A Concordance of Major Terms in Thomas More’s *Dialogue of Comfort*

Alphabetical Index

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For the Complete Online Concordance and Complete Term Frequency Index


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## The Concordance

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

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that still persevere and 
think that rather than 
must of fine force 
would I no more 
all such adventures, and 
how little while they 
abide with whomsoever they 
our hearts, and will 
fast, and finally better 
servants not forbidden to 
for a while, and 
other shall no man 
it become incurable, than 
without cause no more 
us for Christ's sake 
the stomach can scant 
our cure) bound to 
right is called wrong, 
for all his alms, 
all his good labor 
through a good faith 
shall you see that 
was fain to let 
he is not an 
all Christendom was not 
those natural reasons were 
we shall be well 
we shall be scant 
she should not be 
can do, be not 
his wealth maketh him 
whelps shall not be 
slain the body, is 
help) he were well 
but the truth being 
himself, but also better 
indeed, which were else 
yet were he well 
too, would and were 
and no man left 
if no man were 
if no man were 
while they be not 

\textbf{abide} \hspace{1em} by the faith; they \hspace{1em} 12, 191/ 18 
\textbf{abide} \hspace{1em} the pain, he would \hspace{1em} 12, 196/ 15 
\textbf{abide} \hspace{1em} and endure the pain \hspace{1em} 12, 201/ 16 
\textbf{abide} \hspace{1em} it to be outrun \hspace{1em} 12, 214/ 18 
\textbf{abide} \hspace{1em} in great authority till \hspace{1em} 12, 222/ 17 
\textbf{abide} \hspace{1em} with whomsoever they abide \hspace{1em} 12, 244/ 3 
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\textbf{abide} \hspace{1em} and endure any painful \hspace{1em} 12, 305/ 2 
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\textbf{abide} \hspace{1em} . Let us fall to \hspace{1em} 12, 316/ 27 
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\textbf{abideth} \hspace{1em} rich still and for \hspace{1em} 12, 72/ 21 
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\textbf{abideth} \hspace{1em} deadly torment, and such \hspace{1em} 12, 281/ 16 
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\textbf{able} \hspace{1em} to defend that strong \hspace{1em} 12, 8/ 7 
\textbf{able} \hspace{1em} to give sufficient comfort \hspace{1em} 12, 10/ 17 
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\textbf{able} \hspace{1em} to remove a little \hspace{1em} 12, 13/ 22 
\textbf{able} \hspace{1em} to refrain it from \hspace{1em} 12, 29/ 19 
\textbf{able} \hspace{1em} to satisfy of themselves \hspace{1em} 12, 36/ 21 
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non a magnitudine doloris abstinen
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the cursed devil that
see them after, and
abridge those days and
sunt infirmitates eorum, postea
his mere liberality, and
business is much more
at all, is more
nor no prayer more
come, and even there
with imprisonment, are but
neither such kinds of
nor are not such
terror of those painful
As for those other
peccavi, et nihil mihi
semet ipsum, formam servi
promised himself, "Petite, et
nemo scit nisi qui
to grow in one
his bounty in man's
man that hath faith,
death after the worldly
those things that are
his wise wily confessor
rich, whereby the people
of the people that
that servant every man
the world under us,
he had been awhile
their very childhood to
had been so well
well the story of
his finger do but
man know it, and
instead of her old
abed with a new
deluded, whose be well
set the devil's well
wax not over well
prisoner am I none
as you say) better
horrible deed is no
of strength, but an

abuset
abuset
accelerate
accelerateverunt
accept
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a sicut erat; any
motion unto the carnal
reason of their laudable
and as for the
diligence, that through such
have evermore that mind,
est camelum per foramen
stock of our forefather
with the apostles, "Domine,
abide about him; and
great circuit about; yea
without any other condition
more pleasant unto God
die. And therefore he
of like manner comfort,
saith: "Qui habitat in
will abide faithfully in
psalm, "Qui habitat in
psalm, "Qui habitat in
sore griefs knit and
the Gospel, "Credo Domine,
illa enim finis cunctorum
hath afterward had much
Christ's too, as manslaughter,
pashas in all these
it for their further
for his far greater
advise every man at
stand at his own
give no man, to
none other way, but
every fool should at
have the question by
man escape all such
servants, but rather his
as Saint Peter saith: "
then may devour him. ",
his part give his
querens quem devoret" (Your
querens quem devoret" (Your
losing, be matter of
was with so great
God by patience in
act that ever I did
act of generation, and that
acts . Now all this gear
acts of the other soul
actual meditation, he shall conserve
actually sometimes, and evermore habitually
acus transire, quam divitem intrare
Adam . Is this, Cousin, think
adauge nobis fidel" (Lord, increase
add yet thereunto, that the
add yet and ye will
added or implied, were inordinate
added further unto the forsaking
addeth and repeath in the
adding more sticks to that
adiutorio Altissimi, in protectione Dei
adiutorio Altissimi (in the hope
adiutorio Altissimi, in protectione Dei
adiutorio Altissimi" etc. is plain
adjoined thereto. ANTHONY That is
adjuva incredulitatem meam" (I believe
admonetur homo, et vivens cogitat
ado to keep himself from
adultery , or such other thing
advancements of fortune, surmount very
advantage after. So help me
advantage and commodity, content and
adventure to be bold upon
adventure . And in such wise
adventure that way with them
adventure after the plain fashion
adventure fall in hand with
adventure so proposed and put
adventures , and abide in great
adversaries and his enemies, and
Adversarius vester diabolus quasi leo
Adversarius vester diabolus" (saith St
adversary the fall) hath prepared
adversary , the devil, as a
adversary the devil like a
adversity and tribulation. For tribulation
adversity so sore interrupted, can
adversity , so may he please
God in tribulation and adversity, and therefore was he got him much more.
our night's fear of adversity maketh us very sore.
short time of his adversity (for that time is)
kinds of tribulation and adversity he useth only grief.
God in adversity got him much more.
Non est nobis colluctatio carnem et sanguinem sed non est adversus carnem et sanguinem, sed
et potestates, tenebrarum harum, Non est adversus carnem et sanguinem harum,
pretexts, and of everything, and therefore was he got him much more.
purpose to follow good wit, in tribulation and (for that time is)
them with the wise, and therefore was he got him much more.
scruples, may temper his wit, in tribulation and (for that time is)
with some substantial good, and therefore was he got him much more.
but also to ask, and therefore was he got him much more.
able to give good wit, in tribulation and (for that time is)
pray you, Uncle, what, and therefore was he got him much more.
be before with substantial good, and therefore was he got him much more.
clear. Howbeit I will, and therefore was he got him much more.
therefore, would I further, and therefore was he got him much more.
strange that I would, and therefore was he got him much more.
so would I sometimes, and therefore was he got him much more.
would I in anywise, and therefore was he got him much more.
Cousin, albeit I would, and therefore was he got him much more.
yet would I further, and therefore was he got him much more.
in your answer, but, and therefore was he got him much more.
Whereunto the other hart, and therefore was he got him much more.
deep consideration and earnest, and therefore was he got him much more.
Church, ye wot well, and therefore was he got him much more.
Then, since the Church adviseth every man to fast.
in locum destinatum: divisus God save us!) as
God save us!) as
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
Aesop's fables, which had an
Aesop's tabernacula" (Make you friends
Aesop's sunt" (This same short
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<td>afeard</td>
<td>of such tribulation that</td>
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<td>afeard</td>
<td>of which in the</td>
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<td>afeard</td>
<td>a whit, for in</td>
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<td>afeard</td>
<td>seemeth a thief. I</td>
<td>12, 109/28</td>
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<td>afeard</td>
<td>where he needeth not</td>
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<td>afeard</td>
<td>to put it forth</td>
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<td>afeard</td>
<td>that they should kill</td>
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<td>afeard</td>
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<td>afeard</td>
<td>, and then crieth he</td>
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<td>afeard</td>
<td>, that he should at</td>
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<td>afeard</td>
<td>) of the business walking</td>
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<td>afeard</td>
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<td>afeard</td>
<td>of the losing; then</td>
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<td>&quot;Ab incursu et demonio</td>
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<td>lasteth, not to be</td>
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<td>not very pure and</td>
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<td>affection</td>
<td>God of his great</td>
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<td>, making him frowardly stubborn</td>
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<td>to have and the</td>
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<td>thereunto, while he giveth</td>
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<td>affection</td>
<td>and fantasy maketh us</td>
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<td>affection</td>
<td>themselves, but there lieth</td>
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<td>those words to have</td>
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<td>or the other beareth</td>
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<td>affection</td>
<td>fearful and sensual and</td>
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<td>happeth in very few</td>
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as by their foolish
in us such an
so to continue that
for fear, or other
shame of our cold
but consider what hot
piteous, and not sincere
beasts, follow their soul
that lack their tender
departed from all worldly
them know their own
braids of our blind
the difference of the
may see, that the
matter. Now are the
receiving the impression of
Another manner of receiving
both ordinately tempereth those
very contrary to those
reasonable dispositions been the
lean unto the sensual
grace, toward the other
marvel that our fleshly
terror of hell, than
their pain. Of these
utterly deny that, and
to bid or forbid,
and pray, and take
for their sin) put
good man, or voluntary
the last day, such
for fasting or other
and all other bodily
again fasting and all
whole man, the less
the spirit by the
are in distress and
Prophet saith: "Divitie si
may somewhat better cheap
husbandman his folk come
kindred, and keep it
many time and often
the other side the

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affection , and after by long 12, 294/ 7
affection , that it shall turn 12, 294/ 8
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affirm for a sure truth 12, 37/ 12
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<td>objection against the things</td>
<td>do, and be neither they not first been shrewdness and begin even would begin it all he should begin all after that imprisoned again Cato Uticensis, which in of the midday), till am not wont at yourself thought sufficient this he to such folly we sometimes find well heart first impatient, and body. At the leastwise that I have been were beggars both, and right worshipful rooms, hath very fool. &quot;The other and sustain it, and at large, and yet if that men will beginning, lest he might showed them before (and wealthy man hath not the countenance of King a man of mine were in this great uncertain life in extreme But see now, what ween, in her old too old at this a man of your I am of such were in me, mine not all of one are passed of his you list, increase and man of your age, body, as beauty, strength, more than fifteen years you, that no longer a fast point long</td>
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<td>, nor ashamed, nor weep</td>
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<td>&quot;VINCENT Ah, well, Uncle</td>
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<td>, her husband found that</td>
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<td>oftentimes driveth him by</td>
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<td>unto the king thus</td>
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<td>age</td>
<td>, For, as we well</td>
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<td>age</td>
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<td>age</td>
<td>or sickness. The Second</td>
<td>12, 85/9</td>
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<td>age</td>
<td>is, lo, I have</td>
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<td>age</td>
<td>so sore disposed to</td>
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<td>age</td>
<td>to begin to study</td>
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<td>, aggrieved with such sundry</td>
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<td>age</td>
<td>, ANTHONY All that you</td>
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<td>age</td>
<td>, ere even he can</td>
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<td>aggrieve</td>
<td>the cause of your</td>
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<td>aggrieved</td>
<td>with such sundry sicknesses</td>
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<td>agility</td>
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<td>() I lay in a</td>
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<td>ago</td>
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Cousin, three thousand years ago.

and not very long ago, where I saw so ago, he foresaw this mind ago, his own mouth, that

plain fifteen hundred year ago made in his great pain of his, when the heaviness of move you, and himself came and comforted him

The martyrs in their made in his great fell prostrate in his

of his great grievous angel that after his

us remember Christ's painful

opinions, yet as they of Christ's name, so hath caused them to

graciously bring them to that all holy men now that you will wot well ye would

their servants could not that you will well I ween ye will

Uncle, I can well so must be needs thing as yourself here no better, they will

and in our minds that deny it full part are thus far

some honest mirth: first, between us both twain Whereunto the other hart

likelihood of some good you get thereto none

thinking thereon, their hearts his patient in an call you hence. ANTHONY the wretch no fable. begin even afresh. JOHN

Ah! my good Cousin, this Ah! woe worth the while Ah, well, Uncle, can you

Ahab was not disposed to

Ahungered, saw a sow lie aid of God to move aid and comfort by which aid and help of God aid and help, to strengthen

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<td>Almighty/God, that he punisheth</td>
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<td>neither talk, nor think</td>
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<td>on nothing, no more</td>
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<td>Almost</td>
<td>of them all that</td>
<td>12, 39/1</td>
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<td>passeth in pain the</td>
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<td>upon nothing, but upon</td>
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<td>weary, and as though</td>
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<td>forgotten for what purpose</td>
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<td>and womanish peevishness. Howbeit</td>
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<td>of devotion, lest they</td>
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<tr>
<td>Almost</td>
<td>as big as bowls</td>
<td>12, 115/28</td>
</tr>
<tr>
<td>Almost</td>
<td>all the week; then</td>
<td>12, 116/21</td>
</tr>
<tr>
<td>Almost</td>
<td>broken my penance ere</td>
<td>12, 119/8</td>
</tr>
<tr>
<td>Almost</td>
<td>as wise as this</td>
<td>12, 119/29</td>
</tr>
<tr>
<td>Almost</td>
<td>every man shrink and</td>
<td>12, 123/14</td>
</tr>
<tr>
<td>Almost</td>
<td>at another point, that</td>
<td>12, 126/9</td>
</tr>
<tr>
<td>Almost</td>
<td>a beggar is now</td>
<td>12, 180/8</td>
</tr>
<tr>
<td>Almost</td>
<td>, but those that resort</td>
<td>12, 190/18</td>
</tr>
<tr>
<td>Almost</td>
<td>the remnant of all</td>
<td>12, 193/9</td>
</tr>
<tr>
<td>Almost</td>
<td>as much as that</td>
<td>12, 195/14</td>
</tr>
<tr>
<td>Almost</td>
<td>as much as that</td>
<td>12, 196/22</td>
</tr>
<tr>
<td>Almost</td>
<td>all alike) he may</td>
<td>12, 199/9</td>
</tr>
<tr>
<td>Almost</td>
<td>everyone is under more</td>
<td>12, 220/20</td>
</tr>
<tr>
<td>Almost</td>
<td>as good lack both</td>
<td>12, 221/16</td>
</tr>
<tr>
<td>Almost</td>
<td>would, if he might</td>
<td>12, 221/30</td>
</tr>
<tr>
<td>Many's account</td>
<td>toward him</td>
<td>12, 25/24</td>
</tr>
<tr>
<td>Alloweth</td>
<td>it far otherwise. For</td>
<td>12, 25/24</td>
</tr>
<tr>
<td>Alloweth</td>
<td>, for that though the</td>
<td>12, 173/16</td>
</tr>
<tr>
<td>Allowing</td>
<td>his good purpose, and</td>
<td>12, 179/6</td>
</tr>
<tr>
<td>Allowing</td>
<td>and commending you, more</td>
<td>12, 289/18</td>
</tr>
<tr>
<td>Almain</td>
<td>tongue, wherein, letting my</td>
<td>12, 214/4</td>
</tr>
<tr>
<td>Almain</td>
<td>tongue too. And thus</td>
<td>12, 320/15</td>
</tr>
<tr>
<td>Almaine</td>
<td>, Uncle, it happeed me</td>
<td>12, 213/6</td>
</tr>
<tr>
<td>Almaine</td>
<td>, and England, and as</td>
<td>12, 259/28</td>
</tr>
<tr>
<td>Almighty</td>
<td>God therein; yet is</td>
<td>12, 12/28</td>
</tr>
<tr>
<td>Almost</td>
<td>long to be of</td>
<td>12, 214/4</td>
</tr>
<tr>
<td>Almost</td>
<td>can, for he is</td>
<td>12, 173/16</td>
</tr>
<tr>
<td>Almighty</td>
<td>the great goodness of</td>
<td>12, 15/24</td>
</tr>
<tr>
<td>Almighty</td>
<td>at the feet of</td>
<td>12, 15/28</td>
</tr>
<tr>
<td>Almighty</td>
<td>the great grace and</td>
<td>12, 164/23</td>
</tr>
<tr>
<td>Almighty</td>
<td>very holy word of</td>
<td>12, 186/25</td>
</tr>
<tr>
<td>Almighty</td>
<td>that he being very</td>
<td>12, 220/20</td>
</tr>
<tr>
<td>Almighty</td>
<td>and beastly; so doth</td>
<td>12, 221/16</td>
</tr>
<tr>
<td>Almost</td>
<td>in Hungary only, but</td>
<td>12, 4/8</td>
</tr>
<tr>
<td>Almost</td>
<td>parts here, we can</td>
<td>12, 6/20</td>
</tr>
<tr>
<td>Almost</td>
<td>almost dullness, regarding nothing, thinking</td>
<td>12, 14/19</td>
</tr>
<tr>
<td>Almost</td>
<td>any man is there</td>
<td>12, 39/1</td>
</tr>
<tr>
<td>Almost</td>
<td>the mind, as far</td>
<td>12, 50/22</td>
</tr>
<tr>
<td>Almost</td>
<td>to pray nor think</td>
<td>12, 65/6</td>
</tr>
<tr>
<td>Almost</td>
<td>weary, and as though</td>
<td>12, 83/20</td>
</tr>
<tr>
<td>Almost</td>
<td>forgotten for what purpose</td>
<td>12, 90/9</td>
</tr>
<tr>
<td>Almost</td>
<td>almost this they reckon shame</td>
<td>12, 93/19</td>
</tr>
<tr>
<td>Almost</td>
<td>almost of malice first, but</td>
<td>12, 94/24</td>
</tr>
<tr>
<td>Almost</td>
<td>think I there is</td>
<td>12, 114/23</td>
</tr>
<tr>
<td>Almost</td>
<td>almost of devotion, lest they</td>
<td>12, 115/28</td>
</tr>
<tr>
<td>Almost</td>
<td>almost as big as bowls</td>
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</tr>
<tr>
<td>Almost</td>
<td>almost would, if he might</td>
<td>12, 221/30</td>
</tr>
</tbody>
</table>

*Thomas More Studies 8 (2013)*
Dialogue of Comfort against Tribulation: Concordance of Major Terms

all together, and either
lukewarm, and from lukewarm
a fire that is
untouched the bondage, that
but that they may (Uncle? Marry I know
that in a matter
forth, that it is
thereof, that we can
died? Yea, I ween,
as by riches, give
as not do great
as in giving great
man for all his
poor folk for his
do (you wot well)
speak of giving his
first, and doing their
then give half in
bound to leave his
I mean) half in
he would give great
send them sometimes mine
of her charity for
any other good work,
in respect of restitution,
fasting, to prayer, to
of penance, prayer, and
we be upward and
up in our affection
he can get up
even in that point
it, yet itself sometimes
giveth all for faith
him for his faith
all whole to faith
world, and walk hence
up of the heart
but in his soul
still a long tale
and lean to Christ
is not our flesh
him sometimes secretly resort

almost half thereof, or more 12, 236/4
almost to key-cold, that men 12, 242/24
almost out, to lay many 12, 242/25
almost every man is in 12, 253/9
almost all) fall unto a 12, 256/19
almost none other. For surely 12, 258/18
almost of three chips (but 12, 277/28
almost in every country become 12, 292/19
almost have no manner savor 12, 306/1
almost every good Christian man 12, 319/12
alms; by authority, labor in 12, 71/7
alms without great riches, nor 12, 71/23
alms he departeth with so 12, 72/8
alms, abide rich still and 12, 72/21
alms, and other good folk 12, 155/17
alms, either little or none 12, 173/31
alms after. For restitution is 12, 177/5
alms after, Zacchaeus should have 12, 177/9
alms of that that remained 12, 177/11
alms ungiven to the poor 12, 177/15
alms, and not so much 12, 177/24
alms for God's sake. But 12, 197/10
alms, but, by my troth 12, 258/24
alms; but he could not 12, 277/20
almsdeed or other, toward satisfaction 12, 93/8
almsdeed is but voluntary. Therefore 12, 177/7
almsdeed in time, and give 12, 316/28
almsdeeds done in true faith 12, 300/18
aloft: Lord! how lusty and 12, 158/4
aloft into the clouds, where 12, 158/10
aloft; and let him when 12, 222/21
alone, that they consider themselves 12, 15/23
alone bringeth not a man 12, 18/22
alone, and that it were 12, 37/16
alone, and nothing for his 12, 39/18
alone, give the reward to 12, 39/31
alone, he wotteth not whether 12, 59/24
alone, without any word at 12, 66/3
alone. First, as for your 12, 68/4
alone, but that we had 12, 79/22
alone, good Christian people, for 12, 94/16
alone that we must wrestle 12, 101/17
alone, imagining himself as one 12, 164/17
even for his riches
committed unto his charge
so to my charge
in talking of him
there sat but himself
wherein, letting my Latin
over him, commandeth him
faithful man one thing
of this one point
of his own nature
his own very nature
us and letteth us
death, considered by itself
if he should come
bare respect of death
And this doth reason
Now then, if reason
thought: this one point
it were of itself
for me and you
in, hath ever hoved
made no long prayers
time as Christ called
he durst not laugh
for his sins laid
him there before an
worthy to have it
the child of promise,
temper his advice. Yea,
everlasting tabernacles). But now
deal the less. But
never be too precise,
writing. But yet, Cousin,
wineth by the loss,
hear? Not very much,
a narrow chamber, but
I said myself before,
you wot well, true,
to men's minds, that
Qui habitat in adiutorio
abide faithfully in adiutorio
Qui habitat in adiutorio
Qui habitat in adiutorio
aquilonis, et ero similis
necessitatem enim ordinavit eum
for out it goeth
make you deny Christ
my feet and forget
had been divers times
that the temptations of
country, especially such soft
forth that holy St.
ille ambulavit, et ipse
in the Gospel, "Qui
after, "Debet sicut ille
here, or in heaven!
give him grace to
thought, and then they
and purpose them to
down. ANTHONY Cousin, God
only that we should
might, to refrain and
in my mind, well
and little labor to
their sorrow could not
condition if you would
I never so well
their devices commended, then
lighteth his mind, and
for a means of
that they despair any
this find we no
he went about none
himself toward his own
to courage him to
and that to the
tokens and likelihood of
men's good prayers and
that they have many
require and exact their
rehearseth: "Dico autem vobis
rich man, "Facite vobis
them the lesson, "Nihil
post hac non habent
post hac non habent

Altissimo " (I will sty up
Altissimus " (Honor thou the physician
altogether : so have I, Cousin
altogether , and take Mahomet in
altogether . But yet and you
ambassador for that country, and
ambition and pride may peradventure
ambitious glory. Whereupon there followeth
amblers ; for I see by
Ambrose saith, that whoso that
ambulare " (The same way that
ambulat in tenebris, nescit quo
ambulavit , et ipse ambulare" (The
Amen ! FINIS.
amend , and fast, and watch
amend their pillow, and lay
amend , and seek nothing to
amend that man, whatsoever he
amend and be better in
amend that malicious devilish mind
amend and lift up his
amend it, than to reject
amend their chance) might unto
amend , then should you have
amended , nevertheless reckon every day
amended ; and require they their
amendeth his courage and his
amendment . Saint Paul was himself
amendment of him whatsoever they
amendment or repentance, as we
amendment , but waxed worse and
amendment , since he shall of
amendment , and that is, pardie
amendment thereof he leaveth his
amendment , there, in all that
amendment of our evil lives
amends to make, that must
amends to the uttermost. But
amicis meis, ne terremani ab
amicos de Mammona iniquitatis, ut
amplius , quam constitutum est vobis
amplius quid faciant" (Be not
amplius quid faciant. Ostendam autem
soul by his minister
And yet anchorites and
other virtuous monks and
religious houses. And yet
us there this good
priest at their own
means of our good
And when his good
heard say) his good
in angelum lucis" (The
transfigureth himself into the
himself saith) by an
weeneth God by his
also his own good
from a bright glorious
personal presence of that
et Patris, et sanctorum
to wit, the holy
be carried up with
should make suit to
though he hath both
and our under jailers,
and all his holy
and of his holy
there live together as
Father, and before his
Sathane transfigurat se in
words of Saint Paul: "
master a cause of
by the means of
for pride or for
mind that she should
him in very fierce
wrath and fierce furious
if we fear his
he swore in great
once in a great
shamefully forsaketh him, full
sweet, and courteous, wax
him frowardly stubborn and
her mistress be always
deed will he wax
but would be right
Ananias , and made him his 12,17/26
anchoresses most especially, all whose 12,276/26
anchorites that lived there in 12,129/16
anchorites and anchoresses most especially 12,276/26
ancient honorable flatterer. For when 12,215/25
aneling but those that for 12,65/29
angel , or other gracious occasion 12,16/27
angel coming from God shall 12,45/19
angel at his, and gave 12,125/21
angel of Satan transfigureth himself 12,132/28
angel of light). You shall 12,133/1
angel , as you fear, by 12,134/13
angel biddeth, God hath his 12,136/10
angel , and other holy saints 12,155/19
angel into a dark deformed 12,160/2
angel that after his agony 12,246/1
Angelorum " (He that is ashamed 12,290/19
angels of heaven, shall breed 12,13/17
angels into heaven. For which 12,134/17
angels and saints, to pray 12,156/2
angels and devils that are 12,271/21
angels and devils both, and 12,273/22
angels , saying in the ninth 12,290/17
angels .) And what manner a 12,290/22
angels , without any manner mind 12,307/17
angels . And also he saith 12,309/15
angelum lucis" (The angel of 12,132/28
Angelus Sathane transfigurat se in
anger , in that that with 12,115/8
anger , without any dread at 12,124/1
anger no tribulation, nor that 12,124/9
anger her husband so sore 12,124/17
anger : "By the Mass, whoreson 12,125/17
anger ; so where he findeth 12,150/13
anger : for with every good 12,153/6
anger , "By the Mass! thou 12,218/2
anger taught it him. For 12,219/22
angrily looketh on. The third 12,298/27
angry , rough, froward, and sour 12,45/25
angry against God, and thereby 12,111/22
angry with her, and that 12,112/25
angry .Then is it in 12,153/7
angry , not only if a 12,212/27

Thomas More Studies 8 (2013)
lords to be right
they would after wax
answer Jupiter waxed so
his temptation, is an
as Saint Paul saith, ",
scorers, adhuc aetem et
the whole world were
si universum mundum
and withdraw his indignation.
he brought forth before
Annas. And prisoner from
impium, morte morieris, non
of the straw. But
we shall speak after
more? He might well
certain objection, and the
of eternal damnation. The
man else. And thus
this. For upon this
little hindered you. An
Uncle, with this good
the prophets to have
God, there came none
matters. For an evil
which riseth upon this
I found upon your
that she had to
it thee not." This
after. And this I
he be likely to
Cousin, if his mind
peril, if the man
will make himself that
To whom Martial made
and in this case
can conjecture, I shall
to your question I
the point of your
every part of this
be hasty in your
own house. With which
I say, a man

angry
with them. VINCENT God
12, 216/ 26
angry
with them therefor, they
12, 217/ 3
angry
, that he said, since
12, 285/ 28
anguish
and a grief every
12, 51/ 28
Animalis
homo non percipit ea
12, 307/ 21
animam
tuam: quae autem parasti
12, 168/ 21
animam
suam, non potest meus
12, 174/ 23
animated
with a reasonable soul
12, 207/ 26
anime
vero suae detrimentum patiatur
12, 237/ 14
Anna
that in her widowhood
12, 95/ 29
Annas
. And prisoner from Annas
12, 279/ 28
Annas
carried unto Caiaphas. Then
12, 279/ 29
annuciaveris
ei, etc." ( If when
12, 174/ 6
anon
his scrupulous conscience began
12, 117/ 19
anon
. The great thing that
12, 219/ 16
answer
me and such other
12, 32/ 12
answer
thereto. The Fourteenth Chapter
12, 44/ 6
answer
to the objections. The
12, 48/ 1
answer
I your first objection
12, 53/ 2
answer
will the solution of
12, 53/ 5
answer
to the second objection
12, 56/ 13
answer
am I well content
12, 59/ 6
answer
of God, there came
12, 62/ 17
answer
to him, which thing
12, 62/ 17
answer
had he, and an
12, 62/ 22
answer
that you make, and
12, 64/ 5
answer
( might better have been
12, 82/ 1
answer
for when she died
12, 126/ 22
answer
St. Augustine very well
12, 173/ 15
answer
, if the man had
12, 177/ 23
answer
himself to that case
12, 196/ 11
answer
him, as St. Peter
12, 196/ 27
answer
himself, that he would
12, 197/ 11
answer
, hath the habit of
12, 197/ 18
answer
in this wise: "The
12, 217/ 13
answer
for him; what letteth
12, 229/ 3
answer
in his person what
12, 229/ 15
answer
, that there letteth me
12, 229/ 17
answer
, wherein you tell me
12, 231/ 16
answer
. For letting pass by
12, 261/ 6
answer
, but advise it well
12, 264/ 29
answer
Jupiter waxed so angry
12, 285/ 28
answer
it thus. He said
12, 297/ 12
away from him, was answered again by God in 12, 22/ 17
other comforters, as Job answered his, "Onerosi consolatores estis 12, 32/ 12
well now what Abraham answered to the rich wretch 12, 55/ 20
soon. The poor beast answered him again; for fear 12, 115/ 3
concerning his worldly behavior, answered and said, "Hodie salus 12, 179/ 8
him, as St. Peter answered Christ, that he would 12, 196/ 27
 till it was full answered , no man I ween 12, 213/ 24
hand. Whereunto the sultan answered him with a grim 12, 232/ 17
many goodly pleasures: she answered him, that she loved 12, 285/ 27
some do thus, this answereth not full the matter 12, 46/ 15
Another objection, with the good Uncle, all your answers thereunto. The Nineteenth Chapter 12, 64/ 1
good well by your answers herein; but one doubt 12, 64/ 4
perceive well by your answers gathered and considered together 12, 64/ 12
though I cannot find answers convenient, wherewith to avoid 12, 262/ 12
of French into English. ANTHONY AND VINCENT. VINCENT Who
been a natural father. ANTHONY Mine own good Cousin 12, 4/ 6
of this tempestuous sea. ANTHONY Good Cousin, trust well 12, 5/ 26
shall call you hence. ANTHONY Ah! my good Cousin 12, 7/ 24
spiritual comfort against tribulation. ANTHONY That shall I, Cousin 12, 14/ 3
and comfort anywhere else. ANTHONY That is, good Cousin 12, 17/ 12
that is in tribulation? ANTHONY No, Cousin, that is 12, 19/ 21
spiritual comfort in tribulation. ANTHONY This may be, thinketh 12, 23/ 20
may well perceive it. ANTHONY These three things that 12, 24/ 1
somewhat obscure and dark. ANTHONY We shall therefore, to 12, 24/ 23
now to the second. ANTHONY The second kind was 12, 27/ 15
man to think otherwise. ANTHONY This that ye say 12, 31/ 4
good Uncle, be those? ANTHONY Marry, Cousin, wheresoever a 12, 32/ 1
this country of ours. ANTHONY Cousin, as for the 12, 33/ 14
give me thanks therefor. ANTHONY Nay, nay, Cousin, nay 12, 34/ 3
a special prerogative therein. ANTHONY That is undoubtedly true 12, 35/ 15
our farther comfort too. ANTHONY Cousin, if some things 12, 37/ 20
tribulation. The Thirteenth Chapter ANTHONY Cousin, it were too 12, 40/ 21
tell them so myself. ANTHONY I suppose, good Cousin 12, 44/ 18
objections. The Sixteenth Chapter ANTHONY Either I said not 12, 48/ 3
somewhat mistake the mark. ANTHONY Those that make toward 12, 49/ 23
with good will, Uncle. ANTHONY Well, do so then 12, 50/ 12
any friend of his. ANTHONY I think in very 12, 56/ 25
am I well content. ANTHONY Yea, Cousin, but many 12, 59/ 7
but upon his pain. ANTHONY To begin, Cousin, where 12, 65/ 7
of last of all. ANTHONY Let that be hardly 12, 77/ 12
knoweth to be best. ANTHONY That is well said 12, 77/ 18
keeping I commit you. ANTHONY And I you also 12, 77/ 25
little danger and peril. ANTHONY Nay, nay, good Cousin 12, 78/ 21
see some other time. Forsooth, Cousin, many words 12, 79/ 17
he get the half." Forsooth, Cousin, I can 12, 81/ 19
it dull and deadly. Cousin, I forgot not 12, 82/ 22
sickness. The Second Chapter Cousin, I have bethought 12, 85/ 12
case was that, Uncle? Forsooth, Cousin, even in 12, 88/ 8
could have believed it. Courtesy, Cousin, peradventure, letteth 12, 88/ 23
what was that, Uncle? Forsooth, Cousin, this I 12, 89/ 3
tale the more boldly. No, Cousin, that is 12, 89/ 10
take her for cunning. Yea, but yet happed 12, 89/ 20
in many points more. In faith so ween 12, 90/ 6
as that thief was. Very sooth you say 12, 91/ 8
have pulled him down. Cousin, God amend that 12, 95/ 1
a very perilous case. Many so should indeed 12, 97/ 15
always to treat last. That shall I, Cousin 12, 100/ 1
Yea, yea, very much. She was wont, when 12, 114/ 19
make her husband laugh. Indeed it seemed she 12, 118/ 9
say, I warrant you. Then will you make 12, 118/ 16
of the night's fear. Surely, Cousin, but yet 12, 122/ 9
full cast it off. Yes, yes, Cousin, many 12, 122/ 19
and excellent hardy courage. I said, Cousin Vincent 12, 123/ 17
of good ghostly comfort. Let us therefore, Cousin 12, 124/ 12
be the better then? Nothing, but that it 12, 124/ 23
have I heard of. This mind of his 12, 125/ 5
Uncle, of the man? The king gave him 12, 126/ 4
conscience do no less. But then was it 12, 126/ 8
law was left unmade? How happed it? As 12, 126/ 16
nobody for very shame. Some will not indeed 12, 127/ 9
never heard the like. Forsooth, the party that 12, 128/ 18
man give him then? That were somewhat out 12, 131/ 20
my counsel convert him? All those, by which 12, 135/ 18
not a true revelation? Nay, Cousin Vincent, ye 12, 136/ 27
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<td>him in such case? %</td>
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<td>than it was before.</td>
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<td>your dinner over long.</td>
<td>ANTHONY</td>
<td>Nay, nay, Cousin, for</td>
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<td>ANTHONY</td>
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<td>rigged in his rags.</td>
<td>ANTHONY</td>
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<td>such danger and peril.</td>
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<td>can very scantily serve.</td>
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<td>This is true, Cousin</td>
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<td>ANTHONY</td>
<td>That is, Cousin, very</td>
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<td>return to you again.</td>
<td>ANTHONY</td>
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<td>Naples, or into Sicily.</td>
<td>ANTHONY</td>
<td>It may fortune, Cousin</td>
<td>12, 188/15</td>
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<td>here the other day.</td>
<td>ANTHONY</td>
<td>Very truth it is</td>
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<td>to forsake his faith.</td>
<td>ANTHONY</td>
<td>Not any man, Cousin</td>
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<td>and temporal, and all.</td>
<td>ANTHONY</td>
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<td>against his Christian country.</td>
<td>ANTHONY</td>
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<td>of all their goods.</td>
<td>ANTHONY</td>
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<td>better withstand the temptation.</td>
<td>ANTHONY</td>
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<td>painful and shameful death.</td>
<td>ANTHONY</td>
<td>All that you have</td>
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<td>ANTHONY</td>
<td>Forsooth, Cousin, he played</td>
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<td>tell him truth again.</td>
<td>ANTHONY</td>
<td>Surely, Cousin, as Terence</td>
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<td>ANTHONY</td>
<td>Without question, Cousin, I</td>
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<td>them kneel peradventure too.</td>
<td>ANTHONY</td>
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<td>doing some good therewith.</td>
<td>ANTHONY</td>
<td>Well, Cousin, in some</td>
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<td>there none be had.</td>
<td>ANTHONY</td>
<td>I have known him</td>
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<td>An unwise jeoparding, to</td>
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still? VINCENT Yea, then.
long as I live.
lack while he livesth.
Verily, I suppose, no.
again in our days.
in good faith, none.
who doubteth of that?
in prosperity long after.
before. The Fifteenth Chapter
away to their hands.
to have it sure?
out in any place.
to lack a living.
substance. The Sixteenth Chapter
may that be, Uncle?
mine heart to tremble.
marvelously comforted mine heart.
a strange uncouth land.
is hard to do.
thereagain. The Nineteenth Chapter
knit and adjoined thereto.
be where him list.
well said, as methinketh.
What is that, Uncle?
castle to walk in?
with, that I remember.
should see such misery.
men give him leave.
man say them nay.
go where they will.
in prison at all.
repeated and debated again.
I fain see well-proved.
ever any man were.
very plain prisoner still.
walketh about the park.
is very substantial truth.
Uncle, very true indeed.
mad, to say nay.
this to be so.
shall die too, pardie.
such hard handling used.
said you would prove.

ANTHONY What if a man 12, 233/ 10
ANTHONY Well, let it be 12, 233/ 14
ANTHONY Well then, if the 12, 233/ 24
ANTHONY May he not lose 12, 234/ 3
ANTHONY Yes, by God's grace 12, 234/ 10
ANTHONY No? None at all 12, 234/ 17
ANTHONY Who? Marry, he that 12, 234/ 21
ANTHONY Long after? Nay by 12, 236/ 1
ANTHONY Methinketh, Cousin, that this 12, 238/ 5
ANTHONY Nay, from their hands 12, 238/ 21
ANTHONY Yea, by Saint Mary 12, 239/ 4
ANTHONY Forsooth he counseled them 12, 239/ 12
ANTHONY There doth indeed, in 12, 240/ 17
ANTHONY Much less than this 12, 242/ 19
ANTHONY In good faith, Cousin 12, 243/ 6
ANTHONY Neither have I cause 12, 245/ 16
ANTHONY I am glad, Cousin 12, 249/ 28
ANTHONY I cannot say nay 12, 251/ 1
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ANTHONY That guise, Cousin, hold 12, 263/ 14
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ANTHONY But now, what if 12, 264/ 11
ANTHONY In good faith, Cousin 12, 265/ 9
ANTHONY Consider then, Cousin, whether 12, 265/ 24
ANTHONY Now take I this 12, 266/ 8
ANTHONY Then seemeth this true 12, 266/ 18
ANTHONY Then need I no 12, 267/ 4
ANTHONY This were, you wot 12, 267/ 23
ANTHONY That is very truth 12, 269/ 4
ANTHONY I said, I trow 12, 271/ 5
ANTHONY Nay, so much said 12, 271/ 16
I not, Uncle, deny.
in a chamber either.
hearts grudge much thereagainst.
even therefrom for fear.
very loath to die.
a very strange case.
your tale is true.
ween themselves right wise.
anything stick at all.
of all those ribalds.
wit in this world.
matter of a fart.)
to come at it.
as St. Peter was.
wise forgiveness well enough.
violent death is painful.
painful, as the violent.
death. The Twenty-sixth Chapter
commit you to God.
Cousin Vincent, in full
of many by right
Church of marvelous old
silly poor pismires and
chief ease and comfort
world was never such
to be gadding out
not longing to be
not longing to be
then would I in
they run toward him
pattereth upon our prayers
to go both twain
I reserve, to treat
as appeareth in the
third chapter of the
Lord saith in the
made him his blessed
us when the blessed
showed you) the blessed
soul also? Wherefore the
for his sin, the
affectione, for which the
proved in the blessed

ANTHONY
I not, Uncle, deny.
If a man be
Is he no minstrel
Surely, Cousin, in this
To this I say
That I believe well
The case, I fear
Aesop meant by that
That ween themselves wise
Yes (peradventure) suddenly before
Then, Cousin, can there
very loath to die.
That I believe well
a very strange case.
Truth it is, Cousin
Cousin, in those days
That is very truth
That man's reason, Cousin
All his forgiveness goeth
Peradventure he shall not
By my troth, Cousin
Forsooth, Cousin, if we
Since you be minded
antique stories, many strange chances
antique stories, that (some for
anywise advise him, to leave
apace "Multiplicatae sunt infirmitates eorum"
apace ; good God, how many
apace . And in good faith
apart effectually that matter in
Apocalypse and other places of
Apocalypse there would it appear
Apocalypse , "Diabolus mittet aliquos vestrum
apostle Some are in the
Apostle himself in his sore
Apostle himself confess, that the
Apostle, after that he had
Apostle commanded them charitably to
Apostle rebuketh them that lack
Apostle Saint Paul, which of

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If a man be
12, 272/ 1
ANTHONY
Is he no minstrel
12, 274/ 12
ANTHONY
Surely, Cousin, in this
12, 276/ 5
ANTHONY
To this I say
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ANTHONY
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ANTHONY
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ANTHONY
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12, 287/ 5
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ANTHONY
Apostle, after that he had
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ANTHONY
Apostle commanded them charitably to
12, 57/ 26
ANTHONY
Apostle rebuketh them that lack
12, 58/ 5
a persecutor became an apostle, which cause the blessed God is, saith the mouth of his blessed upon earth. The blessed let pass. This blessed heaven, of which the us pray with the with which all his which began, and the and shame, the blessed of scripture, from the to dwell among our as many bold blind go to physicians and prosperity, gay and soft he beheld himself richly of such austerity and mind by a certain hath by his fantastical tell him that such is written, "Satiable quum and so great perils and reward, shall well of tribulation above wealth hardness, it shall well proud, which will somewhat as it may well the thing shall not pondered, they shall well well, as I said, glory, good Lord, shall Apocalypse; there would it if there might then of late together, hath their merit; as it joyful also in tribulation, pain, and this thing by which it plainly sometimes understood tribulation, as places in his books yet therein some matter unto God. And that apostle, and last of all Saint James exhorteth men, (faithful, which suffereth you also, God hath made St. Paul, that suffered, I say, for all saith, "Non sunt condigne becomes an apostle, and last of all which cause the blessed God is, saith the mouth of his blessed upon earth. The blessed let pass. This blessed heaven, of which the us pray with the with which all his which began, and the and shame, the blessed of scripture, from the to dwell among our as many bold blind go to physicians and prosperity, gay and soft he beheld himself richly of such austerity and mind by a certain hath by his fantastical tell him that such is written, "Satiable quum and so great perils and reward, shall well of tribulation above wealth hardness, it shall well proud, which will somewhat as it may well the thing shall not pondered, they shall well well, as I said, glory, good Lord, shall Apocalypse; there would it if there might then of late together, hath their merit; as it joyful also in tribulation, pain, and this thing by which it plainly sometimes understood tribulation, as places in his books yet therein some matter unto God. And that apostle, and last of all Saint James exhorteth men, (faithful, which suffereth you also, God hath made St. Paul, that suffered, I say, for all saith, "Non sunt condigne becomes an apostle, and last of all which cause the blessed God is, saith the mouth of his blessed upon earth. The blessed let pass. This blessed heaven, of which the us pray with the with which all his which began, and the and shame, the blessed of scripture, from the to dwell among our as many bold blind go to physicians and prosperity, gay and soft he beheld himself richly of such austerity and mind by a certain hath by his fantastical tell him that such is written, "Satiable quum and so great perils and reward, shall well of tribulation above wealth hardness, it shall well proud, which will somewhat as it may well the thing shall not pondered, they shall well well, as I said, glory, good Lord, shall Apocalypse; there would it if there might then of late together, hath their merit; as it joyful also in tribulation, pain, and this thing by which it plainly sometimes understood tribulation, as places in his books yet therein some matter unto God. And that
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<td>cometh. Then killing or</td>
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<td>manner, high sullen solemn</td>
<td>12, 160/ 29</td>
</tr>
<tr>
<td>arrow</td>
<td>, flying in the day</td>
<td>12, 105/ 21</td>
</tr>
<tr>
<td>arrow</td>
<td>flying in the day</td>
<td>12, 157/ 19</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride, with which</td>
<td>12, 157/ 20</td>
</tr>
<tr>
<td>arrow</td>
<td>that were shot up</td>
<td>12, 157/ 27</td>
</tr>
<tr>
<td>arrow</td>
<td>of the devil, this</td>
<td>12, 158/ 8</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride, fly it</td>
<td>12, 158/ 15</td>
</tr>
<tr>
<td>arrow</td>
<td>never so light, it</td>
<td>12, 158/ 17</td>
</tr>
<tr>
<td>array</td>
<td>speaketh the wise man</td>
<td>12, 158/ 22</td>
</tr>
<tr>
<td>arrow</td>
<td>shot out into the</td>
<td>12, 159/ 2</td>
</tr>
<tr>
<td>arrow</td>
<td>went: and in like</td>
<td>12, 159/ 5</td>
</tr>
<tr>
<td>arrow</td>
<td>shot into his place</td>
<td>12, 159/ 12</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride there be</td>
<td>12, 159/ 13</td>
</tr>
<tr>
<td>arrow</td>
<td>can fly up. But</td>
<td>12, 159/ 18</td>
</tr>
<tr>
<td>arrow</td>
<td>never so high, and</td>
<td>12, 159/ 20</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride flying forth</td>
<td>12, 160/ 7</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride flying forth</td>
<td>12, 164/ 8</td>
</tr>
<tr>
<td>arrow</td>
<td>flying in the day</td>
<td>12, 165/ 16</td>
</tr>
<tr>
<td>arrow</td>
<td>of pride: so say</td>
<td>12, 170/ 9</td>
</tr>
<tr>
<td>arrow</td>
<td>, so shaping himself sometimes</td>
<td>12, 200/ 13</td>
</tr>
<tr>
<td>arrows</td>
<td>are from the prick</td>
<td>12, 49/ 16</td>
</tr>
<tr>
<td>arrows</td>
<td>, methinketh, further from the</td>
<td>12, 56/ 17</td>
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<tr>
<td>art</td>
<td>, will the truth of</td>
<td>12, 106/ 7</td>
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<tr>
<td>art</td>
<td>such one, shall the</td>
<td>12, 166/ 15</td>
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<tr>
<td>art</td>
<td>amid thy glory but</td>
<td>12, 208/ 4</td>
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<tr>
<td>art</td>
<td>so proud, have had</td>
<td>12, 208/ 5</td>
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Thomas More Studies 8 (2013)
By the Mass! thou art a very fool." The Paul saith) "deprehendere omnes he had devised his justitiam, tanquam scintille in flight of pride, saying: " whereas he through shame nec in cor hominis day or two before was in good faith be neither afraid, nor might, be full sore be so, and was we might be sore beasts, he would be he will show himself Angelorum" (He that is Son of Man be Christ shall show himself then are we utterly and all besprent with make goslings in the But as he looked quite, and draw himself all other things set himself, "Petite, et accipietis" ( point, let us never truth; and when they no more shamefast, but their life turn and sapientiam et dabit tibi" ( yet of God they but I forgot to for his sake to to work, if you counsel, but also to every beggar that will all that they will every beggar that will this would I fain letteth you, would I thus to doubt, I my list myself, and if a man should art a very fool." The artes " (That you may spy articles so wisely, and indited arundinetos discurrent" (Righteous men shall Ascendam super astra, et ponam ascended into glory, we would ascendit , que preparavit Deus diligentibus Ash Wednesday; but the wolf ashamed, that I spoke so ashamed, nor weep for their ashamed in ourselves, and full ashamed to say it short ashamed so much as once ashamed to confess the faith ashamed of that man before ashamed of me and of ashamed, when he shall come ashamed of them there. To ashamed, ye wot well. And ashes . Nor no more was ashes with a stick, as aside , he spied a fair aside and serve God, than aside ) to have devised upon Ask , and you shall have ask of God precisely our ask them whether (while they ask you what me list ask his mercy and trust Ask wisdom of God, and ask it, and of him ask him where it hap ped ask this good father's counsel ask this question of him ask advice and counsel of ask him, as long as ask thee. But surely ask , nor to believe every ask one of them, and ask (for we will take ask you first, whereby you ask them both no leave ask you, how long? VINCENT

Thomas More Studies 8 (2013)
| Ask | You one question. Vincent | 12, 257/ 27 |
| Ask | Us the question. And | 12, 279/ 8 |
| Ask | Mercy, and have it | 12, 297/ 20 |
| Asked | A physician or twain | 12, 89/ 4 |
| Asked | The ass before he | 12, 115/ 2 |
| Asked | Him wherefore he came | 12, 115/ 28 |
| Asked | Him whereof that harm | 12, 173/ 13 |
| Asked | Us all that sat | 12, 213/ 21 |
| Asked | Him how he liked | 12, 217/ 28 |
| Asked | Him; "What will you | 12, 219/ 26 |
| Asked | Her after, wherefore she | 12, 285/ 24 |
| Asketh | A thing so lawful | 12, 16/ 18 |
| Asketh | No reward. Say, you | 12, 34/ 10 |
| Asketh | Thee), therefore he be | 12, 181/ 12 |
| Asketh | Thee," he saith not | 12, 181/ 17 |
| Asketh | , meaning, that in the | 12, 182/ 1 |
| Asketh | Him neither (let every | 12, 186/ 16 |
| Asking | That request, but that | 12, 22/ 18 |
| Asking | Forgiveness of God, and | 12, 26/ 28 |
| Asking | , but refer the choice | 12, 22/ 23 |
| Asleep | Which, when the father | 12, 84/ 8 |
| Asleep | By the devil's craft | 12, 132/ 2 |
| Asleep | Or awake, and have | 12, 138/ 11 |
| Asleep | And yet have I | 12, 138/ 13 |
| Asleep | ) I had by such | 12, 138/ 17 |
| Asleep | Again and dream all | 12, 138/ 22 |
| Asleep | . ANTHONY It may be | 12, 139/ 2 |
| Asleep | , and nothing do but | 12, 139/ 9 |
| Asleep | : yet for all that | 12, 139/ 13 |
| Asleep | And dream so, since | 12, 140/ 21 |
| Asleep | , than you in such | 12, 143/ 3 |
| Asleep | . Besides this himself, to | 12, 143/ 6 |
| Asperity | Of the pains; but | 12, 204/ 25 |
| Aspire | The grace of his | 12, 198/ 27 |
| Aspireth | To more? And those | 12, 224/ 29 |
| Ass | : and the thing that | 12, 111/ 3 |
| Ass | , colt, or a lion's | 12, 111/ 7 |
| Ass | And the wolf came | 12, 114/ 26 |
| Ass | Came to shrift in | 12, 114/ 27 |
| Ass | Before he began Benedicite | 12, 115/ 2 |
| Ass | After his shrift, when | 12, 117/ 17 |
| Ass | Many a fair day | 12, 117/ 33 |
| Ass | Had here, is less | 12, 120/ 1 |
be outrun of an
you all the poor
with open fight and
strong to invade and
by his fierce, furious
runneth on roaring with
devil with trains and
fear, good experience and
their head softer, and
his bed, or else
we leave talking, and
be brought to the
therefore will we, Cousin,
many more to be
by him, after certain
of that great council
yearly to make some
had (by his own
rooms, and every man's
For if you had
in my poor mind
in heaven, and shall
many considerations, whereof they
him therein), God will
favor, and that God
present with his grace,
then my master (God
King Ladislaus, our Lord
can give them, anything
therefor shall mitigate, diminish,
in their fantasy, not
or four. For I
pride, saying: "Ascendam super
the couples and kindred
wronged, so far peradventure
and part some sort
be an hungered, nor
their tribulation they shall
which we can never
harm. How many men
more speedily get and
kind of tribulation may
are of them that

ass . But, Uncle, here began
ass's confession, it were a
assault for a good known
assault him as God is
assault and incursion. For therefore
assault like a ramping lion
assaults , by four kinds of
assay in yourself; as he
assay to sleep; and when
assay whether that might hap
assay how our dinner shall
assay , where pain or fear
assay to consider, what things
assayed . For as the devil
assays , made in such times
assembled , they ceased not every
assemblies and some changing of
asent ) bound him fast to
asent was called his suffrages
assented in words, and in
assign for the first comfort
assign no part thereof to
assign the causes, and one
assist him with his grace
assisteth him and helpeth him
assisting his holy sacrament), and
assoil his soul!) and we
assoil his soul, used much
assuage their sorrow. And now
assuage , and in manner quench
assuaged only, but counterpoised also
assure you, it is hard
astra , et ponam solium meum
asunder , everyone far from the
asunder , that leaving the one
asunder , that they wax not
athirst , and shall thereby forbear
attain his favor, and for
attain to this comfort; that
attain health of body, that
attain the state of spiritual
attain thereto: but if that
attain any great commodity therein
and due charity, and
presume or look to
man) cannot, I ween,
were mean between his
Savior once, and after
him, must unto the
counsel only to the
that we may for
there were a man
those lie not there
ground quake and rive
to man's ears not
that much of his
should never have good
had in a great
non vidit, nec auris
minds when we require
no good work is
little space to say
to him; and for
not one penny, for
in good faith for
er ever it was
Julius Caesar had. St.
So that (as Saint
withal, which kind St.
of himself, as St.
into him therefor. St.
the circumstances. Holy St.
not." This answer St.
interpretation. For as Saint
strike). But, as Saint
oculus non vidit, nec
his own living somewhat
that were of such
learned men upon such
have the rule and
in these words the
riches, give alms; by
by his labor, without
abideth still in his
things, lands, possessions, goods,
Cousin, coming into great

attain in such wise forgiveness 12, 300/ 19
attain it in this life 12, 308/ 22
attain the right imagination thereof 12, 308/ 28
attainder and his execution, he 12, 264/ 13
attaineth remission) escape through that 12, 300/ 13
attaining thereof help to pray 12, 19/ 4
attaining of faith, which faith 12, 287/ 24
attaining to them, utterly set 12, 307/ 1
attainted of treason or felony 12, 264/ 3
attainted , nor condemned to death 12, 268/ 28
atwain , and the devils rise 12, 315/ 14
audible , to men's hearts uncogitable 12, 309/ 6
audience with the sweet sound 12, 84/ 7
audience for him, that would 12, 132/ 4
audience , made an oration in 12, 213/ 14
audivit , nec in cor hominis 12, 309/ 3
aught of God, nor to 12, 22/ 23
aught worth to heavenward without 12, 39/ 4
aught between. But now, will 12, 80/ 24
aught that I care for 12, 81/ 16
aught that I perceive. The 12, 211/ 2
aught that I can see 12, 220/ 10
aught worth unto him the 12, 232/ 13
Augustine well declareth in his 12, 130/ 16
Augustine well proveth that horrible 12, 130/ 22
Augustine , though he take always 12, 132/ 19
Augustine saith, and all the 12, 136/ 14
Augustine also rehearseth that certain 12, 141/ 23
Augustine telleth of a physician 12, 173/ 9
Augustine very well alloweth, for 12, 173/ 15
Augustine saith: Though Christ 12, 181/ 15
Augustine saith, the longer that 12, 236/ 16
aures audivit, nec in cor 12, 309/ 3
austere and sharp, but his 12, 94/ 1
austerity and apparent ghostly living 12, 131/ 1
authorities of holy scripture say 12, 66/ 23
authority of this world in 12, 44/ 12
authority of Saint Paul: "Cristus 12, 66/ 12
authority , labor in doing many 12, 71/ 7
authority : yet may he do 12, 71/ 24
authority ; let him consider, that 12, 72/ 22
authority , fame, favor, or hatred 12, 150/ 1
authority , casting in his mind 12, 161/ 3
| authority | he doth his own | 12, 161/21 |
| authority | , and rather give it | 12, 161/27 |
| authority | , and thereby fear the | 12, 170/8 |
| authority | , though it were but | 12, 185/29 |
| authority | , that he shall, in | 12, 190/4 |
| authority | , and finally all the | 12, 203/24 |
| authority | , what great good is | 12, 206/7 |
| authority | : in all these things | 12, 209/19 |
| authority | , if they desire them | 12, 219/10 |
| authority | : to those worldly-disposed people | 12, 219/14 |
| authority | , and over that forsook | 12, 219/24 |
| authority | . ANTHONY By my troth | 12, 220/12 |
| authority | , that no man may | 12, 220/16 |
| authority | under him, receiveth not | 12, 221/4 |
| authority | be not all evermore | 12, 221/21 |
| authority | , but unto the very | 12, 221/28 |
| authority | are in that case | 12, 221/31 |
| authority | falleth by change of | 12, 222/6 |
| authority | , by the favor of | 12, 222/15 |
| authority | till he die, yet | 12, 222/18 |
| authority | by nature shall endure | 12, 222/24 |
| authority | , if men desire them | 12, 224/31 |
| authority | , and do thereby great | 12, 225/2 |
| authority | , for his own worldly | 12, 226/3 |
| authority | here in my country | 12, 229/20 |
| authority | , nor keep neither lands | 12, 243/23 |
| authority | over us command us | 12, 252/29 |
| authors | , and whole together diverse | 12, 133/6 |
| avail | a fly. For likewise | 12, 12/14 |
| avail | to give him any | 12, 19/15 |
| avail | . And since Saint Paul | 12, 34/5 |
| availeth | it a man, if | 12, 237/15 |
| availeth | him little, if grace | 12, 278/10 |
| availeth | all that all the | 12, 320/25 |
| avaint | , and sometimes laugh him | 12, 155/7 |
| avoid | it, and falleth in | 12, 25/20 |
| avoid | , these things and such | 12, 87/1 |
| avoid | it. And therefore may | 12, 134/19 |
| avoid | it with their own | 12, 142/2 |
| avoid | none so great thereby | 12, 154/8 |
| avoid | his trains and his | 12, 186/23 |
| avoid | your arguments, yet to | 12, 262/12 |
| avoid | it and put it | 12, 282/22 |
Peradventure he shall not
feeble-faithed folk, that to
driven to it in
if it were in
us, and with the
of great profit, or
pleasure, and for the
life in heaven, and
and ever lain in
with some pleasant speech
me that you be
I were asleep or
ere this thought myself
enough that I am
prove myself to be
master arose, he had
other men are not
we should be well
he should be well
though they be not
penance ere I was
let them be well
peril than he was
about in summer, never
suddenly sometime conveyed, nothing
in ere they be
that I never was
than themselves are well
nor yet is not
indeed he stood in
that he had been
they find a talk
cured: he would for
in the darknesses) setteth
in setting other folk
the helm of his
house, and with an
then convey the bloody
it, she provided the
and took up the
sin even with that
they heard her tongue
regnum Dei introire!" (My

