Trust of reward or profit do trusted, since God is all good trusted the shortness of his life trusted in Thee." This one trusted in Thee. " For before this he had trusted. He was very quick, wise trusted in secret company without great trusted (to which he gave continual trust. But in the inward affections trust itself? And yet do we truth the blood of martyrs crieth truth was, unto their own. Some truth itself) affirmeth that our reward truth as the old saints suffered truth, and teach me: for Thou tu me sequere," Let dead, quoniam bonorum meorum non eges tu ? " I have said to tu ?" I have said to tu ?" My god art Thou tu ?" My God art Thou Tu es qui restitues hereditatem meam tua, et doce me: quia to tua usque in finem. Conserva me tua issue in finem? " Delectation tua memento mei propter bonitatem tuam Domine " The offences of

1, 67/4 1, 72/14 1, 81/4 1, 81/6 1, 81/8 1, 88/4 1, 79/15 1, 51/5 1, 85/9 1, 95/4 1, 95/15 1, 95/16 1, 96/7 1, 92/1 1, 92/3 1, 92/6 1, 94/13 1, 104/25 1, 104/30 1, 109/23 1, 118/26 1, 64/15 1, 71/5 1, 94/11 1, 58/8 1, 60/3 1, 60/19 1, 61/4 1, 69/7 1, 79/15 1, 80/29 1, 87/16 1, 88/4 1, 88/23 1, 92/5 1, 90/11 1, 93/4 1, 94/27 1, 95/2 1, 95/10 1, 95/24 1, 99/1 1, 91/29 1, 93/18 1, 102/10 1, 82/25 1, 82/26
Confundatur iniqua agentes supervacue. Vias
dominae mihi, et semitas
adimplebris me laetitia cum vultu
Adimplebris me laetitia cum vultu
Wherefore he exhorted them to
used with a drink to
not day nor night to
mind, flowing in riot, and
the world were annihilated and
be odious to God which
is he more odious which
desirable be As where all
course of his disputation and
in inferno: nec dabis sanctum
cause, saying, Nec dabis sanctum
learning but a word or
never so long. With these
His precious heart carvèd in
victory, triumph and conquest. The
for pain and woe. The
and prayeth for us. Amen.
and wretched wormès meat THE

and example of saints. The
that hath been done. THE
any reward or profit. The
Which work he compiled in
countenance, and in the very
Church, which when he had
time therein, for in that
refused to receive them when
of virtue he was with
in sport whether of those
convenient haste he sent him
this delay I threatened him
SAID PICUS; OF WHICH THREE,
with many. Thou shalt have
and the devil, with which
with which two, as with
that thou never forget these
With these twain, as with
thou hadst not received it?
And if we observe these
And as a thief between
my rude learning be far
I wot well I am
desires they run forth headlong
concupiscence, But like rude beasts
tuas Domine demonstra mihi, et semitas
tuas edoce me. Dirige me in
tuo Delectationes in dextra tua usque
tuo ? Thou shalt fill me
turn up their minds to love
turn as many men as received
turn and read the volumes of
turned to Christ. Women's blandishments
turned to naught. Then only
turneth the image of a beast
turneth the image of God into
turneth to thine own speed? Who
turning his words to Angelus Politianus
tuum videre corruptionem. Notas mihi fecisti
tuum videre corruptionem. " Nor
twain generally. Some man hath shone
twain, as with two spurs, that
twain, Think how for thy redemption
Twelfth Rule. Though thou be tempted
Twelfth Property. A very lover will
TWELVE RULES OF JOHN PICUS EARL
TWELVE WHICH
Twelve Weapons have we more at
TWELVE PROPERTIES OR CONDITIONS OF A
Twelve Properties we have at length
twenty nights; in which it evidently

twitches and pangs of death he
two years tasted, perceiving that the
two years, yet being a child
two kings offered them. When another
two words of Picus so thoroughly
two burdens seemed lighter and which
two of his own physicians, as
two years together that he would
TWO BE WRITTEN UNTO JOHN FRANCIS

two specially effectual remedies against the
two, as with two wings, thou
two wings, thou shalt out of
two things: that both the Son
two spurs, that one of fear
Two words, then, be there which
two things in our requests, that
Two thieves thirst With all rebuke
unable sufficiently to express, yet forasmuch
unable to ascend by mine own
unadvisedly, without any consideration. And in
unadvisedly Lacking discretion they compare and

Life of Pico: Concordance of Major Terms 191

Thomas More Studies 7 (2012)
The painful cross of Christ.

Death at our Hand and
stealeth on full slyly and
that death set on them
then, these earthly things sliper,
poison us; how short, how
unto this Earl Picus, his
crime the work of our
elegant cunning man so far
with privy trenches enforced to
of Christ." Afterwards, I
the justice of God, yet
wicked men. By infirmities he
born, in the perfection of
his soul which appertain to
to have this light of
Lord, Which hath given me
to poor folk may be
his death. But afterwards, he
not, be in this wise
of the resurrection be principally
and secondarily, they may be
death and everlasting, and he
be insufficiently done than utterly
fire from which he shall
any privy crime. This pleasure
belongeth to all men, yet
of His Of Whose grace
ancestors of this John Picus
thought that utterly it could
sweating and panting we shall
the world fawn upon thee,
that is divided among many
that our meditations be not
other things, he thinketh himself
money fail, he thinketh himself
that one. To think him
not unknown only but also
to the Father but also
or naught. Of his Learning
irriente me inimici mei. Etenim
time, visiting studiously all the
any part of the whole
certainly one part of that
creatures be parts of that
of that university ; of which
for his negligence and his

unaware . The witness of martyrs and
Unaware . Consider well that ever night
unaware : He lieth at hand and
unawares , and till that it be
uncertain , vile, and common also to
uncertain , how shadow - like, false
uncle , which in this letter comforteth
uncourteous mind, But if Thy gifts
uncunningly written. Of His Parents and
undermine him, for none other cause
understand , by the especial commandment of
understand they not that such as
understandeth idols, and so it is
understanding should be like the perfect
understanding and knowledge, and let us
understanding whereby a man may know
understanding ." But insomuch as a
understood , to the intent that they
understood that Picus was deceived in
understood . There was sometime in [
understood of Christ, as Saint Peter
understood of us, in that we
undertook her of the first death
undone . I shall therefore, as I
undoubtedly depart unto glory, and no
undoubtedly far excelleth all the pleasures
undoubtedly it pertaineth most properly to
undoubtedly all goodness is. The Eighth
undoubtedly bear that name. But we shall
uneath be but that with the
uneath obtain ; and look we then
uneath it may be but that
Uneath sufficeth that any part have
unfruitful , but test of every meditation
unhappy . The nigard, then, saith to
unhappy . The glutton saith unto his
unhappy that is not with his
unheard of. All which questions in
uniteuth it with Him by unspeakable
Universally . But because we will hold
universi qui sperant in to non
universities and schools, not only through
university of creatures were destroyed and
university perishing, all parties perish, and
university ; of which university God is
university God is no part, but
unkindness .2 Now since it is
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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<tbody>
<tr>
<td>unknown</td>
<td>and strange tokens hath gone</td>
<td>1, 53/17</td>
</tr>
<tr>
<td>unknown</td>
<td>only but also unheard of</td>
<td>1, 56/8</td>
</tr>
<tr>
<td>unknown</td>
<td>to him, but all things</td>
<td>1, 59/28</td>
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<tr>
<td>unlawful</td>
<td>pleasures, but also from lawful</td>
<td>1, 98/12</td>
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<tr>
<td>unloving</td>
<td>be That ever bath been</td>
<td>1, 111/20</td>
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<tr>
<td>unmannerly</td>
<td>manner) descanted thereof to his</td>
<td>1, 87/15</td>
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<tr>
<td>uno</td>
<td>lightsomely he treateth, where he</td>
<td>1, 66/16</td>
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<tr>
<td>unprofitable</td>
<td>; wherefore he counselled Picas to</td>
<td>1, 83/28</td>
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<tr>
<td>unpurveyed</td>
<td>and unready catch, Thou must</td>
<td>1, 105/12</td>
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<tr>
<td>unready</td>
<td>catch, Thou must with the</td>
<td>1, 105/12</td>
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<tr>
<td>unreasonable</td>
<td>beasts, and that diversely, after</td>
<td>1, 75/27</td>
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<tr>
<td>unreasonable</td>
<td>beasts. Remember also that of</td>
<td>1, 77/6</td>
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<tr>
<td>unreverently</td>
<td>. The Ninth Property. A very</td>
<td>1, 116/30</td>
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<tr>
<td>unspeakable</td>
<td>joy which we have prayed</td>
<td>1, 74/19</td>
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<tr>
<td>unspeakable</td>
<td>ways which only they know</td>
<td>1, 82/12</td>
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<tr>
<td>unprocessed</td>
<td>done than utterly undone. I</td>
<td>1, 52/23</td>
</tr>
<tr>
<td>untruly</td>
<td>put upon him by his</td>
<td>1, 58/4</td>
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<tr>
<td>Unvanquished</td>
<td>against the devil's might, But</td>
<td>1, 105/16</td>
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<tr>
<td>unworthy</td>
<td>be More godly is, and</td>
<td>1, 120/9</td>
</tr>
<tr>
<td>unworthy</td>
<td>, whom that He List to</td>
<td>1, 120/12</td>
</tr>
<tr>
<td>unworthy</td>
<td>findeth worthy maketh. Wherefore, good</td>
<td>1, 120/14</td>
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<td>upright</td>
<td>, that he ran not in</td>
<td>1, 57/31</td>
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<tr>
<td>upward</td>
<td>to heavenly things, and whose</td>
<td>1, 53/12</td>
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<tr>
<td>upward</td>
<td>should have God alone to</td>
<td>1, 89/9</td>
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<tr>
<td>Upward</td>
<td>to God, so well thyself</td>
<td>1, 118/22</td>
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<td>use</td>
<td>. In which impugnacion, though some</td>
<td>1, 57/5</td>
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<tr>
<td>use</td>
<td>of women. The comeliness of</td>
<td>1, 58/9</td>
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<tr>
<td>use</td>
<td>or service as she list</td>
<td>1, 75/22</td>
</tr>
<tr>
<td>use</td>
<td>of his reason and incline</td>
<td>1, 75/24</td>
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<tr>
<td>use</td>
<td>of some actual business, he</td>
<td>1, 83/27</td>
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<tr>
<td>use</td>
<td>them both, as well study</td>
<td>1, 85/8</td>
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<tr>
<td>use</td>
<td>of thy beastly pleasure : Of</td>
<td>1, 107/6</td>
</tr>
<tr>
<td>use</td>
<td>; The witness of saints, and</td>
<td>1, 112/5</td>
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<tr>
<td>used</td>
<td>customably all in this manner</td>
<td>1, 50/9</td>
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<td>used</td>
<td>in all secret communing virtuously</td>
<td>1, 67/22</td>
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<td>used</td>
<td>with a drink to turn</td>
<td>1, 75/18</td>
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<td>useth</td>
<td>it not as cunning but</td>
<td>1, 84/9</td>
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<td>useth</td>
<td>continually this pleasant ease and</td>
<td>1, 85/19</td>
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<tr>
<td>usque</td>
<td>ad noctem increperunt me renes</td>
<td>1, 93/11</td>
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<tr>
<td>usque</td>
<td>in finem. Conserva me Domine</td>
<td>1, 93/18</td>
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<tr>
<td>usque</td>
<td>ad noctem increperunt me renes</td>
<td>1, 100/11</td>
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<tr>
<td>ut</td>
<td>videamus Deum, et quern misisti</td>
<td>1, 102/15</td>
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<tr>
<td>utensils</td>
<td>of household he divided among</td>
<td>1, 63/7</td>
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<tr>
<td>utter</td>
<td>neither more cunning nor more</td>
<td>1, 60/14</td>
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<td>utter</td>
<td>Him. In loving Him also</td>
<td>1, 66/21</td>
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<td>utterly</td>
<td>despiteous enemies: mad merchant, O</td>
<td>1, 109/18</td>
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<tr>
<td>utterly</td>
<td>undone. I shall therefore, as</td>
<td>1, 52/24</td>
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of fools. He thought that all earthly glory he reputed that he should not all him that he should not of estates and princes either words of Neoptolemus they hold embrace Martha that ye should happy, either they shall have as we should also) that were folly for a man of glory and kindled in also, without love, were in is to be done. In business, he judged a thing active life, saying that in reward be diminished for the ashamed that work wickedness in have many voluptuous pleasures, many that folly it is and or in wanton sight, In None earthly joy, disport, or divine. Of his Mind, and and Latin, could make him despising the blast of as divinity, for praise and with the pestilence blast of ambitious man saith to his stir thee to pride, As heartés fence and close Against thou shalt out of this be departed out of this For oft thou shalt, resisting might, But over that take for to procure, After this while she travailled, and suddenly and as that flame suddenly to the despising of wordly need none other strength to that we list ourselves to take valiantly on hand To mighty power The world was The Sixth Rule. One sin and wise, And yet almost he was once with this Gaudete, fraters, quando in tentationes to hear that therefrom mighten blood beat out at every utterly it could uneath be but utterly for nothing. But in the utterly despise riches, showing him that utterly die. He lay always with utterly not to be touched, or utterly for a sure decree, that utterly forsake Mary. Love them and utterly nothing to answer or they utterly he will in no wise utterly to deprive himself from all vain love and holden in voluptuous vain found." Of his Liberality vain we would pluck our foot vain and unprofitable; wherefore he counselled vain , and in manner to my vain promotion of a little popular vain . Thy ways, good Lord, show vain desires, many divers passions, which vain To look for heaven with vain smell or in thy licorous vain plesance Should him delight, or Vainglorious Disputations at Rome. Now had vainglorious ; not his great substance, not vainglory which he before desired, now vainglory and not for any profit vainglory , nor our eternal reward be vainglory : " My god art Thou vainglory maketh many a man blind vainglory , the mother of reprief, The vale of misery be lifted up vale of wretchedness, that we may valiantly The fiendès might and subtle valiantly on hand To vanquish him valley dark, the heavenly light, And vanished away: which appearance was peradventure vanished , so should this fire soon vanity , nor to the desiring of vanquish but that we list ourselves vanquish . Very happy is a Christian vanquish him and put him unto vanquished and his prince cast out vanquished , look thou not tarry, But vanquished with our vice. Grant, I variance wakened, he drew back his varies incideritis," Be glad," vary Or anything sound into the vein , Think on His precious heart
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<td>upon them that have not</td>
<td>1, 91/9</td>
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<td>fire of purgatory (in which venial</td>
<td>sins be cleansed he may</td>
<td>1, 74/16</td>
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<td>or by His suffereance, he verily</td>
<td>trusted, since God is all</td>
<td>1, 64/15</td>
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<td>me publish it. I suppose verily</td>
<td>that there be none of</td>
<td>1, 72/16</td>
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<td>very madness. For it is verily</td>
<td>a great madness not to</td>
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<td>he calleth upon thee. And verily</td>
<td>it is according that God</td>
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<td>land of living people. And verily</td>
<td>if we inwardly consider how</td>
<td>1, 96/25</td>
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<td>holy God of dreadful majesty, verily</td>
<td>trusted, since God is all</td>
<td>1, 74/16</td>
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<td>edoce me. Dirige me in verse</td>
<td>tua, et doce me: quia</td>
<td>1, 91/29</td>
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<td>more expressly declareth in the verse</td>
<td>. following, for where he said</td>
<td>1, 101/15</td>
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<td>in his youth of wanton verses</td>
<td>which he heard once read</td>
<td>1, 54/15</td>
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<td>such virtues the possession whereof verses</td>
<td>of love with other like</td>
<td>1, 59/12</td>
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<td>that aspire to honour a very</td>
<td>honour followeth (as a shadow</td>
<td>1, 52/16</td>
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<td>might behold in what points very</td>
<td>spectacle, in whose conditions, as</td>
<td>1, 52/18</td>
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<td>of his mother (which longed very</td>
<td>honour standeth: whose marvellous cunning</td>
<td>1, 52/19</td>
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<td>willers, he should correct his very</td>
<td>sore to have him priest</td>
<td>1, 54/24</td>
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<td>pillar of truth. He was very</td>
<td>errors, and that this should</td>
<td>1, 58/5</td>
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<td>request of the Duke, which very</td>
<td>quick, wise, and subtle in</td>
<td>1, 60/3</td>
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<td>other folk as were in very</td>
<td>singularly loved him, he came</td>
<td>1, 60/11</td>
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<td>that occasion of heaviness. O very</td>
<td>science much better learned and</td>
<td>1, 61/3</td>
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<td>glory he labored for but very</td>
<td>happy mind, which none adversity</td>
<td>1, 64/16</td>
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<td>outward observances he gave no very</td>
<td>glory, which evermore followeth virtue</td>
<td>1, 65/16</td>
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<td>folk bring up, setting the very</td>
<td>great force: we speak not</td>
<td>1, 69/2</td>
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<td>he cleaved to God with very</td>
<td>service of God aside, Which</td>
<td>1, 69/5</td>
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<td>image of Him that was very</td>
<td>fervent love and devotion. Sometimes</td>
<td>1, 69/8</td>
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<td>that was very God and very</td>
<td>God and very man: which</td>
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<td>merry countenance, and in the very</td>
<td>man: which in His Godhead</td>
<td>1, 70/12</td>
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<td>him, offering their service, with very</td>
<td>twitches and pangs of death</td>
<td>1, 71/16</td>
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<td>Health in him that is very</td>
<td>loving words he received, thanked</td>
<td>1, 71/18</td>
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<td>we list ourselves to vanquish. very</td>
<td>Health. That thou hast had</td>
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<td>But among all things the very</td>
<td>happy is a Christian man</td>
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<td>shall more plainly speak, the very</td>
<td>deadly pestilence is this : to</td>
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<td>be true, that it is very</td>
<td>madness. For it is verily</td>
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<td>do, but what thing the very</td>
<td>hard for a rich man</td>
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<td>law of nature, what thing very</td>
<td>law of nature, what thing</td>
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<td>closet of the soul, with very</td>
<td>reason, what thing our Lord</td>
<td>1, 81/21</td>
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<td>your counsel. This is a very</td>
<td>affection speaketh to God, and</td>
<td>1, 82/10</td>
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<td>they repute for japes and very</td>
<td>deadly and monstrous persuasion which</td>
<td>1, 84/22</td>
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<td>the Christian living, that is very</td>
<td>fables, that sure and steadfast</td>
<td>1, 85/2</td>
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<td>all folk, yet are there very</td>
<td>wisdom, reputeth for madness, consider</td>
<td>1, 89/27</td>
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<td>lie in await for another very</td>
<td>few that may say them</td>
<td>1, 95/4</td>
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<td>thee no more haply for very</td>
<td>hour, For as a wood</td>
<td>1, 105/8</td>
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<td>the mother of reprief, The very</td>
<td>shame assail. But when thou</td>
<td>1, 106/5</td>
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<td>therefore Thou were forthwith in very</td>
<td>crop and root of all</td>
<td>1, 108/5</td>
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<td>made to be equal, For very</td>
<td>jeopardous case: For haply thou</td>
<td>1, 110/11</td>
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<td>temptation friest Think on the very</td>
<td>shame be not the devil's</td>
<td>1, 111/5</td>
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unreverently. The Ninth Property. A lover believeth in his mind 1, 116/32
woe. The Twelfth Property. A joy, when they together be 1, 118/4
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very lover will his love obey 1, 118/14
very, amiable: Thirdly, of reason be 1, 119/1
tender loving father. Amen. 1, 122/11
very lover will his love obey 1, 118/14
very lover will his love obey 1, 118/14
very, amiable: Thirdly, of reason be 1, 119/1
tender loving father. Amen. 1, 122/11
To the most odious and
to small and great To
therefore with, the prophet: Dirrumpamus
be borne forth with the
Circe which by enchantment as
womb of our Lady, a
Picus, full of great science,
continuance and gracious increase of
Italy, of whose cunning and
such one as for your
reproach of vice, commendation of
part his learning and his
honour is the reward of
reward that properly belongeth to
to, if they lack the
inhabitants no more than the
the clear beauty of whose
whose marvellous cunning and excellent
Of the Fame of his
his noble cunning and excellent
Of his Conditions and his
they which shall hear his
infinite goodness all grace and
very glory, which evermore followeth
they fell in talking of
set in the expugnation of
about to please them whom
of his mind in moral
he desireth and ensueth a
so happy to suffer for
good living praise thee, thy
certainly, in that it is
for the reward of His
may be but that thy
neither the flower of our
Gentiles folly, unto us the
be mad which backbite thy
with the angels of His
from the glory of His
do the same nevertheless if
he wax proud of his
kept in the state of
beginning he got not that
remembereth that he attained his
" when we remember our
we should always purchase one
country we should win this

vile death of a tree. Consider
vile carrion and wretched worm's meat
vincula eorum et projiciamus a nobis
violence of evil custom as it
Virgil maketh mention used with a
virgin, conceived in time; Which suffered
virtue and wisdom: whose life and
virtue in your soul; and whereas
virtue we need here nothing to
virtue and fervent zeal to God
virtue, or honour and laud of
virtue. For these be the things
virtue. And how may they claim
virtue, if they lack the virtue
virtue that the reward belongeth to
virtue that themselves were honourable for
virtue maketh the dark spot of
Virtue and the Resort unto him
virtue both far and nigh began
Virtue. But now let us pass
virtue may have occasion thereby to
virtue cometh, % Of the Sale
virtue as an inseparable servant. He
virtue he was with two words
virtue, under their captain the devil
virtue displeaseth, but evermore let these
virtue, but to apply it to
virtue only for itself, because he
virtue and truth as the old
virtue certainly, in that it is
virtue, maketh thee like unto Christ
virtue received the opprobrious death of
virtue (which all lifted upward should
virtue shall wither with the pestilence
Virtue and wisdom of God."
virtue, which the Christian living, that
virtue, in flame of fire, doing
virtue, when He shall come to
virtue forsaken) thou were overwhelmed with
virtue, and therefore David, speaking in
virtue signifieth in that asking that
virtue by himself. He, then, which
virtue not by his own power
virtue. Quoniam speravi in te? "
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<td>voluptuous</td>
<td>pleasures, many vain desires, many</td>
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<td>voluptuous</td>
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<td>voluptuous</td>
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<td>wake</td>
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<td>waken</td>
<td>thee when thou steepest, kindle</td>
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<td>about in a circuit or</td>
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<td>walk</td>
<td>, He burneth ever as it</td>
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<td>walked</td>
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<td>in darkness) as a shining</td>
<td>1, 58/6</td>
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<td>wandering</td>
<td>and flitting and would never</td>
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<td>sight, In vain smell or</td>
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<td>and strive, By the resistance</td>
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<td>war</td>
<td>The conflict seem bitter, sharp</td>
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<td>ward</td>
<td>may appear and his riches</td>
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<td>ward</td>
<td>and the more purely intend</td>
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<td>warded</td>
<td>and fenced himself against pride</td>
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<td>warn</td>
<td>thee keep it secret ; the</td>
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<td>warn</td>
<td>thee (of which when we</td>
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<td>warrantise</td>
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<td>washing</td>
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<td>watch</td>
<td>compiled. But forasmuch as he</td>
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<td>watch</td>
<td>; and Which at the last</td>
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<td>watch</td>
<td>and look well to ourselves</td>
<td>1, 77/4</td>
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<tr>
<td>watch</td>
<td>and indefatigable travail I have</td>
<td>1, 87/5</td>
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<tr>
<td>watch</td>
<td>. The Seventh Rule. Enforce thyself</td>
<td>1, 105/13</td>
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<tr>
<td>water</td>
<td>of Thine own side, That</td>
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cold, confirm thee when thou waverest, and exhibit the wings of
is to wit, lest he wax proud of his virtue, and
wretched Babylon To suffer them wax is a jeopardous thing: Beat
steepest, kindle thee when thou waxest cold, confirm thee when thou
had gone out of the way of truth. For before this
whom he not abhoring (the way that leadeth to hell. What
as is converted to the way which God had from above
back into the voluptuous broad way lay open to heaven without
compel him to take that way which God had from above
thee among mortal men the way of sin as much as
be for laboured in the way of God, and much more
We be wearied in the way of wickedness " ) then must
throe horse through the short way is far out of the
putrefied. Forasmuch, then, as the way to virtue esteemeth hard the
work doth contain Gildeth his service of God. This
it with Him by unspeakable ways work wickedness in vain. Thy " Thou hast made the
lover ought by no manner ways of life known unto me
one hour Shall us bereave
goodness, love, O pity, our wealth, riches and honour: And bring
wretched wormes meat THE TWELVE example of saints. The Twelve
inquitatis — " We be world, which in the seeking
proud palaces of stately lords. Wedding and worldly business he fled
should think the same. To weep often with his love: in
shouldst our sin ponder and weigh , Who able were to bear
long time hath been, my well beloved sister, a custom in
wrote many noble books which well human as divine. For the
man hath sought cunning, as well in logic and philosophy as
buying of his books as well of the Latin authors as
life in rest and peace, well in things natural as in
Jerome Benivenius, a Florentine, a well testify both his angelic wit
fortune?as he which as well philosophy as divinity, for praise
an answer that he should well Latin as Greek and other
all his own knowledge as well considering what end this earthly
friend (saith he), I know well lettered man (whom for his
upon our death, we should well her favour as her malice
beware of sin. " Marvellous
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and poor, high and low, well testifieth the princes of Italy, 1, 71/25
witnesseth the cities and people, well recordeth the great benignity and 1, 71/26
also said that he knew well in cunning as holiness of 1, 72/10
if we watch and look well if he lied in that 1, 73/25
it? The merchant thinketh himself well to ourselves shall make us 1, 77/4
and use them both, as well served if after ten years 1, 77/24
other than mercenary. Who may well study as worldly occupation." 1, 85/8
of Italy, but I see well they may live not only 1, 86/1
and yet think. Fare ye well . Written at Paris the xv 1, 87/9
not only giveth thee grace well and plenteously but also nobly 1, 86/13
also that while thou livest well He giveth thee grace to 1, 87/25
evil people for thy living well . Certainly, as great a praise 1, 87/27
we consider our wretched living well ) all shame and reproof, if 1, 88/19
at the leastwise we be well served if we have the 1, 88/25
me, if it be well considered, taketh away all occasion 1, 93/25
yet we ask it not well, for we ask it with 1, 94/24
have money he thinketh himself well . And if he have all 1, 95/12
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Pleasure Little and Short. Consider well the pleasure that thou hast 1, 108/28
Upon the price look thou well thee advise, Thou sellest thy 1, 110/2
bold to sin, Thou perceivest well by experience, Since that hour 1, 110/25
our Hand and Unaware. Consider well that ever night and day 1, 114/6
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that all thing been Appointed well and nothing set amiss But 1, 114/6
nothing set amiss But all well fashioned, proper, goodly, clean: That 1, 114/7
that the lover would be well content All to endure and 1, 114/21
yset Upward to God, so well thyself endeavour, So studiously that 1, 118/22
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He may Thee find, O well of indulgence, In Thy lordship 1, 122/9
But now behold, O my well-beloved Angel, what madness holdeth us 1, 66/19
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once to his nephew that whatsoever should happen (fell there never 1, 64/7
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<td>whatsoever</td>
<td>delight Occupied is thy wretched</td>
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<td>whereby</td>
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<td>wheresoever</td>
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<td>they draw, whereto they refer</td>
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<td>whereto</td>
<td>they refer their studies, their</td>
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<td>I would require you gladly</td>
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<td>white</td>
<td>intermingled with comely reds, his</td>
<td>1, 54/6</td>
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<td>white</td>
<td>and even, his hair yellow</td>
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<td>whole</td>
<td>life, rather after our little</td>
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<td>whole</td>
<td>life: at the leastwise to</td>
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<td>whole</td>
<td>world be magnified, whose mind</td>
<td>1, 53/11</td>
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<td>whole</td>
<td>great volume and made a</td>
<td>1, 55/7</td>
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<td>whole</td>
<td>year, in all which time</td>
<td>1, 56/15</td>
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<td>whole</td>
<td>nine hundred questions with their</td>
<td>1, 57/23</td>
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<td>whole</td>
<td>university of creatures were destroyed</td>
<td>1, 96/2</td>
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<td>whole</td>
<td>were subverted. For certainly one</td>
<td>1, 96/3</td>
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<td>wholesome</td>
<td>lessons and instruction of good</td>
<td>1, 59/2</td>
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<td>wholesome</td>
<td>and helping to the salvation</td>
<td>1, 94/22</td>
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<td>wholly</td>
<td>to speculation and philosophy, as</td>
<td>1, 55/12</td>
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<td>wholly</td>
<td>have his mind into heaven</td>
<td>1, 98/13</td>
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<td>why</td>
<td>it was not to be</td>
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<td>thou shouldst either marvel thereof</td>
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<td>why</td>
<td>he saith only to our</td>
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<td>Why</td>
<td>loveth thou so this brittle</td>
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<td>wicked</td>
<td>spirits) the priest demanded him</td>
<td>1, 70/10</td>
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<td>wicked</td>
<td>men be vexed or not</td>
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<td>wicked</td>
<td>man's heart is like a</td>
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<td>wicked</td>
<td>folk for His name. For</td>
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<td>wicked</td>
<td>men, lest that if all</td>
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<td>wicked</td>
<td>men. By infirmities he understandeth</td>
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<td>wicked</td>
<td>men walk about in a</td>
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<td>wickedness</td>
<td>&quot; ) then must it needs</td>
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<td>wickedness</td>
<td>and misery consider how much</td>
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<td>wickedness</td>
<td>blinding them on this side</td>
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<td>wickedness</td>
<td>in vain. Thy ways, good</td>
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<td>wide</td>
<td>? Thy love and pity, thus</td>
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<td>wife</td>
<td>, Alone into his Lordés high</td>
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<td>willfully</td>
<td>make ourselves their bondmen, and</td>
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<td>will</td>
<td>hold the reader no longer</td>
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<td>will</td>
<td>speak of his learning but</td>
<td>1, 61/7</td>
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"said he, "this
prayed to God myself (I
may be overcome against his
put in his own free
unto us. But here ye
should also) that utterly he
saith not only that he
right That any servant, ye
thou be ready the devil
holdeth on the course and
of slothful cowardice accuse: God
sovereign dignity is odd, So
cunning, mind and thought, Part
not as he would, he
body nil be brought He
colour dead and pale; There
Twelfth Property. A very lover
upon him by his evil
the altar of the cross
Christ, but also we should
withdraw me from sin that
He hath made marvellous His
Lord hath made marvellous His
any grace. So thou that
ostentation of learning and to
that heavenly country we should
make us drunk in the
stalk; He favourèth neither meat,
which two, as with two
thou waverest, and exhibit the
sharp and longer is I
of great science, virtue, and
and him that seeketh for
to make the study of
Certainly he never studied for
study of merchandise than of
unto us the virtue and
wisdom of God." The
which He hath overcome the
Christian living, that is very
may increase. For though Thy
be clad or some other
followeth the nativity of excellent,
noble man and a more
truth. He was very quick,
book) he writeth in this
Picus answered him in this
will I show thee, I warn
will not lie therefor) that he
will, and in which we need
will and the reward of the
will say to me thus: "
will in no wise follow them
will not gather their congregation together
will yourself record, Should stand in
will thee fear: Wherefore in any
will not lin, But fast it
will thee help if thou do
will He in love no parting
will He none, but either all
will yet as he may Ever
will be conversant in mind and
will no sleep into his eyes
will his love obey: His joy
will, he should correct his very
willingly and gladly shed out His
willingly and gladly long therefor, desiring
willingly they afflict and pain my
wills." After God should we
wills, that is to say, He
wilt with God get into favour
win the favour of the common
win this virtue, that we should
wine of voluptuous pleasure or make
wine, nor ale; He mindeth not
wings, thou shalt out of this
wings of the love of God
wis With more labour and less
wisdom: whose life and works be
wisdom it was no praise to
wisdom other than mercenary. Who may
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wise man and him also which
wise, and subtle in disputations and
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unto the people in this wise
him that he was such wise
them not, be in this wise
be glad, writing in this wise
long; but the sayings of utterly he will in no wise
the devil If thou this wise well that we in no wise
thee fear: Wherefore in any wise
far therefore an ye be wise
soon nor in what manner wise
thyself up in as goodly wise
At the least in such wise
he may not in such wise
God should covet in like wise
world would thinken in like wise
Not for His service any wise
not actual sin in sundry wise
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to us as we would wise
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, And yet almost vanquished with wise
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his intent, and in manner wise
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of martyrs and example of wise
so dear hath bought. The
it is to use; The
presents or gifts, as the
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Against any of thy sensual
in this wretched world's busy
to suffer trouble, pain and
if thou be never so
tears again for pain and
on the piteous cross of
Thee beseech, good Lord, with
the ravenous extortioner into a
some into swine, some into
of his mother Julia, a
old man or an old
in [Aeaea] a
God) was in the chaste
holden in voluptuous use of
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and turned it to Christ.
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of his learning but a
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nor to the despising of
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reformed his conditions. The
he broke out into these

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wont commonly to happen contrary, for
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wont to gather the blood of
wont to be the greatest inclination
wood lion, the fiend, our adversary
word or twain generally. Some man
word what he had laid out
word, while she spake of the
word of God, Which neither may
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wordly dignity cometh) all his patrimony
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from the storms of this if we suffer of the odio habuit " If the before you." If the hated Him by Whom the to be condemned of the to be exalted of the and condemned of God. The
God exalteth to glory : the of hell. Finally, if the unto the blandishing of the to be paid in the " The wisdom of this overcome the wisdom of the us the kingdoms of this all the kingdoms of this by the creation of this should He lose if the is the misery of this have war continual Against the he shall Even after the labour is And when the by Whose mighty power The Eternal Pain. Thou seest this and disport, That in this may purvey, Though all the all the creatures in this mean devise That all the whole engine of all this wish their friends to be volumes of all manner of
works as he should have left, and their business, and finally when He shall show Himself, and in all his works should neither seek his own be magnified, whose mind should make a proof of his in every town and castle was, both to rich and to whom his goodly conversation and the cursed devil failed there is nothing that I than God. But now if, which in the seeking weary testifieth, the elements speaketh, devils and the devil, with which from the await of throe anything that is grievous or," saith our Lord, ", then, hated Him by Whom was made, we most vile and exalted of God, than and condemned of God. The condemmeth to life, God exalteth exalteth to a fall, God fawn upon thee, uncaeth it and favour of the people where all thing is little is foolishness afore God, and, by which it hath pleased that he might bereave us and all the good that, nor nothing should He lose were annihilated and turned to, how great is the goodness where all thing is little, by which it hath pleased that he might bereave us, yet must he need sustain hath left us after this was vanquished and his prince is but a thoroughfare, See is possible to be, Yet would him therefrom bereaven To ywrought In comparison should he would thinken in like wise, I say, The engine that fortunate, mine testifieth that I literature. The fourth cause was
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sweet honeycombs of his pleasant
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OF WHICH THREE, TWO BE
a man. For it is
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he had himself ready, he
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Written at Paris the xv. day
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. But let Thy grace, Thy
guilty made this many a which when he had two
therein, for in that two
Now had he been seven
were many which had many
such things as men many
his Lordships and Alms. Three
as he had in many
provided by his testament eight
that died this eight hundred
delay I threatened him two
well served if after ten
white and even, his hair
judgment of God,?Which shall yield every man after his own
let us cast off the of their cunning if so
Albertus, his sister's son, a young a man, plenteous of substance
Five books that in his young man both of wit, cunning
" The offences of my youth of wanton verses of love
hath his heart and love youth and mine ignorances remember not
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altogether. And then the head
thy head shooting, thy back
they feel a swimming and
one that he knoweth and
their goods, whoso be well
so common, and no notable
which laws, forasmuch as the
thereby drawing our former father,
at the first sight of
death, a man should
four thousand taken out at
thou shouldst suddenly be surely
that it containeth more fruitful
greedy thereupon, whoso giveth him
a man consider it and
thou shalt behold him and

" If we would well
in itself: which thing, well
art thou by this counsel
Which, if they well and
it, if they would as
these intemperate would well and
old priests that sue for
of a certain fable of
to wit, envy and covetousness.

in
we by death, looking thereat
so properly the nature, the
should in following their irons
much setting by ourselves that
but of the blind covetous
soul from the love and
the soul from the wretched
score but they shall boldly
sorrow of their sins and
as the labour, travail, and
for the nature of the
discipline, tribulation,
himself in all tribulation and
they perceived in their fleshly
Christ; for they be ever
and every hour of our
best lust, twenty years of
without order, without respect of
that scant can creep for
accounted
accustomed
acheth
aching
acknowledgeth
acquainted
act
actions
Adam
Adam
add
adventure
advertised
advice
advice
advise
advise
advised
advised
advised
advised
advowsons
Aesop
Aesop
aeternum
afar
affection
affection
affection
affection
affection
affections
affections
affirm
affliction
affliction
affliction
affliction
affliction
affliction
afraid
age
age
age
age
for heinous and abominable in
themselves in the taste of,
, and the stomach gnaweth, and
, thy veins beating, thine heart
in their drunken head, when
for a great deal his
therein that shall well perceive
of trespass be given to
, into the breach of God’s
and Eve in paradise set
and set to, the deep
, we shall not find four
that for secret treason, lately
and counsel to the forming
to be liberal secmeth to
it well, were able to
him such as he is
us upon this point and
and pondered, shall well declare
considered, they would, I ween
remember death as they unadvisedly
remember, I would ween verily
of younger priests’ benefices. I
; it expresseth so properly the
, therefore , as I think ye
non peccabis, " Remember the
off through a great long
, and the reward of two
their
of anger, by which we
that he had to that
of the body while they
of the body than may
it for a thing too
of their pence than wretches
of the body is painful
, yet is it pleasant by
, and such other spiritual exercise
, labour, pain and travail, without
, either put unto them by
of lack in time to
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or of estate, all stripped
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wroth withal, the punishment is aggrieved or diminished, made less or
them into desperation. For the aggrieved
whole? I ween ye will agree that his leg is not
not but wise men will agree that it is either foolish
men of old it is agreed that sleep is the very
were known for so rich. be helped by some outward
be upon the birds in the air is it pleasant by the
his goods, and is ever unlike greedy thereupon, whoso giveth him
life, but he is either agree that his leg is not
will, instead of them all, agree that it is either
ravens about thy corpse, now agree that it is either
not bear themselves but that almost half our time ever in
carrieth with it a blindness nearly incurable, save God's great mercy
chiding, some fighting, no man, nearly in every country, and hath
the provision of the laws in nearly in every country, and hath
hear of continence, and abhorreth nearly in every country, and hath
other hand, the one foot nearly in the grave already, and
so near that he putteth nearly in the grave already, and
and pain taken in prayer, nearly in the grave already, and
the bare remembrance of death nearly in the grave already, and
the ground and there left nearly in the grave already, and
way to heaven, even sloth nearly in the grave already, and
body boldly at the high altar
shall feel ourselves stirred and alteration in every country, and hath
thing far off, considering that alteration in every country, and hath
it. And this is true, alteration in every country, and hath
of that vice is ide, alteration in every country, and hath
to hate and abhor it, alteration in every country, and hath
beginneth, is in effect pain alteration in every country, and hath
well minded silence, but also alteration in every country, and hath
mend in body, we will mend in body, we will
less we go about to alteration in every country, and hath
far from all occasion of alteration in every country, and hath
of the arms of your memorial the arms of his ancestors
rudely and irritate them to amendment, saving the knocking of our ancestors
implacable and taketh his wrath and anger where they perceive themselves not
with a sword could not anger where they perceive themselves not
as that kind of good anger where they perceive themselves not
by ourselves that affection of anger where they perceive themselves not
that men have to wax anger where they perceive themselves not
whether we be not more anger where they perceive themselves not
pride. For who could be anger where they perceive themselves not
lustre of the diamond, rejecteth anger where they perceive themselves not
anon and listeth not to look anger where they perceive themselves not
to such worship, the devil anon took his own unhappy daughter 1, 159/4
things as ye should make to, when it was a 1, 141/18
were going, he should truly that he were going out 1, 149/13
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<td>to be wroth. For who</td>
<td>1, 165/20</td>
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<tr>
<td>ashamed</td>
<td>, if he considered in how</td>
<td>1, 165/23</td>
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<tr>
<td>ashamed</td>
<td>, but we take it as</td>
<td>1, 182/5</td>
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<tr>
<td>aside</td>
<td>from evil, and the doing</td>
<td>1, 182/14</td>
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<tr>
<td>ask</td>
<td>thee what shall she have</td>
<td>1, 141/32</td>
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<tr>
<td>ask</td>
<td>for the keys, and ask</td>
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<tr>
<td>ask</td>
<td>what money is owing thee</td>
<td>1, 141/33</td>
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<tr>
<td>ask</td>
<td>what substance thou hast, and</td>
<td>1, 141/34</td>
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<tr>
<td>ask</td>
<td>where thy money lieth. And</td>
<td>1, 141/34</td>
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<tr>
<td>ask</td>
<td>for upon a red fire</td>
<td>1, 142/2</td>
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<tr>
<td>ask</td>
<td>for them both; but look</td>
<td>1, 159/27</td>
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<tr>
<td>ask</td>
<td>would ask for himself, the</td>
<td>1, 159/28</td>
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<tr>
<td>ask</td>
<td>for himself, the other should</td>
<td>1, 159/28</td>
</tr>
<tr>
<td>ask</td>
<td>: for that would not the</td>
<td>1, 159/31</td>
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<tr>
<td>asked</td>
<td>him whither he were going</td>
<td>1, 149/12</td>
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<tr>
<td>asked</td>
<td>why he did so, knowing</td>
<td>1, 172/20</td>
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<td>aspre</td>
<td>or painful. And therefore He</td>
<td>1, 133/29</td>
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<tr>
<td>assaults</td>
<td>of the three mortal enemies</td>
<td>1, 138/33</td>
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<tr>
<td>assuaging</td>
<td>whereof, the law contenteth him</td>
<td>1, 163/6</td>
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do with his belly standing
of nature must needs depart
be with God. To the
but also amend the whole
good manner, if thou find
be as loath to spend
Lo, the holy doctor, Saint
have said, and as Saint
the doctrine of any secular
their testimony and witness whose
tale, then, except thy bare
mind of fortune, rule and
of proud fortune, rule, and
hearts for any rule or
though it be no great
to meddle much with secular

What
also knowest by reason, what
the most for them to
vomits, to pull down and
man’s manners in virtue and
if he might by the
of all four, towards the
dread while our life walketh
the earth we drive forth
that a person well set
very grievous to have folk
if they were set on
would have folks fall to
Ye build the Tower of
bed, thy head shooting, thy
their hearts to hold them
place and laid upon his
foolhardiness,
be good, or but meetly
noll toty with drink, but
cut a purse at the
one will say that the
the tale, then, except thy
plain grievous sight of the
blow given him with a
and be indeed but the
him and at every word
reap, nor gather to no
that thought to make his
butter till it be long
it is overgrown with the

astrut like a taber, and his
asunder, so (said they) doth the
attaining, of which mind, by the
audience, which is a thing far
aught to the purpose, speak thereto
aught as they be glad to
Austin sinners
Austin, saith, the daughter of pride
author were of greater force and
authority, speaking of their own experience
authority, suffice to command silence, it
authority, beauty, wit, strength, learning, or
authority, Lord God, how slight a
authority, that they bear in this
authority, yet have I heard say
authors, in this matter, yet can
available, it to know that there
available, that thou knowest Him, if
avoid, shall be, under the colour
avoid, that we cram in too
avoiding, of sin, than many whole
avoiding, of sickness be sure to
avoiding, of all the trains, darts
awayward, while our death draweth toward
awhile, some bound to a post
awork with envy needeth none other
babble to you, and namely such
babbling, could not for shame utter
babbling, well wotting that, as the
Babylon, in a corner of the
back aching, thy veins beating, thine
back. But an if their hearts
back. If the body be to
backbiting, debate, variance, chiding, wrath, and
bad. But as for those that
balk up his brews in the
bar when he should be hanged
bare remembrance of death alone, if
bare authority suffice to command silence
bare bones hanging by the sinews
bare hand any man should so
bare keepers of other men’s goods
barehead begrace him, if thou shouldst
barns, and your heavenly Father feedeth
barns and his warehouses larger to
barrelled, so we gross carnal people
barren, weeds of carnal delectation. For
daughter of pride, begotten in bastardy and incest by the devil 1, 158/31
The pleasure that the glutton bath in his viand can be 1, 178/28
the eye is also the bawd to bring the heart to 1, 175/7
lack stomach and strength to bear any one of so manifold 1, 141/23
yet can our bodies not bear themselves but that almost half 1, 146/24
all our estate, men would bear in this world, which they 1, 158/7
rule or authority that they bear in reasoning to be contraried 1, 162/6
that toucheth them, they cannot bear the burden of his own 1, 176/1
madness to be wrought and bear him, but when he cometh 1, 177/10
he is scant able to bear the burden of his own 1, 176/1
so, then I suppose thou bearest ever thy sickness with thee 1, 147/2
virtue, envying other men’s praise, no better but one prisoner be a bush or a
fault, and sometimes thinketh it beastly; the slothful body misliketh his 1, 154/3
wrath, and envy for the beastly carnal sins of gluttony, sloth 1, 154/16
of gluttony, which is a beastly sickness and an old sore 1, 174/28
the desire of the foul beastly pleasure beneath the belly. For 1, 175/7
shameful? Is it not a beastly thing to see a man 1, 177/9
A dull proof. For our beastly taste favoureth not the sweetness 1, 178/9
are so glutted in the beastly pleasure of their taste that 1, 181/4
common to man and brute thereunto; and sometime the gaoler beateth thy back aching, thy veins
beating His blessed body nor the beastly
in long looking of the beastly taste favoureth not the sweetness 1, 178/9
of fortune, rule and authority, beastly thing to see a man 1, 177/9
kinds of pride, rising of beauty, wit, strength, learning, or such 1, 153/24
the face, so defaceth the beauty, so disfigureth the visage, leaving 1, 158/20
for better meat nor better backs 1, 154/3
take by the hand or bed . Think not that everything is 1, 131/11
for better meat nor better backs 1, 154/3
the leastwise lying in thy bed , thy head shooting, thy back 1, 140/2
flesh flies, skipping about thy bed and thy sick body, like 1, 141/26
the rumour saith, an unchaste bed , Men are wont to write 1, 176/23
taken up and borne to bed as a corpse were borne 1, 177/13
mire, and thence borne to bed ; but now shall they fall 1, 181/19
shall they fall in the bed , and from thence laid and 1, 181/19
at. For thou shalt in Bedlam see one laugh at the 1, 131/13
first moment in which he began to live, until the last 1, 149/21
this condition was offered, then began there some courtesy between the 1, 159/30
vanities. ” Now, as I began to say, since it is 1, 175/17
hast been since thou first beganst to live, — let us 1, 153/9
to wife, and upon pride begat envy; by whose enticement he 1, 159/5
knave,' percase, or ‘ beggar ' ( in which is no 1, 162/18
rich, and yet be very beggars , and have naught of their 1, 166/19
speak and call their betters beggars , if money be not so 1, 166/23
and be indeed very wretched
proof whereof, let us first
when we be sick then
purpose that he will never
door, or else when thou
certain token that a penitent
eaten after, in which gluttony
pestilent envy conceived from the
yield themselves as captives quick,
nothing else but from our
from every kind of sin,
of the body lieth the
For this was in the
as I said in the
thee a little in the
Which thing I might prove
stock. It is the first
first begotten daughter of pride,
and at every word barehead
many, and perilously and foolishly
get a great by the
this thing that I have
most busily travaileth in that
by the words and wretched
ide, although their manner and
us and show by their
into the breach of God’s
though it be ugly to
very true contemplation, thou shalt
so greatly moved by the
and terrible likeness, by the
that we take in the
such delight also in the
away thine eyes from the
men’s, for whose use and
get that thee and thine
in our hearts neither more
we need no faith to
hard, peradventure, to make thee
say nay; and I verily
my time. And if ye
gospel ) or else, if he
God, which thou not only
heard and, having any faith,
in time coming, either he
spoke these words ( and then
will not keep them, how

beggars: those, I mean, that be
begin at the remembrance of the
begin we to know ourselves, then
begin while he liveth, taketh his
beginnest to set the first foot
beginneth to profit and grow in
beginneth, is in effect pain altogether
beginning of man’s creation, by which
beginning their hell in this world
beginning to our ending, one continual
beginning at the sin that is
beginning, and, as it were, the
beginning joined with pride in our
beginning and often shall I say
beginning. But so is it that
beginning at pride in every kind
begotten daughter of pride, begotten in
begotten in bastardy and incest by
begrace him, if thou shouldst suddenly
beguile ourselves. For likewise as wives
beguiling of his neighbour as if
begun with and taken in hand
behalf at the time that he
behaviour of many that of a
behaviour be such beside, that folk
behaviour that they set less by
behest, found the means not without
behold, yet neither the light thereof
behold him and advise him such
beholding of the Dance of Death
beholding of the Doctrine of Death
whereof they conceive sometimes despair
beholding of our substance, is in
beholding of the apple, that she
beholding of vanities. " Now, as
behoof they keep it. But now
behoveth. If thy labour suffice not
belief in His holy words nor
believe, we know it by daily
believe thyself sick while thou feelest
believe that they think nay; and
believe not me, I could find
believe that Christ spoke them and
believe not that Christ spoke these
believeth he not the gospel ) or
believeth he Christ or trusteth in
hands to provide for their

Now if ye felt your

pain, would ye reckon your

ween ye would reckon your

of fasting himself, when his

glutton for fasting when his

meat and drink into the

it were better fill his

foul beastly pleasure beneath the

the eye saw the body,

great gluton do with his

the apostle saith ) made their

of Christian men, preferring their

" the meat for the

for the belly and the

both the meate and the

that have all the properties

for advowsons of younger priests'