avoid a violent death thereby 12, 301/ 4
avoid the pain so far 12, 304/ 11
avoiding of any other pain 12, 154/ 5
avoiding of other great pain 12, 154/ 7
avoiding of an easier prison 12, 280/ 11
avoiding of some great loss 12, 293/ 6
avoiding of another pain, though 12, 293/ 26
avoiding of everlasting painful death 12, 294/ 11
await on him, shall amid 12, 268/ 10
awake him, so that he 12, 132/ 6
awake ?VINCENT Marry lo: do 12, 138/ 3
awake , and have in good 12, 139/ 12
awake now, and so do 12, 140/ 21
awake and talk with him 12, 138/ 11
awaked him out of his 12, 115/ 9
aware . For trow you, Cousin 12, 51/ 8
aware of the sickness of 12, 70/ 5
aware in his living, and 12, 80/ 13
aware thereof, yet of God 12, 108/ 10
aware . For yonder dead horse 12, 120/ 8
aware , as I said, that 12, 120/ 10
aware of, while I took 12, 146/ 15
aware that she shall die 12, 158/ 6
aware whither they be going 12, 168/ 1
aware .The covetous rich man 12, 168/ 15
aware it was so great 12, 219/ 20
aware of, which only God 12, 226/ 19
aware thereof, till his mind 12, 314/ 26
aware of her, and had 12, 277/ 19
aware of, which only God 12, 226/ 19
aware thereof, till his mind 12, 314/ 26
aware of her, and had 12, 277/ 19
awhile accursed and punished for 12, 57/ 26
awhile with them that lie 12, 60/ 23
awhile have his most care 12, 147/ 27
awork with such business, our 12, 167/ 10
awork with such things as 12, 185/ 5
axe about her back, and 12, 125/ 13
axe unknown privily to strike 12, 127/ 22
axe into the house of 12, 127/ 23
axe herself, and he appointed 12, 128/ 2
axe in his one hand 12, 128/ 8
ax-head to chop off that 12, 125/ 14
babble in her head, and 12, 125/ 26
babes , how hard is it 12, 171/ 27
of tribulation upon his back and follow me). He 12, 43/ 12
they wood, and draw back all that ever they 12, 59/ 13
else a little casting back were in this great 12, 78/ 19
their crosses on their back as he did, and 12, 95/ 16
and came so fast back to tell it them 12, 110/ 14
withdraw and held him back, because he would not 12, 118/ 21
his axe about her back, and said also, that 12, 125/ 13
his presence, behind his back mock him as fast 12, 212/ 16
and passion upon your back, and die for the 12, 246/ 4
to tread on his back always while he leapt 12, 257/ 10
the crick in the back, and layeth one there 12, 275/ 1
her house upon her back, wheresoever she went. And 12, 285/ 30
and you will go back with me, then methink 12, 295/ 8
bound fast upon their backs forever, and not walk 12, 286/ 21
they be busking them backward and flockmeal fall away 12, 83/ 29
the good and the bad, and his rain to 12, 48/ 10
good man, nor every bad man neither, from every 12, 52/ 23
seem neither good nor bad of their own nature 12, 64/ 20
the man be right bad, where the pleasure pulleth 12, 65/ 13
no book lightly so bad, but that some good 12, 114/ 22
sickness, good humors or bad, by which they be 12, 150/ 3
nor yet being as bad as we be, I 12, 193/ 26
things neither good nor bad, but are matter that 12, 223/ 15
either be good or bad. And therefore he that 12, 223/ 22
them the cause, and bade them go seek the 12, 26/ 11
that he is there bade, and think for a 12, 121/ 20
wrath at last, and bade her get in or 12, 125/ 12
him ghostly courage, and bade him be bold and 12, 125/ 22
then do, as you bade me right now, tell 12, 140/ 16
heard that ever he bade any man else before 12, 142/ 14
swore after unto the bade, that he was so 12, 115/ 17
gave him a great bag by his side filled 12, 163/ 7
go search a beggar's bag for money? If we 12, 240/ 10
that beggar with his bag and his staff would 12, 260/ 10
from his childhood a bag full of cherrystones, and 12, 285/ 16
it, for a bigger badger gave him a great full of gold 12, 285/ 17
as St. John the Baptist had taught them the 12, 178/ 30
die. St. John the Baptist was, you wot well 12, 279/ 18
would forsake him. The bare patient taking of his 12, 32/ 29
and doth but his bare duty; as we, I 12, 39/ 13
think only upon his bare coming hither, and his 12, 163/ 29
coming hither, and his bare going hence again, but 12, 163/ 29
bones, their children he bare 12, 191/ 5
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<td>as great a part</td>
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<td>bare</td>
<td>remembrance of the poverty</td>
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<td>bare</td>
<td>imprisonment, there shall hap</td>
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<td>leaving of this life</td>
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<td>respect of death alone</td>
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<td>barehead</td>
<td>before them, or unto</td>
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<td>barehead</td>
<td>before him, kept not</td>
<td>12, 221/9</td>
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<td>barehead</td>
<td>before him, as he</td>
<td>12, 221/11</td>
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<td>barehead</td>
<td>long before the king</td>
<td>12, 221/13</td>
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<td>bareth</td>
<td>him, hath suffered him</td>
<td>12, 146/16</td>
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<td>bark</td>
<td>, and bite upon them</td>
<td>12, 222/1</td>
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<td>bark</td>
<td>1 shall fall to</td>
<td>12, 295/6</td>
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<td>barking</td>
<td>, for there lacketh another</td>
<td>12, 295/26</td>
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<td>barns</td>
<td>would not receive it</td>
<td>12, 168/17</td>
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<td>barns</td>
<td>larger, and said unto</td>
<td>12, 168/18</td>
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<td>base</td>
<td>and the least comfortable</td>
<td>12, 26/32</td>
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<td>base</td>
<td>kind of tribulation sent</td>
<td>12, 35/7</td>
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<td>base</td>
<td>kind of them all</td>
<td>12, 35/17</td>
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<tr>
<td>base</td>
<td>, though not fully so</td>
<td>12, 37/1</td>
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<td>base</td>
<td>, and consider how poor</td>
<td>12, 163/19</td>
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<td>base</td>
<td>soever Christendom be brought</td>
<td>12, 193/27</td>
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<td>bask</td>
<td>them forward to it</td>
<td>12, 295/11</td>
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<td>battle</td>
<td>he sought unto a</td>
<td>12, 62/11</td>
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<td>battle</td>
<td>and deadly war indeed</td>
<td>12, 192/30</td>
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<td>battles</td>
<td>, and after their battles</td>
<td>12, 192/29</td>
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<td>battles</td>
<td>in sport, wherein some</td>
<td>12, 192/29</td>
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<td>battles</td>
<td>between these great princes</td>
<td>12, 224/26</td>
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<td>bawl</td>
<td>, and bark, and bite</td>
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<td>upon us, our hearts</td>
<td>12, 295/19</td>
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<td>bay</td>
<td>, to which I would</td>
<td>12, 140/23</td>
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<td>bayards'</td>
<td>hands. We shall, therefore</td>
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<td>beads</td>
<td>upon him almost as</td>
<td>12, 115/27</td>
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<td>bear</td>
<td>us up, but all</td>
<td>12, 15/19</td>
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<td>bear</td>
<td>it patiently. For if</td>
<td>12, 21/18</td>
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<td>bear</td>
<td>, and how much will</td>
<td>12, 29/1</td>
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<td>bear</td>
<td>a low sail thereon</td>
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<tr>
<td>bear</td>
<td>him and plunge him</td>
<td>12, 45/22</td>
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<td>bear</td>
<td>it patiently; but yet</td>
<td>12, 57/9</td>
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<td>bear</td>
<td>in mind, nor shall</td>
<td>12, 84/15</td>
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<tr>
<td>bear</td>
<td>it patiently, and rather</td>
<td>12, 87/9</td>
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<tr>
<td>bear</td>
<td>, and of reason and</td>
<td>12, 87/25</td>
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<tr>
<td>bear</td>
<td>us in hand, that</td>
<td>12, 99/6</td>
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<tr>
<td>bear</td>
<td>down and overwhelm with</td>
<td>12, 110/28</td>
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was too feeble to bear old rags again, and that ever it shall bear cellarer or sexton, to as his frailty can bear or honest room they consolation thereof the better affection that the soul bear fiery affection that we so much as to bear is that they may bear malice and envy many matters of their friends, make us able to bear above that you may bear liberty, and think we bear our Savior himself to be well able to bear above that you may bear home, but should always bear the love that they bear piercing through our heart, affection the haver unlawfully bear that imprisonment which only bear affection or the other bear example of sufferance, in say, that any man bear depend upon them, with I said before, in bear of all his body, is not a dull bear the wood besides, the so soon. The poor bear meat do any other bear meat hinder any other bear that meat, some other bear above the nature of bear fall into such shameful bear but matter of their bear the sensual affections and bear was he compared with conscience, but like unreasonable bear night walk all the bear the beholding of another bear never a penny with bear him up one foot bear yet at the leastwise bear and suffer, hath a bear none: with occasions of bear that tribulation when it bear to the body, she bear to our own filthy bear the name, by which bear a rule, command and bear them in heart, falsely bear up their servants and bear, but will also with bear, but giveth also with bear an heavy burden of bear me good record. bear . For he will give bear, but giveth also with bear her house upon her bear to their worldly fantasies beareth us up in our beareth thereto. For where Saint beareth among the people that beareth the strength in our bearing my folly so long bearing them better, will therefore bearing down of other innocent bearing the loss of worldly bearing down upon the painful bear, or a desperate wretch bear that we hear roaring bear answered him again; for bear any harm or hindrance bear . For he thought, that bear might hap to have bear. Now as our ghostly bear sin, sendeth her in beastry pleasure. But unto him beastry; so doth Almighty God beastry, and made like unto beastry, follow their foul affections beastry of the wood, The
bestie silvarum" (all the beasts of the wood). Now over that, all the beasts of conscience. If such be worse than wretched common unto men and have of such rebukeful painful shame, very proud harts and other brute such brutish and unreasonable king in scorn, and all mine are sore long, fearing to be thou shalt not be be taken tardy, and to a pillar and thrice have I been crown of sharp thorns his forbeaten and sore receiveth). And yet he him for his comfort, "have mercy given them); "on the other side: "he hanged in of post, she left not whereof the scripture saith: "her wanton flesh, and of the body, as hath humbled himself, and which of a persecutor a wonderful work. What take it; or may for a tapster's pleasure and thereby sinfully, herself away all, nor to own honor it cannot wealth and royalty, and and so strange, to is already through sin almost in every country more grief till it kill me in my that forbear not the then will no soft beasts of the wood. Now beasts of the wood besides beasts could speak now, as beasts ) never so shamefully play beasts . Another manner of receiving beasts , he would be ashamed beasts may we well think beasts more, had (if he beasts , as were those harts beat then the reed upon beaten already, and now, upon beaten at school for his beaten at all. And (so beaten when he cometh to beaten first, and after crowned beaten with rods, once was beaten down upon his holy beaten veins and sinews, new beaten not only good folk Beati misericordes, quia misericordiam Beati qui persecutionem patiuntur propter Beati qui lugent, quoniam illi Beatus homo, qui semper est beautifieth her fair fell with beauty , strength, agility, quickness, and become obedient unto the death become an apostle, and last become , Uncle, of the man become medicinal, if men will become an hostler by the become an homicide of herself become a beggar neither, no become him to break? ANTHONY become poor and needy for become through chance of war become willingly thrall and bound become a common proverb, that become incurable, than abide the bed come to my chamber bed of his own father's bed serve, nor no company
lie panting in his bed as it were on 12, 61/8
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now in your warm bed asleep again and dream 12, 138/22
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him fast in his bed . And so must he 12, 145/13
so full fed to bed , yet evermore on the 12, 167/19
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getteth him fair to bed , so if a fool 12, 287/9
lie pining in their bed , were gathered together into 12, 301/30
bindeth them to the bed-board with the crick in 12, 275/1
like as a bumble bee flieth about in summer 12, 158/5
but the great humble bees break them and fly 12, 225/9
or mine that may befall in this persecution, but 12, 203/3
have store of comfort beforehand ready by you to 12, 9/11
in their own mind beforehand , what thing they intend 12, 195/30
still, and rather to beg about for his relief 12, 182/27
your manifold fears, myself began to feel, that there 12, 8/19
all that, since he began to write, hath not 12, 39/2
the grate) and forthwith began my lady to give 12, 80/10
at an end, she began to find a little 12, 80/15
the sweet sound thereof began to forget all the 12, 84/8
And surely, as you began the other day, by 12, 85/5
And thus, as you began to say, of comfort 12, 90/16
our Savior himself which began Benedicite, wherefore he came 12, 115/2
the ass before he began so soon. The poor 12, 115/3
anon his scrupulous conscience began therein to grudge him 12, 117/20
saw them his conscience began to grudge him against 12, 119/6
piece of timber, she began after her old guise 12, 125/11
like since the world began until now, that ever 12, 141/3
him that the people began to take him for 12, 149/6
was in heaven, and began to fly up a 12, 159/27
alike. But, as I began to tell you, the 12, 182/9
ass. But, Uncle, here began now the game: he 12, 214/18
horseback); but, as I began to say by the 12, 257/10
did yet since we began . And that may you 12, 263/11
daughter that the devil begetteth upon pusillanimity, was for 12, 123/23
Job was also no beggar , pardie, nor no wretch 12, 47/10
own heart every poor beggar his fellow, VINCENT That 12, 162/27
richly apparend, and the beggar rigged in his rags 12, 163/1
with him. If this beggar met his fellow now 12, 163/10
as poor as that
that peradventure when this
both departed hence, the
yet leave himself no
nor to become a
then than almost a
he that was a
him much above a
out still to every
bound to give every
while, than a poor
he be the poorest
of itself), the poor
Cousin, whether every way-walking
Khan's too. Now the
leave: then is that
there is many a
held fast, where that
Cousin, as neither the
as I say, the
it were to this
so since your free
any better than the
would go search a
two men that were
be; for else more
a rabble of ragged
that rabble of ragged
lacking, the shame of
foundation men must needs
comfort, one ground to
from God shall once
his pain. ANTHONY To
Saint James biddeth, and
with him we must
it wax wanton and
at this age to
mine old shrewdness and
she said she would
wife said) he should
his own and shall
danger, then will he
winter day. For we
beggar shall; and then, by
beggar and he be both
beggar may be suddenly set
beggar neither: for he said
beggar neither, no nor yet
beggar is now: and yet
beggar before, all that he
beggar still, but many one
beggar that will ask him
beggar that will ask, nor
beggar that hath never a
beggar in the town. And
beggar that is at his
beggar be by this reason
beggar that you speak of
beggar in better case not
beggar that may without let
beggar with his bag and
beggar nor the prince is
beggar and the prince, whom
beggar need, and to this
beggar that you speak of
beggar's fellow. And less than
beggar's bag for money? If
beggars both, and afterward a
beggars shall you have, pardie
beggars and madmen that would
beggars and railing madmen are
begging : of which twain I
begin with faith. Since all
begin withthal, whereupon all that
begin to stir the water
begin, Cousin, where you leave
begin first with confession, and
begin, and with him continue
begin to rebel. For fasting
begin to study it now
begin even afresh." VINCENT Ah
begin it all afresh, her
begin all afresh. But yet
begin to preach upon it
begin to take good heed
begin many full poor and
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<td>begin</td>
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<td>begin</td>
<td>with, let us be</td>
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<td>begin</td>
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<td>begin</td>
<td>, because those other kinds</td>
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<td>begin</td>
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<td>begin</td>
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<td>beginneth</td>
<td>to work with us</td>
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<td>beginneth</td>
<td>he to remember his</td>
<td>12, 59/22</td>
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<td>beginneth</td>
<td>he to think that</td>
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<td>to walk fast away</td>
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<td>beginneth</td>
<td>sometimes to work and</td>
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<td>beginning</td>
<td>of tribulation very stubborn</td>
<td>12, 17/27</td>
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<td>beginning</td>
<td>of his reign; but</td>
<td>12, 53/8</td>
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<td>beginning</td>
<td>, nor can, though he</td>
<td>12, 87/3</td>
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<td>beginning</td>
<td>men would ween were</td>
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<td>beginning</td>
<td>again. For is not</td>
<td>12, 167/16</td>
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<td>beginning</td>
<td>again? Go they never</td>
<td>12, 167/18</td>
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<td>beginning</td>
<td>, and that they had</td>
<td>12, 168/2</td>
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<td>beginning</td>
<td>to shine upon them</td>
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<td>beginning</td>
<td>here of your good</td>
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<td>, when he will not</td>
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<td>beginning</td>
<td>of our communication the</td>
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<td>betimes, and for the</td>
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<td>beginning</td>
<td>, lest he might afterward</td>
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<td>beginning</td>
<td>, and did set so</td>
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<td>beginning</td>
<td>and so save thy</td>
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<td>of the other that</td>
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<td>begotten</td>
<td>: he that doubteth thereof</td>
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<td>beguile</td>
<td>ourselves, and truth is</td>
<td>12, 28/11</td>
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<td>beguile</td>
<td>them, rather than the</td>
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<td>beguiled</td>
<td>myself with an untrue</td>
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<td>beguiled</td>
<td>, and speak of giving</td>
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<td>beguiled</td>
<td>, that he may not</td>
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of us both is beguiled. For it seemeth to
kinsman of hers had begun to teach physic, told
with which had he begun, they would have pulled
a man hath first begun with his praise (for
your request in this behalf that would have store
God's will in that behalf, and giveth God thanks
help us in this behalf. And the other while behalf glad and very well
she was on his behalf contentions, dispicions, with uncharitable
custom of such fashioned
contentions, dispicions, with uncharitable in the manner and
God with his froward
behavior, is prohibited and forbidden
behavior of another honest man
behavior. And yet, albeit that behavior, ravine, extortion, oppression, hatred
behavior, answered and said, "Hodie behavior honor their father and
behavior, and among his neighbors behavior and substance standeth in
behavior behead him, and offer him
behavior beheaded as Eusebius telleth, "Blonidina
behavior beheld it, made such a
behavior beheld, he dissembled their sleeping
behavior beheld his wife, what pain
behavior beheld it, spent out so
behavior beheld ). For which the Prophet
behavior behest that floweth with milk
behavior behold our Savior, at such
behavior behold it, as those peevish
behavior behold me). And therefore we
behavior beholdth himself richly appareled, and
behavior beholdth. And therefore saith the
behavior beholdth his whole passion, and
behavior beholding of another man's glory
behavior beholding whereof may put him
behavior beholding good men and faithful
behavior beholding of the glorious Godhead
behavior beholding not those things that
behavior behovable for us; cannot ourselves
behavior Belgrade, the fortress of this
behavior Belgrade, which would God were
Belial ?" (What fellowship is there
Belial ?) And he hath also
belief ). And after, let us
belief of God's word we
such variances in our belief of full and fast of his flock, and except a man first scripture, if he either adjuva incredulitatem meam" (I dare not now fast faith, whereby we to say, that you as I durst well surely if we well since I can scant he faileth not to that he made him marvelous vision induced to he would make you And therefore ere you again, that whether I will ask, nor to manner case. ANTHONY I He will have you will not have you my lord, since you Besides this, since you God, you cannot but die. ANTHONY That I of wit. They that same sort. Some that which albeit that they Cousin, lacketh, as I the grace verily to many hundred years have this thousand year have mouths I could have their own days clearly and would it were God secretly that he of Almighty God, verily were but among the fareth it by the that are beneath the or twain in her now low in my belief rise and grow among belief of God's word, that believe his promise, how can believe that holy scripture is believe not that it were believe , good Lord, but help believe these men against all believe to be true all believe it not yet of believe her, it might hap believe in God, and therewith believe , but since so little believe well and hope well believe , that it was God's believe that God so biddeth believe (the truth of his believe it against the scripture believe him, or not, maketh believe every faïtour that I believe well, Cousin, that you believe all that he telleth believe him to be God believe and confess (like as believe there is a God believe therewith, that the great believe well, Cousin, and the believe not the life to believe well enough, yet through believe the world that is believe , but either full faith believe it, and often to believe the contrary; and among believed , to be damned for believed it. ANTHONY Courtesy, Cousin believed against them, and all believed too, that he desireth believed him, trusteth him, and believing him to be there bells . But God is more belly ; thus fareth it by belly . And as for covetousness belly , so that for a belly , and my side lieth
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Dialogue of Comfort against Tribulation: Concordance of Major Terms 43

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of wise more properly

belongeth unto them, and is

belongeth govern the tongue). For

belongeth not unto any man

belonging to our charge, either

beloved with God, I wot

beloved for the pleasure and

belt again. For some of

Benedicite, wherefore he came to

benefacer potestis" (Poor men shall

benefeceris ei." Now if the

benefice that he have, parsonage

beneficed man, and not a

benefit in? VINCENT God is

benefits that God hath given

bent enough thereto for them

bereave him of his virginity

bereaved him of his rest

bereaved of their virginity. And

bereaving from us of our

bereft and lost already, their

Bernard ; he that in tribulation

Bernard saith: How couldst thou

Bernard saith, broad above with

Bernard giveth counsel, that every

Bernard , and reckon him for

Bernard than with his that

beseech him yet, nevertheless, that

beseech our Lord heartily for

beseech you heartily, that if

beseech you, these inventions of

beseech God of his gracious

beseech our Lord, Cousin, put

beseech our Lord, that all

beseech you proceed. For though

beseech our Lord to breathe

beseech them, the principal and

beset much part of his

beshrew thy whoreson heart." With

besought her to raise up

besprent with ashes. Nor no

best health; yet is that

best for us, ourselves can

best for us than we
that shall indeed be
which ways himself shall
you, Cousin, though the
tribulation and poverty, the
tackling, and do the
them, and doth them
he knoweth to be
buy and choose the
that faculty, and the
divided among all, the
go forward with the
a prince at his
with him, what were
also that the very
here upon earth (the
in illa pertransibunt omnes
whelps, but also, "omnes
the meditation whereof we
him the mind to
you think) bound to
upon whom he may
do, if he must
as he doth openly
whereon they will well
good purpose, intending to
persecution, that he cannot
left them longer to
be minded, Cousin, to
peradventure better to have
your time so well
taketh himself, or willingly
parting from them, he
penance for his sins,
of his own, are
a little while and
still that they will
good Uncle, when I
his heart, and often
And he that well
should find in the
out of dread, I
hell. And after, I

best . For else if we 12, 21/ 29
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bestie silverum, catuli leonum rugientes 12, 108/ 2
bestie silverum" (all the beasts 12, 109/ 24
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bethought me then upon the 12, 8/ 27

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<td>and</td>
<td>sendeth him tribulation</td>
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<td>he</td>
<td>call upon God</td>
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<td>unto</td>
<td>them, either inwardly</td>
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<td>faith</td>
<td>in the beginning</td>
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<td>if</td>
<td>thou forsake me</td>
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<td>as</td>
<td>very few be</td>
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<td>pulled</td>
<td>out for the</td>
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<td>mindeth</td>
<td>to be the</td>
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<td>men</td>
<td>space to be</td>
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<td>God</td>
<td>see the contrary</td>
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<td>will</td>
<td>he shall no</td>
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<td>for</td>
<td>us, ourselves can</td>
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<td>as</td>
<td>his high wisdom</td>
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<td>of</td>
<td>body, that were</td>
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<td>strengthen</td>
<td>him was far</td>
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<td>of</td>
<td>it; or is</td>
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<td>all</td>
<td>it is yet</td>
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<td>of</td>
<td>that I call</td>
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<td>be</td>
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<td>meseemeth</td>
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<td>would</td>
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<td>many</td>
<td>places, Fasting is</td>
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<td>shall</td>
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<td>cogitat</td>
<td>quid futurum sit.&quot;</td>
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<td>as</td>
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<td>now</td>
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hand, which may somewhat
came and informed him
thereby shall we the
should be the
proud, ye shall much
shall take occasion the
he shall of likelihood
he took himself for
now by his fall
and thereby not only
instructed himself, but also
say the contrary: and
ween himself far his
himself in earnest any
on such things the
Cousin, put this and
God, while he is
thereon: grace shall the
should be left little
in his house, were
me. I may think
liketh himself therefor the
as good will or
gain their living the
Mary Magdalene's part the
hope for, or a
cold, that to the
in my mind; but
and consolation thereof the
it cometh, and the
unto them, reason shall
the worse as the
the worse than the
what are we the
any man bearing them
for lack of a
I liked myself the
to be liked the
to study out a
men) can be much
truth, yet shall they
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better    expert of the devil's  12, 147/ 6
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better    able to give good  12, 147/ 7
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<td>woman. But letting now</td>
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<td>mortality cannot here imagine</td>
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then would a very
the bold courage of
fire; we be so
such temerarious bold and
Juvenal merrily describeth the
show them, which this
rash braids of our
therefrom, as the born
the devil suddenly so
man is thereby so
was in eternal equal
of God in joyful
the while his inestimable
the fruition of the
wretched world into eternal
beheaded as Eusebius telleth. 

Blonidina et apud Divius Ciprianus

of the most wholesome
that we let us
head, that his blessed
with his dear precious
Paul, (against flesh and
of young warm, lusty
folk full of hot
the devil useth the
his wickedness, and his
that he and his
be sib to thy
that a poor ploughman's
and great effusion of
sharp thorn that the
every part his blessed
issued out the holy
not against flesh and
blessed body, that the
done, then convey the
of the many sore
boisterous blast of pride
his warm den, and
exploit. Which tidings they
to have one boy
great many men's mouths
thereto, and use much
blast or two be

blind man see it. For
blind youth, there is a
blind in the dark night
blind judgment given upon a
blind senator, one of the
blind senator (Montanus, I trow
blind affections which we be
blind man from the right
blind, that he cannot see
blind and beguiled, that he
blind with his Father, yet
blind and glory. Of bodily
blind in heaven. "Cupio dissolui
blind of heaven, but also
bliss . From which whosoever shrink

blood of his own blessed
blood, and lay plasters to
blood streamed down all his
blood . Leave, therefore, leave, I
blood , but against the princes
blood and other humors, exciting
blood and choler, he maketh
blood of a man's own
blood shall I verily require
blood are forever the very
blood, nor any word hear
blood may come up to
blood , one king to look
blood ran down about his
blood issued out and streamed
blood and water whereof his
blood , etc.). Thus may we
bloody sweat of his holy
bloody axe into the house
bloody strokes that the cruel
bloody him not under the
bloody out never an hot
bloody about for the furtherance
bloody upon his finger. The
blowing out his praise, will
blowing thereat. But else would
blown down. The Fourth Chapter
tabrets, and timbrels all  
he brought it even  
with him at his  
matched together at that  
say grace at my  
in heaven at God's  
that sat at his  
possession, and heard him  
it, Uncle, for no  
may make so much  
man is in that  
given them and our  
pain put unto our  
their souls' health their  
judgment come to their  
that hath given us our  
can but kill our  
of loss of our  
of true Christian men's  
power to touch our  
shall put unto our  
souls and in our  
some pain in our  
of sickness, and all  
sickness, imprisonment, or other  
against hunger, sickness, and  
which can by no  
is, or other grievous  
the sensual feeling of  
of friends, or such  
off, and all other  
against fasting and other  
for fear of horrible  
for the soul, the  
they shall in their  
sudden dread of every  
the keeping of your  
bliss and glory, Of  
at the thinking upon  
of worldly loss, or  
of the fear of  
will. Of comfort against  
the substance of those  
blown up at once, and  
bluntly forth, and asked us  
board, would commend it. And  
board again, when we should  
board, never bring in Gloria  
board, while Herod and Herodias  
board's end (for at his  
boast himself that he and  
boast, methought, by our Lady  
boast of his liberty, that  
boasteth himself for free; the  
bodies both; but if we  
bodies; some by the dread  
bodies were sick still! How  
bodies again, with everlasting plenty  
bodies here to keep, and  
bodies, and when that is  
bodies. And whereas Saint Paul  
bodies, and owners of all  
bodies at all, or else  
bodies, shall turn us to  
bodies too. And therefore, Cousin  
bodies (since he suffered in  
bodily grief, painful death and  
bodily pain we may be  
bodily hurt, and against the  
bodily profit be sufficiently recompensed  
bodily pain, that hard it  
bodily pleasure you list for  
bodily harm as a man  
bodily affliction save only where  
bodily penance, and yet much  
bodily harm, and some, as  
bodily physician shall consider what  
bodily sickness induce the priests  
bodily pain woundeth us to  
bodily pleasures, and yet without  
bodily pain, and that a  
bodily pain. The Seventeenth Chapter  
bodily pain, framed in our  
bodily pain in this persecution  
bodily pain, and first against  
bodily pains, as the sorest
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<td>body</td>
<td>by penance, or of</td>
<td>12, 52/28</td>
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<tr>
<td>body</td>
<td>begotten: he that doubteth</td>
<td>12, 54/24</td>
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<td>12, 58/9</td>
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<td>, and that is the</td>
<td>12, 63/8</td>
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<tr>
<td>body</td>
<td>, that the bloody sweat</td>
<td>12, 67/7</td>
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<tr>
<td>body</td>
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<tr>
<td>body</td>
<td>, by being well at</td>
<td>12, 68/2</td>
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<tr>
<td>body</td>
<td>is delighted and tickled</td>
<td>12, 68/15</td>
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<tr>
<td>body</td>
<td>for saving of his</td>
<td>12, 80/14</td>
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<tr>
<td>body</td>
<td>, Some are there of</td>
<td>12, 83/30</td>
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<tr>
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<td>body</td>
<td>felt once in a</td>
<td>12, 88/5</td>
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<tr>
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<td>, not in some part</td>
<td>12, 88/14</td>
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<tr>
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<td>then both hot and</td>
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<tr>
<td>body</td>
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<td>12, 93/6</td>
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<tr>
<td>body</td>
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<tr>
<td>body</td>
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<tr>
<td>body</td>
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<tr>
<td>body</td>
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<tr>
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<tr>
<td>body</td>
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<tr>
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<td>we take for a</td>
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man to be so

at adventure to be

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they fall may be

And I dare be

shall I be so

further, I will be

the repressing of the

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and bade him be

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body here in earth, for

body scant half so much

body , and after that have

body ; for they may by

body , and which when that

body , but he meaneth that

body and soul with a

body shall be impassible, and

body , the scornful crown of

body at once: then the

body , bearing down upon the

boisterous blast of pride blow

boisterously shog him and wake

boisterous; so methink I hear

bold blind apothecaries do, which

bold of our own minds

bold as to think that

bold upon this manner of

bold to tell him no

bold so to reckon them

bold to warrant him that

bold upon you further as

bold to move you one

bold courage of blind youth

bold to abide in his

bold all his life to

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bold on him which would

bold and do it. And

bold courage took a foul

bold and hardly, or timorous

bold and blind judgment given

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bold to swear it (I

bold warrantise of ourselves, or

bold , remember our own feebleness

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boldly pray; for faith, for

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boldly say, we shall never

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the tale the more
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a great courage and
toward the taking of
him not upon the
very naught. That last
the jailer's displeasure were
with a quinsy, he
that strait keeping, collaring,

VINCENT Some of my
fili, recordare quia recipisti
our natural freedom our
in captivity, thralldom, and
the matter thus. Captivity,
I left untouched the
himself for free; the
to be a very
grief that is in
to endure this worldly
us out of everlasting
will for our short
well said. Albeit that
can lightly command his
the form of a
is the thrall, or
carry not away the
fever, that maketh her
his teeth on their
tollages unto the bare
and make all his
Job saith) "ducunt in
the end: "Ducunt in
then saith holy scripture: "
solem suum oriri super
Bonis omnia cooperantur in
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<td>shops. In which work</td>
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<td>. For likewise as in</td>
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<td>boon</td>
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<td>no man to speak</td>
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<td>the key of another</td>
<td>12, 210/19</td>
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<td>born</td>
<td>Turk so cruel to</td>
<td>12, 7/8</td>
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<td>born</td>
<td>, and within a while</td>
<td>12, 7/29</td>
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<td>born</td>
<td>, hath he that empire</td>
<td>12, 8/1</td>
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<td>born</td>
<td>. And holy Saint Bernard</td>
<td>12, 156/1</td>
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<td>born</td>
<td>, be by and by</td>
<td>12, 159/5</td>
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<td>born</td>
<td>, if he might be</td>
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<td>born</td>
<td>after that we be</td>
<td>12, 194/14</td>
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<td>born</td>
<td>, and after, Syria, since</td>
<td>12, 207/24</td>
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<td>born</td>
<td>too, the land was</td>
<td>12, 207/24</td>
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<tr>
<td>born</td>
<td>and brought up in</td>
<td>12, 275/14</td>
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<td>born</td>
<td>blind man from the</td>
<td>12, 308/29</td>
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<td>born</td>
<td>in the broad world</td>
<td>12, 317/3</td>
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<td>, so was Abraham's taken</td>
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<td>the name of a</td>
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<td>bosom</td>
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<td>12, 54/6</td>
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<td>bosom</td>
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<td>12, 29/19</td>
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<td>bottom</td>
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<td>bought</td>
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<td>12, 169/19</td>
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<td>bought</td>
<td>, how little while they</td>
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<td>bound</td>
<td>to work good works</td>
<td>12, 39/15</td>
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<tr>
<td>bound</td>
<td>of charity, not only</td>
<td>12, 46/24</td>
</tr>
<tr>
<td>bound</td>
<td>him, and went about</td>
<td>12, 55/2</td>
</tr>
<tr>
<td>bound</td>
<td>to thank God of</td>
<td>12, 68/6</td>
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<tr>
<td>bound</td>
<td>unto common rule. &quot;Et</td>
<td>12, 97/19</td>
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<tr>
<td>bound</td>
<td>to be occupied in</td>
<td>12, 133/26</td>
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<tr>
<td>bound</td>
<td>to a pillar and</td>
<td>12, 144/13</td>
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<tr>
<td>bound</td>
<td>him fast to a</td>
<td>12, 144/14</td>
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<tr>
<td>bound</td>
<td>to follow it, so</td>
<td>12, 145/17</td>
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<tr>
<td>bound</td>
<td>to keep him from</td>
<td>12, 145/19</td>
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<tr>
<td>bound</td>
<td>in such case of</td>
<td>12, 172/17</td>
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<tr>
<td>bound</td>
<td>plainly to tell them</td>
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<td>bound</td>
<td>to leave his alms</td>
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in such wise to 
that it seemeth somewhat 
verses following, the Prophet 
a bramble, or a 
the thorns, and the 
was turned from a 
hath been the more 
in the world cannot 
in our soul and 
times a means to 
so shall he graciously 
where wealth will not 
sins as wealth would 
Cousin, I pray God 
and I pray God 
where need requireth to 
useth for temptation to 
and therefore shall he 
that doth he, to 
neither. "For when I 
side, that yet he 
she would so fain 
ilusions, that man himself 
to which I would 
could not in conclusion 
ended, to bid them 
and commodity that they 
pretty proper way, to 
at my board, never 
slender commodity that they 
unto him as to 
the point, and thereby 
they hold him and 
original sin that they 
rather than he would 
into this folly they 
doubt displeased, and can 
deed it is, to 
that he shall joyously 
worthy of itself to 
Cousin, farewell, till God 
yet at length tribulation 

bride*le  it at the least  
brief  and short, and thereby  
bree*ly  comprehended four kinds of 
brier  thrust into his flesh  
briers  , and the brambles of 
bright  glorious angel into a 
brim  of the great Turk's 
brim  upon them than it  
bring  about. But that the 
bring  forth virtues in the 
bring  the man to the 
bring  them to agree together 
bring  them, he giveth them 
bring  him to. For the 
bring  us both. VINCENT Mine 
bring  us once to take 
bring  the body to temperance 
bring  us to impatience, and 
bring  night upon them), that 
bring  him to some great 
bring  home a goose," quoth 
bring  him not into those 
bring  it so to pass 
bring  forth for one mark 
bring  him. ANTHONY This is 
bring  him, he should much 
bring  in our dinner, but 
bring  . Besides this, that riches 
bring  it in withal; at 
bring  in Gloria Patri without 
bring  , with what labor they 
bring  him thereto, and encourage 
bring  their souls into the 
bring  him to prison too 
bring  with them contracted in 
bring  forth the money that 
bring  themselves by their own 
bring  him shortly to a 
bring  us by his temptation 
bring  us to heaven by 
bring  us to the joy 
bring  us together again, either 
bring  them home. The proud
yet itself sometimes alone
Fourteenth Chapter This pusillanimity
to such as he
some young men he
that the commodity thereof
as the drunken man
own known deserving deed
devil had either by
yet far from the
pride, and make a
holy shoulders, which are
holy Saint Bernard saith,
a prisoner of the
wide world. In which
jailer over this whole
I say, of this
be brought through the
be born in the
With him secretly she
nay, Cousin, for both
after the sleep therewith
once stumbled upon a
to say, an heart
am, I had almost
wrenched and wronged and
a nun and her
had never seen her
lady to give her
said: "In good faith,
good sister," quoth her
vehemence of your objection
of these things now
men of late have
he was bred and
lex" (The Old Law
his sweet side, and
were the people so
do: for you have
scurriers of ours that
his hunger, till one
the devil's subtle suggestions
in conclusion the devil
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bringeth not a man to 12, 18/ 22
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broad world, and all the 12, 269/ 17
broad prison, out of those 12, 271/ 2
broad prison the world, is 12, 271/ 22
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broke , and offered him ten 12, 127/ 20
broke I my fast even 12, 157/ 12
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<td>to do so much</td>
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<td>him into despair, or</td>
<td>12, 146/3</td>
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<td>brought</td>
<td>together out of every</td>
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<td>, it shall spring up</td>
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<td>into every place where</td>
<td>12, 261/7</td>
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<td>forth when he would</td>
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<td>brought</td>
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<td>brought</td>
<td>up in a prison</td>
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<td>brought</td>
<td>him safe out again</td>
<td>12, 279/15</td>
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<td>brought</td>
<td>forth before Annas. And</td>
<td>12, 279/28</td>
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<td>through the broad high</td>
<td>12, 289/10</td>
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<td>brought</td>
<td>up and grow. But</td>
<td>12, 291/15</td>
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<td>unto the peril of</td>
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<td>brought</td>
<td>out against our wills</td>
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<td>brought</td>
<td>him to the door</td>
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<td>brows</td>
<td>with a megrim, he</td>
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<td>bruised</td>
<td>for our Lord holdeth</td>
<td>12, 102/23</td>
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<td>bruising</td>
<td>to him, but as</td>
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<td>brunt</td>
<td>, when God is so</td>
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<td>brute</td>
<td>beasts more, had (if</td>
<td>12, 296/5</td>
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<td>brutish</td>
<td>and unreasonable beasts, as</td>
<td>12, 296/16</td>
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<td>buckler</td>
<td>that scant can cover</td>
<td>12, 106/8</td>
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<td>buckler</td>
<td>in the defense of</td>
<td>12, 225/10</td>
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<td>Buda</td>
<td>, in King Ladislaus’ days</td>
<td>12, 124/15</td>
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<td>Buda</td>
<td>fallen in a fantasy</td>
<td>12, 192/23</td>
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<td>bugs</td>
<td>indeed as folk call</td>
<td>12, 60/1</td>
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<td>build</td>
<td>must be supported and</td>
<td>12, 12/11</td>
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<td>build</td>
<td>neither church, nor house</td>
<td>12, 180/21</td>
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<td>build</td>
<td>our prison; we garnish</td>
<td>12, 273/8</td>
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<td>buildeth</td>
<td>his palace, would loud</td>
<td>12, 207/29</td>
<td></td>
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<td>built</td>
<td>, that albeit that it</td>
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Dialogue of Comfort against Tribulation: Concordance of Major Terms

busy like as a bumble
work with many manner bumbling
heaven were an heavy burden
we bear an heavy burden
his dispicions with his burdenous Onerosi consolatores estis vos” (graves), and be painfully therefore, though he were after that we be shall in a manner already before? Can you of a candle that For as that snuff cruelty, with robbing, spoiling, the tip of his yet keep them from heavily sit in hell in the night every these wicked weeds and whole life studieth and we be, buzzing above that is called business, the devil tempteth them devil in like wise drink. Waking in good his time upon better all, that in their let unto your other that in their idle day, nor of the such other good, virtuous himself in good virtuous they leave off good continue in his good in his good profitable in tenebris” (From the that is to wit, be afeard) of the is ever full of folk to much evil devil, that is called with many manner bumbling whom this devil, called bumble bee flieth about in 12, 158/ 5 bumbling business. He setteth, I 12, 167/ 5 burden, they must refresh themselves 12, 83/ 21 burden of our servile condition 12, 252/ 13 burdensome comforters lettet not to 12, 31/ 16 Burdensous and heavy comforters be 12, 32/ 13 buried in hell. Saint Paul 12, 42/ 28 buried where his father was 12, 53/ 18 buried (I fear me) both 12, 194/ 14 burn up quite the pleasant burn out half a short burneth within the candlestick's nose 12, 85/ 20 burneth down so low, that burning , and laying waste all burning tongue. Consider well now burning , to keep a serpent burning both twain, and to bush to him that waxeth bushes of our earthly substance busieth his wit about no busily like as a bumble busily walketh about, and such busily to such fleshly delight busily tempt them to set business is much more acceptable business. But some men now business meddle with such matters business , if we lay first business swear and forswear themselves business walking about in darknesSES business walking about in the darkness business walking in the darkness business walking in the darkness business walking about in the business , in tempting folk to business. His time of tempting business , busily walketh about, and business. He setteth, I say business (walking about in the
setteth a work with such business, our Savior saith in
an end of their business, they be but at
of the flesh a business that hath no end
with this devil of business walk about in this
maze take not their business for any tribulation, and
devil that is called that is to say, business that walketh about in
of this devil of business, walking about in the
the solicitude of worldly business a very busy piece
solicitude of all worldly business, and far from the
that the Prophet calleth business walking in the darkness
that the Prophet calleth business walking about in the
commend us never no business which we dare not
us to do this
But in these worldly businesses pertaining unto covetousness, therein
of heaven, they be himself so graciously
is himself so graciously busy about us. That tribulation
but ever occupied and busy: but albeit she have
goods: and of such busy folk, whom this devil
that place be there busy folk that with this
walk about in this busy maze in the darknesses
folk walking in this busy pleasant maze, the scripture
middle place of this busy maze, the grin of
deep center of this busy maze, so that he
walking about in this busy maze take not their
these fleshly and worldly busy folk are walking about
about in this round busy folk are the devil
of business a very busy piece of work and
go about and be busy in helping her sister
appointment at any mark, butt, or prick upon earth
take thy bread and butter with thee, thou shalt
give them cakebread and butter . For, as the scripture
and yet for sixpence buy and choose the best
very right: for you buy it very dear, and
the rich folk to buy in a manner heaven
In this prison they buyeth hell here with so
that many a man buyeth hell here with so
how proud we be, buzzing above busily like as
tongue) for a great cable-rope, (to go through a
doing of the camel, or Qui stat, videat ne
Altissimi, in protectione Dei Thesaurizate vobis thesauros in
cae. Wherefore, to go through the
cable-rope, to come through the
cable-rope, (to go through a
cable-rope, to come through the
butter with thee, thou shalt
butter . For, as the scripture
butter . For, as the scripture
buy and choose the best
buy it very dear, and
buy in a manner heaven
buy and sell, in this
buyeth hell here with so
buzzing above busily like as
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<td>had. St. Augustine</td>
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<td>Caesar</td>
<td>&quot; (Give the emperor those</td>
<td>12, 179/ 5</td>
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<td>Caesar</td>
<td>, Caesari&quot; (Give the emperor</td>
<td>12, 179/ 5</td>
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<td>Caiaphas</td>
<td>.Then prisoner was he</td>
<td>12, 279/ 29</td>
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<td>unto Pilate, and prisoner</td>
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<td>caitiffs</td>
<td>, and very frantic fools</td>
<td>12, 254/ 24</td>
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<td>cakebread</td>
<td>and butter. For, as</td>
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<td>calamities</td>
<td>, that he feared should</td>
<td>12, 130/ 21</td>
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<td>calamities</td>
<td>for his sake. So</td>
<td>12, 312/ 10</td>
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<td>calculi</td>
<td>, because that in some</td>
<td>12, 309/ 28</td>
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<td>calculo</td>
<td>nomen novum scriptum, quod</td>
<td>12, 309/ 19</td>
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<td>calculus</td>
<td>candidum. Et in calculo</td>
<td>12, 309/ 19</td>
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<td>calf</td>
<td>by her side. And</td>
<td>12, 119/ 5</td>
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<td>calf</td>
<td>, is not so much</td>
<td>12, 119/ 22</td>
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<td>calf</td>
<td>above twopence, and so</td>
<td>12, 119/ 24</td>
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<td>call</td>
<td>upon sick men to</td>
<td>12, 3/ 13</td>
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<td>call</td>
<td>you hence. ANTHONY</td>
<td>12, 7/ 23</td>
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<tr>
<td>call</td>
<td>to mind with you</td>
<td>12, 9/ 14</td>
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<td>call</td>
<td>upon God therefore, VINCENT</td>
<td>12, 13/ 26</td>
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<td>call</td>
<td>I this the first</td>
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<td>call</td>
<td>to God, and his</td>
<td>12, 18/ 8</td>
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<td>call</td>
<td>for mercy, and by</td>
<td>12, 26/ 6</td>
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<td>call</td>
<td>better than medicinable. But</td>
<td>12, 28/ 19</td>
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<td>call</td>
<td>thrice to God to</td>
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<td>call</td>
<td>them to him they</td>
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<td>call</td>
<td>them by kindness, and</td>
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<td>call</td>
<td>it, then shall you</td>
<td>12, 50/ 25</td>
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<td>call</td>
<td>upon him and pray</td>
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<td>call</td>
<td>the man to grace</td>
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<td>call</td>
<td>devils whose torments he</td>
<td>12, 60/ 1</td>
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<td>call</td>
<td>not upon God, but</td>
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<td>such a one in</td>
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<td>call</td>
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<td>call</td>
<td>, I trow, the locutory</td>
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<td>plain injury to the</td>
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<td>call</td>
<td>now so foolish. King</td>
<td>12, 95/ 24</td>
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<td>temptation: the second,</td>
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<td>call</td>
<td>all this kind of</td>
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<td>call</td>
<td>the devil's trains; the</td>
<td>12, 100/ 22</td>
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<td>call</td>
<td>upon him, that he</td>
<td>12, 102/ 18</td>
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<td>call</td>
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up their hearts and
call upon God, and by
For first, where you
call this kind of temptation
in her head, and
call whoreson, whoreson, twice after
his revelation (and therefore
call it an illusion), bid
a bridge, if folk
call upon him, "You fall
evil, bless himself, and
call unto God and pray
these things he will
call to remembrance, that peradventure
such as he can
call to mind, and pray
of forgiveness. Let him
and then will we
call to remembrance that peradventure
much that Christ would
only that might he
manner I may not
for manner may you
win it. For now
man, pray still and
mind, then must they
wit and learning can
near as we can
as thou dost now,
and that which we
outward goods, which men
outward things that men
Christ also, and to
will unto his, and
to drive us to
him, nor cease to
fantasy, if we would
the prince that you
Vincent, what would you
whom the common people
the large walk) men
name of prison, and
of those whom we
names that they could
wot not what they
the death which men
ab eis" (They shall
called us despair. And ever
that where white is
black, and right is
a wise woman, otherwise
was their master Moses

call for our dinner, leaving
call him and be so
call clearly his own. ANTHONY
call it, because the guise
call it well enough. For
call we him in ourselves
call unto God to hold
call to mind and remember
call unto my mind. VINCENT
call to mind, that may
call himself mine owner after
call at last, hath no
call the goods of fortune
call the gifts of fortune
call him a good man
call and pray for his
call for grace), or else
call for his help, his
call to mind and consider
call out of prison too
call this man? A prisoner
call prisoners, there is else
call it liberty, and which
call it our own land
call prisoners, taking ourselves for
call you, and all the
call it at an hart
call commonly natural is a
call and cry for death
call for his help, such
called black, and right is
called wrong, abideth by the
called a witch. Then sendeth
called "paedagogus," that is, a
accounted for wealth, and pleasant talking, which is but he that is in hope to be any penance, which he tribulation that is here may be also conveniently for, which it is ever puling, that is to her children, they hath need to be mercy, but wept and this devil, that is folk, whom this devil, the devil that is such time as Christ the body, but are Montanus, I trow, they to be praised, he outward goods that are manner is only commonly those that are commonly that when he were imprisonment that is commonly prisons, which only be imprisonments that only be and heard them only served, and themselves ever a fox it is every man's assent was that are in Latin of me as thou God by this tribulation or a desperate wretch, devil that the Prophet his hand, and peradventure mean, that the Prophet devil that the Prophet and each of them a worldly favor customably fetched forth, when God his goodness so gently so many years, and
called by that name, as
called eutrapelia, is a good
called thither. Now, he that
called toward night, will sleep
called men's inventions, he cried
called the night's fear. And
called the night's fear for
called the night's fear, may
called scrupulosity, or a scrupulous
called her Mother Maud: I
called home with good counsel
called upon it, how highly
called business, busily walketh about
called business (walking about in
called business that walketh about
called aloud unto him, and
called the goods of fortune
called him), marveled of as
called unto him a friend
called the gifts of fortune
called imprisonment, is a thing
called prisoners) other men are
called for, to death and
called imprisonment, but by that
called prisons, and which only
called commonly by that name
called prisoners that were so
called free folk at large
called crying. I wot not
called his suffrages, which in
called calculi, because that in
called thyself, more than ever
calleth him, and biddeth him
calleth upon God, not hourly
calleth negotium, that is to
calleth upon him, till he
calleth business walking in the
calleth business, walking about in
calleth himself king, and both
calleth them? For if the
calleth for him, and that
calleth them to, be like
calleth yet all the tribulations
beneath Lazarus, crying and

pain and sickness by

if he follow this

men now, when this

the lions roaring and
drawn by any special

may serve, Cousin, with

all that glorious company

best place that he

And what game they

answer of God, there

comfort, that as I

in her virtue. So

er her own tale

and last of all

and so thick he

forth before them, and

them. And when they

ass and the wolf

fox. The poor ass

began Benedicite, wherefore he

goose. But when it

us, when the wolf

asked him wherefore he

scruple; for then it

cause, his ghostly father

would do, when she

his gear about, he

one, when the wolf

pass the charitable purpose

even yesterday, one that

into her house he

well, that her temptation

again. But when it

fast even as you

thereof: howbeit, if he

consider how poor they

he made haste and

make good, if it

know that ever he

know that ever he

solemn council. When it

all. But when he

calling, out of his fiery

calling, upon God is marvelously

calling, (as many one full

calling, of God causeth them

calling, unto God for their

calling, thereunto. Zaccheus, lo, that

calling, and trusting upon God's

calling, us there unto them

came, to, was that rich

came, then to, that God

came, none answer to him

came, in here I heard

came, she to the grate

came, all at an end

came, in into that office

came, forth with Christ's bitter

came, so fast back to

came, thither they found that

came, upon a time to

came, to shrift in the

came, to confession before Lent

came, to the penance giving

came, to Father Reynard (for

came, so late? "Forsooth, Father

came, in his mind that

came, and informed him better

came, from shrift. "Be merry

came, where a man had

came, by, could scant stand

came, : as her husband (the

came, out of Vienna showed

came, . But then set he

came, not of fear, but

came, again the next year

came, in, and also you

came, thereto by simony or

came, both into this world

came, down, and gladly received

came, to the point, yet

came, from the cart, nor

came, from the crown. ANTHONY

came, to my part (I

came, forth for his part
in conclusion, when it
cunning, that when he
his painting, when he
with a cough that
our Hungarian out. Then
it yet when they
courage, that if himself
that after his agony
country from which I
native country when I
a prison, that never
a woman once, that
her after, wherefore she
by full bitterly, he
very high, and he
the comfort that ever
more easy for a
said example of the
saith himself: "Facilius est
as some say (for
it, that in our
give warning to the
soul!) and we were
doth Chios, Cyprus, or
et dabo illi calculus
the snuff of a
out half a short
that burneth within the
else would Christ have
that should procure her
in all haste be
and yet thereof we
man, but send his
keep on his own
tell him that our
and some of our
pain, and first against
For methinketh, Uncle, that
pains that are in
consider the matter thus.
is in bondage or
goods, in suffering of
he threaten us with
came
to his course, we
12, 214/ 26
came
to make the countenance
12, 215/ 11
came
, I say, to the
12, 215/ 18
came
upon him, by standing
12, 221/ 12
came
he to him, and
12, 232/ 15
came
again, and have found
12, 238/ 19
came
after to some substance
12, 243/ 13
came
and comforted him, that
12, 246/ 1
came
. That country that shall
12, 251/ 22
came
first into it. And
12, 251/ 25
came
on the wall, nor
12, 275/ 14
came
into a woman to
12, 277/ 6
came
not at his feast
12, 285/ 24
came
forth at the Whitsuntide
12, 300/ 5
came
never on the sea
12, 301/ 11
came
in the mind of
12, 310/ 15
camel
, or, as some say
12, 171/ 1
camel
, or cable-rop, to come
12, 171/ 18
camelum
per foramen acus transire
12, 170/ 31
camelus
so signifieth in the
12, 171/ 1
camp
about midnight, there suddenly
12, 110/ 2
camp
, than to go nearer
12, 110/ 15
camped
within the Turk's ground
12, 109/ 31
Candia
, but reckoneth for clear
12, 190/ 21
candidum
. Et in calculo nomen
12, 309/ 19
candle
that burneth within the
12, 85/ 20
candle
, and then have a
12, 236/ 6
candletick's
nose. For as that
12, 85/ 21
canned
her much more thanks
12, 185/ 12
canonization
. And here, I wot
12, 128/ 24
canonized
. This poor man promised
12, 127/ 29
cant
us out (part by
12, 273/ 3
cap
or his hose to
12, 63/ 3
cap
. Nor he took never
12, 221/ 11
captain
Christ is with us
12, 318/ 16
captains
with him, to show
12, 110/ 22
captivity
. The Eighteenth Chapter And
12, 250/ 10
captivity
is a marvelous heavy
12, 250/ 23
captivity
, thralldom, and bondage; I
12, 252/ 1
Captivity
, bondage, or thralldom, what
12, 252/ 7
captivity
is this, as I
12, 254/ 4
captivity
, thralldom, and imprisonment, and
12, 312/ 6
captivity
, let us tell him
12, 317/ 6
mittet aliquos vestrum in carcerem, ut tentemini" (The devil 12, 317/18)
carceribus abundantius, in plagis supra 12, 310/19
card play as long as 12, 62/1
card, in this they pipe 12, 273/11
cards, and this (they said) 12, 61/26
care not for their conscience 12, 51/12
care for them, so shall 12, 81/16
care fruitless, fall into despair 12, 92/20
care for myself. For he 12, 140/8
care to the cure of 12, 147/27
care for the cure of 12, 148/11
care also for many more 12, 202/19
care and take thought, not 12, 203/1
care therefor, or fear the 12, 209/13
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carnal minded man of this 12, 307/9
carnal act of generation, and 12, 307/18
carnal hearts hath so feeble 12, 308/14
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carried into Turkey. These fearful 12, 7/12
carried away. And as he 12, 119/2
carried such an ungracious tongue 12, 125/14
carried up with angels into 12, 134/16
carried and conveyed thence, he 12, 190/14
carried to church, and sing 12, 192/24
carried away to their hands 12, 238/19
carried away with a Turk 12, 252/11

est nobis colluctatio adversus, et nobis colluctatio adversus

the man was a
the example of the
the who could live a
death was unto this
were taken hence and
skin ripped off and
head of hers that
he shall forthwith be
they cannot well be
as it were corpses
it dug out, and
when we shall be
and prisoner was he
carried, and prisoner was he
And prisoner from Annas
carried unto Caiaphas. Then prisoner
Then prisoner was he
carried from Caiaphas unto Pilate
carrieth up so high, never
will follow him he
carrieth about with him, and
that the third dog
carry not away the bone
Passion at dice. They
carry the minds of the
were too many to
carry all away, and too
may make shift to
carry some of our money
our land we cannot
carry one inch. If our
our earthly substance, and
carry them quite away from
they most commonly do,
carry us far from home
be, if they could
my mind, whether they
carry me hence or leave
of our teeth it
carry us out unto the
carried crucifix upon. Whereof when
tale goeth, that a
carrying away the people far
to the plough and
cart: and neither that king
came from the
cart, nor the
carter know that ever he
to nail a new
carved crucifix upon. Whereof when
tale goeth, that a
carver's wife in such a
leaveth his servants in
case of comfortless orphans, not
desire that in every
case, nor yet very well
very well in no
case (except very few), but
medicinable: in this latter
case of all, it is
that are in the
case. And in this
put them in the
case, nor the
case, than long service so
man in a like
case with the will of
forbid it, where the
case might hap to fall
other side if the
case so should fall, methought
well-learned have in some
case allowed it, especially for
feel then that strange
fever. VINCENT What strange
in a very perilous
findeth himself in that
case, in that he is
advise one in that
case, the counsel which M
let him in this
case learn the custom used
made, that in such
case there should never after
said) out of our
case, and needed not comfort
therein in another man's
case than his own and
to be in such
case, and that yourself somewhat
wot well, in the
case
that we speak of
12, 136/ 12

thinketh himself in that
case
of that prohibition discharged
12, 136/ 23

ye shall in this
case
not need to require
12, 136/ 28

himself. Therefore is his
case
both plain against God's
12, 142/ 8

therefore, Cousin, in such
case
as this is, the
12, 146/ 8

them are in this
case
. The devil as I
12, 149/ 20

given him in such
case
? % ANTHONY Surely methinketh his
12, 151/ 13

And surely in such
case
are they: for they
12, 167/ 12

in a very hard
case
, if every rich man
12, 172/ 3

is bound in such
case
of duty to relieve
12, 172/ 17

Cousin, not in what
case
the rich man standeth
12, 173/ 32

any man in every
case
alike. But, as I
12, 182/ 9

him out in that
case
to the peril of
12, 182/ 28

Cousin, out of the
case
of such extreme needs
12, 183/ 24

he would do in
case
he had it not
12, 184/ 24

every whit away, in
case
that God should so
12, 186/ 10

it standeth in this
case
, that men's minds hearken
12, 192/ 15

answer himself to that
case
put by himself, that
12, 196/ 11

upon any such manner
case
. ANTHONY I believe well
12, 196/ 19

he would in such
case
rather forsake the faith
12, 197/ 12

never cometh in the
case
indeed, if he never
12, 197/ 15

had put himself the
case
, he never had fallen
12, 197/ 16

he which upon that
case
put unto himself by
12, 197/ 17

to think on that
case
, is in my mind
12, 197/ 22

habitually, that if the
case
so should fall, then
12, 198/ 10

grace that if the
case
should so fall, God
12, 198/ 17

to fall in the
case
that either for the
12, 199/ 8

may fall in the
case
. But now be you
12, 199/ 10

wealth also: in this
case
, I say, this thing
12, 201/ 25

thing afeard in this
case
only for myself, but
12, 202/ 18

hath cause in this
case
to fear, both for
12, 202/ 26

they be in the
case
that Martial speaketh of
12, 217/ 10

there stand in that
case
, but the king himself
12, 220/ 18

authority are in that
case
, that privy malice and
12, 221/ 32

they all in such
case
(besides that) very deadly
12, 225/ 17

necessity. But in the
case
, Uncle, that we now
12, 228/ 12

you, and in this
case
answer for him; what
12, 229/ 2

harm. But in this
case
, if we will be
12, 254/ 14

which use in such
case
(for the consideration of
12, 257/ 4

were, Uncle, a strange
case
. For every man is
12, 259/ 14

as meseemeth in better
case
, than is a king
12, 259/ 18

will, in much better
case
than a king kept
12, 260/ 2

that beggar in better
case
not only than a
12, 260/ 4
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<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Row</th>
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</thead>
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<td>as yourself put the case</td>
<td>all the whole castle</td>
<td>12, 260/ 24</td>
</tr>
<tr>
<td>he is in worse case</td>
<td>prisoner by this general</td>
<td>12, 263/ 19</td>
</tr>
<tr>
<td>prisoners stood in worse case</td>
<td>he that hath all</td>
<td>12, 265/ 17</td>
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<tr>
<td>prison, in much worse case</td>
<td>in all his wealth</td>
<td>12, 268/ 26</td>
</tr>
<tr>
<td>yet, Uncle, in that case</td>
<td>is the other prisoner</td>
<td>12, 269/ 2</td>
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<tr>
<td>in the most odious case</td>
<td>that is, to wit</td>
<td>12, 270/ 6</td>
</tr>
<tr>
<td>Uncle, a very strange case, ANTHONY The case, I</td>
<td>with good will, since</td>
<td>12, 285/ 2</td>
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<tr>
<td>good will in this case</td>
<td>as this is wherein</td>
<td>12, 288/ 5</td>
</tr>
<tr>
<td>suffer death in this case</td>
<td>with good will, since</td>
<td>12, 284/ 11</td>
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<tr>
<td>them in such a cause, that in these cases</td>
<td>of the faith, well</td>
<td>12, 284/ 13</td>
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<tr>
<td>of him in some cases</td>
<td>I would never let</td>
<td>12, 31/ 25</td>
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<tr>
<td>well content in such cases</td>
<td>of their own conscience</td>
<td>12, 147/ 4</td>
</tr>
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<td>reason alone in many cases</td>
<td>to think his neighbors</td>
<td>12, 184/ 5</td>
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<tr>
<td>him have it so in the Collations of Cassian</td>
<td>where it hath much</td>
<td>12, 293/ 10</td>
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<tr>
<td>was that father which Cassian</td>
<td>that very good virtuous</td>
<td>12, 84/ 5</td>
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<tr>
<td>as though ye would Cassian</td>
<td>writeth of, that were</td>
<td>12, 131/ 1</td>
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<td>is not an abject cast</td>
<td>away a strong staff</td>
<td>12, 5/ 2</td>
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<td>him in his passion, cast</td>
<td>out of God's gracious</td>
<td>12, 16/ 23</td>
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<tr>
<td>not interrupted; let him cast</td>
<td>sin, and hell, and</td>
<td>12, 32/ 15</td>
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<tr>
<td>then, when he was cast</td>
<td>in his mind, if</td>
<td>12, 51/ 20</td>
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<tr>
<td>think of, and therefore cast</td>
<td>out -- the mother</td>
<td>12, 54/ 27</td>
</tr>
<tr>
<td>me, I will not cast</td>
<td>it out with card</td>
<td>12, 62/ 1</td>
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<tr>
<td>come at the last cast</td>
<td>him out. And therefore</td>
<td>12, 76/ 27</td>
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<tr>
<td>reasons in Saxony, many cast</td>
<td>fasting off, and all</td>
<td>12, 91/ 2</td>
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<tr>
<td>be by one man cast</td>
<td>fasting off, and all</td>
<td>12, 93/ 13</td>
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<tr>
<td>able then beside to cast</td>
<td>out of another, &quot;Nisi&quot;</td>
<td>12, 96/ 9</td>
</tr>
<tr>
<td>other good ghostly folk cast</td>
<td>the soul into everlasting</td>
<td>12, 109/ 7</td>
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<tr>
<td>better, and then he cast</td>
<td>away the cowardice of</td>
<td>12, 112/ 4</td>
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<tr>
<td>she said she would cast</td>
<td>off that scruple, and</td>
<td>12, 117/ 32</td>
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<tr>
<td>this wolf, which had cast</td>
<td>away all her shrewdness</td>
<td>12, 118/ 11</td>
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<tr>
<td>in few days before cast</td>
<td>out in confession all</td>
<td>12, 118/ 19</td>
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<td>can never after full cast</td>
<td>off two old, lean</td>
<td>12, 118/ 25</td>
</tr>
<tr>
<td>woman peradventure did not cast</td>
<td>it off, ANTHONYYes</td>
<td>12, 122/ 18</td>
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<tr>
<td>Yea, Cousin, God may cast</td>
<td>so far peril therein</td>
<td>12, 125/ 8</td>
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<tr>
<td>his deprehended and divulged, cast</td>
<td>into the mind of</td>
<td>12, 137/ 16</td>
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<tr>
<td>his fall, and, thereby cast</td>
<td>him both in despair</td>
<td>12, 146/ 5</td>
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<tr>
<td>God they can never cast</td>
<td>him into his first</td>
<td>12, 147/ 13</td>
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<tr>
<td>them have not after cast</td>
<td>it out of their</td>
<td>12, 150/ 16</td>
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<tr>
<td>saw that Christ would cast</td>
<td>it off without great</td>
<td>12, 151/ 5</td>
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<tr>
<td>at right naught, and cast</td>
<td>him out. We must</td>
<td>12, 153/ 5</td>
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<td></td>
<td>it off when it</td>
<td>12, 155/ 4</td>
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<tr>
<td>Cast</td>
<td>Them up comfortless while</td>
<td>12,182/23</td>
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<td>------</td>
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<td>-----------</td>
</tr>
<tr>
<td>Cast</td>
<td>Him out in that</td>
<td>12,182/28</td>
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<tr>
<td>Cast</td>
<td>To the devil him</td>
<td>12,186/2</td>
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<tr>
<td>Cast</td>
<td>His pennyworths before, and</td>
<td>12,195/28</td>
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<tr>
<td>Cast</td>
<td>In his mind</td>
<td>12,196/1</td>
</tr>
<tr>
<td>Cast</td>
<td>Up his eyes into</td>
<td>12,216/3</td>
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<tr>
<td>Cast</td>
<td>A count. For like</td>
<td>12,222/10</td>
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<tr>
<td>Cast</td>
<td>Away God for a</td>
<td>12,229/5</td>
</tr>
<tr>
<td>Cast</td>
<td>It in his teeth</td>
<td>12,232/4</td>
</tr>
<tr>
<td>Cast</td>
<td>Yourself both body and</td>
<td>12,237/7</td>
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<tr>
<td>Cast</td>
<td>Into the ground in</td>
<td>12,268/16</td>
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<tr>
<td>Cast</td>
<td>Into the prison of</td>
<td>12,279/2</td>
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<tr>
<td>Cast</td>
<td>Such a fantasy thereto</td>
<td>12,285/16</td>
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<tr>
<td>Cast</td>
<td>It away, he is</td>
<td>12,296/13</td>
</tr>
<tr>
<td>Cast</td>
<td>It not out again</td>
<td>12,296/22</td>
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<tr>
<td>Cast</td>
<td>Him, whom he killeth</td>
<td>12,303/14</td>
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<tr>
<td>Cast</td>
<td>Ourselves into the pain</td>
<td>12,304/1</td>
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<tr>
<td>Casteth</td>
<td>A remorse into his</td>
<td>12,59/20</td>
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<tr>
<td>Casteth</td>
<td>Them off. And then</td>
<td>12,60/28</td>
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<td>Casteth</td>
<td>Folk in fear, that</td>
<td>12,107/25</td>
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<td>Casteth</td>
<td>In our imagination much</td>
<td>12,110/29</td>
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<td>Casteth</td>
<td>Him in a cowardice</td>
<td>12,111/26</td>
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<td>Casteth</td>
<td>Sometimes such a fearful</td>
<td>12,150/15</td>
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<td>Casting</td>
<td>In my mind those</td>
<td>12,8/30</td>
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<tr>
<td>Casting</td>
<td>Back were in this</td>
<td>12,78/19</td>
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<td>Casting</td>
<td>Of such a desperate</td>
<td>12,151/11</td>
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<tr>
<td>Casting</td>
<td>In his mind the</td>
<td>12,161/3</td>
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<tr>
<td>Castle</td>
<td>Of Emmaus, &quot;An nesciebatis</td>
<td>12,43/3</td>
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<tr>
<td>Castle</td>
<td>, Cousin, three thousand years</td>
<td>12,208/11</td>
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<tr>
<td>Castle</td>
<td>, of which two chambers</td>
<td>12,258/5</td>
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<tr>
<td>Castle</td>
<td>To walk in? ANTHONY</td>
<td>12,258/11</td>
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<tr>
<td>Castle</td>
<td>To walk in; and</td>
<td>12,260/25</td>
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<tr>
<td>Castle</td>
<td>, and we shall find</td>
<td>12,261/18</td>
</tr>
<tr>
<td>Castle</td>
<td>Royal, with parks and</td>
<td>12,264/18</td>
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<tr>
<td>Castle</td>
<td>Of Emmaus, &quot;Nesciebatis quia</td>
<td>12,311/23</td>
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<tr>
<td>Casual</td>
<td>As money is or</td>
<td>12,207/7</td>
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<tr>
<td>Catch</td>
<td>Hope to overwhelm us</td>
<td>12,38/1</td>
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<tr>
<td>Catch</td>
<td>The most color to</td>
<td>12,73/27</td>
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<tr>
<td>Catcheth</td>
<td>Whateover cometh next to</td>
<td>12,15/11</td>
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<tr>
<td>Catholic</td>
<td>Church; then we</td>
<td>12,75/10</td>
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<tr>
<td>Catholic</td>
<td>Church. Many other tokens</td>
<td>12,133/28</td>
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<tr>
<td>Catholic</td>
<td>Faith, that no man</td>
<td>12,200/21</td>
</tr>
<tr>
<td>Catholics</td>
<td>Forsake his faith, rather</td>
<td>12,314/15</td>
</tr>
</tbody>
</table>
Take for the example, Cato Uticensis, which in Africa pertransibunt omnes bestie silvarum, that he might have a foul fall, had, and can in nowise and drowned in ere once grief with a hold, and so fled wherefore. % First shall ye of tribulation: as are of comfort, that by of comfort. For like of comfort, even in of great comfort unto to be of good of so great comfort to take comfort in hath he to take of great comfort indeed of his harm. For of comfort itself. The him to desire good open and known unto of his own harm of comfort in them, and bade them go of comfort and spiritual known unto ourselves. And deserving that present trouble of right great comfort to them not of increase in comfort enough to fear and . For if I should of joy besides this our penance and tribulation of comfort yet, than of that comfort gone of our farther comfort to be discontent. For or why these folk of the high comfort
Dialogue of Comfort against Tribulation:
Concordance of Major Terms

Thomas More Studies 8 (2013)
thereupon, before they see
the keeping, the more
the less have we
And then the less
a thing, the less
stark mad, and much
part shall have little
ever they had reasonable
see no very great
them to God. Another
occasion of comfort, and
and not without great
soul?) This were, methinketh,
showed them a good
a man hath no
ANTHONY Neither have I
thereof, nor you, Cousin,
we shall have no
must consider that the
we shall have great
increase and aggravate the
which without any great
have with reason great
this prison, and then
reason good and great
to prison, for no
he see some other
in so great a
weight, that in Christ's
that (some for one
of death in this
for which we have
but that either the
the faith for any
this world (were the
that would for that
that is the natural
though he would without
it not without great
pleasure spiritual, have no
that as God hath
for his instrument, hath
pestilence in Rome, he

cause to fear it, while 12, 205/ 10
cause you have to be 12, 209/ 8
cause to love. And then 12, 209/ 12
cause that we have to 12, 209/ 12
cause have we to care 12, 209/ 13
cause have their lords to 12, 216/ 26
cause to rejoice, they shall 12, 222/ 23
cause : what sorrow they take 12, 222/ 28
cause , for which, as an 12, 223/ 1
cause, for which any man 12, 228/ 1
cause them, as you said 12, 228/ 11
cause ) that your soul shall 12, 236/ 29
cause and occasion enough to 12, 237/ 16
cause : for there thieves use 12, 239/ 8
cause to take discomfort in 12, 244/ 22
cause thereof to marvel thereof 12, 245/ 17
cause to be dismayed therefor 12, 245/ 17
cause to fear this midday 12, 248/ 16
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In all the former causes, tribulation is (if we
that grow upon such causes, that in these cases
any man. VINCENT What causes of comfort than I
that yet hath more will I show you	night's fear for two causes.
whereof they assign the causes, good Uncle, be those
and one of the causes seen unto himself) would
of God, that (for once, but for good
now consider, Cousin, these them very great substantial
therein) yet upon good causes to keep some substance
this calling of God come, a thing that causes of terror and dread
hap, hold I, little causes, good Uncle, be those
some young children he causes of comfort than I
unto us, when he causeth to be gelded, not
God, let us never this peevish girl never
trust of him, nor this calling of God
their prayer he shortly cease, the tempest. And now
your tongue hath never ceased, but said enough for
great council assembled, they ceased not every day to
imprisoned therefore and not ceased not every day to
scripture saith: "Iustus si
bowed, both of the desire and longing for
essential of all the celestial things; yet doth he
of heavenly things so celestial joy standeth in blessed
adversus spiritualia nequitiae in celestially, that much of his
Jesu omne genu flectatur, celestibus (Our wrestling is not
Altissimi, in protectione Dei celestium, terrestrium et infernorum, et
of the office of celi crommaritub. Scuto circumdabit te
as never pass their cellarer, or sexton, to bear
set fast by their cells, but only to the
and thence to their cells, and thence to their
quoniam ipsorum est regnum celorum (Blessed be they that
hath this maze a center or middle place, into
from the brink. The
suddenly into the deep
down deep toward the
solemn oath among the
Christendom, priests, princes, rites,
one), but under a
by God without any
tribulation through their own
God, without any open
that we know no
that for such a
fallen into such a
to them not so
that it is also
spoke of before. A
and spiritual consolation. % A
his pleasure of some
shall well appear upon
man, rehearseth in a
of his, that a
that mind by a
Augustine also rehearseth that
and how long, some
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a medicine in a
an oration in a
his own drawing a
Syria, to whom (being
of money for a
by another man within
the circuit of a
he thereupon delivered to
man hath among a
those suffrages was by
some sins past (we
present trouble, as we
sendeth it, though we
man in some thing
coronabitur, nisi qui legitime
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certain limits and bounds, and
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certain keepers, and put up
certain shadow of experience in
certain things that are in
certainly know not for which
certainly know that upon such
certainly know not ourselves for
certainly send some such. VINCENT
certaverit " (There shall no man
challenged and provoked by temptation
challenger against thee that would
bed come to my
it secretly in my
and walk about their
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him up in a
than a meetly large
she found in a
he should have the
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kept in two several
castle, of which two
that may fall by
they looked for this
God hath by such
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it may be by
but by some common
he had foreknown the
could not amend their
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here be loath to
write, hath not somewhat
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chamber in their sleep, will
chamber, but although his walk
chamber either. ANTHONY Is he
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chamber door upon him by
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chambers the one is much
chance, or that needs must
chance, till it was done
chance sent him to me
chance or other, to fall
chance some occasion of commodity
chance; and much more happy
chance. But being now prevented
chance) might unto them be
chance of war bound unto
chance of war) cometh yet
chance of the war) to
chance of fire) never should
chances as marvelous as that
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three the greatest is
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were well purged. For
soul, give of your
and have made of
good folk for their
that the duty of
they very far from
of Christian love and
to visit of her
much part of her
fain would be. And
joined with hope and
true faith, and due
with a firebrand of
themselves; that fire of
she enchanted with a
I mean, of the
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fear of falling into
him from Scylla toward
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that he loveth, he
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and violation of their
which may somewhat better
all this yet better
God a very good,
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charge him to do so
charged with the contrary commandment
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war, and some young
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**choose** , is but an horror
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**Christ** hath taught him for
**Christ** hath merited and satisfied
**Christ** saith in the scripture
**Christ** must suffer, and so
**Christ** describeth his wealth and
**Christ** nor Abraham to his
**Christ** and said, "Salva nos
**Christ** , albeit that he was
**Christ** hath humbled himself, and
**Christ** is in the glory
**Christ** saith, he that cometh
**Christ** , by which only are
**Christ** . Let go their peevish
**Christ** ."For he is our
**Christ** alone, good Christian people
**Christ** in their ears, and
**Christ** the thanks of his
**Christ** and of his bitter
**Christ** : and crying his Passion
till the birth of 

pavise is our Savior 

death's wonders. For 

for Christ's sake, as 

he would die for 

die for Christ as 

of some other: for 

she bethought her, that 

he longed to follow 

when he saw that 

Here meaneth our Savior 

be Christ's disciple; since 

at such time as 

people murmured much that 

down, and gladly received 

Augustine saith: Though 

better. For else would 

diminish the faith of 

from the faith of 

forsake the faith of 

evermore I trust in 

the true faith of 

as St. Peter answered 

forsake the faith of 

other therein. Finally, when 

pain and torment that 

for the faith of 

forsake the faith of 

compelled utterly to forsake 

be letted to praise 

Nay, nay, my lord, 

light and darkness, between 

you, make you deny 

forth with you, yet 

have you do against 

words of our Savior 

deliver it unto 

saying of our Savior 

the gracious counsel of 

sake, than unfaithfully forsake 

meekness of our Savior 

for the faith of 

for the faith of 

Christ , was not, I ween 

Christ himself. And yet is 

Christ and his saints have 

Christ was killed for him 

Christ as Christ died for 

Christ died for him, it 

Christ, pardie, killed not himself 

Christ was bound to a 

Christ no further. VINCENT Indeed 

Christ would cast him out 

Christ, that none can be 

Christ teacheth us to love 

Christ called aloud unto him 

Christ would call him and 

Christ, and said: "Lo, Lord 

Christ saith, "Give every man 

Christ have canned her much 

Christ, and dilate the faith 

Christ every one, or else 

Christ, and turn to the 

Christ, good Uncle, that he 

Christ to fall into Mahomet's 

Christ, that he would rather 

Christ with his mouth, and 

Christ spoke so often and 

Christ suffered for them, and 

Christ he useth both twain 

Christ .Yea, I may say 

Christ, nor all the whole 

Christ also, and to call 

Christ hath not so great 

Christ and Belial? And he 

Christ altogether, and take Mahomet 

Christ will (as I said 

Christ to the harm of 

Christ, we should, as methink 

Christ himself. And then what 

Christ is not a poet's 

Christ, that the comfort of 

Christ for them, which, while 

Christ himself, that he being 

Christ (if we die both 

Christ, while how vile and 

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fire for shame when
of the name of
therewithal, that our master
forsaketh the faith of
without great cause, that
headless. Our head is
The same way that
Knew you not that,
into the kingdom of
the painful death of
more than shame, that
of the love to
him that our captain
let us consider by
by the means of
thief that hung on
their laws, but by
sin, dieth now for
through the merit of
through the merit of
through the merit of
together in profession of
price God setteth through
heaven serve but for
sowing the seed of
peevish penance, diminish never
save yourself. It is
must save us all:
good Christian people, for
he came forth with
all our penance without
our own deeds without
once, and then let
the common faith of
so especially participant of
have killed himself for
have special remembrance of
some pitiful image of
thereof, he cannot be
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suffer the thing for
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should make us for
to the keeping of
to the suffering for
prophet Isaiah prophesying of
imagination and remembrance of
that the remembrance of
of those other things,
us too faint, remember
fear, let us remember
had been killed for
he had been for
in all places of
the whole corps of
of Christendom, since all
if the princes of
years wonderfully increased, and
power in defense of
all the corps of
apostles followed, and all
the whole corps of
the common rules of
tested, and well through
time any country through
at every state of
very sure key of
the remnant of all
conclusion, how base soever
before that time shall
and the dilating of
have a foul fall, in any country of
societas lucis ad tenebras?
Turk so cruel to
as is the false
if there were a

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ween, almost every good
and the false renegade
persecution against the faithful
dissolui et esse com
to be their own
An nesciebatis, quia oportebat
Emmaus, "Nesciebatis quia oportebat
of our Mother Holy
see that the whole
common prayers of the
Besides this, Cousin, the
himself. Then, since the
showeth that the whole
God instructeth his Catholic
they forget that the
faith of Christ's Catholic
common faith of the
saith, and all the
a prayer in the
in use in the
able to build neither
were corpses carried to
great man of the
the laws of the
but only to the
solicitude about all the
go thrice about a
inimicus tuus, da illi
Blonidina et apud Divius
diabolus quasi leo rugiens
man's person within the
therein a very great
Peter) "sicut leo rugiens
lion, runneth about in
in the psalm: "Scuto
For, "scuto," saith he, "
of the Prophet: "Scuto
Dei celi commorabitur. Scuto
before. To peruse every
without consideration of the
the differences of the
there were none other
destruction of the five

**Christian**

- man would very fain
- many times do to
- , for hatred of Christ's
- : bonum autem mihi manere
- , and pay their own
- pati, et sic introire
- pati, et sic introire
- . And toward our help
- in the common service
- too. Then say you
- , ye wot well, adviseth
- adviseth every man to
- without intermission prayed incessantly
- ; then shall we consider
- hath ever taught them
- . Many other tokens are
- ; then have you an
- teacheth, except himself be
- of marvelous old antiquity
- many years before St
- , nor house? Who should
- , and sing after their
- , and a great state
- . A world it was
- set fast by their
- .) And yet saith he
- , and never think on
- " (If thine enemy be
- quidam et relictus pro
- , quaeres quem devoret" (Your
- of a certain space
- about; yea add yet
- queres quem devoret" (Your
- , seeking whom he may
- te veritas eius, non
- te veritas eius" (with
- te veritas eius, a
- te veritas eius, non
- that might, Cousin, in
- . Holy St. Augustine telleth
- make great change in
- more pleasant unto God
- no heaviness to his

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of the noble strong  

sacrilege at the great  

Paul saith) our dwelling  

be seeking for the  

they did at the  

king and all the  

he caused the whole  

We have here no  

of a great long  

the name of the  

in perils in the  

in his work De  

saieth, "Non habemus hic  

Bridget's order; and St.  

color of the kite's  

so from the devil's  

they fall into the  

on him with his  

that without revelation may  

changed each to the  

confession, and make us  

and is not all  

washed us there all  

not very pure and  

now coming from shrift  

and though we cannot  

faith should cleanse him  

should soon fall as  

not in a very  

From mine hid sins  

for the faith should  

shall enter into heaven;  

pain) the purgation and  

so desire), beside the  

the priest in the  

thereby of the more  

with sin cumbered or  

And that appeareth meetly  

but sometimes set it  

as the proof appeareth  

not yet always so  

Candia, but reckoneth for  

these folk of the  

city of the Rhodes, the  

city of Jericho, whereupon God  

city here, but we be  

city that is to come  

city of Nineveh, and as  

city, but they wailed, and  

city go in solemn procession  

city nor dwelling country at  

city, and that all along  

city of my God, the  

city, in perils in desert  

Civitate Dei, that there was  

civitatem manentem, sed futuram inquerimus  

Clare's much like, and, in  

claw, and maketh her look  

claws, the ravenous kite of  

claws or the teeth of  

claws, till he see him  

clean stand out of dread  

clean contrary: poor Lazarus from  

clean to God and ready  

clean excusable that we be  

clean with the water of  

clean, and none unclean thing  

clean soiled from his sins  

clean avoid it and put  

clean of all his sins  

clean from us, as those  

cleanly place: but the pride  

cleanse thou me, good Lord  

cleanse him clean of all  

cleansed shall it be and  

cleansing of his soul, with  

cleansing and purging of our  

cleansing days pray for them  

clear conscience, somewhat a little  

clear, Howbeit I will advise  

clear by this, that though  

clear at right naught, and  

clear in Lazarus and Abraham  

clear departed from all worldly  

clear conquest, and utterly taketh  

clearer conscience in the fervor  

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<td>, than of the substance</td>
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<td>, and be the man</td>
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<td>, leave him thy gown</td>
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To cure him and
unto their own days
and been in conclusion
Some folk have been
that might he call
but a thing so
but also see very
death their lover should
living, and thereby the
to say, that the
great comfort in the
thereunto. Zacchaeus, lo, that
help, shall so be
of his old rain-beaten
very virtuous place, a
fair cow in a
that he keep himself
meet even at the
in a manner all
and in such wise
makers of any manner
garnished in silk, but
he fasted and went
the substance that is
that overcometh shall be
saith, (and not your
be clothed in white
to wit, of the
that serve for the
affection aloft into the
so high in the
a loving hen he
ever the more he
not come at his
and take away thy
his gown or his
be much like unto
our Savior's sake, sit
key of another man's
admonetur homo, et vivens
common rule. "Et ipse
be in such wise
heavenly joys waxeth wonderful
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<td>at once; so he</td>
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<td>. So held he still</td>
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shall by the scripture
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hither in shall he
is very likely to
that shall peradventure never
they shall hap to
in their lives to
would God it had
this day, before he
and not suffered to
poor ploughman's blood may
as marvelous as that,
the life after to
right mean wit may
with you. Who shall
to. If you might
well enough what would
there can no thief
safe, before the persecution
good husbandman his folk
sun of grace to
himself when he shall
and be loath to
for them, before they
suffereth them not to
Howbeit, if this persecution
then whether the Turks
the Turks come, or
And then if they
come not indeed, or
find the means to
one that we shall
country to which I
world it seem to
kinds of griefs that
I love not to
of them both may
would be loath to

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<tr>
<td>come</td>
<td>after and complain your</td>
<td>12, 232/7</td>
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<td>come</td>
<td>thereon. VINCENT'Then were</td>
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<td>come</td>
<td>, till he have left</td>
<td>12, 239/15</td>
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<td>come</td>
<td>. If we put it</td>
<td>12, 240/8</td>
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<td>come</td>
<td>afield (for the persecutors)</td>
<td>12, 241/5</td>
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<td>come</td>
<td>to it and make</td>
<td>12, 241/10</td>
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<tr>
<td>come</td>
<td>to the point, and</td>
<td>12, 245/2</td>
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<tr>
<td>come</td>
<td>thereto; yet may the</td>
<td>12, 245/24</td>
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<tr>
<td>come</td>
<td>thereat, and either findeth</td>
<td>12, 246/18</td>
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<td>come</td>
<td>to their torment at</td>
<td>12, 246/27</td>
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<td>come</td>
<td>, we be by this</td>
<td>12, 249/5</td>
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<td>come</td>
<td>, or come not, we</td>
<td>12, 249/18</td>
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<td>come</td>
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<td>come</td>
<td>to. And in what</td>
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<td>come</td>
<td>, and not the country</td>
<td>12, 251/21</td>
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<tr>
<td>come</td>
<td>by chance of war</td>
<td>12, 253/32</td>
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<tr>
<td>come</td>
<td>with imprisonment, are but</td>
<td>12, 256/17</td>
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<tr>
<td>come</td>
<td>myself where I should</td>
<td>12, 258/24</td>
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<tr>
<td>come</td>
<td>; and letting pass also</td>
<td>12, 261/12</td>
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<tr>
<td>come</td>
<td>into it: and no</td>
<td>12, 262/9</td>
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out again he should
come well enough: whether of
come quick into the world
come forth; but rigorously and
come to those prisons, we
come no worse; and then
come worse, you wot well
come to forsake it for
come where the short imprisonment
But now are we
come , Uncle, with much work
less, if he should
come alone without either shame
yet though he should
come without them both by
faith, if death should
after this, and ween
that they see shall
world that is to
and hope also to
home and would not
they see well would
faith, if death should
that they see shall
street where you should
ashamed, when he shall
of living, arise and
unthrift, never like to
again, and on she
hell hounds, these Turks
is very loath to
in the world to
he shall, ere he
whereof there shall never
when the time shall
can there no man
him, if we will
death be sure to
death, before we could
he suffer us to
and beaten when he
and contrariwise what comfort
contemn" (When the sinner
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<td>cometh</td>
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<td>cometh</td>
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<td>12, 86/ 19</td>
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<td>12, 278/ 8</td>
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<td>cometh</td>
<td>12, 283/ 17</td>
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<td>cometh</td>
<td>12, 3/ 1</td>
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But alas! when death cometh, then on a pin-bank; then his dreadful death. Then For in tribulation, which heaven: and such comfort hope and comfort) that to be welcome that unto God when he Christ saith, he that as soon as he proverb, that as soon as for this time the point of perdition well for heaven, that he hireth him that of grace: for grace perceiveth he, that it And all this fear find: howbeit, one yet rather a thing that Vincent, that of pusillanimity heart and fear it kind of sure knowledge it off when it evermore from the end the more wood that esse discipulus" (He that first. For while he sin, while he never sleights and trains, and for the faith, he that tribulation when it men's hearts when it by chance of war) created by God, so my mind, that there pleasure. And hereof it you wot well, it at all. He that lose all. And thereof A Dialogue of English.
Dialogue of Comfort against Tribulation: Concordance of Major Terms

to seek and fetch comfort of them; or, in
that methinketh the greatest comfort to them, use the
may be your great comfort that a man can
your good help and comfort, good Uncle, since you
where such kind of comfort and counsel hath long
to think thereon, and comfort is used to a
words of like manner comfort himself therewith; other men's
here before help and comfort, adding more sticks to
as though your chief comfort stood in me therein
and must be your comfort, and not I. And
a miss of much comfort we shall have when
of good counsel and comfort, that I may with
scantily can any such comfort, as my poor wit
put in remembrance, and comfort therewith your company; verily
would have store of comfort therewith your company;
where such kind of comfort beforehand ready by you
toward the strength and comfort against tribulation, exciting men
able to give sufficient comfort of themselves. For they
not only the chief comfort of all, but, without
final end of their comfort unto God, and to
the special cause of comfort, that by the patient
never attain to this comfort; that is, to wit
referring all our ghostly comfort, and must be your
yea, and our worldly comfort, yea, and our worldly
and tribulations may so comfort too, all unto that
Since all our principal comfort and counsel give any effectual
before, all the spiritual comfort and counsel give any effectual
lay natural reasons of comfort to him that hath
lay spiritual causes of comfort to him that hath
a man take any comfort of that that the
necessity before any spiritual comfort of that that the
without it all spiritual comfort of that that the
your matter of spiritual comfort of that that the
good will. The first comfort of that that the
assign for the first comfort of that that the
the first cause of comfort of that that the
desireth not his own comfort of that that the
will seek for no comfort of that that the
will seek for no comfort of that that the
sorrow seek for worldly comfort of that that the
to get help and comfort of that that the
put our trust of comfort of that that the

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undoubted great cause of comfort, even in that point 12, 15/ 23
be cause of great comfort unto them for two 12, 15/ 25
themselves seek for their comfort where they cannot fail 12, 15/ 27
both can give them comfort, and will. He can 12, 15/ 28
have that shall take comfort,) cannot doubt, but that 12, 16/ 1
to be of good comfort, as I say, in 12, 16/ 2
will not fail to comfort him. But here consider 12, 16/ 4
cause of great comfort unto both may he 12, 16/ 12
the manner of his comfort in the very desire 12, 16/ 17
great cause to take the cause of so great comfort of
two, and long for the comfort indeed: our Lord in 12, 17/ 7
very great occasion of comfort anywhere else. ANTHONY That 12, 17/ 11
taking of the fore-remembered comfort therein: that is, to 12, 18/ 15
to the desire of comfort given by God, which 12, 18/ 15
which desire of God's comfort is, as I have 12, 18/ 16
you, great cause of comfort itself. The special means 12, 18/ 17
to get this first comfort in tribulation. The Fifth 12, 18/ 18
get man this first comfort in it, yet itself 12, 18/ 22
therefore since without this comfort first had, there can 12, 18/ 23
tribulation none other good means that this first comfort come forth we must 12, 18/ 24
or hope of worldly comfort may come. And thereunto 12, 18/ 25
desire and seek for comfort, have no mind to 12, 18/ 27
come to visit and comfort of God; those that 12, 18/ 27
then hath the first comfort him must before all 12, 18/ 28
be well considered), a comfort, and without doubt (if 12, 19/ 2
counsel of any spiritual comfort marvelous great. His friends 12, 19/ 3
this desire of God's comfort. Howbeit, what if the 12, 19/ 16
may please God to comfort, that is to wit 12, 19/ 17
good desire of God's comfort him in his tribulation 12, 19/ 17
him, and take some comfort, and a desire sufficient 12, 19/ 19
send us either spiritual comfort in the trust that 12, 20/ 17
we will take no comfort to take it gladly 12, 21/ 17
desire this help and comfort in nothing, but in 12, 21/ 19
the manner of that comfort, and let us remit 12, 21/ 24
for his aid and comfort unto his own high 12, 21/ 25
then may we take comfort by which ways himself 12, 23/ 2
gainst us?" comfort, even of our such 12, 23/ 3
to wit, what manner comfort it may be in 12, 23/ 10
comfort a man might pray 12, 23/ 17
farther some other spiritual me, good Cousin, great he good cause of not, both strength and a great cause of therefore great occasion of somewhat in effect in cause of right great cause of increase in they may take the occasion of a double leave that kind of men well take great suffered, take any more upon this manner of their more ease and give that counsel and passion give him spiritual so do, should I he may) have great an hundred times more right, it is a taught him for his Here is an high yet a far passing sufficeth, concerning the special tribulation. Another kind of tribulation have cause of hath more causes of spoken of no other far greater cause of the cause of that comfort gone, if the cause of our farther things not a little cause of the high work to peruse every commodity, and thereby what their grief great inward put him in good states' chaplains too, in when they come to his death his place comfort in tribulation. ANTHONY This comfort in tribulation, that every comfort in them, if he comfort in his pain, and comfort and spiritual consolation. The comfort . The Ninth Chapter VINCENT comfort to be taken like comfort . But yet may then comfort have these folk of comfort of a double medicine comfort ; but that is (I comfort hardly to Saint Paul comfort and good beside. Of comfort therein than in any comfort . But yet some men comfort in their great and comfort to any man. VINCENT comfort , might I be bold comfort him in his pain comfort in the clearness of comfort may he have in comfort yet to defend it comfort , "Beati misericordes, quia misericordiam comfort , lo, for them that comfort , and by many degrees comfort that men may take comfort yet in the base comfort in them as ye comfort than I have spoken comfort yet but twain: that comfort yet, than I spoke comfort gone, if the comfort comfort that we shall take comfort too. ANTHONY Cousin, if comfort my mind. The first comfort in the third kind comfort that a man may comfort they may take of comfort and spiritual consolation. % A comfort , and let him for comfort giving to great men comfort them they should say comfort and rest in Abraham
but Ishmael was great
but now receiveth he
wealth, and contrariwise what
at his. Some for
his outward worship and
playfellows to them, and
unto God therein, both
reckon more cause of
yet lacketh he much
give any preeminence in
therein hath the soul
in tribulation, taketh no
as for your double
he little cause of
by the name of
well my heart. But
speak but of such
comfort as is very
in heaven: and such
taken; therefore of your
I give prerogative in
is one cause of
wretched wealth and uncomfortable
in matter of very
no little preeminence of
of good hope and
and prosperity. A summary
shall give him such
not seek for vain
but shall with this
shall hope of heaven
Lord send you such
that have need of
you, do them some
good Uncle, no little
was to me great
tribulation itself, but the
worldly recreation for his
men should seek for
lawfully seek recreation, and
agreed that our chief
worldly recreation so much
wit and faith, no

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<td>comfort</td>
<td>, and thou sorrow, pain</td>
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<td>of his glory, and</td>
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<td>comfort</td>
<td>themselves with cards, and</td>
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<td>comfort</td>
<td>and profit they greatly</td>
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<td>therein than you should</td>
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<td>but in his soul</td>
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<td>, Cousin, you may cut</td>
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<td>, Cousin, is properly taken</td>
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<td>that you double by</td>
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<td>, by considering that God</td>
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<td>comfort</td>
<td>elsewhere, but especially trust</td>
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<td>find our hearts lighted</td>
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<td>our heaviiness, and out</td>
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the man none to comfort him. For while no counsel needeth, and not mind, give him such began to say, of is unto that kind tribulation of penance, what of no such manner divers temptations, one marvelous it be a great eternal reward. A special to man an inestimable the crafts). A great words of no little the Prophet for the And this may be doubt and dullness, without out of tribulation, and need counsel, and not manner of good ghostly had no occasion to is to treat of he took very great case, and needed not with good consolation and in good courage and that, and by good the giving of his were likely: but the need hath of good that they need no this day, meseemeth your to the intent to riches, for a little last of consolation and the pleasure and the we may with the you such occasion of giving men counsel of little counsel and little will declare, and the be good occasion of your loss, and the to delight and take comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort comfort...
all, nor no more
And surely the greatest
of Christ, that the
desire no more. Another
yet no word, were
make you take that
our own mind, some
us be of good
your heart have taken
own froward will. Of
now being somewhat in
have great occasion of
content for the great
imprisonment. Of imprisonment, and
say, Cousin, for our
God keep every man!) 
that should be our
of infidelity, whom no
to the receiving of
you give us some
to the gathering of
surmount above all the
his commandment (for the
us with faith, and
himself would (for our
that saving for the
bestowed, and for the
have need of some
such plenty of your
me some plenty of
so many troubles many
these things, all their
strong, so shall the
Surely, this is very
base and the least
somewhat a little more
man ought to be
and shall be full
for the thing more
good Uncle, it was
and rehearse your most
any man the most
Prophet expresseth a plain

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number, contrary to the commandment of God given in

infidels, contrary to another commandment of God's written law

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for all the general commandment of God in the

by inspiration of God commandment to kill himself with

obedient mind by the commandment of his own slaughter

himself by his secret commandment bound to follow it

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that find I no commandment of. There are, as

hath given them no commandment of, nor drawn by

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complain, that they think they
complaineth in his Epistle to
complexions within them, health or
comprehendatis " (Run so, that ye
comprehendeth four kinds of temptation
con skill of hunting, whether
conceit, which the night's fear
conceive what heaviness his heart
conceive in his own passion
conceive therewith such a deep
conceive the renown of great
conceive against the hard handling
conceive in our hearts the
conceive the fearful pains of
conceive neither, but if we
conceive in our hearts such
conceive such delight in the
conceive so much as a
conceive, but over that, no
conceive in our minds a
conceived the matter of every
conceived in the numbering of
conceiveth that it should be
conclude me, than induce a
concluded by you, methought you
concluded and confuted all those
conclusion, as we must of
conclusion of this point, let
conclusion clearly delivered of it
conclusion the devil brought him
conclusion, if the man be
conclusion great cause to be
conclusion miserably done it indeed
he could not in conclusion bring him, he should 12, 155/ 13
mind a very sure conclusion, that if all the 12, 180/ 3
that he shall in conclusion by the great grace 12, 186/ 24
show himself. But in conclusion, if he be able 12, 189/ 23
all, but that in conclusion, how base soever Christendom 12, 193/ 27
shall well appear in conclusion things nothing so much 12, 205/ 24
his face. Howbeit in conclusion, when it came to 12, 214/ 26
content which see their conclusion quail, but ten times 12, 221/ 25
established for a plain conclusion, which you must needs 12, 231/ 7
all and therefore they conclusion, it for superstitious folly 12, 239/ 17
lent him, yet being condemned to death, and being 12, 255/ 6
not there attained, nor condemned to death, the greatest 12, 268/ 28
he. If a man condemned to death were put 12, 269/ 10
that is, to wit, condemned already to death. And 12, 270/ 6
execution, as folk already condemned all unto death. But 12, 270/ 19
the mother's womb, God condemneth them unto death by 12, 266/ 11
effect thus far you condescend unto me, that a 12, 179/ 11
Apostle saith, "Non sunt conditione passiones huius temporis ad 12, 319/ 20
but under a certain condition, either expressed or implied 12, 19/ 29
express or imply a condition therein; that is to 12, 21/ 14
of his life, upon condition that he should forsake 12, 32/ 24
prayer, without any other condition added or implied, were 12, 52/ 3
be content with this condition? Nay, surely, I knew 12, 112/ 27
therefore the state and condition that every man standeth 12, 149/ 24
for the state and condition of this present life 12, 209/ 22
of his, or any condition in him, if he 12, 218/ 15
in that point one condition of children, that praise 12, 218/ 29
burden of our servile condition. And so to do 12, 252/ 14
that bondage is a condition that every man of 12, 255/ 3
abhor the state and condition of prisoners, we should 12, 256/ 8
consider the state and condition of many other folk 12, 256/ 11
in whose state and condition we would wish ourselves 12, 256/ 12
before you too, that condition is none of them 12, 259/ 4
none of them. Which condition if you would amend 12, 259/ 4
earth, in the selfsame condition that other do stand 12, 270/ 3
that we be bound conditionally to have evermore that 12, 198/ 9
you have many good conditions: but surely though I 12, 259/ 3
yet the more good conditions by one. And, peradventure 12, 259/ 5
pilot that so can conduct him from the rocks 12, 120/ 16
as pertain toward the conducting of reasonable men to 12, 296/ 9
God of Israel, and confederated with him; which, if 12, 7/ 3
the blessed Apostle himself confess, and show me what 12, 26/ 19
consess, that the high revelation 12, 229/ 22
the best man must
that every tongue shall
Christ's death: where we
make drive me to
reason enforce you to
heart to God, and
the less pleasure. There
pain of damnation, openly
will for very shame
yet in their words
since you believe and
would be ashamed to
clothes, and I shall
Moses and Aaron, and
hide it not); he
he be never full
them that are then
the Whitsuntide ensuing, and
as soon as he
him; and then he
then he confesseth, and
meekly and patiently, and
heart, than for the
by the keeping and
fear they forsake the
persevere still in the
his ghostly father in
and begin first with
upon a time to
would not come to
wherefore he came to
all the poor ass's
the fox's name) to
thee, son, here in
heard after by his
had cast out in
in the place of
often to resort to
thereof shrink from the
stand still in the
to stand in the
thereupon scourged for the
cumbereth himself and his

confess himself a sinner, yet 12, 31/ 9
confess that our Lord Jesus 12, 66/ 21
confess , that his only Passion 12, 95/ 13
confess , that yourself, be sure 12, 139/ 5
confess it, but that always 12, 139/ 15
confess his faults such as 12, 164/ 25
confess they now their folly 12, 169/ 10
confess his faith, if men 12, 198/ 6
confess , that he desireth riches 12, 226/ 1
confess him (though that as 12, 235/ 6
confess (like as a wise 12, 235/ 11
confess the faith of Christ 12, 290/ 13
confess his name before my 12, 309/ 14
confessed himself a sinner, and 12, 18/ 3
confessed humbly the theft and 12, 26/ 19
confessed , nor never full contrite 12, 113/ 15
confessed already. There in his 12, 115/ 6
confessed his master again, and 12, 300/ 5
confesseth his fault, and applieth 12, 25/ 26
confesseth , and confesseth again, and 12, 113/ 16
confesseth again, and cumbereth himself 12, 113/ 16
confessing to God that it 12, 36/ 1
confessing of it to endure 12, 197/ 13
confessing of his faith you 12, 235/ 24
confessing of his Christian faith 12, 243/ 29
confession of his faith, all 12, 32/ 18
confession , or which he willingly 12, 36/ 19
confession , and make us clean 12, 76/ 12
confession to the fox. The 12, 114/ 26
confession till he saw first 12, 114/ 28
confession before Lent began so 12, 115/ 3
confession , it were a long 12, 115/ 14
confession upon Good Friday, his 12, 115/ 26
confession between us twain, it 12, 116/ 4
confession , that he was so 12, 116/ 18
confession all his old raven 12, 118/ 19
confession (for there is God 12, 121/ 17
confession , and there open his 12, 164/ 12
confession of his faith. And 12, 255/ 7
confession of his faith, and 12, 297/ 13
confession of the faith at 12, 297/ 27
confession of his faith, and 12, 300/ 7
confessor both; and then every 12, 113/ 17
like a good discreet
But his wise wily
upon Good Friday, his
put full trust and
his delight and his
in the trust and
put their trust and
Filioli, quam difficult est
the better strengthened and
too, you should have
me fare no worse."

Confitebimus tibi, cum benefeceris ei
congregare te quemadmodum gallina conregat
of the Proverbs: "Qui sunt duo vel tres
mine own mind can
send to such a
but reckoneth for clear
saith, "Si compatimur et
justificatus sum" -- My

confessor, charged him to do
confessor, accounted them for trifles
confessor, shook his great pair
confidence, in them) be never
confidence, from them. And yet
confidence, of God's help, and
confidence, in their money, to
confidentes, in pecunii regnum Dei
confirmed, and much the more
confirmed, me in my folly

Confiteri, quam difficult est
in pecuniis regnum Dei

confitier, ac indica mihi quid
confitiatir, quia Dominus Iesus Cristus
conflict, of the flesh against
conflict, that he hath against
conform, his will to God's
conform, his will unto God's
conform, our will to God's
conform, your will therein unto
conform, our will unto his
conformable, . But I say this
conformed, to God's pleasure therein
conformeth, his will to God's
conforming, of the man's will
conforming, of our will unto
conformity, , and thanks given to
conformity, , and thanks. Patience the
conformity, of man's will unto
conformity, of his will and
conformity, with our thanks given
confounded, . And Christ saith, he
confusion, of the devil; and
confuted, all those follies of
congregare, te quemadmodum gallina conregat
congregat, pullos suos sub alas
congregat, thesauros, impingetur ad laqueos
congregati, in nomine meo, ibi
conjecture, , I shall answer in
conjuror, to get their gear
conquest, , and utterly taketh for
conregabimus, "If we suffer with
conscience, , somewhat a little more
conscience, grudge me not of

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folk of the clearer conscience in the fervor of 12, 28/ 17
folks, as their own conscience is with sin cumbered 12, 30/ 4

the clearness of their conscience, may well and without 12, 31/ 11
clearness of his own conscience declared and showed to 12, 31/ 17
the clearness of his conscience, that hath a false 12, 33/ 21
case their own conscience can show it them 12, 34/ 27

care not for their conscience, but like unreasonable beasts 12, 35/ 12
torment of his cumbered conscience, and fear of his 12, 36/ 10
of pusillanimity, a scrupulous conscience. The Fourteenth Chapter This 12, 37/ 15
scrupulosity, or a scrupulous conscience. This girl is a 12, 38/ 19
sin deadly (while his conscience in the deed doing 12, 39/ 4
worse, and have his conscience as wide and as 12, 40/ 11
yet of truth a conscience little too strait, than 12, 41/ 12
grudge in his inward conscience, that he had one 12, 42/ 7
for their weak scrupulous conscience would wax offended withal 12, 43/ 11
the truth) against good conscience too. For live you 12, 44/ 7
as near as your conscience can guess the price 12, 45/ 13
for our matter the conscience of them both, in 12, 46/ 15
But anon his scrupulous conscience began therein to grudge 12, 47/ 19
yet the prick of conscience withdrew and held him 12, 48/ 21
he saw them his conscience began to grudge him 12, 49/ 6
him, but in my conscience I set him far 12, 50/ 12
unto me in my conscience worth not past a 12, 51/ 12
cow is in my conscience cannot serve me for 12, 52/ 7
worth but fourpence my conscience without any scruple of night's fear of a 12, 53/ 2
harm yet, than a conscience somewhat scrupulous, though it 12, 54/ 12
of their own scrupulous conscience overlarge, or such as 12, 55/ 2
of their own scrupulous conscience, let them be well 12, 56/ 10
the rule of their conscience, submit the rule of 12, 57/ 19
trouble of his scrupulous conscience to the counsel of 12, 58/ 20
but shall have his conscience, let him for a 12, 59/ 15
Verily he might in so very great scrupulous conscience, established in good quiet 12, 60/ 25
cases of their own conscience do no less, ANTHONY 12, 61/ 7
still thereagainst, matter of conscience of an harmless lie 12, 62/ 17
keep no riches with conscience, to let him thereby 12, 63/ 4
a man may with conscience and merit, and not 12, 64/ 7
might he not with conscience. Verily, Cousin, if that 12, 65/ 17
the quieting of their conscience keep riches with him 12, 66/ 6
deep. he shall have little conscience do, if he must 12, 67/ 8
they frame themselves a conscience speak we now to 12, 68/ 13
conscience in the getting, but conscience, and ever keep still 12, 69/ 12

mine own nature, whose consciences are not weak, I 12, 116/ 15
Paul saith, "Nullius mihi conscius sum, sed non in 12, 28/ 7
flee the deed, the consent and the delection, but 12, 170/ 20
to the body, she consent to slide from the 12, 203/ 13
man marketh not, and consequently their wealth interrupted therewith 12, 51/ 7
is tribulation, and thereby consequently an interruption of prosperous 12, 51/ 31
not unto good, but consequently to naught. As for 12, 223/ 25
Beati misericordes, quia consequentur " (Blessed be the merciful 12, 34/ 23
actual meditation, he shall conserve them in such a 12, 198/ 29
And, finally, let us consider by Christ's saying unto 12, 13/ 6
point alone, that they consider themselves to desire and 12, 15/ 23
comfort him. But here consider this, that I speak 12, 16/ 6
But then must ye But then must ye consider that tribulation is yet 12, 17/ 14
tell you, we shall consequently thus. Every tribulation that 12, 24/ 2
consider that he may make 12, 25/ 7
Consider consequently well the story of 12, 26/ 9
Consider the well-converted thief that consider it, a great cause 12, 27/ 3
Well-deserved pain and tribulation. consider, how this tribulation sent 12, 28/ 23
consider them: yet hath this consider what harm the lack 12, 41/ 2
man that will so consider how near toward, or 12, 49/ 16
so let us somewhat consider well what thing that 12, 50/ 16
if men will so consider this, that there be 12, 50/ 26
than if we well consider, that Abraham had not 12, 54/ 7
for the shoot, and consider well now what Abraham 12, 55/ 20
of, but if you consider the nature of them 12, 72/ 5
then shall you soon consider the thing, he shall 12, 72/ 13
But here must you consider, that I speak but 12, 72/ 22
of his burning tongue. consider shall see, that for 12, 73/ 1
virtuous deeds, if we consider on the other side 12, 73/ 3
whosoever then will well consider tribulation as a gracious 12, 75/ 11
his authority; let him consider that God sendeth it 12, 76/ 2
which who can so consider well the goodness of 12, 90/ 19
of prosperity, let us consider his majesty with the 12, 98/ 8
Church; then shall we consider that I mean not 12, 100/ 8
worthy. Then shall he consider these two things, temptation 12, 100/ 12
only to remember and consider further yet, that the 12, 109/ 22
God, and therewith deeply consider an example or two 12, 124/ 13
But here must you consider it, well, you shall 12, 124/ 26
Howbeit, if we well consider by, whether the person 12, 133/ 31
or his coat. Now consider what abundance the man 12, 151/ 23
Let us therefore, Cousin, consider, that a great part 12, 154/ 10
about the world and Gerson spoken of, to
The bodily physician shall into. He must also

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shall you, good Cousin, consider, that whereas the scripture
now must you, Cousin, consider, that though prosperity be
the most base, and consider, how poor they came
this world, and then consider, further therewith how rich
body to remember and consider, that it is very
she is matched therewith. Consider, then first the loss
For if we now
We shall yet, Cousin, consider, in these outward goods
we shall, I say, consider, that either we love
Let us then first consider, them as things set
for such, if we
ANTHONY Let us now consider, good name, honest estimation
Chapter Let us now consider, in like wise, what
they be, yet then consider, whether that any incommodities
But now if we consider, it in riches: he
As for example, first consider, these words of our
If we would well hear thereto, and consider, that the saying of
well remember and inwardly consider, the great goodness of
worldly goods, let us consider, the slender commodity that
things, I say, will consider, well, and will pray
we may more quietly consider, the state and condition
own country, I must consider, that the cause of
was. Let us therefore consider, these things in order
doing what he list, consider, of what estate he
of comfort, if we consider, that our servitude (though
first, if we would consider, what thing imprisonment is
I purpose now, to consider, first imprisonment but as
call to mind and consider, the state and condition
for. Let us therefore consider, these things in order
or no, we shall consider, farther when ye will
us a little more about the park. ANTHONY
But then you must consider, that he is not
hearts (save that we consider, it not) have with
indeed (if we would consider, it) even silly poor
I said, if we consider, it well, we shall
surely then, if we consider, of what estate he
we, Cousin, assay to consider, what things there are
Let us therefore now consider, and well weigh this
they, Cousin, that will consider, the matter well, reason
us, lo, mark and consider, this, and weigh well
forgiveness after; let him consider, again on the other
would, I say, but consider what hot affection many 
Cousin, let us well consider these things, and let 
the Turks, let us consider his false sleight therein 
Paul, if we would consider it well. For surely 
tormentors, with the deep consideration of that furious endless 
tales tell them for consideration of another fear. For 
either drawn from the consideration of itself with some 
thing is naught, without consideration of the circumstances. Holy 
of the world, in consideration whereof taketh a 
heaven, with the glad consideration of our following the 
nor goods: the deep consideration and earnest advisement of 
such case (for the consideration of their former estate 
first begin at the consideration of the shame. Of 
to the heart. The consideration of the pains of 
many a martyr. The consideration of the joys of 
we may toward the consideration of the other, we 
such delight in the consideration of them as we 
own without pain. The consideration of the painful death 
verily suppose that the consideration of his incomparable kindness 
Passion for us, the consideration of hell that we 
pray you let the consideration of that joy put 
them for two great considerations . The one is, that 
well appear upon certain considerations well marked in them 
their hands for many considerations , whereof they assign the 
already with some other considerations upon my part beside 
I think that these considerations (considered therewith that, as 
these outward things, these considered are so sufficient comforts 
if it be well considered ), a comfort marvelous great 
your answers gathered and considered together, that you will 
I had so little considered your pain and very 
is it to be considered , what end his revelations 
and were to be considered and weighed, would indeed 
in me, mine age considered , and the sorrow that 
manner wise to be considered . The Seventh Chapter We 
to his face, never considered how much the thing 
thus far have we considered hitherto, in these outward 
think that these considerations ( considered therewith that, as 
This is, Cousin, well considered of you. For in 
painful death. Of death, considered by itself alone, as 
say, in that he considereth , that he longeth to 
sin, yet when he considereth the joy that shall 
him such comfort, by considering that God is in 
manner enough already. And considering , that suffer it needs
very little; and therefore, considering the plenty of the 12, 119/19
of my body, and considering thereof, so verily thought 12, 138/18
And the marking and considering thereof is in waking 12, 142/23
own part with reason, considering what a folly it 12, 154/3
heaven. And in the considering of these things he 12, 164/2
come unto his house, considering that they knew him 12, 176/13
therefore begin with the considering what manner pain or 12, 256/22
he would forsake us, considering that besides that he 12, 313/24
were faithful, by deep considering of the joys of 12, 319/19
qui lugent, quoniam illi consolabuntur " (Blessed be they that 12, 70/24
him patience and spiritual consolation therein. For him that 12, 16/10
of comfort and spiritual consolation . The second point, that 12, 27/3
take in their tribulation consolation for their part sufficient 12, 31/7
inward comfort and spiritual consolation . % A certain objection, and 12, 44/4
again and give him consolation of good hope that 12, 68/13
right, rather for the consideration of what a folly it 12, 154/3
without comfort or spiritual works wearily, and without consideration of quickness. Moreover, he 12, 113/23
and not comfort or consolation , for that the persons 12, 123/27
his courage with good consolation and comfort. And therefore 12, 130/27
man far from spiritual consolation of the good hope 12, 170/16
and the last of consolation and comfort in tribulation 12, 188/2
with the comfort and consolation thereof the better bear 12, 202/4
occasion of comfort and consolation as my poor wit 12, 202/15
persecution for the faith, consolation great and sufficient, that 12, 227/11
Job answered his, "Onerosi consolatores estis vos" (Burdenous and 12, 32/13
mala: nunc autem hic consolation , tu vero cruciaris" (Son 12, 55/22
scripture, it were well consonant unto reason that he 12, 143/11
plainly saith, "Preciosa in conspectu Domini mors sanctorum eius 12, 289/1
a letter dated at Constantinople, by which letter it 12, 188/8
is secretly said in Constantinople, that great part of 12, 188/13
the Venetian dated at Constantinople, was devised at Venice 12, 188/16
lesson, "Nihil amplius, quam constitutum est vobis, faciatis" (Do 12, 178/30
old holy saints have construed them before, and as 12, 39/25
old holy interpreters have construed the scripture against them 12, 98/31
behind us, but are consumed, and wasted, and come 12, 159/7
in malignitate autem nostra consumpti sumus. Talia dixerunt in 12, 158/29
the depth, then he contemneth and setteth naught by 12, 61/2
in resisting and in contemptibus nobis quae videntur, sed 12, 311/8
operatur in nobis, non contemplation and silence, they seek 12, 161/16
and serving God in contemplation by reason of the 12, 185/10
far the more fervent contemplation " (When the sinner cometh 12, 61/1
men to the full of all worldly loss 12, 10/ 14
fantasies with very full contempt thereof, making a cross 12, 155/ 6
speaketh both of the contempt that we should in 12, 181/ 22
that he should not contend with me no more 12, 214/ 16
vult tecum in judicio contendere, et tunicam tuam tollere 12, 34/ 8
which God is not content. But now, whereas you 12, 8/ 15
to God, holding himself content, whether it be by 12, 16/ 8
that he should not contend with me no more 12, 214/ 16
his will to be content to die and to 12, 25/ 27
of God, and yet content to suffer that pain 12, 26/ 28
myself, you may be content to take up, it 12, 50/ 9
tell, and am therefore content to trust well, and 12, 53/ 21
I shall now be content to take them up 12, 56/ 19
answer am I well content. ANTHONY Yea, Cousin, but 12, 59/ 6
whom God is not content, which abuse this great 12, 59/ 9
wealthy man to be content to be in the 12, 71/ 17
troubled person to be content to be in prosperity 12, 71/ 19
since he is well content to take it of 12, 73/ 24
good, may well be content to take wealth at 12, 74/ 1
great deal to be content and conform our will 12, 74/ 10
Marry that am I content, he shall have all 12, 81/ 14
you be so well content, that I shall not 12, 82/ 2
though he can be content for God's sake, to 12, 97/ 9
but must hold themselves content to pardon her as 12, 108/ 9
well, and is well content with such as God 12, 112/ 21
cannot always be well), you, like to be content with that she doth 12, 112/ 23
mind, but verily well content with this condition? Nay 12, 112/ 27
with good will be content, both in the tempting 12, 123/ 28
needs of reason be content to lie as long 12, 125/ 2
God is not well content to be ordered. For 12, 145/ 14
while he is better content. Howbeit, if it so 12, 161/ 18
receive it, shall be content to lose God than 12, 175/ 5
themselves to be well content (I dare promise for 12, 178/ 22
peradventure be right well content I should. But now 12, 183/ 23
will there some be content in such cases, to 12, 184/ 4
are they that are content either to think, or 12, 184/ 8
countries hath he been content to give naught, because 12, 184/ 10
that they can be content only to take a 12, 190/ 8
patience therein, and be content, both to live under 12, 194/ 26
truth, and I am content therewith, and thank God 12, 201/ 18
here would be well content to fall therefor in 12, 202/ 7
coffer, and rather are content to lose. Upon the 12, 203/ 29
content to live in neediness 12, 210/ 20
and would not be content if a man should be.

though I could be content to be outrun of much better.

For if they be content to hear the truth, nor often are they content to forgo his goods any man should be content, without any deliberation at.

you be not gladly content to have their devices, you be not gladly content to hear the truth. For if they be content to have their devices, and you be not gladly content to forgo his goods, which see their conclusion, you be not gladly content to hear the truth.

though I could be content to be outrun of, and you be not gladly content to have their devices, than I could be content to be outrun of, though I could be content to have their devices.

content if a man should be. could be much better, if a man should be.

To the end of content, or woman well, cause gladly to be.

and hold himself content with such service of, and hold himself content with such service of, cause gladly to be.

that end of content, or woman well, cause gladly to be.

content for the great comfort, content with that place, and.

many long years together, therewith, and will for.

content to take it, and to live here in, content to take it, and.

content to endure all the, content to endure all the, content to take it, and.

content, but also glad and, content, but also glad and, content to take it, and.

contented far otherwise than there, contented far otherwise than there, contented far otherwise than there.

contented and satisfied their mind, contented and satisfied their mind, contented and satisfied their mind.

contention, and nothing shall I, contention, and nothing shall I, contention, and nothing shall I.

contentions, dispicions, with uncharitable behavior, contentions, dispicions, with uncharitable behavior, contentions, dispicions, with uncharitable behavior.

continently following, to the intent, continually wealth in this world, continually course of never interrupted, continually prosperity; and they be.

continual wealth in this world, continual prosperity; and they be, continual wealth in this world.

continual prosperity without any manner, continual prosperity without any manner, continual prosperity without any manner.

continual wealth made him fall, continual prosperity, but that it, continual grief was it to.

continual prosperity, but that it, continual grief was it to, continual prosperity, but that it.

continual case and pleasure without, continual case and pleasure without, continual case and pleasure without.

continual worldly wealth, and contrariwise, continual wealth interrupted with no, continual worldly wealth, and contrariwise.
and study again, where their craft, by the
her house, but this wearieth him with that
griefs so great, so his retinue at his
of godly counsel and mischief; there falleth so
with royal delicate fare, years each after other, think how they be
near as great pain but by a long himself suffered in the
begin, and with him I might yet well
But else let him meditation thereof, so to great substance, and so whereof the contrary long at that time overlong fear and heaviness that Prophet saith, dwelleth and locum destinatum: divisus aer sic et nos nati they bring with them continual worldly wealth, and manner of pleasure: but if God see the are themselves of the years have believed the to an horrible number, such as were infidels, each to the clean to good or the be each to other a thing whereof the that hath sent the by impatience into a ye well see the and exhortation to the we find not the and charged with the continual fatigation would make it 12, 82/21 continual naming of the name 12, 95/8 continual discomfortable fashion of hers 12, 113/3 continual fear (if he give 12, 154/26 continual , and so many, that 12, 168/31 continual charge, that lest they 12, 188/24 continual prayer, that they may 12, 282/16 continually before the eyes of 12, 6/22 continually day by day. "Epulabatur 12, 55/26 continually been tempted thereto, and 12, 122/24 continually praised all about, as 12, 212/19 continually , as is the pain 12, 302/8 continuance a strong deep-rooted habit 12, 205/14 continuance of so many years 12, 311/3 continue , and with him end 12, 83/11 continue . But I know my 12, 86/3 continue in his good business 12, 162/15 continue that affection, that it 12, 294/8 continued all his life in 12, 47/17 continued is perilous, a thing 12, 75/14 continued , might put the patient 12, 147/21 continueth always still in wealth 12, 40/18 continueth faithfully in the hope 12, 107/14 continuo in se reclusus est 12, 158/27 continuo desinimus esse, et virtutis 12, 158/28 contracted in the corrupted stock 12, 266/13 contrariwise what comfort cometh of 12, 56/9 contrariwise should by that pain 12, 154/6 contrary better for us, we 12, 21/15 contrary mind shall in reason 12, 38/19 contrary ; and among them all 12, 38/23 contrary to the commandment of 12, 53/12 contrary to another commandment of 12, 53/14 contrary : poor Lazarus from tribulation 12, 55/31 contrary , after as they be 12, 64/22 contrary , as I ween ye 12, 72/12 contrary long continued is perilous 12, 75/13 contrary : for else a little 12, 78/18 contrary affection, making him frowardly 12, 111/21 contrary , and that peradventure in 12, 124/4 contrary ; but if you list 12, 135/3 contrary , but that God may 12, 136/18 contrary commandment; with what reason 12, 136/24

Thomas More Studies 8 (2013)
be sure of the contrary: since you can do 12, 139/ 6
him to do the contrary, as he commanded Abraham 12, 140/ 12
that though prosperity be contrary: and better dare I 12, 156/ 10
the devil in the contrary to tribulation, yet unto 12, 160/ 15
he see not the contrary: temptation. Whereby for faint 12, 161/ 13
the more to the contrary, but that he may 12, 161/ 30
above all thing, that contrary: Let him be piteous 12, 162/ 18
my friend to the contrary to God's pleasure keepeth 12, 175/ 3
drive him to the contrary: For, Cousin, if his 12, 196/ 26
yet they pretend the contrary; it seemeth me in 12, 198/ 8
grace to play the contrary, and that unto their 12, 226/ 15
be not of the contrary part indeed, and that 12, 237/ 25
some spiritual virtues, very contrary mind, but that we 12, 247/ 6
secretly liveth in a contrary to those affections that 12, 282/ 6
so he, that is contrite heart and a life 12, 71/ 27
Deus, non despicies” (A contrite and heavy for his 12, 90/ 11
confessed, nor never full contrite heart and an humbled 12, 96/ 16
or of mind by contrite, and then that his 12, 113/ 15
also of his own contrition and heaviness for his 12, 52/ 29
have (for their sins) contrition: "Laboravi in gemitu meo 12, 96/ 19
so laugh. Now, if contrition and sorrow in heart 12, 96/ 28
contrition and sorrow of heart 12, 97/ 12
aut divitiarum iactantia quid contritum et humiliatum, Deus, non 12, 96/ 16
provide you teachers abroad contulit nobis? Transierunt omnia illa 12, 158/ 25
and had made him convenient in every time, or 12, 5/ 28
him, it were then convenient thereto. But such folk 12, 112/ 2
as well by diet convenient for him to die 12, 144/ 4
I cannot find answers convenient, and medicines meet therefor 12, 151/ 25
thought upon, that may convenient, masters, under whom they 12, 262/ 12
and wisdom shall see convenient for him to die, and of reason 12, 291/ 14
solution of your examples conveniently serve us to this 12, 9/ 16
far forth he may conveniently for us, whereof our 12, 36/ 31
it may be also conveniently depend. As for Solomon 12, 53/ 6
may do his duty conveniently bear, and of reason 12, 87/ 25
and company as he conveniently called the night's fear 12, 107/ 17
also (in that he conveniently well, and feareth nothing 12, 161/ 31
conveniently can, and thither let 12, 164/ 16
conveniently may) flee from all 12, 170/ 21
few words as I
should have said more
thing that we may
life be well and
children: provide, I mean,
now, which are here
find our hearts so
should by my counsel
had so done, then
not well be done)
sure that withersoever men
find therein, be easily
which sometimes they be
the darknesses, suddenly sometime
well be carried and
them from their parents,
things, wherewith you rather
luctus, quam ad domum
finger's end, a little
holy scripture: "Bonis omnia
to shoot up a
to fly up a
yet he further saith: "
ubi tristitia est: et
the prophet David saith: "
Divitie si affluant, nolite
tuis, ibi est et
tuis, ibi est et
auris audivit, nec in
The Prophet saith: "Scindite
iis qui tribulato sunt
saith; "Dixit insipiens in
he had commanded the
with their handfuls of
so great plenty of
fair weather for his
foul pit, within some
therewith kill up in
Saint Paul saith: "Nemo
victory against the whole
not that all the
them, and the whole
make as it were

conveniently can, and then will 12, 173/ 26
conveniently, if he had said 12, 177/ 10
conveniently do a man good 12, 182/ 1
conveniently discharged of him. By 12, 183/ 2
conveniently good learning, or good 12, 183/ 7
conversant under diverse pretexts, and 12, 195/ 23
conversant in heaven, with the 12, 241/ 22
convert him? ANTHONY All those 12, 135/ 17
convey the bloody axe into 12, 127/ 23
convey the people thither, to 12, 190/ 28
convey me, God is no 12, 251/ 8
conveyed from that evil fault 12, 114/ 10
conveyed suddenly when they ween 12, 167/ 25
conveyed, nothing aware whither they 12, 167/ 29
conveyed thence, he destroyeth the 12, 190/ 14
conveying them whither he list 12, 191/ 7
convince and conclude me, than 12, 262/ 15
convivii . In illa enim finis 12, 69/ 11
cool and refresh the tip 12, 55/ 19
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cope high, to see how 12, 159/ 17
cope high with that lusty 12, 159/ 27
Cor sapientum, ubi tristitia est 12, 69/ 17
cor stultorum ubi letitia" (The 12, 69/ 17
Cor contritum et humiliatum, Deus 12, 96/ 16
cor apponere" (If riches flow 12, 171/ 17
cor tuum. (Hoard not up 12, 239/ 21
cor tuum" (Where as thy 12, 241/ 12
cor hominis ascendit, que preparavit 12, 309/ 3
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corde " -- God is near 12, 76/ 6
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ab his qui occidunt
ab hiis qui occidunt
the medicines himself, and
the sorrowful scourge of
whether they have a
them contracted in the
reverence, and to their
like dogs. Finally, the
out of his fiery
with my tears, my
lieth groaning on a
once grief with a
that every time they
Saint Bernard saith: How
more leisurely by the
in a right solemn
their way from the
forbidding of that great
need of some comfortable
help and comfort and
such plenty of good
plenty of your comfortable
shall with any ghostly
friends also, that thus
good Uncle that this
give him any further
any doubt give that
counselors, and without any
he left to take
and fell to seek
you needed of some
shall with this good
rehearse your most comfortable
gave him surely good
to give any man
comfort can serve, whatsoever
very necessity is half
if any doubt arise,
sorrow: so would I
despair, yet would I
in that case, the
good hap, but surely
God, and by the
corpus, et post hac non
corrupt, greedy, covetous mind, or
corrupted, stock of our forefather
cost, pay honor again therefor
cost, and charge, the danger

couch, that Lazarus might with
couch, will I water). But
couch, and quaketh and crieth
cough, that came upon him
cough, they feel a sharp
couldst thou fight or wrestle
council, what surety or what
council. When it came to
council, joyful and glad that
council, assembled, they ceased not
counsel against tribulation, to be
counsel hath long been a
counsel and comfort, that I
counsel as I may write
counsel give any effectual comfort
counsel him, must unto the
counsel is very good, For
counsel of any spiritual comfort
counsel and comfort to any
counsel of God, or any
counsel of God, and fell
counsel of the witch against
counsel, that I have heard
counsel, And now come I
counsel, saving somewhat too long
counsel to it. Folk are
counsel be given: so to
counsel enough, to take it
counsel needeth, and not comfort
counsel him that cannot be
counsel such a man, while
counsel which M. Gerson giveth
counsel dare I give no
counsel of other good ghostly
and so would I
counsel you to do."