it well, were able to
deprive us of paradise and

sure as that death shall

thervth when the remnant were

be?" And holy Saint

content and satisfied with a

and great volumes of the

it be to take the
certain it is that the

soules and they that have

of such as were the

labour of philosophy, as the

a young man in your

in good faith made the
delivered thee to dispose and

it, so wouldst thou wisely

hath in effect been all
care or cure of the

and mire careth neither for

neither for better meat nor

some whole people love tallow

holy men and women, the

naught and ungodly, it is
		
tongue and think on some

underpin the tale. And yet

fashion to break into some

which is a thing far

leave at thy commandment. And

bellies (for God and nature looketh

belly in such case that ye

belly sick or whole? I ween

belly not in good quart. If

belly is well filled , - the

belly is empty and gapeth for

belly ( so far forth that men

belly than his eye, and many

belly . For when the eye immoderately

belly naked such as it is

belly , though it were taken from

belly standing astrut like a taber

belly their God, and liked to

belly joy before all the joys

belly and the belly to the

belly to the meat: but God

belly . " Now should they remember

belonging to the name, that is

benefices . I let pass old men

bereave a man of all the

bereave us our immortality, making us

bereave thee of all that ever

bereft us. Of Gluttony. Now have

Bernard saith that it may be

beryl or crystal well counterfeited, as

best of old philosophers or any

best of their words and compare

best souls and they that have

best travailed in spiritual business, find

best sort among gentiles and paynims

best philosopher said that it is

best lust, twenty years of age

best merchandise that ever they made

bestow , thy treasure should be in

bestow it there as need were

bestowed in his service, whom he

better , as a sow content with

better meat nor better bed. Think

better bed. Think not that everything

better than butter, and Iceland loveth

better that they were, the more

better to hold thy tongue and

better thing the while, than to

better were it than holding of

better matter; by which thy speech

better and of much more merit

better were it for the while

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1, 137/7
be good, then is it
better not only to give ear
better per ceive him in his own
better remembrance of death than thou
better, look ye never so high
better but one prisoner bearing a
better, and the feeblest the stronger
better. We see this point confirmed
better obeyed than God’s, if we
better bosom, into heaven, into the
better fill his belly than his
better never to have been born
betters, the remembrance of death should
betters beggars, if money be not
bid him be glad of his
biddeth thee not take neither death
biddeth thee not know the four
bier ? And in good faith, in
bill to the apothecary, and therein
bill to thyself, no strange thing
bill, ” thy last things, and
birds in the air, they neither
birth, and every hour of our
bitten away the flesh; which though
bitter and painful to receive. Surely
bitter but wisdom would brook it
bitter as thou makest for. For
bitter pains of purgatory or hell
bitter, and the spiritual pleasure is
bitter passion and piteous departing of
bitter to the fleshly mind that
bitter, for the corruption of our
bitterness of the grief, that it
bitterness of our wallow sweet sin
blabber on trifles somewhat sottishly, than
black gowns, so many merry mourners
black hoods, and a gay hearse
blame to the sickness whereof they
blasphemous words un reverently spoken of God
blasphemy, that while they were about
blast of wind of their mouths
bleared, the teeth rotten, the breath
blessed body nor the sharp thorns
blessed body, at that point He
blind custom that we persevere therein
blind presumption, I say, the remembrance
blind covetous affection that he had
blind folly of covetousness. For surely
be not purblind but stark blind : for they cannot see him 1, 173/6
sword points, that maketh us blindness : for they cannot see us worldly folk, how 1, 130/4
their God. Now see the blindness almost incurable, save God’s great 1, 153/34
it carrieth with it a blood , is it not a great 1, 157/26
prison a palace for your blind : run forth upon other men’s 1, 164/11
your building, and thrusteth your blindness : of us worldly folk, how 1, 130/4
body and consumeth the good blow upon him with a sword 1, 163/10
fist, than if he draw blow : run forth upon other men’s 1, 164/11
one give another a dry blow with his fist, than if 1, 163/9
should appear that by a blow : run forth upon other men’s 1, 164/11
in the mire till Gabriel blow them up. Whereas these considerations 1, 181/20
a good silence thyself, than blow forth rudely and irritate them 1, 137/4
see the meat on the body : for they cannot see him 1, 173/6
figure of our dead bony board , but the eye is also 1, 175/6
consider me that all our bodies , bitten away the flesh; which 1, 139/25
winter week. Consider that our bodies : have so sore a sickness 1, 146/10
daily medicines, yet can our bodies : not bear themselves but that 1, 146/24
done unto them in their bodies : or their goods, but also 1, 162/26
in him more than the bodily senses and sensual wits common 1, 132/5
and diminisheth the feeling of bodily pain, by reason whereof good 1, 132/10
and in manner overwhelmed the bodily pains of their torment, — 1, 132/16
of labour, travail, penance and bodily pain, shall bring therewith to 1, 133/13
as much pain, since his bodily pain is relieved with no 1, 135/5
pleased God that in the bodily pain of their penance took 1, 135/10
laid afore thy face the bodily pains of death, the troubles 1, 153/2
we be now with some bodily hurt done us upon some 1, 165/12
keep from sickness, not the body , which none health may long 1, 128/23
divers and unlike substances, the body and the soul, so we 1, 130/19
as the soul excelleth the body , so doth the sweetness of 1, 130/22
For like as in the body his sickness is most incurable 1, 131/33
travail, and affliction of the body is painful and sharp to 1, 133/33
soul willingly worketh with the body by their own punishment to 1, 134/29
would be empty when the body sleepeth. But if it were 1, 136/20
forty miles thence while your body was there; as it often 1, 137/15
maketh a severance of the body and the soul, when they 1, 139/8
love and affections of the body while they be together. Now 1, 139/11
the wretched affections of the body than may the remembrance of 1, 139/15
some one part of thy body , as percase the stone or 1, 140/11
in every part of thy body , breaking thy veins and thy 1, 140/16
as many knives as thy body might receive should everywhere enter 1, 140/18
of the soul from the body , never was there body that 1, 140/25
the body, never was there body that yet could tell the 1, 140/26
and rods beating His blessed body nor the sharp thorns pricking 1, 140/30
depart out of His blessed body , that it should not only 1, 141/5
and so forth into His body into a glorious form and 1, 141/6
also have transformed His holy body
the deadly pains of our body we lie dying, all our body recover and mend in he perceive it, and the with God’s marks on their either applied outwardly to thy qualified elements tempered in our the dissolution of the whole inch of the threshold, thy town while he hath his thinketh it beastly; the slothful world and pleasure of their arresteth him, have his dainty up the moisture of the without wife, of his own in what place of the some one part of the rather the labour of the than the labour of the mind can never suffer the in his bosom, and his if the eye saw the soul only, but to the be more pestilent to the it is. For since the gluttony, which so pampereth the mire. And if the corruptible upon his back. If the a prison maketh he the stifled in such a stuffed good operation that the unwieldy who doubteth but that the of gluttony. Now to the the skin, and disfashioneth the maketh the skin tawny, the and grief that the unwieldy into all parts of the some help to keep the out on a dunghill, his much solemn service burieth the lost, but I dare be every lewd lad will be four score but they shall solemn service burieth the body presume to shoot our foolish grievous sight of the bare body. Other things are there which we lie dying, all our body, like ravens about thy corpse, we will amend in soul, sore corrupt within ere he, never perceiving themselves to be, or received inward, shall preserve, continually labouring each to vanquish as other sickness do, yet half out of the door, in the gate going outward, misliketh his dulness, and thereby. For they, though they go, turned into stinking carrion, be, and consumeth the good blood, like as the venomous spider lieth the beginning, and, as, if we deeply remembered that the care of the, saving that the busy desire to be idle. Thou wilt, crooked, walk pit pat upon, belly naked such as it, also, that if we love, or to the soul: surely rebelleth always against the spirit, that the soul can have, be (as the wise man), to the soul a, that stuffeth it so full, that it can nothing wield, can suffer it to do, delicately fed maketh, as the, what sin is so noyous, ; it maketh the skin tawny, fat and fobby, the face, feel eth by the stuffing of, and there to turn it, in health. But when we, never buried in Christian burial, boldly at the high altar, to tread on his head, affirm it for a thing, at the high altar, when, in those matters most in, hanging by the sinews, but
ourselves suddenly to the hard bones, and win thereby, not a
loathly figure of our dead bony bodies, bitten away the flesh
the visage, leaving it all bony, lean, pale, and wan, that
that one whole country were born all lepers, which is a
or all an whole country born with the falling sickness, so
hath been afore Christ was born; by which it appeareth by
seven years ere I was born. " I have seen, "
better never to have been born. What good can the great
turned into stinking carrion, be he taken up and
bed as a corpse were
whereby he went into Abraham's bosom, into heaven, into the
shall go into a better bosom, of our Saviour Christ. Now
his head hanging in his bosom, and his body crooked, walk
drive ourselves in sickness, and plastering
and pull up from the
we drive forth awhile, some
man that hath children is bound: and they be then
we not by the great upper ward, some building them
far reckon him for a boy that he would not vouchsafe
And surely against this last ruin, is but a cursed
And therefore , since this ungracious the root; and surely the
would both abate the crooked cursed root of pride his
not of what root the we be very sure the
while we cut off the former father, Adam, into the
with our servants for the our own than for the
grace and pleasant fashion to find no proper means to
fast afore, yet if he they some hope either to
that they let not to
every part of thy body, cooling, thy fingers fumbling, thy
bleared, the teeth rotten, the drink, but balk up his
is all forgrown with nettles,
bones , and win thereby, not a
bony bodies, bitten away the flesh
bony, lean, pale, and wan, that
born all lepers, which is a
born with the falling sickness, so
born; by which it appeareth by
born . " I have seen, "
born . What good can the great
borne out of his princely palace
borne to bed as a corpse
borne in bier? And in good
borne to bed; but now shall
bosom . Now if thou do the
bosom , into heaven, into the bosom
bosom of our Saviour Christ. Now
bosom , and his body crooked, walk
botch us up with physic, where
botched up to live as long
bottom of the heart the cankered
bound to a post, some wandering
bound by the law of God
bound of duty to supply of
bounty of God and Christ's painful
bowsers and making palaces in the
boy that he would not vouchsafe
branch of pride, of such as
branch rising and springing out of
branch of wrath springeth out of
branch of wrath shall soon wither
branch of wrath and pull up
branches into all other kinds, besides
branches of our sins spring. But
branches be surely gone. But while
branches, we let well the growing
breach of God's behest, found the
breach of one commandment of our
breach of God's all ten; and
break into some better matter; by
break the tale, then, except thy
break from him then he can
break prison the while, or to
break His high commandments, so riseth
breaking thy veins and thy life
breath shortening, all thy strength fainting
breath stinking, the hands trembling, the
brews in the midst of his
briars , and other evil weeds, can
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<td>forth no corn till they</td>
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<td>bring</td>
<td>therewith to a Christian man</td>
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<td>bring</td>
<td>us to damnation, never ceasing</td>
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<td>the ravenous appetite of delicate</td>
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<td>bring</td>
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<td>therewith such a grudge and</td>
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<td>bringeth</td>
<td>us home, then we think</td>
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<td>bringeth</td>
<td>forth her cobweb, when this</td>
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<td>bringeth</td>
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<td>bringeth</td>
<td>in by leisure the dropsy</td>
<td>1, 179/11</td>
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<tr>
<td>brinkest</td>
<td>. And thus mayest thou surely</td>
<td>1, 148/2</td>
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<tr>
<td>broken</td>
<td>up, his goods seized, his</td>
<td>1, 161/7</td>
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<tr>
<td>brook</td>
<td>it for so great a</td>
<td>1, 129/19</td>
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<tr>
<td>brought</td>
<td>to church. And thus inveigleth</td>
<td>1, 143/22</td>
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<tr>
<td>brought</td>
<td>into great and horrible sins</td>
<td>1, 143/28</td>
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<tr>
<td>brought</td>
<td>out his daughter, pride, without</td>
<td>1, 158/32</td>
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<tr>
<td>brought</td>
<td>unto for nothing, because himself</td>
<td>1, 159/32</td>
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<tr>
<td>brought</td>
<td>forth and arraigned, the matter</td>
<td>1, 161/9</td>
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<tr>
<td>brunt</td>
<td>of the injury, not forethought</td>
<td>1, 161/32</td>
</tr>
<tr>
<td>brute</td>
<td>beasts? Now albeit so that</td>
<td>1, 132/6</td>
</tr>
<tr>
<td>build</td>
<td>in the prison a palace</td>
<td>1, 157/26</td>
</tr>
<tr>
<td>build</td>
<td>the Tower of Babylon in</td>
<td>1, 157/27</td>
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<tr>
<td>building</td>
<td>them bowers and making palaces</td>
<td>1, 157/14</td>
</tr>
<tr>
<td>building</td>
<td>, and thrustest your blood into</td>
<td>1, 157/31</td>
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<tr>
<td>building</td>
<td>that God had wrought therein</td>
<td>1, 175/1</td>
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<tr>
<td>burden</td>
<td>light. &quot; How could these</td>
<td>1, 133/31</td>
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<tr>
<td>burden</td>
<td>chargeth he the soul that</td>
<td>1, 175/34</td>
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<tr>
<td>burden</td>
<td>of his own belly, though</td>
<td>1, 176/1</td>
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<tr>
<td>burden</td>
<td>of much and divers viands</td>
<td>1, 179/21</td>
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<tr>
<td>burdensome</td>
<td>to the soul, with what</td>
<td>1, 175/33</td>
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<tr>
<td>burial</td>
<td>. These gluttons daily kill themselves</td>
<td>1, 180/30</td>
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<tr>
<td>buried</td>
<td>in Christian burial. These gluttons</td>
<td>1, 180/30</td>
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<tr>
<td>burieth</td>
<td>the body boldly at the</td>
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<tr>
<td>burn</td>
<td>in his own heart, without</td>
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<tr>
<td>burned</td>
<td>out in the fire of</td>
<td>1, 134/31</td>
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<tr>
<td>burned</td>
<td>up all the goodly building</td>
<td>1, 175/1</td>
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<td>burneth</td>
<td>only itself, so doth the</td>
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<tr>
<td>burning</td>
<td>hill of Etna burneth only</td>
<td>1, 158/26</td>
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<tr>
<td>burying</td>
<td>, — so many torches, so</td>
<td>1, 143/17</td>
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<td>bush</td>
<td>or a beast. And surely</td>
<td>1, 144/14</td>
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<td>busily</td>
<td>to remember these four last</td>
<td>1, 130/8</td>
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<tr>
<td>busily</td>
<td>put in ure must needs</td>
<td>1, 137/26</td>
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<tr>
<td>busily</td>
<td>travaileth in that behalf at</td>
<td>1, 142/19</td>
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<td>busily</td>
<td>remembered the terror and grief</td>
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labour of good and virtuous business. I would not so long whereas one doth such spiritual power by just and true they would shortly cease their our heads, and leaving little soever ye stand when ye think little of Him? The toward, while the devil is time of their death be the body, saying that the people love tallow better than butter, and Iceland loveth no thing therein, nothing costly to their heads and leaving little soever ye stand when ye think little of Him? The toward, while the devil is time of their death be the body, saying that the people love tallow better than butter, and Iceland loveth no thing therein, nothing costly to your blood into some other into heaven, as a great on. If thou couldst now six weeks, now shall she in a swoon which we a fantasy. For though we of calling, by which we sickness do, yet we neither meat that resisteth it we would have more occasion to should they have occasion to percase, praise them not but of good anger that we where they dare speak and holy apostles at the first pain. For so might we the flesh, thou wouldst not drunk of pride to be wit of thee what thou thou be not helped. What gladly to God at His is but a custom of have heard of hell, yet have heard of heaven, yet use, though never other sickness sickness, and though there never way also from whence he miles to go ere he one of the paynim gods a great cable or a curable, but as an incurable
and rub out the rusty, 
canker spots that sin hath defiled 1, 134/30
bottom of the heart the 
canker root of pride. Of Covetousness 1, 166/11
be now already dying, how 
canker thou reckon thyself far from 1, 148/15
and the reward of two 
capital vices, that is to wit 1, 159/22
since it is a great 
capital sin indeed, the less that 1, 182/7
salvation and yield themselves as 
captives quick, beginning their hell in 1, 144/1
that we persevere therein without 
care or cure of the better 1, 131/9
sorrow for our sins and 
care of heaven, he putteth us 1, 143/16
now do for grief. Then 
care little for our gay 1, 145/2
Saviour Himself, " Have no 
care for tomorrow, " and then 1, 163/3
' Have none anxiety nor 
care of mind for tomorrow. ' 1, 168/22
clean discharged of all earthly 
care, to the end that we 1, 168/23
we should in heart only 
care and long for heaven. And 1, 168/24
of the body than the 
care of the mind. But the 
the getting of heaven requireth 
care, cure and ardent desire of 1, 168/30
day? Shall I not then 
care and take thought how they 1, 169/1
not to take thought and 
care in heart or despair of 1, 169/11
must willingly without grudge or 
care ( which, care thou never so 1, 169/19
without grudge or care ( which, 
care thou never so sore, cannot 1, 169/19
mourning, for 
care and fear of lack many 1, 170/3
is the more madness ) his 
care is all for the living 1, 170/6
with draff, dirt and mire 
careth neither for better meat nor 1, 131/11
on a leak, and then 
careth not yet to stop the 
and unlike pleasures, the one 
carnal and fleshly, the other ghostly 1, 130/21
long barreled, so we gross 
carnal people, having our taste infected 1, 132/21
with the barren weeds of 
carnal delectation. For the pulling out 1, 132/31
the abandoning and refusing of 
carnal pleasure and the ensuing of 1, 133/12
and envy for the beastly 
carnal sins of gluttony, sloth and 1, 154/16
if these folk had these 
carnal sins, they could not be 1, 154/23
both condemned to death, both 
carried out at once towards execution 1, 150/5
in the cart to be 
carried an hundred miles would not 1, 150/8
likely that ye should be 
carried the longer way, yet it 1, 150/26
shorter, and whether ye were 
carried the one or the other 1, 150/27
more pestilent in that it 
carrieth with it a blindness almost 1, 153/34
" man, a man that 
carrieth his death's wound with him 1, 160/22
have no rule thereof, but 
carrieth it forth like an headstrong 1, 175/31
no man findeth fault, but 
carrieth his carrion corpse into the 1, 180/32
about thy corpse, now almost 
carrion, crying to thee on every 1, 141/27
dainty body turned into stinking 
carrion, be borne out of his 1, 156/10
findeth fault, but carrieth his 
carrion corpse into the choir, and 1, 180/32
that we gather we shall 
carry nothing with us, it would 1, 173/34
be ye in the cart 
carrying forward. His gallows and death 1, 150/15
is in the cart already 
carrying forward? For all these things 1, 160/24
already laid in the cart 
carrying towards execution. And if the 1, 165/14
he that were in the 
cart to be carried an hundred 1, 150/8
both be ye in the 
cart carrying forward. His gallows and 1, 150/15
ye were put in the 
cart, had warning of both; and 1, 150/25
till the sheriff and the
cart come for him. Of Envy
man that is in the
cart already carrying forward? For all
indeed, already laid in the
carrying towards execution. And if
him that is in the
and in the way to
case is commonly mad ), so he
he that is in that
, and I think ye will
case he were. Which can in
Imagine yourself in the same
, they shall be tedious out
spiritual exercise, in the worse
, their words shall be so
that shall lie in that
, have better remembrance of death
while thou liest in that
make much longer of your
thou knewest thyself in such
case that he must be fain
me, if one were in
case that ye must be fain
felt your belly in such
shouldst see one in such
lieth every day in such
already laid in the cart
carrying towards execution. And if
no man escape. And in worse
he that is in the cart
case he were. Which can in
spiritual exercise, in the worse
that shall lie in that
while thou liest in that
thou knewest thyself in such
me, if one were in
felt your belly in such
shouldst see one in such
lieth every day in such
already laid in the cart
carrying towards execution. And if
no man escape. And in worse
man, almost, remembering in what
thou knewest thyself in such
die by sickness. In which
out, his children disinherited, himself
not holy Scripture say, "
all these things shall be
these earthly things God shall
me of a thief once
remembered, we would in time
headstrong horse, till he have
the gorbelly be compelled to
goods forfeited and his corpse
we cannot recover, then he
have any done well, he
not his heart thereon, nor
the riches his own, he
sage fool laugheth at the
name but such as be
the other side, if he
image of pleasure. And the
hell, for which he hath
in spiritual pleasure. And the
he may be and hath
perilously sick and had good
and that for none other
thou wilt consider how little
see that thou hast no
considerations shall leave thee little
long, we should never see

cause why men be so mad
cause to weep all his life
cause is why? Because we cannot
cause to be glad because of
cause to remember death, when he
cause but for the continual familiarity
cause thou hast to reckon thy
cause to look upon thy death
cause to envy the selfsame things
cause to envy any man, but
him with a sword. The
they think nay; and the
it well, ye have no
it naughtly, ye have a
God. Which thing is the
in their eye. Sure the
nothing with us, it would
either other, we see great
make us little regard the
towards us, yet we never
be sure ye shall never
labour for, they would shortly
of everlasting life, he never
covetous man, because he never
bring us to damnation, never
may stand for a very
with much more pain. For
putting in remembrance of a
false opinion, since we be
hands. If thou knewest very
as if he had of
been content with such a
deep consideration of this sudden
envy shouldst thou not suddenly
own souls, if they had
wise man in the seventh
hast little money and much
have much money and little
more excusable sometimes by some
coroner sitteth, the quest is
soul, with what a burden
the dead heads in the
grace so to make good
should fall at variance for
no dwelling place, then, to
soul is, while he striveth,
some playing, some singing, some
debate, variance,
said, long for first and
sugar, and some women with
but she might have a
for the marriage of his
" Then shall come thy
they [ be the known
his wife put out, his
for as very trifles, as
albeit every man that hath

cause is none other but the
cause is, for that we perceive
cause to be sorry of the
cause to be glad and reckon
cause that our Saviour Christ said
cause is for that they willingly
cause us to consider that this
cause to have it in hatred
cause of our wrath, considering that
cause ourselves to make haste towards
cause riding till ye come at
cause their business, and would never
ceased since to run about like
ceaseth to dote upon his goods
ceasing to minister, by subtle and
certain token that a penitent beginneth
certain it is that the best
certain fable of Aesop; it expresseth
certain that death shall take away
certainly, that after all thy goods
certainty seven score years to live
change, — think what it will
change so surely to come and
change into pity? Surely so is
changed those spiritual vices of pride
chapter of Ecclesiasticus is such that
charge, to some such men as
charge: and they be then bound
chargeable business of the party, but
charged, the verdict given, the felony
chargeth he the soul that so
charnel house, nor the apparation of
cheer that they fell not in
cherry stones, death coming, as I
chide and fight for such follies
chideth and fighteth with another, and
chiding, some fighting, no man, almost
chiding, wrath, and fighting, with readiness
chiefly the kingdom of heaven, and
child have such fond lust that
child, so is there none old
child a great honourable court above
children and cry for their parts
children of pride, as rising of
children disinherited, himself cast into prison
children should fall at variance for
children is bound by the law
labour, or have more small
children to find than my labour
hereafter for him or his
living of himself and his
as neither himself nor his
rehearseth that in desert, the
them. Holy Job, when his
not yet to stop the
his carrion corpse into the
not only marked of the
the mouth of our Saviour
them all, our Saviour Jesu
departing of our Saviour Jesu
and raggious to our Saviour
on the right hand of
country, and hath been afore
yet have no trust in
have none earthly trust in
faith and of trust in
either he believeth not that
else, if he believe that
keep them, how believeth he
Thou wilt haply say that
' For the mind would
the bosom of our Saviour
the cause that our Saviour
upon the young man whom
them, let them hear what
I mean, that be full
shall bring therewith to a
as there be. For what
they very foolish; they seem
And surely where they seem
his body never buried in
not only the name of
the lives of their even
among the holy doctors of
and scourged with whips for
had accounted them worthy for
great bounty of God and
to have no trust in
as the holy doctor, Saint
the holy doctors of Christ's
he shall be brought to
in the Apocalypse unto the
their wives' pews in the
to ruin for lack of
shouldst, for a little itch,
itching pleasure of sin, we
claw ourselves suddenly to the hard
1, 178/22
come and follow Him. He
clawed his head and went his
1, 171/35
a sore leg when thou
clawed his head and went his
1, 148/1
thou wouldst not call thy
clawing pleasant, though it liked thee
1, 178/20
there is place made and
clean purged to receive the very
1, 135/27
the mind would Christ have
clean discharged of all earthly care
1, 168/23
may well daily purge and
cleanse the sore, but they shall
1, 164/21
that die we shall. And
clearly know we that of this
1, 157/3
mind a love yet and
cleaving to the world, keeping of
1, 143/7
commend unto themselves under the
cloak and shadow of some kind
1, 155/1
stop their ears and the
closets up his letter in this
1, 145/9
lapped them continually with warm
clothes or else ye were not
1, 146/1
swaddling and tending with warm
clothes , we were not able to
1, 146/12
imaginations, all that ever the
clothes and daily medicines, yet can
1, 146/24
to take medicines inward to
clothes cover. And that in such
1, 175/12
a knave in his old
cloths cover all the mouths that
1, 155/31
he should be condemned, his
clothes cover. And that in such
1, 155/1
venomous spider bringeth forth her
coats ? Now thou thinkest thyself wise
1, 156/19
Thou art neither hot nor
cold but lukewarm, I would thou
1, 154/19
lukewarm, I would thou were
cold that thou mightst wax warm
1, 154/20
have counted for sickness the
colic and the stone and such
1, 147/32
by leisure the dropsy, the
coli., the stone, the strangury, the
1, 179/12
avoid, shall be, under the
colour of a faithful hope of
1, 155/8
hope of His glory to
come, so tempereth and overmastereth the
1, 134/3
I have? " Then shall
come thy children and cry for
1, 141/28
for their parts; then shall
come thy sweet wife, and where
1, 141/29
a long space ere we
come to ourselves again: insomuch that
1, 146/27
such as be casual and
come and go. For that that
1, 147/15
and such other like as
come and go. But as for
1, 147/33
never cease riding till ye
come at it. And this is
1, 150/19
should never know till ye
come to the place: I trow
1, 150/28
troubles and vexations spiritual that
come therewith by thy ghostly enemy
1, 153/3
soon this dreadful time shall
come, that thou art ever sick
1, 153/6
by which, if none other
come, thou shalt yet in few
1, 153/7
may be so homely to
come too near him, but thinketh
1, 156/5
sudden change so surely to
come and so shortly to
1, 156/13
ground, or crows above. Now
come forth, ye proud prisoner, for
1, 157/24
the sheriff and the cart
come for him. Of Envy. Now
1, 158/13
make provision for time to
come . But then prove they more
1, 166/28
all for their time to
come, thus drive they forth wretchedly
1, 166/33
be past and none to
come. And then when they least
1, 167/1
of lack in time to
come, have they already never so
1, 167/19
of lack in time to
come, it appeareth, I say, plainly
1, 167/29
well, I say, now ye
come home, lo! Methought always that
1, 170/28
for the rich man to
come into heaven, as a great
love riches. " If riches
come to you, set not your
to, and that of all
come very near us. But these
come, but of the life present
come, and follow Him. He clawed
come thereon. For no man doubteth

not of the world to
come and follow Him. He clawed
come to, and that of all

Death. What profit and commodity
come unto man's soul by the
name sickness a passion that
seldomer and, as we reckon
an ungracious graft; for it
of an ungracious stock. It
come, and follow Him. He clawed

the inward spiritual pleasure and
while, I remember me of a
the present life, very sweetness,
that we shall so soon
comfort thereof, and gladness, I shall

" If riches
come into heaven, as a great
love riches. " If riches

come, but of the life present

not of the world to
come, and follow Him. He clawed
come to, and that of all

not of the world to
come, but of the life present

not of the world to
come, but of the life present
The sun, and it is
common among men: a man unto
1, 167/9
Sloth is a sin so
common, and no notable act therein
1, 181/32
at hand? For folk fare
commonly as he doth that goeth
1, 129/14
is in that case is
commonly mad, so he that by
1, 131/35
is never idle but occupied
commonly either with good or evil
1, 136/5
felted yet little pain. For
commonly when we be sick then
1, 144/34
yet since the worst most
commonly envieth the better, and the
1, 158/25
it is so that men
commonly envy their betters, the remembrance
1, 160/26
is so stricken, forasmuch as
commonly they take themselves for so
1, 163/12
so far forth that men
commonly say it were better fill
1, 175/4
by such other vices as
commonly come thereon. For no man
1, 176/13
keep thy tongue. Whenceover the
communication is naught and ungodly, it
1, 136/27
of twain. But if the
communication be good, then is it
1, 137/8
manner of wandering mind in
company may percase be the more
1, 137/19
none earthly creature can be
comparable ) yet this only text written
1, 128/7
best of their words and
compare it with these words of
1, 128/13
grief, till the gorbelly be
compelled to cast up all again
1, 179/1
living, all that can I
compendiously give to myself and thee
1, 145/12
and yet is ever whining,
complaining, for care and fear
1, 170/3
of the diversity of divers
complexiions. This medicine serveth every man
1, 129/9
any praise to himself, to
conceive a delight and pleasure in
1, 135/21
by the beholding whereof they
conceive sometimes despair of salvation and
1, 143/35
griefs, and desiptes, whereby they
conceived any displeasure at heart, lest
1, 162/27
what joy and pleasure they
conceived in their soul. The holy
1, 134/10
so grisly as the deep
conceived fantasy of death in his
1, 139/28
that of his pestilent envy
conceived from the beginning of man’s
1, 142/8
and gladness that the soul
conceiveveth thereof, rising into the love
1, 134/1
consumption shall we die in
conclusion, for all the medicines that
1, 146/20
as we may, and in
conclusion undoubtedly to die of the
1, 148/6
there by favour, or after
condemnation some hope of pardon. But
1, 156/33
If there were two, both
condemned to death, both carried out
1, 150/5
sure that we be already
condemned to death, some one, some
1, 157/1
Whose high sentence we be
condemned to die, would not of
1, 157/5
no remedy, therefore, but as
condemned folk and remediless in this
1, 157/11
a prison, yourself a prisoner
condemned to death, from which ye
1, 158/1
question, and he should be
condemned, his coat armour reversed, his
1, 161/10
more earnest image of our
condition, and that not a feigned
1, 156/24
selfsame thing doubled. When this
condition was offered, then began there
1, 159/29
he hath kept them from
confession, these folk at their end
1, 143/29
well appeareth by the common
confession of the world, expressed and
1, 163/17
better. We see this point
confirmed by all the laws made
1, 162/23
reckon, against nature, whereas the
conflict of the divers qualified elements
1, 147/19
thee a penny the more)
conform thyself to His ordinance. For
1, 169/20
physician doth but guess and
conjecture that his receipt shall do
1, 129/10
could tell the tale. Some
conjecture and token of this point
1, 140/27
a grudge and grief of
conscience that it maketh the stomach
1, 131/7
painful twitches of our own
conscience that the fear of hell
1, 141/10
sight look upon their own conscience. As for all other kinds thereof ensue that we shall which every part laboureth to of holy Writ. Let us death alone, if a man thing that letteth us to. Now then I pray thee to live one winter week. other sickness came at us. we have therewith. But now other. So that, if you And therefore if thou wilt heaven. But yet if they the more folly, if we For undoubtedly, if they would it would cause us to Gluttony. Now have we to But yet if we would the abridging whereof, let us gluttons well and effectually to it is necessary that we if, to the remembrance and last things, and the deep I say, the remembrance and may there, by the same not, ween ye, the deep And therefore, look what manner sore of pride, the selfsame had it. Then, if such needs follow that the selfsame of wrath the self same blow them up. Whereas these of death, in this fashion from pride, and yet well if they well and advisedly royalty if it be well. It is also to be is it that if we the more ashamed, if he hands, the laws, I say, as a thing far off, not laugh at his folly, the causes of our wrath, moisture of the body and of our own nature continually sickness and such a continual

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<td>consumeth</td>
<td>1, 158/19</td>
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<td>consuming</td>
<td>1, 147/12</td>
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<tr>
<td>consumption</td>
<td>1, 146/14</td>
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daily lose by our inward consumption? And of that sore torment and a very dainty stomached that going where Ecclesiasticus is such that it is first a short medicine imagination but a very true with an hope of heaven, shall there of such humility, stones hold themselves as well the better, as a sow to the purpose. I am thee then seemed, have been in this world they be the assuaging whereof, the law may suffer to hear of a sickness and such a other cause but for the as an incurable canker, with beginning to our ending, one that except we lapped them sickness of our own nature elements tempered in our body, that fed it, -- which be as sore against the of sickness be sure to not able to endure and bear in reasoning to be goods, but also of their not more wroth with one eye is not only the thy nose sharpening, thy legs weeds, can bring forth no place for the good we can creep into no in divers wise in some Tower of Babylon in a much speech made thereof, the body, like ravens about thy borne to bed as a his goods forfeited and his fault, but carrieth his carrion it, and the body sore the mire. And if the perceive for bitter, for the and therein writeth sometimes a no strange thing therein, nothing

consumption? And of that consumption shall we die in conclusion. For surely envy is such he would grudge to more fruitful advice and counsel only four herbs, common and, thou shalt behold him and of the world, and longing and abjection of ourselves shortly and satisfied with a beryl with draf, dirt and mire ye so think. But what with such a change, — take the vain praise him with the larger punishment, and abhorreth almost the other consumption in themselves that the familiarity that we have therewith swaddling and plastering botched up dying: so that wake we with warm clothes, were we consuming us within? For as labouring each to vanquish other resorting from the fountain to his life one hundred years ten days together, were it, but they fret and fume, griefs, and despites, whereby they or despiteful word spoken against and the tapster, to bring, thy fingers fumbling, thy breath till they be weeded out of spiritual pleasure as long out of his sight. For of the same prison, and of the prison, and be sitteth, the quest is charged now almost carriion, crying to were borne in bier? And cast out on a dunghill into the choir, and with within ere he feel the body be ( as the wise of our custom whereby sour receipt of many strange herbs to buy, nothing far to

The Last Things: Concordance of Major Terms 25

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

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do to the cure of covetousness, which is a sickness wherein is full christened in covetousness, that have all the properties covetousness. For surely it is an covetousness be hard to heal. For covetousness. For undoubtedly, if they would covetousness out of our heads, and covetousness, and lechery, the other part wit, pride, envy, wrath, gluttony, such laugh at their own life before, and that subtlest so well handled, never so down and avoid that we in by the bottle and the strangury, the gout, the from the beginning of man's the wit of none earthly what intolerable torment, the silly of God, and every order a natural man and reasonable of their soul delight, and every place that we can some wretch that scant can nothing read that ever He body, at that point He day all their posterity go they would both abate the his bosom, and his body him, while they kneel and men their meat by a eat him under ground, or to keep, that death, the point, with a great loud shall come thy children and thy corpse, now almost carrion, satisfied with a beryl or enemy the devil, the unrestful have walked in hard and of beauty, strength, wit, or saith) more dead of the is but a sickness never persevere therein without care or the remembrance of death, may medicine may do to the getting of heaven requireth care, is an hard sore to his lap. Scantly can death may be applied to the by the same consideration, be
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<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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<td>cursed</td>
<td>root of pride his branches</td>
<td>1, 153/22</td>
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<tr>
<td>cursed</td>
<td>sin of pride. And surely</td>
<td>1, 154/33</td>
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<tr>
<td>cursed</td>
<td>envy, ready to run into</td>
<td>1, 160/5</td>
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<tr>
<td>cursed</td>
<td>branch rising and springing out</td>
<td>1, 164/13</td>
</tr>
<tr>
<td>cursed</td>
<td>root of pride and setting</td>
<td>1, 164/28</td>
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<tr>
<td>custom</td>
<td>that we persevere therein without</td>
<td>1, 131/9</td>
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<tr>
<td>custom</td>
<td>of sin perceiveth no fault</td>
<td>1, 132/1</td>
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<tr>
<td>custom</td>
<td>of fleshly lust, find so</td>
<td>1, 132/22</td>
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<tr>
<td>custom</td>
<td>of calling, by which we</td>
<td>1, 147/13</td>
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<tr>
<td>custom</td>
<td>into nature that they seem</td>
<td>1, 161/34</td>
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<tr>
<td>custom</td>
<td>whereby sour seemeth us sweet</td>
<td>1, 178/13</td>
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<tr>
<td>cut</td>
<td>of a knife, the flesh</td>
<td>1, 140/20</td>
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<tr>
<td>cut</td>
<td>off the branches, we let</td>
<td>1, 164/25</td>
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<tr>
<td>cut</td>
<td>a purse at the bar</td>
<td>1, 172/18</td>
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<tr>
<td>cutteth</td>
<td>his own length out of</td>
<td>1, 149/25</td>
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<tr>
<td>daily</td>
<td>proof and experience? I say</td>
<td>1, 137/34</td>
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<tr>
<td>daily</td>
<td>see men die, and thereby</td>
<td>1, 138/9</td>
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<tr>
<td>daily</td>
<td>lose by our inward consumption</td>
<td>1, 146/19</td>
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<tr>
<td>daily</td>
<td>medicines, yet can our bodies</td>
<td>1, 146/24</td>
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<tr>
<td>daily</td>
<td>purge and cleanse the sore</td>
<td>1, 164/21</td>
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<tr>
<td>daily</td>
<td>, that the eye is not</td>
<td>1, 175/2</td>
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<tr>
<td>daily</td>
<td>growth thereof new, not to</td>
<td>1, 175/22</td>
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<tr>
<td>daily</td>
<td>dulness and grief that the</td>
<td>1, 179/10</td>
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<td>daily</td>
<td>kill themselves with their own</td>
<td>1, 180/31</td>
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<td>dainties</td>
<td>; and as for Lady Lechery</td>
<td>1, 145/2</td>
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<td>dainty</td>
<td>stomached that going where contagion</td>
<td>1, 129/24</td>
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<td>dainty</td>
<td>body turned into stinking carrion</td>
<td>1, 156/9</td>
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<td>damnable</td>
<td>, but for that like as</td>
<td>1, 154/17</td>
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<tr>
<td>damnation</td>
<td>, to deprive us of paradise</td>
<td>1, 142/13</td>
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<tr>
<td>damnation</td>
<td>, never ceasing to minister, by</td>
<td>1, 143/2</td>
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<td>damned</td>
<td>to death, a man that</td>
<td>1, 160/23</td>
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<td>damned</td>
<td>to death; or so very</td>
<td>1, 165/11</td>
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<td>Dance</td>
<td>of Death pictured in Paul’s</td>
<td>1, 139/22</td>
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<td>Daniel</td>
<td>meat enough by Habakkuk the</td>
<td>1, 169/24</td>
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<td>dare</td>
<td>be bold to say that</td>
<td>1, 135/6</td>
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<td>dare</td>
<td>speak and call their betters</td>
<td>1, 166/23</td>
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<td>darkened</td>
<td>and in manner overwhelmed the</td>
<td>1, 132/15</td>
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<td>darkeneth</td>
<td>and diminisheth the feeling of</td>
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<td>darkness</td>
<td>and pains. &quot; But to</td>
<td>1, 178/8</td>
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<td>dart</td>
<td>and the most for them</td>
<td>1, 155/7</td>
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<td>darts</td>
<td>, sleights, enticings, and assaults of</td>
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<tr>
<td>daughter</td>
<td>of pride, begotten in bastardly</td>
<td>1, 158/31</td>
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<tr>
<td>daughter</td>
<td>, pride, without wife, of his</td>
<td>1, 158/33</td>
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<tr>
<td>daughter</td>
<td>of his had helped him</td>
<td>1, 159/2</td>
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<td>daughter</td>
<td>to wife, and upon pride</td>
<td>1, 159/4</td>
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<tr>
<td>daughter</td>
<td>of pride, in so far</td>
<td>1, 160/7</td>
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<tr>
<td>daughter</td>
<td>. And therefore , look what manner</td>
<td>1, 160/9</td>
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For wrath is undoubtedly another
dughter of pride. For albeit that
daughters of gluttony. And then needs
daughters, of which either one killeth
David saith to this gaoler, "
day to swaddle and plaster his
day to tend it with warm
day, wouldst thou not say that
day in such case as though
day we be fain to take
day all their posterity go crooked
day in which he keepeth for
day before the sabbath day, to
day, to be provided for before
day? Shall I not then care
day, for tomorrow, for this week
day, and draw it shortly to
days, as every man hath felt
days younger than themselves, but who
days together, were it not that
days follow, by the inward sickness
days, when death arresteth him, have
days will suffice to feed for
daying of death shall keep all
dead bony bodies, bitten away the
dead heads in the charnel house
dead in their own days younger
there lie speechless as a
dead stock an hour or two
dead already? Now then I pray
dead stocks by a long space
dead. Then will there no man
dead already, needs must it follow
dead. Truth it is that we
dead while we live; and it
dead. Now if this be thus
dead, settheth a strange prisoner in
dead. Now if he hap to
dead in manner already, for any
dead of the cup and the
deadly life of everlasting pain. The
deadly pains of our body. Other
deadly sore of wrath, of which
deadly it is. For since the
deadly enemy to the soul, that
deadly deceive ourself, it is necessary
deal his better. We see this
deal year by famine, we thereof
health may long keep from
known, that is to wit,
biddeth thee not take neither
that the bare remembrance of

first, that is to say,
die, and thereby know the
own flesh. The Remembrance of
soul by the meditation of
the meditation or exercise of
of death. For like as
than may the remembrance of
only hear this word ‘

beholding of the Dance of
the deep conceived fantasy of
if thou fantasy thine own
if thou die no worse
thy life vanishing, and thy
the ghost. Now if that
— what intolerable torment will
life walketh awayward, while our
from him that draweth towards
subjection not only of temporal
then he can after his
at the time of his
at the time of his
he, when we draw to
and departed with heavy desperate
with heavy desperate death. Now
that letteth us to consider
long life, we look upon
surely so fare we by
reckoning shall they look upon
remember
case, have better remembrance of
had good cause to remember
is the very image of
resisted the peril and undoubted
well, thou mayest look upon
next the smoke, so is
think for all this that
reckonest every man near his
thou reckon thyself far from
by so much, and our
of life, with approaching towards
never ought to look towards
for all this think thy

death ( for die we must in
death, doom, pain, and joy. This
dead, nor doom, nor pain, but
alone, if a man consider
a man should add and
we need no faith to
yet ourselves never felt it
. What profit and commodity cometh
is not only marked of
. For like as death maketh
maketh a severance of the
— if we do not
' but also let sink
picted in Paul’s, as we
in his nature, by the
, for so art thou by
, yet at the leastwise lying
drawing on. If thou couldst
was so painful and ragious
be then to us miserable

death
draweth toward, while the devil
. For since that of his
but also of his eternal
never get him again. Well
. For so lost he suddenly
, he is sure to keep
, doth his uttermost endeavour to
. Now death being such as
being such as I have
in his kind, and to
either so far off that
, looking thereat afar off through
much nearer hand, and better
the more effectually, and look
than thou hast? It would
, when he lieth every day
. Now thou wilt peradventure say
that else should in so
, not as a stranger, but
next an incurable sickness; and
is far from you, I
when he is dying. Then
? Some man saith merrily to
so much the nearer. Which
, is nothing else but from
as a thing far off
far off, that is to
were two, both condemned to death, both carried out at once

carrying forward. His gallows and death standeth within ten miles at
reckon much less of your death than he, though your way
thou hast to reckon thy death so far off by reason
cause to look upon thy death as a thing far off
face the bodily pains of death, the troubles and vexations spiritual
medicine, how the remembrance of death, in this fashion considered in
putting us in remembrance of death, which remembrance, as I have
remedy by the remembrance of death, forasmuch as they reckon themselves
at the time of their death be busy to destroy the
at the time of their death, is a right effectual ointment
methinketh that the remembrance of death may right easily mend it
things as shall shortly by lose all their gloss, the
be that within short time shall stop their ears and
often and deeply remember the that shall shortly take away
within how few days, when arresteth him, have his dainty
we be already condemned to some one, some other, none
of us can tell what we be doomed to, but
know we that of this we get no manner pardon
dic, would not of this be to destroy the
a sheet, be put to in divers wise in some
yourself a prisoner condemned to from which ye cannot escape
needeth none other image of than his own face in
consideration, in the remembrance of shall be medicinable against the
Then, if such considerations of as we have before spoken
but a prisoner damned to a man that is in
their betters, the remembrance of should of reason be a
now, while thou seest that may make you both matches
since we be certain that shall take away all that

to wit, the remembrance of , may cure us of the
considerations in the remembrance of that we before have shown
should keep them, how soon might take them from him
a poor prisoner damned to ; or so very wroth as
be going together to our , as we be indeed. If
we see surely that the is coming on us all
at variance for cherry stones, coming, as I say, upon
we be all debtors of . And therefore , though He sent
before, how the remembrance of may quicken men’s eyes against
in his lap. Scantly can cure them when he cometh
and as to look on , we be for the most
They be loath to remember , loath to put this ointment
they would as advisedly remember as they unadvisedly forget him
remember the painful peril of is from them, let them
and proud thereof. But when that we shall so soon
for our executors after our shall once waken us, our
nothing so sure as that shall bereave thee of all
our money to keep, that
to wit, the remembrance of
the taste. And so entered
and from their immortality into
vice all pleasant, yet since
eat and drink themselves to
is indicted of his own
upon the painful time of
head, when the dazing of
one passeth and exceedeth many
how near they were their
a man that carrieth his
backbiting,
to Whom we be all
that we do not deadly
wherein men be very sore
advised and pondered, shall well
ye find one that can
of the world, expressed and
that is to wit, the
no fault in his evil
arraigned, and dieth for the
add and set to, the
four last things, and the
remit or slacken in the
hearts the very fantasy and
half so grisly as the
they sink in hell as
Would not, ween ye, the
little itch, claw thyself suddenly
not find fourteen that hath
for the time that thou
him that would often and
of the body, if we
so they were well and
undoubtedly, if they would consider
so discoloureth the face, so
would be loath to be
cankered spots that sin hath
more, after the difference in
in the vile and stinking
the barren weeds of carnal
live temperately, and forbear our
gear, then desire we no
bring the ravenous appetite of
doubteth but that the body
filthy pleasure of all fleshly
dead, the cruel thief, should not
dead, may be applied to the
dead, at the windows of our
dead, and into the misery of
dead, shall shortly finish both the
dead, there should be found (as
dead, his goods forfeited and his
dead, in which the hands shall
dead, shall keep all sweet sleep
deads, These are the sage saws
deads, ? And therefore never reckon thyself
dead’s wound with him, a man
debate, , variance, chiding, wrath, and fighting
debtors of death. And therefore, though
deceive, ourself, it is necessary that
deceived, For it maketh folk to
declare that of none whole volume
declare, it, though it be no
declared by their laws, that the
deleing, or going aside from evil
deed nor hath no remorse thereof
deed, And yet if men would
deep, imagination of the dreadful doom
deep, consideration thereof, is the thing
deep, devising of them, we should
deep, imagination thereof, we shall perceive
deep, conceived fantasy of death in
deep, as the others, yet in
deep, consideration of this sudden change
deep, into the flesh, thou wouldst
deeply, thought on them four times
deeply, thinkest on them, that if
deeply, remember the death that shall
deeply, remembered that we be, as
deeply, remembered, I little doubt but
deeply, how soon they may, yea
defaceth the beauty, so disfigureth the
defamed, for the world perils that
defiled them with, in the sight
degree of worship and reputation between
deflection of fleshly delight that we
deflection, For the pulling out of
delicacies and our gluttony, that will
delicate dainties; and as for Lady
delicate meat and drink into the
delicately fed maketh, as the rumour
delight, which is of truth no
at length abhor, the foul
ever so pleasantly spiced with
the fulfilling of their foul
and stinking delectation of fleshly
to himself, to conceive a
them, we should never have
a gay hearse, with the
to take away the vain
niggardous keeping, with all the
goddess, yet took she such
For when the eye immoderately
goods not his own, but
but the treasure of God,
were
the kitchen, than of the
the intent ye shall not
course of nature must needs
which His sacred soul should
he perceiveth us about to
no longer but die and
sinful life have died and
the bitter passion and piteous
the world perils that do
our sin well, with the
of his own damnation, to
once fallen down into the
horrible than any man can
being such as I have
his friend, wherein, after the
miracle ( as He hath in
holy Scripture rehearseth that in
so many years lived in
mortal men, and desire to
whereof our Lord, after their
for our gay gear, then
his envy for an holy
of silly mortal men, and
nothing that his heart can
requireth care, cure and ardent
body, saving that the busy
bring the heart to the
and putrefieth. And ever we
sometimes
and care in heart or
the depth, he waxeth a
died and departed with heavy
should die so shortly, the
delight
and filthy liking that riseth
and delight
and liking but that it
, and delight
, and credible is it that
that we list not once
and delight
and pleasure in such spiritual
or pleasure in any sinful
doing of worldly vanities. But
that we take in the
also in the beholding of
in long looking of the
by God to be
thee to dispose and bestow
what faculty philosophy was, answered
of sword and thereof is
me but that there have
asunder, so ( said they ) doth
out of His blessed body
hence. For well he knoweth
by famine, as He will
with heavy desperate death. Now
of our Saviour Jesu Christ
thereupon, -- that therefore of
we should not fail
us of paradise and bereave
, he waxeth a desperate wretch
, it is not to be
, or rather much more horrible
of men’s fantasies in their
wilderness sent some men their
, the children of Israel, when
with herbs only and roots
their thanks and commendation of
, suffereth him to show himself
we no delicate dainties; and
to get before his neighbour
to deserve their thanks and
, yet God hath not given
of the mind, much more
of the mind can never
of the foul beastly pleasure
to have some help to
of salvation and yield themselves
of God’s promise for thy
wretch and setteth all at
dead. Now death being such
wretch said that it did
sight thereof draweth them into
desperation. For the aggrieving whereof our
wroth with one contumelious or
despiteful word spoken against ourselves than
of their contumelies, griefs, and
despites, whereby they conceive any displeasure
their death be busy to
destroy the merits and good works
such kind that either shortly
destroy us, or else the worse
the meat: but God shall
destroy both the meat and the
sloth alone is able to
destroy. Sir Thomas More wrote no
strangle the mother and thou
destroyest the daughter. And therefore, look
run forth upon other men’s
Him. And since by the
as I have said, The
as for the harm and
that for secret treason, lately
feigned figure of his own
fantasy with themselves filthy sinful
the malicious pleasures of the
good thoughts, or else the
the three mortal enemies, the
hell, the dread of the
death draweth toward, while the
of our ghostly enemy the
by thy ghostly enemy the
of our ghostly enemy, the
though they go to the
bastardy and incest by the
For as soon as the
way to such worship, the
it findeth no let, the
This vice is not only
first well and prudently to
the tyrants of Sicily never
or slacken in the deep
lion, looking whom he might
devour. — it can be no
shall undoubtedly within short space
I say, upon us to
enjoy it, but a stranger
as with a right natural
very true lustre of the
heart "; where if thou
long keep from death ( for
though we daily see men
I say, thyself, if thou
that a young man may
but within a little while
of that consumption shall we
and in conclusion undoubtedly to

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man, — thou shalt never
die as long as thou livest
for then he should never
die . Ye will peradventure marvel of
man say that one can
die either before he get life
he no time left to
die before our life nor when
it follow that we never
die but while we live. It
is not all one to
die and to be dead. Truth
true, not only that we
die while we live, but also
time left to die
all the while we live
we, all the same while
we. So that we never
out of all question to
die at the end. Reckon me
another, ninety. Both must ye
yet in few years undoubtedly
only, Whose praise can never
can we all tell that
sentence we be condemned to
rich and the poor shall
shall live no longer but
He will that some other
to Lazarus, but let him
so, knowing that he should
yet one year ere they
" If we see men
to the sickness whereof they
a shameful, sinful life have
the rich glutton’s gate. There
where we might with sober
end. But whereas yearly there
sued, the felon arraigned, and
less or more, after the
perceive once the root and
diverse that, while one meat
of sin, saving that the
godly spirit taketh in the
effect may grow by the
the punishment is aggrieved or
thereof many times darkeneth and
Which measuring of time and
be more moved with the
of eating is but the
a sow content with draff,
mind would Christ have clean
fasting,
consumeth the good blood, so
itslf: it disfigureth the face,
to them for their more
heaviness of heart, to the
die , both be ye in the
die , and yet, moreover, that thou
die . Now the high mind of
die we shall. And clearly know
die , would not of this death
die , and leave their riches unto
die and depart by famine, as
die by sickness. In which case
die for famine at the rich
die so shortly, the desperate wretch
die . But look if ye see
die some dear year by famine
die , than to the gluttony whereof
died and departed with heavy desperate
died he without grudge, without anxiety
diet and temperance have less need
dieth in good years great people
dieth for the deed. And yet
difference in degree of worship and
dig up that, we be very
digesteth , another lieth and putrefieth. And
digression would be over long; for
diligent labour of good and virtuous
diligent remembrance of all four, towards
diminished , made less or more, after
diminisheth the feeling of bodily pain
diminishing of life, with approaching towards
diminishing of our own worship than
diminishing of his pain in hungering
dirt of his pain in hungering

discharged of all earthly care, to
discipline , tribulation, affliction, and such other
discouleureth the face, so defaceth the
discouleureth the skin, and disfashioneth the
discomfort in some fearful figure and
discomfort of ourselves and them that
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<td>of others, and an inward</td>
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<td>disdain</td>
<td>that displease us and show</td>
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<td>other men’s virtue, envying other</td>
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<td>disease</td>
<td>, he closeth up his letter</td>
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<td>, trow ye that, then, that</td>
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<td>disfigureth</td>
<td>the visage, leaving it all</td>
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<td>disfigureth</td>
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<td>disinherited</td>
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<td>and bestow, thy treasure should</td>
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<td>and distribute our substance with</td>
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<td>upon himself and others: and</td>
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<td>reckoneth himself an owner, he</td>
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<td>he must give the reckoning</td>
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<td>disquieteth</td>
<td>himself in vain, and heapeth</td>
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<td>and severance of the soul</td>
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<td>of the whole body as</td>
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<td>the whole, though it be</td>
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<td>divers</td>
<td>, by reason of the diversity</td>
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<td>divers</td>
<td>complexions. This medicine serveth every</td>
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<td>and unlike substances, the body</td>
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<td>qualified elements tempered in our</td>
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<td>viands, and so much laboureth</td>
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<td>that, while one meat digesteth</td>
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<td>of divers complexions. This medicine</td>
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<td>divide</td>
<td>and sunderly to send it</td>
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<td>doctor</td>
<td>, Saint Austin, exhorting penitents and</td>
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<td>doctor</td>
<td>of them all, our Saviour</td>
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<td>doctor</td>
<td>, Saint Chrysostom, saith, though pain</td>
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<td>doctor</td>
<td>saith: strangle the mother and</td>
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<td>doctors</td>
<td>of Christ’s Church; but we</td>
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<td>dolour</td>
<td>and pain, what manner of</td>
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as a sow content with
draft, dirt and mire careth neither
draw to death, doth his uttermost
draw his neighbour with him. Which
draw blood upon him with a
draw any weapon at him. So
draw it dry, than with little
draw it shortly to them, albeit
draweth toward, while the devil is
draweth towards death. For since that
draweth them into desperation. For the
draweth on. If thou couldst now
draweth our former father, Adam, into
draweth on, but also all the
drawn, and quartered, how thinkest thou
dread of the devil, and sorrow
dread while our life walketh awayward
dread and fear, so many wait
dread of lack in time to
dreadful doom of God, and bitter
dreadful time shall come, that thou
dreadful day, and draw it shortly
dream, in which we dream that
dream that we have great riches
dream shall vanish, and of all
dreamed of, we shall not (as
dreams. Then, if the fantasies leave
drink but medicines against hunger and
drink, by which is resisted the
drink we, mourn we, sing we
drink themselves sow drunk of pride
drink self. So spreadeth this cursed
drink into the belly (so far
drink but balk up his brews
drink themselves to death, there should
drinketh up the moisture of the
dripping, the mouth spitting, the eyes
drive forth awhile, some bound to
drive they forth wretchedly till all
drive ourselves in sickness, and botch
driveth us forth headlong upon sword
driveth us of necessity to have
drops with a spoon, and yet
dropsy, the colic, the stone, the
drowned in the selfsame waters in
drowsy, the nose dripping, the mouth
drugs, all the strength worn out
drunk of pride to be called
down and well eaten and drunk, then rose they up and
seem farther from pride than drunken glutteny? And yet shall ye
have they had a sick drunken head, and slept themselves sober
swimming and aching in their drunken head, when the dazing of
drunkenness if she fall in
if one give another a dry blow with his fist, than
great peril to draw it dry, than with little labour and
great surety to keep it dry. " Thus fare we, "
as a thing more than due drunken
that thou knewest a great Duke, keeping so, great estate and
drunkenness. And if ye find one dull proof. For our beastly taste
dry blow with his fist, than dry, than with little labour and
drunk gluttony? And yet shall ye dull, keeping so, great estate and
drunkenness of spirit and weariness of dry, and thereby is moved to
drunkenness and grief that the unwieldy dullness, and thereby is moved to
dungeon of wretchedness, and the door dullness, and thereby is moved to
dungeon, some in the upper ward dullness, and thereby is moved to
dunghill, his body never buried in dusky dullness, and thereby is moved to
four last things. And yet duty to supply of theirs that
they be then bound of duty to supply of theirs that
pilgrimage and have here no duty to supply of theirs that
gentle pleasure, when we lie dying, all our body in pain
his death when he is dying, how canst thou reckon thyself
even if thyself be now already dying? Is it any other thing
we live. What thing is dying? Is it any other thing
a man is not only dying? Is it any other thing
proveth, a man is always dying? Is it any other thing
to our ending, one continual dying? Is it any other thing
moreover, that thou art already dying? Is it any other thing
live we be but in dying? Is it any other thing
with him that were a dying? Is it any other thing
plight they shall lie a dying? Is it any other thing
the while, than to give ear thereto, and underpin the tale
better not only to give ear thereto, but also first well
let it pass by his ear, without any receiving of the
eyes and hear at thine ear, a rabble of fleshly friends
pray God we may give ear unto and let Him in
shall put thee a more earnest image of our condition, and
shouldst perceive that one were earnestly proud of the wearing of
time death shall stop their ears and the clods cover all
themselves for quick saints on earth, proudly judging the lives of
in this prison of the earth, we drive forth awhile, some
cornim gods came down into earth, and finding together in a
be lords in this wretched earth, yet, I say, meseemeth verily
the things coming of the earth, ye, I say, meseemeth verily
thy treasure should be in earth, and thy heart in heaven
wisdom the wit of none earthly creature can be comparable ) yet
seem Christian, they have none earthly creature can be comparable ) yet
have clean discharged of all
do of heaven, and all these
leg is not well at
not suffered to take his
remembrance of death may right
that, " My yoke is
it maketh the very labour
of this, but it is
saith, the fleshly sins be
heal. For it is not
lust that they had liefer
that wake we, sleep we,
an hole, and either worms
not given him leave to
with weapon, and how many
showeth us that we should
it were not for to
had sat down and well
Now all that ever is
and the next meal is
sin by which our forefathers,
For the very pleasure of
in the seventh chapter of
were of greater force and
knowledge thereof had so great
make a proof what marvellous
whose whole life hath in
their nets, which was in
which gluttony beginneth, is in
said, more accommodated nor more
as the Scripture saith, so
their death, is a right
is there that may more
somewhat remember death the more
forgot not, but well and
for these gluttons well and
is of such force and
thousand pounds, and thereof had
now for the loss of
" And in the forty
the farthest, and yours within
conflict of the divers qualified
occupied with good thoughts, or
and plaster his leg and
it with warm clothes or
that sore or sickness that
peril and undoubted death that
earthly care, to the end that
earthly things God shall cast unto
ease , nor the owner neither. Now
ease all night at his pleasure
easily mend it, since that they
easy and my burden light. "
easy , the sourness very sweet, and
easy to prove. For I think
easy to perceive, and so should
easy to find a good time
easy to perceive, and so should
eat tar than treacle and rather
eat we, drink we, mourn we
eat him under ground, or crows
eat of it or to enjoy
eat and drink themselves to death
eat but for to live, these
eat . But surely wisdom were it
eaten and drunk, then rose they
eaten after, in which gluttony beginneth
eaten without appetite, with gorge upon
eating the forbidden fruit, fell from
eating is but the diminishing of
Ecclesiasticus is such that it containeth
effect to the weal and profit
effect as the Scripture speketh of
effect may grow by the diligent
effect been all bestowed in his
effect all that they had, and
effect pain altogether. And then the
effectual than this thing that I
effectual that if a man remember
effectual ointment long before in their
effectually withdraw the soul from the
effectually , and look upo him somewhat
effectually remembered, we would in time
effectually to consider that, as Saint
efficacy that it is able always
eight thousand taken from him, he
eight , twain can do him no
eighth Psalm, the prophet expresseth plainly
eighty . I see not why ye
elements tempered in our body, continually
else the devil will fill them
else he could not keep his
else ye were not able to
else would put thee or some
else should in so few days
out of the door, or
nothing
nothing that any man doth
turn himself, or some man
he not the gospel ) or
meat by a crow ), or
either shortly destroy us, or
if ever the mind were
were empty, it would be
if it were then all
fasting when his belly is
they would, I ween, shortly
but is, as it were,
to death, doth his uttermost
from our beginning to our
that if our frailty could
strongest were not able to
assaults of the three mortal
and solicitation of our ghostly
come therewith by thy ghostly
and solicitation of our ghostly
must it be a deadly
mind and help of prayer,
" and then furnisheath and
VIII, and also Under-Treasurer of
eat of it or to
say that it is not
know these four things well
four were, as I said, 
medicine, yet men know well
and thereby we know well
Now thou thinkest thyself wise
though He sent Daniel meat
the covetous wretch, that hath
gluttony, yet bringeth it punishment
And yet if men would
of both, it must thereof
of carnal pleasure and the
everywhere
feel the taste. And so
coming hither while he were
pride begat envy; by whose
all the trains, darts, sleights,
and taken in hand to
that most hath to be
since the worst most commonly
of malice so venomous and

else when thou beginnest to set
else but from our beginning to
else , that covereth his purpose with
else a good turn, " noting
else , if he believe that Christ
else His pleasure is that thou
else the worse is, keep us
empty , it would be empty when
empty when the body sleepeth. But
empty , we should have no dreams
empty and gapeth for good meat
empty their sacks themselves. And if
enclosed , not in a prison but
endeavour to bring us to damnation
ending , one continual dying: so that
endure never to remit or slacken
endure and continue ten days together
enemies , the devil, the world, and
enemy the devil, not only in
enemy the devil, the unrestful cumbrance
enemy , the devil, that shall at
enemy to the soul, that bringeth
enforce himself in all tribulation and
enforceth His commandment by example, saying
England . If there were any question
enjoy it, but a stranger devoureth
enough that a man do none
enough , and if the knowledge thereof
enough to keep us from sin
enough what very sickness is and
enough that they be none. If
enough while thou art proud in
enough by Habakkuk the prophet into
enough for this day, for tomorrow
enough with itself: it disfigureth the
ensure how many be slain with
ensue that we shall consequently do
ensuing of labour, travail, penance and
enter and meet in the midst
entered death at the windows of
entering in at the gate, but
enticement he set upon our first
enticings , and assaults of the three
entreat that is to wit, the
envied for, since they be those
envieth the better, and the febler
envious that he had liefer double
only itself, so doth the
whom he knew for an
turn, " noting that his
place two men, the one
there some courtesy between the
request doubled. And when the
reason of which request, the
since that of his pestilent
sprang. As for wrath and
following
while he liveth, taketh his
vices of pride, wrath, and
cart come for him. Of
medicine against the sickness of
a very consumption. For surely
person well set awoark with
very foolish. For albeit that
little marvel it is though
wife, and upon pride begat
thereof. And therefore ever since,
vices, that is to wit,
of this it of cursed
his neighbour with him. Which
against the venomous vice of
vice of envy. For whosoever
leave thee little cause to
think thee so mad to
interlude. And also couldst thou
is so that men commonly
yet thou wouldst not greatly
And why shouldest thou then
in thine heart a great
by thy faith, amid thine
take away all that we
should never see cause to
that is to wit, pride,
virtue,
find the words of the
pain than suffer us to
which there can no man
prison the while, or to
death, from which ye cannot
he some false glade of
His own Son. As for
the other six to be
if thou put it in
sundry sickness, many men have

envious person fret, fume, and burn 1, 158/27
envious person, " Surely, " quoth 1, 159/14
envious nature was as sorry of 1, 159/16
envious, the other covetous, showed himself 1, 159/25
envious and covetous, whether of them 1, 159/30
envious man saw that, he would 1, 159/33
envious man lost one eye, and 1, 160/3
envy conceived from the beginning of 1, 142/8
envy any holy desire to 1, 154/9
envy for the beastly carnal sins 1, 154/16
Envy . Now let us see what 1, 158/14
envy, which is undoubtedly both a 1, 158/16
envy is such a torment as 1, 158/17
envy needeth none other image of 1, 158/22
envy, where it may over, doth 1, 158/24
envy be an ungracious graft; for 1, 158/29
envy; by whose enticement he set 1, 159/5
envy goeth forth mourning at every 1, 159/9
envy and covetousness. Aesop, therefore, as 1, 159/22
envy, ready to run into the 1, 160/5
envy is, as I have said 1, 160/6
envy. For whosoever envy another, it 1, 160/12
envy another, it is for something 1, 160/13
envy the selfsame things in any 1, 160/18
envy a poor soul for playing 1, 160/20
envy a perpetual sick " man 1, 160/22
envy their betters, the remembrance of 1, 160/26
envy his estate, if thou thoughtst 1, 160/29
envy him now, while thou seest 1, 160/31
envy thereat, and specially at some 1, 160/36
envy shouldst thou not suddenly change 1, 161/13
envy any man for, and we 1, 161/16
envy any man, but rather to 1, 161/18
envy lechery 1, 182/16
envying other men’s praise, bearing implacable 1, 153/30
epistle that the well-learned man, Plinius 1, 145/7
escape from pain, he, when we 1, 143/1
escape. And in worse case be 1, 156/30
escape there by favour, or after 1, 156/33
escape, ye would reckon this gear 1, 158/1
escaping that sickness, and thereby putteth 1, 143/6
escaping, no man can look for 1, 157/6
eschewed, that is to wit, pride 1, 182/16
essay and make a proof, thou 1, 138/23
essay in themselves; and they that 1, 140/21
and figure of our worshipful estate of age or of manner of all our wouldst not greatly envy his great Duke, keeping so, great the wretchedness of our own they see any man less we considered everything aright and as rising of an high the worthiness of their own consent that a man’s own shortly follow in us high heinous and abominable in the death but also of his world, that shall win us world, that shall win us of sin, shall after this either one killeth the soul of the burning hill of to take our first mother, first sight of Adam and with pride in our mother judging the lives of their of the same prison, and their executors, they make it of our way to heaven, from the deadly life of restored to the possibility of pain for the winning of pleasure for the winning of better bed. Think not that them with evil. And surely it that if we considered thy body might receive should perceiveth no fault in his with nettles, briars, and other that a man do none commonly either with good or occupied well it were less devil will fill them with for their leprosy and falling which have so turned an to restore that he hath declining or going aside from But ye think peradventure this pleasant? Will ye see the estate . Mark this well, for of estate , all stripped stark naked and estate , men would bear themselves not estate , if thou thoughtst that thou estate and princely port in his estate nothing moved us, which being estate them than they seem worthy esteemed it after the very nature estimation of ourselves. But what should estimation . Which kind of spiritual pride estimation , setting by himself, disdaining to estimation , honour, and love of God estimation of the world, as is eternal tormentery, were we not by eternal pain in hell, rather than eternal pleasure in heaven? If thou eternally live in joy and be eternally , -- I mean not the Etna burneth only itself, so doth Eve , in a train, and thereby Eve in paradise set in the Eve : who besides the proud appetite even Christians, disdaining other men’s virtue even there thrown in an hole even now not their own while even sloth alone is able to everlasting pain. The physician sendeth his everlasting life, he never ceased since everlasting pleasure, than a short pleasure everlasting pain. But now, if it everything is pleasant that men for everything hath his mean. There is everything aright and esteemed it after everywhere enter and meet in the evil deed nor hath no remorse evil weeds, can bring forth no evil , but he must also do evil , it will be very hard evil . And therefore , when folk have evil , save for worldly rebuke, to evil . And surely everything hath his evil , they would never account it evil custom into nature that they evil gotten, but as greedy to evil , and the doing of good example as mad as the mad example ? Look upon His holy apostles
husbands should ween by the example of Sarah that there were 1, 144/18
I put thee an homely example, not very pleasant, but none 1, 150/2
and enforceth His commandment by our sins, shall pass and exceed the deadly pains of our 1, 141/12
which every one passeth and spiritual pleasure far pass and exceedeth many deaths. These are the 1, 130/2
Are not ye far more cover. And that in such excel the gross and filthy pleasure 1, 130/23
And like as the soul excellent fashion, as the mind is 1, 175/12
such outrageous riot and pestilent excelleth the body, so doth the 1, 130/22
of the world, which once excluded there is place made and 1, 135/26
may perchase be the more excusable sometimes by some chargeable business 1, 137/19
carried out at once towards that the place of his execution were within one mile, the 1, 150/7
to the place of your execution stood so far beyond his 1, 150/21
in the cart carrying towards two ways, of which the 1, 150/22
she have; then shall thine executors ask for the keys, and 1, 141/33
but keep all for their executors, they make it even now 1, 171/27
hove and gape to be executors to some that be younger 1, 172/26
lie a dying, while their executors afor their face ransack up 1, 173/21
leaving little business for our executors after our death, not fail 1, 174/9
affliction, and such other spiritual executors, — and yet not so 1, 137/1
in the perfection of spiritual exercise, and thereby to rise in 1, 135/22
it was the meditation or execise of death. For like as 1, 139/7
the holy doctor, Saint Austin, exhorting penitents and repentant sinners to 1, 133/19
to put in proof and execution the operation and working of 1, 130/13
that by good use and experience hath in his eye the 1, 130/30
authority, speaking of their own experience, there will, I ween, none 1, 133/17
it by daily proof and experience ? I say not nay, but 1, 137/34
them either by faith or experience , — and yet not so 1, 138/1
heavenly things. And as for experience, we can none get of 1, 178/10
no marvel. For those pictures express only the loathly figure of 1, 139/24
it is indeed, the very express fashion and manner of all 1, 158/6
common confession of the world, certain fable of Aesop; it expressed and declared by their laws 1, 163/18
forty eighth Psalm, the prophet expresseth plainly the folly of such 1, 167/15
and merciful hands, at the extreme point, with a great loud 1, 141/1
to go through a needle’s eye the right mark and very 1, 130/31
the envious man lost one eye, and the covetous lost both 1, 160/3
to go through a needle’s eye . For it is not sin 1, 171/1
almost his finger in their eye . Sure the cause is for 1, 173/8
fill his belly than his eye is not only the cook 1, 175/2
, and many men mind it 1, 175/5
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on the board), but the eye is also the bawd to
the belly. For when the thing to see before thine
web that covereth the might have one of his
of death may quicken men’s
put this ointment on their
pricking and would make their
windows of our own
prophet, " Turn away thine
dripping, the mouth spitting, the
sleep out of their watery,
in remembrance of a certain
though thou make a sour
often happeth that the very
have somewhat laid afore thy
shall I flee from Thy
good blood, so discouloureth the
of death than his own
great slander spoken to his
rebukeful word spoken to his
while their executors afore their
long looking of the beauteous
with itself: it disfigureth the
body fat and fobby, the
when they were demanded what
voluptuousness, so shall they not
mind that it could not
keep it somewhat under, but
in thyself, and fearest to
thee, that if all shift
executors after our death, not
well know, we should not
dependants thereupon, we should not
ween verily, it would not
heal of itself, the matter
case that he must be
case that ye must be
feet, that he should be
twice a day we be
in twenty-four hours we be
we not hear of: but
breath shortening, all thy strength
and the spiritual light of
hath heard and, having any
say, death, we need no
eye is also the bawd to
eye immoderately delighteth in long looking
eye saw the body, belly naked
eyes and hear at thine ear
eyes and their souls in such
eyes put out. By reason of
eyes against this blind folly of
eyes . This water is somewhat pricking
eyes water, and therefore they refuse
eyes into the house of our
eyes from the beholding of vanities
eyes bleared, the teeth rotten, the
eyes . Oft have they fallen in
fable of Aesop; it expresseth so
face at it, is not so
face sheweth the mind walking a
face the bodily pains of death
face ? " — as who saith
face , so defaceth the beauty, so
face in a glass, This vice
face by one that he reckoneth
face , if he remembered himself to
face ransack up their sacks, they
face , with the white neck and
face , discouloureth the skin, and disfashioneth
face drowsy, the nose dripping, the
faculty philosophy was, answered that it
fail to plant in their places
fail to take away the vain
fail they may not always to
fail for food? Saith not our
fail thee, yet if thou be
fail to dispose and distribute our
fail to labour less for that
fail to perceive the painful bitterness
fail to make them more moderate
failing that fed it, -- which
fain once or twice a day
fain all day to tend it
fain to lie down along and
fain to take medicines inward to
fain to fall in a swoon
fain would we have some medicines
fainting, thy life vanishing, and thy
faith , which two lights of knowledge
faith , believeth these four last things
faith to believe, we know it
we know them either by faith or experience, — and yet 1, 138/1
thou not only believest by faith but also knowest by reason 1, 138/19
some who had in good faith made the best merchandise that 1, 154/13
how thinkest thou, by thy faith, amid thine envy shouldst thou 1, 161/12
and of trust in Christ 1, 167/30
faith and to have no trust 1, 169/32
faith hath then the covetous wretch 1, 169/33
faith, methinketh as much as we 1, 172/23
faith, in my mind much wrong 1, 177/14
faithful hope of heaven, as a 1, 155/8
faithful promise than hath a Jew 1, 167/32
faithful man, thou shalt take no 1, 169/4
him by God to be a faithful man, thou shalt take no 1, 169/4
faithfully disposed upon himself and others 1, 171/7
that I would have folks to babbling, well wotting that 1, 136/15
hours we be fain to in a swoon which we 1, 146/26
and fearful jeopardy likely to give them so great a on them at the time 1, 155/12
now shall ye see men by their own folly that 1, 159/7
very trifles, as children should at variance for kissing of 1, 165/28
whose goods, if they would at variance for cherry stones 1, 166/6
to fleshly filth, if she, they reckon would do them 1, 172/28
in their feasts make them in drunkenness. And if ye 1, 176/26
weeneth that the sky would into foolish talking and blasphemy 1, 177/4
rolleth and reeleth till he on his head, and there 1, 177/11
up all again, and then down the kennel, and there 1, 177/12
by his lewdness his ship to a rere supper. If 1, 179/2
a great matter, -- we on a leak, and then 1, 180/6
bed; but now shall they to procession, we pray for 1, 180/14
rest, except a man be in the bed, and from 1, 181/19
when a sinner is once down into the dungeon of 1, 131/29
watery eyes. Oft have they down into the depth, he 1, 131/31
saith, " Wheresoever the stone in the mire, and thence 1, 181/18
great loss, in what heaviness, there shall it abide. " 1, 142/32
wrought therein. And surely so he then? For if he 1, 170/10
very nature, not after men's it daily, that the eye 1, 175/2
as is in theft, manslaughter, sickness, so that never any 1, 147/28
very true pleasure, but a evil, they would never account 1, 147/33
calling. Then giveth he some FALSE counterfeit image of pleasure. And 1, 130/25
thee. By which, not a FALSE glade of escaping that sickness 1, 143/6
of God, but also the FALSE imagination but a very true 1, 151/4
very nature, not after men's FALSE pride of hypocrites, that feign 1, 153/25
as is in theft, manslaughter, FALSE opinion, since we be certain 1, 161/15
cause but for the continual FALSE forsaying, or treason, with any 1, 182/2
but die and depart by that we have therewith. But 1, 147/25
but let him die for , as He will that some 1, 169/17
die some dear year by at the rich glutton's gate 1, 169/26
For some of the old we thereof make a great 1, 180/13
famous philosophers, when they were demanded 1, 139/5
no dreams. Then, if the after the description of men's be wroth like women, for that it is not a to into our hearts the very grisly as the deep conceived but thou seest ( if thou that this is but a not true figure for a frame and form in the and roots, fetched out of nothing costly to buy, nothing we be made of two the sweetness of spiritual pleasure also — which would be audience, which is a thing four last, which is undoubtedly And if we be so look upon death either so may see a thing so all this that death is how canst thou reckon thyself met him by the way, towards death as a thing all this think thy death that is to wit, as of your execution stood so to reckon thy death so thy death as a thing that at the first seemed to mend them; in so they be naught, they be well with her. In so daughter of pride, in so if there were one right reckoneth but his match or the offender. And this so hand any man should so it maketh folk to seem feedeth them. Are not ye that is purblind cannot see And if they doubt how drink into the belly ( so paps, and so forth as do, we shall find it ready at hand? For folk