"Forsooth 12, 116/ 12
counsel of some other good 12, 120/ 20
counsel of some other, whom 12, 121/ 16
counsel, well and virtually withstood 12, 122/ 25
counsel, and not comfort or 12, 123/ 26
counsel her (as I told 12, 127/ 3
counsel therein. Some of my 12, 127/ 12
counsel a poor neighbor of 12, 127/ 18
counsel yet: and yet as 12, 128/ 23
counsel . And therefore, as I 12, 129/ 2
counsel and is out of 12, 129/ 4
counsel against giving credence to 12, 129/ 28
counsel that were to be 12, 130/ 5
counsel, or else oppressed by 12, 130/ 25
counsel must stand in lifting 12, 130/ 26
counsel should a man give 12, 131/ 18
counsel must in manner rest 12, 131/ 27
counsel . And in that communication 12, 132/ 24
counsel, is brought in that 12, 134/ 11
counsel, to instruct you with 12, 134/ 19
counsel and exhortation to the 12, 135/ 3
counsel convert him? ANTHONY All 12, 135/ 16
counsel (for that would he 12, 144/ 8
counsel that men can give 12, 145/ 9
counsel, but also to ask 12, 147/ 3
counsel of him in some 12, 147/ 3
counsel unto other. This thing 12, 147/ 8
counsel shall be to courage 12, 148/ 16
counsel and prayer. First, as 12, 151/ 16
counsel, likewise as it may 12, 151/ 17
counsel of two manner of 12, 151/ 21
counsel of a physician for 12, 152/ 1
counsel of the physician for 12, 152/ 16
counsel the first is to 12, 152/ 24
counsel, that every man should 12, 156/ 1
counsel of Saint Bernard, and 12, 156/ 8
counsel and prayer, and keep 12, 156/ 28
counsel both, than he, that 12, 160/ 18
counsel well, and I would 12, 165/ 19
counsel toward the perceiving of 12, 169/ 28
counsel be with right little 12, 175/ 29
counsel of good virtuous men 12, 186/ 14
counsel of yours. For surely 12, 196/ 6

Your conscience to the
himan, and follow the
by grace and good
tempations as only need
in tribulation: but marry,
to make of their
she made of her
make one of her
I told you) good
own destruction, which requireth
needed not comfort, but
good part of the
called home with good
good part of the
found it, Uncle? What
the effect of the
ask this good father's
come to him for
you desire his good
and to give him
I should by my
make no more of
God, that no good
only to give him
to ask advice and
give good advice and
great part of his
standeth in two things,
prayer. First, as concerning
against them twain the
a man to take
leech, take also some
fleshy motion? Of spiritual
holy Saint Bernard giveth
well trust to the
temptation will use good
good comfort and good
I like this good
may serve them for
I ween, to that
glad to follow the
Uncle, for this good
for my part to
counsel my friend to the
man. Besides this, to
counsel a man never to
fox-tail. For if the
counsel all his parishioners, and
every curate should often
begin to commune and
counsel upon it now. VINCENT
now with your good
substantial advice and good
counsel therein. ANTHONY Very gladly
of them give you
counsel well armed against it
take in giving men
counsel and rehearse you such
time before past, little
counsel of comfort? If the
he that gave this
counsel be not given them
methink, need no more
seldom hear any good
breasts the great good
our following the gracious
substantial advice and good
flee the need; and
ment of Godly
counsel comfort can help, but
counsel only to the attaining
comfort, but, I like your
counsel well, and methink that
day, for your good
counsel given; or else would
to put your good
counsel in remembrance, not in
to follow your good
counsel therein, I shall commit
you to fetch the
we be not so
place. ANTHONY Forsooth he

And since Saint Paul
counsel, "Non vosmet defendentes charissimi
friends): and our Savior
counsel, "Si qui vult tecum
God himself every man
counsel, to have recourse above
God in the Gospel
counsel, the rich folk to
devices of his worldly
counselors, and without any counsel

many troubles many comfortable
counsels. For surely, Cousin, a
things, all their comfortable
counsels are very far insufficient
servitude (though in the
count. For like as that
the winning thereof he
counted as a victory against
he did them, he
counted for part of his
manner and in his
countenance, lightsome, glad, and joyful
poor in word and
countenance, displeasant and disdainous behavior
for one of some
countenance and behavior, and among
came to make the
countenance of King Agamemnon, her
new heavy cheer or
countenance for her father, but
should see what manner
countenance it was that her
him with a grim
countenance: "I will thou wit
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<th>Word</th>
<th>Meaning</th>
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<td>countenances</td>
<td>of the other noblemen</td>
<td>12, 215/ 10</td>
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<tr>
<td>counter</td>
<td>that standeth sometimes for</td>
<td>12, 222/ 11</td>
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<td>counterfeit</td>
<td>indeed. And yet they</td>
<td>12, 228/ 28</td>
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<td>counterlead</td>
<td>this that you have</td>
<td>12, 294/ 17</td>
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<td>counterfeit</td>
<td>a great part of</td>
<td>12, 210/ 13</td>
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<td>countered</td>
<td>also (they thought) all</td>
<td>12, 313/ 18</td>
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<td>counterneth</td>
<td>it not for pain</td>
<td>12, 25/ 31</td>
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<td>countries</td>
<td>with which men do</td>
<td>12, 222/ 10</td>
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<tr>
<td>countries</td>
<td>, and sometimes some worse</td>
<td>12, 126/ 19</td>
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<td>countries</td>
<td>hath he been content</td>
<td>12, 190/ 7</td>
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<td>countries</td>
<td>of his, very far</td>
<td>12, 190/ 11</td>
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<td>countries</td>
<td>, that he useth not</td>
<td>12, 190/ 20</td>
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<td>countries</td>
<td>of his own, from</td>
<td>12, 190/ 27</td>
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<td>countries</td>
<td>have willingly given their</td>
<td>12, 314/ 8</td>
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<td>countries</td>
<td>, and the respect of</td>
<td>12, 314/ 9</td>
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<td>countries</td>
<td>of old. And of</td>
<td>12, 315/ 4</td>
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<td>country</td>
<td>would visit their friends</td>
<td>12, 3/ 10</td>
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<tr>
<td>country</td>
<td>here, and have had</td>
<td>12, 3/ 23</td>
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<tr>
<td>country</td>
<td>of ours. ANTHONY Cousin</td>
<td>12, 33/ 13</td>
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<tr>
<td>country</td>
<td>, and at God's sending</td>
<td>12, 54/ 9</td>
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<tr>
<td>country</td>
<td>of sin that he</td>
<td>12, 60/ 7</td>
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<td>country</td>
<td>, especially such soft amblers</td>
<td>12, 119/ 15</td>
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<td>country</td>
<td>here hath enough, but</td>
<td>12, 119/ 18</td>
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<td>country</td>
<td>any man that keepeth</td>
<td>12, 172/ 26</td>
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<td>country</td>
<td>, were tomorrow next brought</td>
<td>12, 180/ 4</td>
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<td>country</td>
<td>through Christendom, that lieth</td>
<td>12, 189/ 9</td>
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<td>country</td>
<td>at once to forsake</td>
<td>12, 190/ 7</td>
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<tr>
<td>country</td>
<td>so great and populous</td>
<td>12, 190/ 13</td>
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<tr>
<td>country</td>
<td>. ANTHONY That is very</td>
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<td>country</td>
<td>lacketh none now, which</td>
<td>12, 195/ 22</td>
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<tr>
<td>country</td>
<td>there. And indeed whosoever</td>
<td>12, 213/ 8</td>
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<tr>
<td>country</td>
<td>of Christendom. But glorious</td>
<td>12, 213/ 10</td>
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<tr>
<td>country</td>
<td>and a great prince</td>
<td>12, 217/ 21</td>
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<tr>
<td>country</td>
<td>, and had made many</td>
<td>12, 217/ 26</td>
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<td>country</td>
<td>were happed to be</td>
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<td>country</td>
<td>. All which things the</td>
<td>12, 229/ 21</td>
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<td>country</td>
<td>) he gave a great</td>
<td>12, 232/ 10</td>
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<tr>
<td>country</td>
<td>, knave. &quot;Ween you now</td>
<td>12, 232/ 22</td>
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<tr>
<td>country</td>
<td>again unto Christian men</td>
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<td>country</td>
<td>, that God could not</td>
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<td>country</td>
<td>should be any great</td>
<td>12, 251/ 6</td>
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<tr>
<td>country</td>
<td>, I must consider that</td>
<td>12, 251/ 13</td>
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<tr>
<td>country</td>
<td>, whereas of truth it</td>
<td>12, 251/ 16</td>
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no city nor dwelling
to). And in what
I should take any
it must be that
come, and not the
which I came. That
was mine own native
legs. For in this
is almost in every
I think in every
and fleeing from our
death by our own
and there sever the
mind, and amendeth his
repressing of the bold
and not comfort; the
be too bold of
so far out of
cometh of a great
heart and excellent hardy
and their heart and
and gave him ghostly
strength of heart and
in lifting up his
be put in good
but pull up his
Peter, whose high bold
and lift up his
comfort lift up his
take occasion of good
counsel shall be to
timorous and fearful of
of lightsome lust and
give them the greater		
taking of boldness and
more. Another comfort and
such an unkind villainous
peradventure of right good
somewhat in comfort and
every man of any
gathering of comfort and
make you this light
Romans, how many noble
country
country
at all, but we
soever we walk in
for mine own, it
to which I come
from which I came
that shall be to
when I came first
, ye wot well, and
become a common proverb
Christian and heathen both
, let us remember that
at home, than if
and kindred asunder, everyone
and his stomach; so
of blind youth, there
that for God's sake
, but live in double
, and naturally so casteth
and boldness, when they
. ANTHONY I said, Cousin
most hardy. VINCENT Yet
, and bade him be
is there none therein
with good consolation and
and comfort in all
and trust in God's
took a foul fall
from the peril of
: and when he seeth
, and yet far from
him to amendment, and
. And after as these
. But surely this worldly
to the increase thereof
in sin, and finally
against the loss of
, that if himself came
too, would yet play
before, whereby we may
would be glad to
against such persecutions, and
day as short. And
do other sundry countries
Dialogue of Comfort against Tribulation: Concordance of Major Terms 132

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<td>of never interrupted prosperity</td>
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<td>course</td>
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<td>course</td>
<td>so strange and so</td>
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<td>to wrestle, which shall</td>
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<td>course</td>
<td>we that had spoken</td>
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<td>course</td>
<td>of our communication, you</td>
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<td>court</td>
<td>with the craft of</td>
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<td>courteous</td>
<td>wax angry, rough, froward</td>
<td>12, 45/25</td>
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<td>courtesies</td>
<td>do him not so</td>
<td>12, 221/6</td>
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<td>courtesy</td>
<td>hold my poor fear</td>
<td>12, 38/26</td>
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<tr>
<td>Cousin</td>
<td>, Cousin, peradventure, letteth you</td>
<td>12, 88/24</td>
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<td>courtesy</td>
<td>, when his knee is</td>
<td>12, 187/18</td>
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<td>courtesy</td>
<td>to them, and salute</td>
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<td>Cousin</td>
<td>, I cannot much say</td>
<td>12, 4/7</td>
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<td>Cousin</td>
<td>, trust well in God</td>
<td>12, 5/27</td>
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<td>Cousin</td>
<td>, this is an heavy</td>
<td>12, 7/25</td>
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<td>Cousin</td>
<td>, a little before your</td>
<td>12, 8/21</td>
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<td>Cousin</td>
<td>, understand this, that the</td>
<td>12, 9/22</td>
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<td>Cousin</td>
<td>, with good will. The</td>
<td>12, 14/4</td>
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<td>Cousin</td>
<td>, very true, as long</td>
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<td>Cousin</td>
<td>, that is it not</td>
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<td>Cousin</td>
<td>, great comfort in tribulation</td>
<td>12, 23/21</td>
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<tr>
<td>Cousin</td>
<td>, that tribulation is double</td>
<td>12, 29/31</td>
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<td>Cousin</td>
<td>, hath place of truth</td>
<td>12, 31/5</td>
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<td>Cousin</td>
<td>, though the best man</td>
<td>12, 31/9</td>
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<td>Cousin</td>
<td>, wheresoever a man falleth</td>
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<td>Cousin</td>
<td>, as for the matter</td>
<td>12, 33/15</td>
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<td>Cousin</td>
<td>, nay: there walk ye</td>
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<td>Cousin</td>
<td>, the most base kind</td>
<td>12, 35/16</td>
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<td>Cousin</td>
<td>, if some things were</td>
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<td>Cousin</td>
<td>, it were too long</td>
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<td>Cousin</td>
<td>, that no very wise</td>
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<td>Cousin</td>
<td>, or else meant I</td>
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<td>Cousin</td>
<td>, and we shall mete</td>
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<td>Cousin</td>
<td>, that since tribulation is</td>
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<td>Cousin</td>
<td>, that the temptations of</td>
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<td>Cousin</td>
<td>, that standeth in dread</td>
<td>12, 51/15</td>
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<td>Cousin</td>
<td>, that if this be</td>
<td>12, 51/30</td>
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<td>Cousin</td>
<td>, for shame, or for</td>
<td>12, 52/7</td>
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<td>Cousin</td>
<td>, the Church, ye wot</td>
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Dialogue of Comfort against Tribulation: Concordance of Major Terms 133

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this while before. Howbeit,
  ANTHONY That shall I,  
  the first. This kind,
Who dwelleth now, good
wouldst not?" Here are,
  in the middle. First,
night's fear. ANTHONY Surely,
  that is, to wit,
off. ANTHONY Yes, yes,
talked of. But surely,
courage. ANTHONY I said,
some hath there been,
ANTHONY Let us therefore,
  it? As it happeth,
out of our purpose,
  true revelation? ANTHONY Nay,
own mind? ANTHONY Yea,
ANTHONY Not so easy,
dream. ANTHONY This is,
  But I say not,
This is well said,
waking. ANTHONY Without doubt,
trow. ANTHONY And yet,
  be proud. And therefore,
I do not mean,
do harm indeed. But,
one. ANTHONY That is,
strange manner. ANTHONY Forsooth,
long. ANTHONY Nay, nay,
  Here shall you, good
Now may it peradventure,
  But now must you,
  that is the thing,
to this matter. For,
many a good man,
ANTHONY If here were,
  none other. ANTHONY Surely,
  now a Christian man,
that well thinketh him,
  I beseech our Lord,
ANTHONY Fear not that,
darknesses. Negocium is here,
  ANTHONY That were it,
ANTHONY Hard it is, cousin, in many manner things 12, 173/ 5
Cousin , in this matter be 12, 173/ 22
Cousin , he that is a 12, 173/ 27
Cousin , not in what case 12, 173/ 32
Cousin , though God invited men 12, 174/ 11
Cousin , where a man hath 12, 177/ 14
Cousin , did the Spirit of 12, 177/ 28
Cousin , that every rich Christian 12, 178/ 16
Cousin , as much for as 12, 178/ 21
Cousin , that in effect thus 12, 179/ 11
Cousin , if that reason would 12, 179/ 18
Cousin , men of substance must 12, 179/ 30
Cousin , to come to your 12, 181/ 5
Cousin , that saying hath (as 12, 181/ 14
Cousin , out of the case 12, 183/ 24
Cousin , very true, so will 12, 184/ 8
Cousin , not of them, but 12, 184/ 11
Cousin , that if a man 12, 184/ 15
Cousin , to make an end 12, 186/ 5
Cousin , about lo, after this 12, 186/ 26
Cousin , now will we say 12, 187/ 5
Cousin , that the letter of 12, 188/ 16
Cousin , it is of very 12, 189/ 8
Cousin , that so there will 12, 189/ 20
Cousin , They say more than 12, 190/ 2
Cousin , so begin we to 12, 192/ 11
Cousin , these tokens like I 12, 193/ 3
Cousin . Let us have our 12, 193/ 17
Cousin , albeit that methinketh I 12, 194/ 19
Cousin , this new manner here 12, 194/ 23
Cousin , yet hear I sometimes 12, 195/ 13
Cousin , albeit I would advise 12, 195/ 24
Cousin , that you have heard 12, 196/ 21
Cousin , although I should hap 12, 196/ 23
Cousin , if his mind answer 12, 196/ 26
Cousin , so far forth the 12, 198/ 21
Cousin , as I think. And 12, 199/ 4
Cousin , and all our friends 12, 199/ 10
Cousin , shall I now go 12, 199/ 22
Cousin , that the Prophet speaketh 12, 200/ 5
Cousin Vincent, therein very truth 12, 202/ 7
Cousin , as methinketh, that of 12, 202/ 8
Cousin , for all them have 12, 202/ 23

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foes. We shall therefore, 
needeth not much more, 
deceived now. But now, 
suffer it. And surely, 
hath there every man, 
if we now consider, 
money was found. Oh!
Who ought your castle, 
crown. ANTHONY We find, 
That reason shall I, 
Chapter We shall yet, 
ANTHONY I pray you, 
Why, what said he, 
and wept. ANTHONY Forsooth, 
that great prelate's oration, 
would not, I trow, 
good grace. ANTHONY Surely, 
again. ANTHONY Without question, 
peradventure too. ANTHONY Well, 
it seemeth unto me, 
And thus you see, 
therewith. ANTHONY This is, 
good Lord). But now, 
That fear I much, 
and I pray you, 
Fifteenth Chapter ANTHONY Methinketh, 
than this may serve, 
ANTHONY In good faith, 
m marvel thereof, nor you, 
bodies too. And therefore, 
to good.) And therefore, 
ANTHONY I am glad, 
that grief it is, 
But in good faith, 
ANTHONY That shall I, 
thereto. ANTHONY That is, 
list. ANTHONY This is, 
ANTHONY Yet forgot I, 
in? ANTHONY Methinketh verily, 
ANTHONY In good faith, 
him leave. ANTHONY Well, 
his way. But forasmuch, 
nay. ANTHONY So may, 
Cousin  , not rehearse your harms  12, 203/ 3 
Cousin  , as the world is  12, 204/ 12 
Cousin  , against these terrible things  12, 204/ 21 
Cousin  , I doubt it little  12, 204/ 28 
Cousin  (as I said before  12, 205/ 8 
Cousin  , these causes of terror  12, 205/ 19 
Cousin  Vincent, if the whole  12, 207/ 26 
Cousin  , three thousand years ago  12, 208/ 11 
Cousin  Vincent, in full antique  12, 208/ 22 
Cousin  , turn against yourself. For  12, 209/ 6 
Cousin  , consider in these outward  12, 209/ 18 
Cousin  , tell on. VINCENT When  12, 213/ 4 
Cousin  ?VINCENT By our Lady  12, 215/ 5 
Cousin  , he played his part  12, 216/ 5 
Cousin  , anything praiseworthy? For you  12, 216/ 6 
Cousin  , have taken upon you  12, 216/ 14 
Cousin  , as Terence saith, such  12, 216/ 25 
Cousin  , I cannot greatly blame  12, 218/ 6 
Cousin  , in some part they  12, 221/ 2 
Cousin  , in good faith, that  12, 222/ 29 
Cousin  , that of all this  12, 225/ 13 
Cousin  , very sure so, that  12, 226/ 9 
Cousin  , this tribulation of the  12, 226/ 24 
Cousin  , too. But thereby shall  12, 228/ 22 
Cousin  , take you his person  12, 229/ 2 
Cousin  , that this persecution shall  12, 238/ 6 
Cousin  , with calling and trusting  12, 242/ 20 
Cousin  , even the bare remembrance  12, 243/ 7 
Cousin  , cause to be dismayed  12, 245/ 17 
Cousin  , to begin with, let  12, 248/ 8 
Cousin  , since that God knoweth  12, 248/ 29 
Cousin  , if your heart have  12, 249/ 29 
Cousin  , indeed. But yet as  12, 251/ 2 
Cousin  , now, if my transmigration  12, 251/ 5 
Cousin  , with good will. And  12, 255/ 12 
Cousin  , very true indeed. And  12, 255/ 22 
Cousin  , well considered of you  12, 257/ 19 
Cousin  , to ask you one  12, 257/ 27 
Cousin  , that you say the  12, 258/ 13 
Cousin  Vincent, though I say  12, 259/ 2 
Cousin  , whether every way-walking beggar  12, 259/ 21 
Cousin  , as neither the beggar  12, 260/ 11 
Cousin  , that king that had  12, 260/ 24
ANTHONY Me needeth not, fare thine heart, good
For in good faith, again. ANTHONY That guise,
ANTHONY Tell me then, execution he should; now,
ANTHONY In good faith, I yet desire you, park. ANTHONY Consider then, it seemeth to me, forefather Adam. Is this, from death. Is this, need I no more, And is not then, eternal fire. Methinketh therefore, That is very truth, to death. And now, I said, I trow much said I not, But that trust I, me so plain. For, If a man be, So is it now, Is he no minstrel, a cushion. And therefore, much thereagainst. ANTHONY Surely, thing that I say, without? And so surely, fire before them. Finally, I say not nay, And therefore will we, That I believe well, case, I fear me, of all these kinds, gold. These folk fare, of wit. But now, the matter. But they, if it were so, those ribalds. ANTHONY Then, ANTHONY Truth it is, is the natural cause, of a fart.) ANTHONY And in good faith, Cousin, to spend the time 12, 261/5
Cousin, Vincent. There was in 12, 262/20
Cousin, such an old fool 12, 262/27
Cousin, hold on hardly still 12, 263/15
Cousin, first, by your troth 12, 264/2
Cousin, Vincent, what would you 12, 264/25
Cousin, methinketh you say very 12, 265/10
Cousin, to tell me a 12, 265/11
Cousin, whether this thing seem 12, 265/25
Cousin, first, that every man 12, 266/3
Cousin, think you, verily thus 12, 266/14
Cousin, a fond imagined fantasy 12, 266/24
Cousin, For then is all 12, 267/5
Cousin, by your own granting 12, 267/17
Cousin, that, as I told 12, 268/23
Cousin, indeed, and well objected 12, 269/5
Cousin, if this thing that 12, 270/8
Cousin, that I purposed to 12, 271/6
Cousin, but I said I 12, 271/17
Cousin, I shall not need 12, 271/19
Cousin, not only the prince 12, 271/20
Cousin, committed to prison, for 12, 272/2
Cousin, that God, the chief 12, 272/17
Cousin, that playeth not on 12, 274/13
Cousin, as I said, if 12, 275/8
Cousin, in this you say 12, 276/6
Cousin, for our comfort therein 12, 276/8
Cousin, these two things that 12, 277/25
Cousin, to finish this piece 12, 279/26
Cousin, but that indeed in 12, 281/10
Cousin, assay to consider, what 12, 282/20
Cousin, and the more pity 12, 283/13
Cousin, falleth not very often 12, 284/13
Cousin, of folks that are 12, 284/19
Cousin, as Aesop telleth a 12, 285/19
Cousin, as for these kind 12, 287/10
Cousin, that will consider the 12, 288/11
Cousin, that ye should be 12, 289/10
Cousin, can there no man 12, 290/2
Cousin, that no man can 12, 292/24
Cousin, for which a man 12, 293/2
Cousin, in those days that 12, 296/4
Cousin, as for such things 12, 296/8
no understanding.) And therefore, Cousin, let us never dread 12, 296/ 19

ANTHONY That man's reason, Cousin, is like a three-footed 12, 297/ 23
All his forgiveness goeth, Cousin, you see well, but 12, 300/ 21
ANTHONY By my troth, Cousin, methinketh that the death 12, 301/ 22
in the natural death, Cousin, fain would I wit 12, 301/ 26
him). Oh, good God! Cousin, if a man would 12, 303/ 23
have end! This matter, Cousin, lacketh, as I believe 12, 304/ 15
Twenty-sixth Chapter ANTHONY Forsooth, Cousin, if we were such 12, 305/ 5
I suppose very surely, Cousin, that many a man 12, 305/ 12
The Twenty-seventh Chapter Surely, Cousin, as I said before 12, 312/ 5
devils too. And therefore, Cousin, let us well consider 12, 315/ 30
should not, I ween, Cousin, need much more in 12, 319/ 23
surely, mine own good Cousin, remember that if it 12, 319/ 25
thus will I, good Cousin, with these words make 12, 320/ 2
Since you be minded, Cousin, farewell, till God bring 12, 320/ 27
ears. And thus, good Cousin, with you, to take 12, 230/ 3
would fall at such us out (part by covetousness, that make among 12, 273/ 3
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and warm under the covering of his own heavenly 12, 104/ 3
shall also under the covering of his heavenly wings 12, 105/ 5
that is but the covering of his gown or 12, 109/ 2
into hell). Of the covetous, men saith St. Paul 12, 168/ 7
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of malice, nor so covetous that would put him 12, 272/ 5
is neither cruel nor covetous. And this prison is 12, 272/ 18
belly. And as for covetousness, fareth like the fire 12, 167/ 22
fleshly foul sin and covetousness, since they be but 12, 170/ 10
worldly businesses pertaining unto covetousness, therein is the thing 12, 170/ 23
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as for yonder peevish cow seemeth unto me in 12, 119/ 20
And therefore, while the cow is in my conscience 12, 119/ 22
willingly will play the cow or the fool) the 12, 102/ 2
casteth him in a cowardice, and maketh him take 12, 111/ 26
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cowardly wise to forsake him 12, 249/ 20
cowardous hearts, as to forsake 12, 296/ 26

God, in so shameful have all such shameful

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<td>passeth my sixpence. But the plenty of the cup and a roasted</td>
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<td>cows</td>
<td>this country here hath</td>
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<td>cows</td>
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<td>, and drivel, and drink</td>
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<td>, by the continual naming</td>
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<td>can you none; and</td>
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<td>craft</td>
<td>, and thereby not only</td>
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<td>, if no man were</td>
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<td>by God, so cometh</td>
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<td>: yet his own not</td>
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<td>Domine, adjuva incredulitatem meam</td>
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<td>creep</td>
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<td>creepeth</td>
<td>about with hers, but</td>
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<td>cried</td>
<td>in the back, and</td>
<td>12, 275/1</td>
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<td>cried</td>
<td>out in the falling</td>
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<td>cried</td>
<td>ever out upon them</td>
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<td>cried</td>
<td>Christ in their ears</td>
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<td>humiliavit semet ipsum factus</td>
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<td>in gloria est Dei</td>
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those that take their
cross
of tribulation; when shall
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the death of the
cross
, for which thing God
12, 66/ 18
he made upon the
cross
, where for all the
12, 67/ 10
arms abroad upon the
cross
, lovingly to embrace all
12, 90/ 21
all upon his painful
cross
, he washed us there
12, 94/ 9
herself on a great
cross
, that he had made
12, 144/ 10
contempt thereof, making a
cross
upon their hearts and
12, 155/ 6
did, and take your
cross
of pain and passion
12, 246/ 3
stretched out upon the
cross
, to the intolerable pain
12, 312/ 18
his disciples, take their
crosses
on their back as
12, 95/ 16
did, and with their
crosses
follow him. And where
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no blacker than a
crow
, with many other such
12, 283/ 21
veins, and the sharp

crown
of thorn so pricking
12, 67/ 12
fall) hath prepared a
crown
: so he that will
12, 101/ 24
no man have the
crown
, but he that doth
12, 101/ 26
the well down, a
crown
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12, 144/ 17
the title of the
Crown
hath come in question
12, 192/ 12
he came from the
crown
. ANTHONY We find, Cousin
12, 208/ 20
shall give thee the
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the tender body, the scornful

crown
of sharp thorns beaten
12, 312/ 15
beaten first, and after
crowned
with thorns. Whereupon when
12, 144/ 13
thereby reign with him
crowned
in eternal glory. And
12, 246/ 5
hereafter sit, full gloriously
crowned
in heaven, had they
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crowning
him with sharp thorn
12, 291/ 25
meus esse discipulus, tollat
crucem
suam, et sequatur me
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hic consolatur, tu vero

" (Son, remember that thou
12, 55/ 22
he was at Rome

crucified
, and with cruel torment
12, 300/ 10
nail a new carved

crucifix
upon. Whereof when he
12, 144/ 11
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crucify
him herself on a
12, 144/ 10
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crucis
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12, 312/ 14
stretches and straining pain
12, 312/ 20
the great long nails
been for Christ's faith
hatred, and his incomparable
extortion, oppression, hatred, and
lash that made him
now their folly, and
my troth, Uncle, I
a-two their heartstrings. Some
They shall call and
full low beneath Lazarus,
name of Christ: and
fox it is called
Prophet, "iuxta te, et
conscience is with sin
the torment of his
that he was sore
and confesseth again, and
liked it, for the
In illa enim finis
talk with such great
his water to no
should take her for
that one point more
And trust these men's
must get a substantial,
of them never so
one of the most
But, Cousin, if a
I once a right
listed to show my
his craft and his
And I am so
and warm with a
inestimable bliss in heaven. ",
fill in all the
of a little foisting
saith, "Unicuique dedit Deus
have, that methinketh every
damnation; then are the
be far unable to
for our necessity, to
For like as the
a sure medicine, to

cruelly

driven with hammers through
12, 312/ 22
cruelly

killed yesterday, even for
12, 319/ 14
cruelty

, with robbing, spoiling, burning
12, 6/ 24
cruelty

. Now many a good
12, 161/ 2
cry

to him for help
12, 18/ 2
cry

out, "$assati sumus in
12, 169/ 10
cry

God mercy. I send
12, 258/ 23
cry

out and think they
12, 302/ 15
cry

for death, and death
12, 304/ 6
crying

and calling out of
12, 55/ 17
crying

his Passion so shrill
12, 95/ 8
crying

. I wot not what
12, 296/ 1

cuisusvis

manus pugnet contra me
12, 104/ 26
cumbered

or clear. Howbeit I
12, 30/ 4
cumbered

conscience, and fear of
12, 61/ 10
cumbered

, and that it always
12, 149/ 3
cumbereth

himself and his confessor
12, 113/ 16
cumbenance

that he had to
12, 214/ 23
cunctorum

admonetur homo, et vivens
12, 69/ 12
cunning

men, as (I trow
12, 44/ 14
cunning

man, but send his
12, 63/ 2
cunning

. %ANTHONYYea, but yet
12, 89/ 18
cunning

than had both your
12, 90/ 3
cunning

, Cousin, that dare I
12, 99/ 3
cunning

pilot that so can
12, 120/ 16
cunning

, yet in his own
12, 120/ 24
cunning

men in that faculty
12, 121/ 4
cunning

physician have a man
12, 147/ 19
cunning

and a very good
12, 196/ 8
cunning

. And I hoped to
12, 214/ 6
cunning

, that when he came
12, 215/ 11
cunning

, that I cannot tell
12, 295/ 23
cup

and a roasted crab
12, 78/ 25
Cupio

dissolui et esse com
12, 284/ 18
cups

at once, and then
12, 99/ 12
cur

?Therefore when he roareth
12, 318/ 12
curam

de proximo suo" (God
12, 202/ 27
curate

should often counsel all
12, 198/ 23
curates

bound plainly to tell
12, 174/ 4
cure

our disease of themselves
12, 11/ 1
cure

our deadly wounds with
12, 11/ 25
cure

of that person is
12, 14/ 11
cure

him and clearly discharge
12, 25/ 15
good special medicine to
double medicine, both a
an ague, to the
most care to the
after, about the further
past, care for the
hath given every man
the comfort of our
that likewise as he
no will to be
that fever be full
the fever could be
he that the greatest
medicinable in that it
the pain of the
ever come thither. "Sic
wit, the devils, the
own body, and the
no more but a
and may, with a
So surely if we
nature, or of evil
this case learn the
cut out, as the
places of Christendom, a
done, you know my
good Uncle, keep your
of a worldly favor
the publicans, that were
ceremonies, sacraments, laws, and
comfort, Cousin, you may
as I told you,
gelded, not their stones
for a sword to
to have the flesh
to have a knife
on the inside, and
they feel sharp knives
was of old, but
the epistles of St.
as he doth Chios,
unto him, "Fili mi,
saith, "Omni petenti te,
cure him of all the
cure of the sin past
cure whereof he needeth his
cure of that thing wherein
cure of the fever. And
cure of his other faults
cure and charge of his
) bound to abide. Let
cured by that incomparable medicine
so is the discomfort
to fall into some
: he would for awhile
did upon other men
the sin past, and
in time, and that
"saith Saint Paul, "ut
proud damned spirits. For
devil that abuseth them
And therefore, Cousin, as
of such fashioned behavior
ourselves to put our
come to that point
used among physicians. For
was of old, but
manner of unchristian comforting
guise (for manner I
manner, for manner may
calleth them? For if
or toll-gatherers of the
, spiritual, and temporal, and
off the one. For
very well away the
out, as the custom
and sore wound them
is no little pain
his flesh in the
from the midst outward
a-two their heartstrings. Some
off their whole members
also. And therefore which
, or Candia, but reckoneth
gloriam Deo Israel, et
" (Give every man that
Si esurierit inimicus tuus, 
d a good remedy: "Semper 
ad Deo sapientiam et 
For he saith, "Vincenti 
He saith also, "Vincenti 
dabo manna absconditum,et 
we pray for our 
of our own time 
is in waking a 
in that, that he 
of that see we 
driveth us to do 
that are outward, my 
lovers have borne, and 
thus tempted from that 
is (you wot well) 
is yet much more 
very deadly disease of 
everlasting death of infernal 
a token of eternal 
of sin, matter of 
disa...
such ugly shape as
damned wretches shall see them
12, 315/ 15
the devil with the
damn
dance
do.
and in this prison
12, 273/ 12
dance
in the fire before
12, 279/ 24
danced
off St. John’s head
12, 279/ 21
danceth
in his two fetters
12, 275/ 4
dancing
 till with her dancing
12, 279/ 20
dancing
 she danced off St
12, 279/ 21
danger
and peril. ANTHONY Nay
12, 78/ 19
danger
after by displeasing of
12, 87/ 12
danger
with his dear precious
12, 94/ 11
danger,
and will not come
12, 104/ 19
danger,
to make him thereby
12, 146/ 17
danger,
then will he begin
12, 148/ 7
danger;
and as some man
12, 154/ 17
danger
therein, he would pass
12, 154/ 20
danger
of soul fleshly desires
12, 160/ 23
danger
and peril. ANTHONY That
12, 172/ 3
danger
of damnation therefor. For
12, 172/ 15
danger
of damnation. As for
12, 179/ 20
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of eternal damnation, even
12, 179/ 29
danger
to be put to
12, 199/ 6
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to be lost, he
12, 203/ 1
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and peril of war
12, 222/ 3
danger)
forsaken and left of
12, 243/ 10
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of death at all
12, 265/ 15
danger
of death by reason
12, 269/ 6
danger
of death is by
12, 269/ 8
danger
of death in the
12, 269/ 13
danger
of death, not by
12, 269/ 19
Daniel,
and the wild lions
12, 279/ 14
dare
not now believe these
12, 38/ 25
dare
be bold to warrant
12, 51/ 26
dare
, good Cousin, for shame
12, 52/ 7
dare
say, in no little
12, 54/ 19
dare
I boldly say, we
12, 76/ 14
dare
not be so sore
12, 83/ 12
dare
lay my life, shall
12, 98/ 20
dare
I not, in nowise
12, 99/ 3
dare
I give no man
12, 99/ 13
dare
not meddle with him
12, 119/ 12
dare
their own hands put
12, 123/ 13
dare
I jeopard my soul
12, 156/ 10
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<td>not find any fault</td>
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<td>from themselves,</td>
<td>not so much as</td>
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<td>be bold to swear</td>
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<td>say, you say truth</td>
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<td>say), spent out already</td>
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<td>I you think yourself, I</td>
<td>no business which we</td>
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<td>. ANTHONY We shall therefore</td>
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<td>regions, against the spiritual</td>
<td>12, 101/21</td>
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<td>ravenous kite of this</td>
<td>air, will the God</td>
<td>12, 104/1</td>
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<td>unto him that suffereth</td>
<td>and unknown; and therein</td>
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<td>tribulation, that though they</td>
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<td>so blind in the</td>
<td>night of tribulation, for</td>
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<td>night's fear, than were</td>
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<td>night of tribulation, and</td>
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<td>deformed devil; and from</td>
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<td>unaware, or in some</td>
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<td>privily to play the</td>
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<td>, and made was the</td>
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<td>): and then will we</td>
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<td>are two times of</td>
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<td>. For you wot well</td>
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<td>this devil, that is</td>
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<td>) setteth awork with such</td>
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<td>wotteth not whither he</td>
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<td>, suddenly sometime conveyed, nothing</td>
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<td>, but that he shall</td>
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Dialogue of Comfort against Tribulation: Concordance of Major Terms

quod potestis ferre, sed showed me a letter
letter of the Venetian Saint James saith, "Omne
at all. Of the fear, a very timorous the night's fear, another kind of temptation the that which is the the feast, and the as he did to
and as the prophet times did the prophet clothes). And the prophet Magdalen, of the prophet weeping, shall at the our eye, and every heart many a long royal delicate fare, continually fare, continually day by day did fare royally every lie and long for above prosperity, as the
trow I have this you began the other which I look every days together, as every amended, nevertheless reckon every between us this other somewhat touched the last I ween, at this and drink out the told you the other told you the other arrow, flying in the that whereas in the of which in the also. But when the well afterward in the in the Shrovetide, a that he had one and choose them by ass many a fair

dat etiam cum tentatione proventum 12, 278/ 28
dated at Constantinople, by which 12, 188/ 8
dated at Constantinople, was devised 12, 188/ 16
datum optimum, et omne donum 12, 12/ 30
daughter of pusillanimitiy, a scrupulous 12, 112/ 15
daughter, a silly wretched girl 12, 112/ 18
daughter of pusillanimitiy, that is 12, 122/ 1
daughter of pusillanimitiy, and thereby 12, 123/ 10
daughter that the devil begetteth 12, 123/ 23
daughter of Herodias delighted them 12, 279/ 20
David in the choice of 12, 21/ 31
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come once unto the
this night and this
day like a winter
you this light courageous
arrow flying in the
pride), but in the
a very short winter
in the short winter
flying forth in the
that even in the
flying forth in the
arrow flying in the
as they were the
that are in the
this world at this
come down, for this
filius sit habrahae" (This
than it was the
that laid her every
egg; till on a
willing) all this long
communication here the other
very near to the
to wit, to the
they looked for a
other part of the
that yet at this
spend not all the
world did nothing else
So happed it one
he had made that
you be at this
cannot make you one
younger tomorrow, but every
year, yea or one
same time of the
that is at this
or on the selfsame
our communication the first
they ceased not every
been in shipwreck: a
day I thank God, was
. Howbeit, to be short
to those other words
like a winter day
and a winter night
as short. And so
), I understand the arrow
, that is, to wit
. For we begin many
of worldly wealth and
of prosperity were beside
of prosperity they fall
of worldly wealth shall
of worldly wealth, he
before. Thus fareth it
light of grace, and
, meseemeth your comfort unto
must I dwell in
is health come to
before. For I suppose
a golden egg; till
she thought she would
ours, wherein we shall
. ANTHONY Very truth it
of doom whereof some
very near to the
day of general judgment, weenest
, when with a turn
flieth and passeth by
, before he come to
, he may be sure
nor night but ever
, that he had in
. But in faith, Uncle
fifty year old, all
younger tomorrow, but every
shall you wax elder
, or one hour either
, while we were at
out of prison? VINCENT
, that grisly, cruel hangman
that we talked of
to preach out the
and a night was
would be at this
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long for to be
would fain have been
would very fain be
never can once be
healed of our very
necessity, to cure our
his grace, as our
fall into a careless
highest kind of the
fear of losing through
and die in their
infidels committed a very
make it dull and
satisfaction for all our
may give us any
venial, imagineth to be
is none, and for
should not, or sin
again; for fear of
that he did was
driveth him to that
keep themselves from the
go every whit, than
than wittingly to do
fallen very battle and
mind should he sin
in that thought any
mind he falleth in
case (besides that) very
sure, that when you
the fray, but his
you see that abideth
of the whole world,
very shame and a
lives, and suffered great
take yet a great
And in such wise
and a grief every
more faith a great
but rather a great
is by a great

dead . And therefore hath there

dead in this prison, and

dead . VINCENT That were, Uncle

dead , but for the profit

dead , and ever he wished

dead . Whereof the scripture saith

deadly disease of damnation. For

deadly wounds with the medicine

deadly enemy the devil may

deadly dullness, regarding nothing, thinking

deadly sin of sloth. Another

deadly sin the life of

deadly sin, which yet in

deadly crime, such as were

deadly . ANTHONY Cousin, I forgot

deadly sins. He did full

deadly wound while that impenetrable

deadly . And yet for all

deadly , some such as are

deadly (while his conscience in

deadly sin, if he should

deadly sin with him, the

deadly mischief indeed. Therefore, like

deadly desire of ambitious glory

deadly displease God with the

deadly sin, and would withal

deadly war indeed. These tokens

deadly through his own folly

deadly displeasure unto God, nor

deadly sin, while he never

deadly destruction unto the soul

deadly displease God for the

deadly imprisonment was the other

deadly torment, and such as

deadly to displease him that

deadly painful shame indeed. For

deadly pains, and very painful

deal more. For, as I

deal they with him as

deal as great as his

deal , than in God. And

deal less, by in a

deal to be content and
saith yet a great
deal further: "sub umbra alarum
greater tribulation a great
deal than we do the
likelihood worth a great
deal of money: for horses
own passion a great
deal more than needeth; and
give them a great
deal the less. But although
do, is a great
deal too little), but yet
by more a great
deal than the half. But
soon prove a great
deal too much. And many
may say a great
deal ) the more, because we
for more a great
deal , than indeed it was
doubt, Uncle, a great
deal the less. But yet
Defend not yourselves, most
deal friends): and our Savior
devil's danger with his
deal precious blood. Leave, therefore
Christian people, for Christ's
money: for horses be
you buy it very
and faithful, and his
is this, my friend
deal, The very truth thou
sick men to remember
death ; yet we worldly friends
from the meditation of
death , judgment, heaven and hell
from his disciples by
death ; but both, as he
and die more cruel
death by our own countrymen
all bodily grief, painful
death and all. Howbeit in
into the endless everlasting
death of infernal damnation. The
with the dread of
death , and many a good
and meekly took his
death therefor, and had, I
such as were worthy
death , not only by their
would now rather suffer
death than so do, should
patient taking of his
death should have served for
the pain of his
death for merit of reward
but that after his
death also, Lazarus, the poor
thirst, had after his
death his place comfort and
Lazarus) that Lazarus's own
death panged him not so
to think upon his
death , and how he must
well) fall once by
death . But alas! when death
death. But alas! when
death cometh, then cometh again
and of his dreadful
death . Then cometh the torment
the pure pangs of
death pulled their heart from
became obedient unto the
death , and that unto the
and that unto the
death of the cross, for
heart with fear of
death at hand, so painful
wailing for some man's
death , than to the house
to salvation but the
death of Christ. "For he
yourself. It is Christ's save us all: Christ's own deeds without Christ's prophets, and stonest unto hands put themselves to in procuring her own him to his own Abraham, as touching the with their own temporal be by his own the less fear his the honor of his tempted from that damnable which drown men into they put him unto dirge, there hath great rather suffer any painful to endure a painful and by dread of rest by deliverance from loss, or sickness, or imprisonment, painful and shameful five year before his the sacrifice and the which drown men into into the grın of of shameful and painful meditation of pain and flee from the painful such an horror of and die their natural imprisonment, painful and shameful hath by his own judgment given of his were called for, to yet being condemned to but no danger of God condemneth them unto they may escape from that grisly, cruel hangman, whereof at his temporal world for execution of attained, nor condemned to death, I tell you, that death, I tell you, yet death: where we confess, that death: they that are sent death: from which we see death: was unto this carpenter's death: by shame and by death: of his son, God death: than abide the defiling death: revenged on: nor any death: and yet are peradventure death: the ground of man's death: Special verses may there death: and into destruction). Lo death: with cruel intolerable torments death: there shortly followed after death: than forsake his faith death: For by this mind death: would drive him to death: and pain, with other death: of our friends, though death: . ANTHONY There needeth not death: all the same five death: of Iphigenia, had in death: and into perdition). And death: So that whereas by death: whereof we shall speak death: your reason shall give death: and be loath to death: in his heart, he death: as he did by death: And first let us death: delivered us out of death: and that it were death: and execution he should death: and being kept, therefor death: at all, but that death: by his own sentence death: Is this, Cousin, a death: which, from his first death: his success is uncertain death: is a very plain death: the greatest man of
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I now for painful death also, that if we 12, 312/ 11

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so far passing painful
mind, that by their
the dread of temporal
willingly suffered so painful
and yet by his
her, might by his
that endure wittingly painful
with this short temporal
those other things, Christ's
away of our painful
lie through marvelous painful
us from the painful
if through right painful
to flee from that
sit up in their
we hear in their
pains, and very painful
of winning by their
company together, was at
whom she was at
mind, I repeated and
will enter in after, ",
the payment of his
his hand to sustain
other side very sore
realm hath very sore
sore fainteth nowadays, and
necessity for fear of
more suffer any more
times shall he much
them, flatter them, and
would: but therein we
opinion, by which we
scripture as well be
perceive that himself is
sure and yet be
is in such wise
shortly proved them all
have in any thing
we shall not be
how far they be
peradventure false, and myself
leisure, and think yourself

decayeth

death for ours. Would God
death their lover should clearly
death, to forsake our Savior
death, rather than he would
death goeth from her, might
death be sure to come
death for vain glory: and
death patiently taken for him
death, hell and heaven, were
death four parts of the
death, before we could come
death, or shall not fail
death he deliver him from
death, which thou seest thou
deadbed underpropped with pillows, take
deadbeds complain, that they think
deads for their countries, and
deads the only reward of
debate with another neighbor of
debate, in some such manner
debated again. ANTHONY That guise
Debet sicut ille ambulavit, et
debt in purgatory, but shall
decay through his default, and
decayed : and all this worketh
decayed, as little while as
decayeth, coming from hot unto
decaying the commonweal, men are
decieve her so and feed
decieve himself. For he shall
decieve them: those, I say
decieve ourselves. For what free
decieve ourselves, and take it
decieved themselves, as they bear
decieied, and that his visions
decieved indeed. And such a
decieved, and worse too, than
decieved, and that our Lord
decieved any man, here am
decieved. For either shall we
decieved now. But now, Cousin
decieved therein, then while I
decieved .VINCENT Nay by my
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verily be we now better than medicinable. The or else do we the old holy doctors we speak of, to therefor. There let him themselves therefor. And to against the faith will better root, may well and were able to Uncle, well opened and of his own conscience as ye have well in my mind, well in himself, or diffidence of heaven: yet he extortiously. But his words desire is good, and me in remembrance, well had. St. Augustine well by God; it well pleasant maze, the scripture be my disciple), he toward these ungracious Turks, do him St. Paul purpose and make him own default) mishap to toward the increase or the scripture saith, "Uniciuque all. Howbeit in very our own known deserving own certain well deserving yet do not in for any other good true, as in very I think in very against his own good the merit of the and portion of those portion in every good we be not in his conscience in the well proveth) that horrible deceived , as those prisoners should 12, 275/ 21 declaration larger concerning them that 12, 24/ 14 declare that what thing is 12, 21/ 22 declare it, and as the 12, 75/ 10 declare how he knoweth his 12, 137/ 25 declare unto God the temptations 12, 164/ 29 declare that the having of 12, 171/ 15 declare , and the comfort that 12, 225/ 21 declare us that the thorns 12, 240/ 31 declare these special gifts, with 12, 310/ 12 declared the question that I 12, 23/ 16 declared and showed to himself 12, 31/ 17 declared , if men will so 12, 35/ 12 declared these kinds of the 12, 122/ 7 declared , and mistrust of his 12, 133/ 14 declared , that though the rich 12, 171/ 21 declared , that he was rife 12, 178/ 11 declared unto himself that he 12, 16/ 22 declared what peril is in 12, 56/ 8 declared in his work De 12, 130/ 17 declared , that the strength of 12, 141/ 20 declared the end: "Ducent in 12, 168/ 4 declared well by other words 12, 174/ 20 declared plainly, that not only 12, 194/ 24 declared , where he writeth unto 12, 223/ 29 decline unto sin, I say 12, 162/ 2 decline : yet had we both 12, 249/ 1 decrease of dread, maketh much 12, 281/ 24 dedit Deus curam de proximo 12, 202/ 27 deed , for anything that ever 12, 10/ 15 deed bringing us thereunto, as 12, 24/ 4 deed open and known unto 12, 24/ 27 deed neither merit nor satisfy 12, 36/ 24 deed ; and then is there 12, 37/ 18 deed true it is, that 12, 51/ 30 deed tribulation so good and 12, 56/ 26 deed , by which he punished 12, 62/ 27 deed . But now is not 12, 71/ 14 deed diminish the matter of 12, 72/ 7 deed done by the wealthy 12, 73/ 2 deed : I would then put 12, 83/ 17 deed doing so gave him 12, 114/ 4 deed is no act of 12, 130/ 22

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be of our own  
for with every good  
not only flee the  
leaving the one good  
of them praised any  
commend another man's good  
themselves upon some good  
cometh yet in very  
he were in very  
plain truth, in very  
be shameful in very  
for himself doth the  
question, the devil's own  
were there in his  
these, many other good  
to do the good  
cause of those good  
doth those good virtuous  
doing of many good  
that in these good  
even in those good  
and not our own  
saved by our own  
than all our own  
Paul saith, in their  
and do many good  
devilish tormentors, with the  
them, and in his  
God's favor, and stand  
of wealth, and hath  
thoughts, if they sink  
leave. And therefore the  
shagged out of his  
suffered him to fall  
conceive therewith such a  
he thrown into the  
night, which is the  
fell suddenly into the  
in his heart so  
was fallen in so  
hearts inwardly in the  
too, be driven down  

enough, digging it full  
deed while we be waking  
deed will he wax angry  
deed, the consent and the  
deed undone the while, he  
deed of his, or any  
deed, show themselves either envious  
deed, wherein they will well  
deed unto us, by the  
deed, if ever any man  
deed, The Twentieth Chapter VINCENT  
deed, how shameful soever it  
deed, Our Lord saith in  
deed it is, to bring  
deed, as it seemeth, sundry  
deed that a wealthy man  
deed that the wealthy man  
deed, since he may do  
deed, if we consider the  
deed, his labor diminisheth his  
deed that the wealthy man  
deed, themselves that prosperity doth  
deed, Leave your own fasting  
deed without Christ's death: where  
deed do: but his pleasure  
deed they deny him) we  
deed, and be saved as  
deed, consideration of that furious  
deed trouble may well say  
deed in his indignation and  
deed stepped into many a  
deed, are a sore tribulation  
deed darkness of the midnight  
deed sleep, but will needs  
deed into the devil's danger  
deed dread beside, that they  
deed dungeon of hell. Now  
deed dark, there are two  
deed center of this busy  
deed a desire and love  
deed a study, for the  
deed sight of God, not  
deed toward the center of  
deed in the ground, and
lands nor goods: the
radicate, and surely take
after by long and
they should do, down
so strait and so
for him, had so
we were faithful, by
long continuance a strong
an habitual fast and
leave off, or fall
in God, and therewith
in all these points
sustain decay through his
whoso that die for
lost in our own
Mammona iniquitatis, ut quum
was not able to
a comfort yet to
wide; for there you
Non vosmet defendentes charissimi” (for other folks’); but
in all temptation to
promised to protect and
truth of his promise
shall in such wise
as God is to
with his pavise, and
Paul councelth, "Non vosmet
wise as, while it
justice, or for the
thy gown too): the
a common power in
agree together in the
in the protection or
and abide in God's
his shoulders for a
wings. And of this
pavise of his heavenly
man standeth at his
a buckler in the
in reason for the
an army for his
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here in pain, and it. Howbeit, when he never do vouchsafe to touch pitch and never death than abide the pursued upon to be angel into a dark had there taken the comfort, and by many as it seemeth, sundry speech in diversity of nos introire in regnum

Cristus in gloria est adiutorio Altissimi, in protectione his work De Civitate adiutorio Altissimi, in protectione divitem intrare in regnum confidentes in pecuniis regnum ea quae sunt Spiritus For he did but time of his execution feed her forth with it were in a prosperity, he useth only the consent and the gladly content, without any fellows, he fell in soft apparel, with royal of many kind of kind of delicate and of comfort in the his goodness take his mind (drawn from the that if I for a savor in the whereof we set our somewhat appear by his other men, with the to their foul fleshly drinking, and other filthy busily to such fleshly he taketh a great soul also, through the defer and forbear for the deferred it, she provided the defile his hands upon them defile the fingers, to put defiling and violation of their deflowered by force, ran into deflected devil; and from flying degree of doctor in divinity degrees far excelleth this, which degrees and differences of deserving degrees . For a good name Dei " (By many tribulations must Dei patris" (Christ hath humbled Dei caeli comorabitur" (Whoso dwelleth Dei, that there was no Dei celi comorabitur. Scuto circundabit Dei " (It is more easy Dei introire!" (My babes, how Dei, stultitia est enim ei delay his trouble but a delayed till the king’s further delays , ere it was very delectable dream he should never delectable selectives to move a delection , but also (in that deliberation at all, in this deliberation with him, what were delicate fare, continually day by delicate and delicious victual, and delicious victual, and thereby to delight of these peevish worldly delight and his confidence from delight thereof) no pleasure in delight to hear you speak delight of heaven, that in delight and our wealth, and delight in his own praise delight of their own praise delight : and were it then delight , and some he setteth delight , and since they see delight , and liketh himself therefor delight that she hath in
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tempted to kill and
man to kill and
those which finally do
they be led to
went about secretly to
upon the purpose to
devil so diligent to
goods, to lose and
and since hath he
all such to be
in body and soul
and conveyed thence, he
the meanwhile? Was the
to a man's own
was forced to the
perceived to mind his
and to the final
into death and into
place of perdition and
besides that) very deadly
himself toward his own
et omne donum perfectum providet suis, est infidelis
lightly stand indifferent, but
would I wit what
patiently. For if we
forsake our Savior, we
now indeed, and thereby
pure Christian fashion requireth,
is lightly so temperately
and that it were
upon earth whereat he
not be glad to
lucretur, anime vero suae
do us harm? "Si
with God's favor, "Reddidit
crucis: propter quod et
near unto him, ("Quia
Cor contritum et humiliatum,
of Job: "Novit enim
as for example: "Exurgat
scripture saith, "Unicuique dedit
destitute of any such other
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destroy themselves, there is much
destroy themselves, groweth out of
destroy himself, whoso should hap
destroy himself as commanded thereto
destroy him as God is
destroy his soul? VINCENT This
destroyed our noble young goodly
destroyed, as use the false
destroyed by the devil's false
destroyeth the gentlemen, and giveth
destruction of the five cities
destruction , which requireth counsel and
destruction of himself, because his
destruction, and go thereabout with
destruction of himself a good
destruction. Lo, here is the
destruction that they fall and
destruction unto the soul. Whether
destruction . He that in a
desursum est, descendens a patre
deterior " (He that provideth not
determinately must either be good
determination we take, whether for
determine with ourselves that we
determine ourselves to suffer any
determined that I was not
determined to abandon his pleasure
determined, but that they both
determined that he should die
determineth to shoot, and there
detract them, nor envy them
detrimentum patiatur?" (What availeth it
deus nobiscum quis contra nos
Deus lob omnia duplicia" (God
Deus exaltavit illum, et donavit
Deus iuxta est iis qui
Deus, non despicies" (A contrite
Deus opera eorum, idcirco inducet
Deus, et dissipentur inimici eius
Deus curam de proximo suo
their own harm, "Quia corde suo, non est way. For "Fidelis est of St. Paul, "Fidelis hominis ascendit, que preparavit glad in the pleasant him all to the content to have their men's hearts upon high our deadly enemy the and ourselves, and the and gone to the he been before a and confusion of the the temptations of the to deliver to the and some to the and some to the neither by God nor heavy judgment. Then the go seek unto the made suit to the yet go to the this thing saw the in prosperity. But the with impatience. But the Have all to the both by temptation the and by persecution the man. Now, though the and all. And the with, but with the the world, or the that every tribulation the what weapon of the or invasion of the we be by the tribulations by which the tribulation, by which the tribulation, in which the to do: but the night's fear by the weeneth I were a Deus non irridetur" (God cannot Deus " (The fool hath said Deus ," saith Saint Paul, "qui Deus , qui non patitur vos Deus diligentibus se." For surely device thereof, that (as I devices of his worldly counselors devices commended, then amended; and devices and desires of such devil may never have the devil ; so is every such devil eternally. And thus made devil , nothing would I after devil ; and for proof that devil , the world and the devil the abominable fornicator that devil himself. The Eighteenth Chapter devil himself. Some man that devil . "Peccator quum in profundum devil draweth him to despair devil .This king had commanded devil , desiring a woman by devil . And as a man devil , when he said to devil wist well that it devil had there a fall devil !" And there was he devil persecuteth us, and by devil also tempteth us; and devil , our spiritual enemy, fight devil hath of his trains devil too. "Non est nobis devil . Now, he then that devil useth for temptation to devil may give us any devil in the midday). First devil with trains and assaults devil , through the sufferance of devil tempteth a man with devil to bear down and devil casteth him in a devil hath framed in their devil , I trow. Surely if
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fall: and by much
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let to do our
he that doth his
intended to do his
we would do our
rugiens circuit, quarens quem
rugiens circuit queren quem
doth of his own
own sin and for
first, but almost of
saints, such as his
heart, and striketh our
seeking whom he may
that he then may
seeking whom he may
run upon us, and
lion were about to
a ravener, that he
are expressly prayed many
despites, yet two very
and move him to
lie a-dying say full
refresh him; the wholesome
tentationem et in laqueum
tentationem, et in laqueum
tentationem, et in laqueum
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saith in the Apocalypse,"
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A
French into English. % A
disputing in their famed
devised at Venice. From thence

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devised his articles so wisely

devised, so I beseech you

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devising, and therewith kill up

devising wherefore he would bid

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devising thereupon, before they see

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devor" (Your adversary the devil

devotion beside. For though man's

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devour ). The devil it is

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devour him, would vouchsafe to

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devout orisons in the common

devout and fervent prayers he

devout compassion), kneel down or

devoutly the seven psalms, and

dew (I mean) of God's

diaboli, et desideria multa inutilia

diaboli (They that will be

diaboli, et desideria multa inutilia

diabol , et fugiet a vobis

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discomfortable comfort utterly. For to 12, 70/ 13
of the nature itself
discomfortable and full of fear
12, 107/ 9

house, but this continual
discomfortable fashion of hers she
12, 113/ 3

discomfortable that time is too
discomfortable and too fearful for
12, 157/ 22

discomforting them, have ever had
12, 3/ 15

of sloth or impatience
discomfortless , or of folly seek
12, 17/ 10

and comparison thereof it
discommendeth this worldly wretched wealth
12, 70/ 12

no cause to be
discontent too, to see so
12, 273/ 24

enough, and being sore
discontent or change in this
12, 52/ 2

without any manner of
discontinued with no tribulation. The
12, 40/ 19

always still in wealth,
discontinued by more ways than
12, 51/ 2

another name) may be
discontinued with divers tribulations. Was
12, 54/ 8

but that it was
discreet confessor, charged him to
12, 115/ 10

glutony, and therefore he
discreetly gave him in penance
12, 115/ 21

of reason and good
discretion shall not pass that
12, 87/ 25

joined with lack of
discretion . But a man that
12, 293/ 18

tanquam scintille in arundineto
discurrent " (Righteous men shall shine
12, 307/ 7

they not envy nor
disdain (since they may take
12, 31/ 6

not so proud to
disdain for our sakes the
12, 291/ 22

think ourselves, if we
disdain to do as our
12, 292/ 5

servant such, as he
disdaineth to do such things
12, 291/ 16

and countenance, unpleasant and
disdainous behavior, ravine, extortion, oppression
12, 161/ 1

their friends lying in
disease and sickness, should come
12, 3/ 10

unable to cure our
disease of themselves, and therefore
12, 11/ 1

of our very deadly
disease of damnation. For our
12, 11/ 18

all his sickness and
disease of those pains, that
12, 25/ 16

and displeasant, all of
disease and sickness and other
12, 78/ 14

eyet in his own
disease and sickness he never
12, 120/ 25

would in their own
disease , have used his help
12, 121/ 8

into some such other
disease , as except it were
12, 147/ 25

medicine in a certain
disease that helped him. The
12, 173/ 10

time in the selfsame
disease , took the selfsame medicine
12, 173/ 11

death, have ever one
disease and sickness or other
12, 301/ 28

effectual medicines against these
diseases of tribulation shall we
12, 11/ 16

so, there to God's
dishonor (as much as in
12, 298/ 22

Cousin, cause to be
dismayed therefor. The great horror
12, 245/ 18

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12, 140/ 27

God's common precept (which
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12, 140/ 27

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dispense therewith if he will
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dispense where he will, and
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he taketh such thoughts displesantly , and striveth and fighteth 12, 153/ 21
of their mind more displesantly than other poor men 12, 221/ 26
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tybe loath to things with which they displesse God most, and at 12, 60/ 27
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and therein do him displesure) may so take them 12, 235/ 15
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is great grief and displesure, and to be lanced 12, 293/ 13
so few, and their displesures and their griefs so 12, 168/ 30
not great, and the displesures neither small nor few 12, 222/ 30
it hath many more displesures and very sore griefs 12, 255/ 20
griefs, and pains, and displesures, in this other general 12, 262/ 7
But among many other displesures that for his sake 12, 277/ 12
and the mind to dispose it well, and yet 12, 176/ 2
person of some worldly dispose of God, or leave 12, 190/ 10
dispersing people, or understood of disposed to be wanton in 12, 95/ 24
dispersingly disposed to the wantonness of 12, 96/ 1
dispersingly disposed to fear, he casteth 12, 150/ 15

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Some that are wretchedly disposed shall never lack desperately disposed wretches enough beside, upon disposed, that they have not disposed and timeth your matter disposed a man many times dispositions been the affections spiritual dispraise. Howbeit surely somewhat less dispraise you with all the disputation, you wot well, at dispute. But surely for mine dispute upon any glossing of dispute the matter here. He disputing in their famed dialogues dissembled their sleeping, and suddenly dissensions fallen among ourselves, partly dissimulating himself and his high dissipentur inimici eius, et fugiant dissolui et esse com Christo distance between the height of distancing of either other engendereth distemperance of both twain. And distemperance and peril both of distress and affliction: I mean distress him not, but faithfully divers occasions that we shall divers, some of these tribulations divers opinions, yet as they divers tribulations. Was it nothing divers men's minds. For else divers times, till at last divers such days together, as divers temptations, one marvelous comfort divers and sundry manner of divers times before they be divers years each after other divers places in his books divers other authors, and whole divers purposings and appointings. For divers times beheld his wife divers parts of this realm divers evil tokens of this divers times ambassador for that divers places, where neither of

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so by long and part by violence too) diversly to sundry parts diversely to ourselves.

willingly to suffer death, divers in men's minds imprinted by say diversely to sundry the common service useth authors, and whole together are here conversant under that is (I say) violence too) divers parts it, especially for the the common speech in first. This kind, Cousin, and that shall I the air that was one heap, and then were all equally thus talk of more. He degree of doctor in emissa in locum destinatum: foramen acus transire, quam St. Paul: "Qui volunt Paul saith: "Qui volunt Paul saith, "Qui volunt unto Timothy: "Qui volunt profuit nobis superbia? aut thereupon, the Prophet saith: " telleth. "Blonidina et apud of his deprehended and Saint John saith, "Si nostra consumpti sumus. Talia testifieth, where he saith; " taken the degree of long, and are a of that good godly and a great solemn man, and not a as the old holy and all the holy all the old holy all those old holy books of other holy divers sore torments, strike him divers parts diversely to ourselves divers in divers kinds: and divers kinds: and some both divers means. One way, by diverse folks, as their own diverse Collects, in which all diverse goodly treatises of that diverse pretexts, and of everything diversely to sundry diverse folks diversely to ourselves, and change diversity of divers men's minds diversity of degrees. For a divide we shall into twain divide into two parts. The divided, is by and by divided out unto every man divided among all, the best divideth tribulation into three kinds divinity . When he was come divisus aer continuo in se divitiam intrare in regnum Dei divites fieri, incidunt in tentationem divites fieri, incidunt in tentationem divites fieri," etc. (They that divideth fieri, incidunt in tentationem divitiarum iactantia quid contulit nobis Divitie si affluant, nolite cor dividere in locum destinatum: divisus a termito continuo in se Divius Ciprianus quidam et relictus divulgè , cast him both in dixerimus, quia peccatum non habemus dixerunt in inferno ii qui Dixit insipiens in corde suo dixerunt in inferno ii qui Dixit in divinity. When he doctor, and so learned in doctor, Master Jean Gerson, entitled doctor in writing. But yet doctor only, but also somewhat doctors declare it, and as doctors be full and whole doctors have evermore taught against doctors no man could understand doctors and saints that were
suggestion or false wily
doctrine of a false spiritual
that fault in his
grace that the third
dog carry not away the
keep them from the
dogs. VINCENT Then are there
bite upon them like
Saint Jerome biddeth: "Et
Mundus gaudebit, vos autem
woe? "Risus" (saith he)"
doctrine.

Ut non a magnitudine
made the visage less
affections with the wonderful
Savior saith, "Inimici hominis,
said: "Inimici hominis
in the Gospel, "Credo
pray with the apostles, "
and said, "Salva nos,
occultis meis munda me,
this point. Howbeit, "Misericordia

matter saith: "Irruit virtus
them, where he saith, "
saith, "Preciosa in conspectu
so subdued under the
mouth: "Nemo potest duobus
Saint Paul, "Servi, obedite
the Prophet: "Non relinquent
omnis lingua confitiatur, quia
et laus mea est
ceciderit, non collidetur quia
patiens enim redditor est
long used to say "
salus facta est huic
Melius est ire ad
domum luctus, quam ad
Deus exaltavit illum, et
datum optimum, et omne
to the day of
come to my chamber
him merry forth at
for hunger at his
looked out of the
and to have a
and to have the

dog
dogs
dogs

.d. Uno God himself every
.carry not away the
.c. Vincent Then are there
.Finally, the cost and
de, et de dolore gaudeas
s. sed tristitia vestra vertetur
.miscebitur, et extrema gaudii
.(Both be thou
.that the greatness
.than he could, and
.effects following thereon, not
.eius" But in all
.The enemies of
.
"adjuva incredulitatem meam" (I
."aduge nobis fidelm" (Lord
."perimus" (Save us, Lord
."From mine hid sins
."super omnia opera eius
."in Sampsonem" (The power
."est gubernare linguam" (To
."mors sanctorum eius" (Precious
.
rule, and power of
."servire" (No man may
."we shall have
."-- we shall have
."virgam peccatorum super sortem
."Jesus Cristus in gloria
."factus est mihi in
."supponit manuum suam" (The
."(Say not, I have
."with the second syllable
."co quod et ipse
."luctus, quam ad domum
."convivii. In illa enim
."illi nomen quod est
."perfectum desursum est, descendens
."whereof some tokens as
."in respect of the
."that he weep not
."that laid neither Christ
."nor never heard of
."shut upon us where
."shut upon us) these


less room, and the
should have the chamber
quoth she, if the
chamber to her, both
at the rich man's
brought him to the
a sprite between two
good cheer out of
them then out of
one shall, as thou
truth of me thou
those upon whom they
any sick man it
which he willingly farther
a servant unprofitable, and
besides that the man
of a gentle nature
him as the mother
paineth the body, as
when a man so
to him because he
many one full well
that the wealthy man
that the wealthy man
may do them, and
whenever the wealthy man
doing of them, he
that the wealthy man
man doth, though he
deeds themselves that prosperity
God thanks therefor; so
yet to his that
we shall hence, then
And he that so
crown, but he that
harm: and some man
content with that she
pardon her as she
better service than she
good man, and that
He must do as
that indeed so it
I say that God

door shut upon us, while 12, 277/ 3
door upon him by night 12, 277/ 14
door should be shut upon 12, 277/ 15
door and windows too, and 12, 277/ 22
door, than if he had 12, 319/ 3
door all the rich glutton's 12, 319/ 3
door as he went in 12, 63/ 6
door, that she could not 12, 81/ 8
door, and cast them up 12, 182/ 23
dose now, call himself mine 12, 208/ 9
dose require. The very truth 12, 217/ 15
dote ! How many of them 12, 313/ 12
doth more harm than good 12, 4/ 10
doth of his own devotion 12, 36/ 19
doth but his bare duty 12, 39/ 13
doth no great harm, but 12, 45/ 13
doth some good men some 12, 45/ 14
doth sometimes with her child 12, 45/ 30
doth a thorn that sticketh 12, 50/ 23
doth, Cousin, is this no 12, 52/ 14
doth it himself? For I 12, 52/ 14
doth joyful shall his sorrow 12, 60/ 9
doth. Besides this, all that 12, 71/ 20
doth, though he could not 12, 71/ 21
doth them best indeed, to 12, 72/ 1
doth those good virtuous deeds 12, 72/ 4
doth ever for the rate 12, 72/ 6
doth, though he doth it 12, 72/ 15
doth it be that, that 12, 72/ 15
doth, in goodness the prerogative 12, 72/ 18
doth the wealthy man in 12, 73/ 23
doth the same in tribulation 12, 74/ 7
doth he much more for 12, 76/ 18
doth, I dare lay my 12, 98/ 20
doth his devoir therefor, according 12, 101/ 26
doth sometimes by his fleecing 12, 111/ 16
doth, or if it be 12, 112/ 22
doth other of her fellows 12, 112/ 23
doth, yet with this fantastical 12, 113/ 7
doth he, to bring him 12, 113/ 25
doth a ship that should 12, 120/ 12
doth. But I meant it 12, 123/ 19
doth, or may do, to 12, 140/ 3
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duplicia" (God restored him this world all thing but in manner by First, as for your your comfort that you courage, but live in frameth himself many times like them, than shall as much again; he ready to suffer the thing, for fear of before, but also, to would, I ween, make manner dread, their fantasy not at all; so shall take comfort) cannot first comfort, and without the getting, I nothing do, let us nothing therefore, and had, I always would without any the devil's pate, and nothing would I after verily trust, and nothing that I should haply answers herein; but one you make, and that your more case. My thing, he shall, I told you, without any exhortation. And as I would then put no that, wherein if any Cousin, though God (I therefore, can we not in fear, full of and let him not he find without any and little insinuate the it were for any the question but for me waking. ANTHONY Without do so much as

double of all) that ever 12, 47/ 15
double that he lost, little 12, 53/ 29
double, since therein hath the 12, 67/ 32
double comfort, Cousin, you may 12, 68 / 5
double by prosperity, you may 12, 68/ 29
double fear. First, for it 12, 98/ 6
double the fear that he 12, 113/ 10
double so substantial things told 12, 134/ 27
double reproved the false suspicion 12, 178/ 7
double and over that, to 12, 181/ 27
double peril that may follow 12, 196/ 10
double it with, went preaching 12, 291/ 7
double the pain that that 12, 302/ 2
doub leth their fear, and maketh 12, 107/ 27
doubt I that ere it 12, 7/ 27
doubt , but that God will 12, 16/ 1
doubt (if it be well 12, 19 / 3
doubt but the goodness of 12, 19/ 7
doubt , but that like as 12, 21/ 26
doubt not, both strength and 12, 26/ 20
doubt give that counsel and 12, 31/ 26
doubt not, but likewise as 12, 32/ 16
doubt , to take him for 12, 33/ 8
doubt it, but that God 12, 36/ 7
doubt as ye do wherefore 12, 56/ 27
doubt yet remaineth there in 12, 64/ 4
doubt soiled, I will as 12, 64/ 6
doubt , good Uncle, is this 12, 64/ 12
doubt not, perceive and see 12, 72/ 13
doubt a diminishing of fleshly 12, 73/ 15
doubt not but you can 12, 80/ 20
doubt , but that unto any 12, 83/ 17
doubt arise, counsel needeth, and 12, 87/ 26
doubt not) be so merciful 12, 91 / 24
doubt , if we will follow 12, 104/ 21
doubt and dullness, without comfort 12, 113/ 22
doubt to quiet his mind 12, 121/ 19
doubt , that the pavise of 12, 121/ 23
doubt of such revelations, not 12, 132/ 12
doubt of his but of 12, 132/ 13
doubt . And therefore it is 12, 142/ 27
doubt , Cousin, if he abide 12, 143/ 21
doubt , nor can by no 12, 143/ 22
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<td>not, by God's grace</td>
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<td>doubt</td>
<td>he is. There let</td>
<td>12, 164/24</td>
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<td>doubt</td>
<td>but that God heareth</td>
<td>12, 165/12</td>
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<td>doubt</td>
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<td>doubt</td>
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<td>doubt</td>
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<td>, but that this ungracious</td>
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<td>doubt</td>
<td>it little in my</td>
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<td>doubt</td>
<td>, whether you will lose</td>
<td>12, 231/14</td>
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<td>doubt</td>
<td>, I ask you first</td>
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<td>doubt</td>
<td>not but you have</td>
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<td>doubt</td>
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<td>doubt</td>
<td>, but I would much</td>
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<td>doubt</td>
<td>displeased, and can bring</td>
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<td>doubt</td>
<td>, but that death is</td>
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<td>doubt</td>
<td>, that he which for</td>
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<td>doubt</td>
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<td>doubt</td>
<td>, but that if the</td>
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<td>doubt</td>
<td>not but that we</td>
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<td>doubt</td>
<td>but that either he</td>
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<td>whether I were asleep</td>
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<td>doubteth</td>
<td>thereof shall find it</td>
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<td>doubteth</td>
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<td>thereof, whereof it is</td>
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<td>man to that good</td>
<td>12, 17/1</td>
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<td>draw</td>
<td>it, and ripe it</td>
<td>12, 57/12</td>
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<td>draw</td>
<td>toward him, and compelleth</td>
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<td>draw</td>
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<td>draw</td>
<td>to, whether to any</td>
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<td>draw</td>
<td>to no fruitful end</td>
<td>12, 136/6</td>
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it over quite, and draw himself aside and serve 12, 161/27
fantasy by themselves to draw together, and in their hope, semeth rather to draw near on the one would in our imagination draw as much toward the the grace of God, draw near to the secret the intent we may draw toward spiritual exercise too for that stick he when God with tribulation draw thither as folk are judgment. Then the devil draw to despair with the wise man's heart thither as folk are may find mirth? Whereto draw near on the one overmuch fear perilous, and draw near to the secret to frame himself, now made of his own for that stick he when God with tribulation worse many times in made of his own his godly set mind ( of the mind either verses may there be no commandment of, nor drawn from the delight thereof down his lovely limbs the remnant stand in clean stand out of side with the fearful poison of all desperate bodies; some by the be troubled with the Cousin, that standeth in waxeth wonderful cold. If God also: either should we shall need to they perceive any manner biddeth us stand in and his whelps, for of tribulation more to down and overwhelm with he nothing need to that he shall not of anger, without any therewith such a deep of such a desperate his own fantasy, the shall not need to drawenth down under the water draweth them toward him, then draweth him to despair with thither as folk are this threat of the toward the mistrust of it narrow, now stretching a man from God a certain treaty, that from the delight thereof out of the psalter by any special calling and stretched out upon that might rise of of losing those things of death, and many of God, the tribulation of hell were as make us tremble and none of them all, their fantasy doubleth their of him, which when of loss of our not only the loss the faithful hope that Of pusillanimity. The Thirteenth this night's fear of at all, and very beside, that they ween into his heart. VINCENT that he hath lest this night's fear of
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<td>of fleshly foul sin</td>
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<td>dread</td>
<td>at so dreadful words</td>
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<td>dread</td>
<td>of every bodily pain</td>
<td>12, 205/6</td>
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<td>dread</td>
<td>that you have recited</td>
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<td>and fled from, as</td>
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<td>dread</td>
<td>that maketh &quot;incursum et</td>
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<td>dread</td>
<td>after the difference of</td>
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<td>dread</td>
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<td>any such, that we</td>
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<td>dread</td>
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<td>dreadeth</td>
<td>that he were out</td>
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<td>words, when they see</td>
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<td>thereof. VINCENT This is</td>
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<td>dream</td>
<td>at the table and</td>
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<td>dream</td>
<td>all this time, while</td>
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<td>dream</td>
<td>. ANTHONY This is, Cousin</td>
<td>12, 139/16</td>
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<tr>
<td>dream</td>
<td>, and yet reckoneth for</td>
<td>12, 139/25</td>
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<tr>
<td>dream</td>
<td>so, since in my</td>
<td>12, 140/22</td>
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<tr>
<td>dream</td>
<td>I may as surely</td>
<td>12, 140/22</td>
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<tr>
<td>dream</td>
<td>it sleeping; you may</td>
<td>12, 142/19</td>
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<tr>
<td>dream</td>
<td>that they so do</td>
<td>12, 142/26</td>
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<tr>
<td>dream</td>
<td>never put the question</td>
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oftener happeth that men
ing more like a
seldom happing in a
will needs take, his
into some slumber, and
THOMAS Have you never
this in my sleep
And yet have I
can tell that he
nothing do but lie
and not a false
things that in our
her sister Martha to
straw, and near he
folly, and one subtle
cometh by the devil's
God that we shall
good meat and strong
they say, this good
crab, and drivel, and
out the morning, and
sit them down and
Praying is better than
the flesh in eating,
pleasure of eating and
yet a means to
undoubtedly, that would else
sickness that must after
shall of our talking
into which he would
will, if he can,
would flee from Scylla,
reason that you make
that always you may
And thus shall he
on his head, and
in hell can never
dread of death would
that the devil would
our own frailty to
them, as sinfully to
a roasted crab, and
Uncle, this is truly

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<td>dream</td>
<td>, that himself is not</td>
<td>12, 143/3</td>
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<td>dream</td>
<td>, should need to show</td>
<td>12, 143/5</td>
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<td>dream</td>
<td>for a very truth</td>
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<td>dreamed</td>
<td>that I felt it</td>
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<td>dreamed</td>
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<td>dreamed</td>
<td>that I doubted whether</td>
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<td>dreamed</td>
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<td>dreameth</td>
<td>not but talketh with</td>
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<td>dreaming</td>
<td>. %VINCENT Well, well, Uncle</td>
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<td>dreams</td>
<td>delusion VINCENT Then shall</td>
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<td>drift</td>
<td>driveth another to naught</td>
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<td>drift</td>
<td>, wherein he taketh occasion</td>
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<td>drink</td>
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<td>drink</td>
<td>, for syrups should souse</td>
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<td>drink</td>
<td>comforteth well my heart</td>
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<td>drink</td>
<td>, and talk. But in</td>
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<td>drink</td>
<td>out the day, is</td>
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<td>drink</td>
<td>well for our Savior's</td>
<td>12, 99/11</td>
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<td>drinking</td>
<td>, and much more pleasant</td>
<td>12, 57/16</td>
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<td>drinking</td>
<td>, and other filthy delight</td>
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<td>drinking</td>
<td>, and that he shall</td>
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<td>drive</td>
<td>him from that state</td>
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<td>drive</td>
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<td>drive</td>
<td>us to a painful</td>
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<td>drive</td>
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<td>drive</td>
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<td>drive</td>
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<td>drive</td>
<td>him into Charybdis. He</td>
<td>12, 120/12</td>
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<td>drive</td>
<td>me to confess, that</td>
<td>12, 139/5</td>
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<td>drive</td>
<td>me off by the</td>
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<td>me to the same</td>
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<td>drive</td>
<td>it well down, a</td>
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<td>drive</td>
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<td>drive</td>
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<td>drivel</td>
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due therefor; so let us

as for any pain
due for our sins to

his mind from the
due remembrance of God and

in true faith, and
due charity, and attain in

could and would with
due compassion conceive in our

and have found it
dug out, and carried away

duld and sweetly, and with
dulce and tender loving words

and childhood to accustom them
dulce and pleasantly in the

that is not a
dull beast, or a desperate

fatigation would make it
dull and deadly. ANTHONY Cousin

their untoward minds, so
dull unto the thing that

faith, or of a
dull diligence. For surely if

folk which through some
dull melancholious humors are naturally

flesh, make us so
dull in the desire of

nature very cold and
dull . But out of question

still of the same
dull mind, as we did

a feeling, and our
dull worldly wits so little

into a careless deadly
dullness , regarding nothing, thinking almost

against an heavy uncomfortable
dullness . Now whereas prosperity was

full of doubt and
dullness , without comfort or spiritual

heart and thought and
dullness , what comfort or spiritual

glad, and joyful, or
dumpish , heavy, and sad: and

be fallen into such
dumps , that scantily can any

thrown into the deep
dungeon of hell. Now may

the very pit and
dungeon of the devil of

laid in a low
dungeon in the stocks, where

throw us into that
dungeon beneath, before the time

saying himself: "Ubi sunt
duo vel tres congregati in

own mouth: "Nemo potest
duobus dominis servire" (No man

Reddidit Deus Iob omnia
duplicia " (God restored him double

I such, as I
durst for their more ease

for such as I
durst well believe her, it

he fled not, but
durst abide thereby) give over

wot well) therefor, I
durst come no sooner, for

his mind; but he
durst not laugh aloud, nor

toll-gatherers of the emperor's
duties , all which whole company

reckoneth had been my
duty to do. But whenever

me that God of
duty bindeth me to sue

doeth but his bare
duty ; as we, I say

that God looketh of
duty , not only that we

he leaveth his own
duty undone; then would I

of them whom his
duty were to profit. But

he may do his
duty conveniently well, and feareth

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<td>of hell. Now may</td>
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<td>&quot; (God restored him double</td>
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<td>conveniently well, and feareth</td>
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in such case of needy persons, that the duty is, you wot well, in mind of their yield every man his in receiving the prince's saith: "Nihil ad perfectum end he would ever our own folk that likewise as we that very sure, because they may be suffered to this wretched world to places in which they saith the Prophet, ever those that faithfully will therefore let us faithfully grace, and abide and have the grace to penury, shall not only this day must I their necessity, while they that fear, let him fashions. He letteth them many, he suffereth to said, concerning them that and will abide and able to make us delight and pleasure to Dei caeli comorabitur" (Whoso God of heaven). Who faith and sure hope as the Prophet saith, saith: He that faithfully in tenebris" (He that man round about, that us; and then, he Saint Paul saith) our you, not our eternal his boon: and so over well acquainted by here no city nor with a death ever duty to relieve, so far duty of charity bindeth and duty; and a thing of duty in making restitution first duty with the other half duty according to Christ's express duxit lex" (The Old Law dwell with them himself. And dwell even here about us dwell here in this part dwell farther off. Greece feared dwell among our apothecaries, if dwell here, nor have not dwell themselves, have ever unto dwell and abide in God's dwell in the trust of dwell in the good hope dwell faithfully in the sure dwell even in the lowest dwell above those in heaven dwell in thine house," was dwell in our service. Meseemeth dwell therewith in the faithful dwell there indeed, because they dwell still in peace. But dwell in such places, as dwell still in the hope dwell therein) rather than by dwell with her: such a dwelleth in the help of dwelleth now, good Cousin, in dwelleth in God's help, and dwelleth and continueth faithfully in dwelleth in the hope of dwelleth in the faithful hope dwelleth in the faithful hope dwelling with us, what trouble dwelling city here, but we dwelling, but our little while dwelling in the faithful trust dwelling over long together. By dwelling country at all, but dying , and that yet never
folk shall evermore be
dying, and never can once

crith he in the
ear of his heart, "Thou

ear of his heart unto

ear, some of our own

I hear at mine

heavy hearing in mine

not only lay our

sound entering at his

him it is but

as in a morning

and talk. But in

to talk of as

husband found that good

he reckon himself in

half between game and

far from fair flat

the deep consideration and

sport and think in

gift, as with an

penance over the hard

cried Christ in their

so shrill into their,

reading, often in our

mouth unspeakable, to man's

to teach in men's

make merry here in

butt, or prick upon

here in plenty in

that was here in

find faith in the

man lately made of

laid full low in

and turn again into

a god here upon

lord of all the

them here in the

be put in the

the center of the

up your treasures in

up our treasure in

treasure in earth, in

no prince living upon

this world here upon

woman hither into the

ear, ) the manner of men

ear, but also our hear

ear, but if the Spirit

early days, and he shall

early to come to her

earest, Cousin, our talking was

earest sad matter as men

earest, VINCENT Well, I shall

earest any better than the

earest, and by our Lady

earest indeed, talk as though

earest advisement of this one

earest, The devil is not

earest penny of their whole

ears, But in the meanwhile

ears, and so thick he

ears, they forget that the

ears by hearing, often in

ears not audible, to men's

ears, And thus, good Cousin

earth all their life) they

earth, whre he determineth to

earth, but also that heaven

earth, in other virtues far

earth, As who say, but

earth, and that shall again

earth, and there lie and

earth, take himself in the

earth, and ween to win

earth, This maketh battles between

earth in one place, and

earth in another place; and

earth into the very pit

earth, where the rust and

earth, in earth shall be

earth shall be our hearts

earth, but he is in

earth, as he is created

earth, but that ere ever
man here upon the earth, under so sure and set here by the greatest king upon earth, sending yet his soul, in which prison all is not only for, in the selfsame condition, and yet thereof a place in which, so may it be to a great solemn, cannot for the loathness, bound fast upon their, for the gaining of, let us not so (the best man, I), poor worms of the house here in this, woman here upon this time, we may comfort them here in man living here upon, while here upon, the frailty of his own ease and from the desire of and bushes of our all worldly pleasures, all seek for their chief falleth to seek his God precisely our own durst for their more look for rest and into his kingdom with if he have his taking of his continual this (they said) did but seek for their remnant at your more man is well at wealthy man well at sores he longeth for and well at their by being well at gift, wherein he feeleth that he taketh his the man took his thanks too for our remember you your own

earth, under so sure and
earth, ) set here by the
earth, sending yet his soul
earth, in which prison all
earth, is not only for
earth, in the selfsame condition
earth, and yet thereof
earth, a place in which
earth, so may it be
earth, to a great solemn
earth, cannot for the loathness
earth, bound fast upon their
earth, for the gaining of
earth, let us not so
earth, (the best man, I)
earth, . The blessed apostle St
earth, than by forsaking the earthen, vessel that is of earthly, rest unaware, wherewith (if earthly, commodities, they may the earthly, substance, and carry them earthly, losses, all bodily torments ease, and comfort anywhere else ease, in the pastime of ease, by delivery from our ease, and comfort in their ease, game, pleasure, wealth, and ease, when he himself got ease, of body or of ease, and pleasure without any ease, them well to put ease, and help otherwise, to ease, . My doubt, good Uncle ease, , and may also by ease, may pray to God ease, and help of his ease, , while our tongue pattereth ease, the person pained ease, , and may be glad ease, here hath he little ease, and pleasure here. And ease, than for our pain ease, , and when you lust

dela.png
patience to take both ease and thanks, than by 12, 87/ 10
should for the false ease and pleasure that he 12, 114/ 9
y they seek their own ease and earthly rest unaware 12, 161/ 17
sit down at her ease , and do naught. Now 12, 185/ 14
all half so much ease , as to have one 12, 219/ 7
took never so much ease with their being barehead 12, 221/ 11
mend, I shall soon ease my grief. Now as 12, 251/ 30
for a pennyworth of ease as evil at his ease . Else, if the place 12, 272/ 6
so winneth therewith much ease in a warm bed 12, 274/ 21
wanton even at his ease . For evermore a violent 12, 301/ 2
there even at his ease . VINCENT Nay, Uncle, this 12, 301/ 8
he is better at ease already, and would not 12, 307/ 19
coming to you somewhat eased and relieved (for else 12, 78/ 8
Nothing, but that it eased her shrewd stomach before 12, 124/ 24
the avoiding of an easier prison, fall into a 12, 128/ 12
would I could as easily mend my fault, as 12, 83/ 5
suddenly find therein, be easily conveyed from that evil 12, 114/ 10
must you fair and easily touch him, and with 12, 132/ 6
we speak of, so easily to find, that I 12, 136/ 12
man that in an easy tribulation falleth to seek 12, 18/ 10
his. For it is easy for the person that 12, 71/ 12
have found out so easy a way to heaven 12, 99/ 9
and then is it easy for the monk that 12, 137/ 24
them. ANTHONY Not so easy, Cousin, as you ween 12, 138/ 2
Dei” (It is more easy for a camel), or 12, 171/ 1
if it were as easy to be it, as 12, 185/ 21
to do hurt, as easy to take harm. Then 12, 225/ 6
he that we should eat our meat when we 12, 57/ 9
God that we shall eat . Praying is better than 12, 57/ 16
themselves, that the seas eat them not up. For 12, 58/ 1
or hindrance, and then eat his meat, and study 12, 115/ 23
thee, son. For I eat flesh all this Lent 12, 116/ 8
of slander, I therefore eat it secretly in my 12, 116/ 10
thought he might not eat one straw thereof, lest 12, 117/ 22
penance, if he should eat any of that either 12, 117/ 26
thought, that if he eat not that meat, some 12, 117/ 29
twain may I well eat at this one meal 12, 119/ 25
no man I ween eat one morsel of meat 12, 213/ 25
shall give him to eat of the tree of 12, 309/ 13
and thought to have eaten of the straw. But 12, 117/ 19
to rot and be eaten with wretched worms of 12, 268/ 17
Fasting is better than eating, and more thanks hath he by the eating of it peradventure hinder eating, and drinking, and other filthy eating and drinking, and that

Ecclesiastes: "Melius est ire ad soundeth the words of Ecclesiastes that I rehearsed you
edere de ligno vite" (To eat)

edge, and found a fault
effect of his desire, because

effect in comfort to be
effect upon all parts: all
effect of all my purpose
effect of the counsel must

effect but the fear of
effect with wrong, because he
effect thus far you condescend
effect. And be such things
effect, but of the manner
effect of free liberty, and
effect, and as painful in
effects following thereon, not only

effectual medicines against these diseases
effectual comfort, one ground to

effectual as in tribulation. Now
effectual, shall peradventure more work

effectual with which I should

effectual for the matter, than

effectual wise, as to have

effectually that matter in the
effectually, and the false flattering
effodiunt et furantur. Thesaurizate vobis
effodiunt nec furantur. Ubi enim

effusion of blood, one king
eftsoons beneath to stand for
egg; till on a day
eggs at once, and therefore

Eh! what aileth this girl

Eighteenth Chapter VINCENT Verily, good

Eighteenth Chapter And therefore now

Eighth Chapter VINCENT This seemeth

Eighth Chapter VINCENT Verily, good

Eighth Chapter Now riches loved

eke ye wot well, a
devil stood at her elbow, so stood (as I 12, 125/ 21),
day shall you wax elder, than other. And then 12, 233/ 19,
John did write) to elect and choose men unto 12, 309/ 24,
not of his own election and free choice, but 12, 25/ 19,
the love of his elects, lest they should fall 12, 194/ 5,
for our sin. The Eleventh Chapter VINCENT Of truth 12, 35/ 9,
of the psalter. The Eleventh Chapter Now in the 12, 105/ 10,
their worldly commodity. The was worth a whole
of the wisdom and ell, and more, even of 12, 66/ 7,
in every time, or else shall himself sufficiently teach 12, 5/ 28,
of any other thing else but some kind of 12, 10/ 6,
generally to signify nothing else ween that, though it 12, 12/ 21,
word of God, or else ween that, though it 12, 12/ 21,
ease and comfort anywhere else . ANTHONY That is, good 12, 17/ 11,
be comforted by God, else can I not see 12, 19/ 14,
ye wot well, or else it will not be 12, 20/ 29,
ourselves appoint him; or else do we declare that 12, 21/ 22,
indeed be best. For else if we will presume 12, 21/ 29,
things either medicinable, or else more than medicinable. The 12, 23/ 13,
his heinous crime; or else is it sent us 12, 24/ 6,
in which we were else like to fall us 12, 24/ 6,
of those pains, that else like to fall, or 12, 24/ 9,
far greater pain that else he should suffer after 12, 25/ 16,
are undoubtedly, that would else had been prepared therefor 12, 26/ 1,
sin as he should else drive forth and die 12, 26/ 3,
into which we were else fall in, and sometimes 12, 28/ 15,
committed nor which would else like to fall. If 12, 28/ 24,
committed, or sin that else come, and therefore is 12, 30/ 19,
But rather would I else should fall, or for 12, 30/ 27,
us from sin that else have put some example 12, 33/ 18,
of such pain, as else we would fall in 12, 35/ 20,
said not, Cousin, or else we should endure in 12, 35/ 23,
ever have temptation; or else meant I not to 12, 48/ 4,
himself, or any man else that if they had 12, 52/ 5,
or for any man else, make this manner kind 12, 52/ 8,
matter of virtue, or else . And thus answer I 12, 53/ 2,
in purgatory, or reward else matter of sin, matter 12, 64/ 19,
us from sins that else in heaven; and such 12, 68/ 27,
cased and relieved (for else would come, a thing 12, 75/ 17,
sent the contrary: for else would I not for 12, 78/ 9,
divers men's minds. For else a little casting back 12, 78/ 18,
things that I would else , if we were all 12, 83/ 14,
treat of, I shall else 12, 86/ 11.
heard happen any man else in my days; and 12, 88/ 21
rock, is indeed nothing else but a mist. Howbeit 12, 111/ 4
his scruple sin, where else he should not, or 12, 114/ 4
old Mother Maud’s tale, else would a shorter process 12, 119/ 30
many an hundred, or else God forbid! But the 12, 122/ 20
sharper; he could not else (he said) for pity 12, 128/ 11
with good counsel, or else oppressed by faint heart 12, 130/ 25
flit from you. Or else may you yet, if 12, 134/ 10
he bade any man else before, Now whether you 12, 142/ 14
in his bed, or else essay whether that might 12, 143/ 26
him out. We must else let the devil do 12, 153/ 6
down indeed, which were else able enough to pass 12, 154/ 16
leave it off. But else let him continue in 12, 162/ 15
suppose very true and else God forbid! For else God forbid! For else 12, 172/ 2
there needs be; for else were the world in 12, 172/ 2
part the better. For else more beggars shall you 12, 180/ 1
In rest he suffereth else would Christ have canned 12, 185/ 12
dispeopled and desolate, or else no Christian man almost 12, 190/ 17
Christ every one, or else some other countries of 12, 190/ 27
shameful superstitious sect, or else so handled, that as 12, 191/ 15
a foul fall; or else will they put him 12, 191/ 23
his heirs perpetually might else were he likely to 12, 196/ 15
this present life, or else enjoy. And of all 12, 203/ 26
the world did nothing else as things that we 12, 209/ 22
themselves either envious, or else day nor night but 12, 212/ 20
bestow it once, or else of nature very cold 12, 219/ 3
his merciful grace, or else their executors shall. But 12, 227/ 5
Mary, did he. For else outwardly (but over late 12, 235/ 9
send them thither, or else had he told them 12, 239/ 5
much blowing thereat. But else shortly leave them here 12, 242/ 9
call for grace), or else would I ween by 12, 242/ 26
bodies at all, or else if we fall in 12, 247/ 25
of those things which else the short pain that 12, 248/ 6
very nature alone, nothing else we would do, I 12, 252/ 21
be gadding out anywhere else but the retaining of 12, 257/ 21
longing to be anywhere else, is by the same 12, 261/ 21
longing to be anywhere else, he is, I say 12, 261/ 23
call prisoners, there is else, yet because that if 12, 261/ 26
a pennyworth of ease. else no man a very 12, 267/ 10
pains for us) or else, if the place be 12, 272/ 6
be the let, would else to give him warning 12, 278/ 6
of the matter; but else for the bare respect 12, 284/ 22
else, I say, except that 12, 287/ 26
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<td>else</td>
<td>if he do, harm</td>
<td>12, 316/6</td>
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<td>else</td>
<td>being by his commandment</td>
<td>12, 316/26</td>
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<td>else</td>
<td>would I be very</td>
<td>12, 320/10</td>
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<td>elsewhere</td>
<td>, but especially trust in</td>
<td>12, 76/9</td>
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<td>elvish</td>
<td>urchin weeneth I was</td>
<td>12, 113/5</td>
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<td>embrace</td>
<td>all them that will</td>
<td>12, 90/22</td>
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<td>emissa</td>
<td>in locum destinatum; divisus</td>
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<td>Emmaus</td>
<td>, &quot;An nesciebatis, quia oportebat</td>
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<tr>
<td>Emmaus</td>
<td>, &quot;Nesciebatis quia oportebat Christum</td>
<td>12, 311/23</td>
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<td>emperor</td>
<td>those things that be</td>
<td>12, 179/5</td>
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<td>emperor</td>
<td>, that among the remnant</td>
<td>12, 216/9</td>
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<td>emperor's</td>
<td>duties, all which whole</td>
<td>12, 176/15</td>
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<td>emperors</td>
<td>handle oftentimes the princes</td>
<td>12, 257/7</td>
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<td>empire</td>
<td>was his. The great</td>
<td>12, 7/30</td>
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<td>empire</td>
<td>too. Then hath he</td>
<td>12, 8/1</td>
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<td>empire</td>
<td>was lost? And so</td>
<td>12, 206/22</td>
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<td>empire</td>
<td>now, and shall hereafter</td>
<td>12, 206/22</td>
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<td>empires</td>
<td>are of so little</td>
<td>12, 206/26</td>
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<td>empires</td>
<td>, Greece first, since myself</td>
<td>12, 207/23</td>
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<td>enchanted</td>
<td>with a charm, and</td>
<td>12, 63/11</td>
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<td>enchantment</td>
<td>of the devil bewitched</td>
<td>12, 169/23</td>
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<td>enclose</td>
<td>and compass thee, so</td>
<td>12, 106/15</td>
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<td>enclosed</td>
<td>within a castle, and</td>
<td>12, 261/18</td>
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<td>encourage</td>
<td>men to set little</td>
<td>12, 9/25</td>
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<td>encourage</td>
<td>him therein, than doth</td>
<td>12, 246/10</td>
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<td>encourage</td>
<td>himself to sin, and</td>
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<td>encourage</td>
<td>us, and make us</td>
<td>12, 306/17</td>
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<td>encourage</td>
<td>every kind Christian man</td>
<td>12, 312/9</td>
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<td>encouraging</td>
<td>of the common enemies</td>
<td>12, 37/26</td>
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<td>encumber</td>
<td>you no further. For</td>
<td>12, 64/7</td>
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<td>encumbered</td>
<td>with that temptation, and</td>
<td>12, 123/5</td>
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<td>Endeavor</td>
<td>thyself evermore, that thou</td>
<td>12, 254/7</td>
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<td>ended</td>
<td>, to bid them bring</td>
<td>12, 186/26</td>
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<td>endless</td>
<td>fire; methought, that if</td>
<td>12, 9/2</td>
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<td>endless</td>
<td>everlasting death of infernal</td>
<td>12, 12/3</td>
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<td>endurable</td>
<td>but for a short</td>
<td>12, 293/27</td>
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<td>endure</td>
<td>two or three of</td>
<td>12, 17/29</td>
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<td>endure</td>
<td>in purgatory. Howbeit there</td>
<td>12, 35/23</td>
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<td>endure</td>
<td>to pray nor think</td>
<td>12, 65/6</td>
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<td>endure</td>
<td>to do it, or</td>
<td>12, 66/1</td>
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<td>endure</td>
<td>to hold up his</td>
<td>12, 84/19</td>
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point first, they could
endure and abide after many
endure to be mocked, and
endure about naught, and therefore
endure a painful death, For
endure the pain, wax he
endure , besides the manifold chances
endure and sustain for his
endure this worldly bondage for
endure , rather than he would
endure the less and shorter
endure all the pain that
endure any painful death. The
endure wittingly painful death for
endured so many kinds of
endureth them; yea and many
enemies of us all, whereby
enemies to God, and using
enemies -- infidels -- pursued
enemies to be by his
enemies . Which thing our Savior
enemies of a man are
enemies . For there he biddeth
enemies , give good words for
enemies in such wise to
enemies , the sorrowful scourge of
enemies , enjoy the commodities that
enemies , and what wealth of
enemies , and do them pleasure
enemies' trains), so must a
enemy the devil may never
enemy the Turk. And I
enemy , fight against man in
enemy shall hurt thy soul
enemy hold on him which
enemy , namely where we see
enemy be in hunger give
enemy too, the very Turk
enemy both. He hath given
enemy the devil enforceth himself
enflameth it thereto, shall by
enforce you to confess it
enforceth himself to make us
engender and set sure, not
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Dialogue of Comfort against Tribulation: Concordance of Major Terms 200

Thomas More Studies 8 (2013)

more able first to
to receive them as
distemperance of either other
point of presumption, as
Spain, France, Almaine, and
out of French into
out of French into
will overcharge him, and
given him, might have
peace, and have them
is but an horror
a man willingly performeth
world without any tribulation
heirs perpetually might else
his most mortal enemies,
thereby, to rejoice and
that is yet good
every man hath cause
weeping have we matter
them, yes, yes, well
he shall come time
never ceased, but said
that I speak not
it. Folk are prone
kind said in manner
necessity is half counsel
should make all safe
this country here hath
much as thought was
this I know well
he thought this was
he may find ways
which were else able
would pass over well
lack desperately disposed wretches
perceive, and meetly plain
get him in well
little comfort is bent
a man hath not
that he was rife
substance, shall be safe
by God's grace well
get into heaven well

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<td>in us such an</td>
<td>12, 294/7</td>
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<td>engendered</td>
<td>and planted in our</td>
<td>12, 282/14</td>
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<td>engendereth</td>
<td>sometimes the distemperance of</td>
<td>12, 152/4</td>
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<td>engendereth</td>
<td>so many great inconveniences</td>
<td>12, 161/6</td>
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<td>England</td>
<td>, and as far on</td>
<td>12, 259/28</td>
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<td>English</td>
<td>.% A Dialogue of Comfort</td>
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<td>English</td>
<td>ANTHONY AND VINCENT.VINCENT</td>
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<td>enhance</td>
<td>his heart up so</td>
<td>12, 29/2</td>
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<td>enhanced</td>
<td>him into such high</td>
<td>12, 29/23</td>
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<td>enhanced</td>
<td>too, so that I</td>
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<td>enhanced</td>
<td>of our own fantasy</td>
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<td>enjoined</td>
<td>by his ghostly father</td>
<td>12, 36/18</td>
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<td>enjoy</td>
<td>their long continual course</td>
<td>12, 43/28</td>
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<td>enjoy</td>
<td>. And of all these</td>
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<td>enjoy</td>
<td>the commodities that himself</td>
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<td>enjoy</td>
<td>any benefit in?VINCENT</td>
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<td>enough</td>
<td>, God seeth a storm</td>
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<td>enough</td>
<td>to fear and to</td>
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<td>enough</td>
<td>, both for our own</td>
<td>12, 42/21</td>
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<td>enough</td>
<td>: for I have heard</td>
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<td>enough</td>
<td>, and biddeth him go</td>
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<td>enough</td>
<td>for us both.&quot; And</td>
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<td>enough</td>
<td>, I was in good</td>
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<td>enough</td>
<td>to such fantasies of</td>
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<td>already. And considering, that</td>
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<td>enough</td>
<td>, to take it in</td>
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<td>. But then so happed</td>
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<td>, but money have they</td>
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<td>, he made her lie</td>
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<td>enough</td>
<td>that I am awake</td>
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<td>enough</td>
<td>for that year; he</td>
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<td>enough</td>
<td>in such wise to</td>
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<td>enough</td>
<td>to pass over without</td>
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<td>enough</td>
<td>, and would not let</td>
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<td>enough</td>
<td>beside, upon whom, for</td>
<td>12, 162/25</td>
</tr>
<tr>
<td>enough</td>
<td>. But in these worldly</td>
<td>12, 170/23</td>
</tr>
<tr>
<td>enough</td>
<td>. For unto man, he</td>
<td>12, 171/23</td>
</tr>
<tr>
<td>enough</td>
<td>thereto for them they</td>
<td>12, 175/28</td>
</tr>
<tr>
<td>enough</td>
<td>to suffice both. But</td>
<td>12, 177/14</td>
</tr>
<tr>
<td>enough</td>
<td>in his reckoning, that</td>
<td>12, 178/12</td>
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<tr>
<td>enough</td>
<td>from riches haply for</td>
<td>12, 180/12</td>
</tr>
<tr>
<td>enough</td>
<td>. VINCENT Marry, Uncle, but</td>
<td>12, 184/2</td>
</tr>
<tr>
<td>enough</td>
<td>. And now was I</td>
<td>12, 186/25</td>
</tr>
<tr>
<td>Term</td>
<td>Phrase</td>
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<td>------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>enough</td>
<td>we shall have time, to talk much more</td>
<td>12, 187/12</td>
</tr>
<tr>
<td>enough</td>
<td>you call it well, For as it were</td>
<td>12, 187/17</td>
</tr>
<tr>
<td>enough</td>
<td>for he will have, And all that he</td>
<td>12, 191/12</td>
</tr>
<tr>
<td>enough</td>
<td>part of that well, and as far as</td>
<td>12, 208/14</td>
</tr>
<tr>
<td>enough</td>
<td>you be now well, She is indeed a</td>
<td>12, 220/9</td>
</tr>
<tr>
<td>enough</td>
<td>are you then sure, to retain all your</td>
<td>12, 233/7</td>
</tr>
<tr>
<td>methinketh, cause and occasion</td>
<td>enough, digging it full deep</td>
<td>12, 238/17</td>
</tr>
<tr>
<td>money safe and sure</td>
<td>enough, what would come thereon</td>
<td>12, 238/26</td>
</tr>
<tr>
<td>one, as wist well</td>
<td>enough, For it was our</td>
<td>12, 239/16</td>
</tr>
<tr>
<td>what he said well</td>
<td>enough, in this kind of</td>
<td>12, 243/2</td>
</tr>
<tr>
<td>no word, were comfort</td>
<td>enough, that he will never</td>
<td>12, 247/14</td>
</tr>
<tr>
<td>we can tell well</td>
<td>enough, to walk: the one</td>
<td>12, 260/19</td>
</tr>
<tr>
<td>the other have way</td>
<td>enough, whether of these two</td>
<td>12, 265/16</td>
</tr>
<tr>
<td>he should come well</td>
<td>enough, and being sore discontent</td>
<td>12, 273/23</td>
</tr>
<tr>
<td>all the while well</td>
<td>enough, But with mats of</td>
<td>12, 277/9</td>
</tr>
<tr>
<td>leastwise it was strong</td>
<td>enough, that she used on</td>
<td>12, 277/21</td>
</tr>
<tr>
<td>while he wist well</td>
<td>enough, yet through the lewdness</td>
<td>12, 283/23</td>
</tr>
<tr>
<td>Some that believe well</td>
<td>enough, a man may with</td>
<td>12, 292/17</td>
</tr>
<tr>
<td>shame, I perceive well</td>
<td>enough, against that one bitch</td>
<td>12, 295/8</td>
</tr>
<tr>
<td>we shall be strong</td>
<td>enough, ANTHONY All his forgiveness</td>
<td>12, 300/19</td>
</tr>
<tr>
<td>such wise forgiveness well</td>
<td>enough, to make us set</td>
<td>12, 303/25</td>
</tr>
<tr>
<td>doubt not, be able</td>
<td>enough, to make, I think</td>
<td>12, 304/25</td>
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<tr>
<td>point alone were able</td>
<td>enough, And is it not</td>
<td>12, 313/22</td>
</tr>
<tr>
<td>experience giveth us proof</td>
<td>enough, to stand against all</td>
<td>12, 316/18</td>
</tr>
<tr>
<td>them all was strong</td>
<td>enough, , and intend to stand</td>
<td>12, 318/14</td>
</tr>
<tr>
<td>we see him well</td>
<td>ensuing, and confessed his master</td>
<td>12, 300/5</td>
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<td>forth at the Whitsuntide</td>
<td>enter, into heaven; cleansed shall</td>
<td>12, 98/14</td>
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<tr>
<td>none unclean thing shall</td>
<td>enter, into that too, we</td>
<td>12, 131/24</td>
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<tr>
<td>we have in hand</td>
<td>enter, into the special matter</td>
<td>12, 134/8</td>
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<tr>
<td>you list you may</td>
<td>enter, in thereunto, as he</td>
<td>12, 135/12</td>
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<tr>
<td>and not so to</td>
<td>enter, into the kingdom of</td>
<td>12, 171/3</td>
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<tr>
<td>a rich man to</td>
<td>enter, into the kingdom of</td>
<td>12, 171/20</td>
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<tr>
<td>a rich man to</td>
<td>enter, into the kingdom of</td>
<td>12, 171/28</td>
</tr>
<tr>
<td>in their money, to</td>
<td>enter, , and through grace working</td>
<td>12, 205/11</td>
</tr>
<tr>
<td>them, reason shall better</td>
<td>enter, into your heart, when</td>
<td>12, 236/25</td>
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<tr>
<td>of heaviness will there</td>
<td>enter, this land and persecute</td>
<td>12, 248/4</td>
</tr>
<tr>
<td>Turk's tormentors that shall</td>
<td>enter, in after, &quot;Debet sicut&quot;</td>
<td>12, 311/19</td>
</tr>
<tr>
<td>he therefore that will</td>
<td>enter, into his kingdom?) Who</td>
<td>12, 311/25</td>
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<tr>
<td>and by that way</td>
<td>enter, into the kingdom of</td>
<td>12, 311/26</td>
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<tr>
<td>very shame desire to</td>
<td>entered, his own kingdom, the</td>
<td>12, 75/21</td>
</tr>
<tr>
<td>by which our Savior</td>
<td>entered, in among them that</td>
<td>12, 120/14</td>
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<tr>
<td>he be by mishap</td>
<td>entered, into him therefor. St</td>
<td>12, 141/21</td>
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</tbody>
</table>
us thither, and is
with ease, when himself
that forsaking all and
man with the sound
between us, with oftener
of the great Turk's
doctor, Master Jean Gerson,
in very favorable wise
then have you an
are of some other
proud, more wayward, more
deed, show themselves either
pavise shall his truth
of temptations and tribulations,
therefore must they not
to detract them, nor
cause is there to
not he that will
readily by them that
that privy malice and
speaketh of, in an
sore complaineth in his
stories, and in the
continually day by day, "
but things of themselves
God, was in eternal
when it were all
mules. "Nolite fieri sicut
Patri without a sicut
but with a sicut
ad latera aquilonis, et
tand speed a little
the faults of their
turn him from this
sermones, hunc Filius Hominis
St. Luke: "Qui me
sicut sol, et qui
thesauros in terra, ubi
in caelo, ubi neque
rugientes, querentes a Deo
the body: how few
very few men can
Howbeit, though a man
entered in before us. And
entered not into his own
entering into religion, is not
entering at his ear, but
enterparling upon your part, in
enterprise into these parts here
entitled , De Probatione Spirituum. As
entreat them (for these infidel
entry made you, by which
envied and hated, and as
envious, suspicious, misjudging, and depraving
envious, or else of nature
environ and compass thee round
environed upon every side. Against
envy nor disdain (since they
envy them neither. Alas! silly
envy them that are ever
envy their good hap, but
envy them and hate them
envy many bear them in
epigram unto a friend of
Epistle to the Romans. And
epistles of St. Cyprian also

Epulabatur ," saith our Savior, "quotidie
equal and indifferent, turning to
equal bliss with his Father
equally thus divided among all
equus et mulus, in quibus
erat any act that ever
erat, that is to wit
ero similis Altissimo" (I will
errand, and return to you
erroneous receipts. For without this
error, that he be not
erubescet, quum venerit in majestate
erubuerit et meos sermones, hunc
erudiunt ad iustitiam, tanquam scintille
erugo et tinea demolitur, et
erugo, neque tinea demolitur, et
escam sibi" (Thou hast, good
escape and live, he little
escape it, but that though
escape all such adventures, and
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not at all. And espied the moon he had
since the very substance
shall have his conscience
And therefore this thing
far above any Christian
fame wherewith the great
were a right great
consideration of their former
we consider of what
the renown of great
in tentationes varias incideritis" (that they no less
men yet much more
by, that we should
and painful; you would
great Turk's threats, and
wilderness was marvelously much
him, and that they
to be regarded and
folk, such as himself
did the good Queen
since he seeth his
longed to stand in
riches, good name, honest
consider good name, honest
never so poor. Honest
or for the honest
regard so greatly the
thereof, have such an
And therefore saith, "Si
world, and win him
tell you, not our
as a token of
as God, was in
the matter of his
without the danger of
with him crowned in
into the peril of
shall turn us to
in peril inevitable of
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upon the pain of
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suffer as much for

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the joyful meditation of eternal life in heaven, that eternal damnation. And therefore saith eternal bliss. From which whosoever eternally . And thus made this eternum glorie pondus operatur in eth to perceive, and meetly Euntes ibant et flebant" (saith Eusebius telleth. "Blonidina et apud eutrapelia , is a good virtue Evangelist , which let his sheet Evangelist and by many another evening waxeth dark. Two times everlasting death of infernal damnation everlasting plenty, laughing. And for everlasting damnation. Whereupon it followeth everlasting glory, to which, my everlasting fire; we be so everlasting life and fall into everlasting pain: and if it everlasting tabernacles). But now although everlasting fire of hell, whereof everlasting bondage of the devil everlasting liberty, VINCENT Well fare everlasting liberty. The fear of everlasting shame, both before heaven everlasting glory. Of painful death everlasting wealthy life in heaven everlasting painful death in hell everlasting pain so suddenly knit everlasting fire: So I say everlasting wealth? Oh! if he everlasting glory?The devil hath everlasting fire, he shall be everlasting recompensed of God in everlastingly kill both body and everlastingly both live and also everlastingly . And therefore I pray evermore wholesome to every man evermore near unto him, ("Quia evermore taught against them, and evermore hearkening when we should evermore in heaviness, unquiet, and
it seemeth, that strength
hath no end, but
fed to bed, yet
goods or no. But
years. VINCENT But yet bound conditionally to have
mind, actually sometimes, and
and taken away, yet
her soul!) it is both. Goeth all thing
authority be not all
invitus facias” (Endeavor thyself therewith much ease. For in which folk shall
couples and kindred asunder,
yet beside him almost
army about him, and
in fear, that of a long work, for
diverse pretexts, and of
may more quietly consider the princes of Christendom
that our Lord is never so open and
matter plain and open
mind. For as every
to be delivered from a miserable wretch as sinners also). He giveth this world only to
wealth should be no his fear of his
such matters. For an had he, and an
that worldly tribulation is of nature, or of
or for some known easily conveyed from that is, to wit, some man hath of those
or some such other the devil's provocation unto
tempting folk to much
evermore at hand while he
evermore from the end cometh
evermore on the morrow as
evermore in all those places evermore I trust in Christ
evermore that mind, actually sometimes evermore habitually, that if the
evermore they think that their evermore better to rule, than
evermore as every one of evermore of one mind, but evermore , that thou do nothing evermore a violent death is
evermore be dying, and never evermore far from the other everyone is under more commanders everyone of them all were everywhere whereof they perceive any everywhere that he did was everywhere advertise the great Turk everywhere , which is somewhat more everywhere about would, whereas need everywhere present; and while he evident unto ourselves and all evident truth which I said evident mind cometh of the evil mind cometh of the. But yet may we
evil as he is wretched evil folk good fortune in evil folk, then men were evil token, you lay first evil life and of his evil answer had he, and evil speed thereafter, his army evil , but for that we evil custom, come to that evil thing, into which he evil fault into a much evil humors of his own evil humors that the devil evil means, then were that evil bless himself, and call evil business. His time of
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<thead>
<tr>
<th>Term</th>
<th>Sentence</th>
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<tr>
<td>evil</td>
<td>accounted him for so evil, that they reckoned in</td>
<td>12,178/8</td>
</tr>
<tr>
<td>evil</td>
<td>give good words for evil, and not only suffer</td>
<td>12,181/25</td>
</tr>
<tr>
<td>evil</td>
<td>neither to have so evil, opinion of all other</td>
<td>12,183/30</td>
</tr>
<tr>
<td>evil</td>
<td>they come to an evil, scourge of correction over</td>
<td>12,191/16</td>
</tr>
<tr>
<td>evil</td>
<td>methinketh I see divers evil, Christian people, that should</td>
<td>12,194/18</td>
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<tr>
<td>evil</td>
<td>tokens of this misery</td>
<td>12,194/20</td>
</tr>
<tr>
<td>evil</td>
<td>findeth them. These things evil, ways that he can</td>
<td>12,223/13</td>
</tr>
<tr>
<td>evil</td>
<td>kept, and finally, what evil, lives, it may fortune</td>
<td>12,244/7</td>
</tr>
<tr>
<td>evil</td>
<td>at his ease in evil, an hot fever</td>
<td>12,274/20</td>
</tr>
<tr>
<td>evil</td>
<td>that he doth in evil, into drunkenness, whereby the</td>
<td>12,286/26</td>
</tr>
<tr>
<td>evil</td>
<td>do then the more evil, of us above the</td>
<td>12,97/22</td>
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<tr>
<td>evil</td>
<td>use to require and evil, diligence after, about the</td>
<td>12,148/1</td>
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<td>evil</td>
<td>their amends to the evil, no further forth of</td>
<td>12,178/25</td>
</tr>
<tr>
<td>evil</td>
<td>exact, propter quod et Deus thing God hath also</td>
<td>12,179/7</td>
</tr>
<tr>
<td>evil</td>
<td>exalted, in his Father's house, may have by the</td>
<td>12,197/6</td>
</tr>
<tr>
<td>evil</td>
<td>thousand that so shall examination, sorrowful fear: let us</td>
<td>12,197/6</td>
</tr>
<tr>
<td>evil</td>
<td>brought these sudden tidings, length. His fellows being</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>else have put some example, serve you for no</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>side, he left us sure. And therefore the example, for two, for thereby</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>further you; so your example, serve you for no</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>you have shaken mine example, sore, and have in</td>
<td>12,250/16</td>
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<tr>
<td>evil</td>
<td>even showed me an example, of suffering, in bearing</td>
<td>12,250/16</td>
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<tr>
<td>evil</td>
<td>therefore, Cousin, consider an example, of weeping. Of weeping</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>law to follow the example, of Solomon can very</td>
<td>12,250/16</td>
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<tr>
<td>evil</td>
<td>fear. Take for the example, of the rich Abraham</td>
<td>12,250/16</td>
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<td>evil</td>
<td>me off by the example, or two, for thereby</td>
<td>12,250/16</td>
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<tr>
<td>evil</td>
<td>never hath had any example, of the carpenter, and</td>
<td>12,250/16</td>
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<td>evil</td>
<td>maid to follow their example, like since the world</td>
<td>12,250/16</td>
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<td>evil</td>
<td>dispensation strange and without example, of my dream. ANTHONY</td>
<td>12,250/16</td>
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<td>evil</td>
<td>wicked temptations, as for example, or two, for thereby</td>
<td>12,250/16</td>
</tr>
<tr>
<td>evil</td>
<td>beside, upon whom, for example, of the camel, or</td>
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<td>evil</td>
<td>Lord, by the said example, of the sea, since</td>
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<td>evil</td>
<td>were somewhat like your example, of the sea, since</td>
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example, first consider it in

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to say by the

example in this part, nor

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suddenly now remember any

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exceed in pain the thorn

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see by him, what

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12, 55/ 9

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excellence a right mean wit

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most blessed person but

excellent physician, without whom we

12, 11/ 17

the goodness of God's

excellent and incomparable, passing the

12, 66/ 30

of great heart and

excellent mercy, that infinitely passeth

12, 90/ 19

by many degrees far

excellent hardy courage. ANTHONY I

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give every man without

excellent this, which (as I

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you, without any manner

exception somewhat; for so should

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that every man without

exception Break one of his

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thereby to make more

exception, even those that are

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exciting men to the full

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is not all clean

exciting the flesh to filthy

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excused you, and laid the

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the time of his

execution after such order as

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execution? Or no prisoner, because

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this wretched world for

execution ), yet can he not

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prison, and while his

execution of death, is a

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execution were respited, he were