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<td>leave us not sleeping, it</td>
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<td>fantasies</td>
<td>in their disease, he closeth</td>
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<td>and things of naught, if</td>
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<td>found of mine own head</td>
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<td>with themselves filthy sinful devices</td>
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<td>and deep imagination thereof, we</td>
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<td>of death in his nature</td>
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<td>thine own death, for so</td>
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<td>For though we call this</td>
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<td>, but reckoned it as it</td>
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<td>, by foul imaginations, all that</td>
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<td>countries, long-lain drugs, all the</td>
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<td>far</td>
<td>to fetch, but to be</td>
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<td>divers and unlike substances, the</td>
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<td>pass and excel the gross</td>
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<td>greater grief to an honest</td>
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<td>better and of much more</td>
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<td>the least of the four</td>
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<td>gone that we see we</td>
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<td>off that he wotteth not</td>
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<td>far</td>
<td>from you, I will go</td>
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<td>from death? Some man saith</td>
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<td>yet within the town, and</td>
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<td>off, considering that although he</td>
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<td>as thou hast by likelihood</td>
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<tr>
<td>far</td>
<td>beyond his. But what if</td>
<td>1, 150/21</td>
</tr>
<tr>
<td>far</td>
<td>off by reason of thy</td>
<td>1, 150/35</td>
</tr>
<tr>
<td>far</td>
<td>off, but a thing undoubtedly</td>
<td>1, 151/3</td>
</tr>
<tr>
<td>far</td>
<td>from pride, and yet well</td>
<td>1, 153/15</td>
</tr>
<tr>
<td>far</td>
<td>forth that I surely think</td>
<td>1, 154/12</td>
</tr>
<tr>
<td>far</td>
<td>from all occasion of amendment</td>
<td>1, 154/27</td>
</tr>
<tr>
<td>far</td>
<td>forth that one Publius, a</td>
<td>1, 159/12</td>
</tr>
<tr>
<td>far</td>
<td>forth that, as this holy</td>
<td>1, 160/7</td>
</tr>
<tr>
<td>far</td>
<td>above thee, yet thou wouldst</td>
<td>1, 160/28</td>
</tr>
<tr>
<td>far</td>
<td>under him, than with the</td>
<td>1, 162/20</td>
</tr>
<tr>
<td>far</td>
<td>forth that in Spain it</td>
<td>1, 163/8</td>
</tr>
<tr>
<td>far</td>
<td>reckon him for a boy</td>
<td>1, 163/15</td>
</tr>
<tr>
<td>far</td>
<td>of another sort than they</td>
<td>1, 166/15</td>
</tr>
<tr>
<td>far</td>
<td>more excellent than they? Your</td>
<td>1, 168/7</td>
</tr>
<tr>
<td>far</td>
<td>from him, -- and as</td>
<td>1, 173/3</td>
</tr>
<tr>
<td>far</td>
<td>that death is from them</td>
<td>1, 173/23</td>
</tr>
<tr>
<td>far</td>
<td>forth that men commonly say</td>
<td>1, 175/4</td>
</tr>
<tr>
<td>far</td>
<td>as it findeth no let</td>
<td>1, 175/10</td>
</tr>
<tr>
<td>far</td>
<td>greater than we would before</td>
<td>1, 182/12</td>
</tr>
<tr>
<td>fare</td>
<td>commonly as he doth that</td>
<td>1, 129/14</td>
</tr>
</tbody>
</table>
maketh the stomach wamble and
a beast. And surely so
no pleasure if other folk
with their own, though they
much. And in this we
keep it dry. "Thus
heal it ", likewise, I say,
worst kind of all, and
within ten miles at the
taketh himself for holy, is
some good grace and pleasant
devil, not only in one
end he handleth on another
remembrance of death, in this
similitude but a very true
is indeed, the very express
And that in such excellent
have he him never so
if he catch a man
he doth that goeth forth
pilgrimage,
yea and preach also of
preach to a glutton for
the skin tawny, the body
be glad. But this holy
once or twice to His
and thereby drawing our former
and incest by the devil,
no barns, and your heavenly
more excellent than they? Your
well appeared by the old
custom of sin perceiveth no
the glutton perceiveth his own
how can he mend his
hands, and no man findeth
be ignorant of their own
and grow in grace and
or to escape there by
proof. For our beastly taste
be but the grudge and
our own conscience that the
so many men dread and
that are about us, for
and whimpereth for doubt and
in Christ’s words if he
complaining, mourning, for care and
his whole life, with the

fare as it would vomit. And
fare we by death, looking thereat
fare well with her. In so
fare hard at another. But these
fare ( as the great moral philosopher
fare we, "saith Plutarch,"
fare it by the sore of
fare from all recovery. For like
fare, and yours within eighty. I
fare from all recovery. For how
fashion to break into some better
fashion present, but surely never absent
fashion . For into their minds he
fashion considered in his kind, will
fashion and figure of our worshipful
fashion and manner of all our
fashion , as the mind is more
fast afore, yet if he break
fast at the time of his
fasting among sick folk for sloth
fasting such
fasting himself, when his belly is
fasting when his belly is empty
fat and fobby, the face drowsy
father showeth by this counsel, not
father in heaven, into Whose mighty
father , Adam, into the breach of
father of them both. For as
Father feedeth them. Are not ye
Father in heaven knoweth that ye
fathers that so many years lived
fault in his evil deed nor
fault , and sometimes thinketh it beastly
fault that taketh it for none
fault , but carrieth his carrion corpse
faults . For, as Saint Paul saith
favour of God when he feeleth
favour , or after condemnation some hope
favoureth not the sweetness of heavenly
fear thereof followeth his laughter, and
fear of hell, the dread of
fear, so many wait upon 
—
fear and dread of lack in
fear of lack in time coming
fear lack of finding, what faith
fear of lack many years hereafter
fear of lack of living when
his children fell to feasting, feared so greatly that the occasion 
thought now in thyself, and
Christ spoke them and yet
their more discomfort in some
of this perilous point and
when his children fell to
very true. Of our glutton
of gluttony should in their
while they were about their
theme pleasure when it is
itself, the matter failing that
tomorrow, but look to be
but that the body delicately
envieth the better, and the
three days will suffice to
shall not be able to
barns, and your heavenly Father
reason whereof good virtuous folk
of their penance than wretches
sweetness good and virtuous folk
in Paul’s, as we shall
be then when thou shalt
great matter to them that
sore corrupt within ere he
reckon thyself whole, though thou
apple, that she longed to
sober; but then shall they
believe thyself sick while thou
incurable that is sick and
like as a sick man
favour of God when he
I say, that a man
intolerable torment, the silly creature
grief that the unwieldy body
pleasure and of that sweet
times darkeneth and diminisheth the
stirred and altered by the
knew once thoroughly, and so
piercing His precious hands and
could not stand on his
to rule himself that his
the head hanging, and the
false pride of hypocrites, that
condition, and that not a
is more kindled in the
I think ye have heard, forbidden fruit, fell from the
feared so greatly that the occasion
feared to fail for food? Saith
feareth lest He will not keep
figure and terrible likeness, by
jeopardy likely to fall on
, feared so greatly that the
followeth not only sloth and
make them fall into foolish
, he fell to prayer and
so doth sometimes the itch
it, -- which continually resorting
by miracle. In this thou
maketh, as the rumour saith
the stronger, it happeth, for
for one day? Shall I
the mouth, and the mouth
them. Are not ye far
more pleasure in the sorrow
in the fulfilling of their
and perceive in spiritual pleasure
ourselves stirred and altered by
so many such pains in
them not, but unto him
the grief? How many men
no grief. But thou wilt
the taste. And so entered
a swimming and aching in
no harm, and yet is
it not, but weeneth himself
no sweetness in sugar, and
a pleasure and quickness in
in this pain a pleasure
in the dissolution and severance
by the stuffing of his
that virtuous people have of
of bodily pain, by reason
of that imagination in our
perceived as we might, percase
. But when the point approached
that he should be fain
may not bear him, but
tottering, and finally no part
to have the virtues that
similitude but a very true
figure of his own device
that one of the paynim
of paradise and from their
soul, but the wealth and fruit, gluttony, the wrath of God Holy Job, when his children were about their feasts, he make good cheer that they man saith merrily to his much more pleasure than his he would provide that his pride to be called good half an under-gaoler over his times as long as his miles farther about than your your life than of your because himself would have his indicted, the process sued, the charged, the verdict given, the grow thereby that they never that ever they should have the death, yet ourselves never days, as every man hath torment than thou shouldst have have heard by them that this, in a sore sickness, owner neither. Now if ye end of thee though thou have more occasion to call to buy, nothing far to many strange herbs and roots, us of the fierce ragious for die we must in few years, live we never so few folk find it out or And therefore He saith that And therefore, when folk have to myself and thee in that else should in so come, thou shalt yet in of them that for their — he shall within a only God knoweth within how night, and shall undoubtedly within God, and to leave the may cure us of the place, then, to chide and while he striveth, chideth and some singing, some chiding, some we should see two men felicity of the soul, without which fell from the felicity of paradise fell upon them. Holy Job, when fell to feasting, feared so greatly fell to prayer and sacrifice, that fell not in the vices usually fellow, " Be merry, man, — fellow in the length of his fellow should have little good of fellows, than for lust of the fellows, till the sheriff and the fellow’s and that he had thereby fellow’s, the other nearer by five fellow’s. Now in this case are fellow’s request doubled. And when the felon arraigned, and dieth for the felony found, the doer indicted, the felt the like before nor would felt any such. For it is felt it. For if we knew felt some, and then findest thou felt if one had put up felt it. But what manner dolour felt it very grievous to have felt your belly in such case felt yet little pain. For commonly fervently for grace and help, — fetch, but to be gathered all fetched out of far countries, long-lain fever of wrath. For wrath is few years, live we never so few be preserved from sin, if few folk find it out or few words and use much musing few words: no more, lo, but few days follow, by the inward few years undoubtedly die, and yet few spotted virtues, not without the few years, and only God knoweth few days, when death arresteth him few years? If it so were fewer to be burned out in fierce ragious fever of wrath. For fight for such follies by the fighteth with another, and that oftimes fighting, no man, almost, remembering in fighting together for very great things
debate, variance, chiding, wrath, and fighting, with readiness to all manner
pictures express only the loathly variance, chiding, wrath, and fighting, with readiness to all manner
more discomfort in some fearful figure, of our dead bony bodies
a very true fashion and figure, and terrible likeness, by the
if we took not true figure, of our worshipful estate. Mark
more kindled in the feigned figure, for a fantasy, but reckoned
or else the devil will figure, of his own device than
commonly say it were better fill, them with evil. And surely
when his belly is well filled, his belly than his eye
that woman hath to fleshly fill, - the lecherous, after his
and excel the gross and filth, if she fall in drunkenness
abhor, the foul delight and filthy pleasure of all fleshly delight
the sickness of sin and filthy liking that riseth of sensual
pleasures of the devil, the filthy custom of fleshly lust, find
meanwhile to fantasy with themselves filthy pleasures of the flesh, and
and the feet tottering, and filthy sinful devices, whereof their tongues
at adventure, we shall not finally no part left in right
four thousand ye shall not find four score but they shall
four last things, they should find fourteen that hath deeply thought
filthy custom of fleshly lust, find find therein, not the pleasure of
the pleasure that men may find so great liking in the
He saith that few folk find by the receipt of this
best travailed in spiritual business, find it out or walk therein
merit. Howbeit, if thou can find no proper means to break
in good manner, if thou find aught to the purpose, speak
a proof, thou shalt well find a proof, thou shalt have
Insomuch that very true we find the words of the epistle
gluttony? And yet shall ye find more that drink themselves sow
us unprovided , yet shall ye find that in them which have
believe not me, I could find ye record. But to the
have more small children to find than my labour of three
what other shift I shall find ? " First shall I tell
men's goods. For since they find in their heart to spend
it is not easy to find a good time to give
as the holy prophet saith ) find a penny left in our
the cruel thief, should not find it about us, but they
in drunkenness. And if ye find one that can declare it
if we do, we shall find it far greater than we
hath felt some, and then find thou that some one disease
forth as far as it findest thou that some one disease
own hands, and no man findeth no let, the devil helpeth
came down into earth, and finding to together in a place two
if he fear lack of finding, what faith hath then the
that he putteth almost his findest thou that some one disease
sharpening, thy legs cooling, thy fingers fumbling, thy breath shortening, all
yet since death shall shortly finish both the pain of the
first moment till the last finished, that is to wit, since
his own soul into the  
be burned out in the  
knife, the flesh singed with  
ask for upon a red  
send them wretchedly to the  
more part, that as the  
ready to run into the  
this world . " Here is  
truth that ye say. But  
give ear thereto, but also  
last things, of which the  
the proof whereof, let us  
at the remembrance of the  
in wait to take our  
by subtle and incogitable means,  
thon beginnest to set the  
of the house from the  
of his life, since the  
is to wit, since the  
his life, or rather the  
ever hast been since thou  
ere this that at the  
ungracious stock. It is the  
out of heaven, at the  
enticement he set upon our  
ofttimes for how very trifles.  
all these things. Seek ye  
therefore He said, long for  
shift I shall find? "  
other holy apostles at the  
good. Now whereas in the  
a dry blow with his  
less very true and very  
fellow’s, the other nearer by  
nigh neighbour. For as the  
and thereby take occasion to  
spirit and whither shall I  
in their living, and utterly  
painful and sharp to the  
all the pain of their  
the filthy pleasures of the  
the world, and our own  
bony bodies, bitten away the  
panting, thy throat rattling, thy  
cut of a knife, the  
fleshy friends, or rather of  
flee vaine pleasures of the  
fire of hell, for which he  
fire of purgatory. And whencesoever, as  
fire, the pain of sundry sickness  
fire, so thou mightest lie one  
fire of hell for their sinful  
fire of the burning hill of  
fire, so he may draw his  
first a short medicine containing only  
first, if there be but these  
first well and prudently to devise  
first, that is to say, death  
first begin at the remembrance of  
first of these four last, which  
first mother, Eve, in a train  
first unlawful longing to live and  
first foot forward to go out  
first foot ye set forward to  
first moment till the last finished  
first moment in which he began  
first in which he is fully  
first beganst to live, — let  
first seemed far from pride, and  
first begotten daughter of pride, begotten  
first sight of Adam and Eve  
first parents in paradise, " and  
First, shame were it for men  
first for the kingdom of heaven  
first and chiefly the kingdom of  
First shall I tell thee what  
first call left their nets, which  
first part there are all the  
fist, than if he draw blood  
fit for the matter. If there  
five miles than his; and when  
flame is next the smoke, so  
flee vaine pleasures of the flesh  
flee from Thy face? " —  
flee such outrageous riot and pestilent  
flesh, so the comfort and gladness  
flesh, what joy and pleasure they  
flesh, and the vaine pleasures of  
flesh, The Remembrance of Death. What  
flesh; which though it be ugly  
flesh trembling, thy mouth gaping, thy  
flesh singed with fire, the pain  
flesh flies, skipping about thy bed  
flesh that keep out the very
thyself suddenly deep into the flesh, thou wouldst not call thy pottle and cram in the flesh, by the handfuls, shall scant fleshly, the other ghostly and spiritual fleshly, delight, which is of truth fleshly, pleasure, which is never so fleshly and worldly pleasure is of fleshly lust, find so great liking fleshly delight that we list not fleshly voluptuousness, so shall they not fleshly pain with inward spiritual pleasure fleshly afflictions, either put unto them fleshly friends, or rather of flesh fleshly mind that it could not fleshly friends, the uncertainty of thyself fleshly sins be easy to perceive fleshly filth, if she fall in flies, skipping about thy bed and fobby, the face drowsy, the nose folk fare commonly as he doth folk for sloth, rather than he folk suddenly say to them: folk babble to you, and namely folk at their end he handleth folk, they look not how many folk had these carnal sins, they folk and remediless in this prison folk fare well with her. In folk would little ween it. For folk to seem far of another folk of foresight, and not to folk that set their hearts on folk, but also live wretchedly by folk, and come and follow Him folk be not purblind but stark folk fall to babbling, well wotting follies by the way. How much follow that the farther a man follow that this only lesson well follow, by the inward sickness of follow that we never die but follow the ways of the world
hadst them, it must needs
and abjection of ourselves shortly
poor folk, and come and
all that they had, and
the grudge and fear thereof
by the destruction of pride
true. Of our glutton feasts
of spiritual pride, and thereupon
for them, they should in
thou not laugh at his
a fall by their own
either foolish pride or proud
is it now the more
How much more shame and
the prophet expresseth plainly the
pleasure. Whereof riseth this high
men's eyes against this blind
they should soon see their
women with child have such
and fearest to fail for
the post. This other sage
said unto him: "Thou
oftentimes lewd and perilous talking,
we presume to shoot our
honourable funerals in which the
cured the pride of these
only devilish, but also very
agree that it is either
and yet be they very
feasts make them fall into
imagine many, and perilously and
hypocrites, which are yet more
But then prove they more
say there be no such
that there have been such
"Of such sort of
plainly the folly of such
going out only when thy
beginnest to set the first
the house from the first
also while he seteth his
the other hand, the one
were so set, hand and
by the remembrance of death,
made among men, which laws,
mind that is so stricken,
the one, but if we
follow
that the selfsame considerations shall
follow
in us high estimation, honour
follow
Him. He clawed his head
followed
Him. They had no great
followeth
his laughter, and secret sorrow
followeth
, as I have said, The
followeth
not only sloth and lechery
following
envy and wrath, is so
following
their irons affection, revenge themselves
folly
, considering that thou art very
folly
that unto this day all
folly
. How much is it now
folly
, if we consider that we
folly
is it yet, when we
folly
of such fools, "For
folly
, but of the blind covetous
folly
of covetousness. For surely it
folly
and shake off their covetousness
fond
lust that they had liefer
food
! Saith not our Saviour Himself
fool
laugheth at the casting of
fool
! This night shall they take
foolhardiness
wrath
foolish
bolt, in those matters most
foolish
sick man is sometimes occupied
foolish
pride or proud folly. How
foolish
; they seem Christian, and yet
foolish
talking and blasphemy, that while
foolishly
beguile ourselves. For likewise as
fools
than they that plainly follow
fools
than they that live from
fools
, I might say that I
fools
of old, ye shall hear
fools
, also, speaketh the psalmist, thus
fools
, "For, " saith he
foot
is on the uttermost inch
foot
forward to go out, in
foot
ye set forward to go
foot
out of his host's house
foot
almost in the grave already
foot
, in a strait stocks that
forasmuch
as they reckon themselves thereby
forasmuch
as the actions of trespass
forasmuch
as commonly they take themselves
forbear
the other. For like as
counseled to live temperately, and which our forefathers, eating the forbidden fruit, fell from the felicity and effect to the weal, able to keep us all and efficacy that it is and great resistance of so, eating the forbidden fruit, fell words of Scripture biddeth thee, and to regard only, or as the Scripture saith, or forever loseth him; for have he, or forever loseth him; for have he. For the Scripture saith, or forever loseth him; for have he not, but well and effectually and made it impossible, — and it is a prison, that it is a prison, him, they should soon see, that when thy play is, his goods to be the, not, but well and effectually, with nettles, briars, and other, and made it impossible, — in the fantasy, by foul imaginations, all that ever the lecherous, after his foul pleasure past, may suffer to the desire of the foul beastly pleasure beneath the belly, delight and filthy liking that, and at length abhor, the which is a sickness rather, and perils than painful, or pleasure past, may suffer to forswearing, or treason, with any of, he required, for his part, rule and authority, beauty, wit, and authority, Lord God, miles thence while your body, eighth Psalm, the prophet expresseth, to go out, in what, I would say that ye, to go forth. No man, , if a man, His gallows and death standeth, for all these things are, and overcome, and giveth it, delight and filthy liking that, delight, and credible is it, and perilous than painful, or pleasure past, may suffer to, beastly pleasure beneath the belly, imaginations, all that ever the, of mine own head, that, the means not without the, the doer indicted, the process.
to death, there should be found (as Solomon saith) more dead, as it were, the fountain of the sore from which once stopped, the sore shall to the place, men may herbs, common and well known thousand taken out at adventure score but they shall boldly last things. And yet durst thousand ye shall not find times in all their days last things, they should find last things, which as they times as much pain, since last things, which is, as last things is of such things well enough, and if last things, of which the would well keep us from were, as I said, enough last things, but remember thy last things, and then, he last things, and the deep last, which is undoubtedly far, and thereby shall we make, towards the avoiding of all score miles farther about than that hath deeply thought on them could endure never to remit and form in the fantasy. And besides the daily dulness of man's manners in virtue for every man. Wonder it, fume, and burn in his and fume if their opinion, wherein, after the description of, or rather of flesh flies, the uncertainty of thyself, how and profit of this in the remembrance and make, fell from the felicity of advice and counsel to the doctrine. For what would a of their foul delight, and christened in covetousness, that have of rift raff that the of pleasure, and her paths, it bringeth in by leisure.
first in which he is
thy legs cooling, thy fingers
doth the envious person fret,
contraried, but they fret and
delight of goodly and honourable
us like wood wolves or
for tomorrow, " and then
paths are peaceable. " And
left in the mire till
the cart carrying forward. His
peradventure, have him as his
prisoners in it, but the
holy David saith to this
proud thereof; and sometime the
your own blood; and the
put in trust with the
old men that hove and
his belly is empty and
thy flesh trembling, thy mouth
of the year in the
art proud in thy player's
were entering in at the
hath his body in the
ere he came at the
famine at the rich glutton's
neither sow nor reap, nor
be so mad, greedily to
that of all that we
to fetch, but to be
these things that thou hast
farther; " thou that hast
that after all thy goods
gospel to the rich covetous
cannot tell for whom he
to consider that this covetous
a great loud cry He
their lives, till other men
pride supplanted them, and there
under black hoods, and a
care we little for our
of the wearing of the
our life but a very
shall once waken us, our
we little for our gay
escape, ye would reckon this
were the best sort among
that it will be a fully
dead. Now if this be
fumbling, thy breath shortening, all thy
fume, and burn in his own
fume, if their opinion be not
funerals, in which the foolish sick
furies, of hell, that driveth us
furnisheth and enforceth His commandment by
further he saith, " The way
Gabriel blow them up. Whereas these
gallows and death standeth within ten
gaoler in his prison of purgatory
gaoler can lose none; he is
gaoler, " Whither shall I go
gaoler beateth it down again with
gaoler, when ye be dead, setteth
gaoler that he is half an
gape to be executors to some
gapeth for good meat, or to
gaping, thy nose sharpening, thy legs
garden of thine own soul. Let
garment, and forgettest that when thy
gate, but all the way also
gate going outward, but also while
gate. And surely, methinketh that in
gate. There died he without grudge
gather to no barns, and your
gather together that other men shall
gather we shall carry nothing with
gathered all times of the year
gathered, whose shall they be?"
gathered them, whose shalt thou be
gathered together, thou shouldest be suddenly
gatherer that thought to make his
gatherer them. " And in the
gathering and niggardous keeping, with all
gave up the ghost. Now if
gave them warning how near they
gave them so great a fall
gay, with the delight of
gay, gear, then desire we no
gay golden gown, while the lorel
gay golden dream, in which we
gay golden dream shall vanish, and
gear, then desire we no delicate
gear as worshipful as if a
gentiles and paynims. For some of
gentle pleasure, when we lie dying
as worshipful as if a gentleman

can after his death never
	had him afore, if he

can die either before he

for an holy desire to

that of this death we

just and true business to

thou never so sore, cannot

as they be glad to

gotten, but as greedy to

as thou shouldst happen to

for experience, we can none

steps to heaven, he that

of the mind. But the

the apparation of a very
cry He gave up the
carnal and fleshly, the other

marvellous

business and solicitation of our

that come therewith by thy

labour and solicitation of our

give each of them a

strength, learning, or such other

his coat armour reversed, his

For what would a man

from sin. The physician cannot

thing the while, than to

wanton word pass uncontrolled, than

it better not only to

wise men in this world

all that can I compendiously

against hunger and thirst, that

we reckon it natural, we

I pray God we may

covetous, showed himself willing to

and sorer punished, if one

of the disposition he must

sell that he had and

find a good time to

goods, which is an occasion

the actions of trespass be

appear that by a blow

man unto whom God hath

desire, yet God hath not

quest is charged, the verdict

our Lord loveth a glad

it now that these words

thief, when he should go

him again. Well he may

from him at the time

life or after that he

before his neighbour in virtue

no manner pardon. For the

that thee and thine behoveth

thee a penny the more

all. For they not only

a groat by the begging

it, so wouldst thou wisely

of the one part, that

him on the one is

of heaven requireth care, cure

, is half so grisly as

. Now if that death was

and spiritual. And like as

pleasure and spiritual gladness, which

enemy the devil, not only

enemy the devil, the unrestful

enemy, the devil, that shall

, but there should but one

of God, but also the

spurs hewn off his heels

for a sure medicine that

no one medicine to every

ear thereto and underpin the

occasion of twain. But if

ear thereto, but also first

us for instruction of virtuous

to myself and thee in

us warning of that we

it not the name of

ear unto and let Him

each of them a gift

another a dry blow with

the reckoning. And therefore , as

it to poor folk, and

them counsel. As for the

us and it often sudden

to revenge men not of

him with a bare hand

riches, substance and honour, so

him leave to eat of

, the felony found, the doer

. And on the other side

us all a sure medicine
God at His calling. Then ever alike greedy thereupon, whoso is ) forwearied and overcome, and holy man , " and be should he bid him be in sorrow could not be man may be joyful and and hath cause to be saith, our Lord loveth a of another man's wealth than anxiety, with good will and have a cause to be spend aught as they be of this life we be Then giveth he some false live and horror to go spiritual and flesh, so the comfort and his own face in a medicines, to pills, potions, plasters, His holy body into a Lord and hope of His all this royalty, and his by death lose all their live, these gluttons are so and hath remorse thereof; the them counsel. As for the seemeth to preach to a What good can the great is very true. Of our hand. The pleasure that the buried in Christian burial. These but for to live, these wisdom were it for these much the more move those farther from pride than drunken the beastly carnal sins of remnant were bereft us. Of the cure and help of that this old sore of to the soul than gorbellied to do. And yet is be the very daughters of whereof by the occasion of greatly that the occasion of the vices usually coming of giveth he some false glade of giveth him advice to be liberal giveth it over, except it be of thy sorrow. " In of his sorrow, if man for all his sorrow, but because of his sorrow. Long giver. And on the other of her own, of which hope, whereby he went into and reckon that ye have to get all. For they and proud thereof. But when of escaping that sickness, and to God at His calling , which in every good soul that I shall prove it to that the soul conceiveth thereof This vice is not only , and suppositaries: and yet all form and made it impossible to come, so tempereth and shall, as the Scripture saith , the owners wot ne'er how in the beastly pleasure of perceiveth his own fault, and , [ he ] is ready for fasting when his belly do with his belly standing feasts followeth not only sloth bath in his viand can daily kill themselves with their are so glutted in the well and effectually to consider , in how much that they ? And yet shall ye find , sloth and lechery. Not that , Now have we to consider , which is a beastly sickness was the vice and sin , which so pampereth the body to the soul not so. And then needs must it , the wrath of God fell should in their feasts make. Now to the body what
is eaten after, in which
If God would never punish
man with the surfeits of
all too little, - our
forbear our delicacies and our
good years great people of
they die, than to the
to wit, pride, envy, wrath,
for famine at the rich
head-acheth, and the stomach
to live and horror to
be casual and come and
other like as come and
far from you, I will
the first foot forward to
foot ye set forward to
of his host’s house to
he had ten miles to
it might hap ye should
not how soon we shall
reckon themselves thereby ready to
body. For they, though they
play is done he shall
play is done, thou shalt
gaoler, " Whither shall I
gentleman thief, when he should
this day all their posterity
would little ween it. For
do the like, thou shalt
cable or a camel to
is:for the less we
of the dreadful doom of
heaven, and their lust their
riseth of the love of
they rejoiced and joyed that
in grace and favour of
with, in the sight of
his penance is pleasant to
therefore if they most pleased
either put unto them by
and longing to be with
know that there is a
of the chosen people of
by the great bounty of
horror to go gladly to
or such other gifts of
but for that like as

**gluttony**
- beginneth, is in effect pain 1, 178/32
- , yet bringeth it punishment enough 1, 179/3
- . For undoubtedly nature, which is 1, 179/17
- is so great and therewith 1, 179/31
- , that will we not hear 1, 180/1
- , thereof we take none heed 1, 180/16
- whereof the sickness cometh. And 1, 180/18
- , covetousness, and lechery, the other 1, 182/16
- gate. There died he without 1, 169/26
- , and the next meal is 1, 178/33

**gnaweth**
- go gladly to God at His 1, 143/4
- go . For that that is common 1, 147/15
- go . But as for their leprosy 1, 147/33
- go somewhat nearer you. Thou rekestest 1, 148/13
- go out, in what place of 1, 149/1
- go forth. No man will think 1, 149/4
- go forward. And therefore , if a 1, 149/11
- go ere he came at the 1, 149/14
- go the shorter, and whether ye 1, 150/27
- go , nor where, nor in what 1, 150/33
- go straight to heaven. But yet 1, 155/3
- go to the devil therefore, yet 1, 155/24
- go walk a knife in his 1, 156/18
- go forth as poor as he 1, 156/21
- go from Thy spirit and whither 1, 157/9
- go to Tyburn, would leave for 1, 158/3
- go crooked thereof. And therefore ever 1, 159/8
- go they never so simply, look 1, 162/3
- go into a better bosom, into 1, 169/29
- go through a needle’s eye. For 1, 171/1
- go about to amend it. Now 1, 182/8
- God , and bitter pains of purgatory 1, 130/1
- God . Now see the blindness of 1, 130/3
- God , and hope of heaven, and 1, 133/3
- God had accounted them worthy for 1, 134/11
- God when he feeleth a pleasure 1, 134/25
- God , and to leave the fewer 1, 134/31
- God , for, as the holy Scripture 1, 135/1
- God that in the bodily pain 1, 135/10
- God , or taken by themselves for 1, 135/16
- God . To the attaining of which 1, 135/23
- God , which thou not only believest 1, 138/18
- God , but also of such as 1, 139/4
- God and Christ’s painful passion, restored 1, 142/16
- God at His calling. Then giveth 1, 143/5
- God , but also the false pride 1, 153/25
- God said in the Apocalypse unto 1, 154/18

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and knocketh, Whom I pray
their thanks and commendation of
fortune, rule, and authority, Lord
a few years, and only
so much by our Lord
more reverence than we do
spoken of
estimation, honour, and love of
men: a man unto whom
his heart can desire, yet
bound by the law of
provide for their bellies (for
" Cast thy thought into
and all these earthly things
thyself very sure, that either
or his children, as though
sorry of the loss, for
goods, making their goods their
own, but delivered him by
to be the goods of
love the less set unto
thine, but the treasure of
all the goodly building that
of gluttony, the wrath of
to prayer and sacrifice, that
to a rare supper. If
saith ) made their belly their
belly to the meat: but
knowledge made in manner a
joy and comfort of His
and inward liking that the
that one of the paynim
or taken by themselves for
Adam, into the breach of
that have gone about with
a blindness almost incurable, save
than for the breach of
of our own worship than
than
in heart or despair of
of your sin is by
commonly as he doth that
And therefore ever since, envy
by themselves, by which it
master of a ship that
the wearing of the gay
life but a very gay

God  
we may give ear unto
God  
only, Whose praise can never
God  , how slight a thing it
God  knoweth within how few days
God  that we cannot be but
God  Himself only. I doubt not
God  . And could we, trow ye
God  , and every other creature in
God  hath given riches, substance and
God  hath not given him leave
God  and of nature to provide
God  and nature looketh not, as
God  and he shall nourish thee
God  shall cast unto us besides
God  will provide thee and thine
God  either would not, or were
God  accepteth your good will. If
God  . Which thing is the cause
God  to be faithfully disposed upon
God  , and of a disposer reckoneth
God  . For, as holy Scripture saith
God  , delivered thee to dispose and
God  had wrought therein. And surely
God  fell upon them. Holy Job
God  might at his prayer send
God  would never punish gluttony, yet
God  , and liked to know none
God  shall destroy both the meat
goddess  
yet took she such delight
godhead  
, if He would have suffered
godly  
spirit taketh in the diligent
gods  
came down into earth, and
God’s  sake. Therefore let every man
God’s  behest, found the means not
God’s  marks on their body, never
God’s  great mercy. For the lecher
God’s  all ten; and whether we
God’s  , or look to have our
God’s  , if we did not indeed
God’s  promise for thy living: but
God’s  goodness graciously taken from you
goeth  
forth fasting among sick folk
goeth  forth mourning at every man's
goeth  to their heart when they
goeth  not about to see the
golden  
gown, while the lorel playeth
golden  
dream, in which we dream
once waken us, our gay
golden dream shall vanish, and of
if we be so far
gone that we see we cannot
have there been that have
gone about with God’s marks on
sure the branches be surely
gone. But while the root remaineth
their when thine were all
gone. But it is so that
that his receipt shall do
good; but this medicine is undoubtedly
diamond. But he that by
good hope of heaven, they should
virtuous people have of the
virtuous folk feel more pleasure
bodily pain, by reason whereof
good and virtuous folk feel and
prove what manner of sweetness

corn of spiritual pleasure as
have no place for the

spiritual gladness, which in every

in the diligent labour of
good and virtuous business. I would
but he must also do

. This is very truth that

good or evil. And therefore, when

heed that their minds be
good thoughts, for unoccupied be they

thoughts, or else the devil

grace and pleasant fashion to

, rather to keep a good

diligent labour of
good silence thyself, than blunder forth

good, rather to keep a

But if the communication be

, then is it better not

manner, if thou find aught

manners. But now to return

; and thereof must it needs

works. And if we be

, or but meetly bad. But

counsel and precepts that all

while ere he perceive it

quart. If thou shouldst see

cause to remember death, when

. For if that were true

fellows, than for lust of

faith made the best merchandise

, which be undoubtedly damnable, but

, where now, by their pride

where they be naught, they

and gracious knocking is the

works of all their life

blood, so discouleureth the face

turn, "noting that his

of the doubling of his

anger that we call a

zeal riseth of that we

will and glad hope, whereby

will. If ye would have

he them that either be

good, saith he, "all the

with the great sickness a

reckon your belly not in

were perilously sick and had

more than he can make

of pride to be called

be some who had in

Not that these three were
call for grace and wax

their pride taking themselves for

in. And one of His
to destroy the merits and

the body and consumeth the

or some man else a

his fellow should have little

like as that kind of

anger that we call a

with

loss, for God accepteth your

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much work to make any
good
counsel sink into the heart
1, 171/32
not easy to find a
good
time to give them counsel
1, 172/8
is empty and gapeth for
good
that it did his heart
1, 172/16
one night. And in
good
to be lord of that
1, 172/22
they reckon would do them
good
faith, methinketh as much as
1, 172/22
itself in doing of any
good
to have in their keeping
1, 172/28
in manner already, for any
good
spiritual thing that appertaineth unto
1, 176/7
to have been born. What
good
operation that the unwieldy body
1, 176/10
them grace so to make
good
can the great glutton do
1, 176/19
borne in bier? And in
good
cheer that they fell not
1, 177/7
whereas yearly there dieth in
good
faith, methinketh as much as
1, 177/14
evil, and the doing of
good
the great people of gluttony
1, 180/15
earse, with the delight of
good
now whereas in the first
1, 182/15
there burned up all the
goodly
building that God had wrought
1, 175/1
your sin is by God’s
goodness
graciously taken from you. But
1, 170/24
the world, keeping of our
goods
lothnessomeness of shrift, sloth towards
1, 143/8
court all broken up, his
goods
seized, his wife put out
1, 161/8
person, or loss in our
goods
which is an occasion given
1, 161/29
in their bodies or their
goods
but also of their contumelies
1, 162/26
angry for the loss of
goods
if he well remembered how
1, 165/7
of the possession of their
goods
who is well acquainted with
1, 166/21
put their trust in their
goods
making their goods their God
1, 170/10
bare keepers of other men’s
goods
of God, and of a
1, 171/10
ceaseth to dote upon his
goods
For since they find in
1, 171/26
be younger than themselves: whose
goods
and is ever alike greedy
1, 172/13
certainly, that after all thy
goods
if they would fall, they
1, 172/27
of his own death, his
goods
gathered together, thou shouldst be
1, 174/12
mortal to the soul than
goodly
forfeited and his corpse cast
1, 180/29
grief upon grief, till the
gorbellied
gluttony, which so pampereth the
1, 175/29
is eaten without appetite, with
gorbelly
be compelled to cast up
1, 179/1
without appetite, with gorge upon
gorge
upon gorge and grief upon
1, 178/34
then believeth he not the
gorge
and grief upon grief, till
1, 178/34
gospel
) or else, if he believe
1, 168/13
gospel
to the rich covetous gatherer
1, 173/24
gospel
But this physician sendeth his
1, 128/31
got
but as greedy to get
1, 172/35
gotten
the cramp, the palsy, the
1, 179/12
gout
while the lorel playeth the
1, 156/16
gowns
so many merry mourners laughing
1, 143/18
gowns
and favour of God when
1, 134/25
grace
and that his penance is
1, 134/33
grace
and pleasant fashion to break
1, 136/30
grace
and help,—so, if
1, 154/22

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have occasion to call for

at his prayer send them

one of His good and

sin is by God’s goodness

though envy be an ungracious

For I think ye will

walk with him into the

one foot almost in the

a prison but in a

nature, by the lively imagination

sin, than many whole and

would brook it for so

their life lost, but so

of fleshly lust, find so

nature of the torments make

he hath a token of

the knowledge thereof had so

His holy head, or the

the extreme point, with a

which will peradventure seem no

were we not by the

into our minds with over

whom he hath brought into

his kind, and to take

thereat afar off through a

man is infected with the

God’s

one, now other, sometimes a

blood, is it not a

and there gave them so

should of reason be a

were that thou knewest a

a great Duke, keeping so,

hadst in thine heart a

marriage of his child a

'( in which is no

knoweth and acknowledgeth for a

men fighting together for very

he hap to have a

would have thought himself a

come into heaven, as a

followed Him. They had no

it would have been a

we dream that we have

love either other, we see

born. What good can the

it, though it be no

grace and wax good, where now

Grace so to make good cheer

gracious knocking is the putting us

graciously taken from you. But ye

graft ; for it cometh of an

grant me that there is no

greave already, and yet never the

greave, dead in manner already, for

greaven in thine own heart. For

great volumes of the best of

great a profit? But yet this

great a pleasure grow thereby that

great liking in the vile and

great grief and pain, yet the

great grace and that his penance

great effect as the Scripture speaketh

great, long nails piercing His precious

great loud cry He gave up

great matter to them that feel

great bounty of God and Christ’s

great liking and thereby withdraweth us

great and horrible sins by the

great profit that would arise of

great long space of as many

great sickness a good while ere

great mercy. For the lecher knoweth

great rabble at once, without order

great royalty if it be well

great a fall by their own

great remedy thereof. For I suppose

great Duke, keeping so, great estate

great estate and princely port in

great envy thereat, and specially at

great honourable court above other times

great slander spoken to his face

great deal his better. We see

great things, yet would we reckon

great loss, in what heaviness falleth

great rich man, where now for

great cable or a camel to

great things whereupon they had set

great let. And no marvel though

great riches, and in the sleep

great cause to have it in

great glutton do with his belly

great authority, yet have I heard
the pleasure of the other, " I have had as in manner overwhelmed, with the is by the force and - our gluttony is so this we fare ( as the rather with much travail and than with little labour and famine, we thereof make a there dieth in good years surely since it is a any secular author were of — which would be far we shall find it far that we were never so thee, yet thou wouldst not by ourselves, we shall not fell to feasting, feared so would never be so mad, goods, and is ever alike hath evil gotten, but as therewith such a grudge and overmastereth the bitterness of the which would be far greater of the torments make great strings, with like pain and busily remembered the terror and we cannot now do for within ere he feel the whole, though thou feel no with gorge upon gorge and upon gorge and grief upon besides the daily dulness and but also of their contumelies, for Christ’s sake, did it those sicknesses that have most be such as the party his life be painful and Chrysostom, saith, though pain be seest thou, not one plain and pain, what manner of sore sickness, felt it very the means not without the the sin is somewhat less very ghost, is half so as greedy to get a far pass and excel the 

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<td>, or crows above. Now come</td>
<td>1, 157/24</td>
</tr>
<tr>
<td>grow</td>
<td>thereby that they never felt</td>
<td>1, 130/16</td>
</tr>
<tr>
<td>grow</td>
<td>in grace and favour of</td>
<td>1, 134/24</td>
</tr>
<tr>
<td>grow</td>
<td>by the diligent remembrance of</td>
<td>1, 138/31</td>
</tr>
<tr>
<td>growth</td>
<td>of the secret pride by</td>
<td>1, 163/19</td>
</tr>
<tr>
<td>growth</td>
<td>, that maketh men unlike themselves</td>
<td>1, 164/9</td>
</tr>
<tr>
<td>growing</td>
<td>and keep it somewhat under</td>
<td>1, 164/25</td>
</tr>
<tr>
<td>growth</td>
<td>thereof new, not to the</td>
<td>1, 175/22</td>
</tr>
<tr>
<td>grudge</td>
<td>to take a little treacle</td>
<td>1, 129/25</td>
</tr>
<tr>
<td>grudge</td>
<td>and grief of conscience that</td>
<td>1, 131/7</td>
</tr>
<tr>
<td>grudge</td>
<td>and fear thereof followeth his</td>
<td>1, 131/26</td>
</tr>
<tr>
<td>grudge</td>
<td>or care ( which, care thou</td>
<td>1, 169/19</td>
</tr>
<tr>
<td>grudge</td>
<td>, without anxiety, with good will</td>
<td>1, 169/27</td>
</tr>
<tr>
<td>guess</td>
<td>and conjecture that his receipt</td>
<td>1, 129/10</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>the prophet into the lake</td>
<td>1, 169/24</td>
</tr>
<tr>
<td>hadst</td>
<td>them, it must needs follow</td>
<td>1, 160/17</td>
</tr>
<tr>
<td>hadst</td>
<td>in thine heart a great</td>
<td>1, 160/35</td>
</tr>
<tr>
<td>half</td>
<td>up. And over that, whoso</td>
<td>1, 136/3</td>
</tr>
<tr>
<td>half</td>
<td>so grisly as the deep</td>
<td>1, 139/28</td>
</tr>
<tr>
<td>half</td>
<td>our time ever in twenty-four</td>
<td>1, 146/25</td>
</tr>
<tr>
<td>half</td>
<td>out of the door, or</td>
<td>1, 148/35</td>
</tr>
<tr>
<td>half</td>
<td>an under-gaoler over his fellows</td>
<td>1, 158/12</td>
</tr>
<tr>
<td>half</td>
<td>the weight of our wrath</td>
<td>1, 162/14</td>
</tr>
<tr>
<td>half</td>
<td>of our way to heaven</td>
<td>1, 182/17</td>
</tr>
<tr>
<td>half-hour</td>
<td>in rest. Now is there</td>
<td>1, 142/3</td>
</tr>
<tr>
<td>hand</td>
<td>? For folk fare commonly as</td>
<td>1, 129/14</td>
</tr>
<tr>
<td>hand</td>
<td>to entreat, that is to</td>
<td>1, 135/30</td>
</tr>
<tr>
<td>hand</td>
<td>of Christ. And on the</td>
<td>1, 142/29</td>
</tr>
<tr>
<td>hand</td>
<td>, and better perceive him in</td>
<td>1, 144/27</td>
</tr>
<tr>
<td>hand</td>
<td>or beck upon, whom so</td>
<td>1, 156/6</td>
</tr>
<tr>
<td>hand</td>
<td>from the putting in remembrance</td>
<td>1, 159/20</td>
</tr>
<tr>
<td>hand</td>
<td>any man should so far</td>
<td>1, 163/15</td>
</tr>
<tr>
<td>hand</td>
<td>to mouth. For they take</td>
<td>1, 166/29</td>
</tr>
<tr>
<td>hand</td>
<td>. But He said unto us</td>
<td>1, 168/21</td>
</tr>
<tr>
<td>hand</td>
<td>and the pater noster in</td>
<td>1, 172/32</td>
</tr>
<tr>
<td>hand</td>
<td>, the one foot almost in</td>
<td>1, 172/33</td>
</tr>
<tr>
<td>hand</td>
<td>and foot, in a strait</td>
<td>1, 176/5</td>
</tr>
<tr>
<td>hand</td>
<td>. The pleasure that the glutton</td>
<td>1, 178/27</td>
</tr>
<tr>
<td>handfuls</td>
<td>, shall scant be able to</td>
<td>1, 181/13</td>
</tr>
<tr>
<td>handkercher</td>
<td>. Yet wot I well that</td>
<td>1, 129/28</td>
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<tr>
<td>handled</td>
<td>, never so craftily polished. And</td>
<td>1, 130/33</td>
</tr>
<tr>
<td>handleth</td>
<td>on another fashion. For into</td>
<td>1, 143/30</td>
</tr>
<tr>
<td>hands</td>
<td>and feet. But when the</td>
<td>1, 140/32</td>
</tr>
</tbody>
</table>
into Whose mighty and merciful
own
by the labour of their
one penny left in our
our substance with our own
rotten, the breath stinking, the
kill themselves with their own
of death, in which the
hewn off his heels, himself
bar when he should be
sight of the bare bones
and in the way to
creep for age, his head
the hands trembling, the head
longer way, yet it might
is dead. Now if he
happeth it, then, thou wilt
shall never sin. Thou wilt
them to anger, which shall
and where in thine health
no grief. But thou wilt
it by them that would
in His promise? Thou wilt
to be idle. Thou wilt
himself nor his children shall
than he will spend or
device than if it should
not that thy pageant may
but rather as thou shouldst
medicine is undoubtedly sure. How
was there; as it often
the feebler the stronger, it
evil, it will be very
thou hast? It would be
some kind of virtue, most
their own, though they fare
Christ said it were as
For surely it is an
no marvel though covetousness be
us hurt of old. For
wickedness; we have walked in
claw ourselves suddenly to the
the sore, but they shall
they, albeit their heart heavily
sick while thou feelest no
a wrong done us, as
wrath, of which so much
hands , at the extreme point, with
hands , the laws, I say, considereth
hands to provide for their bellies
hands . Which if we forgot not
hands . If thou knewest very certainly
hands trembling, the head hanging, and
hands , and no man findeth fault
hands shall not be able to
hanged , drawn, and quartered, how thinkest
hanged on the morrow; and when
hanging by the sinews, but thou
hanging , with him that were a
hanging in his bosom, and his
hanging , and the feet tottering, and
hap ye should go the shorter
hap to have a great loss
hap say, that so few be
hap say that it is not
hap therefore not let to talk
hap she spake thee not one
hap say, " Be it that
hap say, " What if I
hap live thereto. And so loseth
hap shall need to spend. If
hap be if the eye saw
happen to be done as soon
happen to get it, so wouldst
happeth it, then, thou wilt haply
happeth that the very face showeth
happeth, for the more part, that
hard but he must needs do
hard, peradventure, to make thee believe
hard it is to take remedy
hard at another. But these covetous
hard for the rich man to
hard sore to cure: it is
hard to heal. For it is
hard it is to say whether
hard and cumbrous ways ": and
hard bones, and win thereby, not
hardly heal it ), likewise, I say
harkeneth after the sessions, yet have
harm , and yet is that no
harm to our person, or loss
harm growtheth, that maketh men unlike
there should now no new
it now, that so much
doth itself, as for the
thee, ask what substance thou
remembrance of death than thou
wit, as far as thou
consider how little cause thou
thou well see that thou
art already dying, and ever
show thy state that thou
then these things that thou
him farther; " thou that
thereby withdrew us from the
that although he made no
never cease ourselves to make
and yet never the more
world, well ought we to
cause to have it in
so we gross carnal people,
but he hath heard and,
the knocking of his own
by a knock of his
the door shut over his
fantasy found of mine own
lying in thy bed, thy
sharp thorns pricking His holy
could not hold up his
sin that is the very
bold to tread on his
follow Him. He clawed his
can creep for age, his
sky would fall on his
pain altogether. And then the
stinking, the hands trembling, the
they had a sick drunken
and aching in their drunken
hell, that driveth us forth
sight of all the dead
cast covetousness out of our
carrieth it forth like an
stopped, the sore shall soon
sore, but they shall hardly
though covetousness be hard to
not the body, which none
wife, and where in thine
were to be praying in
that no sure knowledge of

harm grow thereof. But so is 1, 175/21
harm daily growth thereof new, not 1, 175/22
harm and destruction that is done 1, 176/12
harm, and ask where thy money 1, 141/34
hast? It would be hard, peradventure 1, 145/18
hast by likelihood of nature many 1, 150/1
hast to reckon thy death so 1, 150/34
hast no cause to look upon 1, 151/2
hast been since thou first beganst 1, 153/9
hast little money and much charge 1, 169/8
hast gathered, whose shall they be 1, 173/29
hast gathered them, whose shalt thou 1, 173/31
haste of doing any more, as 1, 143/14
haste towards us, yet we never 1, 149/33
haste towards him. Now if thou 1, 149/34
haste to part with anything, nor 1, 172/34
hate and abhor it, although there 1, 175/21
hatred and abomination, though it had 1, 175/24
having our taste infected by the 1, 132/21
having any faith, believeth these four 1, 137/32
head against a post, and yet 1, 131/14
head to the post. This other 1, 131/23
head, that when a sinner is 1, 131/30
head, that the abandoning and refusing 1, 133/11
head shooting, thy back aching, thy 1, 140/2
head, or the great, long nails 1, 140/31
head, that he could not stand 1, 146/4
head and root of all sins 1, 153/13
head. Would not, ween ye, the 1, 156/12
head and went his way heavily 1, 171/35
head hanging in his bosom, and 1, 172/31
head, and there rolleth and reeleth 1, 177/12
head, acheth, and the stomach gnaweth 1, 178/33
head hanging, and the feet tottering 1, 179/8
head, and slept themselves sober; but 1, 181/15
head, when the dazing of death 1, 181/17
headlong upon sword points, that maketh 1, 164/10
heads in the charnel house, nor 1, 139/27
heads, and leaving little business for 1, 174/9
headstrong horse, till he have cast 1, 175/31
head of itself, the matter failing 1, 164/19
head it), likewise, I say, fareth 1, 164/22
head. For it is not easy 1, 172/7
health may long keep from death 1, 128/23
health haply she spake thee not 1, 141/30
health, which we cannot now do 1, 145/1
health. Trow ye not that many 1, 145/21
to keep the body in health. But when we be counseled, 1, 179/33
health. If we see men, 1, 180/12
heap, and by the abominable sight, 1, 143/31
heaped to strangers that shall never be, 1, 167/2
heap, and leave thee scant a habitation, 1, 174/20
heapeth up riches, and cannot tell, 1, 167/14
heaps, they reckon themselves rich, and, 1, 171/19
hear, then, what wholesome receipt this is, 1, 129/1
hear this word 'death,' 1, 139/19
hear at thine eare a rabble, 1, 141/25
hear it not often. And sure, 1, 155/30
hear what Solomon said seven years, 1, 167/7
hear of temperance, yea and preach, 1, 172/9
hear of continence, and abhorreth almost, 1, 172/11
hear what Christ saith in the word, 1, 173/24
heard and, having any faith, believeth, 1, 137/32
heard of the doom, yet were, 1, 138/7
heard of hell, yet came we, 1, 138/8
heard of heaven, yet came we, 1, 138/8
heard by them that felt it, 1, 140/22
heard either themselves or any other, 1, 147/29
heard, feigneth that one of the hurtles, 1, 159/23
heard say that it toucheth the ease, 1, 176/25
heard say that it is very, 1, 176/28
heareth a word and let it, 1, 139/17
heareth this, and yet puleth and, 1, 168/10
hearse, with the delight of goodly, 1, 143/19
heart of a wicked wretch is, 1, 131/28
heart, But if we not only, 1, 139/18
heart, For there seest thou, not, 1, 139/30
heart, panting, thy throat rattling, thy, 1, 140/3
heart at the sight of our, 1, 141/11
heart all in dread while our, 1, 141/20
heart and knocketh, Whom I pray, 1, 154/28
heart heavily harkeneth after the sessions, 1, 156/31
heart, without ability or power to, 1, 158/28
heart a great envy thereat, and, 1, 160/36
heart, when they see any man, 1, 162/10
heart, lest in lack of law, 1, 162/28
heart looketh for. By which though, 1, 163/28
heart, that uneath we can perceive, 1, 164/29
heart a lewd, rebukeful word spoken, 1, 165/10
heart the cankered root of pride, 1, 166/11
heart can desire, yet God hath, 1, 167/11
heart, to the discomfort of ourselves, 1, 167/28
heart only care and long for, 1, 168/24
take thought and care in

to you, set not your

He that setteth not his
treasure is, there is thine
be in earth and thy
since they find in their
good counsel sink into the
said that it did his
into the house of our
the bawd to bring the
let, the devil helpeth the
prove yourself proud and high
shall well perceive it how
also let sink into our
of that imagination in our
not much higher in their
Christ, we have in our
covetous folk that set their
whereupon they had set their
back. But an if their
showing thereby that by the
and yet the joy of
as make this world their
of the good hope of
had in the hope of
of God, and hope of
saith that the way to
Lord, with an hope of
but these two steps to
must needs lead us to
though we have heard of
twice to His Father in
our sins and care of
ready to go straight to
of a faithful hope of
had helped him out of
than they? Your Father in
first for the kingdom of
only care and long for
and chiefly the kingdom of
by the hearty longing for
mind. But the getting of
into a better bosom, into
rich man to come into
earth and thy heart in
win us eternal pleasure in
before all the joys of

---

heart or despair of God’s promise 1, 169/12
heart thereon, " saith holy Scripture 1, 171/3
heart thereon, nor casteth not his 1, 171/4
heart "; where if thou didst 1, 171/14
heart in heaven. But these covetous 1, 171/17
heart to spend nothing upon themselves 1, 171/26
heart Wilt thou see it proved 1, 171/33
heart good to be lord of 1, 172/21
heart, and there burned up all 1, 175/1
heart to the desire of the 1, 175/7
heart to frame and form in 1, 175/11
hearted For surely make they never 1, 170/31
heartily they rejoice where they dare 1, 166/22
hearts the very fantasy and deep 1, 139/19
hearts. And no marvel. For those 1, 139/24
hearts for any rule or authority 1, 158/8
hearts neither more belief in His 1, 167/31
hearts on their hoards, and be 1, 171/18
hearts to hold them back. But 1, 172/4
hearts had been sore set upon 1, 172/4
hearty longing for heaven we shall 1, 168/27
heaven therewith to temper them withal 1, 129/23
heaven, and their lust their God 1, 130/3
heaven, they should shortly set at 1, 131/3
heaven darkened and in manner overwhelmed 1, 132/15
heaven, and inward liking that the 1, 133/4
heaven is strait and aspre or 1, 133/29
heaven, contempt of the world, and 1, 135/23
heaven, he that getteth him on 1, 136/2
heaven. Yet will ye peradventure say 1, 137/27
heaven, yet came we never to 1, 138/9
heaven, into Whose mighty and merciful 1, 140/35
heaven, he putteth us in mind 1, 143/16
heaven. But yet if they consider 1, 155/4
heaven, as a thing more than 1, 155/8
heaven, at the first sight of 1, 159/2
heaven knoweth that ye have need 1, 168/8
heaven and the justice of Him 1, 168/9
heaven. And therefore He said, long 1, 168/24
heaven, and all these earthly things 1, 168/25
heaven we shall have both twain 1, 168/27
heaven requireth care, cure and ardent 1, 168/30
heaven, into the bosom of our 1, 169/29
heaven, as a great cable or 1, 170/35
heaven. But these covetous folk that 1, 171/17
heaven? If thou wene that I 1, 177/31
heaven, but also abusing the part 1, 181/1
half of our way to heaven, even sloth alone is able
Saviour Christ Himself, to Whose heavenly wisdom the wit of none
favoureth not the sweetest of heavenly Father feedeth them. Are not
for they, albeit their heart heavenly things. And as for experience
head and went his way hearkeneth after the sessions, yet
in puling and whimpering and heaviness, for heart was rich: whereas
a great loss, in what heaviness of heart, to the discomfort
have died and departed with heavy desperate death. Now death being
one Publius Mutius sad and heavy, whom he knew for an
wicked is as it were hedged with thorns; but the way
in their silence take good heed that their minds be occupied
gluttony, thereof we take none heeded with thorns; but the way
any one of so manifold heeded with thorns; but the way
therein that is accounted for heinous troubles, will it not be
bitter pains of purgatory or hell and abominable in the estimation
soul into the fire of hell, of which every one passeth
though we have heard of hell, for which he hath cause
conscience that the fear of hell, of which every one passeth
as captives quick, beginning their hell in this world, as hath
wretchedly to the fire of hell for their sinful and wilful
that where they sink in hell as deep as the others
wood wolves or furies of hell, rather than pleasant virtue in
win us eternal pain in hell darkness and pains. But help of prayer, enforce himself in
but in the end is hell for their sinful and wilful
labour of his mind and help that minds be occupied
he called fervently for grace and help, — so, if these folk
Now let us see what help we may have of this
specially that were likely to help thee with theirs when thine
applied to the cure and help of glutony, which is a
we desire to have some help to keep the body in
thee if it be not helped? If that be so, then
thee if thou be not helped. What callest thou, then, a
poisoned daughter of his had helped him out of heaven, at
it over, except it be helped by some outward aid. And
findeth no let, the devil helpedeth the heart to frame and
perceiveth us about to depart hence. For well he knoweth that
is one reason in going hence and coming hither. Now if
Nor, in likewise, in going hence from this town, — a
the Privy Council of King Henry VIII, and also Under-Treasurer of
costly receipt of many strange herbs and roots, fetched out of
short medicine containing only four years lived in desert with
herbs, common and well known, that herbs only and roots is very
as we might, peradventure, and hence. For well we knoweth that
fear of lack many years hence and coming hither. Now if
armour reversed, his gilt spurs hence. For well we knoweth that
pride, as rising of an
own part, not only in
can never die. Now the
For the King by Whose
better, look ye never so
let not to break His
ourselves shortly follow in us
no pleasure. Whereof riseth this
searched, prove yourself proud and
the body boldly at the
would bear themselves not much
his pleasure in the king’s
the fire of the burning
in going hence and coming
Now if one were coming
he were not only coming
also from whence he came
set their hearts on their
lack insight of precious stones
of the mad man, I
ungodly, it is better to
case that he could not
yet can I not here
had set their hearts to
yet better were it than
even there thrown in an
than due to their own
WORDS OF
men whether the words of
it with these words of
which many of the old
honest man mistrust. Lo, the
" Sorrow , " saith this
not be glad. But this
prove this point among the
the example? Look upon His
conceived in their soul. The
their joy. For as the
to God, for, as the
since that we see the
the holy apostles and other
the sharp thorns pricking His
but also have transformed His
own opinion taketh himself for
with the pretext of some
taketh his envy for an
wrath and anger for an

high estimation of ourselves. But what
high mind of fortune, rule and
high mind of proud fortune, rule
high sentence we be condemned to
high, when ye build in the
high commandments, so riseth of much
high estimation, honour, and love of
high folly, but of the blind
high hearted. For surely make they
high altar, when they have all
higher in their hearts for any
highway that is free for every
hill of Etna burneth only itself
hither. Now if one were coming
hither to this town, he were
hither while he were entering in
hither . Nor, in likewise, in going
hoards, and be proud when they
hold themselves as well content and
hold him madder than they both
hold thy tongue and think on
hold up his head, that he
hold my hand from the putting
hold them back. But an if
holding of thy tongue, properly to
hole, and either worms eat him
holiness to send them wretchedly to
HOLY SCRIPTURE Memorare novissima, & in
holy Scripture or the doctrine of
holy Writ. Let us consider the
holy martyrs had in the hope
holy doctor, Saint Austin, exhorting penitents
holy man, " and be glad
holy father showeth by this counsel
holy doctors of Christ’s Church; but
holy apostles, — when they were
holy Scripture saith that they rejoiced
holy doctor, Saint Chrysostom, saith, though
holy Scripture saith, our Lord loveth
holy apostles and other holy men
holy men and women, the better
holy head, or the great, long
holy body into a glorious form
holy, is farthest from all recovery
holy purpose that he will never
holy desire to get before his
holy zeal of justice, and thus
such as repute themselves for
of his sight. For as
far forth that, as this
neither more belief in His
or a Turk. Doth not
your heart thereon," saith
set unto God. For, as
whereas Saint Peter and other
shall they be?" And
we shall not ( as the
indeed. And therefore saith the
never be without soberness. The
of God fell upon them.
by many plain texts of
worldly wretches the words of
ourselves, then pain bringeth us
I say, now ye come
will I put thee an
no man may be so
there will, I ween, none
far greater grief to an
sight of the royalty and
follow in us high estimation,
hath given riches, substance and
mind of provision for some
the delight of goodly and
of his child a great
black
people have of the good
holy martyrs had in the
the love of God, and
love of our Lord and
of our Lord, with an
is that for by the
as many years as we
the colour of a faithful
sessions, yet have they some
favour, or after condemnation some
with good will and glad
hath brought into great and
described, or rather much more
unlawful longing to live and
and horrible sins by the
it forth like an headstrong
his foot out of his
Laodicea: "Thou art neither
as a dead stock an

holy, with the disdain of others
1, 154/34
holy, David saith to this gaoler
1, 157/9
holy, doctor saith: strangle the mother
1, 160/8
holy, words nor trust in His
1, 167/32
holy, Scripture say, " Cast thy
1, 167/34
holy, Scripture. He that setteth not
1, 171/3
holy, Scripture saith, " Where thy
1, 171/13
holy, apostles at the first call
1, 172/1
holy, Saint Bernard saith that it
1, 173/30
holy, prophet saith ) find one penny
1, 174/6
holy, prophet, " Turn away thine
1, 175/15
holy, Scripture rehearsal seth in desert
1, 176/33
Holy, Job, when his children fell
1, 177/3
holy, Scripture, as by the words
1, 177/34
holy, Writ is but a dull
1, 178/9
home, then we think how merry
1, 144/35
home, lo! Methought always that ye
1, 170/28
homely, example, not very pleasant, but
1, 150/2
homely, to come too near him
1, 156/5
honest, man mistrust. Lo, the holy
1, 133/18
honest, man than the pain itself
1, 134/13
honour, shown him of all the
1, 161/3
honour, and love of God, and
1, 164/35
honour, so that he wanteth nothing
1, 167/10
honourable, burying, — so many torches
1, 143/17
honourable, funerals in which the foolish
1, 143/20
honourable, court above other times; if
1, 161/1
hoods, and a gay hearse, with
1, 143/19
hope, of heaven, they should shortly
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horse, till he have cast his
1, 175/31
host’s, house to go forward. And
1, 149/11
hot, nor cold but lukewarm, I
1, 154/19
hour, or two every day, wouldst
1, 146/6
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afore his birth, and every hour of our age, as it 1, 149/24
our time ever in twenty-four hours we be fain to fall 1, 146/25
dead heads in the charnel house, nor the apparation of a
were going out of an in what place of the house soever ye stand when ye
in what place of the be going out of the house from the first foot ye
foot out of his host’s house to go forward. And therefore
and princely port in his house that thou, being a right
our own eyes into the house of our heart, and there
let pass old men that we do not remember it
this medicine is undoubtedly sure.
the pleasure of his life.
blindness of us worldly folk, and my burden light. "
he never have him after, in a window and see
young folk, they look not us home, then we think
ere he feel the grief?
other men gave them warning thyself be now already dying,
may not pass, but not therefore if thou wilt consider
reason of thy youth, reckon ways in which thou ridest,
friends, the uncertainty of thyself, one part of our medicine,
farthest from all recovery. For
gloss, the owners wot ne’er rule, and authority, Lord God,
and only God knoweth within quartered,
for, and we be uncertain
Let us now somewhat see goods, if he well remembered while he should keep them,
ashamed, if he considered in another, and that oftentimes foolish pride or proud folly, such follies by the way.
space devour us all, and them shall well perceive it
He will not keep them, then care and take thought always that ye covetous niggards,
see, as I said before,
how this part of our medicine,
how little while he should keep
how soon death might take them
how much peril and jeopardy of
how very trifles. First, shame were
How much is it now the
How much more shame and folly
how soon we know not all
how heartily they rejoice where they
how believeth he Christ or trusteth
how they shall live tomorrow, or
how lowly soever ye looked, would
how the remembrance of death may

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if they would consider deeply
soon they may, yea, and
scatter abroad. If they thought
themselves. And if they doubt
Now have we to consider
the soul, no man doubteth
to the soul a prison,
painful and our virtue pleasant,
yet if men would ensearch
be slain with weapon, and
more move those gluttons, in
and of much more merit.

... to keep us from sin.
the more wretched we be.
indeed. For covetous men seem
they never so meek and
So shall there of such
to continue his life one
twenty miles off, yea an
cart to be carried an
notwithstanding that it were a
that he had thereby a
he suddenly the thief that
and drink but medicines against
For though we call this
it other than we account
For as for that thy
while it is joined with
diminishing of his pain in
had done himself but little
may over, doth all the
power to do the other
weal as of his own
man, not only after the
be now with some bodily
it had never done us
pernicious and pestilent for the
shall she call thee sweet
likewise as wives would their
also the false pride of
pride of these foolish proud
they take therefore. These mad
tallow better than butter, and
root of that vice is
since man’s mind is never
suffer the body to be
they up and played the

how soon they may, yea, and
how soon they must, lose all
how soon in what painful plight
how far that death is from
how this part of our medicine
how deadly it is. For since
how strait a prison maketh he
how much is it then a
how many be slain with weapon
how many eat and drink themselves
how much that they may well

Howbeit, if thou can find no
Howbeit, the foresaid words of Scripture
Howbeit, very long lasteth no man
humble, and yet be they very
humble countenance, they have much pride
humility, contempt and abjection of ourselves
hundred years? So is it now
hundred, an ye will, he that
hundred miles would not take much
hundred times as long as his
hundred times as long to live
hunger on the right hand of
hunger and thirst, that give us
hunger sickness and meat a medicine
hunger or sleep. For as for
hunger doth thee pleasure when it
hunger, that is to say, with
hungering. Now all that ever is
hurt, by a knock of his
hurt it can, yet since the
hurt. And little marvel it is
hurt. I cannot here, albeit I
hurt that is done or loss
hurt done us upon some one
hurt of old. For hard it
hurt it doth itself, as for
husband and weep with much work
husbands should ween by the example
hypocrites, that feign to have the
hypocrites, which are yet more fools
hypocrites be so mad that where
Iceland loveth no butter till it
ide, although their manner and behaviour
idle but occupied commonly either with
idle. Thou wilt haply say, "
idolators whereof by the occasion of

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mad thereon is only for  
sins, they could not be  
pleasure, but a false counterfeit  
that sleep is the very  
put thee a more earnest  
with envy needeth none other  
and set to, the deep  
the very fantasy and deep  
by the feeling of that  
his nature, by the lively  
By which, not a false  
in the fantasy, by foul  
it grieve them, think ye?  
live, — and those we  
belly. For when the eye  
paradise and bereave us our  
of paradise and from their  
envying other men’s praise, bearing  
glorious form and made it  
those that be taken and  
heed at all, but rather  
pride, begotten in bastardy and  
foot is on the uttermost  
to minister, by subtle and  
means not without the grievous  
body his sickness is most  
ever curable, but as an  
so is death next an  
art ever sick of that  
with a blindness almost  
reckoned it as it is  
may well perceive to be  
we mark it not, yet  
God’s, if we did not  
we be, as we be  
our death, as we be  
another sort than they be  
thereon, reckoneth, as it is  
reckon themselves rich, and be  
reckon themselves owners, and be  
naked such as it is  
be true, as it is  
is a great capital sin  
For our Lord hath not  
we call a man of  
the felony found, the doer  
ignorance and lack of knowledge of  
ignorant of their own faults. For  
image of pleasure. And the cause  
image of death. Now thou wilt  
image of our condition, and that  
image of death than his own  
imagination of the dreadful doom of  
imagination thereof, we shall perceive thereby  
imagination in our hearts. And no  
imagination graven in thine own heart  
imagination but a very true contemplation  
imagination, all that ever the clothes  
imagine yourself in the same case  
imagine many, and perilously and foolishly  
immoderately with their own hands, the  
immoderately delighteth in long looking of  
immoderately, making us into subjection not  
immoderately into death and into the  
immoderately anger where they perceive themselves  
immoderately what intolerable torment will  
imprisoned for theft. For they, albeit  
impute the blame to the sickness  
impute by the devil, father of  
impute of the threshold, thy body  
impute means, first unlawful longing to  
impute of his own damnation, to  
impute that is sick and feeleth  
impute canker, with continual swaddling and  
impute sickness; and such is all  
impute sickness by which, if none  
impute, save God’s great mercy. For  
impute, the very express fashion and  
impute no better but one prisoner  
impute we reckon ourselves worthy more  
impute set more by ourselves than  
impute, already laid in the cart  
impute. If we should see two  
impute. For covetous men seem humble  
impute himself not the richer by  
impute very wretched beggars: those, I  
impute but the bare keepers of  
impute. And therefore saith the holy  
impute, that our sin is painful  
impute, the less that we set  
impute, with us of the time  
impute, white, because of his white  
impute, the process sued, the felon
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<td>, when they had sat down, when they had sat down</td>
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<td>joined</td>
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pleasure than while it is
after this eternally live in
wit, death, doom, pain, and
remember them, and yet the
pain of their flesh, what
was, the more was their
to our Saviour Christ, Whose
wouldst, I ween, have little
Christian men, preferring their belly
saith that they rejoiced and
that a man may be
belly joy before all the
quick saints on earth, proudly
labour to thy power by
for an holy zeal of
kingdom of heaven and the
it should all his life
receiving ) by which we shall
which none health may long
a marvellous force, able to
medicine to every man to
as I say, let us
to speak and time to
were peradventure good, rather to
it is able always to
all the four would well
as I said, enough to
is the thing that shall
death, he is sure to
and else he could not
cloot them up withal and
pleasures of the flesh that
let well the growing and
how little while he should
feareth lest He will not
or were not able to
spend nothing upon themselves, but
whose use and behoof they
men’s purses our money to
or else the worse is,
part laboureth to conserve and
to have some help to
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while they seem sage in
and cleaving to the world,
thou knewest a great Duke,
good to have in their
niggardous
till he fall down the
the horror whereof he hath
will. If ye would have
thine executors ask for the
Now if a man willingly
Christian burial. These gluttons daily
daughters, of which either one
he is in the worst
to consider death in his
this fashion considered in his
of our souls from every
of their own estimation. Which
moved to mend. But this
cloak and shadow of some
ourselves. And like as that
beginning at pride in every
diseases and sickness of such
keep his own nature and
as the mind is more
his branches into all other
conscience. As for all other
of the Privy Council of
no manner pardon. For the
treason, lately detected to the
Seek ye first for the
for first and chiefly the
at his pleasure in the
men fall at variance for
of the cup and the
he shall go walk a
and rebukeful word, as 'resorting to him, while they
undoubtedly shall. Which if we
felt it. For if we
sad and heavy, whom he
the more nearly, if thou
wouldst thou not, if thou
so were that thou
our own hands. If thou
one had put up a
staff, a cut of a
willingly kill himself with a
keeping
keeping
keeping
keeping
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kennel
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keys
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kiss
kneel
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knew
knew
knew
knewest
knewest
knewest
knewest
knife
knife
knife

meanwhile
of our goods, loathsomeness of
so, great estate and princely
yet one year ere they
, with all the delight that
, and there lie down till
them from confession, these folk
it covetously or spent it
, and ask what money is
himself with a knife, the
themselves with their own hands
the soul eternally, --
of all, and farthest from
, and to take great profit
, will work with us to
of sin, beginning at the
of spiritual pride, and thereupon
of pride, that in his
of virtue, most hard it
of good anger that we
of sin, saving that the
that either shortly destroy us
such as it is ) forwearied
in the feigned figure of
, besides his proper malice for
of pride, rising of beauty
Henry VIII, and also Under-Treasurer
by Whose high sentence we
, he should undoubtedly be taken
of heaven and the justice
of heaven, and all these
highway, that is free for
of the pax, or going
than of the dent of
in his old coat? Now
'percase, or 'beggar
and crouch to him and
once thoroughly, and so feelingly
these things thoroughly, the least
for an envious person, "
thyself sick, and specially of
thyself in such case, have
a great Duke, keeping so
very certainly, that after all
into the same place, and
, the flesh singed with fire
, the world wondereth thereupon, and
by Sir Thomas More then knight, and one of the Privy

grief as though as many knives as thy body might receive

but little hurt, by a knock of his head to the

door of man’s heart and knocketh, Whom I pray God we

see one laugh at the knocking of his own head against

occasion of amendment, saving the knocking of our Lord, which always

of His good and gracious

ye peradventure say that ye know these four things well enough

no faith to believe, we know it by daily proof and

not nay, but that we know them either by faith or

see men die, and thereby know the death, yet ourselves never

of Scripture biddeth thee not know the four last things, but

shall never sin. Many things know we that we seldom think

profiteth. What availeth it to know that there is a God

sick then begin we to know ourselves, then pain bringeth us

medicines be, and thereby we know which be sickness, that is

that ye reckon that we know which be sickness, that is

the other, ye should never know till ye come to the

die we shall. And clearly know we that of this death

a special thing necessary to know where and in what place

all, and how soon we know not all, is it not

well remember as we well know, we should not fail to

their God, and liked to know none other: abusing not only

believest by faith but also knowest by reason, what availeth that thou

depart hence. " And since he knoweth this for very surety and

great mercy. For the lecher knoweth he doth naught, and hath

few years, and only God knoweth him by one that he

they? Your Father in heaven knownest Him, if thou think little

asked why he did so, knowest that he should die so

for ignorance and lack of knowledge, which two lights of

faith, which two lights of knowledge remaineth

well enough, and if the knowledge thereof had so great effect

things of the soul, the knowledge without the remembrance little profiteth

yet is that no sure knowledge of health. Trow ye not

she had to be by knowledge made in manner a goddess

four herbs, common and well known, that is to wit, death

For it is to be known that, like as we be

for those that he hath known for special wretches, whose whole

had ever in their lives known for so rich. Ah well

[they] be the known known for good and virtuous business

ye were when ye were known known of health. Trow ye not

spirit taketh in the diligent known known, that is to wit, death

pleasure and the ensuing of labour, of good and virtuous business

labour, travail, penance and bodily pain

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it not that as the
that it maketh the very
pleasure and quickness in his
will not say that his
let every man by the
in all tribulation and affliction,
do the study of philosophy
be the whole study and
yet if they consider the
at the least by the
Provide not for tomorrow, nor
of man, requireth rather the
mind, much more than the "What if I cannot
children to find than my
if you lack, thou shalt
and thine behoveth. If thy
must, lose all that they
ween, have little joy to
we should not fail to
it dry, than with little
our nature and as sore
divers viands, and so much
upon (of which every part
tempered in our body, continually
some weeping, some laughing, some
is only for ignorance and
other, — as those that
busy about us, while we
have the virtues that they
displeasure at heart, lest in
they be ever afraid of
for fear and dread of
for doubt and fear of
thought. I say, if you
naught hath, show himself to
Christ’s words if he fear
for care and fear of
life, with the fear of
mischief, running to ruin for
Scripture saith, in many words
supply of theirs that thee
left alone, where every lewd
delicate dainties; and as for
Now since I have somewhat
out of his princely palace,
as we be indeed, already

labour, travail, and affliction of the
labour easy, the sourness very sweet
labour and pain taken in prayer
labour is lost, but I dare
labour of his mind and help
labour, pain and travail, without spot
labour to sever the soul from
labour of philosophy, as the best
labour and solicitation of our ghostly
labour of their hands to provide
labour not for tomorrow. ' In
labour of the body than the
labour of the body, saving that
labour, or have more small children
labour of three days will suffice
labour to thy power by just
labour suffice not, thou shalt show
labour for, they would shortly cease
labour and toil for so much
labour less for that we shall
labour and great surety to keep
laboureth to the dissolution of the
laboureth to master the meat and
laboureth to conserve and keep his
labouring each to vanquish other and
labouring some playing, some singing, some
lack of knowledge of the other
lack insight of precious stones hold
lack stomach and strength to bear
lack : and the perilous pride of
lack of law to do it
lack in time to come, have
lack in time to come, it
lack in time coming, either he
lack , thou shalt labour to thy
lack faith and to have no
lack of finding, what faith hath
lack many years hereafter for him
lack of living when he is
lack of circumspection, which can never
lacketh not sin — but that
lacketh of thine. What if they
lad will be bold to tread
Lady Lechery, then abhor we to
laid afore thy face the bodily
laid in the ground and there
laid in the cart carrying towards
taken from that place and
the sinners is set or
the bed, and from hence
Habakkuk the prophet into the
years, yearly coming in, of
Apocalypse unto the Church of
is lately light in his
of themselves that except we
look for. The prison is
law contenteth him with the
his barns and his warehouses
non peccabis, " Remember the
saith this bill, " thy
busily to remember these four
the remembrance of these four
the remembrance of the four
the remembrance of the four
the remembrance of these four
any faith, believeth these four
thee not know the four
things, but remember thy four
busy minding of thy four
the first of these four
the first moment till the
began to live, until the
pride. And surely against this
we be. Howbeit, very long
advertised, that for secret treason,
lecher when his leman is
turn their appetites from the
pleasant that men for madness
shalt in Bedlam see one
are taken and reputed wise
Shall ye not see such
stage play, wouldst thou not
both. For the mad man
post. This other sage fool
gowns, so many merry mourners
the prison, some weeping, some
laughed at. For thou shalt in
laugh at the knocking of his
laugh much more madly than he
laugh at their own craft, when
laugh at his folly, considering that
laughed when he had done himself
laugh at the casting of his
laughing under black hoods, and a
laughing, some labouring, some playing, some
laughing matter and a sport. But
laughter is more mad than the
laughter of the mad man, I
laughter, and secret sorrow marreth all
law to do it for them
law contenteth him with the larger
law of God and of nature
laws made among men, which laws
laws made among men, which
with their own hands, the
is the provision of the
expressed and declared by their
things. And yet durst I
man's creation, by which he
and his warehouses larger to
He none at all to
put in ure must needs
his ship fall on a
visage, leaving it all bony,
that this only lesson well
within short time be well
and authority, beauty, wit, strength,
matters most in which we
be little doubt but the
knew these things thoroughly, the
which is undoubtedly far the
come. And then when they
they be able at the
he might not at the
worse death, yet at the
For they take at the
sight of God, and to
dreams. Then, if the fantasies
not likely that ever they
lest they should seem to
we will amend in soul,
soon as his. We shall
down again with shame. Ye
should go to Tyburn, would
that the selfsame considerations shall
when they least look therefore,
God hath not given him
the poor shall die, and
that ever thou heapest, and
beauty, so disfigureth the visage,
out of our heads, and
God's great mercy. For the
meat, or to a lusty
dainties; and as for Lady
sins of gluttony, sloth and
man doubteth but sloth and
followeth not only sloth and
so hath he no time
laws, forasmuch as the actions of
laws, I say, considereth, pondereth, and
laws almost in every country, and
laws, that the point and readiness
lay a wager that of those
lay in wait to take our
lay in the more, because he
Lazarus, but let him die for
lead us to heaven. Yet will
leak, and then careth not yet
lean, pale, and wan, that a
learned and busily put in ure
learned in philosophy. For nothing is
learning, or such other gifts of
least can skill. For I little
least of all the four would
least of all four were, as
least of the four, and thereby
least look therefore, leave all that
least by the labour of their
leastwise take a little vinegar and
leastwise lying in thy bed, thy
leastwise some time of pleasure with
leave the fewer to be burned
leave us not sleeping, it is
leave us waking. Wherefore, as I
leave at thy commandment. And better
leave all vices and be virtuously
leave the example of plays and
leave your lodging for your own
leave for a memorial the arms
leave thee little cause to envy
leave all that they have heaped
leave to eat of it or
leave their riches unto strangers."
leave thee scant a sheet. Which
leaving it all bony, lean, pale
leaving little business for our executors
lecher knoweth he doth naught, and
lecher when his leman is lately
lecherous, after his foul pleasure past
Lechery, then abhor we to think
lechery. Not that these three were
lechery be the very daughters of
lechery, but oftentimes lewd and perilous
lechery, the other part, that is
left to die in but while
in the ground and there
them both mad, if they
it: for this that is
apostles at the first call
prophet saith ) find one penny
tottering, and finally no part
and from thence laid and
to swaddle and plaster his
life, wouldst thou reckon his
ye will agree that his
the itch of a sore
gaping, thy nose sharpening, thy
full, it bringeth in by
a lusty lecher when his
set at naught, and at
passeth by, cutteth his own
than his fellow in the
whole country were born all
go. But as for their
say that he profiteth much
pain of their penance took
not occupied well it were
thine own mind to no
very pleasant, but none the
why ye should reckon much
standeth, till that suddenly, nothing
cannot here, albeit I nothing
whereof the sin is somewhat
when they see any man
is aggrieved or diminished, made
their behaviour that they set
they shall appear more or
them, because they regard it
much is his love the
should not fail to labour
sober diet and temperance have
great capital sin indeed, the
perilous it is: for the
needs follow that this only
disease, he closeth up his
vanities. But the thing that
ship tight and sure, but
there left alone, where every
to take to heart a
sloth and lechery, but oftentimes
philosopher Plutarch saith ) like a
sure, but letteth by his
left alone, where every
left not off when they should
left is more than he will
left their nets, which was in
left in our hands. Which if
left in right course and frame
left in the mire till Gabriel
leg and else he could not
leg sick or whole? I ween
leg is not well at ease
leg when thou clawest about the
legs cooling, thy fingers fumbling, thy
leisure the dropsy, the colic, the
leman is lately light in his
length abhor, the foul delight and
length out of our life and
length of his way, notwithstanding that
lepers, which is a sickness rather
leprosy and falling evil, they would
less with much more pain. For
less spiritual pleasure, it should thereof
less evil, save for worldly rebuke
less torment than thou shouldst have
less very true and very fit
less of your death than he
less looking for, young, old, poor
less intend than to meddle much
less grievous, the rule of reason
less esteem them than they seem
less or more, after the difference
less by us than our proud
less lief unto Him. And since
less and spend it more liberally
less set unto God. For, as
less for that we shall so
less need of and keep ourselves
less that we set thereby, the
less we go about to amend
lesson well learned and busily put
letter in this wise : " Look
letteth us to consider death in
letteth by his lewdness his ship
lewd lad will be bold to
lewd rebukeful word spoken to his
lewd backbiting
lewd master of a ship that
lewdness his ship fall on a
giveth him advice to be liberal less and spend it more liberally they not only part nothing liberally but unto him that shall lie a gentle pleasure, when we red fire, so thou mightest lie he should be fain to lie down along and there we call sleep, and there what painful plight they shall can neither stand up nor midst of his matters, or down the kennel, and there shall appear more or less fond lust that they had and envious that he had so mad that we had money lieth. And while thou set, so, when the tongue and ask where thy money to remember death, when he of this life, while he what place of the body while one meat digesteth, another that it should all his be sure to continue his be preserved from the deadly to keep us all our all the pleasure of his much more, then, should his not the pleasure of their cause to weep all his but also in this present all thy strength fainting, thy breaking thy veins and thy all in dread while our to the possibility of everlasting for special wretches, whose whole that of a shameful, sinful by the hope of long occupied the remnant of our he could not keep his see that all our whole and such is all our that a man hath once die either before he get in but while he hath liberal seemeth to preach to a liberally . Men ween them wise also liberally with other folk, but also liberally in that case, they shall liberally dying, all our body in liberally one half-hour in rest. Now liberally down along and there lie liberally speechless as a dead stock liberally like dead stocks by a liberally a dying, while their executors liberally down, -- so the soul liberally down and sleep like a liberally down till he be taken liberally unto Him. And since by liberally eat tar than treacle and liberally double his own pain than liberally take sin with pain, than liberally in that case, their words liberally still, if the mind be liberally . And while thou liest in liberally every day in such case liberally drawing on, but also all liberally the beginning, and, as it liberally and putrefieth. And ever we liberally keep him from sickness, namely liberally one hundred years? So is liberally of everlasting pain. The physician liberally from sin. The physician cannot liberally . How much more, then, should liberally be painful and grievous if liberally lost, but so great a liberally . And it cannot be but liberally , very sweetness, comfort, pleasure, and liberally vanishing, and thy death drawing liberally strings, with like pain and liberally walketh awayward, while our death liberally , he never ceased since to liberally hath in effect been all liberally have died and departed with liberally , we look upon death either liberally . Insomuch that very true we liberally , wouldst thou reckon his leg liberally is but a sickness never liberally . And yet if this move liberally , but he is either alive liberally or after that he hath liberally . Wherefore, if we neither die
we neither die before our life, nor when we be dead 1, 148/25
life but a very gay golden life 1, 174/2
life of faith, which two lights light of reason and the spiritual light thereof, nor the sight of light occasion testy. They cannot abide 1, 162/4
light in his lap. Scantly can 1, 172/16
lightly, as I have said, more lightly may there, by the same lights of knowledge and understanding quenched liked thee a little in the liked to know none other: abusing likelihood of nature many years to likely that ever they leave us likely that ye should be carried likely to fall on them at likely to help thee with theirs likeness, by the beholding whereof they likeness, and thereby take the more likeneth his vices, he is out liketh to let us live, to likewise, if men would well accustom likewise as among many words all likewise as wives would their husbands likewise, in going hence from this likewise a man is not only likewise, I say, fareth it by liking that riseth of sensual and liking but that it bringeth therewith liking in the vile and stinking liking that the godly spirit taketh liking and thereby withdraweth us from

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we must in few years, live we never so long ), but 1, 128/24
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that all the while we die all the while we live: but in dying 1, 165/19
more fools than they that in spirit merry therewith, but
live in puling and whimpering and live from hand to mouth. For
take thought how they shall live tomorrow, or tell what other
that thou and thine shall live , to Whom we be all
Him liketh to let us live thereto. And so loseth he
nor his children shall haply live wretchedly by sparing from themselves
with other folk, but also
certainty seven score years to live in a lively imagination graven in thine own
he reckoned in himself to live and make merry many years
terror that the longer we live the more wretched we be
when we be counseled to live temperately, and forbear our delicacies
should eat but for to live, these gluttons are so glutted
they would not wish to live an it were not for
fathers that so many years live for to live, these were not for
in his nature, by the live in desert with herbs only
ever they were in their lived in a lively imagination graven in thine own
them had ever in their liveth, till other men gave them
on earth, proudly judging the live known or heard either themselves
ever they made in their lives of their even Christians, disdaining
for their own souls, if lived for their own souls, if
us for instruction of virtuous liveth. " And albeit he seem
of God’s promise for thy liveth, taketh his envy for an
live care is all for the lives of their even Christians, disdaining
the fear of lack of living for their own souls, if
Plutarch, " that through intemperate living of himself and his children
wit that their manner of living when he is dead. Now
them more moderate in their living drive ourselves in sickness, and
living, all that can I compendiously living must needs accelerate this dreadful
of thy care is all for the living, all that can I compendiously
the fear of lack of living, but to make thyself very living, all that can I compendiously
us for instruction of virtuous liveth his envy for an
of God’s promise for thy living his envy for an
Plutarch, " that through intemperate living, but to make thyself very
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<td>long</td>
<td>barreled, so we gross carnal</td>
<td>1, 132/20</td>
</tr>
<tr>
<td>long</td>
<td>as it is overgrown with</td>
<td>1, 132/30</td>
</tr>
<tr>
<td>long</td>
<td>tarry in this point nor</td>
<td>1, 133/6</td>
</tr>
<tr>
<td>Long</td>
<td>were it to rehearse the</td>
<td>1, 133/26</td>
</tr>
<tr>
<td>long</td>
<td>void of both, it must</td>
<td>1, 137/24</td>
</tr>
<tr>
<td>long</td>
<td>nails piercing His precious hands</td>
<td>1, 140/31</td>
</tr>
<tr>
<td>long</td>
<td>life, we look upon death</td>
<td>1, 144/11</td>
</tr>
<tr>
<td>long</td>
<td>space of as many years</td>
<td>1, 144/15</td>
</tr>
<tr>
<td>long</td>
<td>, but within a little while</td>
<td>1, 144/25</td>
</tr>
<tr>
<td>long</td>
<td>as we can. For what</td>
<td>1, 146/17</td>
</tr>
<tr>
<td>long</td>
<td>space ere we come to</td>
<td>1, 146/27</td>
</tr>
<tr>
<td>long</td>
<td>as we may, and in</td>
<td>1, 148/5</td>
</tr>
<tr>
<td>long</td>
<td>as thou livest. &quot;And</td>
<td>1, 148/17</td>
</tr>
<tr>
<td>long</td>
<td>that he had ten miles</td>
<td>1, 149/14</td>
</tr>
<tr>
<td>long</td>
<td>as his fellow's and that</td>
<td>1, 150/10</td>
</tr>
<tr>
<td>long</td>
<td>to live, being sure and</td>
<td>1, 150/11</td>
</tr>
<tr>
<td>long</td>
<td>before in their life to</td>
<td>1, 155/13</td>
</tr>
<tr>
<td>long</td>
<td>, we should never see cause</td>
<td>1, 161/18</td>
</tr>
<tr>
<td>long</td>
<td>to be lords in this</td>
<td>1, 167/25</td>
</tr>
<tr>
<td>long</td>
<td>for heaven. And therefore He</td>
<td>1, 168/24</td>
</tr>
<tr>
<td>long</td>
<td>for first and chiefly the</td>
<td>1, 168/25</td>
</tr>
<tr>
<td>long</td>
<td>looking of the beauteous face</td>
<td>1, 175/9</td>
</tr>
<tr>
<td>long</td>
<td>; for the abridging whereof, let</td>
<td>1, 178/25</td>
</tr>
<tr>
<td>long</td>
<td>lasteth no man with the</td>
<td>1, 179/17</td>
</tr>
<tr>
<td>long-lain</td>
<td>drugs, all the strength worn</td>
<td>1, 128/30</td>
</tr>
<tr>
<td>longed</td>
<td>to feel the taste. And</td>
<td>1, 174/32</td>
</tr>
<tr>
<td>longer</td>
<td>, since ye be sure ye</td>
<td>1, 150/18</td>
</tr>
<tr>
<td>longer</td>
<td>way, yet it might hap</td>
<td>1, 150/26</td>
</tr>
<tr>
<td>longer</td>
<td>of your life than of</td>
<td>1, 150/29</td>
</tr>
<tr>
<td>longer</td>
<td>but die and depart by</td>
<td>1, 169/17</td>
</tr>
<tr>
<td>longer</td>
<td>time than Him liketh to</td>
<td>1, 169/22</td>
</tr>
<tr>
<td>longer</td>
<td>any very pleasure than while</td>
<td>1, 178/29</td>
</tr>
<tr>
<td>longer</td>
<td>we live the more wretched</td>
<td>1, 179/15</td>
</tr>
</tbody>
</table>
contempt of the world, and
and incogitable means, first unlawful
thereby that by the heartily
anon and listeth not to
Will ye see the example?
hope of long life, we
as for young folk, they
with this reckoning shall they
dearth the more effectually, and
letter in this wise:
consider this well, thou mayest
that we never ought to
thou hast no cause to
cannot with a sure sight
for escaping, no man can
wis ye be no better,
ask for them both; but
therefore,
go they never so simply,
reckoneth himself for worshipful, and
proved that it is so?
own worship than God's, or
And then when they least
of pleasure to make us
commandment by example, saying,
not provide for tomorrow, but
and be proud when they
Wilt thou see it proved?
year ere they die. But
him, -- and as to
wink, and list not to
niggards, how lowly soever ye
us than our proud heart
bellies (for God and nature
about like a ramping lion,
so fare we by death,
till that suddenly, nothing less
eye immoderately delighteth in long
about the year of our
into the love of our
the holy Scripture saith, our
in the love of our
For the aggrieving whereof our
are we all. For our
saving the knocking of our
proud fortune, rule, and authority,
while the lorel playeth the

longing to be with God. To
longing to live and horror to
longing for heaven we shall have
look upon the counterfeit, be it
Look upon His holy apostles,
look upon death either so far
look not how many be dead
look upon death much nearer hand
look upon him somewhat the more
Look, " saith he, " all
look upon death, not as a
look towards death as a thing
look upon thy death as a
look upon their own conscience. As
look for. The prison is large
look ye never so high, when
, whatsoever that one that should
look what manner consideration, in the
look they never so lowly, yet
look whether he shall not be
Look whether we be not more
look to have our own commandments
look therefore, leave all that they
look and long to be lords
Look upon the birds in the
look to be fed by miracle
look on their heaps, they reckon
Look upon the young man whom
look if ye see not some
look on death, we be for
look at him. They be loath
looked, would if ye were well
looketh for. By which though we
looketh not, as methinketh, much farther
looking whom he might devour, —
looking thereat afar off through a
looking for, young, old, poor and
looking of the beauteous face, with
Lord 1522, by Sir Thomas More
Lord and hope of His glory
Lord loveth a glad giver. And
Lord, with an hope of heaven
Lord, after their deserving, suffereth him
Lord hath not indented with us
Lord, which always standeth at the
Lord God, how slight a thing
lord in a stage play, wouldst
The Last Things: Concordance of Major Terms

poor soul for playing the lord one night in an interlude 1, 160/21

Lord God that we cannot be 1, 163/22

lord of that purse one night 1, 172/22

lords in this wretched earth, yet 1, 167/25

lore the lord in a 1, 156/16

lose by our inward consumption? And 1, 146/19

lose all their gloss, the owners 1, 155/20

lose none; he is so present 1, 157/7

lose, % % Of Wrath. Let 1, 161/21

lose all that they labour for 1, 173/17

lose, and would put into poor 1, 174/22

loseth him; for have he him 1, 142/21

loseth he the commodity of all 1, 170/8

loss in our goods, which is 1, 161/29

loss that is taken, but an 1, 162/32

loss of goods, if he well 1, 165/7

loss, in what heaviness falleth he 1, 170/10

loss of eight, twain can do 1, 170/15

loss, for God accepteth your good 1, 170/21

loss, in that the matter and 1, 170/23

lost, but so great a pleasure 1, 130/16

lost the natural light of reason 1, 132/2

lost, but I dare be bold 1, 135/6

lost he suddenly the thief that 1, 142/28

lost it, and so hath he 1, 148/24

lost one eye, and the covetous 1, 160/3

lost both. Lo, such is the 1, 160/4

lost ? If he had had it 1, 170/17

lost of your worship, and shall 1, 170/26

loud once or twice to His 1, 140/34

loud cry He gave up the 1, 141/1

love tallow better than butter, and 1, 132/19

love of God, and hope of 1, 133/3

love of our Lord and hope 1, 134/2

love of our Lord, with an 1, 135/22

love and affections of the body 1, 139/10

love yet and cleaving to the 1, 143/7

love of God, and every other 1, 164/35

love riches. ” If riches come 1, 171/2

love thereon, reckoneth, as it is 1, 171/5

love thereto, and so much is 1, 171/12

love the less set unto God 1, 171/13

love either other, we see great 1, 175/23

lovest no butter till it be 1, 132/20

lovest a glad giver. And on 1, 135/1

lowly, yet shall ye see them 1, 162/3

lowlysoever ye looked, would if 1, 170/29

haply live thereto. And so harm to our person, or hurt that is done or could be angry for the man, where now for the to be sorry of the ye have won by the the pleasure of their life hath no remorse thereof, hath say that his labour is of his death. For so or after that he hath which request, the envious man one eye, and the covetous he had to that he say that ye have now at that point He cried extreme point, with a great marmalade, and some whole people good soul riseth of the conceiveth thereof, rising into the thereby to rise in the sever the soul from the putteth in our mind a us high estimation, honour, and to have riches, but to thereon, nor casteth not his his own, he casteth a and so much is his body also, that if we better than butter, and Iceland holy Scripture saith, our Lord simply, look they never so that ye covetous niggards, how Thomas More Studies 7 (2012)
lukewarm, I would thou were cold
lurking in our heart that uneth
lust their God. Now see the
lust that they had liefer eat
lust, find so great liking in
lust to sin for the time
lust, twenty years of age, if
lust of the drink self. So
lustré of the diamond, rejecteth anon
lusty lecher when his leman is
lying in thy bed, thy head
mad thereon is only for ignorance
mad as the mad man, and
mad man, and as little to
mad than the laughter of the
mad man, I hold him madder
mad man laughed when he had
mad), so he that by a
mad hypocrites be so mad that
mad that they sink in
mad to envy a poor soul
mad, if they left not off
mad that it is much work
mad, greedily to gather together that
mad that we had liefer take
mad that will reckon that thing
madder than they both. For the
thou shalt never sin.
Made about the year of our
made of two far divers and
made and clean purged to receive
made it impossible, — what intolerable
made no haste towards us, yet
made the best merchandise that ever
made in their lives for their
made meetly probable to thee before
made among men, which laws, forasmuch
made less or more, after the
made in manner a goddess, yet
made thereof, the coroner sitteth, the
made at all. Now if a
made their belly their God, and
madly than he? Shall ye not
madness laugh at. For thou shalt
madness to be wroth and bear
madness ) his care is all for
madness were it if we would
madness to take sinful pain in
and their invention be not yet this medicine, though thou sage saws of such as tarry in this point nor the nature of the torments put it in essay and four, and thereby shall we such things as ye should and upon his years they fruit of the remembrance and any perilous sickness that would would be hard, peradventure, to that a sickness that will art thou that it will be more than he can that were true, I could we never cease ourselves to could not in this case live, — let us now the repressing of pride should thou seest that death may if it were well pondered, that we be wroth withal, only the time present, but the paradise of pleasure to thee what shift thou shalt for thy living: but to and high hearted. For surely all for their executors, they it is much work to is somewhat pricking and would covetous gatherer that thought to in himself to live and gluttony should in their feasts send them grace so to year by famine, we thereof it would not fail to mortal sin of sloth men not so bitter as thou grief of conscience that it of the grief, that it death. For like as death out of our life and of one worse than himself, so much harm growth, that maketh men unlike themselves, that headlong upon sword points, that magnified . Whereof riseth this waywardness, but make a sour face at it make this world their heaven, and make so many words of the make great grief and pain, yet make a proof, thou shalt well make a proof what marvellous effect make answer to, when it was make their reckoning, — where the make themselves the more ready thereto make an end of thee though make thee believe thyself sick while make an end of thee if make some proof of this one make thee set neither much by make you both matches the next make us little regard the causes make us ashamed to be wroth make provision for time to come make us look and long to make in such case: and after make thyself very sure, that either make they never so meek and make it even now not their make any good counsel sink into make their eyes water, and therefore make his barns and his warehouses make merry many years: and it make them fall into foolish talking make good cheer that they fell send them grace so to make it would not fail to make a small matter. Sloth is maketh for. For well thou wittest maketh the stomach wamble and fare maketh the very labour easy, the maketh a severance of the body maketh it shorter by so much maketh his wrath the sorer. For maketh men unlike themselves, that maketh us like wood wolves or maketh us blindly run forth upon
very sore deceived. For it makes folk to seem far of prison, how strait a prison makes the body that stuffeth
that the body delicately fed, and bereave us our immortalities,
and disfashioneth the body; it makes us into subjection not only
and their trust in their goods, very surety and is of other kinds, besides his proper
to be wroth and bear the putting away of the text written by the wise doctrine. For what would a no one medicine to every preserved from sin, if every them withal. Now if a of death alone, if a were able to bereave a and consideration of death, a as mad as the mad the laughter of the mad they both. For the mad that cannot rest, except a and sensual wits common to notwithstanding, like as a sick bring therewith to a Christian will, I ween, none honest Sorrow, " saith this holy glad of his sorrow, if counsel, not only that a greater grief to an honest as I say, that a follow that the farther a God's sake. Therefore let every so effectual that if a is not enough that a there be. For what Christian in thy days, as every then he either winneth a side, if he catch a in which the foolish sick much more horrible than any and uncertain sight, as a so is there none old but who is the oldest to reckon that a young

maketh folk to seem far of
maketh he the body that stuffeth
maketh, as the rumour saith, an
maketh the skin tawny, the body
making us into subjection not only
making palaces in the prison, some
making their goods their God. Which
malice so venomous and envious that
malice for his own part, not
malice one to another, and for
malicious pleasures of the devil, the
man in the seventh chapter of
give for a sure medicine
man to keep him from sickness
man. The physician doth but guess
man have so sure a medicine
man be so dainty stomached that
man consider it and advise it
man of all the pleasure of
man should add and set to
man, and as little to the
man, I hold him madder than
man laughed when he had done
man be fallen down into the
man and brute beasts? Now albeit
man feeleth no sweetness in sugar
man, not only in the world
man mistrust. Lo, the holy doctor
man, " and be glad of
man in sorrow could not be
man may be joyful and glad
man than the pain itself —
man feeleth in this pain a
man proceeded in the perfection of
man by the labour of his
man remember it well, he shall
man do none evil, but he
man is he, that hath wit
man hath felt some, and then
man forever, or forever loseth him
man fast at the time of
man is sometimes occupied as though
man can describe, it is not
man may see a thing so
man so old but that, as
man in the town, and upon
man may die soon, and an
die soon, and an old
the epistle that the well-learned
ye not that many a
men, and never from any
nearer you. Thou reckonest every
thyself far from death? Some
his fellow," Be merry,
no time after that a
dead. Then will there no
forward to go forth. No
from this town, — a
forward. And therefore, if a
methinketh that in likewise a
meseemeth that reason proveth, a
while thou art a young
me now yourself a young
himself, and nothing that any
but he that overlooketh every
overlooketh every man, and no
sure, that old and young,
of which there can no
Son. As for escaping, no
some chiding, some fighting, no
shrewd turn himself, or some
doubled. And when the envious
of which request, the envious
selfsame things in any other
envy a perpetual sick"
perpetual sick" man, a
death's wound with him, a
prisoner damned to death, a
thou, being a right mean
all that we envy any
see cause to envy any
but rather to pity every
heart when they see any
the trespasses done to every
with a bare hand any
And of this would a
is common among men: a
the psalmist, thus: "A
other side, that albeit every
for the necessary sustenance of
if thou be a faithful
Christ. Now if the poor
thought himself a great rich
as hard for the rich
man cannot live long, but within
man, Plinius Secundus, after his sickness
man is infected with the great
man, because we reckon it natural
man near his death when he
man saith merrily to his fellow
man, — thou shalt never die
man hath once life, but he
man say that one can die
man will think other, as I
man is not only going from
man met him by the way
man is not only dying, that
man is always dying from afore
man thou mayest for all this
man in your best lust, twenty
man doth else, that covereth his
man, and no man may be
man may be so homely to
man and woman, rich and poor
man escape. And in worse case
man can look for. The prison
man, almost, remembering in what case
man else a good turn, "
man saw that, he would provide
man lost one eye, and the
man. For thou wouldst not, for
man, a man that carrieth his
man that carrieth his death's wound
man that is but a prisoner
man that is in the cart
man hadst in thine heart a
man for, and we be uncertain
man, but rather to pity every
man, and those most that most
man less esteem them than they
man, not only after the hurt
man should so far reckon him
man be the more ashamed, if
man unto whom God hath given
man disquieteth himself in vain, and
man that hath children is bound
man, requireth rather the labour of
man, thou shalt take no thought
man, that naught hath, show himself
man, where now for the loss
man to come into heaven, as

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proved? Look upon the young man by himself. But the covetous man, because he never ceaseth to score years to live. The body be (as the wise commonly come thereon. For no beastly thing to see a there done him that any that is free for every ways": and the wise wallow sweet sin. For no so might we call a Howbeit, very long lasteth no: And if there be a at all. Now if a their own hands, and no and office of a natural much ought to move any with any of which every of sloth there is no goeth forth mourning at every welfare: more sorry of another was as sorry of another he were in open and bear any one of so take themselves for so very he sent the Jews double of heaven darkened and in list not once prove what then moderately and in good for your thoughts. ' Which that felt it. But what manner dolour and pain, what the mischievous mother of all this death we get no the very express fashion and daughter. And therefore, look what vice is ide, although their be by knowledge made in a grave, dead in fighting, with readiness to all Thy testimonies as in all very sore oppressed, and in may well wit that their forming and framing of man's taken for wisdom nor good world, as is in theft, man whom Christ Himself counselled to, because he never ceaseth to that is purblind cannot see doubteth how deadly it is saith) burdensome to the soul doubteth but sloth and lechery that hath reason, so to presumeth to take him up. Wonder it is that the saith, "The way of is so mad that will of India white, because of with the surfeits of glutony slain of a stroke, there willingly kill himself with a findeth fault, but carrieth his and reasonable creature. For whereas , yet specially should it so would be loath to be ashamed, but we take it welfare: more sorry of another wealth than glad of her weal as of his own sins, he would have more heinous troubles, will it not men that three strokes with weekly, the day before the overwhelmed the bodily pains of of sweetness good and virtuous , if thou find aught to of wandering mind in company dolour and pain, what manner of grievous pangs, what intolerable vice. I have seen many pardon. For the King by of all our estate, men consideration, in the remembrance of and behaviour be such beside a goddess, yet took she already, for any good operation mischief, running to ruin for of riches. "And Solomon overwhelmed, with the great weight of living must needs accelerate in virtue and avoiding of. But now to return to, false forswearing, or treason, with
we should let pass so many short and weighty words spoken 1, 128/4
and avoiding of sin, than many whole and great volumes of 1, 128/11
sometimes a costly receipt of many strange herbs and roots, fetched 1, 128/29
Yet wot I well that many one will say that the 1, 129/29
every one passeth and exceedeth many deaths. These are the sage 1, 130/2
sweet that the sweetness thereof many times darkeneth and diminisheth the 1, 132/9
spiritual pleasure and comfort which many of the old holy martyrs 1, 132/14
this point nor make so many words of the pleasure that 1, 133/6
much musing, likewise as among many words all be not always 1, 136/7
as the Scripture saith, in many words lacketh not sin — 1, 136/16
there should not be so many naught as there be. For 1, 137/30
saith, thou shall never sin. Many things know we that we 1, 138/16
when thou shalt feel so many such pains in every part 1, 140/16
and grief as though as many knives as thy body might 1, 140/18
the pain of sundry sickness, many men have essayed in themselves 1, 140/21
some honourable burying, — so many torches, so 1, 143/17
torches, so many tapers, so many tapers, so 1, 143/17
so many black gowns, so many black gowns, so 1, 143/18
words and wretched behaviour of many merry mourners laughing under black 1, 143/18
great long space of as many that of a shameful, sinful 1, 144/3
— and those we imagine many years as we hope to 1, 144/16
folk, they look not how many , and perilously and foolishly beguile 1, 144/16
health. Trow ye not that many a man is infected with 1, 145/21
he feel the grief? How many men have there been that 1, 145/23
hast by likelihood of nature many hast by likelihood of nature 1, 150/2
of thy youth, reckon how many as young as thou have 1, 150/35
in which thou ridest, how many have been drowned in the 1, 151/1
manner vice. I have seen many vices ere this that at 1, 153/15
or beck upon, whom so many men dread and fear, so 1, 156/7
men dread and fear, so many prisoners in it, but the 1, 157/7
The prison is large and many of 1, 164/3
spoken against ourselves than with many years, yearly coming in, of 1, 170/1
care and fear of lack many years hereafter for him or 1, 170/3
at him, yet see we many that do much like, of 1, 172/24
most part purblind all the many: for we cannot see him 1, 173/4
to live and make merry many years: and it was said 1, 173/27
belly than his eye, and many men mind it not at 1, 175/5
I might prove it by many plain texts of holy Scripture 1, 177/33
the old fathers that so many years lived in desert with 1, 179/19
if men would ensearch how many be slain with weapon, and 1, 180/23
slain with weapon, and how many eat and drink themselves to 1, 180/24
of nature it might seem many years off. Which thing if 1, 181/25
the weal and profit of man’s soul ( though we should let 1, 128/4
the forming and framing of man’s manners in virtue and avoiding 1, 128/10
must needs do good, since man’s mind is never idle but 1, 136/4
profit and commodity cometh unto
conceived from the beginning of
standeth at the door of
a common consent that a
in his eye the right
figure of our worshipful estate.
for. By which though we
of death is not only
have gone about with God’s
treacle and rather pitch than
his laughter, and secret sorrow
which he keepeth for the
the tapster doth in the
many of the old holy
in our hearts. And no
never die. Ye will peradventure
the other hurt. And little
in Christ; and, which most
a great let. And no
short medicine is of a
only wholesome virtues, but also
we make a proof what
or more perilous, — the
till he have cast his
and so much laboureth to
Plutarch saith ) like a lewd
thing, that is to wit, that thou mightst be his
that he reckoneth but his
death may make you both
to break into some better
will peradventure seem no great
and very fit for the
be too merry for this
For if ye took the
with secular authors in this
brought forth and arraigned, the
the sore from which the
soon heal of itself, the
the loss, in that the
we thereof make a great
sloth men make a small
it as for a laughing
our foolish bolt, in those
in the midst of his
stomach gnaweth, and the next
And surely everything hath his
man’s soul by the meditation of
man’s creation, by which he lay
man’s heart and knocketh, Whom I
man’s own estimation, setting by himself
mark and very true lustre of
Mark this well, for of this
mark it not, yet indeed we
marked of the chosen people of
marks on their body, never perceiving
marmalade, and some whole people love
marreth all such outward mirth. For
marriage of his child a great
Marshalsea ; or at the uttermost, one
martyrs had in the hope of
marvel. For those pictures express only
marvel of this, but it is
marvel it is though envy be
marvel is of all, they seem
marvel though covetousness be hard to
marvellous force, able to keep us
marvellous ghostly pleasure and spiritual gladness
marvellous effect may grow by the
marvellous intent business and solicitation of
master in the mire. And if
master the meat and to divide
master of a ship that goeth
mastering the outward fleshly pain with
match the next week. And why
match or far under him, than
matches the next night, and shall
matter ; by which thy speech and
matter to them that feel them
matter. If there were two, both
matter. I shall put thee a
matter aright, the place a prison
matter, yet can I not here
matter out of question, and he
matter is always ministered unto the
matter failing that fed it, --
matter and occasion of your sin
matter, -- we fall to procession
matter. Sloth is a sin so
matter and a sport. But surely
matters most in which we least
matters, or lie down and sleep
meal is eaten without appetite, with
mean. There is, as Scripture saith
that thou, being a right
very wretched beggars: those, I
the soul eternally, -- I
thou can find no proper
of God’s behest, found the
minister, by subtle and incogitable
peradventure the
be tedious out of all
so much the nearer. Which
mire careth neither for better
can. For what is our
call this hunger sickness and
a medicine than is our
call it sickness, nor the
will provide thee and thine
relieve thee, or send thee
wilderness sent some men their
hath promised to provide us
therefore, though He sent Daniel
empty and gapeth for good
the ravenous appetite of delicate
all till they see the
much laboureth to master the
great resistance of so much
so diverse that, while one
Saint Paul saith, " the
and the belly to the
God shall destroy both the
nothing less intend than to
remembrance of death, shall be
man give for a sure
giveth us all a sure
Here is first a short
pain, and joy. This short
physician cannot give no one
diversity of divers complexions. This
shall do good; but this
man have so sure a
that some part of this
a profit? But yet this
operation and working of this
by the receipt of this
hunger sickness and meat a
What callest thou, then, a
properly and more verily a
resisteth it we call no
this one part of our

mean
mean
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mean
mean
mean
mean
mean
mean
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mean
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mean
mean
mean
mean
meantime
measuring
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meat
meat
meat
meat
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meat
meat
meat
meat
meat
meat
meddle
medicinal
medicine
medicine
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medicine

man hadst in thine heart
, that be full christened in
not the substance of the
to break the tale, then
not without the grievous increase
, first unlawful longing to live
to fantasy with themselves filthy
. Have ye not ere this
of time and diminishing of
nor better bed. Think not
and drink but medicines against
a medicine, yet men know
and drink, by which is
that resisteth it we call
by putting other men in
by miracle ( as He hath
by a crow ), or else
, yet hath He not promised
enough by Habakkuk the prophet
, or to a lusty lecher
into the belly
on the board ), but the
and to divide and sunderly
as she hath to work
digesteth, another lieth and putrefieth
for the belly and the :
but God shall destroy both
and the belly. " Now
much with secular authors in
against the pestilent swelling sore
that were of such strength
( if we forfalloth not the
containing only four herbs, common
is of a marvellous force
to every man to keep
serveth every man. The physician
is undoubtedly sure. How happeth
, so ready at hand? For
is very bitter and painful
, though thou make a sour
, the remembrance of these four
, were it not that I
, yet men know well enough
? Is it not such a
than is our meat and
, and that for none other
, how the remembrance of death
we may have of this
how this part of our
what this part of this
how this part of our
we be fain to take
our meat and drink but
in conclusion, for all the
with warm clothes and daily
sickness is and what very
have so much recourse to
fain would we have some
unto man’s soul by the
answered that it was the
surely make they never so
there is not a more
receive should everywhere enter and
either be good, or but
are, as I think, made
SCRIPTURE
Tyburn, would leave for a
there were any question among
from sickness, but to divers
in all their days. If
pleasure. And the cause why
well that, in likewise, if
that everything is pleasant that
ye say if ye see
words of the pleasure that
holy apostles and other holy
and though we daily see
pain of sundry sickness, many
all the philosophers and wise
feel the grief? How many
in their lives, till other
insomuch that among all wise
and meat a medicine, yet
that is common to all
the laud of silly mortal
beck upon, whom so many
manner of all our estate,
together in a place two
wouldst not, for shame, that
since it is so that
all the laws made among
trespass be given to revenge
themselves for so very many
the point and readiness that