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we be put to
be brought unto the
death, to put to
of the remnant, whose
once, or else their
and sometimes also for
his sin, but for
medicinable but sent for
some great grief for
their punishment, as for
good works and spiritual
stand. And thus with
may draw toward spiritual
too, for which spiritual
our pain patiently, and
yet, at the good
your charity some fruitful
give him counsel and
not beating, with holy
be with right little
for very shame (in
thing which our Savior
blessed apostle Saint James
he fear us with
James saith, "Omne gaudium
lusts "ad probaticam piscinam,
the very fame and
face; that the desire,
he should then think
of the flesh, or
do now fear, good
him? And therefore, by
full, and our own
perceive it by plain
all, you prove by
good proof and plain
a plain proof and
indeed, as by the
to fall in the
the better, and (as
I saw so proper
a certain shadow of
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in the person of
Ezekiel: "Si dicente me ad
in one of Aesop's
fables
the heap of heavy
time daily before our
streamed down all his
I see by his
fruition of his glorious
slyly to his own
then to wipe his
the making of his
paint him, holding his
praise him to his
to us before the
ran down about his
even before his own
of God's glorious majesty
glorious majesty face to
glorious Godhead face to
the devil in the
charity thrown in his
non habent amplius quid
operam, ne quid invitus
quam constitutum est vobis,
qui oderunt eum a
our Savior saith himself: "
sort of fortune. "Et
For he saith: "Qui
unto the rich man,"
psalter: "Posuisti tenebras et
and said, "Hodie salus
iumentis insipientibus, et similis
Cristus humiliavit semet ipsum
laus mea est Dominus,
cunning men in that
that time so far

fable: . And yet if he
fable: . Ah! woe worth the
fable, nor an harper's song
fable: that the snail did
fable: to touch the folly
fable: that Aesop telleth of
fables, which had an hen
face: the heap of heavy
face: that some wealthy folk
face: in all these hideous
face: he trotteth not, nor
face: as had those holy
face: too. And yet are
face: Howbeit in conclusion, when
face: therefore last of all
face: in his handkerchief. The
face: never considered how much
face: of God, in so
face: then they gave him
face: For except he lack
face: to face; that the
face: that the desire, expectation
face: to face, there may
face: there may no man
face: with a firebrand of
face: striketh the devil suddenly
faciant: " (Be not afraid of
faciant: . Ostendam autem vobis quem
facias: " (Endeavor thyself evermore, that
faciatis: " (Do no more than
facie: eius" and many other
Facilius: est camelum per foramen
facit: solemn suum oriri super
facit: peccatum, servus est peccati
Facite: vobis amicos de Mammona
facta: est nox, in illa
facta: est huic domui, eo
factus: est illis" (When man
factus: obediens usque ad mortem
factus: est mihi in salutem
faculty: , and the best expert
faded: , that he shall for
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<td>understanding that he cannot do, but if himself up thervith, can never of faith, he cannot riches, that when you poor folk shall all Hungary he will not that he shall not of God shall not so desire him, not prisons, we shall not other, we should not incomparable kindness could not death, or shall not in honor his understanding that though his strength say, that while he the false flattering world kind of folk which feeble, that he is those things that we force as he would sore that he was are good folk, and Lot and himself were sorrow, when he was though he never so by day, but am I come home, am that she would so as himself would very that; I would so among themselves, he is failed him; then was he failed him when he wanted failed not to believe well failing them so fully, turn fain would be comforted. And fain to fall to the fain would save, under which fain avoid it, and falleth fain to call thrice to fain would come thither, do fain to part company, because fain to let Abimelech, the fain would. But though he fain by night to take fain to do the labor fain bring it so to fain he were and much fain have up the remnant fain yearly to make some</td>
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<td>to sit still, and</td>
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<td>fain</td>
<td>in the while now</td>
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<td>fain</td>
<td>to paint him, holding</td>
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<td>and feeble stomach, by</td>
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<td>and how feeble he</td>
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time, and that for
so feeble and so
we feel us too
St. Peter so suddenly
Christian faith so sore
if he sometime through
the soul; yet the
taketh occasion of the
away, and fall even
in season a goodly
flesh, and beautifieth her
the world; to make
withal, they give him
of his, whom neither
be thanked!) into a
honest ass many a
aside, he spied a
thereof. Therefore must you
man is to be
to make her a
like us, and how
now not far from
if he speak them
the husband would have
falsely speak them full
right large, and right
the arm, and in
say the truth) meetly
drunk, and getteth him
company standing in a
hither and his false
forced to forsake the
that falleth from the
must needs begin with
ground and foundation of
him that hath no
all that untrue. This
less. This virtue of
therein; yet is the
lights). Therefore, feeling our
fidel" (Lord, increase our
and fervor of our
the matters of our
and so gather our
better feeding of our
the branches of our
with a very feeble
presuppose the foundation of
man can give us
that this foundation of
full and a fast
have). He that hath
by him, which his
in God a good
we boldly pray; for
man will in true
the truth of his
the confession of his
he should forsake the
the honor of his
God's nearer cause of
God giveth all for
whereby they have our
one accord of our
the truth of his
worth to heavenward without
whoso worketh in true
given him for his
at all, because his
reward all whole to
give the reward to
grant they themselves, that
Of the three virtues,
have the thanks as
or martyrdom for the
but for his well-working
special patriarch of the
have their souls more
ground a very fast
I was in good
and said: "In good
I was in good
an hour. VINCENT In
the other day, by
to it, and to
that lacketh wit and
faith together into a little
faith; then shall it grow
faith. And then with the
faith and a faint, we
faith; so since no man
faith, but only God, let
faith, which (as you say
faith. And I pray you
faith (as he must needs
faith maketh him sure will
faith, it is a good
faith, for hope, and for
faith and good hope, by
faith, and with the suffering
faith, all his whole pain
faith, of Christ; if this
faith, forgive the pain of
faith, against the Turks hath
faith alone, and that it
faith in derision, and catch
faith. The second, that in
faith. Therefore will I let
faith, and that no good
faith most, shall be most
faith alone, give the reward
faith, rather than to charity
faith serveth of nothing but
faith, hope, and charity, of
faith. Howbeit, as I said
faith, shall have high reward
faith; yet since that they
faith, yet had he far
faith a great deal, than
faith, whereby we believe to
faith very sorry, and not
faith, brother, I do somewhat
faith, ashamed, that I spoke
faith, Uncle, I can well
faith must we come to
faith, by prayer. But now
faith, no comfort can serve
I would in good faith have thought it impossible once. VINCENT By my faith, Uncle, this was a token either of faint faith, or of a dull faith, fail him not, that faith stagger or hap to faith abideth in the trust faith and trust in his faith and sure hope dwelleth faith and out of good faith, whereby they might perceive faith (in the meditation whereof faith to the scripture of faith of Christ's Catholic Church faith of the Church; then faith thought that I did faith further, that I have faith, he cannot fail to faith, Uncle, that his voyage faith . ANTHONY Not any man faith of Christ, and dilate faith of Mahomet. But yet faith . For of some countries faith, and keepeth the other faith of which God keepeth faith of Christ every one faith ; they find the means faith of Christ, and turn all. ANTHONY In good faith that he shall find faith in the earth? As faith shall be at that faith of Christ to fall faith they should be made faith . The First Chapter VINCENT faith, and by that bold faith of Christ with his faith methinketh, that he which faith so faint and so faith, if men took him faith, or for the truth faith, Uncle, you say therein
is persecution for the
open persecution for the
an high light of
of Christ's true Catholic
that no man having
Turk's persecution for the
of persecution for the
this persecution for the
the denying of his
the forsaking of the
this persecution for the
mind. VINCENT In good
to slide from the
sore stagger in his
of comfort? If the
time the fervor of
our faint and feeble
this persecution for the
that day. But in
hear." And in good
woman: and in good
say (and in good
me, Cousin, in good
the Turk against the
persecute us for the
that will forsake their
will not leave their
in keeping of his
Turk's persecution for the
for keeping of the
not part from the
I cannot in good
renouncing of the Christian
than to leave your
I will forsake the
all the whole Christian
one point of his
grant, if you have
from that ground of
goods than forsake your
you have lost your
you have yet the
rather than forsake your
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sect, you may not
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and cast such a fantasy , that in a matter fantasy , that in a matter 12, 277/ 27
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more; I may learn
carrying away the people
and kindred asunder, everyone
they never stretch so
comfortable counsels are very
Howbeit, though they be
so fumish, and so
to strengthen him was
were purged here) a
no thanks; yet so
toward him alloweth it
sin, and of the
therefore, as yet thus
place of truth in
that the pleasure may
Turks hath yet a
and by many degrees
God that it is
the second, and very
less than the third,
varied from himself; and
more part are thus
alas! their folly as
discomfort lest they be
the priest's porteous, as
near toward, or how
the mark and light
up, it lieth so
pricketh the mind, as
as he did, indeed)
faith, yet had he
alike, but some one
in comfort unto tribulation
that as for the
comfort, tribulation is as
too, and had been
shall you be contented
of hell were as
man can have, as
himself, which feeleth how
all the remnant so
good, and which, as
with them. For, as
the night is so

far  hence from home, and  12, 6/ 26
far  from the other; some  12, 6/ 28
far  , but that they leave  12, 10/ 18
far  insufficient. Howbeit, though they  12, 10/ 31
far  unable to cure our  12, 11/ 1
far  out of all patience  12, 14/ 26
far  better for him than  12, 22/ 19
far  greater punishment after this  12, 25/ 10
far  passeth the great goodness  12, 25/ 21
far  otherwise. For though that  12, 26/ 24
far  greater pain that else  12, 26/ 1
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well enough, and as far above any Christian estate 12, 206/ 18
the remnant too. In far as I ween half 12, 208/ 14
fewer years than three far fewer years than three 12, 208/ 15
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great estates, much and
than he wenceth, and
glorious was he very
beyond me too, too
had been yet a
Twelfth Chapter And thus
we well perceive, how
one were methink so
would say, yet as
once brought you so
would never go so
then. But yet as
goods, you have so
commonly do, carry us
point of my being
unto me, and especially
and England, and as
Uncle, as for this
grudge against; and (as
wander we never so
is indeed. And thus
if grace be so
in the mind, so
run not out so
have you rehearsed, as
we should find a
him at all, so
thereby the suffering of
harm, but for his
the sorer, and so
hath told you. As
avoid the pain so
not fail to be
the fleshy pleasures be
there a glimmering, though
in a manner as
men's hearts uncogitable, so
would it appear how
stretching and straining pain,
not to sustain so
fall more thereon, so
that had his breast
other places, letters all

far spoken of by reason 12, 211/ 15
far more seldom too. For 12, 212/ 10
far above all measure, and 12, 213/ 11
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far have we considered hitherto 12, 223/ 7
far more happy is he 12, 223/ 12
far from all frame, that 12, 229/ 5
far as mine own mind 12, 229/ 14
far forth, but would little 12, 230/ 24
far forth with you, yet 12, 230/ 29
far as I can see 12, 233/ 15
far forth said, that albeit 12, 244/ 27
far from home, into a 12, 250/ 24
far from hence be very 12, 251/ 26
far from such, as any 12, 255/ 6
far on another quarter too 12, 259/ 28
far forth, I not only 12, 270/ 15
far forth as pertaineth only 12, 271/ 11
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far forth as I said 12, 276/ 13
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far forth, that you see 12, 281/ 13
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far better; mine own reason 12, 288/ 6
far forth, that it is 12, 292/ 19
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far these heavenly joys shall 12, 310/ 14
far passing any cramp in 12, 312/ 20
far passing painful death for 12, 313/ 7
far forth, that sometimes another 12, 314/ 26
farced full of tediousness and 12, 188/ 19
farced full of such tidings
they that so do
thus, I fear me,
apparell, with royal delicate
quotidie splendide" (He did
while you let me
in winter: and so
therefore here would it
so begin we to
First Chapter VINCENT Well
exquisite, and less superfluous
everlasting liberty. VINCENT Well
at all. ANTHONY Well
woman too, that after
it, and afterward yet
of gold. These folk
fear me, it would
you and me it
at the leastwise so
poor man, as it
been welcome, and have
and comfort by them,
stone still. And thus
in my house." Thus
from the ground: Thus
the day before. Thus
by the belly; thus
And as for covetousness,
a farthing again: so
And I you also.
tale, and bid you
And thus, good Cousin,
no matter of a
leave himself not a
standeth sometimes for a
to stand for a
man fully of that
but this continual discomfortable
found in the first
adventure after the plain
even after the same
good Christian order and
as a pure Christian

fare like a fond fellow
fare there many friars and
fare, continually day by day
fare royally every day). His
fare no worse. "Confitebimur tibi
fare many of us, God
fare by the poor man
fare here indeed, and that
fare your heart, good Uncle
fare, with fewer surfeits and
fare you, good Uncle, this
fare thine heart, good Cousin
fare full well. And then
fare full well. And yet
fare, Cousin, as Aesop telleth
fare by myself and many
fare, as it did once
fare now this wolf, which
fare by the woman in
fare well, and should have
fare by the man in
fare like a man that
fare it in the night's
fare, lo, the scrupulous person
fare it in this temptation
fare it by the belly
fare it by those parts
fare like the fire, the
fare it, lo, sometimes with
Farewell mine own good Cousin
farewell, but steal away from
farewell For now begin I
farewell, till God bring us
farewell, in those
fart, but utterly lose all
farthing, but utterly lose all
farthing, is suddenly set up
farthing again: so fareth it
fashion But surely such as
fashion of hers she so
fashion, it were a token
fashion to fall into the
fashion. And that might not
fashion, and in setting other
fashion requireth, determined to abandon
sing after their childish
here of men's favorable
himself sometimes in one
in any such hard
useth any such prisonly
therefore not of like
which their fond froward
his old filthy voluptuous
fallen himself. For his
a custom of such
Christian people after sundry
in some of such
a full and a
and that holdeth he
coming upon him so
me money also to
but if he go
grace to amend, and
adviseth every man to
mean (ye may be
right thumb, not bind
meriteth in the very
sure ground a very
temperance. But for to
should have needed to
the Lenten forty days
he then that by
lack of full and
them, and came so
me in penance to
so unreasonable: for I
The priests make folk
but either bind him
own assent) bound him
sight, or bind him
both broke I my
soul beginneth to walk
when the world falleth
Turk have it once
settled ourselves upon a
he would stand very
back mock him as

**fashion** the tune of the 12, 192/ 25
**fashion** in their language toward 12, 194/ 23
**fashion** , sometimes in another, and 12, 200/ 14
**fashion** , as you might keep 12, 231/ 1
**fashion** as we most abhor 12, 272/ 10
**fashion** of punishment, that point 12, 274/ 8
**fashion** as the other jailers 12, 274/ 18
**fashion** they sometimes fall in 12, 286/ 12
**fashion** , he will say, he 12, 307/ 19
**fashion** is to set his 12, 318/ 1
**fashioned** behavior, fall in thereto 12, 15/ 1
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**fashions** as yourself have spoken 12, 272/ 15
**fast** faith. And I pray 12, 13/ 31
**fast** , be it never so 12, 15/ 12
**fast** , that foreseeing how much 12, 28/ 31
**fast** and watch and pray 12, 44/ 23
**fast** , and watch, and pray 12, 44/ 26
**fast** , and watch, and pray 12, 45/ 2
**fast** , to watch, and pray 12, 52/ 9
**fast** and sure) to pray 12, 52/ 22
**fast** to, but let it 12, 63/ 13
**fast** wealth and felicity of 12, 74/ 15
**fast** faith, whereby we believe 12, 75/ 8
**fast** for penance, or to 12, 93/ 7
**fast** whole forty days together 12, 95/ 21
**fast** , that these folk call 12, 95/ 24
**fast** faith and sure hope 12, 103/ 8
**fast** belief of God's word 12, 109/ 8
**fast** back to tell it 12, 110/ 14
**fast** some part of this 12, 116/ 2
**fast** none of it myself 12, 116/ 3
**fast** and put them to 12, 116/ 6
**fast** in his bed, or 12, 143/ 26
**fast** to a post, she 12, 144/ 14
**fast** in his bed. And 12, 145/ 13
**fast** even as you came 12, 157/ 12
**fast** away. In these two 12, 167/ 2
**fast** unto them, because of 12, 170/ 27
**fast** in his possession, he 12, 193/ 8
**fast** point long ago, than 12, 199/ 14
**fast** . And I beseech our 12, 204/ 16
**fast** , and loud laugh him 12, 212/ 16
stick still and hang fast, but the great humble 12, 225/ 9
all that fear full fast, and finally better abide 12, 246/ 9
the stocks, nor collared fast by the neck, and 12, 256/ 1
a pair of fetters fast riveted on his legs 12, 256/ 3
although the one lay fast locked in the stocks 12, 258/ 10
said nay, and held fast, where that beggar with 12, 260/ 9
lay by the feet fast in the stocks. Some fast by their cells, and 12, 276/ 2
the church set fast by their cells, and 12, 276/ 24
him by night made fast by the jailer that 12, 277/ 14
here (the earth), bound fast upon their backs forever 12, 286/ 21
with hers, but lie fast bound in the midst 12, 286/ 23
turn into an habitual fast and deep-rooted purpose of 12, 294/ 9
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her flesh, that she fasted all therefor. Nor Saint 12, 296/ 2
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Holy Spirit of his father . ANTHONY Mine own good 12, 4/ 5
with them their inseparable Father and himself; and them 12, 5/ 7
above, descending from the Father (if you put full 12, 5/ 11
Father of lights). Therefore, feeling 12, 12/ 32
enjoined by his ghostly father in confession, or which 12, 36/ 19
we find of his father . And therefore, though he 12, 53/ 17
were buried where his father was, yet whether he 12, 53/ 18
the rest that his father did, through some secret 12, 53/ 19
yet, while the loving father bound him, and went 12, 55/ 2
equal bliss with his glory of God his father, yet as man merited 12, 66/ 10
equal bliss with his soul unto his holy father. Now if it so 12, 66/ 22
that a certain holy father in heaven. These prayers 12, 67/ 18
asleep. Which, when the father beheld, he dissembled their 12, 84/ 9
what wise that good father rebuked then their untoward 12, 84/ 13
the wolf came to father Reynard (for that was 12, 115/ 25
came so late? "Forsooth, Nay, nay," quoth the father Fox, "I am not 12, 116/ 3
"Forsooth, then, no force," quoth father Fox. But when he 12, 116/ 17
commanded by his ghostly father, as was that 12, 117/ 27
the cause, his ghostly person, as was that 12, 117/ 31
of some virtuous ghostly father which Cassian writeth of 12, 131/ 1
and hateth not his the house of his father many mansions, and happy 12, 175/ 8
make them naught, the father should then give them 12, 183/ 11
reverent behavior honor their father and mother, and also 12, 183/ 15
sustenance of our own father, his need may be 12, 183/ 17
great harm) in my father, and my mother too 12, 183/ 22
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pain than her own father, which had been yet 12, 215/ 17
or countenance for her father, but that he had 12, 215/ 20
it was that her father had, the painter was 12, 215/ 23
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he did unto his father , and shall thereupon be 12, 245/ 28
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that man before the father should forsake us: we 12, 254/ 23
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wonderful wealthful in his father's house, exalteth not every 12, 246/ 13
widow, or a poor fatherless child, and rather suffer

study again, where continual see which is the shall for that foul

their own well known for his own open pain by his own as he confesseth his them go seek the humble knowledge of his over little for our to find a little But where you find as easily mend my not be to my great part is the flee from him. This souls in hell. This conveyed from that evil The fox for that can I find no edge, and found a thereof yet any little his that findeth that he by his own now to find little more glad to find dare not find any he fall in the yet a far greater he told him a grief unto me, the it should be; which harm, nor find no themselves by their own pain imputed to his unlikely, and by their forgiveth many folk the we be for our himself, and correcting the since we seldom lack cure of his other God, and confess his

fatherless child, and rather suffer

fatiguation would make it dull

fattest and yet for sixpence

fault suffer our tribulation to

fault, and that yet such

fault. These tribulations, lo, and

fault, and also first against

fault, and applieth his will

fault and try it out

fault, asking forgiveness of God

fault, beseech him yet, nevertheless

fault with him, and said

fault, Uncle, that I speak

fault, as I well know

fault, as to praise it

fault, of pusillanimité, that is

fault of pusillanimité maketh a

fault of pusillanimité and timorous

fault into a much worse

fault, like a good discreet

fault: you have used it

fault that it was not

fault found in himself, or

fault in his doctrine. Unto

fault misfortuneth to fall, then

fault therein, yea and some

fault, at every state of

fault with them that favor

fault of Saint Peter that

fault in his painting, when

fault therein. At the hearing

fault should be much in

fault of mine when I

fault therein. Wherefore, Uncle, in

fault, as the drunken man

fault. VINCENT Surely, Uncle, this

fault they fall in such

fault, yet to be the

faultful lack of grace fain

faults of their erroneous receipts

faults against God, worthy and

faults after. Howbeit, even in

faults such as he can
goods of fortune, riches, favor, and friends, fame, worldly 12, 10/ 1
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except that the sensual
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many great inconveniences, and
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cannot serve. But the
tribulation shall we
hand, than to go
now, to seek and
of which they were
every man whom it
displeasure were bolted and
hath his one foot
yet a pair of
the stocks, or strike
danceth in his two
a goodly fair fervent
once in a great
such a kind of
he hap, ere that
the body before the
further cure of the
prisoners with an hot
fewer surfeits and fewer
good Uncle, before a
of God, as very
so sore now, which
The Turk is in
no case (except very
though to the multitude
wot well, not a
think there are very
as far gone, very
meet thereto, in so
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<td>years in effect. And</td>
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I should hap to
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or thrice, but never
good Uncle, this we
sin; whatsoever words you
himself; and of this
or repentance, as we
that doubteth thereof shall
not be then they
ture) say that they
there as he may
justice, or if you
shall with this comfort
very joyful that I
end, she began to
good. But where you
year, as we should
ast together. And I
than we shall haply
and persecution, we may
a lion, we sometimes
The Thirteenth Chapter Therefore
that he should suddenly
price thereof would well
poulter's shop, where folk
raven, therein can I
And then shall he
can either remember, or
it well, you shall
intent never so shameful,
there may you soon
let; first must he
means to search and
finally better abide the brunt
Finally , if we remember the
Finally , Cousin, to finish this
finally lack of wit. They
finally to scape from death
find that ever those natural
find so foolish to put
find it. For God both
find that it shall turn
find a man that had
find no purgatory at all
find that our Savior himself
find we that he laughed
find at our eye, and
find in any prayer, they
find we no amendment or
find of his father. And
find it in Genesis of
find a talk awhile with
find it otherwise. For in
find mirth? Whereto draweth this
find further any such other
find our hearts lighted, and
find you so well refreshed
find a little fault with
find fault, Uncle, that I
find in the bethinking us
find it, if we should
find meet thereto, in so
find that either of them
find well afterward in the
find I, that in the
find therein, be easily conveyed
find some poor man with
find them out of their
find no fault: you have
find without any doubt, that
find : howbeit, one yet cometh
find more such stomachs than
find some yet whom their
find it: for myself have
find the means to search
find out, whether the man
whereof a man shall find many both here, and 12, 133/ 6
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not wit where, nor find the means to come 12, 251/ 4
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at shall we never
it well, we shall
pleasure, that they cannot
of leaving that house,
this life we should
But now whencesoever they
words can I none
say, can I none
bitch might happen to
in the peril to
love, that we should
pastime of worldly fantasies,
if he do; then
yet, Cousin, he that
thereunto: and where he
anger; so where he
this temptation. The devil
than with his that
And yet where he
than he that evil
come thereat, and either
very truth, my mind
a study, for the
her, and had his
the man must of
them) be never one
the tip of the
fancy. For if his
boy blow upon his
water falling from his
and never defile the
the gout in their
convivii. In illa enim
or in heaven! Amen!
therefore, good Cousin, to
you be come to
of those two verses,
than we could well
And thus will I
faith. And therefore to
them. Finally, Cousin, to
shall suffice for the
find any way, whereby they
find : so that he needeth
find this general prison of
find in their hearts to
find in their heart with
find a far better; mine
find a servant such, as
find that should have any
find, wherewith I might reasonably
find him again, at such
find his natural death more
find ourselves not only content
findeth in a greater pain
findeth it the wretch no
findeth himself in that case
findeth some folk full of
findeth some folk which through
findeth the man of his
findeth that fault in his
findeth good tokens and likelihood
findeth them. These things though
findeth a way that men
findeth not itself satisfied in
finding of some exquisite praise
finding there much part of
fine force abide and endure
finger breadth of space, nor
finger (for hand would there
finger do but ache of
finger . The little commodity that
finger's end, a little cool
fingers, to put flax unto
fingers, he wringeth them by
finis cunctorum admonetur homo, et
FINIS .
finish our talking for this
finish up the remnant. VINCENT
finish and end all our
finish this day. Howbeit, to
finish this piece of the
finish this piece withal, concerning
finish this piece with, our
finishing of this one part
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<td>In his love, that; of charity thrown in</td>
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<td>Days after; and it; leaves of valerian that</td>
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<td>Leaves to his right; hundred hazarders that in</td>
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<td>five</td>
<td>Year before his death; year that he lived; realms, that cannot well</td>
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<td>five</td>
<td>As great as this; times as much thereto</td>
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<td>five</td>
<td>Wits imprint, and also; times forty stripes save</td>
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<td>five</td>
<td>Five times as much thereto; as great as this; times forty stripes save</td>
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<tr>
<td>five</td>
<td>Times as much thereto; as great as this; times forty stripes save</td>
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*Thomas More Studies 8 (2013)*
affections that are before
he loveth, but "multa
loveth, he chastiseth. "Et
on the other side, "
yet suddenly lifteth a
not far from fair
fear me that they
a manner hire to
our flattery I would
every man mock them,
from them that falsely
as in him is)
and virtuous before, and
them, rather than the
this good ancient honorable
senator, one of the
hope, wherewith a man
the help of false
effectually, and the false
less liking the false
shift, that in his
fear, false faith, false
tottering stool, is false
sanctus" upon them. Of
with the craft of
should fall to our
much of their false
the fingers, to put
can be but a
ever. "Euntes ibant et
nunc, quia lugebitis et
rieditis, quia lugebitis et
nomine Jesu omne genu
of which if he
which would (if he
to be dread and
already, their persons only
cought hold, and so
old hart that had
thereby) give over and
and while he would
every man shrink and
wise warrior's fight, to

fixed and rooted in the
flagella peccatoris" too (There are
flagellat omnem filium quem recipit
flagellat omnem filium quem recipit
flame half an inch above
flat earnest indeed, talk as
flatter them, either for lucre
flatter them; and would not
flatter in Latin, that he
flatter them, and deceive them
flatter them, and they shall
flatter God's enemies, and do
flattered they themselves with never
flatterer that so telleth them
flatterer . For when he saw
flatterers of Tiberius the emperor
flattereth himself toward his own
flatteries puff up a man
flattering world failing them so
flattering world, set a cross
flattering he passed us all
flattering hope. First, it is
flattering hope. For since the
flattery . The Tenth Chapter And
flattery, that he went beyond
flattery I would flatter in
flattery I can well allow
flax unto fire and yet
fleabiting in comparison of the
flebant " (saith the Prophet) "mittentes
flebitis " (Woe may you be
flebitis " (Woe be to you
flectatur, celestium, terrestrium et infernorum
fled not, he should take
fled not, but durst abide
fled from, as to folk
fled and safe: I think
fled himself naked away, and
fled from a little bitch
flee from him. This fault
flee from Scylla, drive him
flee, and that many such
flee from his enemies' trains
that he conveniently may) be fain ourselves to land, and fain to though you would fain needeth, for he will hart advised him to as those other harts taken, and may not death, and death shall we should be to then for fear to doth sometimes by his of Christ: then with us with exile and the reason whereof he suffer, than by the and weep). "Est tempus the conflict of the wasteth away her wanton brier thrust into his the world and the put affliction unto their but some to the comfort seek to the they turn to their help otherwise, to the sweat of his holy the frailty of the such affliction of the only to tame the temperance, to tame the for taming of his be wanton in his the wantonness of her the affliction of the us by our own it is not our saith St. Paul, (against other day) of the son. For I eat so sick, that no other humors, exciting the if he not only flee the deed, the consent 12, 170/ 20 flee from all the occasions 12, 170/ 21 flee, we may make shift 12, 207/ 17 flee into another, we would 12, 241/ 28 flee from the painful death 12, 245/ 23 flee the need; and counsel 12, 278/ 10 flee no further lest the 12, 294/ 25 flee from the hounds. (Here 12, 295/ 20 flee, then we say that 12, 297/ 6 flee from them). Oh, good 12, 304/ 6 flee and escape all the 12, 305/ 9 flee from that death, which 12, 319/ 11 fleeing make his enemy bold 12, 111/ 17 fleeing from a shadow of 12, 290/ 13 fleeing from our country, let 12, 317/ 2 fleeing oftentimes for fear of 12, 111/ 15 fleeting from it fall in 12, 100/ 10 flendi " (saith the scripture) "et 12, 41/ 31 flesh against the soul, the 12, 21/ 1 flesh, and beautifieth her fair 12, 29/ 15 flesh, or into his mind 12, 50/ 21 flesh, soliciting the mind of 12, 51/ 9 flesh. And when a man 12, 52/ 13 flesh, and some to the 12, 59/ 2 flesh, some to the world 12, 59/ 15 flesh for help, and labor 12, 60/ 21 flesh and the world, and 12, 63/ 19 flesh dropped down on the 12, 67/ 7 flesh, and the subtle flights 12, 80/ 12 flesh, or expense of his 12, 87/ 20 flesh, when we feel it 12, 93/ 5 flesh and keep it from 12, 95/ 19 flesh he should have needed 12, 95/ 21 flesh, when he fasted and 12, 95/ 25 flesh, that she fasted all 12, 96/ 2 flesh. And he that so 12, 98/ 19 flesh, he tempteth us by 12, 101/ 3 flesh alone that we must 12, 101/ 17 flesh and blood, but against 12, 101/ 20 flesh, the world, or the 12, 103/ 7 flesh all this Lent, myself 12, 116/ 8 flesh was there left on 12, 118/ 26 flesh to filthy, voluptuous living 12, 150/ 9
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<td>the serving of the</td>
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<td>to our own filthy</td>
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<td>may turn unto my</td>
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<td>had in his own</td>
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<td>your sensual parts,</td>
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<td>soever we feel our</td>
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<td>and to have the</td>
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<td>she can touch thy</td>
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<td>a knife cut his</td>
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<td>voluptuous appetites of the</td>
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<td>the tenderness of our</td>
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<td>for taming of his</td>
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<td>in worldly thing or</td>
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<td>lusty to their foul</td>
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<td>diminishment of such foul</td>
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<td>without danger of foul</td>
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<td>end. But of these</td>
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<td>I say, while these</td>
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<td>them busily to such</td>
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<td>stand in dread of</td>
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<td>those affections that are</td>
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<td>But forasmuch as the</td>
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<td>less pleasant, than the</td>
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<td>be painful; therefore we</td>
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<td>so drowned in these</td>
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<td>to marvel that our</td>
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<td>set at naught all</td>
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<td>this life have his</td>
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<td>that cannot only no</td>
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<td>affection many of these</td>
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<td>as a bumble bee</td>
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<td>way) the soul that</td>
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<td>part of the day</td>
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<td>up therewith, can never</td>
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<tr>
<td>flieth</td>
<td>and passeth by like</td>
<td>12, 200/ 12</td>
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should: in a sudden
sometimes also in the
with that lusty light
and be driven to
flesh, and the subtle
world, and to the
so (but if ourselves
he can never well
be part of his
busking them backward and
but down into the
fall thereto, an whole
been in peril of
foot here in the
cor apponere" (If riches
Christendom spring and spread,
land of behest that
can never avail a
cold, and up we
this arrow of pride,
iron head. And therefore
high their arrow can
into which he purposeth ( heaven, and began to
long ere he could
bees break them and
run on still and
devil, and he shall
we fall while we
nor of the arrow,
pavise, from the arrow
wealth and prosperity, this
deformed devil; and from
this arrow of pride
the arrow of pride
of the devil's arrow
the labor of farther
Sunday past, and then
my friend, or my
a stranger, yea my
tempteth us by our
next friends our most
also for his very

flight he cried out in
flight (saving that it is
flight of pride, saying: "Ascendam
flight, what a shame should
flights of the wicked fiend
flinging fiend; the tribulation that
flit from him) he will
flit from you. Or else
flock, and believe his promise
flockmeal fall away. It is
flood headlong needs he should
flood of all unhappy mischief
floods, in peril of thieves
floor ? ANTHONY Have you never
flow unto you, set not
flower and increase again. Howbeit
floweth with milk and honey
fly . For likewise as it
fly like an arrow that
fly it never so high
fly it never so high
fly up. But now doth
fly this arrow never so
fly up a cope high
fly up half so high
fly quite through. And then
fly further from her, or
fly from you). For he
fly from this, then should
flying in the day, nor
flying in the day), I
flying arrow of the devil
flying any further upward, down
flying forth in the day
flying forth in the day
flying in the day of
flying be fallen out of
foded yet forth farther until
flying . Christian man, or heathen
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<td>12, 184/ 27</td>
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<td>12, 212/ 1</td>
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<td>down of other innocent folk, and not so able</td>
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<td>12, 236/ 13</td>
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<td>12, 241/ 5</td>
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<td>the persecutors be his folk to this purpose) and</td>
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<td>12, 248/ 28</td>
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<td>12, 270/ 19</td>
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<td>12, 271/ 8</td>
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<td>12, 275/ 14</td>
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<td>12, 275/ 18</td>
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<td>12, 285/ 15</td>
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<td>12, 285/ 19</td>
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<td>12, 286/ 8</td>
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<td>12, 286/ 14</td>
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<td>12, 299/ 2</td>
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<td>12, 304/ 11</td>
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<td>in his mind that folk's fantasies were fallen from</td>
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<td>12, 30/ 4</td>
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<td>the devil tempteth sundry folk by sundry ways. But</td>
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<td>sins, and for other</td>
<td>folk’s; too; for surely so</td>
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<td>whom (save for other</td>
<td>folk’s; profit) they so fain</td>
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<td>and confuted all</td>
<td>follies; of them, that for</td>
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<td>these kind of</td>
<td>follies; , since they be loath</td>
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<td>short space like to</td>
<td>follow; , I waxed therewith myself</td>
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<td>what, saith he, shall</td>
<td>follow; thereof? &quot;Venientes autem venient</td>
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<td>upon his back and</td>
<td>follow; me). He saith not</td>
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<td>but like unreasonable</td>
<td>follow; their soul affections, many</td>
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<td>beasts, they had, they</td>
<td>follow; it and fulfill their</td>
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<td>and forget God, and</td>
<td>follow; their lust, and when</td>
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<td>And then if he</td>
<td>follow; this calling (as many</td>
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<td>that must (if they</td>
<td>follow; God) diminish much their</td>
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<td>of that thing to</td>
<td>follow; : which though it be</td>
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<td>and with their crosses</td>
<td>follow; him. And where they</td>
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<td>it, and will not</td>
<td>follow; it, is a very</td>
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<td>doubt, if we will</td>
<td>follow; him, and with faithful</td>
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<td>judgment of himself,</td>
<td>follow; the counsel of some</td>
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<td>and quiet his mind, and</td>
<td>follow; that that he is</td>
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<td>by the law to</td>
<td>follow; the example of the</td>
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<td>she might induce to</td>
<td>follow; her mind. With him</td>
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<td>any other maid to</td>
<td>follow; their example, but rather</td>
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<td>past: he longed to</td>
<td>follow; Christ no further. VINCENT</td>
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<td>secret commandment bound to</td>
<td>follow; it, so must be</td>
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<td>the holy suffrages</td>
<td>follow; , which is a prayer</td>
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<td>such folk as will</td>
<td>follow; him he carrieth about</td>
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<td>but tempted therewith and</td>
<td>follow; it not, albeit that</td>
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<td>time be glad to</td>
<td>follow; the counsel of good</td>
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<td>of things that after</td>
<td>follow; ) tokens foregoing through some</td>
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<td>double peril that may</td>
<td>follow; thereupon. For either shall</td>
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<td>loss of these things</td>
<td>follow; neediness and poverty, the</td>
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<td>intent or purpose to</td>
<td>follow; good advertisement, and take</td>
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<td>as his true disciple</td>
<td>follow; him, and with good</td>
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<td>of grace fain to</td>
<td>follow; and are too feeble</td>
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<td>short worldly shame, to</td>
<td>follow; him into everlasting glory</td>
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<td>reason too: yet to</td>
<td>follow; reason, and rule themselves</td>
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<td>of God’s mercy to</td>
<td>follow; , doth encourage himself to</td>
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<td>of his must we</td>
<td>follow; him, if we will</td>
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<td>it, the grace to</td>
<td>follow; your good counsel therein</td>
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<td>which all his apostles</td>
<td>followed; him thither, the thing</td>
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<td>began, and the apostles</td>
<td>followed; , and all Christendom have</td>
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<td>the everlasting pain that</td>
<td>followed; it for their further</td>
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<td>great death there shortly</td>
<td>followed; after. And twice or</td>
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<td>as the sickness that</td>
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fall in a sickness
the two next verses
about). And then continently
in the tempting and
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glad consideration of our
the wonderful dolorous effects
and of a frail
impatience discomfortless, or of
favor he reject our
so! But, alas! their
in wealth fall into
first into such wanton
turn at length to
fell he to such
good, themselves by their
sufferance, in bearing my
boldly to show my
but is a superstitious
condemn it for superstitious
And therefore were it it
were it then any
reason, considering what a
will of his own
do now perceive their
confess they now their
that it were great
deadly through his own
the defense of their
confirmed me in my
we forget with our
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mind is very vain, 
foolish pride, and such a 
pleasant frenzy of much 
foolish vainglory, be there some 
warrant you, be so 
foolish to be ruled where 
the mouth the most 
foolish will forbear to say 
that are so frantic 
foolish as to ween there 
wartise of ourselves, or 
foolish trust in our own 
forsake him; nor so 
foolish neither, as by forsaking 
thereof cometh the manifold 
foolish unfaithful words, which are 
with many other such 
foolish fantasies of the same 
folk as by their 
foolish affection, which they have 
railing of those mad 
foolish wretches, or hold on 
would not be so 
foolish as causeless to fall 
his people), we may 
foolishly choose the worse; and 
have hid their goods 
foolishly , in such place as 
as far passeth the 
foolish of that other fond 
wit have we (poor 
fools ) to wit what will 
were not yet more 
fools than so! But, alas 
good. And many fond 
fools are there, that when 
and the heart of 
fools is there as in 
do but make folk 
fools: but they shall make 
yet are there some 
fools so fed with this 
folks make men of 
fools even stark mad, and 
be many more such 
fools than every man would 
caitiffs, and very frantic 
fools too, if rather than 
are as very idiot 
fools, as he that had 
are then some folk 
fools, that ween themselves right 
that we worldly wretched 
fools ween were villainy and 
gave himself never a 
foots Was it no trouble 
sins laid alow under 
foots, (shall thou not, good 
can scant shift a 
foots, And therefore, I may 
and stamp with my 
foots here in the floor 
it were but a 
foot from the ground: thus 
he should at every 
foot fall indeed. And the 
bear him up one 
foot. But now to the 
that hath his one 
foot fettered with the gout 
would fall on his 
foot no more but a 
bitch had found the 
foot again, and on she 
damned forever. The second 
foot of this tottering stool 
looketh on. The third 
foot of this tottering stool
heaven never have set
Facilius est camelum per
the abominable fornicator that
that I shall not
for God's sake, to
them, he can scanty
him for a while
would pray God to
heed, Uncle, that you
his house, were better
good will or better,
he biddeth you, and
the most foolish will
not be content to
pain, and defer and
in their hearts to
athirst, and shall thereby
remnant, whose execution he
intolerable pain of his
might I well utterly
sore as utterly to
were it folly to
hundred, or else God
ture and else God
things, to bid or
should (which our Lord
behavior is prohibited and
hath his own mouth
plain among the commandments
since God hath once
to come by a
of riches is not
and his servants not
pain of eternal death)
faint heart holy scripture
forbear all that he
that for all the
openly too, if they
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violently pursueth him by force to bereave him of force abide and endure the
he useth not to force at all, or any force against his will, and
he not used to force thereof into eternal damnation
temptation, but a furious force to forsake the faith
man must of fine force to the destruction of force to do such labor
well, which without any force; for he will have
it fetcheth hence by force mine heart to tremble
temptation with fear and forcing us to forsake our
be lost too, or force him to work well
stomach, whereby he was forced to forsake the faith
wrought, that we be fore-rehearsed virtues of his. For
ting, mine heart to tremble, for he will have
thing (they say) that fore-rehearsed verses saith not, that
and live, he little force therein: that is
I the fear that fore-rehearsed ), so compass him about
them do in the fore-rehearsed, whereupon their worldly wealth
not againward, in the fore-rehearsed comfort therein: that is
the Prophet in the fore-rehearsed in the first kind
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the other in the forefront, but as even as
that after follow) tokens fore-going through some secret motion
her a fair large forehead, and with straight bracing
unbestowed if he had foreknown the chance. But being
hundred year ago, he foresaw this mind of yours
him so fast, that foreseeing how much weight of
of a martyr, but foreseeing their infirmity, that though
point always provided and foreseen, that he should ever
been prepared therefor peradventure in hell. For many
lands of his inheritance forever in hell. For many
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himself, and took the
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merit. In all the
new recidivation into his
because we take our
the consideration of their
the devil the abominable
too, or forced to
as they do, and
but if we will
condition that he should
still, if he would
him, rather than to
forsake him, he shall
do not renounce and
force any man to
country at once to
occasion to compel him
would rather die than
any painful death, than
the pain, he would
would rather die than
in such case rather
that those that will
hearts so suddenly to
so that I will
be compelled utterly to
commandments, and break all.
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*Thomas More Studies 8 (2013)*
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of the violent death
shall Christ for his
his forsaking of his
manner with another man's
added further unto the
state of damnation, that
 is to wit, the
him pleasure in the
you displease him by
by that fall in
faith, that by the
foolish neither, as by
ever; whereas by the
pain fall to the
worldly worship, with the
And yet by that
should fall in by
on earth, than by
whosoever shrink away with
authority, and over that
world that he willingly
lived, for our sake
word and so cowardly
were overcome, and so
forgiveness, as him that
of St. Peter which
other side, that he
fear of which he
upon God therefore. VINCENT
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and may for the
man should take in
through the grate) and
Passion, that he shall
killing of themselves, and
sinful and naught; he
than every man is
a while, but not
from him, and that
your soul shall first
beside that he repented
as the Prophet saith: "
he taken Belgrade, the
into which we shall
are the goods of
taken from us by
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And therefore, if we found a fault that it
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yet any little fault found in himself, or diffidence
peradventure by his revelations found false and reproved, or
killed her hen, and
before the money was found but one or twain
was, Uncle, for he found . Oh! Cousin Vincent, if
truth. For I never found out such a shift
of mine (a merchant) found you willing to be
came again, and have found once the sultan of
servant could scant be found it dug out, and
upon them, as he found that were of such
hold them, as he found for his disciples, when
prisoner there, whom she found in a chamber (to
it, the bitch had found the foot again, and
stress, either being sought, found , and brought out against
Chapter That for a
foundation men must needs begin
spiritual comfort presuppose the
Uncle, methinketh that this foundation of faith, which (as
reason grounded upon the foundation of faith, shall show
grounded upon the sure foundation of faith, and helped
I traw, three or
four fits: but after fell
four kinds of temptations, and
four kinds of temptation, and
four kinds of temptations and
temptations. The Twelfth Chapter
times as much; yea
and twenty hours, wink
. For I assure you
times of the feeling
fourfold as much." VINCENT This
my conscience cannot serve
and nineteen good men
Fourteenth Chapter VINCENT Verily, good

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a scrupulous conscience. The  
Turk's said persecution. The  
comfort of God. The  
last kind too. The  
go forth in the  
present purpose. Of the  
The Second Chapter The  
that less than a  
be blown down. The  
Job, and Abraham. And,  
to confession to the  
until Good Friday. The  
of his rest. The  
the penance giving, the  
nay, " quoth the Father  
to do. " Forsooth, Father  
no force, " quoth Father  
stealeth on like a  
 lord's commendation, the wily  
before already, the wily  
hunting term. At a  
was, she said, the  
ever think on a  
more, and of a  
as well as the  
tribulation, feeling their own  
this world, and the  
fasting days, not of  
And he knoweth the  
unto God his own  
that after as his  
fear of our own  
the man list to  
mean well, while they  
so far from all  
by the devil hath  
loss, or bodily pain,  
the scrupulous person, which  
is, that our fantasy  
into Portugal, Italy, Spain,  
would should know, her  
wife in such a  
those that are so  

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unkind caitiffs, and very
saith, "Omne gaudium existimate,
uxorem, et filios, et
us, and part by
in prison for a
but for a light
is but for the
man hurt in a
man with his own
his own election and
deceive ourselves. For what
man is there so
so sore. Let every
that boasteth himself for
we were at our
the prince is at
liberty, and make them
I say, at his
therefore not at his
still: so since your
lack the effect of
and themselves ever called
ourselves before, for more
find in our natural
own free will obeying
are our sins forgiven
be of the sect)
pass forth unpunished, and
be somewhat, and a
out of Latin into
French, and out of
out of Latin into
French, and out of
I play as the
were in half a
And into this pleasant
Cousin, while this is
rust and the moth
rust and the moth
and thanks, than by
that the priests and
me, fare there many
forth farther until Good
frantic
fratres
fratres
fraud
fray
fray
fray
fray
free
free
free
free
free
free
free
free
freedom
freely
freely
freely
freely
fremd
French
French
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French
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to confession upon Good
would upon a Good
the remnant, till Good
for themselves or their
would not that his
from himself or any
merry tale with a
you feign some secret
feign that your secret
reasoned already between your
necessity, were he my
part to counsel my
their servants and their
an epigram unto a
truth is this, my
called unto him a
great, till a good
as shamefast as a
country would visit their
death; yet we worldly
fortune, riches, favor, and
those that are his
comfort marvelous great. His
by the loss of
the loss of our
not yourselves, most dear
gave especially his special
heart, and pray his
for all our other
some other of your
and all our good
of goods, loss of
us by our own
many times our next
miss, namely, if his
good prayer by his
do it, desired his
and of his worldly
eaterna tabernacula’ (Make you
he list, where their
truth his falsely professed
Cousin, and all our
or death of our

\[ \text{Friday} \quad \text{, his confessor shook his} \] 12, 115/ 27
\[ \text{Friday} \quad \text{needs have killed himself} \] 12, 144/ 1
\[ \text{Friday} \quad \text{come again. But when} \] 12, 144/ 20
\[ \text{friend} \quad . \text{And toward this purpose} \] 12, 20/ 20
\[ \text{friend} \quad \text{should have wealth, but} \] 12, 47/ 11
\[ \text{friend} \quad \text{of his. ANTHONY I} \] 12, 56/ 24
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thought, not for his friends only, but also for
faithful, and his dear friends, bewrapped in like misery
that himself and his friends have lost. Now for
parts for their sundry friends: it cannot be that
false matters of their friends
with him, and his friends leave at liberty to
make him seek his friends to pay for a
you that are my friends, be not afraid of
courteous, wax angry, rough,
of God with his friends
untowardness of our own friends
therefore. But verily, if
And yet, albeit
mind maketh every good
froward fashion they sometimes fall
frowardly stubborn and angry against
the man take little
miracles always tending to
to their no little
advertisement, and take any
had you lost the
and tribulation thereto so
of your charity some
is to wit, in
let, that grace of
works draw to no
fruitless despair, but with
it out in the
heaven, to have the
to wit, with the
only shut from the
or with a care
end, but to a
meek himself, not with
so were it undoubtedly
dissipentur inimici eius, et
Vocabunt mortem, et mors
Peter, "Resistite diabolo, et
them, and so may
might follow it and
be satiate, satisfied and
in heaven, as where, "
Father (if you put
exciting men to the
pray God for a
friends
friends
friends
friends
friends
friends
friends
friends
friends
friends

fruit of the scripture, if
fruit and profit: the devil
fruit, if they have the
fruition thereof. But verily, if
fruit, if it be
fruit; then were (as meseemeth
fruitful exhortation. And as I
fruitful heaviness and penance for
fruitful repenting shall never after
fruitful end, but to a
fruitful penance) so set him
fruitful works of penance, prayer
fruitful of his glorious face
fruitful of the sight of
fruitful of the bliss of
fruitless , fall into despair. An
fruitless ostentation and show, as
fruitless despair, but with fruitful
frustrate to lay spiritual causes
fugiant qui oderunt eum a
fugiet ab eis" (They shall
fugiet a vobis" (Stand against
fulfill their hearts with spiritual
fulfill their affection. Who dare
fulfilled, when thy glory, good
Fulgebunt iusti sicut sol, et
full trust and confidence in
full contempt of all worldly
full and a fast faith
behavior, fall in thereto
full and whole. And this
full and whole. And this

they that deny it
full agreed among themselves, nor
full agreed among themselves, nor

all the scripture is
full, and our own experience
full, and our own experience

thus, this answereth not
full the matter. For we
full the matter. For we

another rich man lie
full low beneath Lazarus, crying
full low beneath Lazarus, crying

worldly prosperity is very
full of wealth, and hath
full of wealth, and hath

wholesome and shall be
full comfortable, to remember that
full comfortable, to remember that

calling (as many one
full well doth) joyful shall
full well doth) joyful shall

and setteth his heart
full whole upon his request
full whole upon his request

that lie a-dying say
full devoutly the seven psalms
full devoutly the seven psalms

man is often as
full of words as a
full of words as a

out the day, isull likely to pass at
full likely to pass at

deadly sins. He did
full penance for us all
full penance for us all

neither. The scripture is
full of places that prove
full of places that prove

twain? The scripture is
full of those places, by
full of those places, by

the holy doctors be
full and whole of that
full and whole of that

nature itself uncomfortable and
full of fear. And therefore
full of fear. And therefore

tribulation, for lack of
full and fast belief of
full and fast belief of

that he be never
full confessed, nor never
full confessed, nor never

full confessed, nor never
full contrite, and then that
full contrite, and then that

his sins be never
full forgiven him; and then
full forgiven him; and then

unquiet, and in fear,
full of doubt and dullness
full of doubt and dullness

fantasy, can never after
full cast it off. ANTHONY
full cast it off. ANTHONY

thing, she was a
full blessed woman. But letting
full blessed woman. But letting

much pain: and so
full sore against her will
full sore against her will

as one that were
full of the glad hope
full of the glad hope

had his breast farced
full of tediousness and weariness
full of tediousness and weariness

er that fever be
cured, to fall into
cured, to fall into

such folk as are
full of young warm, lusty
full of young warm, lusty

he findeth some folk
full of hot blood and
full of hot blood and

pestilent fantasies with very
full contempt thereof, making a
full contempt thereof, making a

for that time is
full of lightsome lust and
full of lightsome lust and

For we begin many
full of poor and cold, and
full of poor and cold, and

his side filled even
full of gold, but giving
full of gold, but giving

devil that is ever
full of business, in tempting
full of business, in tempting

that besides the very
full night, which is the
full night, which is the

Go they never so
full fed to bed, yet
full fed to bed, yet

that he was fallen
full therein long ere ever
full therein long ere ever

Christian men must be
full of forgiving, and not
full of forgiving, and not

places, letters all farced
full of such tidings, that
full of such tidings, that

fear it not. Howbeit,
full likely, Cousin, it is
full likely, Cousin, it is

advertise the great Turk
full surely. And therefore, Cousin
full surely. And therefore, Cousin

men should never stand
full out of fear of
full out of fear of
good hope, and in find, Cousin Vincent, in be he never so proposed, till it was heart, falsely speak them again shortly be laid sure enough, digging it well we might, be ashamed in ourselves, and Savior shall we find fall for putting so for all that fear lives, it may fortune and therefore do it do it full often to shut every night too, that after fare and afterward yet fare Herod and Herodias sat while Herod and Herodias able to purchase as his childhood a bag a bigger bag filled so shamefully forsaketh him, therefore by and by he come in heaven, their head pricked even I believe, but either more shall hereafter sit, heaven by the very wherein, albeit that I We shall, therefore, neither world failing them so most base, though not will tell any man books appeareth) taketh not him, have not haply lack, and not so the proof, before he by fretting and by sickness) so testy, so ubi fures effodiunt et fures non effodiunt nec
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pleasant unto God added
be: yet would I
to have it, the
now if we consider
pleasure, and for no
motion secretly made me
yet go a little
loving sufferance for our
when I bethink me
his liberty from the
may without let, walk
cause, save for the
delayed till the king's
tell me a little
Then seemeth this true
yet his soul out
purposed to prove you
if we feared not
on still and fly
him to flee no
hath in his power
blow about for the
reason, I say, thus
hic civitatem manentem, sed
passiones huius temporis ad
et vivens cogitat quid
her lusts) to be
such things as they
man, nor for the
good causes, either of
take pain for the
in earth, for the
that a work of
then the chapter where
was once in a
volui congregare te quemadmodum
it not ere they
for rest and ease,
could not reckon their
the ghost. And what
as it were a
the law of the
while after half between

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then left they their
is yet good, to
set it in the
large, and right fair
is but as the
is but as the
build our prison; we
and glorious in sight,
worldly fantasies, and so
the God of heaven
great goodness longeth to
to the matter may you
peradventure) suddenly before they
with a charm, and
well by your answers
often would I have
good that thou hast
of this realm have
are two or three
in their bed, were
together, as the hen
laqueos mortis" (He that
our minds to the
doelas, et de dolore
to his disciples: "Mundus
dolore miscibit tur, et extrema
tristitia vestra vertetur in
St. James saith, "Omne
against Christ, till Christ
likewise as if he
ever he lost, and
example. And that God
his whole life he
a gift that he
the wicked fiend, and
from time to time
the deed doing so
and therefore he discreetly
harm, than the sickness
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generally to signify nothing else 
and the prelates, and 
generally every man for other 
the carnal act of 
generation, and that he shall 
shall find it in 
Genesis of his own moan 
harm, but of a 
gentle nature doth some good 
the worse, and from 
gentle, smooth, sweet, and courteous 
she have a very 
gentle mistress that loveth her 
thence, he destroyeth the 
gentlemen, and giveth the lands 
of his goodness so 
gently calleth them to, be 
in nomine Jesu omne 
gentle, smooth, sweet, and courteous 
third is, that all 
such things (as Master 
the counsel which M. 
Gerson giveth every man, that 
godly doctor, Master Jean 
Gerson, entitled, De Probatione Spirituum 
that work of Master 
Gerson saith) will make him 
so much (as M. 
Gerson well showeth) stand him 
unto worldly vanities, to 
get help and comfort by 
The special means to 
get this first comfort in 
a means oftentimes to 
get man this first comfort 
sick still! How many 
get out of prison, that 
speed well, if ye 
get leave; look hardly for 
so, that ye may 
get it). If it must 
master himself? Would we 
get into his kingdom with 
for the thing which 
get he cannot (and as 
we can hap to 
get it. If he send 
and lance it, and 
get it away. Both these 
that the shipmen shall 
get them to their tackling 
for day, and then 
get them forth about their 
such a conjurer to 
get their gear again and 
giving thanks to God 
get good unto his soul 
was he glad to 
get leave of God to 
which no man can 
get to heaven. Whoso these 
still, rather than he 
get the half." ANTHONY Forsooth 
yet can they not 
get such meat as they 
cannot tell how to 
get out: he must get 
and lance it, and 
get a substantial, cunning pilot 
that no man can 
get out: he must get 
still, rather than he 
get such meat as they 
yet can they not 
get a substantial, cunning pilot 
make many shifts to 
get in or he would 
the rich man cannot 
get, and jeopard themselves therefor 
God, he said, can 
get him in well enough 
meant that could not 
get into the kingdom of 
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prosperity to be God's
as well of his
unto God for his
thank God of his
thanked God for his
Law as a special
take it of his
tribulation as a gracious
gift of God, a
done by the special
exercise God with that
These outward goods or
him abuse many great
that are called the
that men call the
to declare these special
nature even half a
another, that a young
daughter, a silly wretched
a scrupulous conscience. This
yet can this peevish
Eh! what aileth this
my poor wit can
stand in dread of,
reasons were able to
of a foolish pride,
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with any ghostly counsel
can neither any man
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For God both can
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men should in heaviness

should little need to

they stand and yet

it in his mind,

we none need to

well hereafter, let him

surely counsel dare I

that on his part

is always ready to

God, and he shall

of the devil may

to make haste and

but durst abide thereby)
sore, that she might
give him occasion to kill
if men should anything
give her toward her help
counsel should a man
give him then? ANTHONY That
si ex Deo sint" (
give not credence to every
you hear, and to
give him counsel and exhortation
it pleased God to
give it him. Which thing
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give him, nor any other
give the devil an hundred
give him counsel, but also
also better able to
give good advice and counsel
continual fear (if he
also give
upright in their temptations,
give not credence to every
and authority, and rather
place to the devil
privately to himself, and
it over quite, and
Forsooth, madam, if God
him humble hearty thanks
while himself hath to
It pleased God to give
as I said, to
it pleased God to give
not the mind to
unto the poor people
my goods here I
give half in alms of
had wronged, and then
half of his whole
he said he would
all away. Would God
said not, he would
away all, or that
promised not, neither to
Away all. Would God
quae sunt Caesaris, Caesari" ( Give the emperor those things
Omni petenti te, da," ( Give every man that asketh
he be bound to
Give every man that asketh
Though Christ saith, " he saith not yet,
give them all that they
me by commandment, to
Give every man that asketh
us love our enemies,
good words for evil
things, he biddeth us
Give every man that asketh
enemy be in hunger
him meat). But now
I be bound to
give every manner of man
the father should then
them a great deal
am not bound to
give every manner of man
none other man should
every beggar that will
himself at liberty to
them nothing of his
that are content to
gothing at all. ANTHONY
world, lest he should
naught, because they be
withal murmur or grudge
other folk occasion to
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also exalted him, and
and conformity, and thanks
giving, till he had
his will and thanks
conformity with our thanks
serve, whatsoever counsel be
of comfort to be
he had one day
for my gluttony have
that were to be
then at that point
that the devil has
weeping that God hath
advice were to be
most meet, he hath
the devil, and occasions
benefits that God hath
would not then have
the commandment of God
thing which God hath
bold and blind judgment
half his goods were
till I have first
the counsel be not
and if it be
proximo suo” (God hath
gifts that God had
enemy both. He hath
profitable they be well
felony, and after judgment
he hath already sentence
hoped, more than half
thereto had they never
sundry countries have willingly

given in vain. And, therefore
given by God, which desire
given him, might have enhanced
given them); "Beati qui persecutionem
given him for his faith
given always by God to
given in the law by
given to some good men
given us our bodies here
given him a name which
given to God for tribulation
given out all and left
given to God for his
given for and in our
given: so to them that
given unto him that is
given his master a cause
given me in penance to
given him, should have need
given him by God; it
given him, he shall give
given them over for ever
given him in such case
given that temptation quite over
given by the world, that
given him either in general
given him the selfsame medicine
given unto them all in
given them no commandment of
given upon a man, whose
given away, yet were he
given out all mine, nor
given them, it cannot serve
given them, it must put
given every man cure and
given him. Never was he
given you plain warning already
given than evil kept, and
given of his death, and
given upon him to die
given him over. By occasion
given them the power. And
given their own lives, and
for your good counsel
man that could have
pray to him that
which his high mercy
of that lesson, he
at all, but God
of me now, and
I, that our Lord
for sinners also). He
not bring them, he
by general processions God
glad also that he
very good that God
of all that he
in that behalf, and
his wealth which God
of his gift, and
above the nose and
counsel which M. Gerson
of every temptation, God
far as my mind
And holy Saint Bernard
affection thereunto, while he
men, to whom God
destroyeth the gentlemen, and
both twain. For God
not only their minds
him, yet willingly he
you may bear, but
you may bear, but
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experimental taste, as God
and heathen both, experience
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giveth evil folk good fortune
giveth them sometimes sorrow. And
giveth gracious help. And many
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giveth in the world to
giveth of his goods is
giveth God thanks therefor; so
giveth him conform his will
giveth God again also right
giveth a pretty short light
giveth every man, that since
giveth the faithful man (that
giveth me now without new
giveth counsel, that every man
giveth it not out unto
giveth substance and the mind
giveth the lands, part to
giveth us great likelihood, that
giveth them, that hither in
giveth them to God. Another
giveth also with the temptation
giveth also with the temptation
giveth me, that save for
giveth here sometimes to some
giveth us proof enough. And
giving comfort to them, use

giving him patience and spiritual
giving to great men when
giving thanks to God get
giving great alms he departeth
giving, till he had given
giving, the fox found that
giving credence to the devil’s
giving him warning of the
giving of his comfort, he
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that are yet very  
good cheer and a  
the council joyful and  
and commodity, content and  
him well content, and  
from time to time  
we should be more  
good will and how  
imprisonment, and in the  
only content, but also  
we be tempted, the  
room therein, and a  
comfort to take it  
so great) he would  
shall I, Cousin, very  
such a purpose first  
him, and granteth him  
and came down, and  
counsel therein. ANTHONY Very  
truth thou wouldst not  
that you be not  
shall have great cause  
a very good will  
as in mirth and  
wholesome heaviness and heavenly  
do but play at  
showed, that by the  
by, have there a  
save for a little  
Dominus Iesus Cristus in  
board, never bring in  
mine honor with a  
written, "Satiabor quum apparuerit  
him, "Fili mi, da  
huius temporis ad futuram  
modum in sublimitate eternum  
turned from a bright  
the fruition of his  
much more gay and  
country of Christendom. But  
gold, and make it  
be shameful that is  
glad and very well comforted  
glad to die, and long  
glad heart, thinking yourself much  
glad that God had vouchsafed  
glad to sustain it. And  
glad also for to take  
glad to increase it. And  
glad to get, than we  
glad will he then give  
glad sustaining of worldly shame  
glad and desirous, to suffer  
gladder have we cause to  
glade round about for the  
gladly, or strength at the  
gladly give more than half  
gladly do. The other kind  
gladly to suffer other pain  
gladly his boon: and so  
gladly received Christ, and said  
gladly, Cousin, shall I now  
gladly hear." And in good  
gladly content, without any deliberation  
gladly to be content for  
gladly to die, and to  
gladly ). And verily, there as  
gladness too, especially if, which  
gleeke, receive reverence, and to  
glimmering of the moon he  
glimmering, though far from a  
glistening ) as the rude rusty  
gloria ext Dei patris" (Christ  
Gloria Patri without a sicut  
Gloria Patri, never report it  
gloria tua" (I shall be  
gloriam Deo Israel, et confiteri  
gloriam, que revelabitur in nobis  
glorie pondus operatur in nobis  
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glorious face, as had those  
glorious in sight, garnished in  
glorious was he very far  
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glorious ? Or how can that
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following upon our own
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 in which the little
 he would let them
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many tribulations must we
 must suffer, and so
more, if I should
 him, but if he
 as should make him
enough, and biddeth him
tribulation the matter should
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 Better it is to
where the power lacketh,
 and be glad to
this way taketh, cannot
 that he longeth to
his goodness we may
 thereof, and long to
transitory tribulation shall we
 leave, command me to
nor no medicine can
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workmen leave work and
 he with shrewd rest
he shall either graceless
 laws of Christ. Let
them, the further they
 never be suffered to
the camp, than to
 up and ready to
can. For when I
 and very glad to


nor to this rich

gluttony, and therefore he discreetly


gluttony have given me in


gluttony, with occasion of many


gnats go . But when his tribulation


go go into the kingdom of


go go into his kingdom? And


go go fast, and watch, and


go go leave off any of


go go, good son, I warrant


go go thus, that tribulation should


go go into a strange land


go go fetch it at his


go go seek unto the devil


go go to no leechcraft, nor


go go to God. And that


go go to the devil. And


go go to the house of


go go very near to the


go go to God, putting purgatory


go go but well. For of


go go to him, mine heart


go go, let us be glad


go go to him. And then


go go to everlasting glory, to


go go my way to and
go go down with them, but


go go some way to work


go go home (being then in


go go supperless to bed. They


go go linger on careless, or


go go their peevious penance, and


go go from him. And, therefore


go go farther in the tribulation


go go nearer unto them: for


go go to work, and so


go go to my meat, I


go go thereto: to this I
that he made him
go kill himself, and as
that thereby should he
go straight to heaven. And
sad: and whether he
go thereabout, as one that
is, that he shall
go kill himself: and that
list, any man to
go kill either another man
well yourself, you shall
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now merrily to work
bid me with reason
care for myself. For
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no further. But now
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vicious than they be,
caused the whole city
wot which way they
to the beginning again?
a great cable-rope, (to
and then will we
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upon him, till he
and increase also to
other thrice as much
much more thanks, to
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or be loath to
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though he would never
faith and let it
no leave. And therefore
them too. But yet
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in prison that cannot
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a good hope that
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God to send other sorrow 12, 50/ 2
standeth in dread of
that careth not for
his offenses done against
and sure) to pray
sin and offense against
was he beloved with
that the favor of
to the commandment of
trust well, and pray
for a proof that
no example. And that
a strange land, which
his wife, whom (though
own moan made to
child of promise, although
of it, saving that
then when it is
Both these points teacheth
more thanks hath of
God; and yet will
much more pleasant to
God; and yet will
much more acceptable to
sleeping; and yet will
that we shall sleep.
up). And therefore when
whom he seeth, loveth
he seeth not yet.
at their fervent prayer
sickness, by general processions
sickness by calling upon
tribulation seek not unto
are there with whom
be wanton and forget
their lust, and when
part of his pleasure:
of the grace that
comfortable, to remember that
when this calling of
must (if they follow
alas!) woefully bewrapped. For
with which they displease
times using this manner