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<td>have essayed in themselves; and</td>
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<td>have to wax angry groweth</td>
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much harm groweth, that maketh
the fountain to the place,
First, shame were it for
And now shall ye see
I doubt not but wise
If we should see two
which is a sickness wherein
they be indeed. For covetous
and spend it more liberally.
and it is common among
much charge, to some such
thine meat by putting other
in desert wilderness sent some
benefices. I let pass old
to gather together that other
belly ( so far forth that
than his eye, and many
rumour saith, an unchaste bed.
the chinks, but set more
health. ” If we see
the deed. And yet if
only the name of Christian
the mortal sin of sloth
the very nature, not after
if ever we recover and
and thereby is moved to
recovery. For how can he
out all the way to
of death may right easily
wherein, after the description of
other
other men’s virtue, envying other
blindly run forth upon other
the bare keepers of other
use it not, but other
remembrance of death may quicken
and would put into poor
good faith made the best
in, of lands, offices, or heaven, into Whose mighty and
almost incurable, save God’s great
better and of much more
be busy to destroy the
I could make him much
from death? Some man saith
together that other men shall

men will say nay; and I
men unlike themselves, that maketh us
men may well daily purge and
men to be wroth like women
men fall at variance for kissing
men will agree that it is
men fighting together for very great
men be very sore deceived. For
men seem humble, and yet be
Men ween them wise also, and
men : a man unto whom God
men as have much money and
men in the mind to relieve
men their meat by a crow
men that hove and gape to
men shall merrily soon after scatter
men commonly say it were better
men mind it not at all
Men are wont to write a
men to the pump rather with
men die some dear year by
men would ensearch how many be
men , preferring their belly joy before
men make a small matter. Sloth
men’s false opinion, since we be
mend in body, we will amend
mend . But this kind of pride
mend his fault that taketh it
mend them; in so far forth
mend it, since that they be
men’s fantasies in their disease, he
men’s virtue, envying other men’s praise
men’s praise, bearing implacable anger where
men’s destruction with our own ruin
men’s goods. For since they find
men’s, for whose use and behoof
men’s eyes against this blind folly
men’s purses our money to keep
merchandise that ever they made in
merchandise , or other ways, and yet
merciful hands, at the extreme point
mercy . For the lecher knoweth he
merit . Howbeit, if thou can find
merits and good works of all
merrier, for then he should never
merrily to his fellow, ” Be
merrily soon after scatter abroad. If
the treasure that we so
many black gowns, so many
home, then we think how
to be sick, but as
to his fellow, " Be
and players, which be too
young, old, poor and rich,
testy. They cannot abide one
we be not in spirit
himself to live and make
we live; and it is,
if this be thus, as
wretched earth, yet, I say,
And therefore, if a man
at the gate. And surely,
beauty, strength, wit, or cunning,
already never so much. And
and nature looketh not, as
yet. And in good faith,
now ye come home, lo!
enter and meet in the
up his brews in the
a red fire, so thou
 thou were cold that thou
 if thou thoughtst that thou
 need were and where thou
Father in heaven, into Whose
his execution were within one
your thought not wandering forty
long that he had ten
one mile, the other twenty
to be carried an hundred
and death standeth within ten
the one were four score
the other nearer by five
by the alacrity and quick
yet the prompt and willing
of spirit and weariness of
by the labour of his
To the attaining of which
needs do good, since man's
tongue lieth still, if the
never. For if ever the
speak thereto and say thy
to the presence, that your
the very face showeth the
and reproach of such vagrant

merrily dreamed of, we shall not 1, 174/6
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mighty and merciful hands, at the
mile, the other twenty miles off 1, 150/7
miles thence while your body was 1, 137/14
miles to go ere he came 1, 149/14
miles off, yea an hundred, an 1, 150/7
miles would not take much more 1, 150/8
miles at the farthest, and yours 1, 150/16
miles farther about than your fellow's 1, 150/23
miles than his; and when ye 1, 150/24
mind of them that willingly suffer 1, 134/18
mind of them that were scourged 1, 134/20
mind, he doth twice as much 1, 135/3
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mind walking a pilgrimage, in such 1, 137/16
mind, other folk suddenly say to 1, 137/17

Thomas More Studies 7 (2012)
‘Which manner of wandering mind in company may percase be put thee to thine own body in pain, all our and thereby putteth in our heaven, he putteth us in so bitter to the fleshly part, not only in high never die. Now the high but the appearing of his none anxiety nor care of for tomorrow. ’ For the than the care of the and ardent desire of the the busy desire of the putting other men in the have much pride in the his eye, and many men such excellent fashion, as the in good faith, in my have done by thy well little of Him? The busy take good heed that their say, let us keep our then he casteth in our he casteth them into our another fashion. For into their to damnation, never ceasing to which the matter is always look to be fed by or send thee meat by content with draff, dirt and cast his master in the have they fallen in the laid and left in the sorrow marreth all such outward with readiness to all manner so he that by a is to wit, pride, the death be then to us into death and into the it beastly; the slothful body I ween, none honest man spotted virtues, not without the fail to make them more upon the same, and then it so drinketh up the his life, since the first mind in company may percase be mind to no less torment than mind in trouble, our soul in mind a love yet and cleaving mind of provision for some honourable mind that it could not fail mind of fortune, rule and authority mind of proud fortune, rule, and mind that is so stricken, forasmuch mind for tomorrow. ’ For the mind would Christ have clean discharged mind. But the getting of heaven mind, much more than the labour mind can never suffer the body mind to relieve thee, or send mind, and put their trust in mind it not at all till mind is more kindled in the mind much wrong is there done minded silence, but also amend the minding of thy four last things minds be occupied with good thoughts minds occupied with good thoughts, or minds presumption and security of salvation minds with over great liking and minds he bringeth their shameful sins minister, by subtle and incogitable means ministered unto the place where it miracle. In this thou sayest true miracle (as He hath in desert miracle careth neither for better meat mire. And if the corruptible body mire, and thence borne to bed mire till Gabriel blow them up mirth. For the heart of a mischief, running to ruin for lack mischievous custom of sin perceiveth no mischievous mother of all manner vice miserable wretches, of which the more misery of this wretched world, well misliketh his dulness, and thereby is mistrust. Lo, the holy doctor, Saint mixture of other mortal vices, take moderate in their living, and utterly moderately and in good manner, if moisture of the body and consumeth moment till the last finished, that
to wit, since the first
moment in which he began to
moment of his life, or rather
money is owing thee, ask what
money lieth. And while thou liest
money be not so rife with
money and much charge, to some
money and little charge: and they
money to keep, that death, the
month, for the next, for this
moral philosopher Plutarch saith ) like a
moreover, that thou art already dying
morrow, his court all broken up
morrow; and when he was asked
mortal enemies, the devil, the world
mortal vices, take themselves for quick
mortal men, and desire to deserve
mortal to the soul than gorbellied
mortal sin of sloth men make
most in which we least can
most incurable that is sick and
most comfort therein. And therefore if
most pleased God that in the
most grieved thee and tormented thee
most busily travaileth in that behalf
most hard it is to take
most venomous dart and the most
most for them to avoid, shall
most commonly envieth the better, and
most that most hath to be
most hath to be envied for
most lose. % % Of Wrath
most marvel is of all, they
most part purblind all the many
mother, Eve, in a train, and
mother of all manner vice. I
mother and thou destroyest the daughter
mother Eve: who besides the proud
mourn we, sing we, in what
mourners laughing under black hoods, and
mourning at every man's welfare: more
mourning, for care and fear of
mouth of our Saviour Christ Himself
mouth gaping, thy nose sharping, thy
mouth. For they take at the
mouth spitting, the eyes bleared, the
mouth, and the mouth that was
mouth that was wont to pour
blast of wind of their mouths, which yet, percase, praise them 1, 155/28
the clods cover all the life. And yet if this move you little, but that ye
these considerations much ought to move any man, yet specially should
it so much the more move those gluttons, in how much
we were never so greatly moved by the beholding of the
his dulness, and thereby is moved to mend. But this kind
anger, by which we be moved against them with ire and
we, trow ye, be more moved with the diminishing of our
of our own estate nothing moved us, which being such as
few words and use much musing, likewise as among many words
from death ( for die we do none evil, but he
be very hard but he long void of both, it consequently do good; and thereof
and busily put in ure they by course of nature
they by course of nature terror and grief thereof, it the one may, the other
were in case that he in such case that ye
we be dead already, needs there be another, ninety. Both
if thyself hadst them, it sickness. In which case thou that of the disposition he
yea, and how soon they of glutony. And then needs that their manner of living when he saw one Publius
" quoth he, " either head, or the great, long
of estate, all stripped stark
eye saw the body, belly
call no sickness by that we give it not the name of sickness, but we the properties belonging to the
other: abusing not only the life keep him from sickness, as we might, percase, and folk babble to you, and counterfeited, as with a right remorse thereof, hath lost the man, because we reckon it part and office of a
moods that praise them. Which, if
move to the beholding of the
move against them with ire and
move with the diminishing of our
move us, which being such as
muse, in few years, live we
must also do good. This is
must needs do good, since man's
must thereof ensue that we shall
must it needs follow that this
must needs lead us to heaven
must needs depart asunder, so (said
must needs be so bitter to
must . And with this reckoning shall
must be fain once or twice
must be fain all day to
must it follow that we never
must ye die, both be ye
must needs follow that the selfsame
must willingly without grudge or care
must give the reckoning. And therefore
must , lose all that they labour
must it be a deadly enemy
must needs accelerate this dreadful day
Mutius hath a shrewd turn himself
Mutius sad and heavy, whom he
nails piercing His precious hands and
naked and shifted out in a
naked such as it is indeed
name but such as be casual
name of sickness, but we name
name sickness a passion that cometh
name, that is to wit, that
name of Christian men, preferring their
namely if he might by the
namely as we surely shall, there
namely such things as ye should
natural diamond. But he that by
natural light of reason and the
natural, we give it not the
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Nay surely, but they would have 1, 147/31

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nearer you. Thou reckonest every man 1, 148/13

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necessity to have so much recourse 1, 179/29

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and grief thereof, it must needs depart asunder, so (said they 1, 139/9
when we be dead already, needs be so bitter to the 1, 144/7
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stranger, but as a nigh neighbour. For as the flame is 1, 148/9
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so he may draw his neighbour with him. Which envy is 1, 160/6
by the beguiling of his neighbour as if he had of 1, 173/1
the first call left their nets, which was in effect all 1, 172/2
that is all forgrown with nettles, briars, and other evil weeds 1, 132/27
last things, & thou shalt never sin. " Made about the 1, 127/6
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the soul from the body, never was there body that yet 1, 140/25
one fashion present, but surely never absent from him that draweth 1, 142/7
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him; for have he him never so fast afore, yet if 1, 142/22
he can after his death never get him again. Well he 1, 142/23
his perpetual slave, shall he never have him after, how sure

to bring us to damnation, never ceasing to minister, by subtle

God’s marks on their body, never perceiving themselves to be sick

were their deaths? And therefore never reckon thyself whole, though thou

medicines that we use, though never other sickness came at us

common to all men, and never from any man, because we

the falling sickness, so that never any of them had ever

and falling evil, they would never account it other than we

life is but a sickness never curable, but as an incurable

same sickness, and though there never came other. So that, if

merry, man, — thou shalt never die as long as thou

merrier, for then he should never die. Ye will peradventure marvel

must it follow that we never die but while we live

it is that we be never dead while we live; and

die we. So that we never ought to look towards death

haste towards us, yet we never cease ourselves to make haste

ye be sure ye shall never cease riding till ye come

or the other, ye should never know till ye come to

holy purpose that he will never begin while he liveth, taketh

God only, Whose praise can never die. Now the high mind

shall, as the Scripture saith, never walk with him into the

be no better, look ye never so high, when ye build

all the tyrants of Sicily never see cause to envy any

not be long, we should never so simply, look they never

seen it. For go they never can them thank. If ye

never so simply, look they never can them thank. If ye

heaped to strangers that shall never so much. And methinketh utterly

to come, have they already never so little, if we be

meseemeth verily, that have we never so much of faith and

say, plainly, that speak we never so much. And methinketh utterly

desire of the mind can never so much. And methinketh utterly

or care ( which, care thou never so simply, look they never

And yet if he had never so simply, look they never can them thank. If ye

hearted. For surely make they never so simply, look they never can them thank. If ye

therefore, as he reckoneth himself never the richer, so is he

the covetous man, because he never the prouder. But he that

the grave already, and yet never ceaseth to dote upon his

cease their business, and would never the more haste to part

and abomination, though it had never be so mad, greedily to

without which it were better never done us hurt of old

lack of circumspection, which can never to have been born. What

rere supper. If God would never be without soberness. The holy

although there should now no never punish gluttony, yet bringeth it

much harm daily growth thereof never buried in Christian burial. These

painted on a post in new harm grow thereof. But so

Newgate, not to the soul only new, not to the soul only

Surely, I suppose that if Newgate, not to the soul only
a thief once cast at Newgate.
For as the flame is the smoke, so is death
the selfsame considerations be the
mightst be his match the
make you both matches the
for this week, for the
for this month, for the
for this year, for the
the stomach gnaweth, and the
their gloss, the owners wot treacle, yet were he very
that this covetous gathering and
at another. But these covetous
Methought always that ye covetous
a stranger, but as a
off, but a thing undoubtedly
for playing the lord one
you both matches the
lord of that purse one
him: "Thou fool! This
to take his ease all
will. Let there be another,
sendeth his bill to thyself,
sin. The physician cannot give
delight, which is of truth
mischievous custom of sin perceiveth
his evil deed nor hath
as a sick man feeleth
than butter, and Iceland loveth
evil weeds, can bring forth
so can our soul have
bodily pain is relieved with
he were. Which can in
all empty, we should have
Howbeit, if thou can find
to say, death, we need
by that thou shalt have
imagination in our hearts. And
say, thyself, if thou die
to thine own mind to
there which will peradventure seem
devour, — it can be
of Sarah that there were
gay gear, then desire we
and thee in few words:
thyself sick while thou feelest

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| harm, and yet is that thyself whole, though thou feel calling, by which we call that resisteth it we call grant me that there is or dead. Then will there it, and so hath he set forward to go forth. considering that although he made well see that thou hast that overlooketh every man, and out of which there can of this death we get own Son. As for escaping, that we can creep into who saith, nowhither. There is singing, some chiding, some fighting, for I wis ye be well perceive to be indeed own, of which she taketh beggar ’ ( in which is of naught, if there were in pilgrimage and have here seem Christian, and yet have ye will say there be our Saviour Himself, " Have nor reap, nor gather to faithful man, thou shalt take thou and thine shall live lack faith and to have eight, twain can do him spent it well, ye have and followed Him. They had been a great let. And as far as it findeth it, although there should now And as to the soul, that the soul can have that the soul can have as commonly come thereon. For wall that D. C. hath declare it, though it be our wallow sweet sin. For in his viand can be the feet tottering, and finally be. Howbeit, very long lasteth of sword and thereof is no sure knowledge of health. Trow 1, 145/20 no grief. But thou wilt haply 1, 145/28 no sickness by that name but 1, 147/14 no medicine, and that for none 1, 147/24 no time after that a man 1, 148/21 no man say that one can 1, 148/22 no time left to die in 1, 148/24 No man will think other, as 1, 149/4 no haste towards us, yet we 1, 149/33 no cause to look upon thy 1, 151/2 no man may be so homely 1, 156/4 no man escape. And in worse 1, 156/29 no manner pardon. For the King 1, 157/4 no man can look for. The 1, 157/6 no corner out of his sight 1, 157/8 no remedy, therefore, but as condemned 1, 157/11 no man, almost, remembering in what 1, 157/17 no better, look ye never so 1, 157/25 no better but one prisoner bearing 1, 158/9 no pleasure if other folk fare 1, 159/11 no great slander spoken to his 1, 162/18 no worse therein. And now shall 1, 165/27 no dwelling place, then, to chide 1, 165/33 no trust in Christ; and, which 1, 166/18 no such fools, I might say 1, 167/4 no care for tomorrow, " and 1, 168/3 no barns, and your heavenly Father 1, 168/6 no thought. I say, if you 1, 169/5 no longer but die and depart 1, 169/17 no trust in Christ’s words if 1, 169/32 no pleasure. Whereof riseth this high 1, 170/15 no cause to be sorry of 1, 170/20 no great things whereupon they had 1, 172/3 no marvel though covetousness be hard 1, 172/7 no let, the devil helpeth the 1, 175/10 no new harm grow thereof. But 1, 175/21 no man doubteth how deadly it 1, 175/27 no rule thereof, but carrieth it 1, 175/31 no room to stir itself, but 1, 176/4 no man doubteth but sloth and 1, 176/14 no P. Read ye this riddle 1, 176/24 no great authority, yet have I 1, 176/27 no man is so mad that 1, 178/16 no longer any very pleasure than 1, 178/28 no part left in right course 1, 179/9 no man with the surfeits of 1, 179/17 no words made at all. Now 1, 180/26
with their own hands, and
a sin so common, and
therefore of sloth there is
destroy. Sir Thomas More wrote
like a taber, and his
Memorare novissima, & in aeternum
trembling, thy mouth gaping, thy
fobby, the face drowsy, the
one hand and the pater
sure medicine ( if we forsloth
we shall keep from sickness,
sour face at it, is
thou wittest, he biddeth thee
nicely wanton if he might
out at adventure, we shall
those four thousand ye shall
things, they should find therein,
diamond, rejecteth anon and listeth
meat nor better bed. Think
madly than he? Shall ye
neighbour wrong? Now whoso seeth
is sick and feeleth it
worldly pleasure is of truth
fleshly delight that we list
by the root, there is
fleshly voluptuousness, so shall they
to plant in their places,
and virtuous business. I would
of this medicine, were it
may perceive that it is
therewith to a Christian man,
if man in sorrow could
father showeth by this counsel,
sayings stand together, were it
them worthy for Christ’s sake,
rejoice nor comfort. I will
the spirit , — there is
haply say that it is
among many words all be
still, if the mind be
were set on babbling, could
speak the like. I say
saith, in many words lacketh
if the fantasies leave us
us not sleeping, it is
speech and talking, thou shalt
anger, which shall haply therefore

no man findeth fault, but carrieth 1, 180/31
no notable act therein that is 1, 181/32
no man ashamed, but we take 1, 182/5
no farther of this work. 1, 182/19
noll toty with drink, but balk 1, 176/20
non peccabis, ”Remember the last 1, 127/5
nose sharpening, thy legs cooling, thy 1, 140/4
nose dripping, the mouth spitting, the 1, 179/6
noster in the other hand, the 1, 172/33
not the receiving ) by which we 1, 128/22
not the body, which none health 1, 128/23
not so bitter as thou makest 1, 129/21
not take neither death, nor doom 1, 129/22
not at the leastwise take a 1, 129/27
not find four score but they 1, 130/7
not find fourteen that hath deeply 1, 130/10
not the pleasure of their life 1, 130/15
not to look upon the counterfeit 1, 130/32
not that everything is pleasant that 1, 131/12
not see such laugh at their 1, 131/18
not that his laughter is more 1, 131/20
not , but weeneth himself whole ( for 1, 131/34
not pleasant but bitter, and the 1, 132/8
not once prove what manner of 1, 132/24
not a more meet instrument than 1, 132/32
not fail to plant in their 1, 133/1
not only wholesome virtues, but also 1, 133/1
not so long tarry in this 1, 133/6
not that I well perceive the 1, 133/8
not a fantasy found of mine 1, 133/11
not only in the world that 1, 133/14
not be glad. But this holy 1, 133/22
not only that a man may 1, 133/23
not that as the labour, travail 1, 133/32
not only to be scourged, but 1, 134/12
not say that his labour is 1, 135/6
not any one thing lightly, as 1, 135/28
not enough that a man do 1, 135/34
not always well and wisely set 1, 136/7
not occupied well it were less 1, 136/8
not for shame utter and speak 1, 136/13
not this for that I would 1, 136/15
not sin — but that I 1, 136/16
not sleeping, it is not likely 1, 136/22
not likely that ever they leave 1, 136/22
not only profit thyself as thou 1, 136/32
not let to talk on, but 1, 137/5
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<td>ye would reckon your belly</td>
<td>not</td>
<td>1, 146/4</td>
</tr>
<tr>
<td>such case that he could</td>
<td>not</td>
<td>1, 146/5</td>
</tr>
<tr>
<td>his head, that he could</td>
<td>not</td>
<td>1, 146/7</td>
</tr>
<tr>
<td>two every day, wouldst thou</td>
<td>not</td>
<td>1, 146/12</td>
</tr>
<tr>
<td>with warm clothes, we were</td>
<td>not</td>
<td>1, 146/15</td>
</tr>
<tr>
<td>themselves that the strongest were</td>
<td>not</td>
<td>1, 146/16</td>
</tr>
<tr>
<td>ten days together, were it</td>
<td>not</td>
<td>1, 146/24</td>
</tr>
<tr>
<td>medicines, yet can our bodies</td>
<td>not</td>
<td>1, 147/1</td>
</tr>
<tr>
<td>thou callest a sickness. Is</td>
<td>not</td>
<td>1, 147/2</td>
</tr>
<tr>
<td>of thee if it be</td>
<td>not</td>
<td>1, 147/4</td>
</tr>
<tr>
<td>of thee if thou be</td>
<td>not</td>
<td>1, 147/2</td>
</tr>
</tbody>
</table>

*Thomas More Studies 7 (2012)*
then, a medicine? Is it not natural, we give it not such a thing as either 1, 147/5
thou mayest look upon death, not as a stranger, but as 1, 148/9
while we live. It is not all one to die and 1, 148/28
it is, meseemeth, as true, not only that we die while 1, 148/29
to this town, he were not only coming hither while he 1, 149/6
town, — a man is not only dying, that is to 1, 149/16
in likewise a man is not very pleasant, but none the 1, 150/3
carried an hundred miles would not take much more pleasure than 1, 150/9
yours within eighty. I see not why ye should reckon much 1, 150/16
place: I trow ye could not in this case make much 1, 150/29
For our Lord hath not indented with us of the 1, 150/31
hath appointed what we may not pass, but not how soon 1, 150/32
walking with thee. By which, not how soon we shall go 1, 151/1
malice for his own part, not a false imagination but a 1, 151/4
for their few spotted virtues, not only in high mind of 1, 152/3
themselves not without the mixture of other 1, 153/27
of gluttony, sloth and lechery. not accepted and set by after 1, 153/31
these carnal sins, they could not that these three were good 1, 154/17
which yet, percase, praise them not be ignorant of their own 1, 154/23
do, yet themselves hear it not but call them as they 1, 155/29
tread on his head. Would not often. And sure they be 1, 155/30
a stage play, wouldst thou not , ween ye, the deep consideration 1, 156/12
as he. Nor thou remembrest not laugh at his folly, considering 1, 156/17
of our condition, and that not that thy pageant may happen 1, 156/21
be condemned to die, would not a feigned similitude but a 1, 156/25
for your blood, is it not of this death pardon His 1, 157/5
suppose that if we took not a great royalty if it 1, 157/26
estate, men would bear themselves not true figure for a fantasy 1, 158/5
a glass. This vice is not much higher in their hearts 1, 158/7
this matter, yet can I not only devilish, but also very 1, 158/23
should ask: for that would not here hold my hand from 1, 159/19
other man. For thou wouldst not the covetous be brought unto 1, 159/32
above thee, yet thou wouldst not, for shame, that men should 1, 160/19
amid thine envy shouldst thou not greatly envy his estate, if 1, 160/29
it after the very nature, not suddenly change into pity? Surely 1, 161/13
very sure that it shall not after men’s false opinion, since 1, 161/15
be long, we should never not be long, we should never 1, 161/18
sudden brunt of the injury, not forethought upon but coming, upon 1, 161/32
fume if their opinion be not accepted and their invention be 1, 162/7
accepted and their invention be not waywardness 1, 162/8
and look whether he shall not be much more wroth with 1, 162/17
be given to revenge men not of the wrongs only done 1, 162/25
trespasses done to every man, not only after the hurt that 1, 162/31
strokes with a sword could not anger one of them so 1, 163/13
a boy that he would not vouchsafe to draw any weapon 1, 163/16
by Him that they let not to break His high commandments 1, 163/24
which though we mark not, yet indeed we reckon ourselves 1, 163/28
God Himself only. I doubt not but men will say nay 1, 163/31
is, for that we perceive not of what root the branches 1, 163/32
so? Look whether we be more angry with our servants 1, 163/34
than God’s, if we did not more wroth with one contumelious 1, 164/1
under, but fail they may indeed set more by ourselves 1, 164/6
setting by ourselves, we shall always to spring again. And not
be wroth. For who would greatly dote upon that we 1, 165/20
wrath be pride? I doubt disdain to be wroth with not
both mad, if they left but wise men will agree 1, 165/30
and how soon we know off when they should see 1, 165/38
know not all, is it not all, is it not now 1, 166/3
betters beggars, if money be now more than madness to 1, 166/3
be folk of foresight, and so rife with them, because not
time. And if ye believe to regard only the time 1, 166/24
to the intent ye shall me, I could find ye 1, 167/5
can desire, yet God hath deny me but that there 1, 167/6
for God and nature looketh given him leave to eat 1, 167/11
much farther, nor thrust us , as methinketh, much farther, nor not
so little, if we be out of the paradise of 1, 167/23
Jew or a Turk. Doth not in spirit merry therewith, but not
theos. Father feedeth them. Are holy Scripture say, " Cast not
time coming, either he believeth our Saviour Himself, " Have not
words ( and then believeth he ye far more excellent than not
yet feareth lest He will that Christ spoke these words not
haply say that Christ would the gospel ) or else, if not
of Him that thou shouldst keep them, how believeth he not
true: and therefore He said for any trust of Him 1, 168/14
He said not, ' Provide provide for tomorrow, but look not
not for tomorrow, nor labour ' Provide for tomorrow. ’ In token not
for one day? Shall I then care and take thought 1, 169/1
beveth. If thy labour suffice , thou shalt show thy state not
thine. What if they will ? Then, I say, that yet not
say, that ye oughtest thou to take thought and care not
us meat, yet hath He promised it for longer time 1, 169/22
as though God either would, or were , or were not able to not
either would not, or were able to keep His promise 1, 170/5
still, yet he would peradventure have occupied it: for this not
of your worship, and shall be set by so much 1, 170/27
needle’s eye. For it is sin to have riches, but not
riches come to you, set your heart thereon, " saith not
holy Scripture. He that setteth his heart thereon, nor casteth not
his heart thereon, nor casteth the richer by them, nor not
as it is indeed, himself
by them, nor those goods
thou didst reckon the treasure
to get all. For they
they make it even now
own while they use it
to heal. For it is
But look if ye see
us. But these folk be
they willingly wink, and list
merrily dreamed of, we shall
hands. Which if we forgot
our executors after our death,
we well know, we should
death, the cruel thief, should
daily, that the eye is
and many men mind it
harm daily growth thereof new,
is, as it were, enclosed,
is gluttony to the soul
soul eternally, -- I mean
Of our glutton feasts followeth
good cheer that they fell
sin so shameful? Is it
himself that his feet may
up, and that he is
his pleasure, and vice is
pain. And yet speak I
were it if we would
For our beastly taste favoureth
the dependants thereupon, we should
into the flesh, thou wouldst
hard bones, and win thereby,
our gluttony, that will we
of a ship that goeth
a leak, and then careth
to know none other: abusing
their taste that they would
to live an it were
in which the hands shall
would ween verily, it would
the intent that we do
sin so common, and no
wise that, not without some
thyself, no strange thing therein,
therein, nothing costly to buy,
receive. Surely there can be
well learned in philosophy. For
not his own, but delivered him
not thine, but the treasure of
not only part nothing liberally with
not their own while they use
not, but other men’s, for whose
not easy to find a good
not some purblind but stark blind: for
not to look at him. They
not ( as the holy prophet saith
not, but well and effectually remembered
not fail to dispose and distribute
not fail to labour less for
not find it about us, but
not only the cook and the
not at all till they see
not to the soul only, but
not in a prison but in
not so pernicious and pestilent for
not the substance of the soul
not the sweetness of heavenly things
not fail to perceive the painful
not call thy clawing pleasant, though
not a little pain, but an
not hear of: but fain would
not about to see the ship
not yet to stop the chinks
not only the name of Christian
not wish to live an it
not for to eat. But surely
not be able to feed the
not fail to make them more
not deadly deceive ourself, it is
not act therein that is accounted
note and reproach of such vagrant
nothing costly to buy, nothing far
nothing far to fetch, but to
nothing so bitter but wisdom would
nothing is there that may more
Jesu Christ, of Whom we
with approaching towards death, is
that he doth himself, and
he standeth, till that suddenly,
I cannot here, albeit I
covetous be brought unto for
wretchedness of our own estate
honour, so that he wanteth
For they not only part
in their heart to spend
much like, of whom we
we gather we shall carry
so that thou art of
stuffed body that it can
else a good turn, "
it would vomit. And that
their torment, — yet this
the length of his way,
into God and he shall
Memorare
" — as who saith,
body what sin is so
have our own commandments better
word pass uncontrolled, than give
he is, and thereby take
sins, he would have more
and so should they have
they be far from all
our goods, which is an
see them at every light
in that the matter and
the idolators whereof by the
feared so greatly that the
mind is never idle but
if the mind be not
heed that their minds be
let us keep our minds
that your mind was well
foolish sick man is sometimes
all vices and be virtuously
he would peradventure not have
sinners to sorrow for their
the larger punishment of the
doubled. When this condition was
also abusing the part and
yearly coming in, of lands,
yet spew it out again.
out of their watery eyes.

body was there; as it

yet themselves hear it not

seem to him that would

occasion given us and it

said in the beginning and

only sloth and lechery, but

fighteth with another, and that

death, is a right effectual

death, loath to put this

volumes of the best of

comfort which many of the

paynims. For some of the

there were no woman so

child, so is there none

there none old man so

may die soon, and an

among all wise men of

walk a knife in his

we be very sure, that

nothing less looking for, young,

have been such fools of

at all. I let pass

priests’ benefices. I let pass

a beastly sickness and an

it is so that this

never done us hurt of

as well appeared by the

themselves, but who is the

For when a sinner is

delight that we list not

pleasures of the world, which

shall. Which if we knew

that point He cried loud

that he must be fain

together, were it not that

after that a man hath

death, both carried out at

sometimes a great rabble at

it appeareth ( for the fountain

the soul: if we perceive

soon wither away. For taken

remember me of a thief

thereof. But when death shall

Thomas More then knight, and

sure to continue his life

The physician cannot give no
wot I well that many
or hell, of which every
diverse and unlike pleasures, the
thou shalt in Bedlam see
Because we cannot perceive the
on the other side, whereas
— there is not any
that getteth him on the
for the while to let
not remember it hoverly, as
For there seest thou, not
then findest thou that some
some one disease in some
thou shouldst have felt if
and strength to bear any
hapsly she spake thee not
fire, so thou mightest lie
in rest. Now is there
the devil, not only in
saith, he trusteth to live
a little while die the
thee now. Tell me, if
quart. If thou shouldst see
were not able to live
if it were so that
there no man say that
live. It is not all
I suppose, but all is
and coming hither. Now if
our beginning to our ending,
execution; of which two, the
of his execution were within
two ways, of which the
whether ye were carried the
make some proof of this
and let Him in. And
If thou shouldst perceive that
already condemned to death, some
and poor soul priest, now
be indeed no better but
Marshalsea; or at the uttermost,
In so far forth that
a Roman, when he saw
ye have heard, feigneth that
a place two men, the
gift, but there should but
both; but look, whatsoever that
one will say that the bare
one passeth and exceedeth many deaths
one carnal and fleshly, the other
one laugh at the knocking of
, but if we forbear the
one doth such spiritual business with
one thing lightly, as I have
one is half up. And over
one wanton word pass uncontrolled, than
one heareth a word and let
one plain grievous sight of the
disease in some one part
part of thy body, as
one had put up a knife
one of so manifold heinous troubles
one sweet word in six weeks
half-hour in rest. Now is
thing which a little I
fashion present, but surely never
year yet. And as for
may, the other must. And
were in case that he
in such case that he
winter week. Consider that our
whole country were born all
can die either before he
to die and to be
reason in going hence and
were coming hither to this
continual dying: so that wake
were sure that the place
mile, the other twenty miles
were four score miles farther
or the other, ye should
part of our medicine, how
of His good and gracious
were earnestly proud of the
, some other, none of us
, now other, sometimes a great
prisoner bearing a rule among
so put in trust with
Publius, a Roman, when he
Publius Mutius sad and heavy
of the paynim gods came
envious, the other covetous, showed
of them ask for them
that should ask would ask
part, that he might have
request, the envious man lost
soul for playing the lord
I suppose, if there were
occasion testy. They cannot abide
haply say nay. Take me
be much more wroth with
spoken to his face by
word spoken to him by
disdaining to take rebuke of
taken, and soer punished, if
a sword could not anger
servants for the breach of
be not more wroth with
hurt done us upon some
be wroth and bear malice
will suffice to feed for
he had never had but
be lord of that purse
have in their keeping yet
with the staff in the
in the other hand, the
the holy prophet saith) find
to stir itself, but as
such daughters, of which either
drunkenness. And if ye find
both the pain of the
can none get of the
therewith so diverse that, while
other part, that is, the
can be comparable) yet this
first a short medicine containing
nor doom, nor pain, but
be so mad thereon is
plant in their places, not
to a Christian man, not
showeth by this counsel, not
worthy for Christ's sake, not
and talking, thou shalt not
then is it better not
it needs follow that this
a God, which thou not
meditation of death is not
heart. But if we not
marvel. For those pictures express
body, that it should not
ghostly enemy the devil, not

one of his eyes put out 1, 160/2
one eye, and the covetous lost 1, 160/3
one night in an interlude. And 1, 160/21
one right far above thee, yet 1, 160/28
one merry word that toucheth them 1, 162/5
one that reckoneth himself for worshipful 1, 162/15
one opprobrious and rebukeful word, as 1, 162/17
one that he reckoneth but his 1, 162/19
one that he knoweth and acknowledgeth 1, 162/21
one worse than himself, maketh his 1, 163/4
one give another a dry blow 1, 163/9
one of them so much as 1, 163/13
one commandment of our own than 1, 163/35
one contumelious or despiteful word spoken 1, 164/2
one part of the body, if 1, 165/13
one to another, and for the 1, 166/4
one day? Shall I not then 1, 169/1
one he would have thought himself 1, 170/13
one night yet. And in good 1, 172/22
one year ere they die. But 1, 172/29
one hand and the pater noster 1, 172/32
one foot almost in the grave 1, 172/33
one penny left in our hands 1, 174/7
one were so set, hand and 1, 176/5
one killeth the soul eternally, -- 1, 176/17
one that can declare it, though 1, 176/27
one and the pleasure of the 1, 177/23
one part, that is to wit 1, 178/11
one meat digesteth, another lieth and 1, 179/31
one half of our way to 1, 182/17
only text written by the wise 1, 128/7
only four herbs, common and well 1, 129/3
only to remember them, and yet 1, 129/23
only for ignorance and lack of 1, 130/26
only wholesome virtues, but also marvellous 1, 133/1
only in the world that is 1, 133/14
only that a man may be 1, 133/23
only to be scourged, but also 1, 134/12
only profit thyself as thou shouldst 1, 136/32
only to give ear thereto, but 1, 137/9
only lesson well learned and busily 1, 137/26
only believest by faith but also 1, 138/19
only marked of the chosen people 1, 139/3
only hear this word ' death 1, 139/19
only the loathly figure of our 1, 139/24
only have supped up all His 1, 141/5
only in one fashion present, but 1, 142/7
making us into subjection not only of temporal death but also of the death of the soul.

whether art thou going out only when thy foot is on the ground.

this town, he were not only coming hither while he were coming to the city.

— a man is not only going from this town while going from the city.

likewise a man is not only dying, that is to say, that he is going to the grave.

for his own part, not only in high mind of fortune is he going to the grave.

thanks and commendation of God only, Whose praise can never die.

within a few years, and glass. This vice is not only God knoweth within how few years a man is going to the grave.

burning hill of Etna burneth only itself, so doth the envious.

men not of the wrongs only done unto them in their lifetime.

done to every man, not only after the hurt that is done to every man.

than we do God Himself only . I doubt not but men.

foresight, and not to regard only the time present, but make provision for what is to come.

that we should in heart only care and long for heaven.

get all. For they not only part nothing liberally with other men.

that the eye is not only the cook and the tapster.

new, not to the soul only , but to the body also.

our glutton feasts followeth not only sloth and lechery, but oftentimes.

lived in desert with herbs only and roots ) is very sore.

know none other: abusing not only the name of Christian men.

that if he were in open and manifest sins, he would only and manifest sins, he would.

in proof and experience the manner already, for any good operation and working of this medicine.

pride, that in his own operation that the unwieldy body can.

nature, not after men's false opinion taketh himself for holy, is.

fret and fume if their opinion be not accepted and their conscience be not satisfied.

and roots ) is very sore oppress and in manner overwhelmed, with.

much more wroth with one opposition and rebukeful word, as '.

great rabble at once, without order , without respect of age or property.

and every other creature in order for His sake, as they.

more ) conform thyself to His ordinance. For though He hath promised.

we. So that we never ought to look towards death as.

of this wretched world, well much oughtest thou not to take thought.

Then, I say, that yet strange herbs and roots, fetched out of far countries, long-lain drugs.

drugs, all the strength worn out, and some none such to.

that among four thousand taken out at adventure, we shall not.

corn till they be weeded out.

carnal delectation. For the pulling out of which weeds by the.

which as they shall pull out these weeds of fleshly voluptuousness.

that few folk find it out or walk therein. And yet.

punishment to purge and rub out the rusty, cankered spots that.

the fewer to be burned out in the fire of purgatory.

His sacred soul should depart out of His blessed body, at.
case, they shall be tedious out of all measure. Have ye 1, 141/15
than the passage and going out of this present life? Now 1, 148/32
then, if thou were going out of an house, whether art 1, 148/33
house, whether art thou going out only when thy foot is 1, 148/34
the threshold, thy body half out of the door, or else 1, 148/35
first foot forward to go out , in what place of the 1, 149/1
say that ye be going out of the house from the 1, 149/3
while he setteth his foot out of his host’s house to 1, 149/10
answer that he were going out of the town, all were 1, 149/13
say, going in his way out of this life, while he 1, 149/17
by, cutteth his own length out of our life and maketh 1, 149/25
condemned to death, both carried out at once towards execution; of 1, 150/5
to live, being sure and out of all question to die 1, 150/12
of the passage and going out of the very pleasures of the 1, 151/7
liketh his vices, he is out all the way to mend 1, 154/12
into stinking carrion, be borne out of his princely palace, laid 1, 156/10
be within a sure prison, out of which there can no 1, 156/29
can creep into no corner out of his sight. For as 1, 157/8
stripped stark naked and shifted out in a sheet, be put 1, 157/22
as the devil had brought out his daughter, pride, without wife 1, 158/33
of his had helped him out of heaven, at the first 1, 159/2
one of his eyes put out , his children disinherited, himself cast 1, 161/8
goods seized, his wife put out of question, and he should 1, 161/9
forth and arraigned, the matter out of the secret root of 1, 164/13
cursed branch rising and springing out of the cursed root of 1, 164/28
ungracious branch of wrath springeth out of the paradise of pleasure 1, 167/24
farther, nor thrust us not out of our heads, and leaving 1, 174/9
therein cast covetousness out he weeneth that the sky 1, 177/11
him, but when he cometh out on a dunghill, his body 1, 180/29
forfeited and his corpse cast out again. Oft have they had 1, 181/14
spoon, and yet spew it out of their watery eyes. Oft 1, 181/17
shall keep all sweet sleep out of his sight. For as 1, 181/28
living, and utterly flee such out of the paradise of pleasure 1, 167/24
secret sorrow marreth all such out of our heads, and leaving 1, 174/9
is to wit, mastering the out he weeneth that the sky 1, 177/11
body in the gate going out on a dunghill, his body 1, 180/29
it be helped by some out again. Oft have they had 1, 181/14
a thing as either applied out of the cursed root of 1, 164/28
that were scourged passed and out of heaven, at the first 1, 159/2
overcome the nature of the thing 1, 134/21
overgrown with the barren weeds of 1, 132/30
overlooketh every man, and no man 1, 156/4
as it is ) forwearied and as long as it is the grave ; but he that 1, 134/3
to come, so tempereth and pride by which we set overmuch by ourselves. And like as 1, 163/20
heaven darkened and in manner overwhelmed the bodily pains of their 1, 132/15
sore oppressed, and in manner overwhelmed , with the great weight and 1, 179/20
and ask what money is owing thee, ask what substance thou 1, 141/34
well at ease, nor the
a disposer reckoneth himself an
lose all their gloss, the
And so they reckon themselves
rich and poor, prince and
rich, merry and sad, prince,
 thou remembrest not that thy
the deadly life of everlasting
is to wit, death, doom,
neither death, nor doom, nor
diminishest the feeling of bodily
labour, travail, penance and bodily
very sweet, and the very
see, then, for all the
an honest man than the
so that the more their
though
torments make great grief and
wit, mastering the outward fleshly
quickness in his labour and
a man feeleth in this
taketh four times as much
much pain, since his bodily
much less with much more
God that in the bodily
all tribulation and affliction, labour,
thy life strings, with like
flesh singed with fire, the
But what manner dolour and
ever He cried for any
have supped up all His
to, when it was a
dying, all our body in
had liefer double his own
suffer us to escape from
though thou feltest yet little
we to know ourselves, then
not able to abide the
in reward of all their
while they pass on with
had liefer take sin with
and vice is not without
shall shortly finish both the
not rather take a short
for the winning of everlasting
more madness to take sinful
that shall win us eternal

owner neither. Now if ye felt
owner, he taketh himself for rich
owners, wot ne’er how soon. And
owners, and be indeed but the
page, all the while we live
page, pope and poor soul priest
pageant may happen to be done
pain. The physician sendeth his bill
pain, and joy. This short medicine
pain, but only to remember them
pain, by reason whereof good virtuous
pain, shall bring therewith to a
pain pleasant? Will ye see the
pain of their flesh, what joy
pain itself — to be scourged
pain was, the more was their
pain be grievous for the nature
pain, yet the prompt and willing
pain with inward spiritual pleasure. And
pain taken in prayer, almsdeeds, pilgrimage
pain a pleasure he hath a
pain, since his bodily pain is
pain is relieved with no spiritual
pain. For certain it is that
pain of their penance took less
pain and travail, without spot of
pain and grief as though as
pain of sundry sickness, many men
pain, what manner of grievous pangs
pain, neither for the whips and
pain, but also have transformed His
pain to speak? Think ye not
pain, all our mind in trouble
pain than suffer us to escape
pain, he, when we draw to
pain. For commonly when we be
pain bringeth us home, then we
pain, would ye reckon your belly
pain taken in this world they
pain always the time present, and
pain, than virtue with pleasure. For
pain. And yet speak I not
pain of the one and the
pain for the winning of everlasting
pain. But now, if it be
pain in this world, that shall
pain in hell, rather than pleasant
pleasure and in sin is
hath with little pleasure much
win thereby, not a little
that is to say, with
but the diminishing of his
gluttony beginneth, is in effect
is, keep us in such
medicine is very bitter and
then, should his life be
it for a thing too
is strait and aspere or
affliction of the body is
if that death was so
passage shall have yet so
I wot not whether more
bounty of God and Christ’s
rather foul and perilous than
thought how soon in what
this point and remember the
present. If virtue were all
indeed, that our sin is
not fail to perceive the
remember and think upon the
doom of God, and bitter
in manner overwhelmed the bodily
shalt feel so many such
pass and exceed the deadly
afore thy face the bodily
end is hell darkness and
the arms of his ancestors
walk pit pat upon a
borne out of his princely
build in the prison a
building them bowers and making
leaving it all bony, lean,
the gout, the cramp, the
than gorbellied gluttony, which so
he the soul that so
pain, what manner of grievous
the more part among the
thy veins beating, thine heart
the white neck and round
damnation, to deprive us of
of Adam and Eve in
upon our first parents in
us not out of the
fell from the felicity of

pain, I might prove it by
1, 177/33

pain, For so might we call
1, 178/17

pain, but an intolerable torment. Which
1, 178/23

pain, For the very pleasure of
1, 178/30

pain in hungering. Now all that
1, 178/31

pain altogether. And then the head
1, 178/32

pain and torment that the longer
1, 179/15

painful to receive. Surely there can
1, 129/18

painful and grievous if, to the
1, 129/32

painful, busily to remember these four
1, 130/8

painful. And therefore He saith that
1, 133/30

painful and sharp to the flesh
1, 133/33

painful and ragious to our Saviour
1, 141/2

painful twitches of our own conscience
1, 141/9

painful or more perilous, — the
1, 142/5

painful passion, restored to the possibility
1, 142/16

painful, or all an whole country
1, 147/27

painful plight they shall lie a
1, 173/20

painful peril of death that we
1, 173/33

painful, and vice all pleasant, yet
1, 177/22

painful and our virtue pleasant, how
1, 177/27

painful bitterness of our wallow sweet
1, 178/15

painful time of death, in which
1, 181/10

pains of purgatory or hell, of
1, 130/1

pains of their torment, — yet
1, 140/16

pains of our body. Other things
1, 141/12

pains of death, the troubles and
1, 153/3

pains of death, the troubles and
1, 178/8

painted on a post in Newgate
1, 158/4

pair of pattens with the staff
1, 172/32

palace, laid in the ground and
1, 156/10

palace for your blood, is it
1, 157/26

palaces in the prison, some weeping
1, 157/15

pale, and wan, that a person
1, 158/21

palsy, the pox, the pestilence, and
1, 179/12

pampereth the body, that the soul
1, 175/30

pampereth his paunch that he is
1, 175/34

pangs, what intolerable torment, the silly
1, 140/24

pangs of our passage shall have
1, 141/9

panting, thy throat rattling, thy flesh
1, 140/3

paps, and so forth as far
1, 175/10

paradise and bereave us our immortality
1, 142/13

paradise set in the way to
1, 159/3

paradise, "and by pride supplanted
1, 159/6

paradise of pleasure to make us
1, 167/24

paradise and from their immortality into
1, 175/19
after condemnation some hope of
dead we get no manner
would not of this death

he set upon our first

wilt say, peradventure, that some

one disease in some one

many such pains in every

wretches, of which the more

would put thee or some

some proof of this one

proper malice for his own

it hapth, for the more

forthwith he required, for his

now somewhat see how this
done us upon some one

another, and for the more

now somewhat see what this

all. For they not only

never the more haste to

we be for the most

we to consider how this

thing that appertaineth unto his

none get of the one

is in virtue. The other

feet tottering, and finally no

work upon ( of which every

heaven, but also abusing the

Now whereas in the first

covetousness, and lechery, the other

worship and reputation between the

children and cry for their

to send it into all

some chargeable business of the

it be such as the

soul ( though we should let

sweetness of spiritual pleasure far
to let one wanton word

a word and let it

sight of our sins, shall

appointed what we may not

these covetous niggards, while they

wonder at all. I let

younger priests' benefices. I let

among the pangs of our

any other thing than the

of them that were scourged

hell, of which every one

pardon  . But we stand all in
pardon  . For the King by Whose
pardon  His own Son. As for
parents in paradise, " and by

part of this medicine is very
part of thy body, as percase
part of thy body, breaking thy
part among the pangs of our
part of thee in peril? What
part of our medicine, how the
part , not only in high mind
part , that as the fire of
part , that he might have one
part of our medicine, that is
part of the body, if we
part for as very trifles, as
part of this medicine may do
part nothing liberally with other folk
part with anything, nor to restore
part purblind all the many: for
part of our medicine, that is
part , but is, as it were
part , that is to wit, the
part we cannot perceive for bitter
part left in right course and
part laboureth to conserve and keep
part and office of a natural
part there are all the other
part , that is, the one half
parties . And this is the provision
parts ; then shall come thy sweet
parts of the body and there
party , but surely it is never
party grieved is like to be
pass so many short and weighty
pass and excel the gross and
pass uncontrolled, than give occasion of
pass by his ear, without any
pass and exceed the deadly pains
pass , but not how soon we
pass on with pain always the
pass old priests that sue for
pass old men that hove and
passage shall have yet so painful
passage and going out of this

passed and overcame the nature of

passeth and exceedeth many deaths. These

Thomas More Studies 7 (2012)
of our age, as it
we have of the bitter
of God and Christ’s painful
but we name sickness a
till all their time be
lecherous, after his soul pleasure
his body crooked, walk pit
the one hand and the
full of pleasure, and her
pat upon a pair of
own faults. For, as Saint
to consider that, as Saint
Dance of Death pictured in
soul that so pampereth his
by the stuffing of his
variance for kissing of the
feigneth that one of the
best sort among gentiles and
pleasure, and her paths are
novissima, & in aeternum non
sins and affliction of their
the ensuing of labour, travail,
great grace and that his
the bodily pain of their
very certain token that a
holy doctor, Saint Austin, exhorting
say to them : ' A
sore, cannot get thee a
holy prophet saith ) find one
that sweet feeling that virtuous
than marmalade, and some whole
barrelled, so we gross carnal
only marked of the chosen
the vain praise of the
dieth in good years great
treacle before. Thou wilt say,
pleasure therein. But ye think
sage in keeping silence, secretly
to command silence, it were
to heaven. Yet will ye
very thoroughly as we might,
things are there which will
him again. Well he may,
last? It would be hard,
of death. Now thou wilt
should never die. Ye will
for the next, yea and
passeth by, cutteth his own length
passion and piteous departing of our,
, restored to the possibility of
that cometh seldom and, as
and none to come. And
, may suffer to hear of
upon a pair of pattens
noster in the other hand
are peaceable. " And further
with the staff in the
Paul's saith, the fleshy sins be
Paul saith, " the meat for
, as we shall feel ourselves
that he is scant able
so full, it bringeth in
, or going before in procession
gods came down into earth
. For some of the old
" And further he saith
, " Remember the last things
than wretches feel in the
and bodily pain, shall bring
is pleasant to God, for
took less spiritual pleasure, it
beginneth to profit and grow
and repentant sinners to sorrow
for your thoughts . ' Which
the more ) conform thyself to
left in our hands. Which
have of the good hope
love tallow better than butter
, having our taste infected by
of God, but also of
, a blast of wind of
of gluttony, thereof we take
that some part of this
this example as mad as
the meanwhile to fantasy with
good, rather to keep a
say that ye know these
, and hereafter undoubtedly shall. Which
seem no great matter to
, have him as his gaoler
, to make thee believe thyself
say that this is but
marvel of this, but it
for many years, yearly coming
it still, yet he would
wandering mind in company may
feelingly perceived as we might,
part of thy body, as
of their mouths, which yet,
word, as ‘ knave,’
and virtuous folk feel and
is why? Because we cannot
it not that I well
the intent that ye may
deep imagination thereof, we shall
much nearer hand, and better
a good while ere he
bearing implacable anger where they
fleshly sins be easy to
worldly worship? If thou shouldst
world, which they may well
themselves? Wilt thou also well
cause is, for that we
of the soul: if we

heart that unath we can
acquainted with them shall well

The other part we cannot
we should not fail to
were, the more pleasure they
once thoroughly, and so feelingly
a mischievous custom of sin

at the time that he
hath remorse thereof; the glutton

marks on their body, never
a man proceeded in the
some part of thee in
by which is resisted the
he considered in how much

point and remember the painful
with much travail and great
whether more painful or more
sick, and specially of any
and ever sick of a
a sickness rather foul and
that they lack: and the

lechery, but oftentimes lewd and
we set thereby, the more
those we imagine many, and
not say that he were
be defamed, for the world

peradventure not have occupied it: for
percase be the more excusable sometimes
percase, and namely as we surely
percase the stone or the strangury
percase, praise them not but call
percase, or ‘ beggar ’ ( in
perceive in spiritual pleasure. And the
perceive the one, but if we
perceive the world so set upon
perceive that it is not a
perceive thereby that we were never
perceive him in his own likeness
perceive it, and the body sore
perceive themselves not accepted and set
perceive, and so should they have
perceive that one were earnestly proud
perceive to be indeed no better
perceive that the setting by ourselves
perceive not of what root the
perceive once the root and dig
perceive it ourselves, let us pull
perceive it how heartily they rejoice
perceive for bitter, for the corruption
perceive the painful bitterness of our
perceived in their fleshly afflictions, either
perceived as we might, percase, and
perceiveth no fault in his evil
perceiveth us about to depart hence
perceiveth his own fault, and sometimes
perceiving themselves to be sick, but
perfection of spiritual exercise, in the
peril ? What can be, then, more
peril and undoubted death that else
peril and jeopardy of himself his
peril of death that we shall
peril to draw it dry, than
perilous — the marvellous intent business
perilous sickness that would make an
perilous sickness, wouldst thou not, if
perilous than painful, or all an
perilous pride of them that for
perilous point and fearful jeopardy likely
perilous variance
perilous it is; for the less
perilously and foolishly beguile ourselves. For
perilously sick and had good cause
perils that do depend thereupon, --
to the soul not so pernicious and pestilent for the hurt
would have him for his perpetual slave, shall he never have
also couldst thou envy a perpetual " man, a man
our blind custom that we persevere therein without care or cure
pale, and wan, that a person well set awork with envy
itself, so doth the envious person fret, fume, and burn in
he knew for an envious person, " Surely, " quoth he
us, as harm to our person, or loss in our goods
the palsy, the pox, the pestilence, and the apoplexy, diseases and
For since that of his pestilent envy conceived from the beginning
is so much the more pestilent in that it carrieth with
shall be medicinable against the pestilent swelling sore of pride, the
whether this vice be more to the soul: surely very pestilent to both. And as to
flee such outrageous riot and pestilent excess. Of Sloth. Of the
he was rich: whereas Saint Peter and other holy apostles at
of philosophy, as the best philosopher said that it is, then
fare ( as the great moral philosopher Plutarch saith ) like a lewd
and precepts that all the philosophers and wise men in this
they were demanded what faculty philosophy was, answered that it was,
they ) doth the study of philosophy, as the best philosopher said
for nothing is there that like as it is in
and botch us up with life of everlasting pain. The to be got. But this
our life from sin. The medicine serveth every man. The of the Dance of Death
And no marvel. For those or the great, long nails pain taken in prayer, almsdeeds,
showeth the mind walking a much recourse to medicines, to
we be but going in tar than treacle and rather of the bitter passion and
thou not suddenly change into any man, but rather to can our soul have no

pernicious and pestilent for the hurt 1, 176/11
perpetual slave, shall he never have 1, 142/26
perpetual " man, a man 1, 160/22
persevere therein without care or cure 1, 131/9
person well set awork with envy 1, 158/21
person fret, fume, and burn in 1, 158/27
person, " Surely, " quoth he 1, 159/14
person or loss in our goods 1, 161/29
pestilence, and the apoplexy, diseases and 1, 179/13
pestilent envy conceived from the beginning 1, 142/8
pestilent in that it carrieth with 1, 153/34
pestilent swelling sore of pride, the 1, 160/10
pestilent to the body or to 1, 175/26
pestilent to both. And as to 1, 175/27
pestilent for the hurt it doth 1, 176/12
pestilent excess. Of Sloth. Of the 1, 181/29
Peter and other holy apostles at 1, 172/1
petition. And forthwith he required, for in the church. Doubt ye 1, 160/1
pews in the church. Doubt ye 1, 165/29
philosopher said that it is, then 1, 139/12
philosopher Plutarch saith ) like a lewd 1, 180/3
philosophers or any other that ever 1, 128/11
philosophers, when they were demanded what 1, 139/5
philosophers and wise men in this 1, 145/11
philosophy was, answered that it was 1, 139/6
philosophy labour to sever the soul 1, 139/10
philosophy, as the best philosopher said 1, 139/12
philosophy. For nothing is there that 1, 139/14
physic a special thing necessary to 1, 164/15
physic, where we might with sober 1, 180/10
physician sendeth his bill to the 1, 128/28
physician sendeth his bill to thyself 1, 128/31
physician cannot give no one medicine 1, 129/7
physician doth but guess and conjecture 1, 129/10
pictures express only the loathly figure 1, 139/24
piercing His precious hands and feet 1, 140/32
pilgrimage and 1, 134/26
pilgrimage, in such wise that, not 1, 137/16
pilgrimage and have here no dwelling 1, 165/33
pills suppositories 1, 179/29
pit pat upon a pair of 1, 172/31
pitch than marmalade, and some whole 1, 132/19
piteous departing of our Saviour Jesu 1, 140/28
pity ? Surely so is it that 1, 161/13
pity every man, and those most 1, 161/19
place for the good corn of 1, 132/29
which once excluded there is
a knife into the same
to go out, in what
one was sure that the
ye were sure that the
if there were to the
till ye come to the
is so present in every
took the matter aright, the
and finding together in a
know where and in what
is always ministered unto the
from the fountain to the
and have here no dwelling
it were taken from that
fail to plant in their
were it to rehearse the
" saith he, " another
there seest thou, not one
might prove it by many
more fools than they that
eighth Psalm, the prophet expresseth
come, it appeareth, I say,
shall they not fail to
a day to swaddle and
canker, with continual swaddling and
to medicines, to pills, potions,
the lord in a stage
very sure that when the
and forgettest that when thy
then rose they up and
the example of plays and
thou art proud in thy
golden gown, while the lord
some laughing, some labouring, some
envy a poor soul for
shall leave the example of
Think not that everything is
pleasure is of truth not
sweet, and the very pain
the affliction, yet is it
and that his penance is
with some good grace and
was about to say, a
an homely example, not very
all painful, and vice all
is painful and our virtue

place  made and clean purged to 1, 135/27
place , and wouldst, as thee then 1, 140/14
place  of the house soever ye 1, 149/1
place of his execution were within 1, 150/6
place of your execution stood so 1, 150/20
place of your execution two ways 1, 150/22
place : I trow ye could not 1, 150/28
place that we can creep into 1, 157/8
place a prison, yourself a prisoner 1, 157/34
place two men, the one envious 1, 159/25
place of the body lieth the 1, 164/16
place where it appeareth ( for the 1, 164/18
place men may well daily purge 1, 164/21
place , then, to chide and fight 1, 165/33
place and laid upon his back 1, 176/2
place not only wholesome virtues, but 1, 133/1
places that prove this point among 1, 133/26
plague under the sun, and it 1, 167/8
plain grievous sight of the bare 1, 139/30
plain texts of holy Scripture, as 1, 177/33
plainly follow the ways of the 1, 155/23
plainly the folly of such fools 1, 167/15
plainly, that speak we never so 1, 167/30
plant in their places, not only 1, 133/1
plaster his leg and else he
plastering botched up to live as 1, 148/5
plasters glisters, and suppositaries: and yet 1, 179/30
play wouldst thou not laugh at 1, 156/17
play is done he shall go 1, 156/18
play is done, thou shalt go 1, 156/20
played the idolators whereof by the 1, 177/1
players which be too merry for 1, 156/23
player's garment, and forgettest that when 1, 156/20
playeth the lord in a stage 1, 156/16
playing some singing, some chiding, some 1, 157/16
playing the lord one night in 1, 160/21
plays and players, which be too 1, 156/23
pleasant that men for madness laugh 1, 131/12
pleasant but bitter, and the spiritual 1, 132/8
pleasant ? Will ye see the example 1, 134/5
pleasant by the alacrity and quick 1, 134/17
pleasant to God, for, as the 1, 135/1
pleasant fashion to break into some 1, 136/31
pleasant thing to see before thine 1, 141/24
pleasant, but none the less very 1, 150/3
pleasant, yet since death shall shortly 1, 177/23
pleasant, how much is it then 1, 177/28
pain in hell, rather than will reckon that thing for wouldst not call thy clawing pleasure, which is never so And therefore if they most a man of all the should find therein, not the lost, but so great a doth the sweetness of spiritual excel the gross and filthy of truth no very true a false counterfeit image of in the taste of spiritual riseth of sensual and fleshly and yet there is little that the fleshly and worldly but bitter, and the spiritual good virtuous folk feel more it that the inward spiritual feel and perceive in spiritual the good corn of spiritual virtues, but also marvellous ghostly so many words of the set upon the seeking of pleasure, that they set by abandoning and refusing of carnal present life, very sweetness, comfort, their flesh, what joy and fleshly pain with inward spiritual God when he feeleth a feeleth in this pain a their penance took less spiritual that they were, the more to conceive a delight and the very sweet and pure should never have delight or it will be a gentle that thy hunger doth thee would not take much more ways of the world and of which she taketh no the leastwise some time of out of the paradise of a crow, or else His twain can do him no the lecherous, after his foul desire of the foul beastly

**pleasant**
- virtue in this world, that
- that hath with little pleasure
- , though it liked thee a
- spiced with delight and liking
- God that in the bodily
- of his life. How much
- of their life lost, but
- grow thereby that they never
- far pass and excel the
- of all fleshly delight, which
- , but a false counterfeit image
- . And the cause why men
- and of that sweet feeling
- , which is never so pleasantly
- therein. But ye think peradventure
- is of truth not pleasant
- is of truth so sweet
- in the sorrow of their
- and comfort which many of
- . And the cause is why
- as long as it is
- and spiritual gladness, which in
- that men may find by
- , that they set by pleasure
- much more than by profit
- and the ensuing of labour
- , and gladness, I shall prove
- they conceived in their soul
- . And surely this is so
- and quickness in his labour
- he hath a token of
- , it should thereof follow that
- they perceived in their fleshly
- in such spiritual exercise, and
- of the spirit, — there
- in any sinful thing. For
- , when we lie dying, all
- when it is fed, so
- than his fellow in the
- of their body. For they
- if other folk fare well
- with their own, though they
- to make us look and
- is that thou and thine
- . Whereof riseth this high folly
- past, may suffer to hear
- beneath the belly. For when
ease all night at his
with pain, than virtue with
I say, virtue bringeth his
of the one and the
for the winning of everlasting
everlasting pleasure, than a short
that shall win us eternal
say that in virtue is
I have had as great
ways are all full of
that is to wit, the
pleasant that hath with little
that for the little itching
we have in hand. The
be no longer any very
with pain. For the very
so glutted in the beastly
receive two diverse and unlike
putting away of the malicious
of the devil, the filthy
the flesh, and the vain
take occasion to flee vain
that keep out the very
to procession, we pray for
we stand all in other
how soon in what painful
epistle that the well-learned man,
as the great moral philosopher
Thus fare we, " saith
so long tarry in this
the places that prove this
conjecture and token of this
and feet. But when the
His blessed body, at that
merciful hands, at the extreme
and consideration of this perilous
his better. We see this
by their laws, that the
well advise us upon this
us forth headlong upon sword
are, ye wot well, two
forth her cobweb, when this
well handled, never so craftily
which thing, well advised and
should if it were well
the laws, I say, considereth,
thou shalt go forth as

pleasure in the king’s highway, that
pleasure. For, as I said in
pleasure, and vice is not without
pleasure of the other, great madness
pleasure, than a short pleasure for
pleasure for the winning of everlasting
pleasure in heaven? If thou ween
pleasure and in sin is pain
pleasure in the way of Thy
pleasure, and her paths are peaceable
pleasure that is in virtue. The
pleasure much pain. For so might
pleasure of sin, we claw ourselves
pleasure that the glutton bath in
pleasure than while it is joined
pleasure of eating is but the
pleasure of their taste that they
pleasures, the one carnal and fleshly
pleasures of the devil, the filthy
pleasures of the flesh, and the
pleasures of the world, which once
pleasures of the flesh that keep
pleasures of the soul. % Of
plenty, and reckon the world at
plight: we be very sure that
plight they shall lie a dying
Plutarch Secundus, after his sickness wrote
Plutarch saith ) like a lewd master
Plutarch, " that through intemperate living
point nor make so many words
point among the holy doctors of
point we have of the bitter
point approached in which His sacred
point He cried loud once or
point, with a great loud cry
point and fearful jeopardy likely to
point confirmed by all the laws
point and readiness that men have
point and remember the painful peril
points, that maketh us blindly run
points requisite unto salvation, that is
poisoned daughter of his had helped
polished. And trust it well that
pondered, shall well declare that of
pondered, make us little regard the
pondereth, and punisheth the trespasses done
poor as he. Nor thou remembrest
man and woman, rich and poor less looking for, young, old, sad, prince, page, pope and so mad to envy a be as he is, a both the rich and the Saviour Christ. Now if the had and give it to lose, and would put into merry and sad, prince, page, so, great estate and princely As for pride of the painful passion, restored to the his own head against a of his head to the awhile, some bound to a his ancestors painted on a unto this day all their recourse to medicines, to pills, to pour in by the if he had ten thousand mouth that was wont to own heart, without ability or thou shalt labour to thy the cramp, the palsy, the of pride or ascribing any men’s virtue, envying other men’s content to take the vain their mouths, which yet, percase, cover all the mouths that commendation of God only, Whose dead already? Now then I heart and knocketh, Whom I we fall to procession, we labour and pain taken in his mind and help of their feasts, he fell to that God might at his thing it were to be hear of temperance, yea and to be liberal seemeth to all the good counsel and those that lack insight of great, long nails piercing His of us worldly folk, how the name of Christian men, shall it appear to the poor , prince and page, all the poor and rich, merry and sad poor soul priest, now one, now poor soul for playing the lord poor prisoner damned to death, or poor shall die, and leave their poor man, that naught hath, show poor folk, and come and follow poor men’s purses our money to pope and poor soul priest, now port in his house that thou possession of their goods, whose be possibility of everlasting life, he never post, and yet there is little post. This other sage fool laugheth post, some wandering abroad, some in post in Newgate. Surely, I suppose posterity go crooked thereof. And therefore potions, plasters, glisters, and suppositaries: and bottle and cram in the flesh pounds, and thereof had eight thousand pour in by the bottle and power to do the other hurt power by just and true business pox, the pestilence, and the apoplexy praise to himself, to conceive a praise, bearing implacable anger where they praise of the people, a blast praise them not but call them praise them. Which, if they well praise can never die. Now the pray thee consider me that all pray God we may give ear pray for plenty, and reckon the prayer discipline, tribulation prayer, enforce himself in all tribulation prayer and sacrifice, that God might prayer send them grace so to praying in health, which we cannot preach also of fasting himself, when preach to a glutton for fasting precepts that all the philosophers and precious stones hold themselves as well precious hands and feet. But when precisely we presume to shoot our preferring their belly joy before all presence, that your mind was well
coming but also in this present life, very sweetness, comfort, pleasure 1, 133/15
not only in one fashion but surely never absent from 1, 142/7
and going out of this life? Now tell me, then 1, 148/32
lose none; he is so present in every place that we 1, 157/8
to regard only the time, but make provision for time 1, 166/28
to come, but of the life and always spare all for 1, 166/32
of the life. If virtue were all painful 1, 177/22
work with us to the preservation of our souls from every 1, 153/12
not only in one fashion present, but surely never absent from 1, 142/7
live in joy and be say, that so few be worldly folk, how precisely we done him that any man he casteth in our minds their sinful and wilful blind covereth his purpose with the body nor the sharp thorns eyes. This water is somewhat and travail, without spot of of the soul. % Of sins, that is to wit, the first seemed far from be the known children of what should seem farther from drink themselves sow drunk of spreadeth this cursed root of God, but also the false they lack : and the perilous estimation. Which kind of spiritual mend. But this kind of changed those spiritual vices of good, where now, by their against this cursed sin of against this last branch of for all other kinds of same consideration, be cured the that puffeth us up in the prison; and all your the first begotten daughter of had brought out his daughter, daughter to wife, and upon in paradise, " and by Austin saith, the daughter of the pestilent swelling sore of of in the repressing of is undoubtedly another daughter of present life, very sweetness, comfort, pleasure 1, 133/15 present, but surely never absent from 1, 142/7 present life? Now tell me, then 1, 148/32 in every place that we 1, 157/8 but make provision for time 1, 166/28 and always spare all for 1, 166/32 If virtue were all painful 1, 177/22 of our souls from every 1, 153/12 thee against that sore or 1, 147/7 from the sickness of sin 1, 128/25 from the deadly life of 1, 128/26 from sin, if every man 1, 129/13 to shoot our foolish bolt 1, 130/5 to take him up, and 1, 177/15 and security of salvation as 1, 143/10 I say, the remembrance and of some holy purpose that 1, 154/8 His holy head, or the and would make their eyes 1, 173/11 or ascribing any praise to 1, 135/20. Now since I have somewhat the mischievous mother of all 1, 153/13 and yet well considered to 1, 153/16 as rising of an high 1, 153/18 than drunken gluttony? And yet to be called good fellows 1, 153/20 his branches into all other 1, 153/22 of hypocrites, that feign to 1, 153/25 of them that for their 1, 153/26 , and thereupon following envy and 1, 153/33 that in his own opinion 1, 154/4 , wrath, and envy for the 1, 154/15 taking themselves for good where 1, 154/26 And surely against this last 1, 154/33 of such as repute themselves 1, 154/34 , rising of beauty, strength, wit 1, 155/17 of these foolish proud hypocrites 1, 155/22 upon the solemn sight of 1, 156/14 is because ye forget that 1, 157/33 begotten in bastardy and incest 1, 158/31 without wife, of his own 1, 158/33 begat envy; by whose enticement 1, 159/5 supplanted them, and there gave 1, 159/6 in so far forth that 1, 160/7 the selfsame considerations be the should make thee set neither 1, 160/15 . For albeit that wrath sometimes 1, 161/28
angry growth of the secret of the secret root of of the cursed root of since by the destruction of serve to the repression of ye whether this wrath be that it is either foolish heart the cankered root of of their own. As for humble countenance, they have much in the beginning joined with I might prove beginning at eschewed, that is to wit, page, pope and poor soul all. I let pass old sue for advowsons of younger and woman, rich and poor, and rich, merry and sad, be borne out of his keeping so, great estate and as his gaoler in his and be within a sure some hope either to break man can look for. The folk and remediless in this and making palaces in the some corner of the same when ye build in the in a corner of the ancestors set up in the forget that it is a matter aright, the place a into be to the soul a a prison, how strait a were, enclosed, not in a Now come forth, ye proud be dead, setth a strange place a prison, yourself a indeed no better but one man that is but a as he is, a poor be wroth with a wretched this world we be but prison is large and many knight, and one of the as I think, made meetly pride by which we set overmuch pride . And like as it is pride and setting much by ourselves pride followeth, as I have said pride . For who could be angry pride ? I doubt not but wise pride or proud folly. How much pride . Of Covetousness. Let us now pride of the possession of their pride in the mind, and put pride in our mother Eve: who pride in every kind of sin pride , envy, wrath, gluttony, covetousness, and priest , now one, now other, sometimes priests that sue for advowsons of priests' benefices. I let pass old prince and page, all the while prince , page, pope and poor soul princely palace, laid in the ground princely port in his house that prison of purgatory for the time prison, out of which there can prison the while, or to escape prison is large and many prisoners prison of the earth we drive prison, some weeping, some laughing, some prison , and even there thrown in prison a palace for your blood prison , and be very proud thereof prison ; and all your pride is prison . For if ye took the prison , yourself a prisoner condemned to prison , brought forth and arraigned, the prison , how strait a prison maketh prison maketh he the body that prison but in a grave, dead prisoner , for I wis ye be prisoner in your building, and thrusteth prisoner condemned to death, from which prisoner bearing a rule among the prisoner damned to death, a man prisoner damned to death; or so prisoner , with him that is in prisoners, and be within a sure prisoners in it, but the gaoler Privy Council of King Henry VIII probable to thee before. It is
that the farther a man
found, the doer indicted, the
pax, or going before in
matter, -- we fall to
effect to the weal and
us consider the fruit and
it for so great a
pleasure much more than by
that a penitent beginneth to
talking, thou shalt not only
The Remembrance of Death. What
kind, and to take great
bold to say that he
little
nor trust in His faithful
Christ or trusteth in His
heart or despair of God’s
not able to keep His
ordinance. For though He hath
meat, yet hath He not
grief and pain, yet the
would vouchsafe to put in
we know it by daily
in essay and make a
any sinful thing. For the
thereby shall we make a
let us now make some
Writ is but a dull
if thou can find no
all other kinds, besides his
than holding of thy tongue,
What can be, then, more
of Aesop; it expresseth so
covetousness, that have all the
the forty eighth Psalm, the
meat enough by Habakkuk the
shall not ( as the holy
And therefore saith the holy
the pride of these foolish
Now the high mind of
perceive that one were earnestly
wise enough while thou art
above. Now come forth, ye
the prison, and be very
some other cabin. Ye be
something whereof himself would be
less by us than our

proceeded in the perfection of spiritual
1, 135/12
process sued, the felon arraigned, and
1, 180/22
procession , or setting of their wives’
1, 165/29
procession , we pray for plenty, and
1, 180/14
profit of man’s soul ( though we
1, 128/3
profit of this in itself: which
1, 128/15
profit ? But yet this medicine, though
1, 129/20
profit . And therefore , to the intent
1, 133/10
profit and grow in grace and
1, 134/24
profit thyself as thou shouldst have
1, 136/32
profit and commodity cometh unto man’s
1, 139/2
profit that would arise of the
1, 144/10
profiteth much less with much more
1, 135/7
profiteth . What availeth it to know
1, 138/18
promise than hath a Jew or
1, 167/32
promise ? Thou wilt haply say that
1, 168/15
promise for thy living: but to
1, 169/12
promise with us? And ( which is
1, 170/5
promised to provide us meat, yet
1, 169/21
promised it for longer time than
1, 169/22
prompt and willing mind of them
1, 134/20
proof and experience the operation and
1, 130/13
proof and experience? I say not
1, 137/34
proof , thou shalt well find, by
1, 138/23
proof whereof, let us first begin
1, 138/28
proof what marvellous effect may grow
1, 138/30
proof of this one part of
1, 153/10
proof . For our beastly taste favoureth
1, 178/9
proper means to break the tale
1, 137/1
proper malice for his own part
1, 153/23
properly to speak, and with some
1, 136/30
properly and more verily a medicine
1, 147/8
properly the nature, the affection, and
1, 159/21
properties belonging to the name, that
1, 171/21
prophet expresseth plainly the folly of
1, 167/15
prophet into the lake among lions
1, 169/24
prophet saith ) find one penny left
1, 174/6
prophet , " Turn away thine eyes
1, 175/15
proud hypocrines, which are yet more
1, 155/22
proud fortune, rule, and authority, Lord
1, 155/36
proud of the wearing of the
1, 156/15
proud in thy player’s garment, and
1, 156/20
proud prisoner, for I wis ye
1, 157/25
proud thereof; and sometime the gaoler
1, 157/28
proud of the arms of your
1, 157/32
proud if he had it. Then
1, 160/14
proud heart looketh for. By which
1, 163/28
is either foolish pride or proud folly. How much is it 1, 165/31
and yet be they very proud ; they seem wise, and yet 1, 166/17
were well searched, prove yourself and high hearted. For surely 1, 170/30
on their hoards, and be proud when they look on their 1, 171/19
life we be glad and proud thereof. But when death shall 1, 174/4
mother Eve: who besides the proud appetite that she had to 1, 174/30
so is he never the prouder. But he that forgetteth his 1, 171/9
for quick saints on earth, proudly judging the lives of their 1, 153/29
justice, and thus, while he proudly liketh his vices, he is 1, 154/11
that we list not once prove what manner of sweetness good 1, 132/24
pleasure, and gladness, I shall prove it to be true by 1, 133/16
to rehearse the places that prove this point among the holy 1, 133/26
but it is easy to prove that it is so? Look 1, 163/34
of our wrath? We shall prove it by them that would 1, 162/14
time to come. But then prove they more fools than they 1, 166/29
if ye were well searched, prove yourself proud and high hearted 1, 170/30
sin is pain, I might prove it by many plain texts 1, 177/33
 torment. Which thing I might prove beginning at pride in every 1, 178/24
heart. Wilt thou see it proved? Look upon the young man 1, 171/33
thus, as meseemeth that reason prove that his fellow should have 1, 159/34
man saw that, he would God and of nature to provide for them till they be 1, 167/22
labour of their hands to provide their bellies (for God 1, 167/23
Him that thou shouldst not provide for tomorrow, nor labour 1, 168/17
sure, that either God will provide thee and thine meat by 1, 169/13
the sabbath day, to be provided for before the hand. But 1, 168/21
because they seem to have provision of the laws almost in 1, 163/1
parties. And this is the provision of time to come. But 1, 166/28
but also first well and prudently devise with thyself upon 1, 137/10
And in the forty eighth Psalm, the prophet expresseth plainly the 1, 167/15
of fools, also, speaketh the Psalmist , thus: " A man disquieteth 1, 167/13
by the words of the psalmist , where he saith, " I 1, 177/34
Roman, when he saw one Publius, a Roman, when he saw 1, 159/12
come, withdraw the wind that Publius Mutius sad and heavy, whom 1, 159/13
that heareth this, and yet puffeth us up in pride upon 1, 156/14
merry therewith, but live in pulleth and whimpereth for doubt and 1, 168/11
things, which as they shall pulling and whimpering and heaviness of 1, 167/27
perceive it ourselves, let us pull out these weeds of fleshly 1, 132/34
crooked branch of wrath and pull up well the root; and 1, 164/30
as purgations and vomits, to pull up from the bottom of 1, 166/10
doing and avoid that we pull down and avoid that we 1, 180/2
of carnal delectation. For the pulling out of which weeds by 1, 132/31
set more men to the pump. If God would never punish gluttony, yet bringeth it punishment of the offender. And this punishment is aggrieved or diminished, made punishment enough with itself: it disfigureth the body by their own punishment to purge and rub out the rusty place, men may well daily punisheth the trespasses done to every live. The man that is be for the most part But these folk be not receive the very sweet and we have some medicines, as God, and bitter pains of purblind cannot see far from him: for the time of his punishment temporal; but as he would for every: for we are for the most part purblind But these folk be not for the time of his punishment to place, men may well daily is place made and clean and as little to the thou find aught to the purpose, that he will never begin our money to keep, that in proof and experience the lesson well learned and busily from sin. And if thou put it in essay and make stone or the strangury, have put thee to thine own mind out in a sheet, be put to death in divers wise at the uttermost, one so have one of his eyes his goods seized, his wife pride in the mind, and to remember death, loath to shall so lose, and would meat digesteth, another lieth and escaping that sickness, and thereby rather with much travail and gluttony, yet bringeth it punishment, if one give another a the trespasses done to every to purge and rub out is aggrieved or diminished, made enough with itself: it disfigureth cannot see far from him all the many: for we but stark blind: for they pleasure of the spirit , — and vomits, to pull down or hell, of which every. And whencesoever, as I say for the time of his and rub out the rusty and cleanse the sore, but to receive the very sweet , speak thereto and say thy, since the remembrance of these with the pretext of some that he will never begin at the bar when he one night yet. And in our money to keep, that in proof and experience the unto them by God, or in ure must needs lead it in essay and make thee to thine own mind up a knife into the thee or some part of thee an homely example, not in the cart, had warning a more earnest image to death in divers wise in trust with the gaoler out. By reason of which out, his children disinherited, himself their trust in their goods this ointment on their eyes into poor men’s purses our in mind a love
and care of heaven, he
cometh so near that he
of which mind, by the
and gracious knocking is the
hold my hand from the
thee and thine meat by
the conflict of the divers
your belly not in good
heels, himself hanged, drawn, and
understanding
thereof, the coroner sitteth, the
England. If there were any
sure out and of all
arraigned, the matter out of
pleasant by the alacrity and
and yield themselves as captives
mortal vices, take themselves for
the remembrance of death may
he feeleth a pleasure and
envious person, " Surely, "
hear at thine ear a
now other, sometimes a great
it so full of rift
death was so painful and
cure us of the fierce
to run about like a
when they should see a
their executors afore their face
thine heart panting, thy throat
the tapster, to bring the
and thy sick body, like
Christ, of Whom we nothing
D. C. hath no P.
laws, that the point and
say that it toucheth the
chiding, wrath, and fighting, with
so sure a medicine, so
and make themselves the more
as they reckon themselves thereby
this it of cursed envy,
lion coming on them both,
glutton, [ he ] is
air, they neither sow nor
to divers men divers, by
lost the natural light of
feeling of bodily pain, by
faith but also knowest by
putteth us in mind of provision
putteth almost his finger in their
putting away of the malicious pleasures
putting us in remembrance of death
putting in remembrance of a certain
putting other men in the mind
qualified elements tempered in our body
quart . If thou shouldst see one
quartered, how thinkest thou, by thy
quenched, what remaineth in him more
quest is charged, the verdict given
question among men whether the words
question to die at the end
question , and he should be condemned
quick mind of them that willingly
quick , beginning their hell in this
quick saints on earth, proudly judging
quicken men’s eyes against this blind
quickness in his labour and pain
quoth he, " either Mutius hath
rabbles of fleshly friends, or rather
rabbles at once, without order, without
ruff that the soul can have
ragious to our Saviour Christ, Whose
ragious fever of wrath. For wrath
ramping lion, looking whom he might
ramping lion coming on them both
ransack up their sacks, they would
rattling thy flesh trembling, thy mouth
ravenous appetite of delicate meat and
ravens about thy corpse, now almost
read that ever He cried for
Read ye this riddle? I cannot
readiness that men have to wax
readiness that woman hath to fleshly
readiness to all manner mischief, running
ready at hand? For folk fare
ready remember
ready to go straight to heaven
ready to run into the fire
ready to devour them both. Now
ready to hear of temperance, yea
reap , nor gather to no barns
reason of the diversity of divers
reason and the spiritual light of
reason whereof good virtuous folk feel
reason what availeth that thou knowest

The Last Things : Concordance of Major Terms 137
suppose, but all is one
be thus, as meseemeth that
Now if thou think this
dearth so far off by
his eyes put out. By
remembrance of death should of
and it often sudden, by
less grievous, the rule of
see a man that hath
a stroke, there is, as
creature. For whereas nature and
of a natural man and
them, they cannot bear in
is. For since the body
less evil, save for worldly
by himself, disdaining to take
wroth with one opprobrious and
take to heart a lewd,
therein writeth sometimes a costly
us hear, then, what wholesome
guess and conjecture that his
men may find by the
very bitter and painful to
be apt and able to
made and clean purged to
knives as thy body might
outwardly to thy body, or
if we forsloth not the
by his ear, without any
the wiser way were to
their deaths? And therefore never
it that I cannot surely
me not why I should
keep his life, wouldst thou
abide the pain, would ye
whole? I ween ye would
For as for that ye
from any man, because we
cometh seldomer and, as we
already dying, how canst thou
to die at the end.
see not why ye should
little cause thou hast to
by reason of thy youth,
of death, forasmuch as they
ye cannot escape, ye would
any man should so far
reason in going hence and coming
reason proveth, a man is always
reason but a sophistical subtlety, and
reason of thy youth, reckon how
reason of which request, the envious
reason be a great remedy thereof
reason whereof the sin is somewhat
reason being letted for the while
reason, so to rule himself that
reason is, much speech made thereof
reason showeth us that we should
reasonable creature. For whereas nature and
reasoning to be contraried, but they
rebellith always against the spirit, what
rebuke, to blabber on trifles somewhat
rebuke of one worse than himself
rebukeful word, as 'knave,'
rebukeful word spoken to his face
receipt of many strange herbs and
receipt this is, "Remember,"
receipt shall do good; but this
receipt of this medicine, were it
receive. Surely there can be nothing
receive two diverse and unlike pleasures
receive the very sweet and pure
receive should everywhere enter and meet
received inward, shall preserve thee against
receiving ) by which we shall keep
receiving of the sentence into his
reckon that a young man may
reckon thyself whole, though thou feel
reckon myself whole, yet ye show
reckon myself sick. "Thou sayest
reckon his leg sick or whole
reckon your belly sick or whole
reckon your belly not in good
reckon that we know which be
reckon it natural, we give it
reckon, against nature, whereas the conflict
reckon thyself far from death? Some
Reckon me now yourself a young
reckon much less of your death
reckon thy death so far off
reckon how many as young as
reckon themselves thereby ready to go
reckon this gear as worshipful as
reckon him for a boy that
it not, yet indeed we
great things, yet would we
cause to be glad and"
where if thou didst
look on their heaps, they
from themselves. And so they
if they would fall, they
is so mad that will
we pray for plenty, and
that they would ever have
figure for a fantasy, but
in the more, because he
go somewhat nearer you. Thou
nay. Take me one that
face by one that he
casteth not his love thereon,
resembling. And therefore, as he
God, and of a disposer
for rich. And because he
his years they make their
other must. And with this
disposition he must give the
me, I could find ye
necessity to have so much
that we see we cannot
ourselves that if ever we
all, and farthest from all
holy, is farthest from all
they ask for upon a
might in such wise have
head, and there rolleth and
eyes water, and therefore they
head, that the abandoning and
well pondered, make us little
rife with them, because they
of foresight, and not to
sorrow. Long were it to
Scripture
true lustre of the diamond,
is relieved with no spiritual
perceive it how heartily they
holy Scripture saith that they
men in the mind to
about us, but they should
since his bodily pain is
quenched, what
gone. But while the root
recognize ourselves worthy more reverence than
recognize them both mad, if they
recognize that ye have won by
recognize the treasure not thine, but
recognize themselves rich, and be indeed
recognize themselves owners, and be indeed
recognize would do them good to
recognize that thing for pleasant that
recognize the world at an end
recognize them for sickness? Nay surely
recognize it as it is indeed
recognize in himself to live and
recognize every man near his death
recognize himself for worshipful, and look
recognize but his match or far
recognize, as it is indeed, himself
recognize himself never the richer, so
recognize himself an owner, he taketh
recognize the riches his own, he
recognize, — where the wiser way
recognize shall they look upon death
recognize. And therefore, as he recognize
recognize. But to the intent ye
record to medicines, to pills, potions
record, then he casteth in our
record and mend in body, we
record. For like as in the
record. For how can he mend
red fire, so thou mightest lie
redounded into His soul, and so
reeleth till he fall down the
refuse it. But surely, if they
refusing of carnal pleasure and the
regard the causes of our wrath
regard it less and spend it
regard only the time present, but
rehearse the places that prove this
rehearseth that in desert, the children
rejecteth anon and listeth not to
rejoice nor comfort. I will not
rejoice where they dare speak and
rejoiced and joyed that God had
relieve thee, or send thee meat
relieve us therewith when the remnant
relieved with no spiritual rejoice nor
remaineth in him more than the
remaineth, while we cut off the
selfsame considerations be the next
but as condemned folk and
hard it is to take
saith, nowhither. There is no
of reason be a great
in aeternum non peccabis, "
wholesome receipt this is, "
nor pain, but only to
ting too painful, busily to
effectual that if a man
the four last things, but
—if we do not
somewhat
and had good cause to
that would often and deeply
them when he cometh. I
him. They be loath to
if they would as advisedly
us upon this point and
if we did as well
belly. " Now should they
advisedly
doubted but if we busily
of goods, if he well
to his face, if he
the body, if we deeply
they were well and deeply
not, but well and effectually
some fighting, no man, almost,
will say that the bare
and grievous if, to the
working of this medicine, the
meet instrument than of the
that is to wit, the
to my purpose, since the
soul, the knowledge without the
us first begin at the
may grow by the diligent
and our own flesh. The
the body than may the
couldst now call to thy
that would arise of the
the more fruit of the
in such case, have better
of our medicine, how the
is the putting us in
in remembrance of death, which

remedies against the venomous vice of
remedies in this prison of the
remedy by the remembrance of death
remedy, therefore, but as condemned folk
remedy thereof. For I suppose, if
Remember the last things, & thou
Remember, " saith this bill, "
remember them, and yet the joy
remember these four last things. And
remember it well, he shall never
remember thy four last things, and
remember it hoverly, as one heareth
remember death the more effectually, and
remember death, when he lieth every
remember the death that shall shortly
remember me of a thief once
remember death, loath to put this
remember the painful peril of death
remember as we well know, we
remember and think upon the painful
remember, I would ween verily, it
remembered the terror and grief thereof
remembered how little while he should
remembered himself to be as he
remembered that we be, as we
remembered, I little doubt but they
remembered, we would in time cast
remembering in what case he standeth
remembrance of death alone, if a
remembrance and consideration of death, a
remembrance of these four last things
remembrance of the four last things
remembrance of the four last things
remembrance of these four last things
remembrance of death, — if we
remembrance some of those sicknesses that
remembrance thereof is that for by
remembrance and make themselves the more
remembrance of death than thou hast
remembrance of death, in this fashion
remembrance of death, which remembrance, as
remembrance, as I have said, let
to take remedy by the
blind presumption, I say, the
or cunning, methinketh that the
hand from the putting in
what manner consideration, in the
commonly envy their betters, the
that is to wit, the
self same considerations in the
I said before, how the
that is to wit, the
poor as he. Nor thou
frailty could endure never to
and be virtuously occupied the
bearing a rule among the
relieve us therewith when the
ever deed nor hath no
he doth naught, and hath
Saint Austin, exhorting penitents and
before spoken of in the
we shall apply to the
shown to serve to the
not without some note and
in degree of worship and
of pride, of such as
men that are taken and
himself would have his fellow’s
out. By reason of which
his petition. And forthwith he
the necessary sustenance of man,
But the getting of heaven
ye wot well, two points
and then fall to a
by the force and great
and drink, by which is
sickness, nor the meat that
of all the country about
fed it, -- which continually
at once, without order, without
a stormy sea that cannot
mightest lie one half-hour in
part with anything, nor to
God and Christ’s painful passion,
it into the like and
good manners. But now to
of trespass be given to
in following their irons affection,
we reckon ourselves worthy more

remembrance of death, forasmuch as they 1, 155/2
remembrance and consideration of this perilous 1, 155/11
remembrance of death may right easily 1, 155/18
remembrance of a certain fable of 1, 159/20
remembrance of death, shall be medicinable 1, 160/10
remembrance of death should of reason 1, 160/27
remembrance of death, may cure us 1, 161/26
remembrance of death that we before 1, 165/5
remembrance of death may quicken men’s 1, 171/30
remembrance of death, may be applied 1, 174/27
remembrance not that thy pageant may 1, 156/21
or slacken in the deep 1, 138/26
remembrance of our life. Insomuch that 1, 145/6
remnant , as the tapster doth in 1, 158/10
remnant were bereft us. Of Gluttony 1, 174/24
remorse thereof, hath lost the natural 1, 132/2
remorse thereof; the glutton perceiveth his 1, 154/2
repentant sinners to sorrow for their 1, 133/20
repressing of pride should make thee 1, 160/15
repression of wrath the self same 1, 165/4
repression of pride. For who could 1, 165/6
reproof of such vagrant mind, other 1, 137/17
reputation between the parties. And this 1, 162/35
repute themselves for holy, with the 1, 154/34
reputed wise laugh much more madly 1, 131/17
request doubled. And when the envious 1, 159/33
request, the envious man lost one 1, 160/3
required for his part, that he 1, 160/2
requireth rather the labour of the 1, 168/29
requireth care, cure and ardent desire 1, 168/30
requisite unto salvation, that is to 1, 182/13
rere supper. If God would never 1, 179/2
resistance of so much meat as 1, 179/25
resisted the peril and undoubted death 1, 147/10
resisteth it we call no medicine 1, 147/24
resorting to him, while they kneel 1, 161/4
resorting from the fountain to the 1, 164/20
respect of age or of estate 1, 157/21
rest, except a man be fallen 1, 131/29
rest . Now is there one thing 1, 142/3
restore that he hath evil gotten 1, 172/35
restored to the possibility of everlasting 1, 142/16
retain it, that she is by 1, 179/24
return to my purpose, since the 1, 137/22
revenge men not of the wrongs 1, 162/25
revenge themselves immoderately with their own 1, 162/29
reverence than we do God Himself 1, 163/29
be condemned, his coat armour reversed, his gilt spurs hewn off 1, 161/10
as the others, yet in nature, the affection, and the reward of all their pain taken 1, 155/26
and young, man and woman, of two capital vices, that rich and poor, prince and page 1, 159/22
for, young, old, poor and rich, merry and sad, prince, page 1, 157/19
is of all, they seem rich and yet be very beggars 1, 166/19
saith he, " both the rich and the poor shall die 1, 167/16
for famine at the rich glutton's gate. There died he 1, 169/26
have thought himself a great rich man, where now for the 1, 170/14
ye were known for so rich. Ah well, I say, now 1, 170/28
were as hard for the owner, he taketh himself for their heaps, they reckon themselves for, young, old, poor and rich, merry and sad, prince, page 1, 157/19
in the gospel to the is indeed, himself not the he reckoneth himself never the unto whom God hath given
in vain, and heapeth up shall die, and leave their way heavily, because he was is indeed, himself not the
is not sin to have have riches, but to love richer by them, nor those goods richer, so is he never the
riches, substance and honour, so that riches, and cannot tell for whom riches unto strangers. " And surely riches, but to love riches. " riches, " If riches come to riches come to you, set not riches his own, he casteth a riches, and in the sleep of riches. " And Solomon saith of riddle on the wall that D riddle? I cannot: but I have
selfsame ways in which thou sure ye shall never cease no P. Read ye this if money be not so
stufleth it so full of well counterfeited, as with a hath in his eye the
as in all manner of dream that we have great thief that hung on the
wont to write a short as in all manner of my self sick . " Thou sayest
no P. Read ye this selfsame ways in which thou
sure ye shall never cease if money be not so
if money be not so stuffleth it so full of
well counterfeited, as with a
the remembrance of death may suppose, if there were one
house that thou, being a had been sore set upon
had been sore set upon
finally no part left in
nature, which is sustained with the way of the
and utterly flee such outrageous spiritual exercise, and thereby to
delight and filthy liking that
righteous is without stumbling. " " righteous
riot and pestilent excess. Of Sloth rise in the love of our
rise of sensual and fleshly pleasure 1, 131/4
which in every good soul
For albeit that wrath sometimes
invention be not magnified. Whereof
we call a good zeal
break His high commandments, so
do him no pleasure. Whereof
that the soul conceiveth thereof,
known children of pride, as
all other kinds of pride,
is but a cursed branch
together, thou shouldst be suddenly
neither for the whips and
on his head, and there
forth that one Publius, a
the soul can have no
of which weeds by the
is the very head and
well appear that of that
self. So spreadeth this cursed
wrath and waywardness, the very
waywardness, but of a secret
we perceive not of what
springing out of the secret
if we perceive once the
surely gone. But while the
springeth out of the cursed
us pull up well the
of the heart the cankered
of many strange herbs and
desert with herbs only and
take a little vinegar and
well eaten and drunk, then
the eyes bleared, the teeth
with the white neck and
selfsame waters in which thou
shortly take away all this
is it not a great
at the sight of the
own punishment to purge and
silence thyself, than blunder forth
men's destruction with our own
all manner mischief, running to
in high mind of fortune,
high mind of proud fortune,
in their hearts for any
but one prisoner bearing a
is somewhat less grievous, the
riseth of the love of God 1, 133/3
riseth upon a wrong done us 1, 161/28
riseth this waywardness, but of a 1, 162/9
riseth of that we set, as 1, 163/21
riseth of much setting by ourselves 1, 163/24
riseth this high folly, but of 1, 170/16
rising into the love of our 1, 134/2
rising of an high estimation of 1, 153/18
rising of beauty, strength, wit, or 1, 155/17
rising and springing out of the 1, 164/13
robbed of all together, thou wouldst 1, 174/13
rods beating His blessed body nor 1, 140/30
rolleth and reeleth till he fall 1, 177/12
Roman , when he saw one Publius 1, 159/12
room to stir itself, but as 1, 176/4
root , there is not a more 1, 132/32
root of all sins, that is 1, 153/13
root they sprang. As for wrath 1, 153/17
root of pride his branches into 1, 153/22
root of that vice is ide 1, 162/1
root of setting much by themselves 1, 162/9
root the branches of our sins 1, 163/33
root of pride. And like as 1, 164/13
root and dig up that, we 1, 164/23
root remaineth, while we cut off 1, 164/24
root of pride and setting much 1, 164/28
root ; and surely the branch of 1, 164/30
root of pride. Of Covetousness. Let roots , fetched out of far countries 1, 128/30
roots ) is very sore oppressed, and rose water in his handkercher. Yet rose they up and played the 1, 129/27
rose they up and played the 1, 177/1
rotten , the breath stinking, the hands 1, 179/7
round paps, and so forth as 1, 175/9
rowest . And thus shalt thou well 1, 151/2
royalty , and his glory shall, as 1, 156/3
royalty if it be well considered 1, 157/27
royalty and honour shown him of 1, 161/3
rub out the rusty, cankered spots 1, 134/29
rudely and irritate them to anger 1, 137/4
ruin , is but a cursed branch 1, 164/12
ruin for lack of circumspection, which 1, 176/32
rule and authority, beauty, wit, strength 1, 153/24
rule , and authority, Lord God, how 1, 155/36
rule or authority that they bear 1, 158/8
rule among the remnant, as the 1, 158/10
rule of reason being letted for 1, 161/31

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the soul can have no rule thereof, but carrieth it forth 1, 175/31
that hath reason, so to himself that his feet may 1, 177/10
delicately fed maketh, as the saith, an unchaste bed. Men 1, 176/23
he never ceased since to about like a ramping lion 1, 142/17
of cursed envy, ready to into the fire, so he 1, 160/5
points, that maketh us blindly forth upon other men’s destruction 1, 164/11
readiness to all manner mischief, to ruin for lack of 1, 176/32
purge and rub out the rusty, cankered spots that sin hath 1, 134/29
weekly, the day before the sabbath, day, to be provided for 1, 168/20
their face ransack up their sacks, they would, I ween, shortly 1, 173/22
I ween, shortly empty their sacks
point approached in which His points, that maketh us blindly run forth upon other men’s destruction 1, 164/11
weekly, the day before the sabbath day, to be provided for 1, 168/20
their face ransack up their sacks, they would, I ween, shortly 1, 173/22
I ween, shortly empty their sacks
point approached in which His
he fell to prayer and sacrifice, that God might at his 1, 177/6
poor and rich, merry and sad, prince, page, pope and poor 1, 157/19
he saw one Publius Mutius many deaths. These are the
" I ween, shortly empty their sacks
point approached in which His
he fell to prayer and sacrifice, that God might at his 1, 177/6
poor and rich, merry and sad, prince, page, pope and poor 1, 157/19
he saw one Publius Mutius many deaths. These are the
to the post. This other sottishly, than while they seem mistrust. Lo, the holy doctor, For as the holy doctor,
their own faults. For, as I have said, and as because he was rich: whereas they be? And holy effectually to consider that, as vices, take themselves for quick this is. " Remember , "
to sorrow for their offences, saith unto them : " Sorrow , "
unto them : " Sorrow , " our Saviour Jesu Christ. He our Saviour Jesu Christ. He or painful. And therefore He or walk therein. And yet their soul. The holy Scripture the holy doctor, Saint Chrysostom,
for, as the holy Scripture for, as the holy Scripture
which is, as the Scripture wotting that, as the Scripture mean. There is, as Scripture last things, and then, he forever. For as the Scripture old but that, as Tully this wise : " Look , "
far from death? Some man seem to say true, yet faults. For, as Saint Paul
 glory shall, as the Scripture sight. For as holy David
face? " — as who
said, and as Saint Austin
that, as this holy doctor
" I have seen, " such fools, " For, "
fearest to fail for food?
not your heart thereon, " God. For, as holy Scripture
let them hear what Christ
" And holy Saint Bernard
not ( as the holy prophet it is indeed. And therefore
be ( as the wise man fed maketh, as the rumour
of the psalmist, where he of riches. " And Solomon
peaceable. " And further he the great moral philosopher Plutarch
" Thus fare we, " should be found ( as Solomon
their life ( as the apostle consider that, as Saint Paul
scourged with whips for Christ’s accounted them worthy for Christ’s
taken by themselves for God’s creature in order for His
minds presumption and security of they conceive sometimes despair of
well, two points requisite unto ye? Imagine yourself in the devise with thyself upon the up a knife into the undoubtedly to die of the soever live we, all the lightly may there, by the in some corner of the repression of wrath the self seen by the example of of Israel, when they had themselves as well content and well it were less evil, it a blindness almost incurable, from all occasion of amendment, the labour of the body, in every kind of sin, by the mouth of our

\[ \text{salvation} \] as a thing well won
\[ \text{salvation} \] and yield themselves as captives
\[ \text{salvation} \] that is to wit, the
\[ \text{same} \] case, and I think ye
\[ \text{same} \] , and then moderately and in
\[ \text{same} \] place, and wouldst, as thee
\[ \text{same} \] sickness, and though there never
\[ \text{same} \] while die we. So that
\[ \text{same} \] consideration, be cured the pride
\[ \text{same} \] prison, and even there thrown
\[ \text{same} \] considerations in the remembrance of
\[ \text{Sarah} \] that there were no woman
\[ \text{sat} \] down and well eaten and
\[ \text{satisfied} \] with a beryl or crystal
\[ \text{save} \] for worldly rebuke, to blabber
\[ \text{save} \] God’s great mercy. For the
\[ \text{saving} \] the knocking of our Lord
\[ \text{saving} \] that the busy desire of
\[ \text{saving} \] that the digression would be
\[ \text{Saviour} \] Christ Himself, to Whose heavenly
doctor of them all, our
and pitious departing of our
painful and ragious to our
for food? Saith not our
into the bosom of our
is the cause that our
Publius, a Roman, when he
And when the envious man
haply be if the eye
deaths. These are the sage
it, then, thou wilt haply
little treacle before. Thou wilt
well that many one will
think. But what will ye
purgatory. And whencesoever, as I
nor comfort. I will not
I dare be bold to
never sin. Thou wilt haply
is very truth that ye
and speak the like. I
us waking. Wherefore, as I
the purpose, speak thereto and
vagrant mind, other folk suddenly
heaven. Yet will ye peradventure
the first, that is to
daily proof and experience? I
counsel advised ), thou seest, I
as I was about to
grief. But thou wilt haply
every day, wouldst thou not
death. Now thou wilt peradventure
And albeit he seem to
Then will there no man
ye buskle forward? I would
only dying, that is to
and willful blind presumption, I
by them that would haply
own hands, the laws, I
doubt not but men will
hardly heal it ), likewise, I
stones, death coming, as I
them thank. If ye will
no such fools, I might
this wretched earth, yet, I
to come, it appeareth, I
Turk. Doth not holy Scripture
His promise? Thou wilt haply

Saviour  Jesu Christ. He saith that  1, 133/28
Saviour  Jesu Christ, of Whom we  1, 140/28
Saviour  Christ, Whose joy and comfort  1, 141/2
Saviour  Himself, " Have no care  1, 168/3
Saviour  Christ. Now if the poor  1, 169/30
Saviour  Christ said it were as  1, 170/34
saw  one Publius Mutius sad and  1, 159/13
saw  that, he would provide that  1, 159/34
saw  the body, belly naked such  1, 175/14
saws  of such as make this  1, 130/2
say  , that so few be preserved  1, 129/12
say  , peradventure, that some part of  1, 129/17
say  that the bare remembrance of  1, 129/29
say  if ye see men that  1, 131/17
say  , that a man feeleth in  1, 134/32
say  that his labour is lost  1, 135/6
say  that he proffiteth much less  1, 135/6
say  that it is not enough  1, 135/34
say  . But first, if there be  1, 136/1
say  not this for that I  1, 136/15
say  , let us keep our minds  1, 136/23
say  thy mind therein. So shall  1, 137/12
say  to them : ‘ A penny  1, 137/17
say  that ye know these four  1, 137/28
say  , death, we need no faith  1, 137/33
say  not nay, but that we  1, 138/1
say  , thyself, if thou die no  1, 140/1
say  , a pleasant thing to see  1, 141/24
say  " Be it that I  1, 145/29
say  that he were perilously sick  1, 146/7
say  that this is but a  1, 146/30
say  true, yet saith he more  1, 148/17
say  that one can die either  1, 148/23
say  that ye be going out  1, 149/2
say  , going in his way out  1, 149/17
say  , the remembrance and consideration of  1, 155/11
say  nay. Take me one that  1, 162/15
say  the  1, 162/30
say  nay; and I verily believe  1, 163/31
say  , fareth it by the sore  1, 164/22
say  , upon us to devour us  1, 166/6
say  there be no such fools  1, 167/4
say  that I have seen some  1, 167/4
say  , mereemeth verily, that have we  1, 167/26
say  , plainly, that speak we never  1, 167/30
say  " Cast thy thought into  1, 167/34
say  that Christ would not for  1, 168/16
be idle. Thou wilt haply say, "What if I cannot
shalt take no thought. I say, if you lack, thou shalt
they will not? Then, I say, that yet oughtest thou not
from you. But ye will say that ye have now lost
so rich. Ah well, I say, now ye come home, lo
far forth that men commonly say it were better fill his
Now, as I began to say, whether this vice be more
cannot: but I have heard say that it toucheth the readiness
authority, yet have I heard say that it is very true
beginning and often shall I say, that in virtue is pleasure,
teach thee wrong, when I say, in the way of
weared, "shall the wretches with hunger, that is to
reckon myself sick . " Thou sayest right well, and that shall
by miracle. In this thou example,
"How could these two see not some wretch that
thou heapest, and leave thee
his paunch that he is flesh by the handfuls, shall
lately light in his lap.
men shall merrily soon after
we shall not find four which the one were four
he had of certainty seven
when they were taken and
sake, not only to be
pain itself — to be
mind of them that were
UPON THESE WORDS OF HOLY whether the words of holy
in their soul. The holy
God, for, as the holy
things, which is, as the
well wotting that, as the
his mean. There is, as
so great effect as the
Howbeit, the foresaid words of him forever. For as the
his glory shall, as the
a Turk. Doth not holy
heart thereon, " saith holy
unto God. For, as holy
be without soberness. The holy
many plain texts of holy
wretch is like a stormy
would if ye were well
thereof followeth his laughter, and
be surely advertised, that for
this waywardness, but of a
wax angry growth of the
and springing out of the
seem sage in keeping silence,
setting much by ourselves, so
or the doctrine of any
other that ever wrote in
of none whole volume of
than to meddle much with
that the well-learned man, Plinius
in our minds presumption and
their lust their God. Now
For thou shalt in Bedlam
will ye say if ye
than he? Shall ye not
very pain pleasant? Will ye
ye will think yea. Now
be so, since that we
it; and though we daily
say, a pleasant thing to
so far gone that we
stand in a window and
so far off that we
sight, as a man may
good quart. If thou shouldst
And thus mayest thou surely
and yours within eighty. I
And thus shalt thou well
I have said, let us
Of Envy. Now let us
be long, we should never
Wrath. Let us now somewhat
so lowly, yet shall ye
to their heart when they
great deal his better. We
wroth with them whom we
sins spring. But will ye
therein. And now shall ye
be indeed. If we should
not off when they should
them both. Now when we
Covetousness. Let us now somewhat
it. But now let us

sea that cannot rest, except a
searched, prove yourself proud and high
secret sorrow marreth all such outward
secret treason, lately detected to the
secret root of setting much by
secret pride by which we set
secret root of pride. And like
secretly peradventure the meanwhile to fantasy
secretly lurking in our heart that
secular author were of greater force
secular literature. Long would it be
secular literature shall arise so very
secular authors in this matter, yet
Secundus, after his sickness wrote unto
security of salvation as a thing
see the blindness of us worldly
see one laugh at the knocking
see men that are taken and
see such laugh at their own
see the example? Look upon His
see, then, for all the pain
see the holy apostles and other
see men die, and thereby know
see before thine eyes and hear
see we cannot recover, then he
see how worshipfully he shall be
see him not at all, or
see a thing so far off
see one in such case that
see that all our whole life
see not why ye should reckon
see that thou hast no cause
see what stead it may stand
see what help we may have
see cause to envy any man
see how this part of our
see them at every light occasion
see any man less esteem them
see this point confirmed by all
see set so little by Him
see it proved that it is
see men fall at variance for
see two men fighting together for
see a ramping lion coming on
see surely that the death is
see what this part of this
see, as I said before, how
into the heart. Wilt thou
we wonder at him, yet
die. But look if ye
man that is purblind cannot
the many: for we cannot
stark blind: for they cannot
forget him, they should soon
not at all till they
we love either other, we
not a beastly thing to
that goeth not about to
in health. " If we
need of all these things.
world so set upon the
somewhat sottishly, than while they
the more, lest they should
are there which will peradventure
livel. " And albeit he
of ourselves. But what should
slight a thing it would
custom into nature that they
less esteem them than they
For it maketh folk to
be indeed. For covetous men
be they very proud; they
be they very foolish; they
marvel is of all, they
they do themselves, because they
" And surely where they
course of nature it might
and wouldst, as thee then
this that at the first
him advice to be liberal
of our custom whereby sour
all manner vice. I have
might say that I have
was born. " I have
thine own heart. For there
by the sinews, but thou
by this counsel advised ), thou
envy him now, while thou
their neighbour wrong? Now whoso
all broken up, his goods
things know we that we
sickness a passion that cometh
for lust of the drink
the repression of wrath the

see  it proved? Look upon the
see  we many that do much
see  not some wretch that scant
see  far from him, -- and
see  him when he cometh so
see  him till he come very
see  their folly and shake off
see  the meat on the board
see  great cause to have it
see  a man that hath reason
see  the ship tight and sure
see  men die some dear year

Seek  ye first for the kingdom
seeking  of pleasure, that they set
seem  sage in keeping silence, secretly
seem  to leave at thy commandment
seem  no great matter to them
seem  to say true, yet saith
seem  farther from pride than drunken
seem  to him that would often
seem  now naturally disposed to, wrath
seem  worthy to themselves? Wilt thou

seem  far of another sort than
seem  humble, and yet be they
seem  wise, and yet be they
seem  Christian, and yet have no
seem  rich, and yet be very

seem  to have providence and be
seem  Christian, they have none earthly
seem  many years off. Which thing
seemed  , have been content with such
seemed  far from pride, and yet

seemeth  to preach to a glutton
seemeth  us sweet. But yet if
seen  many vices ere this that
seen  some such in my time
seen  , " saith he, " another

seest  thou, not one plain grievous
seest  ( if thou fantasy thine own
seest  , I say, thyself, if thou
seest  that death may make you
seeth  not that his laughter is

seized  , his wife put out, his
seldom  think on: and in the

seldom  and, as we reckon, against
self  . So spreadeth this cursed root
self  same considerations in the remembrance
have been slain in the selfsame ways in which thou ridest 1, 150/36
have been drowned in the selfsame waters in which thou rowest 1, 151/1
swelling sore of pride, the selfsame thing doubled. When this condition 1, 159/29
must needs follow that the selfsame considerations shall leave thee little 1, 160/18
little cause to envy the selfsame things in any other man 1, 160/19
under him, than with the selfsame word spoken to him by 1, 162/20
consider it but in the whom Christ Himself counselled to to their own holiness, to mind to relieve thee, or God might at his prayer to divide and sunderly to of everlasting pain. The physician be got. But this physician him more than the bodily filthy liking that riseth of than the bodily senses and ' In token whereof he He hath in desert wilderness death. And therefore, though He the lake among lions, yet without any receiving of the the King by Whose high not more angry with our we before have shown to of divers complexions. This medicine been all bestowed in his choir, and with much solemn heart heavily harkeneth after the a man should add and of heaven, they should shortly well perceive the world so seeking of pleasure, that they not always well and wisely their tongues, if they were else when thou beginnest to from the first foot ye perceive themselves not accepted and the arms of your ancestors wan, that a person well Adam and Eve in paradise envy; by whose enticement he of pride should make thee secret pride by which we zeal riseth of that we with them whom we see

**selfsame** ways in which thou ridest 1, 150/36
**selfsame** waters in which thou rowest 1, 151/1
**selfsame** thing doubled. When this condition 1, 159/29
**selfsame** considerations be the next remedies 1, 160/11
**selfsame** considerations shall leave thee little 1, 160/18
**selfsame** things in any other man 1, 160/19
**selfsame** word spoken to him by 1, 162/20
**sell** that he had and give 1, 171/34
**send** them wretchedly to the fire 1, 155/9
**send** thee meat by miracle (as 1, 169/14
**send** them grace so to make 1, 177/7
**send** it into all parts of 1, 179/23
**sendeth** his bill to the apothecary 1, 128/28
**sendeth** his bill to thyself, no 1, 128/32
**senses** and sensual wits common to 1, 132/5
**sensual** and fleshly pleasure, which is 1, 131/5
**sensual** wits common to man and 1, 132/5
**sent** the Jews double manna, weekly 1, 168/19
**sent** some men their meat by 1, 169/15
**sent** Daniel meat enough by Habakkuk 1, 169/24
**sent** He none at all to 1, 169/25
**sentence** into his heart. But if 1, 139/18
**sentence** we be condemned to die 1, 157/4
**servants** for the breach of one 1, 163/35
**serve** to the repression of pride 1, 165/6
**serveth** every man. The physician doth 1, 129/10
**service** , whom he hath brought into 1, 143/27
**service** burieth the body boldly at 1, 180/33
**sessions** , yet have they some hope 1, 156/32
**set** to, the deep imagination of 1, 129/34
**set** at naught, and at length 1, 131/3
**set** upon the seeking of pleasure 1, 133/8
**set** by pleasure much more than 1, 133/9
**set** , so, when the tongue lieth 1, 136/8
**set** on babbling, could not for 1, 136/13
**set** the first foot forward to 1, 149/1
**set** forward to go forth. No 1, 149/3
**set** by after the worthiness of 1, 153/31
**set** up in the prison; and 1, 157/32
**set** awork with envy needeth none 1, 158/21
**set** in the way to such 1, 159/3
**set** upon our first parents in 1, 159/5
**set** neither much by those things 1, 160/16
**set** overmuch by ourselves. And like 1, 163/20
**set** , as we should do, so 1, 163/22
**set** so little by Him that 1, 163/23
by their behaviour that they
if we did not indeed
greatly dote upon that we
them from him? Who could
worship, and shall not be
If riches come to you,
is his love the less
But these covetous folk that
great things whereupon they had
their hearts had been sore
but as one were so
way of the sinners is
to stop the chinks, but
indeed, the less that we
waxeth a desperate wretch and
outward, but also while he
goaler, when ye be dead,
saith holy Scripture. He that
of a secret root of
also well perceive that the
that a man’s own estimation,
commandments, so riseth of much
cursed root of pride and
For taken once away the
going before in procession, or
shall hear what Solomon said
if he had of certainty
the wise man in the
study of philosophy labour to
like as death maketh a
feeleth in the dissolution and
themselves under the cloak and
soon see their folly and
the last things, & thou
thy last things, and thou
madness laugh at. For thou
thy speech and talking, thou
and make a proof, thou
well find, by that thou
will be then when thou
Be merry, man, — thou
which thou rowest. And thus
a very true contemplation, thou
if none other come, thou
thy play is done, thou
tell thee what shift thou
be a faithful man, thou
set less by us than our
set more by ourselves than Him
set little by. So shall there
set so much by himself, to
set by so much as ye
set not your heart thereon, "
set unto God. For, as holy
set their hearts on their hoards
set their hearts to hold them
set upon right small things, it
set , hand and foot, in a
set or laid with stones, but
set more men to the pump
set thereby, the more perilous it
set all at naught, and he
set his foot out of his
set a strange prisoner in your
set not his heart thereon, nor
setting much by themselves, by which
setting by ourselves is more than
setting by himself, despaining to take
setting by ourselves that affection of
setting much by ourselves, so secretly
setting by ourselves, we shall not
setting of their wives’ pews in
seven years ere I was born
seven score years to live. The
seventh chapter of Ecclesiasticus is such
sever the soul from the love
severance of the body and the
severance of the soul from the
shadow of some kind of virtue
shake off their covetousness. For undoubtedly
shalt never sin. " Made about
shalt never sin in this world
shalt in Bedlam see one laugh
shalt not only profit thyself as
shalt well find, by that thou
shalt have no lust to sin
shalt feel so many such pains
shalt never die as long as
shalt thou well see that thou
shalt behold him and advise him
shalt yet in few years undoubtedly
shalt go forth as poor as
shalt make in such case: and
shalt take no thought. I say
say, if you lack, thou
thy labour suffice not, thou
thou do the like, thou
that hast gathered them, whose
be scourged with despite and
on babbling, could not for
beateth it down again with
For thou wouldst not, for
for how very trifles. First,
the way. How much more
their minds he bringeth their
of many that of a
so noyous, what sin so
the body is painful and
His blessed body nor the
thy mouth gaping, thy nose
and shifted out in a
and leave thee scant a
over his fellows, till the
tomorrow, or tell what other
shall I tell thee what
show thee, that if all
all stripped stark naked and
a lewd master of a
not about to see the
letteth by his lewdness his
how precisely we presume to
in thy bed, thy head
should let pass so many
" Here is first a
doom, pain, and joy. This
is, then may we within
sure they be that within
all and shall undoubtedly within
are wont to write a
would not rather take a
of everlasting pleasure, than a
thy fingers fumbling, thy breath
our life and maketh it
hap ye should go the
hope of heaven, they should
be such things as shall
remember the death that shall
surely to come and so
since they be those that
contempt and abjection of ourselves
that he should die so

shalt  shalt  shalt  shalt  shalt  shamed
labour to thy power by show thy state that thou go into a better bosom thou be? " If we , so that the more their utter and speak the like . Ye leave your lodging for , that men should think thee were it for men to and folly is it yet sins by heap, and by , sinful life have died and ? Is it not a beastly to the flesh, so the thorns pricking His holy head , thy legs cooling, thy fingers , be put to death in . Which thing, if we did and the cart come for I shall find? " First thou shalt make in such fail thee, yet if thou out in a sheet, be that goeth not about to tight and sure, but letteth fall on a leak, and our foolish bolt, in those , thy back aching, thy veins and weighty words spoken by medicine containing only four herbs medicine is of a marvellous time be well learned in time death shall stop their space devour us all, and riddle on the wall that pain for the winning of pleasure for the winning of , all thy strength fainting, thy