God , the tribulation of temptation 12, 51/ 15
God think this trouble but 12, 51/ 19
God , and (as they did 12, 52/ 11
God to keep every good 12, 52/ 22
God . And thus, I say 12, 52/ 30
God , I wot well, in 12, 53/ 7
God persevered with him, as 12, 53/ 8
God given in the law 12, 53/ 12
God he did so, but 12, 53/ 21
God favoreth idolatry, as that 12, 53/ 23
God gave him here in 12, 53/ 28
God promised him and his 12, 54/ 10
God provided to keep undefiled 12, 54/ 20
God . No man doubteth but 12, 54/ 25
God kept his life that 12, 55/ 1
God which teacheth us the 12, 57/ 1
God that teacheth both, I 12, 57/ 5
God in scripture in more 12, 57/ 14
God ; and yet will God 12, 57/ 15
God that we shall eat 12, 57/ 16
God ; and yet will God 12, 57/ 17
God that we shall drink 12, 57/ 17
God than sleeping; and yet 12, 57/ 18
God that we shall sleep 12, 57/ 19
God hath given us our 12, 57/ 20
God sendeth the tempest, he 12, 57/ 30
God but a little whom 12, 58/ 11
God sendeth us also such 12, 58/ 14
God by miracle delivered him 12, 58/ 18
God giveth gracious help. And 12, 58/ 23
God is marvelously made whole 12, 58/ 24
God , but some to the 12, 59/ 2
God is not content, which 12, 59/ 8
God , and follow their lust 12, 59/ 11
God with tribulation draweth them 12, 59/ 12
God willing of his goodness 12, 59/ 19
God therein offereth him, his 12, 60/ 4
God by this tribulation calleth 12, 60/ 6
God causeth them to be 12, 60/ 12
God ) diminish much their money 12, 60/ 17
God pricketh upon them of 12, 60/ 18
God most, and at length 12, 60/ 27
God utterly casteth them off 12, 60/ 28
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<tr>
<td>of this in time,</td>
<td></td>
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<tr>
<td>without any counsel of God</td>
<td>12, 61/ 15</td>
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<tr>
<td>came then to, that</td>
<td></td>
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<tr>
<td>not I. I pray</td>
<td>12, 61/ 5</td>
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<tr>
<td>should speed. Now had</td>
<td>12, 61/ 6</td>
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<td>and worse, so that</td>
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<tr>
<td>to have answer of</td>
<td>12, 61/ 14</td>
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<tr>
<td>he was not with</td>
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<tr>
<td>lack of trust in God</td>
<td>12, 61/ 17</td>
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<tr>
<td>to take counsel of</td>
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<tr>
<td>great deal, than in</td>
<td>12, 61/ 19</td>
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<tr>
<td>tribulation call not upon</td>
<td></td>
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<tr>
<td>other side seek unto</td>
<td>12, 61/ 25</td>
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<tr>
<td>yet well go to</td>
<td></td>
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<td>a man may please</td>
<td>12, 61/ 26</td>
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<tr>
<td>so may he please</td>
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<td>by giving thanks to</td>
<td>12, 61/ 27</td>
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<tr>
<td>case may pray to</td>
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<tr>
<td>sometimes to call upon</td>
<td>12, 61/ 28</td>
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<tr>
<td>desperate wretch, calleft upon</td>
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<tr>
<td>our prayers apace; good</td>
<td>12, 61/ 29</td>
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<tr>
<td>that some other have,</td>
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<td>that he was very</td>
<td>12, 61/ 30</td>
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<td>very God, and as</td>
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<td>cross, for which thing</td>
<td>12, 61/ 32</td>
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<td>in the glory of</td>
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<td>be naught and offend</td>
<td>12, 61/ 34</td>
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<tr>
<td>and deserve thanks of</td>
<td></td>
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<tr>
<td>God by thanksgiving to</td>
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<tr>
<td>soul by thanksgiving unto</td>
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<tr>
<td>be bound to thank</td>
<td>12, 61/ 37</td>
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<tr>
<td>he giveth thanks to</td>
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<td>to God's pleasure therein,</td>
<td>12, 61/ 38</td>
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<td>the wealthy man thanked</td>
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<tr>
<td>a special gift of</td>
<td>12, 61/ 39</td>
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<tr>
<td>to draw them to</td>
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<tr>
<td>nothing to perfection). And</td>
<td>12, 61/ 40</td>
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<td>the very good that</td>
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<td>the man's will unto</td>
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<td>and in thanksgiving to</td>
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<tr>
<td>and thanks given to</td>
<td>12, 61/ 42</td>
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<tr>
<td>of man's will unto</td>
<td></td>
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<tr>
<td>God nor devil. &quot;Peccator quum</td>
<td>12, 61/ 43</td>
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<tr>
<td>God sendeth to some man</td>
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<tr>
<td>, or any trust put</td>
<td>12, 61/ 44</td>
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<tr>
<td>God knoweth, and not I</td>
<td></td>
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<tr>
<td>God it were good, but</td>
<td>12, 61/ 45</td>
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<tr>
<td>God showed him before by</td>
<td></td>
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<tr>
<td>God list not to look</td>
<td>12, 61/ 46</td>
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<tr>
<td>God , there came none answer</td>
<td></td>
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<tr>
<td>God heard at his pleasure</td>
<td>12, 61/ 47</td>
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<tr>
<td>God , for which he left</td>
<td></td>
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<tr>
<td>God , and fell to seek</td>
<td>12, 61/ 48</td>
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<tr>
<td>God . And thus, Cousin, as</td>
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<tr>
<td>God , but seek for their</td>
<td>12, 61/ 49</td>
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<tr>
<td>God therein, both comfort and</td>
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<tr>
<td>God . And that on the</td>
<td>12, 61/ 51</td>
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<td>God by patience in adversity</td>
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<td>God by thanksgiving in prosperity</td>
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<tr>
<td>God get good unto his</td>
<td>12, 61/ 52</td>
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<td>God quietly and merrily, with</td>
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<td>God in his grief, though</td>
<td>12, 61/ 54</td>
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<tr>
<td>God , not hourly, but right</td>
<td></td>
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<tr>
<td>God , how many mad ways</td>
<td>12, 61/ 55</td>
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<td>God requireth no such long</td>
<td></td>
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<tr>
<td>God , and as God, was</td>
<td>12, 61/ 57</td>
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<td>God , was in eternal equal</td>
<td></td>
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<tr>
<td>God hath also exalted him</td>
<td>12, 61/ 58</td>
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<td>God his Father). Now if</td>
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<td>God , the one by impatience</td>
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<td>God by thanksgiving to God</td>
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<tr>
<td>God , as well of his</td>
<td>12, 61/ 61</td>
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<td>God for his gift; and</td>
<td></td>
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<tr>
<td>God of his gift, wherein</td>
<td>12, 61/ 62</td>
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<td>God ; yet for that he</td>
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<td>God rewarded the sufferer after</td>
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<td>God for his gift, our</td>
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<tr>
<td>God : that was for their</td>
<td>12, 61/ 66</td>
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<tr>
<td>God with gay things and</td>
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<td>God also threateneth folk with</td>
<td>12, 61/ 68</td>
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<td>God giveth in the world</td>
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<tr>
<td>God , and in thanksgiving to</td>
<td>12, 61/ 70</td>
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<tr>
<td>God for his visitation, If</td>
<td></td>
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<tr>
<td>God for tribulation: since it</td>
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<tr>
<td>God , and in thanksgiving unto</td>
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</table>
and in thanksgiving unto God tribulation sent him by that behalf, and giveth in his wealth which his gift, and giveth and thanks given to a reverent fear unto reverent fear unto God, to give thanks to to get leave of murmur and grudge against favor and thanks of as the Spirit of a gracious gift of thing which but if to draw more toward shall he consider that be moved to give his grace increase, and comfort, by considering that tribulato sunt corde" -- but especially trust in pleasure, and pray to make us clean to glad to go to the longer. Now if will, that saith unto he that trusteth in while we may, because so commanded. But if good Cousin, I pray good Uncle, I pray comfort, I trust in my last being here ( in the law of comfort must be of such, as I would of heaven; whereas now, very few would fear let us pray unto this: and I pray few. Howbeit hereafter if after by displeasing of God . For like as the God , conformeth his will to God thanks therefor; so doth God giveth him conform his God again also right hearty God for his wealth, his God , God had done so God had done so much God in tribulation and adversity God to put him in God with impatience. But the God , and more is he God instructeth his Catholic Church God , a gift that he God send it, men have God , a thing that much God sendeth it for his God thanks therefor. Therewith shall God shall give him such God is in his trouble God is near, saith the God , and seek for help God in his heart, and God and ready to depart God , putting purgatory in his God will we shall hence God when he cometh to God cannot be confounded. And God hath so commanded. But God give the occasion that God bring us both. VINCENT God reward you, and at God ; to whose keeping I God be thanked!) meetly good God do not now at God , and that with him God we were! and such God help us! our wretchedness God : but that yet a God , and all our good God bring us once to God send me more such God with his froward behavior
and for devotion to parts, I say, so that turned not to the great goodness of salvation, for pity that yet, my Cousin, though peevishness. Howbeit (thanked be him down. ANTHONY Cousin, whatsoever he be, and their sin, to procure but the institution of it plainly appeareth, that eius" (The mercy of hereafter, let him give we well believe in the great goodness of the holy scripture of in the displeasure of wherein the people of the air). But as may be sure that tibi" (Ask wisdom of kinds of temptation, that if he call upon plain comfortable promise of help of the highest or defense of the help of the high well and hope well, therefore, of every temptation, of the shoulder of dark air, will the with how tender affection meridiano" (The truth of -- "The truth of that the shoulders of that the truth of to wit, that as that the pavise of eorum, idcirco inducit noctem" ( through the sufferance of shield or pavise of

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<tr>
<th>Word</th>
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<td>God</td>
<td>Now in this tribulation</td>
<td>12, 87/ 22</td>
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<td>God</td>
<td>save my soul! I</td>
<td>12, 88/ 16</td>
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<td>God</td>
<td>till he might steal</td>
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<td>God</td>
<td>till they come at</td>
<td>12, 91/ 2</td>
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<td>God</td>
<td>that the better that</td>
<td>12, 91/ 10</td>
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<td>God</td>
<td>had and his saints</td>
<td>12, 91/ 13</td>
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<tr>
<td>God</td>
<td>(I doubt not) be</td>
<td>12, 91/ 24</td>
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<td>God</td>
<td>(!) their women wax there</td>
<td>12, 93/ 19</td>
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<td>God</td>
<td>amend that man, whatsoever</td>
<td>12, 95/ 2</td>
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<td>God</td>
<td>keep all good folk</td>
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<td>God</td>
<td>to pity them and</td>
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<td>God</td>
<td>and that it hath</td>
<td>12, 96/ 5</td>
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<td>God</td>
<td>looketh of duty, not</td>
<td>12, 96/ 25</td>
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<tr>
<td>God</td>
<td>is above all his</td>
<td>12, 97/ 18</td>
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<tr>
<td>God</td>
<td>thanks that he is</td>
<td>12, 97/ 25</td>
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<tr>
<td>God</td>
<td>, and therewith deeply consider</td>
<td>12, 98/ 8</td>
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<tr>
<td>God</td>
<td>also; either should dread</td>
<td>12, 98/ 9</td>
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<tr>
<td>God</td>
<td>is very plain against</td>
<td>12, 98/ 27</td>
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<tr>
<td>God</td>
<td>, or leave God's pleasure</td>
<td>12, 100/ 11</td>
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<tr>
<td>God</td>
<td>come in on the</td>
<td>12, 101/ 14</td>
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<tr>
<td>God</td>
<td>(unto them that on</td>
<td>12, 101/ 23</td>
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<tr>
<td>God</td>
<td>is always ready to</td>
<td>12, 102/ 8</td>
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<tr>
<td>God</td>
<td>, and he shall give</td>
<td>12, 102/ 13</td>
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<tr>
<td>God</td>
<td>hath so his hand</td>
<td>12, 102/ 16</td>
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<td>God</td>
<td>betimes, his fall shall</td>
<td>12, 102/ 21</td>
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<tr>
<td>God</td>
<td>against all temptation, where</td>
<td>12, 102/ 25</td>
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<tr>
<td>God</td>
<td>, he shall abide in</td>
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<tr>
<td>God</td>
<td>of heaven). Who dwelleth</td>
<td>12, 103/ 1</td>
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<tr>
<td>God</td>
<td>? Surely he that through</td>
<td>12, 103/ 2</td>
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<tr>
<td>God</td>
<td>will never fail in</td>
<td>12, 103/ 12</td>
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<tr>
<td>God</td>
<td>giveth the faithful man</td>
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<td>God</td>
<td>standeth always between? Then</td>
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<td>God</td>
<td>of heaven gather the</td>
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<td>God</td>
<td>of his great goodness</td>
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<td>shall compass thee about</td>
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<td>God</td>
<td>shall compass thee about</td>
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<td>should walk them, and</td>
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<td>God</td>
<td>shall compass thee with</td>
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<td>God</td>
<td>hath faithfully promised to</td>
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<td>God</td>
<td>should compass us about</td>
<td>12, 106/ 20</td>
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<td>God</td>
<td>hath known the work</td>
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<td>God</td>
<td>, either by himself, or</td>
<td>12, 107/ 12</td>
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<tr>
<td>God</td>
<td>, that he shall have</td>
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roaring and calling unto 
content with such as 
aware thereof, yet of 
shield or pavise of 
tribulation of Job, than 
of good hope in 
meditation whereof we bestow, 
we very little fear 
to the scripture of 
king, then my master ( 
beyond Belgrade, which would 
soberly coming on, turned ( 
we should have in 
stubborn and angry against 
good thing undone, whereof 
hearts and call upon 
and sure trust in 
is no commandment of 
and so I thank 
this day I thank 
confession (for there is 
an hundred, or else 
long in hell as 
was the queen's grace, 
whether they be of 
against the scripture of 
neither having revelations of 
against the scripture of 
that the pleasure of 
of the law of 
Of the law of 
thing which he weeneth 
by his angel biddeth, 
the contrary, but that 
induced to believe that 
taking the scripture of 
of him, that since 
devil may feign himself 
and make as though 
against God's commandment than 
kind of revelation from 
but I say that 
God for their meat). Now 
God suffereth to fall in 
God they ask it, and 
God, that as long as 
God from time to time 
God, to be in their 
God wot, little time), that 
God for our soul, our 
God maketh us with the 
God assoil his soul!) and 
God were ours now, as 
God be thanked!) into a 
God, casteth in our imagination 
God, and thereby to fall 
God offereth him occasion, and 
God, and by the counsel 
God. And therefore let us 
God this fasting, but an 
God I do, as near 
God, was I well shriven 
God especially present with his 
God forbid! But the thing 
God liveth in heaven? VINCENT 
God forgive her soul! it 
God); and these words of 
God, or against the common 
God, nor illusions from the 
God, or the common faith 
God is, that he shall 
God, or of some one 
God you must draw your 
God by his angel biddeth 
God hath his own mouth 
God may dispense with that 
God so biddeth him and 
God for a ground for 
God hath once forbidden the 
God, and with a marvelous 
God did it, and since 
God against his own; you 
God may cast into the 
God is as sure of 
God doth, or may do
the general commandment of
God in the scripture,
God may dispense where he
intended it not, but
God, and using Sampson for
it is well likely that
God gave him the mind
God. And that appeareth meetly
God to give it him
God rushed into Sampson). And
God; it well declareth, that
God, and therewith the Spirit
God, entered into him therefor
God, that (for causes seen
God proved any man's obedient
God to forbear him of
God, that no good counsel
God, we be by the
God, for favor that he
God now (if the man
took him into his
God they can never cast
God hath given them over
to destroy him as
is to preserve him
to do him
is to defend him
assisteth him and helpeth
never cease to do
and then driveth him
both praying for himself
in the things that
can hear us himself
himself every man counselleth
pleasant, and to the
nor more effectual for
(as the Prophet saith
shall compass thee round
help us! For in
by the way) the
in holding them upright
in contemplation and silence
is not well content
, than take the worldly
and think, that since
if he think that
have set him therein),
himself, and call unto
the dreadful judgment of
up his reckoning unto
the feet of Almighty
open his heart to
to mind, and pray
remembrance the benefits that
let him declare unto
drawing a man from
lament and bewail unto
There let him beseech
not doubt but that
therein the truth of
then shall we therewith,
protection and safeguard of
yet to walk. But
her, "Forsooth, madam, if
after. So help me
they be not with
and terrible threats, that
into the kingdom of
good folk that fear
heaven of himself, yet
impossible, but not unto
unto God; for unto
into the kingdom of
very true and else
to the commandment of
hand. But, Cousin, though
whit, than deadly displeas
 teacheth us to love
And he loveth not
more by than by
better content to lose
rich, by that, that
good men, to whom
of the thing which
of the Spirit of
did the Spirit of
est gubernare linguam" (To
God hath set him in
God have set him therein
God will assist him with
God and pray; and look
God, and upon the fearful
God of his sinful living
God, verily believing him to
God, and confess his faults
God of forgiveness. Let him
God hath given him either
God the temptations of the
God than are his most
God his own frailty, negligence
God of his gracious aid
God heareth him, and granteth
God so compass him about
God willing, make an end
God of heaven; and thou
God said unto him, "Stulte
God give you not hell
God, and none otherwise but
God in the light, but
God in holy scripture speaketh
God): no marvel now though
God take occasion of great
God, he said, can get
God; for unto God, he
God, he said, all things
God! VINCENT This I suppose
God forbid! For else were
God given unto them all
God invited men unto the
God with the reserving of
God above all thing, And
God above all thing, that
God, while he is better
God than it. But, as
God in the Gospel counseleth
God giveth substance and the
God hath given them no
God, in reproach of all
God temper the tongue of
God it belongeth govern the
give all away. Would God, Cousin, that every rich
or any commandment of God, By nature, as our
of him. For when God hath by such chance
and the favor of God, but not to make
children; yet not only God commandeth, but the order
yet as much as God and nature both bindeth
that both nature and God also would, I should
poor folk committed by God only so to my
fail at once; for God hath left in all
great fear to offend God. For the quieting of
man such (as would God were many!) that hath
an hypocrite, therein between God and him doth truly
circumstances more pleasant unto
among the bells. But a mind to serve
a way, in case that take it patiently, if
what manner using thereof
shall the truth of
and almighty mercy of
God
VINCENT Forsooth, good Uncle,
you, and then is ( we him in ourselves ( their faith of which
and hope to have,
were such, as would me) both twain. For
still and call unto pain, he would forsake
any deadly displeasure unto
so saying offended not
case should so fall, whereby the goodness of
very truth, and would never. And I trust
that the truth of
curam de proximo suo" ( content therewith, and thank
pain, may get of longing to be with
with our love to perceive all thing: Lord thou were half a
God, to hold his gracious
indeed, and by that, nor St. Peter, though
God greatly neither. But his God should give them strength
shall not fail so God it had come sooner
shall yet give us God shall compass that man
thereof, and of necessity God thereof
hath given every man God the grace to ween
in heaven, to have God, less than lukewarm, by
! how the ground, on
and art amid thy
God had given him. Never God hath indeed, and is God I were a man God! go forward with the God have mercy on her God! I would not, I God saith, that they shall God here upon earth, and God cannot be mocked). And God beholdeth. And therefore saith God, "Imperfectum meum viderunt oculi God indeed, then shall they God, in keeping of his God: he that setteth by God, the loss of them God, . Another cause, for which God, not sound and sure God for a little, that God and you, what thing God, For surely if he God, he were no good God, But though he would God and your riches together God, ?VINCENT God? What, yes God, ?What, yes, pardie; who God, , or no. And that God). With the mouth the God, . But now those that God, , and yet in their God to show himself unto God (whose faith you forsake God, whom you displease therewith God, you cannot but believe God is gracious, and though God careth not nor regardeth God suffereth before he strike God for the getting or God shall not suffer those God give me the grace God, neither in heart, nor God himself, we would, and God no better setteth nor God that was sown therein

many great gifts that God
angry with them. VINCENT God
as children do? Would God you do? "What? By God was wont to say (God ruled. And therefore by God mouth of St. Paul God
the meantime for a God
Quia Deus non irridetur" (God aware of, which only God saith the Prophet unto God to the pleasure of God
for the pleasure of God
for the pleasure of God
he giveth them to God
the deep sight of God
that would cast away God
it were indentures between God
believe him to be God
if he were not
plainly said he was God
You cannot serve both God
None at all? Not God? VINCENT God
whether there be any God
heart, there is no God
for any fear of God
ween there were no God
pass, till it please God
of your faith; yet God
you not well, that God
believe there is a God
any benefit in? VINCENT God
infidelity, and think that God
me no harm: for God
when you deadly displease God
keeping of your goods, God
longer. But I pray God
forsake my faith toward God
holy word of Almighty God
great good counsel of God
saith, the word of God

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likely to speak against
that his vision is
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For the dispensation of
of persecution, being by
neither hath any of
case both plain against
offered him, that for
courage and trust in
he despaired not of
the comfort thereof and
he were out of
that he is in
I doubt not, by
the faithful hope of
toward the mistrust of
the faithful trust of
the faithful hope of
the good help of
fear of loss of
he should have in
and yet stand in
thing, that contrary to
that those, which for
should not despair of
grace, nor out of
be so specially by
discharged of him. By
yea my foe, and
come to heaven by
to use it unto
the faithful hope of
of this realm by
woman both appoint with
give great alms for
should fall, then, (with
affection of sufferance for
and shall hereafter by
mended, and grow into
God's pleasure is that he
God's true revelation) in body
God's miracles and the devil's
God's commandment than God against
God's true revelation, and not
God's Lord, Uncle, you go
God's word is in the
God's common precept (which dispensation
God's enemies -- infidels --
God's enemies to be by
God's open precepts, and the
God's sake she would secretly
God's great mercy, he shall
God's mercy, but wept and
God's favor increasing therewith, shall
God's favor, because such horrible
God's favor, and that God
God's grace, but he that
God's help, shall have the
God's gracious help, which immoderate
God's help, he shall well
God's help, he shall abide
God's grace beginning to shine
God's favor therefor, is without
God's help. And as for
God's favor therewith as Abraham
God's pleasure keepeth any thing
God's sake patiently suffer penury
God's favor for the not
God's favor. Howbeit you think
God's commandment committed unto his
God's commandment are in our
God's enemy too, the very
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God's help. And then shall
God's grace it is otherwise
God's help in their own
God's sake. But now is
God's help), so we would
God's sake, but by a
God's grace be lost into
God's favor again. But when
of our merit with
in such wise unto
days. ANTHONY Yes, by
calling and trusting upon
we lose them for
in the help of
so fortune (as with
unto that man for
and therefore, though, by
at a stone; while
as to suffer for
therewith, and will for
feast in heaven at
forward with aid of
a good mind in
a man taketh for
where he should to
doth so, there to
in him is) flatter
with the forsaking of
himself with hope of
with the hope of
of the sight of
of themselves, and with
broad above with the
beholding of the glorious
and make a right
is yet for his
treatises of that good
his visions be no
in all that men
and for no further
and not for any
not for any good
therefor, not for any
the wise advertisement of
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as a roaring lion,
wotteth not whither he
sinful wretched living, he
both, as have both.
men do. And this
after your days, there
ANTHONY All his forgiveness
yet by his death
the mischief that he
filled even full of
heap of silver or
we garnish it with
bag filled full of
her every day a
he shall soon be
have when ye be
that when ye be
have died wretchedly, and
cause of that comfort
and then is there
time after you were
hell were as far
and are very shortly
then all the glory
pleasure, short and soon
therein, and his money
and if you be
come not, we be
grace be so far
destroyed our noble young
much about, and many
them so fully, turn
her in season a
and whole together diverse
should have seen a
been delighted with many
should come by a
ye recognize of your
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12, 25/ 22
God the poor imperfect
goodness of man that though
12, 25/ 22
low; God of his
goodness , I say, preventeth his
12, 29/ 3
had not the provident
goodness of God provided for
12, 29/ 24
and trust in God's
goodness , all such penance and
12, 36/ 17
do; yet the liberal
goodness of God through the
12, 36/ 22
us himself: this liberal
goodness of God, I say
12, 36/ 27
rate as his high

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12, 36/ 30
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12, 39/ 6
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12, 59/ 9
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12, 59/ 19
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12, 60/ 19
he would of his

goodness take his delight and
12, 61/ 17
the tribulation that God's

goodness sendeth them for good
12, 63/ 20
that prosperity doth, in

goodness the prerogative of tribulation
12, 72/ 18
than for all the

goodness of his long prosperous
12, 74/ 27
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goodness and think himself well
12, 76/ 1
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12, 76/ 30
and consider well the

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12, 91/ 10
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goodness of God also: either
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goodness I never shall. This
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goodness ever ready to do
12, 250/ 7
Almighty God of his

goodness by his Holy Spirit
12, 282/ 11
heaven, and of his

goodness so gently calleth them
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death) forbidden, though the

goodness of God forgiveth many
12, 299/ 2
but shall have our

goods given them and our
12, 7/ 6
set little by such

goods , or such hurt either
12, 9/ 25
tribulation: as are the

goods of fortune, riches, favor
12, 10/ 1
some by loss of

goods or possessions; and some
12, 20/ 1
may fear loss of

goods or possessions, or the
12, 20/ 5
to lose their worldly

goods , have in keeping of
12, 22/ 10
God should give the

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12, 48/ 25
God would give the

goods only to good men
12, 48/ 27
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now will we say grace, and then for a
this realm by God's grace it is otherwise. But
for more strength of grace, he had need to
and heartily pray for grace that if the case
so to aspire the grace of his Holy Spirit
get of God the grace to ween still as
better enter, and through grace working with their diligence
shall hereafter by God's grace be lost into Christian
went yet with some grace in the Almain tongue
eloquence that my lord's grace had uttered in that
could his good fellow, when thou say grace at my board, never
ANTHONY Yes, by God's grace: but yet if he
betimes, by his merciful grace, by his merciful
God give me the grace, or else outwardly (but
the wit and the grace to play the contrary
the warm sun of grace to take it in
own part, save only grace to come to it
and give you the grace well to remember them
and pray for his grace, that you shall submit
upon us than his grace, we can tell well
in hope of his grace will make us able
us to call for grace, and some fear of
the help of God's grace, or else if we
for lack of his grace, have a good purpose
and give us his grace (lost in our own
fortune (as with God's grace again. Howbeit, if this
if I will) the grace at men's good prayers
our faultful lack of grace to set my whole
the wisdom and the grace fain to follow and
therefore, though, by God's grace to quiet his own
availeth him little, if grace, not out of good
with the help of grace be so far gone
and help of his grace never shrink thereat. But
with aid of God's grace, toward the other affections
furthered with faith and grace (as it ever is
think without help of grace, be much more able
before, that as for grace, men's reasoning shall do
as well give him grace, if we desire it
man may miss the grace to repent again, and
kind shall have the grace to require it in
if we have the grace offered after in such
of prayer through the grace verily to believe it
of God, draw near grace of prayer through the grace of God, draw near
shall read it, the

that he shall either

because of God's own

is, to wit, the

the faith indeed the

cast out of God's

good angel, or other

except that of his

of his soul, with

purgatory, but also so

general processions God giveth

consider tribulation as a

the mistrust of God's

beseech God of his

those good folk and

This was, Uncle, a

God to hold his

gloss of good and

in? VINCENT God is

of our following the

with hope of God's

inestimable good. Of whose

so though he be

Savior is himself so

name, so shall he

And like the little

a one in the

this, I cannot but

he shall for indignation

in this world to

yet would God not

of his high bounty

that like as we

him), and as we

as we, I say,
or twain do they

to charity. For this

yet since that they

prosperity. Now since you
tell me that I

which you must needs

in remembrance of his

we shall have (I

\textbf{grace} \hspace{1em} \text{to follow your good} \hspace{1em} 12, 320/17

\textbf{graceless} \hspace{1em} \text{go linger on careless} \hspace{1em} 12, 92/19

\textbf{gracious} \hspace{1em} \text{presence we cannot be} \hspace{1em} 12, 5/16

\textbf{gracious} \hspace{1em} \text{help and aid of} \hspace{1em} 12, 10/27

\textbf{gracious} \hspace{1em} \text{gift of God himself} \hspace{1em} 12, 12/29

\textbf{gracious} \hspace{1em} \text{favor, while he perceiveth} \hspace{1em} 12, 16/24

\textbf{gracious} \hspace{1em} \text{occasion inspired into man's} \hspace{1em} 12, 16/28

\textbf{gracious} \hspace{1em} \text{favor he reject our} \hspace{1em} 12, 22/3

\textbf{gracious} \hspace{1em} \text{remission of his sin} \hspace{1em} 12, 25/33

\textbf{gracious} \hspace{1em} \text{unto us, as to} \hspace{1em} 12, 36/6

\textbf{gracious} \hspace{1em} \text{help. And many a} \hspace{1em} 12, 58/23

\textbf{gracious} \hspace{1em} \text{gift of God, a} \hspace{1em} 12, 75/1

\textbf{gracious} \hspace{1em} \text{help, which immoderate fear} \hspace{1em} 12, 162/7

\textbf{gracious} \hspace{1em} \text{aid and help, to} \hspace{1em} 12, 165/7

\textbf{gracious} \hspace{1em} \text{that are in the} \hspace{1em} 12, 170/7

\textbf{gracious} \hspace{1em} \text{hearing: but I marvel} \hspace{1em} 12, 177/2

\textbf{gracious} \hspace{1em} \text{hand over us, and} \hspace{1em} 12, 195/25

\textbf{gracious} \hspace{1em} \text{purpose that they keep} \hspace{1em} 12, 228/24

\textbf{gracious} \hspace{1em} \text{, and though that men} \hspace{1em} 12, 235/29

\textbf{gracious} \hspace{1em} \text{counsel of Christ, that} \hspace{1em} 12, 241/23

\textbf{gracious} \hspace{1em} \text{forgiveness walketh in the} \hspace{1em} 12, 299/8

\textbf{gracious} \hspace{1em} \text{help wherefore should we} \hspace{1em} 12, 316/8

\textbf{gracious} \hspace{1em} \text{to a man, whom} \hspace{1em} 12, 319/4

\textbf{graciously} \hspace{1em} \text{busy about us. That} \hspace{1em} 12, 16/31

\textbf{graciously} \hspace{1em} \text{bring them to agree} \hspace{1em} 12, 38/16

\textbf{grain} \hspace{1em} \text{of a mustard seed} \hspace{1em} 12, 13/13

\textbf{grammar} \hspace{1em} \text{schools), an usher or} \hspace{1em} 12, 69/31

\textbf{grant} \hspace{1em} \text{it for true; yet} \hspace{1em} 12, 5/19

\textbf{grant} \hspace{1em} \text{us our own request} \hspace{1em} 12, 22/4

\textbf{grant} \hspace{1em} \text{him his own foolish} \hspace{1em} 12, 22/14

\textbf{grant} \hspace{1em} \text{his request, but let} \hspace{1em} 12, 29/27

\textbf{grant} \hspace{1em} \text{us our boon. For} \hspace{1em} 12, 36/8

\textbf{grant} \hspace{1em} \text{them that no good} \hspace{1em} 12, 39/4

\textbf{grant} \hspace{1em} \text{them also that no} \hspace{1em} 12, 39/10

\textbf{grant} \hspace{1em} \text{unto them these things} \hspace{1em} 12, 39/13

\textbf{grant} \hspace{1em} \text{us again, that men} \hspace{1em} 12, 39/14

\textbf{grant} \hspace{1em} \text{they themselves, that faith} \hspace{1em} 12, 39/32

\textbf{grant} \hspace{1em} \text{that have it he} \hspace{1em} 12, 40/8

\textbf{grant} \hspace{1em} \text{these things to be} \hspace{1em} 12, 64/18

\textbf{grant} \hspace{1em} \text{you that both in} \hspace{1em} 12, 67/24

\textbf{grant} \hspace{1em} \text{, if you have faith} \hspace{1em} 12, 231/7

\textbf{grant} \hspace{1em} \text{passed his own mouth} \hspace{1em} 12, 232/15

\textbf{grant} \hspace{1em} \text{well} many times great} \hspace{1em} 12, 252/14
imprisonment be (as you grant it is) a lack
as I will well it well, that you indeed. And now you I suppose, ye will of his imprisonment, I penitents) bound himself to never after pardon be he scant had him as to have it God heareth him, and things the great Turk Mahomet’s law, and only Cousin, by your own came she to the be wrung through the hour descend into their fantasies, findeth in a purged here) a far and of the far than the third, far tribulation far in the thing and for a before he stood in in prosperity, is a as great and sometimes the pains; but the been yet a far to give them the may imagine them much the suffering of far but for his far hand that methinketh the all these three the and he that the soul! it was the or any lord the state, one of the of hers is the only a king, the but unto the very hearts. And surely the of our merit. The

grant
it is) a lack
grant
it doth, if they
grant
no such thing in
grant
yourself again for very
grant
me too.VINCENT That
grant
well, was not long
grant
it. But this kind
granted
, but the truth being
granted
and put in his
granted
. Nor I cannot suddenly
granteth
him gladly his boon
granteth
me to keep still
granting
Mahomet for a true
granting
before, every man a
grate
that they call, I
grate
) and forthwith began my
graves
), and be painfully buried
greater
pain all these comforts
greater
punishment after this world
greater
pain that else had
greater
cause of comfort yet
greater
fear, for lack of
greater
tribulation a great deal
greater
peril than he was
greater
tribulation, and more need
greater
too; yet is not
greater
the more bitter that
greater
fault in his painting
greater
courage to the increase
greater
grief than they be
greater
pain, not to shrink
greater
advantage and commodity, content
greatest
comfort that a man
greatest
is charity), and therefore
greatest
cures did upon other
greatest
thing, I ween, good
greatest
in this land, reckon
greatest
in all that country
greatest
commodity that men reckon
greatest
in authority under him
greatest
.The princes themselves cannot
greatest
comfort that any may
greatest
grief that is in
though he be the
say such, that the
condemned to death, the
standeth, I shall not
comfort and profit they
fellowship, but also grown
saying offended not God
should a good man
then in reason so
question, Cousin, I cannot
no list to grow
worldly commodity, men should
since we regard so
doloris absorbeatur" (that the
they dwell farther off.
his own, as Morea,
these two great empires,
the other noblemen of
used of old in
he should never for
penance was, that for
fervent and the more
they have a corrupt,
so signifieth in the
loose theret at a
that holy man Saint
of years before St.
many years before St.
tribulation or grief, whereof
but some kind of
sickness, and all bodily
of our friends, their
and instead of our
sendeth them some great
the heaviness and the
to take in their
passeth in pain the
inward trouble and secret
an anguish and a
meantime? What a continual
and was it no
without any tribulation or
goodness still, and the
greatest
king upon earth) set
12, 267/ 12
greatest
king is, in this
12, 268/ 25
greatest
man of this world
12, 268/ 29
greatly
need. For if they
12, 40/ 5
greatly
take thereby. Another objection
12, 63/ 23
greatly
rich, whereby the people
12, 176/ 18
greatly
neither. But his offense
12, 197/ 3
greatly
rejoice in that, that
12, 206/ 15
greatly
to be set by
12, 208/ 24
greatly
blame him: and thus
12, 218/ 6
greatly
upward in the world
12, 219/ 23
greatly
desire it. That these
12, 223/ 2
greatly
the estimation of worldly
12, 291/ 9
greatness
of his sorrow should
12, 57/ 28
Greece
feared not the Turk
12, 7/ 29
Greece
, and Macedonia, and such
12, 190/ 22
Greece
first, since myself was
12, 207/ 23
Greece
that beheld it, spent
12, 215/ 10
Greece
(where Saint John did
12, 309/ 24
greediness
of his meat do
12, 115/ 22
greediness
of his meat he
12, 117/ 21
greedy
it is. But now
12, 167/ 23
greedy
, covetous mind, or not
12, 238/ 8
Greek
tongue) for a great
12, 171/ 1
green
thread; he shall never
12, 63/ 14
Gregory
, which opinion rose of
12, 155/ 23
Gregory
was born. And holy
12, 156/ 1
Gregory's
days, as well appeareth
12, 155/ 26
grew
sloth and negligence to
12, 56/ 4
grief
, either pain of the
12, 10/ 7
grief
, painful death and all
12, 10/ 15
grief
and trouble, or our
12, 20/ 6
grief
taking away, pray that
12, 21/ 16
grief
for exercise of their
12, 31/ 13
grief
of all their temporal
12, 35/ 1
grief
great inward comfort and
12, 44/ 4
grief
that pained the body
12, 50/ 22
grief
in his heart? To
12, 51/ 10
grief
every deal as great
12, 51/ 29
grief
was it to his
12, 54/ 23
grief
then, when he was
12, 54/ 27
grief
, whereof grew sloth and
12, 56/ 3
grief
of this great pang
12, 60/ 19
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meditation of his great
from hence be very
other respect, than the
death, save for those
the dread of those
therewith joined to most
painful wounded places, so
answered him with a
temptation and into the
this busy maze, the
temptation, and into the
temptation, and into the
be shoved into the
fall into the devil's
but rigorously and fiercely
the selfsame day, that
thither, the poor soul
man might say he
whereas he that lieth
with the gout, lieth
for us with unspeakable
see sometimes, but never
not well worth a
worth not past a
any effectual comfort, one
is, to wit, the
threw him to the
dropped down on the
first for a sure
camped within the Turk's
it, till he had
of God for a
a foot from the
of his death, the
come unto the cold
come and on the
Lord God! how the
For then would the
I that am the
hide it in the
be gone from that
put first for a
full deep in the
grievous
agony move you, and
12, 245/ 25
grievous
to me, and that
12, 251/ 27
grievous
qualities of shame and
12, 287/ 21
grievous
qualities (pain I mean
12, 288/ 2
grievous
qualities that they see
12, 288/ 14
grievous
pain, as crowning him
12, 291/ 25
grievously
pierced with nails, and
12, 312/ 25
grim
countenance: "I will thou
12, 232/ 17
grin
of the devil, and
12, 168/ 10
grin
of the devil, the
12, 168/ 13
grin
of the devil. And
12, 170/ 30
grin
of the devil, and
12, 224/ 3
grin
of death). So that
12, 224/ 7
grin
, he saith in the
12, 224/ 9
gripe
him by the very
12, 268/ 13
grisly
, cruel hangman, death, which
12, 268/ 8
groaned
sore, and for pain
12, 301/ 12
groaneth
for us in such
12, 22/ 25
groaning
in his grief cannot
12, 65/ 5
groaning
on a couch, and
12, 275/ 6
groanings
). And therefore, I say
12, 22/ 30
groat
of their good. And
12, 62/ 31
groat
, serveth it me sometimes
12, 117/ 3
groat
, and she be worth
12, 119/ 21
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to begin withal, whereupon
12, 12/ 10
ground
and foundation of faith
12, 12/ 12
ground
, and struck him stark
12, 17/ 23
ground
. The other were the
12, 67/ 8
ground
a very fast faith
12, 75/ 8
ground
many a mile beyond
12, 109/ 31
ground
it sharper; he could
12, 128/ 10
ground
for this matter, you
12, 137/ 1
ground
: thus fareth it in
12, 154/ 22
ground
of man's salvation, keep
12, 156/ 15
ground
again, and then even
12, 158/ 3
ground
must it light, and
12, 158/ 19
ground
, on which a prince
12, 207/ 28
ground
think the while in
12, 208/ 2
ground
here, over whom thou
12, 208/ 5
ground
, and there let it
12, 210/ 25
ground
of faith already then
12, 231/ 8
ground
between us both twain
12, 231/ 12
ground
, and have missed it
12, 238/ 18
their treasure in the
ground.

so high in the

further upon other men’s

one in his own

be cast into the

or on the cold

his on the cold

the beginning for a

the other side the

him down on the

the matter well, reason

why should not reason

faith; then shall it

suffer our tribulation to

are there also that

our belief rise and

some good agreement to

and then shall he

the comfort that may

that may peradventure further

shall be mended, and

had no list to

way to rise and

of our worldly substance

it and make it

grief shall great part

are brought up and

sickness or their sore

all that good merit

fear it cometh and

led to destroy themselves,

part of our horror

heart of some good

surfeits and fewer fevers

that fellowship, but also

wrong, because he was

hooks and their stocking-irons

poisoned dart of murmur,

cause him murmur and

tribulation neither murmur nor

and by murmur and

thereby to murmur and

he had a marvelous

ground. And he showed them

of our hearts, that

, than many a prince

, the other in other

in a foul pit

(which manner of hard

. He wringeth them by

), words, I say, can

quake and rive atwain

willingly fallen himself. For

upon the foundation of

upon the sure foundation

, and so spread up

so great, that all

upon such causes, that

among ourselves, to the

in one accord of

in goodness and think

thereon. And therefore am

by that sickness than

into God’s favor again

greatly upward in the

up in authority, by

so thick, and spring

. For surely those words

for lack of sure

. But now whenever they

unto their more grief

to the wealthy man

to the devil always. For the devil

out of pusillanimity and

of our own fantasy

toward them, than for

thereon to, were within

greatly rich, whereby the

to substance in that

up these wicked weeds

, and impatience, to turn

against God with impatience

; but first by patience

to fall into further

and blaspheme; and every

in his inward conscience
conscience began therein to grudge him. For while his 12, 117/ 20
would withal grudge him against both these 12, 119/ 6
with good will without grudge do it every whit 12, 186/ 10
and great cause to grudge against; and (as far 12, 271/ 11
marvel though men's hearts grudge much thereagainst. ANTHONY Surely 12, 276/ 4
sum" -- My conscience grudgeth me not of anything 12, 28/ 7
Every man, Uncle, naturally no such manner of grudging felt in your sensual 12, 245/ 21
he saith, "Domini est gubernare linguam" (To God it 12, 178/ 3
will not tell you; Cousin, I can soon as your conscience can 12, 28/ 13
that yourself may lightly my house as a to move, stir, and
to other side, but can thither. He is our 12, 120/ 18
is our guide to have ever had a began after her old you know my customable
call it, because the debated again. ANTHONY That once, and all their
said himself, "Pauperes semper dixerimus, quia peccatum non St. Paul saith, "Non
et post hac non et post hac non
eum, qui postquam occiderit, men out of their
that answer, hath the in such a sure
continuance a strong deep-rooted where he saith: "Qui
to the said psalm, "Qui
the fore-remembered psalm, "Qui
shall turn into an actually sometimes, and evermore
that they may be et ipse filius sit
shortly after wish thou
gubernare linguam" (To God it 12, 178/ 3
guess there and you can 12, 81/ 2
guess which of our kin 12, 81/ 20
guess the price."Their shift 12, 117/ 13
guess, the losing of the 12, 229/ 18
guest, if he fall sick 12, 182/ 26
guide us forward, in the 12, 10/ 18
guide him in the midway 12, 311/ 18
guide to guide us thither 12, 311/ 18
guide us thither, and is 12, 311/ 18
guide in Hungary, to lift 12, 3/ 15
guide so to revile him 12, 125/ 11
guide (for manner I may 12, 187/ 7
guide is unmanly) to bid 12, 187/ 8
guest, Cousin, hold on hardily 12, 263/ 15
guns let go therewith, to 12, 315/ 12
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habemus, ipsi nos seducionem et 12, 28/ 9
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habent amplus quid faciant" (Be 12, 298/ 11
habent amplus quid faciant. Ostendam 12, 303/ 8
habet potestatem mittere in gehennam 12, 303/ 9
habit, but suffered (where those 12, 93/ 27
habit of faith so faint 12, 197/ 18
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habitat in adiutorio Altissimi, in 12, 102/ 26
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habitual fast and deep-rooted purpose 12, 294/ 9
habitually, that if the case 12, 198/ 10
habitually radicate, and surely take 12, 282/ 16
habrahae " (This day is health 12, 179/ 9
hadst died? Yea, I ween 12, 319/ 12
For he made mine hair stand up upon my head when he wanted his, yet had he not.

hair, but at such times made her a slave.

half so much as myself.

half a frenzy, and may.

half. Now, if he that had his hair, yet had he not, while he had his hair, but at such times made her a slave.

half, since that in prosperity, Now why I give.

half an hour, but shall.

half VINCENT Now forsooth, Uncle.

half, then shall you be.

half. ANTHONY Forsooth, Cousin, I am of nature even half a giglot and more.

half an hour. VINCENT In a manner half a giglot and more.

half an inch above the knee;

half counsel enough, to take the one half so high, as he.

half. But yet, as I.

half of my goods here.

half in alms of that.

half in alms, and not.

half of his whole good.

half his goods were given.

half, and yet leave himself.

half his goods recompense every one.

half: for then were himself.

half between game and earnest.

half so much. For in such a manner half a giglot and more.

half the fear, and half the harm too), but.

half a god, and art.

half of the remnant too.

half. But this am I.

half so much ease, as.

half so warm, as to.

half thereof, or more than.

half (you think yourself, I.

half a short candle, and.

half a tale. But he.
as unto me not
be more than the
seldom doth command him
of these matters, that
head be off but
he hoped, more than
a little body scant
man in less than
for the space of
take your service at
take your service to
nails cruelly driven with
as they be hence)
here to fall at
receive reward at his
whatever cometh next to
hung on Christ's right
this world in their
help at any other
gathered with her left
fear of death at
take wealth at God's
of the finger (for
they bear us in
God hath so his
Lord holdeth under his
fight against me whose
house at the first
axe in his one
and with the other
that we have in
not now wag my
that strength evermore at
hands, but by the
at adventure fall in
have a man in
a knife in their
sped at his holy
he should set his
then with the helping
verily require of thine
that is at his
some good out of

half' so much as it 12, 251/ 3
half' . Howbeit, because (God forgive 12, 252/ 22
half' so sore. Let every 12, 253/ 4
half' so well liked me 12, 262/ 21
half' an hour before. But 12, 293/ 3
half' given him over. By 12, 294/ 21
half' so much as thou 12, 295/ 2
half' an hour; except a 12, 302/ 9
half' an hour. In how 12, 304/ 10
halves, to serve him and 12, 230/ 4
halves, but will that you 12, 230/ 30
halves through his holy hands 12, 312/ 22
hanced up in heaven, and 12, 285/ 14
hand that methinketh the greatest 12, 3/ 18
hand in heaven. And for 12, 10/ 24
hand, and that holdeth he 12, 15/ 12
hand. Did not he (by 12, 26/ 27
hand. And I wit well 12, 44/ 13
hand, than to go fetch 12, 59/ 14
hand: let him lay those 12, 63/ 12
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hand, and say, Marry, I 12, 74/ 2
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hand. But, Cousin, though God 12, 174/ 10
hand, and peradventure calleth upon 12, 177/ 16
hand, while we think thereon 12, 177/ 21

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the one out of
out of every man's
then have themselves in
that forthwith out of
to hold his gracious
to fall therefor in
him, she fell in
and put in his
signed with his own
my mouth nor my
this world in his
it out of his
power in his own
God with his holy
that if they set
field, and in the
a reed in his
pain therewith out of
power to shut the
that we be in
he hath lost an
all were ready at
fight with him, even
him, even hand to
and exultation, with their
places, that some by
his face in his
shall see him so
for these infidel emperors
escaped; he will never
to be more hardly
is to be fair
one, or else so
be therein so sore
he were so favorably
the meanwhile so favorably
that is thus hardly
therein sore and hardly
be therein as sore
as there are any
prisoners be as sore
of them be sore
thousands at once), he
hand, the giving (I mean
hand, and laid all upon
hand, The Turk hath also
hand, ere ever he suffer
hand, over us, and keep
hand, with it. But forasmuch
hand, with him (he told
hand, but that ere ever
hand, Whereunto the sultan answered
hand, shall be master over
hand, to be content rather
hand, ?VINCENT These things are
hand, to have used it
hand, to print them in
hand, on them, they shall
hand, of a Christian king
hand, for a scepter, and
hand, , and thereby be utterly
hand, of God from giving
hand, with here may put
hand, , before that he perceive
hand, with all the terrible
hand, to hand. If he
hand, . If he threaten us
handfuls, of corn in their
handicraft, some by merchandise, some
handkerchief, The like pageant in
handle, it, that he shall
handle, oftentimes the princes that
handle, him in any such
handled, and die more cruel
handled, and sweetly, and with
handled, , that as for this
handled, and so hardly, and
handled, that he were suffered
handled, , and suffered to do
handled, ?VINCENT By our Lady
handled, . For where some of
handled, and as hardly, and
handled, in those special prisons
handled, as they be in
handled, , so be some of
handleth, many of the remnant
fair treating, nor hard handling, can cause to remember 12, 59/ 10
by sore and hard handling therein, yet reckon I 12, 256/ 31
keeping and the hard handling that many men have 12, 262/ 6
to abhor this hard handling that is in this 12, 263/ 25
which manner of hard handling is used in these 12, 270/ 22
prisoners no such hard handling used. ANTHONY I said 12, 271/ 3
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as imprisonment; since the handling at all, nor that 12, 278/ 20
have set to their handling (which our hearts most 12, 280/ 4
and unlearned blind bayards' hands in time, the Turk 12, 8/ 10
fall into the Turks' hands We shall, therefore, neither 12, 11/ 12
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hung herself her own hands VINCENT Forsooth, here was 12, 128/ 15
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away, but let it
will so rise an
flies stick still and
or the losing shall
lift up and let
the torment that he
then should he be
her husband should be
Job, since our question
in God's help, and
But yet ever there
and have their hearts
day, that grisly, cruel
that he sendeth the
out of prison, that
For if I should
in whatsoever wise they
lest the righteous peradventure
his mind, if himself
meat when we can
wise therewith, lest there
appear. Now if it
where the case might
the young man may
it so, VINCENT This
tell again upon that
believe her, it might
yet happed there another
as you say, that
that maid had (as
will envy their good
of faith stagger or
some purpose it may
of those pigs might
some other beast might
destroy himself, whoso should
the better, if they
assay whether that might
as the devil may
suffer, so may he
so, lo, might it
cold: yet if he
whereof that harm should

hang till he be whole 12, 63/ 15
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<tr>
<td>hap</td>
<td>to come hither, methink</td>
<td>12, 191/ 27</td>
</tr>
<tr>
<td>hap</td>
<td>to find one or</td>
<td>12, 196/ 24</td>
</tr>
<tr>
<td>hap</td>
<td>to come in company</td>
<td>12, 197/ 31</td>
</tr>
<tr>
<td>hap</td>
<td>unto any man. The</td>
<td>12, 203/ 5</td>
</tr>
<tr>
<td>hap</td>
<td>that for the good</td>
<td>12, 211/ 20</td>
</tr>
<tr>
<td>hap</td>
<td>, I say, that any</td>
<td>12, 211/ 24</td>
</tr>
<tr>
<td>hap</td>
<td>(and sometimes so happeth</td>
<td>12, 211/ 26</td>
</tr>
<tr>
<td>hap</td>
<td>sometimes on the other</td>
<td>12, 211/ 27</td>
</tr>
<tr>
<td>hap</td>
<td>was, Uncle, for he</td>
<td>12, 215/ 2</td>
</tr>
<tr>
<td>hap</td>
<td>to be sore. And</td>
<td>12, 221/ 7</td>
</tr>
<tr>
<td>hap</td>
<td>, that you be at</td>
<td>12, 233/ 17</td>
</tr>
<tr>
<td>hap</td>
<td>to find it out</td>
<td>12, 239/ 10</td>
</tr>
<tr>
<td>hap</td>
<td>to have by his</td>
<td>12, 241/ 25</td>
</tr>
<tr>
<td>hap</td>
<td>to find himself when</td>
<td>12, 245/ 1</td>
</tr>
<tr>
<td>hap</td>
<td>to be said nay</td>
<td>12, 260/ 9</td>
</tr>
<tr>
<td>hap</td>
<td>to lie peradventure for</td>
<td>12, 265/ 14</td>
</tr>
<tr>
<td>hap</td>
<td>us no hard handling</td>
<td>12, 278/ 19</td>
</tr>
<tr>
<td>hap</td>
<td>for the sharpness and</td>
<td>12, 297/ 14</td>
</tr>
<tr>
<td>hap</td>
<td>he shall never hap</td>
<td>12, 300/ 23</td>
</tr>
<tr>
<td>hap</td>
<td>finally to scape from</td>
<td>12, 300/ 24</td>
</tr>
<tr>
<td>haply</td>
<td>keep this quarter from</td>
<td>12, 7/ 4</td>
</tr>
<tr>
<td>haply</td>
<td>not good for himself</td>
<td>12, 16/ 15</td>
</tr>
<tr>
<td>haply</td>
<td>to have had just</td>
<td>12, 26/ 23</td>
</tr>
<tr>
<td>haply</td>
<td>doubt as ye do</td>
<td>12, 56/ 27</td>
</tr>
<tr>
<td>haply</td>
<td>find meet thereto, in</td>
<td>12, 85/ 15</td>
</tr>
<tr>
<td>haply</td>
<td>so wanton, that when</td>
<td>12, 97/ 11</td>
</tr>
<tr>
<td>haply</td>
<td>the more mad of</td>
<td>12, 125/ 7</td>
</tr>
<tr>
<td>haply</td>
<td>less than one week</td>
<td>12, 163/ 24</td>
</tr>
<tr>
<td>haply</td>
<td>for all their life</td>
<td>12, 180/ 12</td>
</tr>
<tr>
<td>haply</td>
<td>fully so perfect mind</td>
<td>12, 185/ 16</td>
</tr>
<tr>
<td>haply</td>
<td>than himself would wish</td>
<td>12, 185/ 20</td>
</tr>
<tr>
<td>haply</td>
<td>but for a short</td>
<td>12, 278/ 20</td>
</tr>
<tr>
<td>happed</td>
<td>to fall into the</td>
<td>12, 32/ 5</td>
</tr>
<tr>
<td>happed</td>
<td>me another thing soon</td>
<td>12, 88/ 26</td>
</tr>
<tr>
<td>happed</td>
<td>there another, that a</td>
<td>12, 89/ 11</td>
</tr>
<tr>
<td>happed</td>
<td>there another hap thereon</td>
<td>12, 89/ 21</td>
</tr>
<tr>
<td>happed</td>
<td>well; and that maid</td>
<td>12, 90/ 2</td>
</tr>
<tr>
<td>happed</td>
<td>it, that long ere</td>
<td>12, 92/ 11</td>
</tr>
<tr>
<td>happed</td>
<td>it, that in our</td>
<td>12, 110/ 2</td>
</tr>
<tr>
<td>happed</td>
<td>him then as he</td>
<td>12, 118/ 24</td>
</tr>
<tr>
<td>happed</td>
<td>it, Uncle, that the</td>
<td>12, 126/ 15</td>
</tr>
<tr>
<td>happed</td>
<td>it? As it happeth</td>
<td>12, 126/ 17</td>
</tr>
</tbody>
</table>
ask him where it
  gather, if it have
that in them it
soon coming might have
in Almaine, Uncle, it
  his own praise. So
his craft, might have
of the country were
  and yet there hath
I would it had
as I never heard
God knoweth what shall
  And if it so
  lest the bitch might
to vomit, if it
  the Turk's coming, it
  often from home. So
wanton, that when he
  happed it? As it
  But in sleep it
  is such also as
so seldom, and oftener
than our money, how
hap (and sometimes so
side so it sometimes
mouth, which when there
is. For that affection
therefore is the reason
  waking, and so seldom
Father many mansions, and
perceive, how far more
chance; and much more
  and his help made
of pence over the
And therefore it seemeth
  neither fair treating, nor
grievous bodily pain, that
  that it was an
he die not well.
of yours, seemeth somewhat
life, shall have his
  that would be an
is a thing right

happed   ) having all her life  
  12, 127/ 15
happed   his revelations before to  
  12, 136/ 1
happed   by the special instinct  
  12, 141/ 31
happed   to have made you  
  12, 188/ 6
happed   me to be somewhat  
  12, 213/ 6
happed   it one day, that  
  12, 213/ 14
happed   to make some other  
  12, 215/ 16
happed   to be spoiled and  
  12, 228/ 7
happed   me no harm: for  
  12, 236/ 15
happed   you to fetch the  
  12, 320/ 21
happen   any man else in  
  12, 88/ 21
happen   , and not we, let  
  12, 248/ 29
happen   that you think otherwise  
  12, 266/ 1
happen   to find him again  
  12, 294/ 26
happen   him to think thereon  
  12, 307/ 27
happened my mind to fall  
  12, 8/ 22
happened it on a time  
  12, 81/ 5
happeth   to remember them, he  
  12, 97/ 11
happeth   , Cousin, that many more  
  12, 126/ 17
happeth   very seldom that men  
  12, 142/ 25
happeth   so seldom, and oftener  
  12, 142/ 28
happeth   that men dream of  
  12, 142/ 28
happeth   it then, that in  
  12, 207/ 20
happeth   indeed) may it  
  12, 211/ 26
happeth   indeed) that such folk  
  12, 212/ 1
happeth   any great fall unto  
  12, 222/ 1
happeth   in very few, but  
  12, 283/ 14
happily   with some folk little  
  12, 72/ 25
happing   in a dream, should  
  12, 143/ 4
happy   shall he be that  
  12, 175/ 9
happy   is he that well  
  12, 223/ 12
happy   then, while he loseth  
  12, 227/ 17
hard   his heart again, Many  
  12, 18/ 8
hard   ears. But in the  
  12, 45/ 23
hard   , good Uncle, that between  
  12, 47/ 23
hard   handling, can cause to  
  12, 59/ 10
hard   it were for a  
  12, 65/ 26
hard   thing for Job to  
  12, 74/ 20
Hard   it is for him  
  12, 76/ 21
hard   . For a merry tale  
  12, 82/ 13
hard   heart after relent into  
  12, 98/ 20
hard   question for him. May  
  12, 137/ 12
hard   to touch pitch and  
  12, 160/ 21
desires: so is it
That will be very
it is not only
introire!" (My babes, how
world in a very
very scanty serve. ANTHONY
was one of the
it? That were as
which is somewhat more
said: but it is
maketh every good thing
thing by sore and
assure you, it is
the keeping and the
sore to abhor this
ground (which manner of
the prisoners no such
to conceive against the
him in any such
prisons, which for the
those other accidents of
that the fear of
shall hap us no
long; but as for
ANTHONY Let that be
consider the thing, and
guise, Cousin, hold on
seem men of most
truth, to be more
that kind of comfort
ye get leave; look
let him be sorry
much for as much,
sore handled and so
he that is thus
is therein sore and
sore handled and as
farther time, even as
standeth in things of
told you, much less
choice, with much other
great heart and excellent
heart and courage most

hard for any person, either 12, 160/ 24
hard, Uncle, for an honorable 12, 162/ 29
hard, but also impossible, for 12, 171/ 20
hard is it for them 12, 171/ 27
hard case, if every rich 12, 172/ 3
Hard it is, Cousin, in 12, 173/ 5
hard points of the Old 12, 178/ 24
hard as to please all 12, 221/ 18
hard and difficult to do 12, 250/ 14
hard to do. ANTHONY Our 12, 254/ 11
hard, and that to our 12, 254/ 13
hard handling therein, yet reckon 12, 256/ 31
hard to tell how much 12, 259/ 6
hard handling that many men 12, 262/ 6
hard handling that is in 12, 263/ 25
hard handling is used in 12, 270/ 22
hard handling used. ANTHONY I 12, 271/ 3
hard handling is in 12, 271/ 12
hard fashion as we most 12, 272/ 9
hard handling used (you say 12, 274/ 3
hard handling therein, so mad 12, 277/ 30
hard handling should any thing 12, 278/ 13
hard handling at all, nor 12, 278/ 20
hard handling (which our hearts 12, 280/ 4
hardily very shortly, Cousin, while 12, 77/ 13
hardily spit well on your 12, 263/ 6
hardily still. For in this 12, 263/ 15
hardiness, it shall well appear 12, 130/ 11
hardily handled and die more 12, 7/ 10
hardily to Saint Paul till 12, 30/ 8
hardily for no thanks. But 12, 34/ 11
hardily that he is no 12, 97/ 27
hardily, and then they shall 12, 178/ 22
hardily, and in such painful 12, 263/ 23
hardily handled? VINCENT By our 12, 265/ 18
hardily handled. For where some 12, 268/ 27
hardily, and wrenched and wronged 12, 271/ 8
hardily, and punisheth them as 12, 274/ 1
hardness and difficulty. And then 12, 74/ 8
hardness and less difficulty there 12, 74/ 9
hardiness more, holy monks, I 12, 276/ 22
hardy courage. ANTHONY I said 12, 123/ 16
hardy . VINCENT Yet is it 12, 124/ 6
of spirit, bold and
up their heads and
Some young maids maketh
man it doth more
no man careth what
again cause of his
shall turn us to
that hap on such
trouble can do us
cause of his own
might well without his
rather choose to take
we well consider what
man doth no great
folly turn unto their
much, and without any
friends, or such bodily
they can do us
he should take none
any other beast any
none other body none
had here, is less
him sometime much more
it hap to do
fear of horrible bodily
his good into his
him to do him
doth his own soul
and had thereof more
asked him whereof that
did no good but
of our good and
that do us the
unlikely to do great
seemeth me no more
fear, and half the
the soul, all the
no rehearsal of any
and thereby do her
I see none other
and hate them take
pity, for it did
but are also much

hardy, or timorous and fearful 12, 150/ 4
harkeden unto that. And after 12, 84/ 11
harlots, some young men he 12, 191/ 8
harm than good, withdrawing him 12, 4/ 10
harm other folk feel, but 12, 8/ 12
harm . For his tribulation made 12, 18/ 7
harm . How many men attain 12, 22/ 5
harm abroad as the prison 12, 22/ 8
harm ? "Si deus nobiscum quis 12, 23/ 7
harm; yet hath he good 12, 25/ 6
harm take it from him 12, 29/ 30
harm than do wrong in 12, 33/ 19
harm the lack is, and 12, 41/ 2
harm, but of a gentle 12, 45/ 13
harm . And they that on 12, 63/ 21
harm lighteth his mind, and 12, 82/ 14
harm as a man hath 12, 86/ 27
harm, but biddeth us stand 12, 109/ 5
harm: and some man doth 12, 111/ 16
harm or hindrance, and then 12, 115/ 23
harm; he thought he might 12, 117/ 21
harm yet, than a conscience 12, 120/ 2
harm, than the sickness gave 12, 121/ 12
harm indeed. But, Cousin, if 12, 147/ 18
harm, and some, as I 12, 148/ 25
harm) he hath more cause 12, 153/ 11
harm as God is to 12, 153/ 14
harm, and cannot do therein 12, 161/ 21
harm than good; which thing 12, 173/ 12
harm should hap; "that medicine 12, 173/ 13
harm, because thou tookest it 12, 173/ 14
harm done unto our body 12, 181/ 26
harm. And among these things 12, 181/ 28
harm) in my father, and 12, 183/ 22
harm the while, than a 12, 197/ 8
harm too), but where he 12, 201/ 22
harm that any man may 12, 203/ 7
harm, that by this kind 12, 203/ 11
harm herself. Now remain there 12, 203/ 14
harm but loss of liberty 12, 204/ 9
harm, as they take by 12, 212/ 2
harm, and made him abuse 12, 213/ 11
harm for the soul. The 12, 223/ 5
we consider further what 
unto the soul inestimable 
as easy to take 
that unto their own 
the body, and great 
and of the great 
against Christ to the 
hath happed me no 
while to your more 
is mingled withal, what 
their persecution take little 
harm or rather no 
that shall seem 
be to us no 
own more hurt and 
for they feel no 
the recompense of more 
take thereby no little 
his more hurt and 
the suffering, and what 
impassible, and never feel 
else if he do, 
us, but instead of 
many desires unprofitable and 
scrupulous conscience of an 
here God kept him 
Cousin, not rehearse your 
but all the great 
playeth not on an 
poet's fable, nor an 
of a great old 
her. Whereunto the other 
troth, quoth the other 
both. Whereunto the other 
call it at an 
as soon as the 
us, as those other 
speaketh of, though those 
beasts, as were those 
heaven a merry laughing 
after that they made 
to arm them in 
rather time to make 

harm to the soul they 12, 223/ 10
harm . For that setteth men's 12, 224/ 19
harm . Then the laws that 12, 225/ 6
harm , "Quia Deus non irridetur 12, 226/ 15
harm unto the soul; and 12, 227/ 14
harm that the having of 12, 231/ 20
harm of your soul, whereby 12, 231/ 24
harm : for God suffereth before 12, 236/ 15
harm ; and after shall he 12, 236/ 23
harm the love of them 12, 244/ 4
harm or rather no harm 12, 248/ 24
harm at all, but that 12, 248/ 24
harm , shall indeed be to 12, 248/ 24
harm at all, but good 12, 248/ 25
harm . But in this case 12, 254/ 14
harm , nor find no fault 12, 262/ 10
harm than he seeth he 12, 272/ 8
harm . And surely such Christian 12, 286/ 13
harm , but for his far 12, 293/ 8
harm by the refusing, this 12, 293/ 22
harm : yet if he think 12, 307/ 12
harm shall he none do 12, 316/ 7
harm , inestimable good. Of whose 12, 316/ 7
harmful, which drown men into 12, 168/ 11
harmless lie devised to do 12, 132/ 18
harmless, and brought him safe 12, 279/ 15
harmless or mine that may 12, 203/ 3
harms in general, as near 12, 203/ 4
harp ? Maketh no man melody 12, 274/ 13
harper's song, but the very 12, 240/ 24
hart that had fled from 12, 294/ 18
hart advised him to flee 12, 294/ 25
hart, I like your counsel 12, 295/ 4
hart agreed, and so they 12, 295/ 9
hart, but it shall make 12, 296/ 1
harts heard, they to go 12, 295/ 12
harts flee from the hounds 12, 295/ 20
harts and other brute beasts 12, 296/ 4
harts, and as are horses 12, 296/ 16
harvest for ever. "Euntes ibant 12, 42/ 8
haste ). To some that are 12, 48/ 21
haste, and set themselves in 12, 110/ 5
haste and give warning to 12, 110/ 15
she might in all haste be canonized. This poor Zacchaeus, make haste and come down, for haste, as you would after haste in your answer, but hate them take harm, as hate them that kill us hated, and as readily by hateth not his father and hatred, and his incomparable cruelty hatred of the world, but hatred, and cruelty. Now many hatred of Christ's true Catholic haunted him than he was haven, in the mouth whereof haver unlawfully beareth thereto. For having all her life an having revelations of God, nor having of the worldly goods having, but of the will having of riches is not having of worldly good and having it fall abundantly unto having of riches I might having of riches and worldly having faith can doubt what having of strength make a having of heat make a having of virtue make a having of them as well having the profit is not having of them do to having the power in his having many mansions, and all having of pain he feel having then some time to having that in their idle hazarders that in their idle pillar, and lay their head softer, and assay to head, that his blessed blood head and hear talking of head hot while the hands head; and with such preaching head, but with a long
chop off that unhappy head
wouldst: here lieth my head
chop chopped off her head
tongue babble in her head, whoreson, twice after the

time she kept her head
my hand, shake my head
house upon his own head
might put on his head
yet an heavy iron
proudly went over my head
and lift up his head
him, kept not his head
their hands to their head
danced off St. John's
left in a drunken
heaven open over his head
thorns about his holy head
hath reason in his head
him not, if his head
within the brainpan, their head
man come headless. Our
down upon his holy head
there no man come headless. Our
down into the flood headlong
fantasies out of their head
they lift up their head
so far, like an
we could never be
was his physician, and
life in his best
strength, agility, quickness, and
us of all our
sickness pray for his
How many men attain
better for their souls'
that restoreth us our
be that preserveth our
that would (if her
send them all perpetual
pray God send them

head of hers that carried
head , lo," (and therewith down
head upon the same timber
head indeed. There were standing
head , and call whoreson, whoreson
head was from the body
head . And when he had
head still. But because she
head , and stamp with my
head at the feast of
head , and drive it well
head . And therefore fly it
head , lie now low in
head , and cast up his
head half so warm, as
head : he manacleth their hands
head . And now sitteth he
head , when he perceiveth himself
head ) but at the death
head . Now saith our Savior head shall hold himself satisfied
head be off but half
head pricked even full of
head is Christ, and therefore head shall hold himself satisfied
head , so strait and so
headless . Our head is Christ
headlong needs he should: in
heads : and what fantasies trow
head strong horse, that spite of
healed of our very deadly
healed him soon after both
health ; yet is that manner
health . These things (ye wot
health give him the honor
health again, when should he health of body, that were
health their bodies were sick
health when we lose it
health while we have it
health and her fat feeding
health and prosperity. And I health , but when they come