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

Oft have they had a
his life keep him from
might by the avoiding of
which we shall keep from
which here preserved from the
man to keep him from
as in the body his
our taste infected by the
fire, the pain of sundry
ere this, in a sore
false glade of escaping that
and specially of any perilous
man, Plinius Secundus, after his
ever sick of a perilous
is infected with the great
bodies have so sore a
we use, though never other
though we call this hunger
know well enough what very
thee what thou callest a
sickness. Is not that a
suppose thou bearest ever thy
thou against that sore or
days follow, by the inward
that we know which be
by which we call no
it not the name of
of sickness, but we name
the whole body as other
yet we neither call it
all lepers, which is a
country born with the falling
ever have reckoned them for
they would have counted for
whole life is but a
to die of the same
is death next an incurable
ever sick of that incurable
of this medicine against the
of covetousness, which is a
that some other die by

sick . " Thou sayest right well
sick or whole? I ween ye
sick or whole? I ween ye
sick and had good cause to
sick of that incurable sickness by
sick " man, a man that
sick drunken head, and slept themselves
sickness , namely if he might by
sickness be sure to continue his
sickness , not the body, which none
sickness of sin, shall after this
sickness , but to divers men divers
sickness is most incurable that is
sickness of sin and filthy custom
sickness , many men have essayed in
sickness , felt it very grievous to
sickness , and thereby putteth in our
sickness that would make an end
sickness wrote unto his friend, wherein
sickness , wouldst thou not, if thou
sickness a good while ere he
sickness and such a continual consumption
sickness came at us. Consider also
sickness and meat a medicine, yet
sickness is and what very medicines
sickness . Is not that a sickness
sickness that will make an end
sickness with thee , — for very
sickness that else would put thee
sickness of our own nature continually
sickness , that is but a custom
sickness by that name but such
sickness , but we name sickness a
sickness a passion that cometh seldomsickness do, yet we neither call
sickness , nor the meat that resisteth
sickness rather foul and perilous than
sickness , so that never any of
sickness ? Nay surely, but they would
sickness the colic and the stone
sickness never curable, but as an
sickness , and though there never came
sickness ; and such is all our
sickness by which, if none other
sickness of envy, which is undoubtedly
sickness wherein men be very sore
sickness . In which case thou must
gluttony, which is a beastly sickness and the apoplexy, diseases and intertemperate living drive ourselves in to the gluttony whereof the thy remembrance some of those giver. And on the other crying to thee on every Christ. And on the other methinketh utterly on the other defiled them with, in the the light thereof, nor the thou, not one plain grievous at our heart at the heap, and by the abominable but a slight and uncertain they cannot with a sure in pride upon the solemn no corner out of his of heaven, at the first being thereat, and at the thou mightst wax warm; " they seem sage in keeping would have folk in their done by thy well minded bare authority suffice to command rather to keep a good pangs, what intolerable torment, the appetites from the laud of and that not a feigned For go they never so things, & thou shalt never in virtue and avoiding of preserved from the sickness of things, and thou shalt never us all our life from so few be preserved from by a mischievous custom of infected by the sickness of the rusty, cankered spots that it well, he shall never in many words lacketh not always to keep us from would well keep us from enough to keep us from he saith, thou shall never that shall keep thee from sickness and an old sore. For sickness of such kind that either sickness, and botch us up with sickness whereof they die, than to sickness cometh. And if there be sickness that have most grieved thee side, whereas one doth such spiritual side, " What shall I have side, if he catch a man side, that albeit every man that sight of God, and to leave sight of all the dead heads sight of the bare bones hanging sight of our sins, shall pass sight thereof draweth them into desperation sight, as a man may see sight look upon their own conscience sight of worldly worship? If thou sight. For as holy David saith sight of Adam and Eve in sight of the royalty and honour signifying that if he were in silence, secretly peradventure the meanwhile to silence take good heed that their silence, but also amend the whole silence, it were peradventure good, rather silence thyself, than blunder forth rudeely silly creature feeleth in the dissolution silly mortal men, and desire to similitude but a very true fashion simply, look they never so lowly sin. " Made about the year sin, than many whole and great sin, shall after this eternally live sin in this world. " Here sin. The physician cannot give no sin, if every man have so sin perceiveth no fault in his sin and filthy custom of fleshly sin hath defiled them with, in sin. Thou wilt haply say that sin — but that I would sin, and since we can never sin. For as for yet, though sin. Howbeit, the foresaid words of sin. Many things know we that sin. And if thou put it
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shall have no lust to
sins from every kind of
of sin, beginning at the
us in against this cursed
sudden, by reason whereof the
matter and occasion of your
eye. For it is not
gluttony was the vice and
Now to the body what
sin is so noyous, what
that we had liefer take
it is indeed, that our
virtue is pleasure and in
if we would consider our
bitterness of our wallow sweet
the little itching pleasure of
pride in every kind of
it but in the selfsame
Of Sloth. Of the mortal
small matter. Sloth is a
it is a great capital
bare bones hanging by the
to fantasy with themselves filthy
delight or pleasure in any
many that of a shameful, 
fire of hell for their
a more madness to take
we, drink we, mourn we,
of a knife, the flesh
some labouring, some playing, some
death,' but also let
so mad that where they
to make any good counsel
his head. For when a
repentant
" The way of the
in the sorrow of their
instead of sorrow for our
brought into great and horrible
minds he bringeth their shameful
head and root of all
envy for the beastly carnal
were in open and manifest
these folk had these carnal
Saint Paul saith, the fleshly
root the branches of our

sin for the time that thou
sin, beginning at the sin that
sin that is the very head
sin of pride. And surely against
sin is somewhat less grievous, the
sin is by God’s goodness graciously
sin to have riches, but to
sin by which our forefathers, eating
sin is so noyous, what sin
sin so shameful? Is it not
sin with pain, than virtue with
sin is painful and our virtue
sin is pain, I might prove
sin well, with the dependants thereupon
sin . For no man is so
sin, we claw ourselves suddenly to
sin, saving that the digression would
sin that we have in hand
sin of sloth men make a
sin so common, and no notable
sin indeed, the less that we
sinews , but thou seest ( if thou
sinful devices, whereof their tongues, if
sinful thing. For the proof whereof
sinful life have died and departed
sinful and wilful blind presumption, I
sinful pain in this world, that
sing we, in what wise soever
singed with fire, the pain of
singing , some chiding, some fighting, no
sink into our hearts the very
sink in hell as deep as
sink into the heart. Wilt thou
sinner is once fallen down into
sinners to sorrow for their offences
sinners is set or laid with
sins and affliction of their penance
sins , shall pass and exceed the
sins and care of heaven, he
sins by the horror whereof he
sins by heap, and by the
sins , that is to wit, pride
sins of gluttony, sloth and lechery
sins , he would have more occasion
sins , they could not be ignorant
sins be easy to perceive, and
sins spring. But will ye see

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of our Lord 1522, by
alone is able to destroy.
speech made thereof, the coroner
not one sweet word in
there are all the other
in which we least can
disfigureth the face, discouloreth the
the body; it maketh the
or rather of flesh flies,
out he weeneth that the
endure never to remit or
young as thou have been
if there be a man
would ensearch how many be
in which is no great
have him for his perpetual
a swoon which we call
old it is agreed that
than we account hunger or
dying: so that wake we,
great riches, and in the
matters, or lie down and
death shall keep all sweet
be empty when the body
the fantasies leave us not
of all the trains, darts,
a sick drunken head, and
at all, or but a
and authority, Lord God, how
fasting among sick folk for
our goods, loathsoneness of shrift,
beastly carnal sins of gluttony,
For no man doubteth but
glutton feasts followeth not only
riot and pestilent excess. Of
Of the mortal sin of
men make a small matter.
thereupon, -- that therefore of
our way to heaven, even
sometimes thinketh it beastly; the
cannot labour, or have more
been sore set upon right
of sloth men make a
the flame is next the
physic, where we might with
drunken head, and slept themselves
which can never be without

Sir Thomas More then knight, and
Sir Thomas More wrote no farther
sitteth, the quest is charged, the
six weeks, now shall she call
six to be eschewed, that is
skill, For I little doubt but
skin, and disfashioneth the body; it
skin tawny, the body fat and
skipping about thy bed and thy
sky would fall on his head
slacken in the deep devising of
slain in the selfsame ways in
slain of a stroke, there is
slain with weapon, and how many
slander spoken to his face by
slave, shall he never have him
sleep, and there lie like dead
sleep is the very image of
sleep. For as for that thy
sleep we, eat we, drink we
sleep of this life we be
sleep like a swine. And who
sleep out of their watery eyes
sleepeth. But if it were then
sleeping, it is not likely that
sleights, enticings, and assaults of the
slept themselves sober; but then shall
slight and uncertain sight, as a
slight a thing it would seem
sloth, rather than he will take
sloth towards good works. And if
sloth and lechery. Not that these
sloth and lechery be the very
sloth and lechery, but oftentimes lewd
Sloth. Of the mortal sin of
sloth men make a small matter
Sloth is a sin so common
sloth there is no man ashamed
sloth alone is able to destroy
slothful body misliketh his dulness, and
small children to find than my
small things, it would have been
small matter. Sloth is a sin
smoke, so is death next an
slother diet and temperance have less
slother; but then shall they feel
sobriety The holy Scripture rehearseth that
have him after, how sure
what place of the house
sing we, in what wise
ye covetous niggards, how lowly
up in pride upon the
the choir, and with much
the marvellous intent business and
they consider the labour and
old, ye shall hear what
manner of riches. " And
there should be found ( as
envy another, it is for
be very proud thereof; and
the apothecary, and therein writeth
percase be the more excusable
the foolish sick man is
the beholding whereof they conceive
it is fed, so doth
perceiveth his own fault, and
priest, now one, now other,
p pride. For albeit that wrath
rebuke, to blabber on trifles
they that have not yet,
more ready thereto. Thou wouldst
effectually, and look upon him
from you, I will go
Pride. Now since I have
to the devil therefore, yet
Of Wrath. Let us now
reason whereof the sin is
the growing and keep it
Of Covetousness. Let us now
their eyes. This water is
this death pardon His own
a young man may die
not pass, but not how
the uncertainty of thyself, how
the owners wot ne’er how
happen to be done as
of them both. For as
and we be uncertain how
once stopped, the sore shall
the branch of wrath shall
he should keep them, how
devour us all, and how
unadvisedly forget him, they should
they would consider deeply how

soever he had him afore, if
soever ye stand when ye buskle
soever live we, all the same
soever ye looked, would if ye
solemn sight of worldly worship? If
solemn service burieth the body boldly
solicitation of our ghostly enemy the
solicitation of our ghostly enemy, the
Solomon said seven years ere I
Solomon saith of virtue thus,"
Solomon saith ) more dead of the
something whereof himself would be proud
sometimes the gaoler beateth it down
sometimes a costly receipt of many
sometimes by some chargeable business of
sometimes occupied as though he thought
sometimes despair of salvation and yield
sometimes the itch of a sore
sometimes thinketh it beastly; the slothful
sometimes a great rabble at once
sometimes riseth upon a wrong done
somewhat sottishly, than while they seem
somewhat have heard by them that
somewhat remember death the more effectually
somewhat the more nearly, if thou
somewhat nearer you. Thou reckonest every
somewhat laid afore thy face the
somewhat they take therefore. These mad
somewhat see how this part of
somewhat less grievous, the rule of
somewhat under, but fail they may
somewhat see what this part of
somewhat pricking and would make their
Son . As for escaping, no man
soon , and an old man cannot
soon we shall go, nor where
soon this dreadful time shall come
soon . And as lightly may there
soon as his. We shall leave
soon as the devil had brought
soon , and yet very sure that
soon heal of itself, the matter
soon wither away. For taken once
soon death might take them from
soon we know not all, is
soon see their folly and shake
soon they may, yea, and how

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they may, yea, and how
that other men shall merrily
abroad. If they thought how
death that we shall so
think this reason but a
not ere this, in a
perceive it, and the body
that our bodies have so
shall preserve thee against that
whole, though it be as
of our nature and as
sometimes the itch of a
which is undoubtedly both a
swelling
Him? And therefore this deadly
were, the fountain of the
the fountain once stopped, the
daily purge and cleanse the
say, fareth it by the
sickness wherein men be very
which, care thou never so
surely it is an hard
if their hearts had been
beastly sickness and an old
is so that this old
only and roots ) is very
of Sicily never devised a
himself, maketh his wrath the
that in Spain it is
it is sorer taken, and
followeth his laughter, and secret
feel more pleasure in the
penitents and repentant sinners to
offences, saith unto them : "
and be glad of thy
him be glad of his
his sorrow, if man in
and glad for all his
be glad because of his
dread of the devil, and
in trouble, our soul in
our executors. And instead of
at every man's welfare; more
his envious nature was as
have no cause to be
such as were the best
to seem far of another

soon they must, lose all that
1, 173/16
soon after scatter abroad. If they
1, 173/19
soon in what painful plight they
1, 173/20
soon come to, and that of
1, 173/33
sophistical subtlety, and thinkest while thou
1, 149/35
sore sickness, felt it very grievous
1, 141/16
sore corrupt within ere he feel
1, 145/22
sore a sickness and such a
1, 146/13
sore or sickness that else would
1, 147/7
sore against the continuance of our
1, 147/21
sore labouirth to the dissolution of
1, 147/22
sore leg when thou clawest about
1, 148/1
torrent and a very consumption
1, 158/16
sore of pride, the selfsame considerations
1, 160/11
sore of wrath, of which so
1, 164/8
sore from which the matter is
1, 164/17
sore shall soon heal of itself
1, 164/19
sore , but they shall hardly heal
1, 164/21
sore of the soul: if we
1, 164/22
deceived. For it maketh folk
1, 166/15
sore , cannot get thee a penny
1, 169/20
to cure: it is so
1, 171/31
set upon right small things
1, 172/5
. For this was in the
1, 174/28
of gluttony was the vice
1, 175/17
oppressed, and in manner overwhelmed
1, 179/20
. And it so drinketh up
1, 158/18
. For the assuaging whereof, the
taken, and soror punished, if
1, 163/8
punished, if one give another
1, 163/8
marreth all such outward mirth
1, 131/27
of their sins and affliction
1, 132/11
for their offences, saith unto
1, 133/20
" saith this holy man
1, 133/21
" In vain should he
1, 133/21
, if man in sorrow could
1, 133/22
could not be glad. But
1, 133/22
, but also that he may
1, 133/24
. Long were it to rehearse
1, 133/25
at our heart at the
1, 141/11
, our heart all in dread
1, 141/20
for our sins and care
1, 143/15
of another man's wealth than
1, 159/10
of another man's weal as
1, 159/16
of the loss, for God
1, 170/20
among gentiles and paynims. For
1, 139/4
than they be indeed. For
1, 166/15
stranger devoureth. " Of such
to blabber on trifles somewhat
weal and profit of man’s
never so long ), but the
the garden of thine own
substances, the body and the
spiritual. And like as the
the casting of his own
weeded out, so can our
gladness, which in every good
comfort and gladness that the
pleasure they conceived in their
spiritual exercise, by which the
in the things of the
and commodity cometh unto man’s
of the body and the
philosophy labour to sever the
may more effectually withdraw the
dissolution and severance of the
approached in which His sacred
wise have redounded into His
our mind in trouble, our
body, we will amend in
the very pleasures of the
prince, page, pope and poor
mad to envy a poor
by the sore of the
own life and his own
night shall they take thy
thereof new, not to the
the body or to the
both. And as to the
venomous and mortal to the
pampered the body, that the
man saith ) burdensome to the
a burden chargeth he the
the body be to the
of rift raff that the
lie down, -- so the
yet is glutony to the
a deadly enemy to the
which either one killeth the
not the substance of the
wealth and felicity of the
it is that the best
to the preservation of our
their lives for their own

sort
do fools, also, speaketh the

sottishly
t, than while they seem sage

soul
devoureth. " Of such

soul
( though we should let pass

soul
, which here preserved from the

soul
. Let us hear, then, what

soul
, so we be apt and

soul
excelleth the body, so doth

soul
into the fire of hell

soul
have no place for the

soul
riseth of the love of

soul
conceiveth thereof, rising into the

soul
. The holy Scripture saith that

soul
willingly worketh with the body

soul
, the knowledge without the remembrance

soul
by the meditation of death

soul
, when they by course of

soul
from the love and affections

soul
from the wretched affections of

soul
should depart out of His

soul
, and so forth into His

soul
in sorrow, our heart all

soul
, leave all vices and be

soul
% Of Pride. Now since

soul
priest, now one, now other

soul
for playing the lord one

soul
: if we perceive once the

soul
is, while he striveth, chideth

soul
from thee: and then these

soul
only, but to the body

soul
: surely very pestilent to both

soul
, no man doubteth how deadly

soul
than gorbellied glutony, which so

soul
can have no rule thereof

soul
, with what a burden chargeth

soul
that so pampered his paunch

soul
a prison, how strait a

soul
can have no room to

soul
is so stifled in such

soul
not so pernicious and pestilent

soul
, that bringeth forth two such

soul
everally, -- I mean not

soul
, but the wealth and felicity

soul
, without which it were better

souls
and they that have best

souls
from every kind of sin

souls
, if they had changed those
covereth the eyes of their souls in such wise as they
covereth the eyes of their souls in such wise as they
medicine, though thou make a sour face at it, is not
medicine, though thou make a sour face at it, is not
corruption of our custom whereby sour seemeth us sweet. But yet
the very labour easy, the sourness very sweet, and the very
of the better, as a sow content with draff, dirt and
find more that drink themselves sow drunk of pride to be
in the air, they neither sow nor reap, nor gather to
off through a great long space of as many years as
dead stocks by a long space ere we come to ourselves
good sow devour us all, and how
and shall undoubtedly within short space
so far forth that in Spain it is sorer taken, and
in thine health haply she spake thee not one sweet word
the time present, and always spare all for their time to
but also live wretchedly by sparing from themselves. And so they
not for shame utter and speak the like. I say not
as Scripture saith, time to speak and time to keep thy
of thy tongue, properly to speak, and with some good grace
let to talk on, but speak much the more, lest they
find aught to the purpose, it was a pain to speak
they rejoice where they dare speak and call their betters beggars
appeareth, I say, plainly, that speak we never so much of
not without pain. And yet speak of, there should not be
great effect as the Scripture speaketh the psalmist, thus: " A
such sort of fools, also, speaking of their own experience, there
that he hath known for special wretches, whose whole life hath
thereat, and specially at some special day in which he keepeth
it is in physic a special thing necessary to know where
thou knewest thyself sick, and specially of any perilous sickness that
great envy thereof: and on them specially should it so much the
to move any man, yet specially should it so much the
better matter; by which thy speech and talking, thou shalt not
is, as reason is, much speechless made thereof, the coroner sitteth
down along and there lie speechless as a dead stock an
they regard it less and spend it more liberally. Men ween
is more than he will spend or haply shall need to
or haply shall need to spend. If ye would have
that be as loath to spend if ye would have
find in their heart to spend, If ye would have
spend. If ye would have have kept it covetously or
spend it naughtly, ye have a with a spoon, and yet
which is never so pleasantly spend it naughtly, ye have a
body, like as the venomous spew it out again. Oft have
inward liking that the godly spiced with delight and liking but
spider bringeth forth her cobweb, when spirit taketh in the diligent labour
business with a dulness of spirit, and pure pleasure of the mind, shall I go from Thy presence? and if we be not in body rebelleth always against the fleshly, the other ghostly and spiritual, so doth the sweetness of themselves in the taste of light of reason and the pleasant but bitter, and the is it that the inward folk feel and perceive in for the good corn of also marvellous ghostly pleasure and outward fleshly pain with inward tribulation, affliction, and such other side, whereas one doth such pain is relieved with no that have best travailed in of their penance took less proceeded in the perfection of delight and pleasure in such death, the troubles and vexations own estimation. Which kind of if they had changed those inward liking of all their in doing of any good the nose dripping, the mouth he believeth not that Christ if he believe that Christ many short and weighty words death as we have before which is no great slander than with the selfsame word one contumelious or despiteful word unreverently heart a lewd, rebukeful word in three drops with a laughing matter and a labour, pain and travail, without rub out the rusty, cankered them that for their few that of that root they of the drink self. So the branches of our sins they may not always to this ungracious branch of wrath

\begin{itemize}
\item spirit and weariness of mind, he
\item spirit , — there is not any
\item spirit and whither shall I flee
\item spirit merry therewith, but live in
\item spirit , what can be more venomous
\item spiritual . And like as the soul
\item spiritual pleasure far pass and excel
\item spiritual pleasure of that sweet
\item spiritual light of faith, which two
\item spiritual pleasure is of truth so
\item spiritual pleasure and comfort which many
\item spiritual pleasure. And the cause is
\item spiritual pleasure as long as it
\item spiritual gladness, which in every good
\item spiritual pleasure. And surely this is
\item spiritual exercise, by which the soul
\item spiritual business with a dulness of
\item spiritual rejoice nor comfort. I will
\item spiritual business, find most comfort therein
\item spiritual pleasure, it should thereof follow
\item spiritual exercise, in the worse case
\item spiritual exercise, and thereby to rise
\item spiritual that come therewith by thy
\item spiritual pride, and thereupon following envy
\item spiritual vices of pride, wrath, and
\item spiritual vices, which they commend unto
\item spiritual thing that appertaineth unto his
\item spitting , the eyes bleared, the teeth
\item spoke these words ( and then believeth
\item spoke them and yet feareth lest
\item spoken by the mouth of our
\item spoken of in the repressing of
\item spoken to his face by one
\item spoken to him by one that
\item spoken against ourselves than with many
\item spoken of God. And could we
\item spoken to his face, if he
\item spoon , and yet spew it out
\item sport . But surely since it is
\item spot of pride or ascribing any
\item spots that sin hath defiled them
\item spotted virtues, not without the mixture
\item sprang . As for wrath and envy
\item spreadeth this cursed root of pride
\item spring . But will ye see it
\item spring again. And therefore , since this
\item springeth out of the cursed root
\end{itemize}
a cursed branch rising and
coat armour reversed, his gilt
midst. A stroke of a
pair of pattens with the
playeth the lord in a
How could these two sayings
so true that it may
he thought that he should
head, that he could not
of the house soever ye
see what stand it may
hope of pardon. But we
stocks that he can neither
forward. His gallows and death
of our Lord, which always
remembering in what case he
glutton do with his belly
or of estate, all stripped
folk be not purblind but
in dying, yet might the
not, thou shalt show thy
said, let us see what
there be but these two
so the soul is so
so, when the tongue lieth
If he had had it
liking in the vile and
his dainty body turned into
the teeth rotten, the breath
can have no room to
as we shall feel ourselves
lie speechless as a dead
it cometh of an ungracious
and there lie like dead
and foot, in a strait
conscience that it maketh the
about us, while we lack
the head ache, and the
a man be so dainty
thy body, as percase the
Scripture saith, " Wheresoever the
sickness the colic and the
the dropsy, the colic, the
that lack insight of precious
fall at variance for cherry
is set or laid with
the place of your execution

springing  out of the secret root 1, 164/13
spurs  hewn off his heels, himself 1, 161/13
staff  a cut of a knife 1, 140/20
staff  in the one hand and 1, 172/32
stage  play, wouldst thou not laugh 1, 156/17
stand  together, were it not that 1, 133/32
stand  for a very certain token 1, 134/23
stand  in a window and see 1, 143/21
stand  on his feet, that he 1, 146/5
stand  when ye buckle forward? I 1, 149/2
stand  us in against this cursed 1, 154/32
stand  all in other plight : we 1, 156/34
stand  up nor lie down, -- 1, 176/6

standeth  within ten miles at the 1, 150/16

standeth  at the door of man’s 1, 154/28

standeth  , till that suddenly, nothing less 1, 157/17

standing  astrut like a taber, and 1, 176/20

stark  naked and shifted out in 1, 157/21

stark  blind: for they cannot see 1, 173/6

state  of him that we be 1, 165/19

state  that thou hast little money 1, 169/8

stead  it may stand us in 1, 154/32

steps  to heaven, he that getteth 1, 136/2

stifled  in such a stuffed body 1, 176/6

still  , if the mind be not 1, 136/8

still  , yet he would peradventure not 1, 170/17

stinking  delectation of fleshly delight that 1, 132/23

stinking  carrion, be borne out of 1, 156/9

stinking  , the hands trembling, the head 1, 179/7

stir  itself, but as one were 1, 176/4

stirred  and altered by the feeling 1, 139/23

stock  an hour or two every 1, 146/6

stock  . It is the first begotten 1, 158/30

stocks  by a long space ere 1, 146/27

stocks  that he can neither stand 1, 176/5

stomach  wamble and fare as it 1, 131/7

stomach  and strength to bear any 1, 141/22

stomach  gnaweth, and the next meal 1, 178/33

stomached  that going where contagion is 1, 129/25

stone  or the strangury, have put 1, 140/12

stone  falleth, there shall it abide 1, 142/32

stone  and such other like as 1, 147/32

stone  , the strangury, the gout, the 1, 179/12

stones  hold themselves as well content 1, 130/28

stones  , death coming, as I say 1, 166/6

stones  , but in the end is 1, 178/7

stood  so far beyond his. But 1, 150/21
within short time death shall
then careth not yet to
appeareth ( for the fountain once
wicked wretch is like a
themselves thereby ready to go
the way to heaven is
the soul a prison, how
hand and foot, in a
a costly receipt of many
his bill to thyself, no
ye be dead, setteth a
upon death, not as a
to enjoy it, but a
that they have heaped to
and leave their riches unto
as this holy doctor saith:
percase the stone or the
the colic, the stone, the
medicine that were of such
countries, long-lain drugs, all the
thy breath shortening, all thy
while we lack stomach and
rule and authority, beauty, wit,
of pride, rising of beauty,
his mind that is so
thy veins and thy life
age or of estate, all
own soul is, while he
meet in the midst. A
a man slain of a
very manly men that three
better, and the feeble the
consumption in themselves that the
so (said they) doth the
if this be the whole
so stifled in such a
maketh he the body that
unwieldly body feeleth by the
of the righteous is without
our immortality, making us into
is owing thee, ask what
whom God hath given riches,
in the beholding of our
to dispose and distribute our
-- I mean not the
two far divers and unlike
never ceasing to minister, by

stop their ears and the clods 1, 155/31
stop the chinks, but set more 1, 180/6
stopped, the sore shall soon heal 1, 164/19
stormy sea that cannot rest, except 1, 131/28
straight to heaven. But yet if 1, 155/3
straight and aspre or painful. And 1, 133/29
straight a prison maketh he the 1, 176/3
straight stocks that he can neither 1, 176/5
strange herbs and roots, fetched out 1, 128/29
strange thing therein, nothing costly to 1, 128/32
strange prisoner in your building, and 1, 157/30
stranger, but as a nigh neighbour 1, 148/9
stranger devoureth. " Of such sort 1, 167/12
strangers that shall never can them 1, 167/3
strangers. " And surely where they 1, 167/17
strangle the mother and thou destroyest 1, 160/8
strangury have put thee to thine 1, 140/12
strangury, the gout, the cramp, the 1, 179/12
strength that it should all his 1, 128/18
strength worn out, and some none 1, 128/30
strength fainting, thy life vanishing, and 1, 140/6
strength to bear any one of 1, 141/23
strength, learning, or such other gifts 1, 153/24
strength, wit, or cunning, methinketh that 1, 155/17
stricken, forasmuch as commonly they take 1, 163/11
strings with like pain and grief 1, 140/17
stripped stark naked and shifted out 1, 157/21
striveth, chideth and fighteth with another 1, 165/25
stroke of a staff, a cut 1, 140/20
stroke, there is, as reason is 1, 180/19
strokes with a sword could not 1, 163/13
stronger, it happeth, for the more 1, 158/25
strongest were not able to endure 1, 146/14
study of philosophy labour to sever 1, 139/10
study and labour of philosophy, as 1, 139/12
stuffed body that it can nothing 1, 176/6
stuffeth it so full of rift 1, 176/3
stuffing of his paunch so full 1, 179/10
stumbling. " And we be 1, 178/4
subjection not only of temporal death 1, 142/14
substance thou hast, and ask where 1, 141/34
substance and honour, so that he 1, 167/10
substance, is in all our life 1, 174/2
substance with our own hands. If 1, 174/10
substance of the soul, but the 1, 176/17
substances, the body and the soul 1, 130/19
subtle and incogitable means, first unlawful 1, 143/3
their life before, and that this reason but a sophistical the deep consideration of this given us and it often for the while by the such vagrant mind, other folk death. For so lost he case he standeth, till that begrace him, if thou shouldst thine envy shouldst thou not gathered together, thou shouldst be a little itch, claw thyself of sin, we claw ourselves let pass old priests that the doer indicted, the process mind of them that willingly double his own pain than of the mind can never his foul pleasure past, may that the unwieldy body can godhead, if He would have and that he is not our Lord, after their deserving, then, except thy bare authority labour of three days will thine behoveth. If thy labour man feeleth no sweetness in " another plague under the meat and to divide and with fire, the pain of it should not only have then fall to a rare paradise, " and by pride then bound of duty to that be so, then I will think other, as I post in Newgate. Surely, I great remedy thereof. For I like before nor would have pills, potions, plasters, glisters, and a man give for a the avoiding of sickness be words giveth us all a but this medicine is undoubtedly if every man have so never have him after, how of his death, he is

subtest craft and most venomous dart 1, 155/7
subtlety, and thinkest while thou art 1, 149/35
sudden change so surely to come 1, 156/12
sudden, by reason whereof the sin 1, 161/30
sudden brunt of the injury, not 1, 161/32
suddenly say to them: ' A 1, 137/17
suddenly the thief that hung on 1, 142/28
suddenly, nothing less looking for, young 1, 157/18
suddenly be surely advertised, that for 1, 161/5
suddenly change into pity? Surely so 1, 161/13
suddenly robbed of all together, thou 1, 174/13
suddenly deep into the flesh, thou 1, 178/19
suddenly to the hard bones, and

sue for advowsons of younger priests’ 1, 172/25
sued, the felon arraigned, and dieth 1, 180/22
suffer it. And therefore, though the 1, 134/18
suffer us to escape from pain 1, 143/1
suffer the body to be idle 1, 168/32
suffer to hear of continence, and 1, 172/11
suffer it to do. And yet

suffered it, might in such wise 1, 141/3
suffered to take his case all 1, 177/16
suffereth him to show himself to 1, 143/33
suffice to command silence, it were 1, 137/2
suffice to feed for one day 1, 168/35
suffice not, thou shalt show thy 1, 169/7
sugar, and some women with child 1, 132/17
sun, and it is common among 1, 167/9

sunderly to send it into all 1, 179/23
sundry sickness, many men have essayed 1, 140/21
supped up all His pain, but 1, 141/5
supper. If God would never punish 1, 179/2
supplanted them, and there gave them 1, 159/6
supply of theirs that thee lacketh 1, 169/10
suppose thou bearest ever thy sickness 1, 147/2
suppose, but all is one reason 1, 149/4
suppose that if we took not 1, 158/5
suppose, if there were one right 1, 160/28
supposed that ever they should have 1, 130/17
suppositaries: and yet all too little

sure medicine that were of such 1, 128/18
sure to continue his life one 1, 128/20
sure medicine ( if we forsooth not 1, 128/21
sure. How happeth it, then, thou 1, 129/11
sure a medicine, so ready at 1, 129/13
sure soever he had him afore 1, 142/26
sure to keep him forever. For 1, 142/31
and yet is that no
with thee, — for very
which two, the one were
as long to live, being
be longer, since ye be
is true, although ye were
as they cannot with a
hear it not often. And
considering that thou art very
this thing we be very
prisoners, and be within a
other plight: we be very
how soon, and yet very
up that, we be very
but to make thyself very
his finger in their eye.
thou art of nothing so
see the ship tight and
bitter and painful to receive.
with inward spiritual pleasure. And
fill them with evil. And
business of the party, but
percase, and namely as we
in one fashion present, but
bush or a beast. And
Be it that I cannot
reckoned them for sickness? Nay
brinks. And thus mayest thou
came at the gate. And
so far forth that I
cursed sin of pride. And
of this sudden change so
we be doomed to, but
on a post in Newgate.
and a very consumption. For
for an envious person,"
if thou shouldst suddenly be
not suddenly change into pity?
very sure the branches be
up well the root; and
both. Now when we see
riches unto strangers."
shall have both twain. And
proud and high hearted. For
blind folly of covetousness. For
therefore they refuse it. But
God had wrought therein. And

sure
knowledge of health. Trow ye
1, 145/20
sure
art thou that it will
1, 147/3
sure
that the place of his
1, 150/6
sure
and out of all question
1, 150/11
sure
ye shall never cease riding
1, 150/18
sure
that the place of your
1, 150/20
sure
sight look upon their own
1, 155/15
sure
they be that within short
1, 155/30
sure
that when the play is
1, 156/18
sure
, that old and young, man
1, 156/27
sure
prison, out of which there
1, 156/29
sure
that we be already condemned
1, 157/1
sure
that it shall not be
1, 161/17
sure
the branches be surely gone
1, 164/23
sure
, that either God will provide
1, 169/13
Sure
the cause is for that
1, 173/9
sure
as that death shall bereave
1, 174/19
sure
, but letteth by his lewdness
1, 180/5
Surely
there can be nothing so
1, 129/18
surely
this is so true that
1, 134/23
surely
everything hath his mean. There
1, 136/25
surely
it is never taken for
1, 137/20
surely
shall, there would be little
1, 138/5
surely
never absent from him that
1, 142/7
surely
so fare we by death
1, 144/14
surely
reckon myself whole, yet ye
1, 145/29
surely
, but they would have counted
1, 147/31
surely
see that all our whole
1, 148/3
surely
, methinketh that in likewise a
1, 149/16
surely
think there be some who
1, 154/12
surely
against this last branch of
1, 154/33
surely
to come and so shortly
1, 156/13
surely
can we all tell that
1, 157/2
Surely
, I suppose that if we
1, 158/4
surely
envy is such a torment
1, 158/17
Surely
," quoth he," either
1, 159/14
surely
advertised, that for secret treason
1, 161/6
Surely
so is it that if
1, 161/14
surely
gone. But while the root
1, 164/24
surely
the branch of wrath shall
1, 164/30
surely
that the death is coming
1, 166/1
surely
where they seem Christian, they
1, 167/17
surely
the things coming of the
1, 168/28
surely
make they never so meek
1, 170/31
surely
it is an hard sore
1, 171/31
surely
, if they would use it
1, 173/13
surely
so falleth it daily, that
1, 175/2
The Last Things
Concordance of Major Terms

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body or to the soul: surely very pestilent to both. And not for to eat. But surely wisdom were it for these matter and a sport. But surely since it is a great he knoweth this for very surety and is of malice so with little labour and great surety to keep it dry. " lasteth no man with the

For undoubtedly nature, which is the earth for the necessary or twice a day to Consider also that all our an incurable canker, with continual

spiritual pleasure and of that pleasure is of truth so labour easy, the sourness very purged to receive the very parts; then shall come thy she spake thee not one now shall she call thee custom whereby sour seemeth us painful bitterness of our wallow of death shall keep all the body, so doth the truth so sweet that the a sick man feeleth no once prove what manner of in this present life, very beastly taste favoureth not the be medicinable against the pestilent then shall they feel a down and sleep like a fain to fall in a blood upon him with a that three strokes with a driveth us forth headlong upon than of the dent of belly standing astrut like a Long would it be to sloth, rather than he will wottest, he biddeth thee not is he would grudge to might not at the leastwise have folk in their silence he lay in wait to it could not fail to in his kind, and to his own likeness, and thereby day we be fain to

sweet feeling that virtuous people have sweet that the sweetness thereof many sweet , and the very pain pleasant sweet and pure pleasure of the sweet wife, and where in thine sweet word in six weeks, now sweet husband and weep with much sweet . But yet if we would sweet sin. For no man is sweet sleep out of their watery sweetness of spiritual pleasure far pass sweetness thereof many times darkeneth and sweetness in sugar, and some women sweetness good and virtuous folk feel sweetness , comfort, pleasure, and gladness, I sweetness of heavenly things. And as swelling sore of pride, the selfsame swimming and aching in their drunken swine . And who doubteth but that swoon which we call sleep, and sword . The cause is none other sword could not anger one of sword points, that maketh us blindly sword and thereof is no words taber , and his noll toty with take the best of their words take a little treacle before. Thou take neither death, nor doom, nor take a little treacle, yet were take a little vinegar and rose take good heed that their minds take our first mother, Eve, in take away the vain delight of take great profit that would arise take the more fruit of the take medicines inward to clout them

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1, 175/26
1, 181/6
1, 182/7
1, 142/33
1, 180/8
1, 179/17
1, 179/18
1, 168/29
1, 145/33
1, 146/23
1, 148/5
1, 131/2
1, 132/9
1, 134/4
1, 135/27
1, 141/29
1, 141/30
1, 141/31
1, 178/13
1, 178/16
1, 181/17
1, 130/23
1, 132/9
1, 132/17
1, 132/24
1, 133/15
1, 178/10
1, 160/11
1, 181/16
1, 176/22
1, 146/26
1, 163/10
1, 163/13
1, 164/11
1, 180/26
1, 176/20
1, 128/13
1, 129/15
1, 129/22
1, 129/26
1, 129/27
1, 136/17
1, 142/10
1, 144/8
1, 144/10
1, 144/28
1, 146/16
an hundred miles would not take much more pleasure than his
as he is, and thereby take occasion to flee vain pleasures
mixture of other mortal vices, take themselves for quick saints on
most hard it is to take remedy by the remembrance of
devil therefore, yet somewhat they take therefore. These mad hypocrites be
world they be content to take the vain praise of the
the death that shall shortly take away all this royalty, and
them whom he vouchsafeth to take by the hand or beck
be certain that death shall take away all that we envy
that would haply say nay. Take me one that reckoneth himself
setting by himself, disdaining to take themselves for quick saints on
they take remedy by the remembrance of
them, how soon death might take them from him? Who could
so much by himself, to take thought for very manly
hand to mouth. For they take thought how they shall live
I not then care and take no thought. I say, if
a faithful man, thou shalt take his case all night at
yet oughtest thou not to take no thought, I say, if
fool! This night shall they take thought and care in heart
all the delight that we take thy soul from thee:
that any man presumeth to take sin with pain, than virtue
he is not suffered to take a short pain for the
mad that we had liefer take sinful pain in this world
people of gluttony, thereof we take none heed at all, but
shall scant be able to take in three drops with a
no man ashamed, but we take it as for a laughing
but that among four thousand taken out at adventure, we shall
ye see men that are taken and reputed wise laugh much
apostles, — when they were taken and scourged with whips for
in his labour and pain taken in prayer, almsdeeds, pilgrimage, fasting
I have begun with and taken in hand to entreat, that
but surely it is never taken for wisdom nor good manners
unto them by God, or taken by themselves for God's sake
have begun with and taken in hand to entreat, that
surely it is never taken in this world they be
reward of all their pain taken and imprisoned for theft. For
we than those that be taken the morrow, his court all
King, he should undoubtedly be taken, but an if it be
donor of that is taken in Spain it is sorer
in Spain it is sorer taken out of prison, if one
shall soon wither away. For and thereof had eight thousand
taken from you. But ye will taken from that place and laid
shall soon wither away. For is by God's goodness graciously
through that it were taken from him, he would weep
taken from God's goodness graciously
own belly, though it were taken from that place and laid
lie down till he be taken from God's goodness graciously
shall nourish thee? " Why taken from that place and laid
liking that the godly spirit taken from that place and laid
twice as much and thereby
that in his own opinion
he mend his fault that
never begin while he liveth,
his neighbour in virtue, and
her own, of which she
reckoneth himself an owner, he
where now, by their pride
ear thereto and underpin the
proper means to break the
that yet could tell the
haply therefore not let to
by which thy speech and
but oftentimes lewd and perilous
make them fall into foolish
and some whole people love
so many torches, so many
among the remnant, as the
only the cook and the
that they had liefer eat
I would not so long
well accustom themselves in the
gross carnal people, having our
she longed to feel the
dull proof. For our beastly
the beastly pleasure of their
body; it maketh the skin
If thou ween that I
that case, they shall be
their words shall be so
white, because of his white
spitting, the eyes bleared, the
there body that yet could
shall I show thee now.
of this present life? Now
other, none of us can
but surely can we all
heapeth up riches, and cannot
they shall live tomorrow, or
find? " First shall I
and pains. " But to
joy of heaven therewith to
is ready to hear of
might with sober diet and
we be counseled to live
of the divers qualified elements
His glory to come, so
taketh four times as much pain
himself for holy, is farthest
it for none, that weeneth
his envy for an holy
his wrath and anger for
no pleasure if other folk
himself for rich. And because
themselves for good where they
. And yet better were it
then, except thy bare authority
. Some conjecture and token of
on, but speak much the
, thou shalt not only profit
variance, chiding
and blasphemy, that while they
better than butter, and Iceland
, so many black gowns, so
doth in the Marshalsea; or
, to bring the ravenous appetite
than treacle and rather pitch
in this point nor make
of spiritual pleasure and of
infected by the sickness of
. And so entered death at
favoureth not the sweetness of
that they would not wish
, the body fat andobby
thee wrong, when I say
out of all measure. Have
that thou wilt wish all
. Now if thou shouldst, for
rotten, the breath stinking, the
the tale. Some conjecture and
me, if one were in
me, then, if thou were
what death we be doomed
that die we shall. And
for whom he gathereth them
what other shift I shall
thee what shift thou shalt
us worldly wretches the words
them withal. Now if a
yea and preach also of
have less need of and
, and forbear our delicacies and
in our body, continually labouring
and overmastereth the bitterness of
into subjection not only of
the time of his punition
able to endure and continue
so long that he had
gallows and death standeth within
the breach of God's all
then? For if he had
be fain all day to
ever in such case so
that all our swaddling and
in some fearful figure and
if we busily remembered the
in the way of Thy
to be true by their
them at every light occasion
be comparable ) yet this only
prove it by many plain
that shall never can them
and where thou mightst have
and desire to deserve their
well thou wottest, he biddeth
foresaid words of Scripture biddeth
the thing that shall keep
sicknesses that have most grieved
most grieved thee and tormenteth
or the strangury, have put
same place, and wouldst, as
now almost carrion, crying to
thine health haply she spake
weeks, now shall she call
with much work and ask
ask what money is owing
would make an end of
compendiously give to myself and
be hard, peradventure, to make
and that shall I show
already? Now then I pray
then would I wit of
will make an end of
bearest ever thy sickness with
will make an end of
or received inward, shall preserve
sickness that else would put
thee or some part of thee
for that thy hunger doth
live, then will I put
but a thing undoubtedly nigh

temporal
death but also of his
1, 142/14

temporal
; but as he would have
1, 142/25

ten
days together, were it not
1, 146/15

ten
miles to go ere he
1, 149/14

ten
miles at the farthest, and
1, 150/16

ten
; and whether we be not
1, 164/1

ten
thousand pounds, and thereof had
1, 170/11
	end
it with warm clothes or
1, 146/1
	tender
of themselves that except we
1, 146/11
	tending
with warm clothes and daily
1, 146/23

terrible
likeness, by the beholding whereof
1, 143/35

terror
and grief thereof, it must
1, 144/7

testimonies
as in all manner of
1, 177/35

testimony
and witness whose authority, speaking
1, 133/16

testy
. They cannot abide one merry
1, 162/4

text
written by the wise man
1, 128/7

texts
of holy Scripture, as by
1, 177/33

thank
. If ye will say there
1, 167/3

thank
therefor: and on them specially
1, 174/17

thanks
and commendation of God only
1, 155/34

thee
not take neither death, nor
1, 129/22

thee
not know the four last
1, 138/13

thee
from sin. And if thou
1, 138/22

thee
and tormented thee in thy
1, 140/9

thee
in thy days, as every
1, 140/9

thee
to thine own mind to
1, 140/12

thee
then seemed, have been content
1, 140/14

thee
on every side, " What
1, 141/27

thee
not one sweet word in
1, 141/30

thee
sweet husband and weep with
1, 141/31

thee
what shall she have; then
1, 141/32

thee
, ask what substance thou hast
1, 141/34

thee
though thou feltest yet little
1, 144/33

thee
in few words: no more
1, 145/13

thee
believe thyself sick while thou
1, 145/19

thee
now. Tell me, if one
1, 145/31

thee
consider me that all our
1, 146/10

thee
what thou callest a sickness
1, 146/34

thee
if it be not helped
1, 147/1

thee
, — for very sure art
1, 147/3

thee
if thou be not helped
1, 147/4

thee
against that sore or sickness
1, 147/7

thee
or some part of thee
1, 147/8

thee
in peril? What can be
1, 147/8

thee
pleasure when it is fed
1, 147/35

thee
an homely example, not very
1, 150/2

thee
, and ever walking with thee
1, 151/4
thee, and ever walking with thee. By which, not a false thee a more earnest image of thee set neither much by those thee little cause to envy the thee so mad to envy a thee before. It is also to thee, yet thou wouldst not greatly thee " Why takest thou thought thee what shift thou shalt make thee, that if all shift fail thee, yet if thou be a thee and thine behoveth. If thy thee lacketh of thine. What if thee and thine meat by putting thee, or send thee meat by thee meat by miracle ( as He thee a penny the more ) conform thee to dispose and bestow, thy thee: and then these things that thee with theirs when thine were thee of all that ever thou thee scant a sheet. Which thing thee wrong, when I say that thee a little in the beginning thee treason theft . For they, albeit their heart theft afar off through a great theft, and specially at some special theft, and at the sight of theft that they never felt the theft taketh four times as much theft to rise in the love theft know the death, yet ourselves theft shall we make a proof theft that we were never so theft drawing our former father, Adam theft putteth in our mind a theft withdraweth us from the haste theft take the more fruit of theft we know well enough that theft to dissolve the whole, though theft a hundred times as long theft take occasion to flee vain theft is moved to mend. But theft ready to go straight to theft that by the hearty longing theft, not a little pain, but
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thereon , nor casteth not his love thereon 1, 171/4
thereon , reckoneth, as it is indeed thereon 1, 171/5
thereon . For no man doubteth but thereon 1, 176/13
thereo and underpin the tale. And thereto 1, 136/29
thereo , but also first well and thereto 1, 137/10
thereo and say thy mind therein thereto 1, 137/12
thereto death thereto 1, 144/29
thereto . And so loseth he the thereto 1, 170/8
thereto , and so much is his thief 1, 171/13
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thine own heart. For there seest thine 1, 139/30
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thine heart a great envy thereat thine 1, 160/35
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thine behoveth. If thy labour suffice thine 1, 169/7
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thine shall live no longer but thine 1, 169/17
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thine , but the treasure of God thine 1, 171/15
thine were all gone. But it thine 1, 174/18
thine eyes from the beholding of thine 1, 175/16
thing , well advised and pondered, shall thing 1, 128/15
thing therein, nothing costly to buy thing 1, 128/32
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thing , that is to wit, mastering thing 1, 134/21
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thing the while, than to give thing 1, 136/28
thing far better and of much thing 1, 136/34
thing that shall keep thee from thing 1, 138/22
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rest. Now is there one  
security of salvation as a  
doing any more, as a  
all worldly vanities. But the  
a man may see a  
we think how merry a  
Is it not such a  
the while we live. What  
dying? Is it any other  
look towards death as a  
upon thy death as a  
thing far off, but a  
hope of heaven, as a  
Lord God, how slight a  
this well, for of this  
other should have the selfsame  
is in physic a special  
their goods their God. Which  
thee scant a sheet. Which  
doing of any good spiritual  
Is it not a beastly  
but an intolerable torment. Which  
seem many years off. Which  
peccabis, " Remember the last  
this bill, " thy last  
to remember these four last  
remembrance of these four last  
remembrance of the four last  
remembrance of the four last  
that ye know these four  
faith, believeth these four last  
For if we knew these  
not know the four last  
but remember thy four last  
thou shall never sin. Many  
think on : and in the  
minding of thy four last  
pains of our body. Other  
to you, and namely such  
since that they be such  
set neither much by those  
cause to envy the selfsame  
carrying forward? For all these  
like women, for fantasies and  
fighting together for very great  
thing which a little I touched  
thing well won by our own  
thing that either needeth not or  
thing that letteth us to consider  
thing so far off that he  
thing it were to be praying  
thing as either applied outwardly to  
thing is dying? Is it any  
thing than the passage and going  
thing far off, considering that although  
thing far off, but a thing  
thing undoubtedly nigh thee, and ever  
thing more than due to their  
thing it would seem to him  
thing we be very sure, that  
thing doubled. When this condition was  
thing necessary to know where and  
thing is the cause that our  
thing, if we did as well  
thing that appertaineth unto his part  
thing to see a man that  
thing for pleasant that hath with  
thing I might prove beginning at  
thing if these intemperate would well  
things & thou shalt never sin  
things, and thou shalt never sin  
things . And yet durst I lay  
things, they should find therein, not  
things, which as they shall pull  
things, which is, as the Scripture  
things is of such force and  
things well enough, and if the  
things, of which the first, that  
things thoroughly, the least of all  
things, but remember thy four last  
things, and then, he saith, thou  
things know we that we seldom  
things of the soul, the knowledge  
things, and the deep consideration thereof  
things are there which will peradventure  
things as ye should make answer  
things as shall shortly by death  
things, nor much the more by  
things in any other man. For  
things are, as I think, made  
things of naught, if there were  
things, yet would we reckon them
of Him, and all these heaven, and all these earthly both twain. And surely the Him. They had no great sore set upon right small from thee: and then these not the sweetness of heavenly better meat nor better bed. little pleasure therein. But ye I am content ye so when they have, as they sake, did it grieve them, the same case, and I and I think ye will to hold thy tongue and know we that we seldom thou knowest Him, if thou with such a change, — was a pain to speak? bringeth us home, then we Lechery, then abhor we to think on. And then we we be whole, as we they be none. If thou you little, but that ye easy to prove. For I go forth. No man will towards him. Now if thou thou mayest for all this far forth that I surely covetousness. Aesop, therefore, as I for shame, that men should these things are, as I I verily believe that they Now should they remember and the time that thou deeply but a sophistical subtlety, and his old coat? Now thou hanged, drawn, and quartered, how his own fault, and sometimes come too near him, but but medicines against hunger and our Lord 1522, by Sir is able to destroy. Sir blessed body nor the sharp things and such others as they things . Seek ye first for the things shall be cast unto you things God shall cast unto us things coming of the earth for things whereupon they had set their things , it would have been a things that thou hast gathered, whose things . And as for experience, we Think not that everything is pleasant Think peradventure this example as mad Think , But what will ye say Think , wilfully done their neighbour wrong Think ye? Imagine yourself in the Think ye will think yea. Now Think yea. Now see, then, for Think on some better thing the Think on: and in the things Think little of Him? The busy Think what it will be then Think ye not now that it Think how merry a thing it Think on. And then we think Think in ourselves that if ever Think we will be when we Think this, then would I wit Think for all this that death Think ye will grant me that Think other, as I suppose, but Think this reason but a sophistical Think thy death far off, that Think there be some who had Think ye have heard, feigneth that Think thee so mad to envy Think , made meetly probable to thee Think nay; and the cause is Think upon the painful time of thinkest on them, that if our thinkest while thou art a young thinkest thyself wise enough while thou thinkest thou, by thy faith, amid thinkest it beastly; the slothful body thinkest that he doth much for thirst , that give us warning of Thomas More Studies 7 (2012)
as it were hedged with
and yet not so very
Which if we knew once
if we knew these things
Remember the last things, &
" thy last things, and
sure. How happeth it, then,
take a little treacle before.
But yet this medicine, though
is not so bitter as
thou makest for. For well
for madness laugh at. For
well, he shall never sin.
which thy speech and talking,
not only profit thyself as
much more merit. Howbeit, if
and in good manner, if
things, and then, he saith,
there is a God, which
by reason, what availeth that
that thou knowest Him, if
thou from sin. And if
essay and make a proof,
shalt well find, by that
sin for the time that
own heart. For there seest
hanging by the sinews, but
sinews, but thou seest ( if
own death, for so art
thou by this counsel advised ),
seest, I say, thyself, if
thy death drawing on. If
felt some, and then findest
to no less torment than
it will be then when
owing thee, ask what substance
thy money lieth. And while
shall be so tedious that
upon a red fire, so
themselves the more ready thereto.
somewhat the more nearly, if
an end of thee though
sick . " Now then if
of a perilous sickness, wouldst
sickness, wouldst thou not, if
better remembrance of death than
thou believe thyself sick while

thorns ; but the way of the
thoroughly as we might, peradventure, and
thoroughly , and so feelingly perceived as
thoroughly , the least of all four
thou shalt never sin. " Made
thou shalt never sin in this
thou wilt haply say, that so
Thou wilt say, peradventure, that some
thou make a sour face at
thou makest for. For well thou
thou wittest, he biddeth thee not
thou shalt in Bedlam see one
thou wilt haply say that it
thou shalt not only profit thyself
thou shouldst have done by thy
thou can find no proper means
thou find aught to the purpose
thou shalt never sin. Many things
thou not only believest by faith
thou knowest Him, if thou think
thou think little of Him? The
thou put it in essay and
thou shalt well find, by that
thou shalt have no lust to
thou deeply thinkest on them, that
thou , not one plain grievous sight
thou seest ( if thou fantasy thine
thou fantasy thine own death, for
thou by this counsel advised ), thou
thou seest, I say, thyself, if
thou die no worse death, yet
thou couldst now call to thy
thou that some one disease in
thou shouldst have felt if one
thou shalt feel so many such
thou hast, and ask where thy
thou liest in that case, their
thou wilt wish all that they
thou mightest lie one half-hour in
Thou wouldst somewhat remember death the
thou knewest thyself sick, and specially
thou feltest yet little pain. For
thou be ever sick, and ever
thou not, if thou knewest thyself
thou knewest thyself in such case
thou hast? It would be hard
thou feelest no harm, and yet
never reckon thyself whole, though thou feel no grief. But thou shouldreckon myself sick. 
not keep his life, wouldst not in good quart. If or two every day, wouldst very image of death. Now that they be none. If I wit of thee what be so, then I suppose — for very sure art an end of thee if be not helped. What callest of a sore leg when the brinks. And thus mayest if you consider this well, will go somewhat nearer you. now already dying, how canst " Be merry, man, — never die as long as Now tell me, then, if of an house, whether art the door, or else when haste towards him. Now if while thou art a young man to wit, as far as what wise. And therefore if wilt consider how little cause how many as young as the selfsame ways in which the selfsame waters in which thou rowest. And thus shalt shalt thou well see that but a very true contemplation, dreadful time shall come, that which, if none other come, die, and yet, moreover, that and ever hast been since the Church of Laodicea: " cold but lukewarm, I would would thou were cold that sight of worldly worship? If in a stage play, wouldst at his folly, considering that in his old coat? Now thinkest thyself wise enough while
when thy play is done,
as poor as he. Nor
saith: strangle the mother and
in any other man. For
an interlude. And also couldst
right far above thee, yet
greatly envy his estate, if
estate, if thou thoughtst that
next week. And why shouldst
then envy him now, while
If it so were that
port in his house that
court above other times; if
word barehead begrace him, if
drawn, and quartered, how thinkest
faith, amid thine envy shouldst
seem worthy to themselves? Wilt
nourish thee? " Why takest
or trustest in His promise?
any trust of Him that
fed by miracle. In this
the body to be idle.
I tell thee what shift
shift fail thee, yet if
thou be a faithful man,
I say, if you lack,
If thy labour suffice not,
shall show thy state that
I say, that yet oughtest
else His pleasure is that
by sickness. In which case
grudge or care (which, care
into Abraham’s bosom. Now if
if thou do the like,
thine heart"; where if
sink into the heart. Wilt
was said unto him: "
and then these things that
said unto him farther; "
hast gathered them, whose shalt
with our own hands. If
all thy goods gathered together,
suddenly robbed of all together,
so much, but rather as
to get it, so wouldst
as need were and where
But it is so that

thou shalt go forth as poor
thou remembrest not that thy pageant
thou destroyest the daughter. And therefore
thou wouldst not, for shame, that
thou envy a perpetual sick"
thou wouldst not greatly envy his
thou thoughtst that thou mightst be
thou mightst be his match the
thou then envy him now, while
thou seest that death may make
thou knewest a great Duke, keeping
thou, being a right mean man
thou being thereat, and at the
thou shouldst suddenly be surely advertised
thou, by thy faith, amid thine
thou not suddenly change into pity
thou also well perceive that the
thou thought now in thyself, and
Thou wilt hapy say that Christ
thou shouldst not provide for tomorrow
thou sayest true: and therefore He
Thou wilt hapy say, "What
thou shalt make in such case
thou be a faithful man, thou
thou shalt take no thought. I
thou shalt labour to thy power
thou shalt show thy state that
thou hast little money and much
thou not to take thought and
thou and thine shall live no
thou must willingly without grudge or
thou never so sore, cannot get
thou do the like, thou shalt
thou shalt go into a better
thou didst reckon the treasure not
thou see it proved? Look upon
Thou fool! This night shall they
thou hast gathered, whose shall they
thou that hast gathered them, whose
thou be? If we would
thou knewest very certainly, that after
thou shouldst be suddenly robbed of
thou wouldst, I ween, have little
thou shouldst happen to get it
thou wisely bestow it there as
thou mightst have thank therefor: and
thou art of nothing so sure
thee of all that ever
eternal pleasure in heaven? If
his white teeth. Now if
suddenly deep into the flesh,
find fourteen that hath deeply
occupied the while and your
sometimes occupied as though he
Scripture say, " Cast thy thee? " Why taketh thou
not then care and take
man, thou shalt take no
oughtest thou not to take
but one, he would have
after scatter abroad. If they
the rich covetous gatherer that
minds be occupied with good
our minds occupied with good
' A penny for your
envy his estate, if thou
doubt but that among four
wager that of those four
For if he had ten
pounds, and thereof had eight
enticings, and assaults of the
and lechery. Not that these
so very manly men that
find than my labour of
be able to take in
the uttermost inch of the
beating, thine heart panting, thy
same prison, and even there
as methinketh, much farther, nor
prisoner in your building, and
be brought to church. And
clawest about the brinks. And
dead. Now if this be
in which thou rowest. And
holy zeal of justice, and
for their time to come,
fools, also, speaketh the psalmist,
And Solomon saith of virtue
to keep it dry. "
" saith this bill, "
" and be glad of
speak and time to keep
it is better to hold
were it than holding of

thou heapest, and leave thee scant 1, 174/19
thou ween that I teach thee 1, 177/32
thou shouldst, for a little itch 1, 178/19
thou wouldst not call thy clawing 1, 178/20
thought on them four times in 1, 130/11
thought not wandering forty miles thence 1, 137/14
thought that he should stand in 1, 143/21
thought into God and he shall 1, 167/34
thought now in thyself, and fearest 1, 168/1
thought how they shall live tomorrow 1, 169/1
thought . I say, if you lack 1, 169/5
thought and care in heart or 1, 169/11
thought himself a great rich man 1, 170/14
thought how soon in what painful 1, 173/20
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thoughts, for unoccupied be they never 1, 136/18
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thoughtst that thou mightst be his 1, 160/30
thousand taken out at adventure, we 1, 130/7
thousand ye shall not find fourteen 1, 130/10
thousand pounds, and thereof had eight 1, 170/11
thousand taken from him, he would 1, 170/12
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three were good, which be undoubtedly 1, 154/17
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Thus fare we, ' saith Plutarch 1, 180/9
thy last things, and thou shalt 1, 129/2
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thy is 1, 136/26
thy tongue and think on some 1, 136/27
thy tongue, properly to speak, and 1, 136/30
some better matter; by which
thou shouldst have done by
break the tale, then, except
should seem to leave at
purpose, speak thereto and say
four last things, but remember
Him? The busy minding of
at the leastwise lying in
leastwise lying in thy bed,
thy bed, thy head shooting,
head shooting, thy back aching,
veins beating, thine heart panting,
heart panting, thy throat rattling,
throat rattling, thy flesh trembling,
flesh trembling, thy mouth gaping,
mouth gaping, thy nose sharpening,
nose sharpening, thy legs cooling,
legs cooling, thy fingers fumbling,
fumbling, thy breath shortening,
shortening, all thy strength fainting,
fainting, thy life vanishing, and
thou couldst now call to
thee and tormented thee in
in some one part of
pains in every part of
part of thy body, breaking
body, breaking thy veins and
though as many knives as
of flesh flies, skipping about
skipping about thy bed and
sick body, like ravens about
have? " Then shall come
their parts; then shall come
thou hast, and ask where
I suppose thou bearest ever
as either applied outwardly to
sleep. For as for that
thou going out only when
uttermost inch of the threshold,
mayest for all this think
cause thou hast to reckon
far off by reason of
no cause to look upon
I have somewhat laid afore
spiritual that come therewith by
devil, the unrestful cumbrance of
while thou art proud in

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thy legs cooling, thy fingers fumbling 1, 140/5
thy fingers fumbling, thy breath shortening 1, 140/5
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thy strength fainting, thy life vanishing 1, 140/6
thy life vanishing, and thy death 1, 140/6
thy death drawing on. If thou 1, 140/6
thy remembrance some of those sicknesses 1, 140/8
thy days, as every man hath 1, 140/10
thy body, as percase the stone 1, 140/11
thy body, breaking thy veins and
thy veins and thy life strings 1, 140/17
thy life strings, with like pain 1, 140/17
thy body might receive should everywhere 1, 140/18
thy bed and thy sick body 1, 141/26
thy sick body, like ravens about 1, 141/26
thy corpse, now almost carrion, crying 1, 141/27
thy children and cry for their 1, 141/28
thy sweet wife, and where in 1, 141/29
thy money lieth. And while thou 1, 141/34
thy sickness with thee, — for 1, 147/2
thy body, or received inward, shall 1, 147/6
thy hunger doth thee pleasure when 1, 147/35
thy foot is on the uttermost 1, 148/34
thy body half out of the 1, 148/35
thy death far off, that is 1, 149/36
thy death so far off by 1, 150/34
thy youth, reckon how many as 1, 150/35
thy death as a thing far 1, 151/3
thy face the bodily pains of 1, 153/2
thy ghostly enemy the devil, the 1, 153/4
thy fleshly friends, the uncertainty of 1, 153/4
thy player’s garment, and forgettest that 1, 156/20
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<td>garment, and forgettest that when thy play is done, thou shalt</td>
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<tr>
<td>Nor thou remembrest not that thy pageant may happen to be</td>
<td>1, 156/22</td>
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<td>Whither shall I go from thy spirit and whither shall I</td>
<td>1, 157/10</td>
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<td>whither shall I flee from thy state that thou hast little</td>
<td>1, 169/7</td>
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<tr>
<td>quartered, how thinkest thou, by thy living: but to make thyself</td>
<td>1, 169/12</td>
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<tr>
<td>holy Scripture say, &quot; Cast thy thought into God and he</td>
<td>1, 167/34</td>
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<tr>
<td>lack, thou shalt labour to thy faith, amid thine envy shouldst</td>
<td>1, 169/6</td>
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<tr>
<td>thee and thine behoveth. If thy labour by just and true</td>
<td>1, 169/7</td>
<td></td>
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<tr>
<td>suffice not, thou shalt show thy state that thou hast little</td>
<td>1, 169/7</td>
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<tr>
<td>despair of God's promise for thy living: but to make thyself</td>
<td>1, 169/12</td>
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<td>holy Scripture saith, &quot; Where thy treasure is, there is thine</td>
<td>1, 171/14</td>
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<tr>
<td>thee to dispose and bestow, thy treasure should be in earth</td>
<td>1, 171/16</td>
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<td>should be in earth and thy heart in heaven. But these</td>
<td>1, 171/16</td>
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<td>This night shall they take thy soul from thee: and then</td>
<td>1, 173/28</td>
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<td>very certainly, that after all thy goods gathered together, thou shouldst</td>
<td>1, 174/12</td>
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<tr>
<td>pleasure in the way of Thy testimonies as in all manner</td>
<td>1, 177/35</td>
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<td>flesh, thou wouldest not call thy clawing pleasant, though it liked</td>
<td>1, 178/20</td>
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<td>physician sendeth his bill to thyself, no strange thing therein, nothing</td>
<td>1, 128/32</td>
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<tr>
<td>thou shalt not only profit thyself as thou shouldst have done</td>
<td>1, 136/32</td>
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<tr>
<td>to keep a good silence thyself, than blunder forth rudely and</td>
<td>1, 137/4</td>
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<td>and prudently to devise with thyself upon the same, and then</td>
<td>1, 137/10</td>
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<tr>
<td>advised ), thou seest, I say, thyself, if thou die no worse</td>
<td>1, 140/1</td>
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<td>more nearly, if thou knowest thyself sick, and specially of any</td>
<td>1, 144/32</td>
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<td>thou not, if thou knewest thyself in such case, have better</td>
<td>1, 145/17</td>
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<tr>
<td>peradventure, to make thee believe thyself sick while thou feelest no</td>
<td>1, 145/19</td>
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<tr>
<td>deaths? And therefore never reckon thyself whole, though thou feel no</td>
<td>1, 145/27</td>
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<td>he is dying. Then if thyself be now already dying, how</td>
<td>1, 148/14</td>
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<td>dying, how canst thou reckon thyself far from death? Some man</td>
<td>1, 148/15</td>
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<td>fleshy friends, the uncertainty of thyself, how soon this dreadful time</td>
<td>1, 153/5</td>
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<tr>
<td>old coat? Now thou thinkest thyself wise enough while thou art</td>
<td>1, 156/19</td>
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<td>nor much the more by thyself for them if thoushalt not</td>
<td>1, 160/16</td>
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<tr>
<td>by thyself for them if thoushalt not</td>
<td>1, 160/17</td>
<td></td>
</tr>
<tr>
<td>takest thou thought now in thy living: but to make thyself, if thoushalt not</td>
<td>1, 160/17</td>
<td></td>
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<tr>
<td>a penny the more ) conform thyself, and fearest to fail for</td>
<td>1, 168/1</td>
<td></td>
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<tr>
<td>for a little itch, claw thyself very sure, that either God</td>
<td>1, 169/13</td>
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<tr>
<td>about to see the ship thyself to His ordinance. For though</td>
<td>1, 169/20</td>
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<tr>
<td>There is, as Scripture saith, thyselves suddenly deep into the flesh</td>
<td>1, 178/19</td>
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<td>saith, time to speak and tight and sure, but letteth by</td>
<td>1, 180/5</td>
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<tr>
<td>lust to sin for the time to speak and to</td>
<td>1, 136/26</td>
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<tr>
<td>then may we within short time to keep thy tongue. Wheneoev</td>
<td>1, 136/26</td>
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<td>in that behalf at the time that thou deeply thinkest on</td>
<td>1, 138/24</td>
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<tr>
<td>prison of purgatory for the time be well learned in philosophy</td>
<td>1, 139/13</td>
<td></td>
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<tr>
<td>get from him at the time that he perciveth us about</td>
<td>1, 142/19</td>
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<tr>
<td>a man fast at the time of his punition temporal; but</td>
<td>1, 142/25</td>
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<tr>
<td>but that almost half our time of his death. For so</td>
<td>1, 142/27</td>
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<tr>
<td>me that there is no time ever in twenty-four hours we</td>
<td>1, 146/25</td>
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<td>time after that a man hath</td>
<td>1, 148/21</td>
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and so hath he no
time left to die in but
is by all the whole
time of his life, since the
the nearer. Which measuring of
time and diminishing of life, with
indented with us of the
time. He hath appointed what we
thyself, how soon this dreadful
time shall come, that thou art
devil, that shall at the
time of their death be busy
fall on them at the
time of their death, is a
they be that within short
not to regard only the
present, but make provision for
take at the leastwise some
on with pain always the
always spare all for their
forth wretchedly till all their
seen some such in my
ever afraid of lack in
and dread of lack in
and fear of lack in
not promised it for longer
his children, for some such
easy to find a good
effectually remembered, we would in
and think upon the painful
but to be gathered all
deeply thought on them four
that the sweetness thereof many
much and thereby taketh four
that it were a hundred
he had thereby a hundred
great honourable court above other
could these two sayings stand
the body while they be
endure and continue ten days
down into earth, and finding
yet, when we be going
should see two men fighting
so mad, greedily to gather
after all thy goods gathered
be suddenly robbed of all
little joy to labour and
stand for a very certain
a pleasure he hath a
the tale. Some conjecture and
not for tomorrow. " In
" Have no care for
thou shouldst not provide for
not, ' Provide not for

time of death, in which the
times of the year in the	1, 128/33
times in all their days. If	1, 130/11
times darkeneth and diminisheth the feeling	1, 132/9
times as much pain, since his	1, 135/4
times as long as his fellow’s	1, 150/10
times as long to live, being	1, 150/11
times ; if thou being thereat, and	1, 161/2
together, were it not that as	1, 133/32
together. Now if this be the	1, 139/11
together, were it not that once	1, 146/15
together in a place two men	1, 159/25
together to our death, as we	1, 165/36
together for very great things, yet	1, 165/37
together that other men shall merrily	1, 173/18
together, thou shouldst be suddenly robbed	1, 174/13
together, thou wouldst, I ween, have	1, 174/13
together, toil for so much, but rather	1, 174/14
together that a penitent beginneth to	1, 134/24
together of great grace and that	1, 134/33
together of this point we have	1, 140/27
together whereof he sent the Jews	1, 168/19
tomorrow, " and then furnisheth and	1, 168/3
tomorrow, but look to be fed	1, 168/17
tomorrow, nor labour not for tomorrow	1, 168/18
tomorrow, nor labour not for
tomorrow, nor care of mind for
thought how they shall live
enough for this day, for
wisely set, so, when the
and time to keep thy
is better to hold thy
it than holding of thy
filthy sinful devices, whereof their
bodily pain of their penance
a prison. For if ye
I suppose that if we
such worship, the devil anon
in manner a goddess, yet
honourable burying, — so many
the bodily pains of their
own mind to no less
of grievous pangs, what intolerable
it impossible, — what intolerable
is undoubtedly both a sore
surely envy is such a
little pain, but an intolerable
us in such pain and
have most grieved thee and
but also of his eternal
though the nature of the
head hanging, and the feet
a taber, and his noll
thing which a little I
abide one merry word that
have heard say that it
well considered? Ye build the
the oldest man in the
were coming hither to this
in going hence from this
not only going from this
way, far yet within the
were going out of the
the town, all were the
first mother, Eve, in a
the avoiding of all the
His pain, but also have
and the ensuing of labour,
not that as the labour,
and affliction, labour, pain and
the pump rather with much
and they that have best

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<td>tomorrow</td>
<td>In token whereof he</td>
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<td>tomorrow</td>
<td>For the mind would</td>
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<td>tomorrow</td>
<td>, or tell what other shift</td>
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<td>tomorrow</td>
<td>, for this week, for the</td>
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<td>tongue</td>
<td>lieth still, if the mind</td>
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<td>tongue</td>
<td>naught</td>
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<tr>
<td>tongue</td>
<td>and think on some better</td>
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<td>tongue</td>
<td>, properly to speak, and with</td>
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<td>tongues</td>
<td>, if they were set on</td>
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<td>took</td>
<td>less spiritual pleasure, it should</td>
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<tr>
<td>took</td>
<td>the matter aright, the place</td>
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<tr>
<td>took</td>
<td>not true figure for a</td>
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<tr>
<td>took</td>
<td>his own unhappy daughter to</td>
</tr>
<tr>
<td>took</td>
<td>she such delight also in</td>
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<td>torches</td>
<td>, so many tapers, so many</td>
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<td>torment</td>
<td>, — yet this notwithstanding, like</td>
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<td>torment</td>
<td>than thou shouldst have felt</td>
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<td>torment</td>
<td>the silly creature feeleth in</td>
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<td>torment</td>
<td>will death be then to</td>
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<td>torment</td>
<td>and a very consumption. For</td>
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<td>torment</td>
<td>as all the tyrants of</td>
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<td>torment</td>
<td>. Which thing I might prove</td>
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<td>torment</td>
<td>that the longer we live</td>
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<td>tormented</td>
<td>thee in thy days, as</td>
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<td>tormentry</td>
<td>, were we not by the</td>
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<td>tortments</td>
<td>make great grief and pain</td>
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<td>tottering</td>
<td>, and finally no part left</td>
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<td>toty</td>
<td>with drink, but balk up</td>
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<td>touched</td>
<td>before, I wot not whether</td>
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<td>toucheth</td>
<td>them, they cannot bear in</td>
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<td>toucheth</td>
<td>the readiness that woman hath</td>
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<td>Tower</td>
<td>of Babylon in a corner</td>
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<tr>
<td>town</td>
<td>, and upon his years they</td>
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<tr>
<td>town</td>
<td>, he were not only coming</td>
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<td>town</td>
<td>, — a man is not</td>
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<tr>
<td>town</td>
<td>while he hath his body</td>
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<tr>
<td>town</td>
<td>, and asked him whither he</td>
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<tr>
<td>town</td>
<td>, all were the town so</td>
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<tr>
<td>town</td>
<td>so long that he had</td>
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<tr>
<td>train</td>
<td>, and thereby drawing our former</td>
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<tr>
<td>trains</td>
<td>, darts, slights, enticings, and assaults</td>
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<td>transformed</td>
<td>His holy body into a</td>
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<td>travail</td>
<td>, penance and bodily pain, shall</td>
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<td>travail</td>
<td>, and affliction of the body</td>
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<tr>
<td>travail</td>
<td>, without spot of pride or</td>
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<tr>
<td>travail</td>
<td>and great peril to draw</td>
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<tr>
<td>travailed</td>
<td>in spiritual business, find most</td>
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travailth in that behalf at the 1, 142/19
treacle before. Thou wilt say, peradventure 1, 129/16
treacle, yet were he very nicely 1, 129/26
treacle and rather pitch than marmalade 1, 132/18
tread on his head. Would not 1, 156/11
treason, lately detected to the King 1, 161/6
treason, with any of which every 1, 182/2

TREATISE WORDS OF 1, 127/2
% A

thy throat rattling, thy flesh
the breath stinking, the hands
forasmuch as the actions of
puniseth the
fasting, discipline,
prayer, enforce himself in all
worldly rebuke, to blabber on
that oftentimes for how very
more part for as very
pain, all our mind in
one of so manifold heinous
bodily pains of death, the
no sure knowledge of health.
other void of those diseases,
come to the place: I
of God. And could we,
is of truth no very
the right mark and very
shall prove it to be
And surely this is so
our life. Insomuch that very
albeit he seem to say
good. For if that were
and it is, meseemeth, as
but none the less very
at it. And this is
false imagination but a very
feigned similitude but a very
that if we took not
others as they be very
miracle. In this thou sayest
thy power by just and
say that it is very
But now, if it be
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<td>answer that he were going</td>
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<td>trust</td>
<td>it well that, in likewise</td>
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<tr>
<td>trust</td>
<td>with the gaoler that he</td>
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<tr>
<td>trust</td>
<td>in Christ; and, which most</td>
</tr>
<tr>
<td>trust</td>
<td>in Christ, for they be</td>
</tr>
<tr>
<td>trust</td>
<td>in Christ, we have in</td>
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<tr>
<td>trust</td>
<td>in His faithful promise than</td>
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<tr>
<td>trust</td>
<td>of Him that thou shouldst</td>
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<tr>
<td>trust</td>
<td>in Christ’s words if he</td>
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<tr>
<td>trust</td>
<td>in their goods, making their</td>
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<tr>
<td>trusteth</td>
<td>to live one year yet</td>
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<td>trusteth</td>
<td>in His promise? Thou wilt</td>
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<td>truth</td>
<td>no very true pleasure, but</td>
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<td>truth</td>
<td>not pleasant but bitter, and</td>
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<td>truth</td>
<td>so sweet that the sweetness</td>
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<td>truth</td>
<td>that ye say. But first</td>
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<td>Truth</td>
<td>it is that we be</td>
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<td>Tully</td>
<td>saith, he trusteth to live</td>
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<td>Turk</td>
<td>. Doth not holy Scripture say</td>
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<td>turn</td>
<td>their appetites from the laud</td>
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<tr>
<td>turn</td>
<td>himself, or some man else</td>
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<tr>
<td>turn</td>
<td>&quot; noting that his envious</td>
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<td>Turn</td>
<td>away thine eyes from the</td>
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<tr>
<td>turn</td>
<td>it into the like and</td>
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<tr>
<td>turned</td>
<td>into stinking carrion, be borne</td>
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<tr>
<td>turned</td>
<td>an evil custom into nature</td>
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<td>twain</td>
<td>. But if the communication be</td>
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<td>twain</td>
<td>. And surely the things coming</td>
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<td>twain</td>
<td>can do him no pleasure</td>
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<tr>
<td>twenty</td>
<td>miles off, yea an hundred</td>
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<tr>
<td>twenty</td>
<td>years of age, if ye</td>
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<tr>
<td>twenty-four</td>
<td>hours we be fain to</td>
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<tr>
<td>twice</td>
<td>as much and thereby taketh</td>
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<tr>
<td>twice</td>
<td>to His Father in heaven</td>
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<tr>
<td>twice</td>
<td>a day to swaddle and</td>
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<td>twice</td>
<td>a day we be fain</td>
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<tr>
<td>twitches</td>
<td>of our own conscience that</td>
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<td>two</td>
<td>far divers and unlike substances</td>
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<tr>
<td>two</td>
<td>diverse and unlike pleasures, the</td>
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<tr>
<td>two</td>
<td>lights of knowledge and understanding</td>
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<tr>
<td>two</td>
<td>sayings stand together, were it</td>
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<td>two</td>
<td>steps to heaven, he that</td>
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<tr>
<td>two</td>
<td>every day, wouldst thou not</td>
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<tr>
<td>two</td>
<td>, both condemned to death, both</td>
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<td>two</td>
<td>, the one were sure that</td>
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<tr>
<td>two</td>
<td>ways, of which the one</td>
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<td>two</td>
<td>capital vices, that is to</td>
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finding together in a place indeed. If we should see the soul, that bringeth forth there are, ye wot well, when he should go to a torment as all the flesh; which though it be advisedly remember death as they or but a slight and man for, and we be of thy fleshy friends, the as the rumour saith, an let one wanton word pass that he is half an King Henry VIII, and also to give ear thereto and two lights of knowledge and weep and ween he were is resisted the peril and good; but this medicine is hereafter these four last, which is we may, and in conclusion far off, but a thing shalt yet in few years three were good, which be sickness of envy, which is the next night, and shall to the King, he should of wrath. For wrath is on us all and shall shake off their covetousness. For the surfeits of gluttony. For lurking in our heart that % A TREATISE ( the communication is naught and is though envy be an for it cometh of an again. And therefore , since this devil anon took his own subtle and incogitable means, first occupied with good thoughts, for upon but coming, upon us ghostly enemy the devil, the than with many blasphemous words dulness and grief that the any good operation that the

two men, the one envious, the
two men fighting together for very
two such daughters, of which either
two points requisite unto salvation, that Tyburn would leave for a memorial
tyrants of Sicily never devised a ugly to behold, yet neither the unadvisedly forget him, they should soon uncertain sight, as a man may uncertain how soon, and yet very uncertainty of thyself, how soon this unchaste bed. Men are wont to uncontrolled, than give occasion of twain under-gaoler over his fellows, till the Under-Treasurer of England. If there were underpin the tale. And yet better understanding quenched, what remaineth in him undone . And yet if he had undoubtedly death that else should in undoubtedly sure. How hapoth it, then undoubtedly shall. Which if we knew undoubtedly far the least of the undoubtedly to die of the same undoubtedly nigh thee, and ever walking undoubtedly die, and yet, moreover, that undoubtedly damnable, but for that like undoubtedly both a sore torment and undoubtedly within few years? If it undoubtedly be taken the morrow, his undoubtedly another daughter of pride. For undoubtedly within short space devour us undoubtedly, if they would consider deeply undoubtedly nature, which is sustained with undoubtedly we can perceive it ourselves undoubtedly) UPON THESE WORDS OF HOLY ungodly , it is better to hold ungracious graft; for it cometh of ungracious stock. It is the first ungracious branch of wrath springeth out unhappy daughter to wife, and upon unlawful longing to live and horror unoccupied be they never. For if unprovided, yet shall ye find that unrestful cumbrance of thy fleshy friends unreverently spoken of God. And could unwieldly body feeleth by the stuffing unwieldy body can suffer it to
the dungeon, some in the
upper ward, some building them bowers 1, 157/14

learned and busily put in
ure must needs lead us to 1, 137/27

But he that by good
use and experience hath in his 1, 130/30

folk have few words and
use much musing, likewise as among 1, 136/6

all the medicines that we
use, though never other sickness came 1, 146/21

not their own while they
use it not, but other men’s 1, 171/28

but other men’s, for whose
use and behoof they keep it 1, 171/29

But surely, if they would
use it, if they would as 1, 173/13

fell not in the vices
usually coming of gluttony. Now to 1, 177/8

babbling, could not for shame
utter and speak the like. I 1, 136/13

never so much. And methinketh
utterly on the other side, that 1, 167/20

moderate in their living, and
utterly flee such outrageous riot and 1, 181/28

draw to death, doth his
uttermost endeavour to bring us to 1, 143/2

thy foot is on the
uttermost inch of the threshold, thy 1, 148/34

yet well considered to the
uttermost it would well appear that 1, 153/16

the Marshalsea; or at the
uttermost, one so put in trust 1, 158/11

note and reproach of such
vagrant mind, other folk suddenly say 1, 137/17

of the flesh, and the
vain pleasures of the world, which 1, 135/26

fail to take away the
vain delight of all worldly vanities 1, 144/8

thereby take occasion to flee
vain praise of the people, a 1, 155/28

be content to take the
vain, and heapeth up riches, and 1, 167/14

A man disquieteth himself in
vanish, and of all the treasure 1, 174/5

our gay golden dream shall
vanishing, and thy death drawing on 1, 140/6

thy strength fainting, thy life
vanities . But the thing that letteth 1, 144/9

eyes from the beholding of
vanities . " Now, as I began 1, 175/16

body, continually labouring each to
vanquish other and thereby to dissolve 1, 147/20

ye see men fall at
variance for kissing of the pax 1, 165/28

as children should fall at
variance for cherry stones, death coming 1, 166/6

backbiting, debate,
variance , chiding, wrath, and fighting, with 1, 176/31

shooting, thy back aching, thy
veins beating, thine heart panting, thy 1, 140/3

of thy body, breaking thy
veins and thy life strings, with 1, 140/17

and is of malice so
venomous and envious that he had 1, 142/34

that subtlest craft and most
venomous dart and the most for 1, 155/7

own body, like as the
venomous spider bringeth forth her cobweb 1, 159/1

the next remedies against the
venomous vice of envy. For whosoever 1, 160/12

spirit, what can be more
venomous and mortal to the soul 1, 175/29

the quest is charged, the
verdict given, the felony found, the 1, 180/21

then, more properly and more
verily a medicine than is our 1, 147/9

will say nay; and I
verily believe that they think nay 1, 163/31

earth, yet, I say, meseemeth
verily, that have we never so 1, 167/26

advisedly remember, I would ween
verily, it would not fail to 1, 181/27

secular literature shall arise so
very fruitful doctrine. For what would 1, 128/17

part of this medicine is
very bitter and painful to receive 1, 129/18

little treacle, yet were he
very nicely wanton if he might 1, 129/26

which is of truth no
very true pleasure, but a false 1, 130/24
eye the right mark and
also in this present life,
grief, that it maketh the
very labour easy, the sourness
sourness very sweet, and the
it may stand for a
clean purged to receive the
also do good. This is
none evil, it will be
it often happeth that the
— and yet not so
sink into our hearts the
nor the apparation of a
a sore sickness, felt it
since he knoweth this for
of our life. Insomuch that
agreed that sleep is the
men know well enough what
very sickness is and what
sickness with thee, — for
thee an homely example, not
pleasant, but none the less
the less very true and
a false imagination but a
flesh that keep out the
the sin that is the
folly, considering that thou art
a feigned similitude but a
of this thing we be
in other plight: we be
of the prison, and be
as it is indeed, the
a sore torment and a
not only devilish, but also
and esteemed it after the
uncertain how soon, and yet
to, wrath and waywardness, the
they take themselves for so
dig up that, we be
damned to death; or so
and that oftentimes for how
two men fighting together for
the more part for as
such others as they be
a sickness wherein men be
humble, and yet be they
wise, and yet be they
very true lustre of the diamond
very gladness
very labour easy, the sourness very
very sweet, and the very pain
very pain pleasant? Will ye see
very certain token that a penitent
very sweet and pure pleasure of
very truth that ye say. But
very hard but he must needs
very face showeth the mind walking
very thoroughly as we might, peradventure
very fantasy and deep imagination thereof
very ghost, is half so grisly
very grievous to have folk babble
very surety and is of malice
very true we find the words
very image of death. Now thou
very sickness is and what very
very medicines be, and thereby we
very sure art thou that it
very pleasant, but none the less
very true and very fit for
very fit for the matter. If
very true contemplation, thou shalt behold
very pleasures of the soul. %
very head and root of all
very sure that when the play
very true fashion and figure of
very sure, that old and young
very sure that we be already
very proud thereof; and sometime the
very express fashion and manner of
very consumption. For surely envy is
very foolish. For albeit that envy
very nature, not after men's false
very sure that it shall not
very root of that vice is
very manly men that three strokes
very sure the branches be surely
very wroth as we be now
very trifles. First, shame were it
very great things, yet would we
very trifles, as children should fall
very true, so they were well
very sore deceived. For it maketh
very proud; they seem wise, and
very foolish; they seem Christian, and
seem rich, and yet be very beggars, and have naught of living: but to make thyself very sure, that either God will very wretched beggars: those, I mean very near us. But these folk very gay golden dream, in which very certainly, that after all thy very pestilent to both. And as very daughters of gluttony. And then very true. Of our glutton feasts very pleasure than while it is very pleasure of eating is but very long lasteth no man with very sore oppressed, and in manner vexations spiritual that come therewith by viand can be no longer any viands, and so much laboureth to vice I have seen many vices vice is not only devilish, but vice of envy. For whosoever envy vice is ide, although their manner vice and sin by which our vice be more pestilent to the vice is not without pain. And vice all pleasant, yet since death vices and be virtuously occupied the vices ere this that at the vices, take themselves for quick saints vices, he is out all the vices of pride, wrath, and envy vices, which they commend unto themselves vices, that is to wit, envy vices as commonly come thereon. For vices usually coming of gluttony. Now vile and stinking delectation of fleshly vineger and rose water in his virtue and avoiding of sin, than virtue, envying other men’s praise, bearing virtue, and taketh his wrath and virtue, most hard it is to virtue with pleasure. For, as I virtue bringeth his pleasure, and vice virtue were all painful, and vice virtue pleasant, how much is it virtue in this world, that shall virtue is pleasure and in sin virtue thus, ” Her ways are virtue. The Other part we cannot
their places, not only wholesome
that feign to have the
that for their few spotted
of that sweet feeling that
pain, by reason whereof good
manner of sweetness good and
diligent labour of good and
give us for instruction of
leave all vices and be
the beauty, so disfigureth the
we can never be long
either themselves or any other
declare that of none whole
than many whole and great
out these weeds of fleshly
and fare as it would
some medicines, as purgations and
their days. If men would
boy that he would not
much for them whom he
yet durst I lay a
by which he lay in
dread and fear, so many
one continual dying: so that
But when death shall once
that ever they leave us
folk find it out or
as the Scripture saith, never
is done he shall go
bosom, and his body crooked,
way of wickedness; we have
in dread while our life
very face showeth the mind
undoubtedly nigh thee, and ever
a short riddle on the
the painful bitterness of our
that it maketh the stomach
all bony, lean, pale, and
while and your thought not
thoughts . ’ Which manner of
bound to a post, some
and honour, so that he
yet were he very nicely
the while to let one
dungeon, some in the upper
make his barns and his
day to tend it with

virtues , but also marvellous ghostly pleasure 1, 133/1
virtues that they lack : and the 1, 153/26
virtues , not without the mixture of 1, 153/27
virtuous people have of the good 1, 131/2
virtuous folk feel more pleasure in 1, 132/11
virtuous folk feel and perceive in 1, 132/24
virtuous business. I would not so 1, 133/5
virtuous living, all that can I 1, 145/12
virtuously occupied the remnant of our 1, 145/5
visage , leaving it all bony, lean 1, 158/20
void of both, it must thereof 1, 137/24
void of those diseases, rowe ye 1, 147/30
volume of secular literature shall arise 1, 128/16
volumes of the best of old 1, 128/11
voluptuosness , so shall they not fail 1, 132/34
vomit . And that notwithstanding, such is 1, 131/8
vomits , to pull down and avoid 1, 180/2
vouchsafe to put in proof and 1, 130/13
vouchsafe to draw any weapon at 1, 163/16
vouchsafeth to take by the hand 1, 156/6
wager that of those four thousand 1, 130/9
wait to take our first mother 1, 142/10
wait upon , — he shall within 1, 156/7
wake we, sleep we, eat we 1, 149/29
waken us, our gay golden dream 1, 174/5
waking . Wherefore, as I say, let 1, 136/22
walk therein. And yet saith He 1, 133/30
walk with him into the grave 1, 156/3
walk a knife in his old 1, 156/18
walk pit pat upon a pair 1, 172/31
walked in hard and cumbrous ways 1, 178/6
walketh awayward, while our death draweth 1, 141/21
walking a pilgrimage, in such wise 1, 137/16
walking with thee. By which, not 1, 151/4
wall that D. C. hath no 1, 176/24
wallow sweet sin. For no man 1, 178/16
wamble and fare as it would 1, 131/8
wan , that a person well set 1, 158/21
wandering forty miles thence while your 1, 137/14
wandering mind in company may percase 1, 137/18
wandering abroad, some in the dungeon 1, 157/13
wanteth nothing that his heart can 1, 167/10
wanton if he might not at 1, 129/26
wanton word pass uncontrolled, than give 1, 137/7
ward , some building them bowers and 1, 157/14
warehouses larger to lay in the 1, 173/25
warm clothes or else ye were 1, 146/1
we lapped them continually with warm clothes, we were not able 1, 146/12
our swaddling and tending with warm clothes and daily medicines, yet 1, 146/23
cold that thou mightst wax warm ; " signifying that if he 1, 154/20
till other men gave them warning how near they were their 1, 145/26
and thirst, that give us warning of that we daily lose 1, 146/19
put in the cart, had a little vinegar and rose water in his handkercher. Yet wot 1, 129/27
ointment on their eyes. This water is somewhat pricking and would 1, 173/11
and would make their eyes waters in which thou rowest. And 1, 151/1
been drowned in the selfsame sweet sleep out of their watery eyes. Oft have they fallen 1, 181/18
were cold that thou mightst wax warm ; " signifying that if 1, 154/20
to call for grace and readiness that men have to down into the depth, he Christ. He saith that the reckoning , — where the wiser
the gate, but all the man met him by the to say, going in his in the length of his death than he, though your
should be carried the longer he is out all the in paradise set in the the cart and in the for such follies by the his head and went his as great pleasure in the further he saith, " The hedged with thorns; but the wretches say, " in the wise man saith, " The the one half of our place of your execution two been slain in the selfsame they that plainly follow the offices, or merchandise, or other of virtue thus, " Her walked in hard and cumbrous naturally disposed to, wrath and not magnified. Whereof riseth this waywardness, the very root of that waywardness, but of a secret root force and effect to the as sorry of another man's more sorry of another man's of the soul, but the not vouchsafe to draw any
weal and profit of man's soul weal as of his own hurt wealth than glad of her own wealth and felicity of the soul weapon at him. So that, as

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how many be slain with weapon, and how many eat and wear away the web that covereth wearied, " shall the wretches say weariness of mind, he doth twice wearing of the gay golden gown web that covereth the eyes of weed out, so can our soul weeds, can bring forth no corn weeds of carnal delectation. For the weeds by the root, there is weeds of fleshy voluptuousness, so shall week. Consider that our bodies have wearisome to wear away the web that covereth the eyes of able to live one winter be his match the next day, for tomorrow, for this sent the Jews double manna, one sweet word in six own experience, there will, I advisedly considered, they would, I on his head. Would not, beseech that folk would little spend it more liberally. Men him, he would weep and their sacks, they would, I all together, thou wouldst, I pleasure in heaven? If thou advisedly remember, I would and feeleth it not, but taketh it for none, that when he cometh out he which he hath cause to call thee sweet husband and taken from him, he would palaces in the prison, some is more than half the manner overwhelmed, with the great that we consider well the pass so many short and forth mourning at every man’s this in itself: which thing, well advised and pondered, shall only four herbs, common and as thou makest for. For his handkerchief. Yet wot I consider it and advise it ween, ye will agree that his ween, ye would reckon your belly ween, turn their appetites from the ween, ye, the deep consideration of ween, it. For go they never ween, them wise also, and so ween, he were undone. And yet ween, shortly empty their sacks themselves ween, have little joy to labour ween, that I teach thee wrong ween, verily, it would not fail weeneth, himself whole ( for he that weeneth, all is well that he weeneth, that the sky would fall weep all his life. And it weep with much work and ask weep and ween he were undone weeping, some laughing, some labouring, some weight of our wrath? We shall weight and burden of much and weight. Which if we do, we weighty words spoken by the mouth welfare: more sorry of another man’s well advised and pondered, shall well declare that of none whole well known, that is to wit well thou wottest, he biddeth thee well that many one will say well, were able to bereave a
precious stones hold themselves as well content and satisfied with a
with a beryl or crystal well counterfeit, as with a right
counterfeit, be it never so well handled, never so craftily polished
craftily polished. And trust it well that, in likewise, if men were
in likewise, if men would well accustom themselves in the taste
were it not that I well perceive the world so set
if a man remember it well, he shall never sin. Thou
words all be not always well and wisely set, so, when
the mind be not occupied well it were less evil, save
have folks fall to babbling, well wotting that, as the Scripture
shouldst have done by thy well minded silence, but also amend
car thereto, but also first well prudently to devise with
presence, that your mind was well occupied the while and your
follow that this only lesson well learned and busily put in
ye know these four things well enough, and if the knowledge
of all the four would well keep us from sin. For
make a proof, thou shalt well find, by that thou shalt
we within short time be well learned in philosophy. For nothing
about to depart hence. For we know this only lesson well
of salvation as a thing well won by our own works
if we have any done well, he casteth them into our
sick. " Thou sayest right well, and that shall I show
that his leg is not well at ease, nor the owner
a medicine, yet men know well that he doth himself, and
be, and thereby we know well enough what very sickness is
that, if you consider this well, thou mayest look upon death
rowest. And thus shalt thou well see that thou hast no
far from pride, and yet well considered to the uttermost it
the world, which they may well appear that of that root
and wan, that a person well and advisedly considered, they would
praise them. Which, if they well, for of this thing we
our worshipful estate. Mark this well considered? Ye build the Tower
great royalty if it be well perceive to be indeed no
this world, which they may well set a worth with envy needeth
and wan, that a person well with her. In so far
pleasure if other folk fare well perceive that the setting by
to themselves? Wilt thou also well appeareth by the common confession
that, as I said, it well daily purge and cleanse the
to the place, men may well the growing and keep it
off the branches, we let well the root; and surely the
ourselves, let us pull up well remembered how little while he
loss of goods, if he well pondered, make us little regard
is, should if it were well and deeply remembered, I little
very true, so they were well acquainted with them shall
of their goods, whoso be well perceived it how heartily they
ye would have spent it well, ye have no cause to 1, 170/20
known for so rich. Ah well, I say, now ye come 1, 170/28
looked, would if ye were well searched, prove yourself proud and 1, 170/30
himself, when his belly is well filled, - the lecherous, after 1, 172/10
be? " If we would well advise us upon this point 1, 173/32
if we forgot not, but well and effectually remembered, we would 1, 174/7
thing, if we did as well remember as we well know as we well know, we should not fail 1, 174/20
misery of this wretched world, wellought we to hate and 1, 175/20
they had sat down and well eaten and drunk, then rose 1, 177/1
we would consider our sin well appeared by the old fathers 1, 179/18
sustained with right little ( as well wondereth thereupon, and, as 1, 179/18
world were it for these gluttons well and effectually to consider that 1, 181/6
thing if these intemperate would well wit that their manner of 1, 181/23
is necessary that we consider well and advisedly remember, I would 1, 181/26
went. There are, ye wot well the weight. Which if we 1, 182/11
of the epistle that the well, two points requisite unto salvation 1, 182/13
and glad hope, whereby he well-learned man, Plinius Secundus, after his 1, 145/7
He clawed his head and well went into Abraham’s bosom. Now if 1, 169/28
than we would before have well his way heavily, because he 1, 171/35
for them both; but look, well. There are, ye wot well 1, 182/12
all the way also from whatsoever that one that should ask 1, 159/27
the fire of purgatory. And well he came hitherward. Nor, in 1, 149/7
and time to keep thy tongue. and whence, as I say, that a 1, 134/32
despite, good will and glad hope, Whencesoever the communication is naught and 1, 136/26
the corruption of our custom whereby they conceive any displeasure at 1, 162/27
as the Scripture saith, " whereby he went into Abraham’s bosom 1, 169/28
this, and yet puleth and whereby sour seemeth us sweet. But 1, 178/13
but live in puling and whimpering Wheresoever the stone falleth, there shall 1, 142/32
ways, and yet is ever whimpereth for doubt and fear of 1, 168/11
were taken and scourged with whimpering and heaviness of heart, to 1, 167/28
any pain, neither for the whining, complaining, mourning, for care and 1, 170/2
the beauteous face, with the whips for Christ’s sake, did it 1, 134/7
call a man of India whips and rods beating His blessed 1, 140/30
India white, because of his white teeth. Now if thou shouldst 1, 178/18
because of his white teeth white, neck and round paps, and 1, 175/9
whites India white, because of his white teeth 1, 178/18
avoiding of sin , than many whole and great volumes of the 1, 128/11
well declare that of none whole volume of secular literature shall 1, 128/16
it not, but weeneth himself whole ( for he that is in 1, 131/35
pitch than marmalade, and some whole people love tallow better than 1, 132/19
silence, but also amend the whole audience, which is a thing 1, 136/34
Now if this be the whole study and labour of philosophy 1, 139/12
known for special wretches, whose whole life hath in effect been 1, 143/27
be such when we be whole, though thou feel no grief 1, 145/27
And therefore never reckon thyself
I cannot surely reckon myself
reckon his leg sick or
reckon your belly sick or
and thereby to dissolve the

it were so that one

than painful, or all an
surely see that all our
which is by all the
the commodity of all his

whole, yet ye show me not
whole, I ween ye will agree
whole, I ween ye would reckon
whole, though it be as sore
whole, body as other sickness do
whole, country were born all lepers
whole, country born with the falling
whole, life is but a sickness
whole, time of his life, since
whole, life, with the fear of

wholesome, receipt this is. " Remember

wholesome, virtues, but also marvellous ghostly

why, men be so mad thereon
why, ? Because we cannot perceive the
why, I should reckon myself sick
why, ye should reckon much less
why, shouldst thou then envy him
Why, takest thou thought now in
why, he did so, knowing that
wicked, wretch is like a stormy
wicked, is as it were hedged
wickedness, ; we have walked in hard

wield, itself in doing of any
wife, , and where in thine health
wife, , of his own body, like
wife, , and upon pride begat envy
wife, put out, his children disinherited

wilderness, sent some men their meat
wilful, blind presumption, I say, the
wilfully, done their neighbour wrong? Now
will, take a little treacle before
will, say that the bare remembrance
will, ye say if ye see
will, , I ween, none honest man
will, , instead of them all, allege
Will, ye see the example? Look
will, think yea. Now see, then
will, not say that his labour
will, be very hard but he
will, fill them with evil. And
will, ye peradventure say that ye
will, be then when thou shalt
will, death be then to us
will, peradventure seem no great matter
will, be a gentle pleasure, when
will, it not be, as I
will, amend in soul, leave all
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<td>agree that his leg is</td>
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<td>make an end of thee</td>
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<td>make an end of thee</td>
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<td>go somewhat nearer you. Thou</td>
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<td>peradventure marvel of this, but</td>
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<td>grant me that there is</td>
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<td>think other, as I suppose</td>
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<td>he that were in the</td>
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<td>. Let there be another, ninety</td>
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<td>work with us to the</td>
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<td>never begin while he liveth</td>
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<td>be bold to tread on</td>
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<td>say nay; and I verily</td>
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<td>ye see it proved that</td>
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<td>say there be no such</td>
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<td>not keep them, how believeth</td>
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<td>suffice to feed for one</td>
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<td>not? Then, I say, that</td>
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<td>provide thee and thine meat</td>
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<td>1, 169/13</td>
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<td>that some other die by</td>
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<td>1, 169/18</td>
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<td>and glad hope, whereby he</td>
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<td>spend or haply shall need</td>
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<td>. If ye would have kept</td>
<td></td>
<td>1, 170/21</td>
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<tr>
<td>say that ye have now</td>
<td></td>
<td>1, 170/26</td>
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<tr>
<td>reckon that thing for pleasant</td>
<td></td>
<td>1, 178/16</td>
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<tr>
<td>we not hear of; but</td>
<td></td>
<td>1, 180/1</td>
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<tr>
<td>mind of them that were</td>
<td></td>
<td>1, 134/20</td>
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<tr>
<td>to give each of them</td>
<td></td>
<td>1, 159/26</td>
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<tr>
<td>suffer it. And therefore , though</td>
<td></td>
<td>1, 134/18</td>
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<td>worketh with the body by</td>
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<td>1, 134/28</td>
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<td>without grudge or care ( which</td>
<td></td>
<td>1, 169/19</td>
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<tr>
<td>winkle, and list not to</td>
<td></td>
<td>1, 173/9</td>
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<tr>
<td>kill himself with a knife</td>
<td></td>
<td>1, 180/27</td>
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<tr>
<td>hapy say, that so few</td>
<td></td>
<td>1, 129/12</td>
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<tr>
<td>say, peradventure, that some part</td>
<td></td>
<td>1, 129/17</td>
</tr>
<tr>
<td>haply say that it is</td>
<td></td>
<td>1, 135/34</td>
</tr>
<tr>
<td>wish all that they ask</td>
<td></td>
<td>1, 142/2</td>
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<tr>
<td>haply say, &quot; Be it</td>
<td></td>
<td>1, 145/29</td>
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<tr>
<td>peradventure say that this is</td>
<td></td>
<td>1, 146/30</td>
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<tr>
<td>consider how little cause thou</td>
<td></td>
<td>1, 150/34</td>
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<tr>
<td>thou also well perceive that</td>
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<td>1, 162/13</td>
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<td>hapy say that Christ would</td>
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<td>1, 168/15</td>
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<td>hapy say, &quot; What if</td>
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<td>The wit of none earthly</td>
<td>1, 128/6</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Would brook it for so</td>
<td>1, 129/19</td>
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<tr>
<td>Wisdom</td>
<td>Nor good manners. But now</td>
<td>1, 137/21</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Were it for these gluttons</td>
<td>1, 181/6</td>
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<tr>
<td>Wise</td>
<td>Man in the seventh chapter</td>
<td>1, 128/7</td>
</tr>
<tr>
<td>Wise</td>
<td>Laugh much more madly than</td>
<td>1, 131/17</td>
</tr>
<tr>
<td>Wise</td>
<td>Be so, since that we</td>
<td>1, 135/13</td>
</tr>
<tr>
<td>Wise</td>
<td>That, not without some note</td>
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<tr>
<td>Wise</td>
<td>Have redounded into His soul</td>
<td>1, 141/4</td>
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<tr>
<td>Wise</td>
<td>&quot;Look, &quot; saith he</td>
<td>1, 145/10</td>
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<tr>
<td>Wise</td>
<td>Men in this world give</td>
<td>1, 145/11</td>
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<tr>
<td>Wise</td>
<td>Men of old it is</td>
<td>1, 146/28</td>
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<td>Wise</td>
<td>Soever live we, all the</td>
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<td>Wise</td>
<td>And therefore if thou wilt</td>
<td>1, 150/33</td>
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<td>Wise</td>
<td>As they cannot with a</td>
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<td>Wise</td>
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<td>Also, and so they do</td>
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<td>Wit</td>
<td>Of none earthly creature can</td>
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<td>Of thee what thou callest</td>
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<td>Thou see it proved? Look</td>
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<td>Us eternal pain in hell</td>
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<tr>
<td>Win</td>
<td>Us eternal pleasure in heaven</td>
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<td>Of everlasting pain. But now</td>
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<td>Week. Consider that our bodies</td>
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<td>Ye be no better, look</td>
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<td>The wit of none earthly</td>
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<td>, and yet be they very</td>
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<td>Wit</td>
<td>Of none earthly creature can</td>
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<td>Wit</td>
<td>, death, doom, pain, and joy</td>
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<td>Wit</td>
<td>Mastering the outward fleshly pain</td>
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<td>The remembrance of the four</td>
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<td>Wit</td>
<td>And discretion, but he hath</td>
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<td>Wit</td>
<td>Of thee what thou callest</td>
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<td>last finished, that is to wit</td>
<td>, since the first moment in far off, that is to wit, as far as thou hast</td>
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<td>wit</td>
<td>, pride, the mischievous mother of strength, learning, or such other</td>
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<td>wit</td>
<td>, or cunning, methinketh that the envy and covetousness. Aesop, therefore</td>
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<td>wit</td>
<td>, that be as loath to the remembrance of death, may</td>
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<td>wit</td>
<td>, the pleasure that is in the manner of living</td>
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<td>wit</td>
<td>, the declining or going aside covetousness</td>
<td>1, 192/15</td>
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<tr>
<td>wit</td>
<td>and keep them as long the punishment is aggrieved or make us ashamed to be</td>
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<tr>
<td>wit</td>
<td>is like to be wroth the soul from the wretched</td>
<td>1, 199/15</td>
</tr>
<tr>
<td>wit</td>
<td>and of their husbands should ween the wind that puffeth us</td>
<td>1, 203/15</td>
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<tr>
<td>wit</td>
<td>true by their testimony and common to man and brute</td>
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<td>wit</td>
<td>whose authority, speaking of their husbands, speaking of their brutes</td>
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<tr>
<td>wit</td>
<td>doth to fleshly filth, if with child have such fond the better that they were</td>
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<td>wit</td>
<td>, for fantasies and things of by our own works, of</td>
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<td>wit</td>
<td>by the loss, in that at him, yet see we at all.</td>
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<tr>
<td>wit</td>
<td>methinketh as much as we like, of whom we nothing is free for every man.</td>
<td>1, 230/15</td>
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<tr>
<td>wit</td>
<td>with a knife, the world an unchaste bed. Men are</td>
<td>1, 235/15</td>
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<tr>
<td>wit</td>
<td>and the mouth that was themselves, that maketh us like we not only hear this</td>
<td>1, 240/15</td>
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<tr>
<td>wit</td>
<td>while to let one wanton speake thee not one sweet to him and at every</td>
<td>1, 245/15</td>
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<tr>
<td>wit</td>
<td>They cannot abide one merry is free for every man.</td>
<td>1, 250/15</td>
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with one opprobrious and rebukeful word, as 'knave,' percase 1, 162/18
word spoken to him by one 1, 162/21
word spoken against ourselves than with 1, 164/2
word spoken to his face, if 1, 165/10

UPON THESE WORDS

question among men whether the so many short and weighty
take the best of their and compare it with these
is it now that these
point nor make so many them all, allege you the
therefore, when folk have few musing, likewise as among many
the Scripture saith, in many from sin. Howbeit, the foresaid
liest in that case, their as hath appeared by the
very true we find the myself and thee in few blasphemous
more belief in His holy not that Christ spoke these
have no trust in Christ's holy Scripture, as by the
tell us worldly wretches the sword and thereof is no husband and weep with much considered in his kind, will
mad that it is much meat as she hath to wrote no farther of this
by which the soul willingly and experience the operation and
of shrift, sloth towards good well won by our own destroy the merits and good
shall never sin in this of such as make this
that I well perceive the man, not only in the of heaven, contempt of the
the vain pleasures of the mortal enemies, the devil, the
yet and cleaving to the beginning their hell in this and wise men in this

<p>| word                        | 1, 162/2 | 1, 162/21 | 1, 164/2 | 1, 165/10 | 1, 127/3 | 1, 128/2 | 1, 128/5 | 1, 128/13 | 1, 128/14 | 1, 128/21 | 1, 133/6 | 1, 133/28 | 1, 136/6 | 1, 136/7 | 1, 136/16 | 1, 138/13 | 1, 142/1 | 1, 144/2 | 1, 145/7 | 1, 145/13 | 1, 164/3 | 1, 167/32 | 1, 168/12 | 1, 169/32 | 1, 177/34 | 1, 178/8 | 1, 180/26 | 1, 141/32 | 1, 153/11 | 1, 171/32 | 1, 179/25 | 1, 182/19 | 1, 134/28 | 1, 130/14 | 1, 143/9 | 1, 143/11 | 1, 155/6 | 1, 129/3 | 1, 130/3 | 1, 133/8 | 1, 133/14 | 1, 135/23 | 1, 135/26 | 1, 138/34 | 1, 143/8 | 1, 144/2 | 1, 145/11 |</p>
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<td>world and pleasure of their body</td>
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<td>their pain taken in this</td>
<td>world they be content to take</td>
<td>1, 155/27</td>
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<tr>
<td>while we live in this</td>
<td>world we be but prisoners, and</td>
<td>1, 156/28</td>
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<td>that they bear in this</td>
<td>world, which they may well perceive</td>
<td>1, 158/8</td>
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<td>the common confession of the</td>
<td>world, expressed and declared by their</td>
<td>1, 163/18</td>
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<td>the misery of this wretched</td>
<td>world, well ought we to hate</td>
<td>1, 175/20</td>
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<td>Wonder it is that the</td>
<td>world is so mad that we</td>
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<td>speak I not of the</td>
<td>world to come, but of the</td>
<td>1, 177/21</td>
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<td>take sinful pain in this</td>
<td>world, that shall win us eternal</td>
<td>1, 177/29</td>
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<td>than pleasant virtue in this</td>
<td>world, that shall win us eternal</td>
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<td>for plenty, and reckon the</td>
<td>world at an end. But whereas</td>
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<td>see the blindness of us</td>
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<td>were less evil, save for</td>
<td>worldly rebuke, to blabber on trifles</td>
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<td>the vain delight of all</td>
<td>worldly vanities. But the thing that</td>
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<td>upon the solemn sight of</td>
<td>worldly worship? If thou shouldst perceive</td>
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<td>&quot; But to tell us</td>
<td>worldly wretches the words of holy</td>
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<td>in an hole, and either</td>
<td>worms eat him under ground, or</td>
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<td>long-lain drugs, all the strength</td>
<td>worn out, and some none such</td>
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<td>of spiritual exercise, in the</td>
<td>worse case he were. Which can</td>
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<td>thyself, if thou die no</td>
<td>worse death, yet at the leastwise</td>
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<td>no man escape. And in</td>
<td>worse case be we than those</td>
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<td>to take rebuke of one</td>
<td>worse than himself, maketh his wrath</td>
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<td>naught, if there were no</td>
<td>worse therein. And now shall ye</td>
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<td>worse is, keep us in such</td>
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<td>worship? If thou shouldst perceive that</td>
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<td>worship and reputation between the parties</td>
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<td>worship than God's, or look to</td>
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<td>have now lost of your</td>
<td>worship, and shall not be set</td>
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<td>worshipful estate. Mark this well, for</td>
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<tr>
<td>would reckon this gear as</td>
<td>worshipful as if a gentleman thief</td>
<td>1, 158/2</td>
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<tr>
<td>one that reckoneth himself for</td>
<td>worshipful, and look whether he shall</td>
<td>1, 162/16</td>
</tr>
<tr>
<td>a window and see how</td>
<td>worshipfully he shall be brought to</td>
<td>1, 143/22</td>
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<tr>
<td>and he is in the</td>
<td>worst kind of all, and farthest</td>
<td>1, 131/32</td>
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<tr>
<td>it can, yet since the</td>
<td>worst most commonly envieth the better</td>
<td>1, 158/25</td>
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<tr>
<td>and set by after the</td>
<td>worthiness of their own estimation. Which</td>
<td>1, 153/32</td>
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<tr>
<td>that God had accounted them</td>
<td>worthy for Christ's sake, not only</td>
<td>1, 134/12</td>
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<tr>
<td>esteem them than they seem</td>
<td>worthy to themselves? Wilt thou also</td>
<td>1, 162/12</td>
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<tr>
<td>yet indeed we reckon ourselves</td>
<td>worthy more reverence than we do</td>
<td>1, 163/29</td>
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<tr>
<td>wondereth thereupon, and, as well</td>
<td>worthy is, he is indicted of</td>
<td>1, 180/28</td>
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<tr>
<td>water in his handkercher. Yet</td>
<td>wot I well that many one</td>
<td>1, 129/29</td>
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<tr>
<td>little I touched before, I</td>
<td>wot not whether more painful or</td>
<td>1, 142/4</td>
</tr>
<tr>
<td>all their gloss, the owners</td>
<td>wot ne'er how soon. And as</td>
<td>1, 155/20</td>
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have went. There are, ye
makest for. For well thou
so far off that he
folks fall to babbling, well
into the same place, and
the more ready thereto. Thou
sick of a perilous sickness,
could not keep his life,
hour or two every day,
 lord in a stage play,
any other man. For thou
far above thee, yet thou
robbed of all together, thou
happen to get it, so
deep into the flesh, thou
man that carrieth his death’s
root they sprang. As for
and thereupon following envy and
in virtue, and taketh his
those spiritual vices of pride,
mmost lose. % % Of
the fierce ragious fever of
ragious fever of wrath. For
of pride. For albeit that
seem now naturally disposed to,
half the weight of our
worse than himself, maketh his
therefore this deadly sore of
since this ungracious branch of
and surely the branch of
have said, The destruction of
apply to the repression of
regard the causes of our
church. Doubt ye whether this
abate the crooked branch of
variance, chiding,
the occasion of gluttony, the
is to wit, pride, envy,
the heart of a wicked
depth, he waxeth a desperate
faith hath then the covetous
die so shortly, the desperate
if ye see not some
withdraw the soul from the
appeared by the words and
both. Lo, such is the
to be wroth with a

wot well, two points requisite unto
wottest, he biddeth thee not take
wotteth not whether it be a
wotting that, as the Scripture saith
wouldst, as thee then seemed, have
wouldst somewhat remember death the more
wouldst thou not, if thou knewest
wouldst thou reckon his leg sick
wouldst thou not say that he
wouldst thou not laugh at his
wouldst not, for shame, that men
wouldst not greatly envy his estate
wouldst, I ween, have little joy
wouldst thou wisely bestow it there
wouldst not call thy clawing pleasant
wouldst with him, a man that
wound and envy [they]
wra th, is so much the more
wraith and anger for an holy
wraith, and envy for the beastly
Wrath. Let us now somewhat see
wraith. For wrath is undoubtedly another
wraith is undoubtedly another daughter of
wraith sometimes riseth upon a wrong
wraith and waywardness, the very root
wraith? We shall prove it by
wraith the sorer. For the assuaging
wraith, of which so much harm
wraith springeth out of the cursed
wraith shall soon wither away. For
wraith, we shall apply to the
wraith the self same considerations in
wraith, considering that all the while
wraith be pride? I doubt not
wraith and pull up from the
wraith, and fighting, with readiness to
wraith of God fell upon them
wraith, gluttony, covetousness, and lechery, the
wretch is like a stormy sea
wretch and setteth all at naught
wretch, that hath enough for this
wretch said that it did his
wretch that scant can creep for
wretched affections of the body than
wretched behaviour of many that of
wretched appetite of this it of
wretched prisoner, with him that is

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1, 144/14
1, 136/16
1, 140/14
1, 144/30
1, 145/17
1, 145/34
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1, 160/19
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to be lords in this
to wretched
rich, and be indeed very
wretched
into the misery of this
wretched
longer we live the more
wretched
own holiness, to send them
come, thus drive they forth
wretched
other folk, but also live
down into the dungeon of
towards execution. And if the
affliction of their penance than
be then to us miserable
he hath known for special
be weared, " shall the
wretched
But to tell us worldly
with these words of holy
wretched
wretches the words of holy
bed. Men are wont to
to the apothecary, and therein
comparable ) yet this only text
think, wilfully done their neighbour
wrath sometimes riseth upon a
faith, in my mind much
ween that I teach thee
revenge men not of the
or any other that ever
wrotethe written
Plinian Secundus, after his sickness
to destroy. Sir Thomas More
shall not be much more
grieved is like to be
that we cannot be but
whether we be not more
to death; or so very
of him that we be
make us ashamed to be
would not disdain to be
it for men to be
more than madness to be
goodly building that God had
I think ye will think
the other twenty miles off,
this year, for the next,
ready to hear of temperance,
deeply how soon they may,
sin. " Made about the
gathered all times of the
he trusteth to live one
for the next, for this
wretched earth, yet, I say, meseemeth 1, 167/26
wretched
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wretchedness
wretches
wretches
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writeth
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