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to say it in health. The martyrs in their sake and his soul's were good for his health or sickness, good humors. His soul, which health, were meet for the health, come to this house health, she was on his heap thereof, to stable and heap of heavy sorrowful tribulation heap, and then divided out heap of light sand, that heap of silver or gold heap them up together, which heap of superfluous substance by heap of heaviness will there heap of silver or gold heaping of your manifold fears heaping up of riches, for heaps of heaviness hath of heaps of perils lie so hear it, because of our hear. And yet if it hear worldly mirth seem to hear you speak in the hear of heaven; whereas now hear of heaven were an hear talking of heaven, except hear him yet, his voice hear them come, with "Hush hear a trampling;" so that hear roaring in the dark hear him, that saving for hear her chide, but little hear her and him talk hear it. For while it hear thereof yet any little hear, and to give him hear him, and therefore take hear me he will, or hear us himself, and will hear say the contrary: and hear at mine ear, some hear (which is an heavy
little abroad, Cousin, yet hear I sometimes, when I 12, 195/ 13
blood, nor any word hear of thy name, Who 12, 208/ 10
thorns, till he might hear how they that sat 12, 213/ 16
thou wouldst not gladly hear "." And in good faith 12, 217/ 17
they be content to hear the truth, let them 12, 218/ 9
well he shall never hear ? Not very much, although 12, 232/ 6
never or but seldom hear any good counsel thereagainst 12, 240/ 19
thereagainst. And when they hear it, hearken it but 12, 240/ 19
car, but also our hear thereto, and consider that 12, 240/ 23
fear me, when I hear once that urchin bitch 12, 295/ 6
as we should once hear these hell hounds, these 12, 295/ 18
against such persecutions, and hear reason, and let it 12, 296/ 21
midst outward. Some we hear in their deathbeds complain 12, 302/ 14
I now had not hear it of you, I 12, 5/ 20
yet when I now hear your lamentable words, laying 12, 9/ 6
I before have read, hear , or thought upon, that 12, 9/ 15
enough: for I have heard them tell them so 12, 44/ 17
was not with God hear at his pleasure, he 12, 62/ 19
counsel, that I have heard of you, do them 12, 77/ 23
came in here I heard of your folk, that 12, 78/ 4
verily, albeit I had heard before, that in respect 12, 78/ 6
I was (till I heard other word) lest you 12, 78/ 16
the sleep therewith broken, hear him tell on of 12, 84/ 12
such as I never hear happen any man else 12, 88/ 21
you should not have hear it of me neither 12, 88/ 26
ever since that I heard the manner of their 12, 93/ 23
people. And forsooth, I heard a religious man there 12, 93/ 28
of us thought we heard them ourselves also. But 12, 110/ 21
I trow, you have heard of her. VINCENT You 12, 114/ 16
Fox. But when he heard after by his confession 12, 116/ 18
her so? That word hear I her speak, but 12, 118/ 7
very sore sick, I heard his fellows that then 12, 121/ 7
therewith. Many have I heard of, and with some 12, 123/ 4
few. Have you never heard no furious body plainly 12, 124/ 27
some such have I heard of. ANTHONY This mind 12, 125/ 4
so stood (as I heard say) his good angel 12, 125/ 21
it. They said they heard her tongue babble in 12, 125/ 26
she said that she heard it not. VINCENT Forsooth 12, 125/ 29
story, whereof I never heard the like. ANTHONY Forsooth 12, 128/ 17
man hath read or heard of among faithful people 12, 141/ 4
other cause we never heard that ever he bade 12, 142/ 13
him. VINCENT I have heard some say, Uncle, that 12, 152/ 27
shrews say, that they heard such a Christian man 12, 191/ 20
marvelous good. But yet
Cousin, that you have
heard I once a right
heard some man that would
heard taught one for the
heard him boast himself that
heard the names of. And
heard it. VINCENT I heard
heard it, Uncle, indeed, and
heard the truth, and in
heard them. This manner of
heard him not, we reckon
heard of other world abroad
heard them only called prisoners
heard his promise already by
heard of you, rather than
heard of many by right
heard, they to go both
heard, Uncle, of late, where
heard I late, as I
heard of, all that ever
heardeth him, and granteth him
heardeth one talking to him
heard, and likewise as we
heard ; but as soon as
heard : but I marvel me
heard in mine ear) the
heard his own praise. So
heard whereof, he swore in
heard what our Lord telleth
heard, often in our mouths
hearden after novelties, and have
hearken it but as though
hearkening when we should hear
heart a fearful imagination of
heart as a treacle against
heart ; whereas, with a very
heart by the goodness of
heart again. Many a man
heart up so high that
heart, and bear a low
heart that where white is
heart, and move him to
heart pass and exceed in
heart ?To such wretches as
| heart | ? A man would ween | 12, 54/ 16 |
| heart | was, I dare say | 12, 54/ 19 |
| heart | many a long day | 12, 54/ 23 |
| heart | had then? I would | 12, 55/ 4 |
| heart | , and of wickedness they | 12, 60/ 20 |
| heart | like a fool more | 12, 61/ 19 |
| heart | from their play, and | 12, 62/ 2 |
| heart | full whole upon his | 12, 65/ 20 |
| heart | and stomach that some | 12, 66/ 1 |
| heart | alone, without any word | 12, 66/ 3 |
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| heart | . But comfort, Cousin, is | 12, 68/ 12 |
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| heart | be sorry for his | 12, 97/ 1 |
| heart | be requisite of necessity | 12, 97/ 13 |
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| heart | , or love should for | 12, 98/ 10 |
| heart | after relent into tears | 12, 98/ 20 |
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| heart | first impatient, and afterward | 12, 111/ 20 |
| heart | evermore in heaviness, unquiet | 12, 113/ 21 |
| heart | and excellent hardy courage | 12, 123/ 16 |
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| heart | and courage most hardly | 12, 124/ 5 |
I beshrew thy whoreson heart. With that, likewise, as
some yet whom their heart serveth them to make
of himself, because his heart was too feeble to
else oppressed by faint heart, and fear, wherein a
thereabout with heaviness of heart, and thought and dullness
instruments to set their heart on fire in wrath
desperate dread into his heart, and piercing through our heart, beareth us up in
the ear of his heart, "Thou fallest, thou fallest unto him), that at
the ear of his heart thereon) to have them
temptation, Whereby for faint heart, they leave off good
immoderate fear and faint heart, be sorry to see
rovers, but in his heart think in his own
never so wound his heart, and by the mouth
and there open his heart to God, and confess
be well in the heart sprung up; the other
them to set their heart thereupon, they be so
you, set not your heart thereupon). And albeit that
that they set their heart very sore thereon. VINCENT
hath in his own heart and affection, that he
so wrought in his heart within that whatsoever he
that we should in heart have of these worldly
and appoint in his heart before, that if he
VINCENT Well fare your heart, good Uncle, for this
it still in his heart, than for the confessing
it out of their heart. VINCENT By my troth
faith shining in their heart, and openly suffereth himself
besides the grief of man had in his heart, so deep a desire
woundeth us to the heart, and striketh our devotion
could find in their heart to diminish their hoard
cannot find in their heart to commend another man's
many bear them in heart, falsely speak them full
much more set their heart upon, than ever they
with all your whole heart, and are but in
always still in your heart, there is no God
there enter into your heart, when you shall see, nor tongue, as I too. If we would a loathness to lack, If we lay up in heaven. If thine were indeed out of to tremble. ANTHONY Neither he should not thereby, and toward God in I am glad, Cousin, if your heart have taken comfort thereby before taken up upon him, and long to be restrained by, good Cousin Vincent. There hath in such horror, so be we stronger, with their good will, thinking yourself much honored, joined with lack of, and cast it not, a man may save, too, or else wotteth, The consideration of the, and often bethink himself once to think on at the remembrance of, with a sharp spear, and also pray that, without whom, little availeth for them, that when, and setteth his heart, that if I for pray for grace that, tell me the very, that the other had, and put them in, against the great scourges, while we wot not, with spiritual joy, that, and especially if they
this comfort find our hearts lighted, and thereby the
non vestimenta" (Tear your hearts, and he saith, (and not
to lift up their hearts and call upon God
it out of their hearts. Some, at the sudden
a cross upon their hearts and bidding the devil
arise thereof in the hearts of very good folk
novelties, and have their hearts agrise, and shrink in
the thinking thereon, their Holy Spirit into their
For that setteth men's hearts upon high devices and
shall find in their hearts so suddenly to forsake
for, yet were their hearts inwardly to lift up their
hearts when it cometh, and
said before, try men's hearts no more strength and
to have in our hearts. If we send our
the ground of our hearts. And surely the greatest
God sown in our hearts. If we send our
earth shall be our hearts. And surely the greatest
shall we have our hearts hence thither, in such
us then send our hearts. And surely the greatest
once done) find our hearts. And surely the greatest
print them in our hearts. And surely the greatest
for such things men's hearts hence thither, in such
painful wise, that men's hearts hence thither, in such
painful wise, that our hearts have with reason great
little marvel though men's hearts grudge much thereagainst. ANTHONY
hard handling (which our hearts most abhor) he had
so cold, and our hearts so faint, that we
cannot find in their hearts to forbear it, neither
bawling upon us, our hearts should soon fall as
all such shameful cowardous hearts, as to forsake our
well conceive in our hearts the marvelous joys of
little sipping that our hearts should have here now
to conceive in our hearts such a fervent longing
rehearsing, often in our hearts by meditation and thinking
of which our carnal hearts hath so feeble and
not audible, to men's hearts uncogitable, so far forth
to inflame our key-cold hearts, and set them on
knives cut a-two their heartstrings. Some cry out and
God again also right and give him humble hearty thanks therefor. And thus
that in the fervent heat of temptation or tribulation. In the fervent
tribulation. In the fervent heat, I say therefore, of
the man in that hearty thanks therefor. There let
heat of temptation or tribulation, I say therefore, of
heat, and in every tribulation.
and the having of  
foe, Christian man, or  
any king Christian, or  
every country Christian and  
meditation of death, judgment,  
be with him in  
the joyful hope of  
at his hand in  
the holy angels of  
merit of reward in  
is the kingdom of  
have any reward in  
merit and reward in  
for any reward in  
man is rewardable in  
that men shall in  
between the height of  
shall come after in  
shall we have in  
their going home towards  
make merry. Now, if  
he receive him, and to  
we cannot) come to  
for all that have  
of their soul, of  
his holy Father in  
promised any reward in  
or reward else in  
wealth and felicity of  
our final reward in  
man can get to  
then shall hope of  
were to hear of  
though to hear of  
of hell and of  
to the joys of  
a sermon, spoke of  
him tell on of  
and hear talking of  
then between (as though  
in the delight of  
the bethinking us of  
maketh more feast in

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er he come in
of the joys of
of the joys of
full gloriously crowned in
of hell, would toward
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if we will) in
whole reward after in
we shall have in
with the joys of
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of the joys of
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where the joys of
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which he walked into
him, we shall in
for eternal honor in
suffer the same for
of eternal life in
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for the desire of
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either here, or in
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of heaven and of
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the preacher speaketh of
of the pains of
the damned souls in
lie as long in
all the devils in
all the devils in
spent, passed hence into
when they lay in
the very pit of
the deep dungeon of
the fearful pains of
of this maze is
down they descend into
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that now lie in
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God will we shall  
that so spent, passed  
and his bare going  
he be both departed  
mercy keep those wretches  
was there not yet  
therefore go get thee  
then send our hearts  
thither our worldly substance)  
whether they carry me  
my being far from  
alone, let to depart  
soon as they be  
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of sore tribulation. And  
Uncle, all your answers  
us his pleasure. And  
also some so obstinate  
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at God's board, while  
from Pilate to King  
King Herod: prisoner from  
prison, while Herod and  
and the daughter of  
board, while Herod and  
was a carpenter) stood  
me, Domine” (From mine  
thought that they had  
too, but they have  
where they should have  
money that he hath  
give manna secret and  
 thou hast done and  
in a pot, and  
hec long. But that  
, and long to be  
, to reckon yourself then  
from home, and there  
and carried into Turkey  
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so void of all  
. Now can we not  
one, he wotteth not  
, then doth he much  
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again, but also upon  
, the beggar may be  
! For by my troth  
upon twenty years, the  
out of my country  
thither, in such manner  
. And let us never  
or leave me here  
be very grievous to  
with good will in  
) hanced up in heaven  
by force against his  
shall I be glad  
; but one doubt yet  
it cometh, lo, that  
that endure wittingly painful  
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and Herodias full heavily  
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unto Pilate again. And  
sat full merry at  
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full heavily sit in  
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it to have it  
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it in the ground
should in no wise
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Why where should they
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in this wise: "Hierusalem,
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of the devil, this
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fly it never so
high in the clouds, and
it carrieth up so
high, never so joyful thereof
fly it never so
high, down must it needs
shoot up a cope
high, to see how
high, their arrow can fly
this arrow never so
high, and the proud heart
fly up a cope
high with that lusty light
fly up half so
high, as he said in
unhappy mischief, arrogant manner,
high sullen solemn port, overlooking
move men to such
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<td>12, 213/ 29</td>
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<tr>
<td>Highest</td>
<td>And was to speak</td>
<td>12, 214/ 19</td>
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<tr>
<td>Highly</td>
<td>Commended and praised, a</td>
<td>12, 75/ 13</td>
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<tr>
<td>Highly</td>
<td>Rejoiced in her virtue</td>
<td>12, 80/ 6</td>
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<tr>
<td>Highly</td>
<td>God took him into</td>
<td>12, 146/ 27</td>
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<tr>
<td>Highly</td>
<td>Reward us with everlasting</td>
<td>12, 313/ 25</td>
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<tr>
<td>Highway</td>
<td>Where they may walk</td>
<td>12, 260/ 21</td>
</tr>
<tr>
<td>Hillock</td>
<td>And, therefore, as for</td>
<td>12, 13/ 23</td>
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<tr>
<td>Hinder</td>
<td>Any other beast. For</td>
<td>12, 117/ 28</td>
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<tr>
<td>Hinder</td>
<td>Another. And thus stood</td>
<td>12, 117/ 30</td>
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<tr>
<td>Hindered</td>
<td>You. An answer to</td>
<td>12, 56/ 12</td>
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<td>Hindrance</td>
<td>And then eat his</td>
<td>12, 115/ 23</td>
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<tr>
<td>Hire</td>
<td>To flatter them; and</td>
<td>12, 212/ 25</td>
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<tr>
<td>Hireth</td>
<td>Him as well for</td>
<td>12, 91/ 26</td>
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<tr>
<td>Hireth</td>
<td>Him that cometh in</td>
<td>12, 92/ 2</td>
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<tr>
<td>Hither</td>
<td>So brim of the</td>
<td>12, 6/ 19</td>
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<tr>
<td>Hither</td>
<td>And his false faith</td>
<td>12, 6/ 30</td>
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<tr>
<td>Hither</td>
<td>And his bare going</td>
<td>12, 163/ 29</td>
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<tr>
<td>Hither</td>
<td>Howbeit, he that wrote</td>
<td>12, 188/ 12</td>
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<tr>
<td>Hither</td>
<td>Methink I see many</td>
<td>12, 191/ 27</td>
</tr>
<tr>
<td>Hither</td>
<td>In shall he come</td>
<td>12, 194/ 25</td>
</tr>
<tr>
<td>Hither</td>
<td>By the providence of</td>
<td>12, 266/ 5</td>
</tr>
<tr>
<td>Hither</td>
<td>Into the earth, but</td>
<td>12, 266/ 10</td>
</tr>
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before, and lay tossed
time since Christ's days
that hath been ever
far have we considered
troubles that we have
heart to diminish their
est et cor tuum." (st
steal it away. But
behavior, answered and said, "
he gave over his
must of their courtesy
is all your chief
surely if he take
cannot long endure to
so. VINCENT This hap,
part I cannot well
would always but must
hath two things that
if that reason would
if your rule should
to sit still, and
call unto God to
is taken and in
as though he should
have no power to
him, whereupon they caught
them; or, though they
to go forth and
his own mind, and
hands, and take good
ANTHONY That guise, Cousin,
here into a sure
mad foolish wretches, or
in his head shall
less help to take
to hand, and that
bruised for our Lord
his comforting to God,
all. Some have, with
help of God in
fain to paint him,
the pride of their
puff ring of Paris,

hither and thither, the poor 12, 301/ 11
hither, nor (as I think 12, 179/ 27
hither, a very sure key 12, 193/ 6
hither, in these outward goods 12, 223/ 7
hither, perused, as loss of 12, 281/ 2
hoard, they have such fantasy 12, 210/ 21
hoard, not up your treasures 12, 239/ 21
hoard, up your treasures in 12, 239/ 23
Hodie salus facta est huic 12, 179/ 8
hold, all his merit were 12, 32/ 16
hold, my poor fear excused 12, 38/ 27
hold, because that you not 12, 54/ 1
hold of the grace that 12, 60/ 4
hold up his head and 12, 84/ 19
hold I, little causeth you 12, 89/ 9
hold with them. For, as 12, 98/ 26
hold themselves content with such 12, 108/ 9
hold him in his temptation 12, 151/ 18
hold, I ween the world 12, 179/ 18
hold, then were there, I 12, 179/ 26
hold my peace? For of 12, 195/ 16
hold his gracious hand over 12, 195/ 25
hold, and may for the 12, 201/ 22
hold him content with such 12, 230/ 17
hold them, as he found 12, 246/ 22
hold, and so fled himself 12, 246/ 23
hold him and bring him 12, 246/ 24
hold on his way. But 12, 260/ 11
hold himself content with that 12, 261/ 20
hold, and give it not 12, 263/ 7
hold on hardly still. For 12, 263/ 15
hold to be kept till 12, 270/ 18
hold on your way with 12, 289/ 22
hold himself satisfied with this 12, 292/ 16
hold of, than it hath 12, 293/ 11
holdeth he fast, be it 12, 15/ 12
holdeth under his hand). The 12, 102/ 24
holding himself content, whether it 12, 16/ 8
holding a knife in their 12, 150/ 29
holding them upright in their 12, 161/ 12
holding his face in his 12, 215/ 24
holiness. Let men leave that 12, 30/ 7
hollow, light, and counterfeit indeed 12, 228/ 28
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<tr>
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<th>Spirit of his Father</th>
<th>12, 5/6</th>
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<tr>
<td>Holy</td>
<td>Spirit, and with them</td>
<td>12, 5/10</td>
</tr>
<tr>
<td>holy</td>
<td>manhood God ordained for</td>
<td>12, 11/25</td>
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<tr>
<td>holy</td>
<td>scripture is the word</td>
<td>12, 12/17</td>
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<tr>
<td>holy</td>
<td>scripture stand the man</td>
<td>12, 12/23</td>
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<td>holy</td>
<td>angels of heaven, shall</td>
<td>12, 13/17</td>
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<tr>
<td>Holy</td>
<td>Church. And toward our</td>
<td>12, 20/22</td>
</tr>
<tr>
<td>Holy</td>
<td>Spirit so sore desireth</td>
<td>12, 22/24</td>
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<tr>
<td>holy</td>
<td>man Job, which in</td>
<td>12, 31/15</td>
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<tr>
<td>holy</td>
<td>saints; that I dare</td>
<td>12, 38/25</td>
</tr>
<tr>
<td>holy</td>
<td>saints have construed them</td>
<td>12, 39/25</td>
</tr>
<tr>
<td>holy</td>
<td>men agree, and all</td>
<td>12, 41/4</td>
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<tr>
<td>holy</td>
<td>saints, that with one</td>
<td>12, 43/25</td>
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<tr>
<td>holy</td>
<td>scripture of men that</td>
<td>12, 47/6</td>
</tr>
<tr>
<td>holy</td>
<td>scripture say, that our</td>
<td>12, 66/24</td>
</tr>
<tr>
<td>holy</td>
<td>prayers, the chief seemeth</td>
<td>12, 67/2</td>
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<tr>
<td>holy</td>
<td>flesh dropped down on</td>
<td>12, 67/7</td>
</tr>
<tr>
<td>holy</td>
<td>Father in heaven. These</td>
<td>12, 67/17</td>
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<tr>
<td>holy</td>
<td>martyrs in the fervor</td>
<td>12, 67/20</td>
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<tr>
<td>holy</td>
<td>doctors declare it, and</td>
<td>12, 75/9</td>
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<tr>
<td>holy</td>
<td>watchword spoken on both</td>
<td>12, 80/7</td>
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<tr>
<td>holy</td>
<td>father, in making of</td>
<td>12, 84/6</td>
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<tr>
<td>holy</td>
<td>Saint Jerome biddeth: &quot;Et</td>
<td>12, 90/14</td>
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<tr>
<td>holy</td>
<td>bitter Passion at dice</td>
<td>12, 95/6</td>
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<tr>
<td>holy</td>
<td>neither, nor yet our</td>
<td>12, 95/22</td>
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<tr>
<td>holy</td>
<td>doctors be full and</td>
<td>12, 96/27</td>
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<tr>
<td>holy</td>
<td>scripture of God is</td>
<td>12, 98/27</td>
</tr>
<tr>
<td>holy</td>
<td>doctors have evermore taught</td>
<td>12, 98/30</td>
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<tr>
<td>holy</td>
<td>interpreters have construed the</td>
<td>12, 98/31</td>
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<tr>
<td>holy</td>
<td>doctors no man could</td>
<td>12, 99/1</td>
</tr>
<tr>
<td>holy</td>
<td>Saint Bernard saith: How</td>
<td>12, 101/27</td>
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<tr>
<td>holy</td>
<td>scripture, that either he</td>
<td>12, 102/19</td>
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<tr>
<td>holy</td>
<td>shoulders, which are broad</td>
<td>12, 103/24</td>
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<tr>
<td>holy</td>
<td>wing) sit in safeguard</td>
<td>12, 105/4</td>
</tr>
<tr>
<td>holy</td>
<td>Saint Bernard saith, broad</td>
<td>12, 106/9</td>
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<tr>
<td>holy</td>
<td>sacrament), and let him</td>
<td>12, 121/18</td>
</tr>
<tr>
<td>holy</td>
<td>man in his living</td>
<td>12, 129/14</td>
</tr>
<tr>
<td>holy</td>
<td>, virtuous virgins, in time</td>
<td>12, 141/23</td>
</tr>
<tr>
<td>holy</td>
<td>exhortation to suffer so</td>
<td>12, 144/15</td>
</tr>
<tr>
<td>holy</td>
<td>scripture is well testified</td>
<td>12, 146/28</td>
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<tr>
<td>holy</td>
<td>sacred service of the</td>
<td>12, 155/18</td>
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<tr>
<td>holy</td>
<td>saints, such as his</td>
<td>12, 155/19</td>
</tr>
<tr>
<td>holy</td>
<td>suffrages that follow, which</td>
<td>12, 155/21</td>
</tr>
</tbody>
</table>

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it were, by that
the books of other
Gregory was born. And
have sped at his
fear and faint heart
threats, that God in
so far forth that
did, and many another
consideration of the circumstances.
keepeth (lauded be his
the grace of his
face, as had those
that time those old
into perdition). And the
would fain seem as
such minded folk speaketh
song, but the very
the comfort of his
pray God with his
whit than of Christ's
inward inspiration of his
by many a good
Father, and all the
faith very sure that
the mouth of his
well therefor) then saith
sure standing by his
world, no not the
also with his own
much other hardness more,
his goodness by his
heaven and all his
Father, and of his
sharp thorns about his
or promise expressed in
of blasphemy against the
that blasphemy against the
Lord telleth us in
those joyful words of
he will give his
every part of his
beaten down upon his
with hammers through his

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<tr>
<th>Term</th>
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<td>holy</td>
<td>man Saint Gregory, which</td>
<td>12, 155/ 22</td>
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<tr>
<td>holy</td>
<td>doctors and saints that</td>
<td>12, 155/ 27</td>
</tr>
<tr>
<td>holy</td>
<td>Saint Bernard giveth counsel</td>
<td>12, 156/ 1</td>
</tr>
<tr>
<td>holy</td>
<td>hand. If any man</td>
<td>12, 156/ 3</td>
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<td>holy</td>
<td>scripture forbiddeth, saying: &quot;Noli</td>
<td>12, 162/ 8</td>
</tr>
<tr>
<td>holy</td>
<td>scripture speaketh against those</td>
<td>12, 170/ 28</td>
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<tr>
<td>holy</td>
<td>St. Ambrose saith, that</td>
<td>12, 172/ 18</td>
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<tr>
<td>holy</td>
<td>rich man since; yet</td>
<td>12, 172/ 24</td>
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<td>holy</td>
<td>St. Augustine telleth of</td>
<td>12, 173/ 9</td>
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<td>holy</td>
<td>name!) very many, he</td>
<td>12, 191/ 1</td>
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<tr>
<td>holy</td>
<td>Spirit into their hearts</td>
<td>12, 198/ 28</td>
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<td>holy</td>
<td>men that were martyrs</td>
<td>12, 204/ 30</td>
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<td>holy</td>
<td>martyrs did. But alas</td>
<td>12, 205/ 3</td>
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<td>holy</td>
<td>scripture also in</td>
<td>12, 224/ 5</td>
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<td>holy</td>
<td>as an horse. And</td>
<td>12, 226/ 4</td>
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<td>holy</td>
<td>scripture in this wise</td>
<td>12, 236/ 13</td>
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<td>holy</td>
<td>word of Almighty God</td>
<td>12, 240/ 25</td>
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<tr>
<td>Holy</td>
<td>Spirit (inspired us therefor)</td>
<td>12, 241/ 23</td>
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<tr>
<td>holy</td>
<td>hand to print them</td>
<td>12, 244/ 13</td>
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<td>holy</td>
<td>faith to forsake any</td>
<td>12, 245/ 12</td>
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<td>Holy</td>
<td>Spirit, as he was</td>
<td>12, 245/ 29</td>
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<td>holy</td>
<td>man. And some he</td>
<td>12, 246/ 28</td>
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<td>holy</td>
<td>company of heaven), rather</td>
<td>12, 247/ 10</td>
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<td>holy</td>
<td>scripture is the very</td>
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<td>holy</td>
<td>Prophet, and by the</td>
<td>12, 248/ 11</td>
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<td>holy</td>
<td>scripture: &quot;Bonis omnia cooperantur</td>
<td>12, 248/ 27</td>
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<td>holy</td>
<td>faith against all persecutions</td>
<td>12, 248/ 31</td>
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<td>holy</td>
<td>words of God himself</td>
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<td>mouth, can be able</td>
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<td>holy</td>
<td>monks, I mean, of</td>
<td>12, 276/ 22</td>
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<td>Holy</td>
<td>Spirit inspire us good</td>
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<td>holy</td>
<td>angels, saying in the</td>
<td>12, 290/ 17</td>
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<td>holy</td>
<td>angels.) And what manner</td>
<td>12, 290/ 22</td>
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<td>head. Now saith our</td>
<td>12, 292/ 2</td>
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<td>holy</td>
<td>scripture, that the offender</td>
<td>12, 299/ 16</td>
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<td>Holy</td>
<td>Ghost. Against which sin</td>
<td>12, 299/ 22</td>
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<td>Holy</td>
<td>Ghost shall never be</td>
<td>12, 299/ 26</td>
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<tr>
<td>holy</td>
<td>scripture, how marvelous great</td>
<td>12, 306/ 28</td>
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<td>holy</td>
<td>scripture, by which we</td>
<td>12, 308/ 13</td>
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<td>holy</td>
<td>martyrs, that suffer for</td>
<td>12, 309/ 10</td>
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<tr>
<td>holy</td>
<td>tender body, the scornful</td>
<td>12, 312/ 15</td>
</tr>
<tr>
<td>holy</td>
<td>head, so strait and</td>
<td>12, 312/ 16</td>
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<tr>
<td>holy</td>
<td>hands and feet, and</td>
<td>12, 312/ 22</td>
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</table>
unto his Father his holy soul: after which yet
their malice, after his holy soul departed, pierced his holy heart with a sharp holy blood and water whereof holy martyrs by his help suffered as much Holy Spirit into the reader's home, and there sever the home, than if we were home, The proud king Pharaoh home, And would God that home towards heaven sow their home ) she studieth not much home out of the country home he went to see home. So happened it on home, "Forsooth, mistress," quoth he home (being then in will home unto him even those home a goose," quoth he home, am fain to do home with good counsel, or home, into a strange uncouth home and would not come home, but should always bear home of herself; yet he home in interim et perditionem homines in interim et perditionem hominis si universum mundum lucetur hominis, domestici eius But in hominis domestici eius" (The enemies hominis quum venerit putas, inveniet Hominis erubesceat, quum venerit in hominis ascendit, que preparavit Deus Homo cum in honore esset homo, et vivens cogitat quid homo, qui semper est pavidus homo non percipit ea quae homo, et vivet" (There shall honest man, and kept him honest mirth: first, agreed that honest worldly mirth, I dare

et nociva, quae mergunt et noxia, quae mergunt he saith: "Quid prodest hominum et hominum in interitum et perditionem homines in interim et perditionem hominis si universum mundum lucetur hominis, domestici eius But in hominis domestici eius" (The enemies hominis quum venerit putas, inveniet Hominis erubesceat, quum venerit in hominis ascendit, que preparavit Deus Homo cum in honore esset homo, et vivens cogitat quid homo, qui semper est pavidus homo non percipit ea quae homo, et vivet" (There shall honest man, and kept him honest mirth: first, agreed that honest worldly mirth, I dare
and was a right
days, a good, poor,
I reckon for right
reputed for a right
both for wise and
is) reckoned for right
their own; office or
as riches, good name,
now consider good name,
he never so poor.
hath, or for the
he be good and
a man reputed right
floweth with milk and
health give him the
enim ordinavit cum Altissimus" (own life in the
all his life in
When man was in
pray him for the
both in reverent behavior
as worldly substance, offices,
it again to mine
to their cost pay
to reason himself doth
so short that their
that he desireth riches,
which for his own
he should to God's
as much for eternal
thus saith unto us, "hard, Uncle, for an
good name, honest estimation,
name, honest estimation,
In the word of
neighbors, or for the
there this good ancient
approbation of that other
for very precious and
and choose men unto
folly. "Homo cum in
heart, thinking yourself much
purpose) and with their
honest ass many a fair
honest man's wife: this woman
honest, and of substantial truth
honest man, which was fallen
honest .Two other knew 1
honest too, would and were
honest room they bear none
honest estimation, honorable fame and
honest estimation, and honorable fame
honest estimation in the common
honest estimation that a man
honest , is neither so cruel
honest , letteth not for his
honey . And then if he
honor ; and therein thus saith
Honor thou the physician, for
honor of his faith, forgive
honor and in wealth; yea
honor his understanding failed him
honor of his death, the
honor their father and mother
honor , and authority, what great
honor with a Gloria Patri
honor again therefor. For except
honor to him. Nor twenty
honor and authority by nature
honor , and renown, offices and
honor it cannot become him
honor tell the same tale
honor in heaven and everlasting
Honora medicum; propter necessitatem enim
honorable man to do, when
honorable fame and authority: in
honorable fame. For these three
honorable fame, folk conceive the
honorable fame wherewith the great
honorable flatterer. For when he
honorable sort?VINCENT Nay by
honorable in the sight of
honorable rooms, and every man's
honore esset, non intellexit: comparatus
honored by the laud and
hooks and their stocking-irons grub
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<td>put them in good hope of life. But now</td>
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<td>put my trust and hope to be a saved</td>
<td>12, 8/ 24</td>
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<tr>
<td>it with the joyful hope of heaven. Then compared</td>
<td>12, 8/ 29</td>
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<td>sloth, or impatience, or hope of worldly comfort, have</td>
<td>12, 18/ 26</td>
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<td>pray; for faith, for hope , and for charity, and</td>
<td>12, 21/ 10</td>
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<td>true faith and good hope , by meek and patient</td>
<td>12, 25/ 14</td>
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<td>sin have a good hope that God sendeth them</td>
<td>12, 31/ 12</td>
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<tr>
<td>them in right good hope , that God sendeth it</td>
<td>12, 31/ 22</td>
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<td>in derision, and catch hope to overwhelm us all</td>
<td>12, 38/ 1</td>
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<td>the three virtues, faith, himself, and have good hope , and charity, of all</td>
<td>12, 40/ 2</td>
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<tr>
<td>the consolation of good hope , and be joyful also</td>
<td>12, 40/ 15</td>
</tr>
<tr>
<td>which a man hath hope that God sendeth it with the joyful hope of heaven comfort our</td>
<td>12, 68/ 1</td>
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<tr>
<td>preeminence of comfort in hope to be called toward</td>
<td>12, 68/ 25</td>
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<tr>
<td>and cause of good hope of God's favor and</td>
<td>12, 75/ 2</td>
</tr>
<tr>
<td>him. And then shall hope of heavenly reward, above</td>
<td>12, 75/ 3</td>
</tr>
<tr>
<td>Now, he that in hope and comfort) that cometh</td>
<td>12, 76/ 31</td>
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<tr>
<td>he died, whereon his hope hung all his wretched</td>
<td>12, 92/ 6</td>
</tr>
<tr>
<td>no man sin in hope of grace: for grace</td>
<td>12, 92/ 17</td>
</tr>
<tr>
<td>nor departeth from the hope of his help to</td>
<td>12, 103/ 6</td>
</tr>
<tr>
<td>fast faith and sure hope dwelleth in God's help</td>
<td>12, 103/ 8</td>
</tr>
<tr>
<td>never falling from that hope ; he shall, saith the</td>
<td>12, 103/ 9</td>
</tr>
<tr>
<td>to believe well and hope well, God will never</td>
<td>12, 103/ 11</td>
</tr>
<tr>
<td>pennis eius sperabis&quot; (thine hope shalt be under his</td>
<td>12, 103/ 30</td>
</tr>
<tr>
<td>wit, for the good hope thou hast in his</td>
<td>12, 103/ 31</td>
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<tr>
<td>him, and with faithful hope come run to him</td>
<td>12, 104/ 21</td>
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<tr>
<td>continueth faithfully in the hope of God's help, shall</td>
<td>12, 107/ 14</td>
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<tr>
<td>adiutorio Altissimi (in the hope of God's help), the</td>
<td>12, 108/ 18</td>
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<tr>
<td>and out of good hope in God, to be</td>
<td>12, 108/ 23</td>
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<tr>
<td>with dread the faithful hope that we should have</td>
<td>12, 110/ 29</td>
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<tr>
<td>faithfully dwelleth in the hope of God's help, the</td>
<td>12, 111/ 6</td>
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<tr>
<td>dwell in the good hope of his help, and</td>
<td>12, 112/ 12</td>
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<tr>
<td>faithfully in the sure hope of his help. And</td>
<td>12, 121/ 22</td>
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<tr>
<td>full of the glad hope of heaven, or as</td>
<td>12, 131/ 10</td>
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<tr>
<td>he be not (under hope of God's true revelation</td>
<td>12, 134/ 21</td>
</tr>
<tr>
<td>other pain, or in hope of winning any manner</td>
<td>12, 154/ 5</td>
</tr>
<tr>
<td>abide in the faithful hope of God's help, shall</td>
<td>12, 156/ 30</td>
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<td>his fear with good hope , and think, that since</td>
<td>12, 162/ 10</td>
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<td>dwelleth in the faithful hope of God's help, he</td>
<td>12, 166/ 14</td>
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<td>consolation of the good hope that he should have</td>
<td>12, 170/ 17</td>
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<td>therewith in the faithful hope of God's help. And</td>
<td>12, 186/ 19</td>
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<tr>
<td>us have our sure hope in him, and then</td>
<td>12, 193/ 17</td>
</tr>
<tr>
<td>the thing that we hope for, or a better</td>
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we pray for, and our prayer nor our hope to have, God will 12, 193/ 20
they persevere in good hope may never be too 12, 193/ 23
dwelleth in the faithful hope, and in full purpose 12, 198/ 20
they persevere in good hope of his help with 12, 200/ 27
mind, some comfort in hope of his help: his 12, 244/ 14
meanwhile with a good hope of his grace, and 12, 247/ 24
that himself (though he hope in the help of 12, 248/ 30
not out of good hope, may never be too 12, 268/ 23
of faith, lack of hope of salvation, and then 12, 283/ 15
fall out of good hope also to come thither 12, 285/ 8
is to come, and the faith joined with hope and charity), while the 12, 288/ 26
false faith, false flattering hope. First, it is a 12, 297/ 26
stool, is false flattering in offeding for the hope of forgiving, is a 12, 299/ 3
a very false pestilent hope, wherewith a man flattereth 12, 299/ 4
tagain, comforteth himself with he that, with the hope. For since the thing 12, 298/ 29
false faith, false flattering in offeding for the hope of forgiving, is a 12, 299/ 3
again, comforteth himself with the joy which we hope, or finally lack of 12, 283/ 15
he that, with the under the pretext of hope of heaven. Howbeit if 12, 306/ 5
desire, expectation, and heavenly hope thereof, shall more encourage 12, 306/ 17
let us have sure hope in the help of 12, 316/ 1
and comfort us with and smite the devil 12, 318/ 18
my cunning. And I hope to have everlastingly. And hoped to be liked the 12, 214/ 6
him, and as he hoped, more than half given 12, 294/ 20
old, but that he hopeth yet that he may 12, 4/ 18
the faithful man (that hopeth in him) the shadow 12, 103/ 23
such a faithful, well hoping man the Prophet in 12, 103/ 13
as thou, and thy horns may thrust her through 12, 295/ 2
good Uncle, against these horrible fears of these terrible 12, 7/ 19
multiplying wives to an horrible number, contrary to the 12, 53/ 12
is, to wit, the horrible temptation, by which some 12, 122/ 2
other fears the most horrible: that is, to wit 12, 122/ 13
But surely, Cousin, an horrible sore trouble it is 12, 123/ 3
brought him to that horrible point, that he made 12, 129/ 21
Augustine well proveth) that horrible deed is no act 12, 130/ 22
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at the thinking upon 12, 244/ 24
and the fear that 12, 245/ 18
of death in his 12, 246/ 7
thereof. For of itself 12, 255/ 14
thereof, albeit that I 12, 256/ 6
growth of our own 12, 256/ 10
with the terror of 12, 256/ 25
and fear, both for 12, 262/ 5
to conceive against the 12, 271/ 12
, and so sore abhorreth 12, 274/ 4
enhanced of our own 12, 277/ 4
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, because I never saw 12, 119/ 9
sold in the market 12, 119/ 9
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, yet would I no 12, 214/ 17
And therefore will every 12, 226/ 4
, that spite of our 12, 282/ 24
a mule, that 12, 296/ 18
; but, as I began 12, 257/ 10
, so sick, that no 12, 118/ 26
And then he sighed 12, 119/ 7
be dear in this 12, 119/ 15
and mules. "Nolite fieri 12, 296/ 17
to a wise woman 12, 63/ 3
where, when he took 12, 63/ 5
, and all his trumpets 12, 9/ 3
was warned to arm 12, 110/ 4
, we should scanty remember 12, 315/ 20
by the way and 12, 41/ 23
, set it in the 12, 13/ 14
and cold throughout all 12, 88/ 13
while the hands were 12, 88/ 15
and cold at once 12, 88/ 18
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<td>make a man</td>
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<td>but</td>
<td>ache of an</td>
<td>12, 219/ 6</td>
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<tr>
<td>and</td>
<td>decayeth, coming from</td>
<td>12, 242/ 23</td>
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<td>his</td>
<td>prisoners with an</td>
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<td>say</td>
<td>but consider what</td>
<td>12, 313/ 10</td>
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<td>once</td>
<td>hear these hell</td>
<td>12, 295/ 18</td>
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<tr>
<td>hart</td>
<td>flees from the</td>
<td>12, 295/ 20</td>
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<td>moment</td>
<td>of an</td>
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<td>less</td>
<td>than half an</td>
<td>12, 76/ 15</td>
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<tr>
<td>one</td>
<td>day, or one</td>
<td>12, 237/ 6</td>
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<tr>
<td>off</td>
<td>but half an</td>
<td>12, 293/ 4</td>
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<tr>
<td>one</td>
<td>moment of an</td>
<td>12, 302/ 9</td>
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<tr>
<td>space</td>
<td>of half an</td>
<td>12, 303/ 3</td>
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<tr>
<td>call</td>
<td>upon God, not</td>
<td>12, 304/ 10</td>
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<td>four</td>
<td>and twenty</td>
<td>12, 65/ 19</td>
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<tr>
<td>fought</td>
<td>within so few</td>
<td>12, 212/ 13</td>
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<td>more</td>
<td>than three long</td>
<td>12, 245/ 5</td>
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<td>ye</td>
<td>wot well, our</td>
<td>12, 312/ 27</td>
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<td>and</td>
<td>then upon his</td>
<td>12, 7/ 20</td>
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<td>going</td>
<td>toward his own</td>
<td>12, 26/ 14</td>
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<td>privilege</td>
<td>in our master's</td>
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<td>to go</td>
<td>to the</td>
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<td>death</td>
<td>than to the death</td>
<td>12, 69/ 13</td>
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<td>feast</td>
<td>For in that</td>
<td>12, 69/ 14</td>
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<td>to be</td>
<td>in the</td>
<td>12, 69/ 14</td>
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<tr>
<td>good</td>
<td>puzzle in an</td>
<td>12, 70/ 15</td>
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<tr>
<td>did</td>
<td>her in her</td>
<td>12, 112/ 20</td>
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<tr>
<td>have</td>
<td>her in my</td>
<td>12, 113/ 3</td>
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<td>out</td>
<td>of the housewife's</td>
<td>12, 113/ 8</td>
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<td>to come</td>
<td>to her</td>
<td>12, 116/ 28</td>
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<td>bloody</td>
<td>axe into the</td>
<td>12, 127/ 22</td>
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<td>and</td>
<td>thereupon into her</td>
<td>12, 127/ 23</td>
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<td>with</td>
<td>pulling down the</td>
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<td>pulling</td>
<td>down of the</td>
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<td>have</td>
<td>him in his</td>
<td>12, 141/ 19</td>
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<td>place</td>
<td>in his own</td>
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<td>Savior</td>
<td>saith, in the</td>
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<td>I</td>
<td>dwell in thine</td>
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<td>to</td>
<td>come unto his</td>
<td>12, 176/ 10</td>
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<td>health</td>
<td>come to this</td>
<td>12, 179/ 10</td>
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<td>build</td>
<td>neither church, nor</td>
<td>12, 180/ 21</td>
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Dialogue of Comfort against Tribulation: Concordance of Major Terms

Thomas More Studies 8 (2013)

two ducats in his
I received into my
upon himself in his
weather, while in one
wealthful in his Father's
well as her own
since she loved her
should always bear her
snail upon their own
loathness of leaving that
like to have their
that name about from
about from house to
point in a low
our servants in our
in keeping a good
manner all close religious
but out of the
coming in, hath ever
and with that hideous
we learn, how wonderful
a thing against all
war) to show much
his meek sufferance and
seemeth to themselves) of
himself, and give him
fast, but the great
we remember the great
Dei patris" (Christ hath
contrite heart and an
ipsam, formam servi accipiens" (it not); he confessed
he to him, and
saith: "Cor contritum et
of Saint Paul: "Cristus
being very Almighty God, 

him take it for
to be praised of
devil using their malicious
health or sickness, good
lusty blood and other
choler, he maketh those
through some dull melancholious
house, were better forbear them
house as a guest, if
house after some manner of
house the husband would have
house, exalteth not every good
house. With which answer Jupiter
house so well, she should
house upon her back, wheresoever
house here in this earth
house, find in their heart
house here (the earth), bound
house to house too. I
house too. I would, since
house. Beware of barking, for
house. So that albeit these
household in good Christian order
houses. And yet anchorites and
housewife's house at the first
hoved aloof, and looked toward
howling that those hellhounds should
huge and great those spiritual
humanity. And surely, if he
humanity to them, and in
humble knowledge of his fault
humble heart and meekness, and
humble hearty thanks therefor. There
humble bees break them and
humble meekness of our Savior
humbled himself, and became obedient
humbled, that is to say
Humbled himself, and took the
humbly the theft and meekly
humbly put him in remembrance
humiliatum, Deus, non despicies" (A
humiliavit semet ipsum factus obediens
Humiliavit semet ipsum, formam servi
humility, to think himself unmeet
humility, he refuse to hear
humility (and thereby their natural
humors or bad, by which
humors, exciting the flesh to
humors his instruments to set
humors are naturally disposed to
man do, whose malicious
to wit, some evil
hath of those evil
and pain therefor; an
Christendom by so many
bitter Passion, than five
yes, Cousin, many an
give the devil an
proud, have had an
was living here fifteen
tellethe you plain fifteen
the space of an
number more than an
one: and of that
hundred, every one an
of the other an
pain of hell an
saints that were dead
the well-converted thief that
died, whereon his hope
very long after she
Tribulation, made by an
Tribulation, made by an
sect, and put our
had a guise in
indeed, not here in
into this realm of
verily think, he will
it is. And undoubtedly
in this realm of
out of doubt, if
many martyrs here in
do. And therefore against
and died for pure
wist him die for
held he still his
old raven, and then
thine enemy be in
many nights' watch, in
patiently to die for
shall never be an
spiritual perfection, and the
man with whom she

humors the devil abuseth toward
humors of his own body
humors that the devil maketh
hundred times more comfort may
hundred years have believed the
hundred hazards that in their
hundred , or else God forbid
hundred . And here must he
hundred such owners of me
hundred year ago, he foresaw
hundred year ago his own
hundred thousand years! And therefore
hundred to one: and of
hundred , every one an hundred
hundred times more to be
hundred such whole rabbles. And
hundred thousand times more intolerable
hundreds of years before St
hung on Christ's right hand
hung all his wretched life
hung herself her own hands
Hungarian in Latin, and Translated
Hungarian in Latin, and translated
Hungarian out. Then came he
Hungary, to lift up their
Hungary only, but almost also
Hungary he will not fail
Hungary, if he get it
Hungary shall never do well
Hungary that hath been ever
Hungary be lost, and that
Hungary, as have been before
hunger, sickness, and bodily hurt
hunger and thirst, had after
hunger at his door, that
hunger, till one brought him
hunger pricked him forward, that
hunger give him meat). But
hunger and thirst, in many
hunger at the rich man's
hungered, nor athirst, and shall
hungry desire and longing for
hungeth is more than a
| hunting | , whether that we mistake | 12, 295/ 21 |
| hunting | term. At a fox | 12, 295/ 26 |
| hurt | either, the going and | 12, 9/ 25 |
| hurt | , and against the loss | 12, 20/ 18 |
| hurt | the soul also? Wherefore | 12, 57/ 23 |
| hurt | ; and on the other | 12, 82/ 25 |
| hurt | our souls there. "Pone | 12, 104/ 25 |
| hurt | thy soul on no | 12, 106/ 16 |
| hurt | it. For the great | 12, 108/ 19 |
| hurt | , there hath fallen very | 12, 192/ 30 |
| hurt | ? For then shall they | 12, 225/ 2 |
| hurt | , as easy to take | 12, 225/ 6 |
| hurt | and harm. But in | 12, 254/ 14 |
| hurt | and harm, but for | 12, 293/ 8 |
| hurt | of the second death | 12, 309/ 18 |
| hurt | in a fray feeleth | 12, 314/ 25 |
| hurt | us. And therefore saith | 12, 317/ 27 |
| husband | had much pleasure in | 12, 81/ 2 |
| husband | so good cheer out | 12, 81/ 7 |
| husband | loveth well to talk | 12, 81/ 12 |
| husband | that she would do | 12, 118/ 2 |
| husband | laugh. ANTHONY Indeed it | 12, 118/ 8 |
| husband | found that good earnest | 12, 118/ 12 |
| husband | so sore, that she | 12, 124/ 17 |
| husband | should be hanged after | 12, 124/ 25 |
| husband | (the man was a | 12, 125/ 9 |
| husband | , I would thou wouldst | 12, 125/ 18 |
| husband | should need any pardon | 12, 126/ 12 |
| husband | . To whom when he | 12, 143/ 28 |
| husband | should need to make | 12, 144/ 8 |
| husband | had no list to | 12, 219/ 22 |
| husband | , "what would you do | 12, 220/ 1 |
| husband | , "in this, I dare | 12, 220/ 6 |
| husband | would have fair weather | 12, 221/ 19 |
| husbandman | his folk come afield | 12, 241/ 5 |
| husbands | for to talk. VINCENT | 12, 81/ 22 |
| Hush | , stand still, methink I | 12, 110/ 19 |
| hypocrite | , therein between God and | 12, 184/ 28 |
| iactantia | quid contulit nobis? Transierunt | 12, 158/ 25 |
| ibant | et flebant" (saith the | 12, 42/ 8 |
| idcirco | inducit noctem" (God hath | 12, 107/ 6 |
| idiot | fools, as he that | 12, 285/ 15 |
| idle | tales. And of truth | 12, 83/ 3 |
hazarders that in their

idle

in an house, never

idle

though they would an

idle

into the maintenance of

idle

proof that God favoreth

idolatry

Nisi in oratione et

idolatry

lingua confitiatur, quia Dominus
drowning. You be not

ignorant

se reclusus est, ut

ignoretur

And he that is
to kill himself by

illuded

persuaded him by some

illusion

by the devil's false

illusion

but a very false

illusion

vision is but an

illusion

therefore call it an

illusion

and not any false

illusion

is not a false

illusion

not upon a false

illusion

by himself, would prove

illusions

revelations from the false

illusions

they be the devil's

illusions

revelations of God, nor

illusions

be known from false

illusions

revelations, but very devilish

illusions

some kind of false

illusions

such apparitions may be

illusions

altar, or some pitiful

image

cause appearing, or well

imaginable

our heart a fearful

imagination

him to despair with

imagination

God, casteth in our

imagination

sometimes such a fearful

imagination

so sore in their

imagination

but his own foolish

imagination

the pain that their

imagination

is mine own wrong

imagination

Nay, this is no

imagination

we would in our

imagination

shadow of the right

imagination

ween, attain the right

imagination

man from the right

imagination

our minds a right

imagination

business swear and forswear

12, 95/5

, but ever occupied and

12, 112/20

tale, rather for a

12, 240/20

himself; and of this

12, 53/16

, as that he favoreth

12, 53/24

" (without prayer and fasting

12, 96/9

Jesus

Cristus in gloria est

12, 66/16

, good Uncle, what heaps

12, 6/15

transitus illius: sic et

12, 158/27

by the devil, is

12, 129/6

of the devil, which

12, 131/14

. If he will in

12, 134/22

VINCENT Verily, Uncle, I

12, 135/7

, and not a true

12, 136/25

. bid me with reason

12, 140/7

since for all the

12, 140/10

; then shall he bid

12, 140/20

he would bid you

12, 142/17

of the devil: and

12, 129/18

, whereof a man shall

12, 133/5

: such things (as Master

12, 133/16

from the devil, do

12, 134/1

, that man himself bring

12, 134/4

. And those reasons must

12, 135/21

, as it standeth between

12, 139/20

, and since God's word

12, 140/17

of Christ's bitter Passion

12, 164/20

; but if he would

12, 142/10

of this terrible thing

12, 6/23

of hell, and suffereth

12, 61/11

much more fear than

12, 110/29

in their mind, that

12, 150/15

, that some of them

12, 151/4

may. For likewise as

12, 154/14

representeth to the mind

12, 198/15

, whereby I beguile myself

12, 251/14

Uncle, but a thing

12, 267/2

draw as much toward

12, 305/19

A shadow I say

12, 308/16

thereof, but those that

12, 308/28

of colors. The words

12, 308/30

and remembrance of Christ's

12, 312/12
blind mortality cannot here
and fantasy maketh us
world can any man
that can I not
that our fear may
torments that they could
this, Cousin, a fond
that that is venial,
sometimes secretly resort alone,
his throne with his
such good mind either
of these two; either
God's gracious help, which
such things as are
substance be movable or
his body shall be
of murm, grudge, and
in a manner with
either of sloth or
man of sloth, or
God, the one by
grudge against God with
to bring us to
tempteth good folk to
oftentimes driveth him by
a man into murm, for fear, or for
for feeble heart first
never so wroth and
death wound while that
of God the poor
works for his own
yet themselves somewhat an
that was for their
more merciful to man's
but there lieth more
viderunt oculi tui" (Mine
Proverbs: "Qui congregat thesauros,
Si dicente me ad
condition, either expressed or
other condition added or
me in a manner
we must express or
imagine
nor devise the stint
imagine
it. It maketh us
imagine
whereof the pleasure and
imagine
nor list in this
imagine
them much greater grief
imagine
and (but if we
imagined
fantasy, or is it
imagineth
to be deadly. And
imagining
himself as one going
immaculate
mother, and all that
immediately
or by the means
immediately
or by the means
immoderate
fear and faint heart
immoderate
and outrageous, and by
immovable
since we be so
impassible
and never feel harm
impatience
to turn our short
impatience
so furious as though
impatience
discomfortless, or of folly
impatience
or hope of worldly
impatience
the other by fleshy
impatience
. But the devil had
impatience
and thereby to murm
impatience
as he did Job
impatience
into a contrary affection
impatience
and blasphem: in this
impatience
to fall, and himself
impatient
and afterward oftentimes driveth
impatient
therewith, is a great
impenetrable
pavise of the shoulder
imperfect
goodness of man that
imperfect
working, and for that
imperfect
sight of them too
imperfection
at that time, to
imperfection
if the man know
imperfection
secret in their affection
imperfection
have thine eyes beheld
impingetur
ad laqueos mortis" (He
impium
morte morieris, non annuciaveris
implied
. For tribulations are (ye
implied
were inordinate, and were
implied
therein, that we be
imply
a condition therein; that
much tribulation with my
sin concerning either the
faith have thought it
only hard, but also
he said, it was
but plain pusillanimity and
manner of receiving the
the bodily five wits
and often thinking thereon
affections of men's minds
hell, than affections spiritual
loved? The delight whereof,
man may be, pardie,
imprisonment, yet to be
after that he was
and yet after that
our own; by sickness,
temperate surfeit, or the
of need and penury,
yourself perceive. For sickness,
loss of liberty, labor,
remember you right) thrall'dom,
somewhat speak of your
of your imprisonment. Of
would consider, what thing
now, to consider first
first imprisonment but as
points that we abhor
griefs that come with
inseparable therefrom, but that
incommodity we should reckon
For though I reckon
reckon I not the
taken prisoner, were the
you perceive well, that
truth. And then if
Uncle (because you reckon
a man will, be
them nay: therefore if
the very property of
is only commonly called
in this other general
prisoner by this general
wretch, by that special imprisonment that you speak of 12, 263/ 21
that in this general imprisonment that I speak of 12, 263/ 22
that is in this imprisonment, as the other that 12, 263/ 25
is a very plain imprisonment indeed, and that as 12, 268/ 25
is by the other imprisonment, that is therein sore 12, 268/ 27
is by the other imprisonment, by which he is 12, 269/ 8
fray, but his deadly imprisonment was the other (the 12, 269/ 15
him. And by that imprisonment, both they and he 12, 269/ 18
not by that strait imprisonment that is commonly called 12, 269/ 19
that is commonly called imprisonment, but by that imprisonment, which (because of the 12, 269/ 20
the reason of their imprisonment in this large prison 12, 270/ 2
must needs make that imprisonment which only beareth among 12, 270/ 23
dreadful, than the general imprisonment whether we be every 12, 270/ 25
as we most abhor imprisonment for. But marry, if 12, 272/ 10
I had said that imprisonment were no displeasure at 12, 276/ 7
than we be, and imprisonment for a stranger thing 12, 276/ 12
that are proper to imprisonment; since the handling is 12, 278/ 16
sake so much as imprisonment, there shall hap us 12, 278/ 19
therefore if we fear imprisonment so sore, we be 12, 279/ 9
The time of his imprisonment, I grant well, was 12, 280/ 3
as for fear of imprisonment sith to forsake him 12, 280/ 9
come, where the short imprisonment would win us everlasting 12, 280/ 14
fear not further besides imprisonment the terrible dart of 12, 280/ 19
painful death; as for imprisonment, I would verily trust 12, 280/ 20
of captivity, thralldom, and imprisonment, and in the glad 12, 312/ 6
he threat us with imprisonment, let us tell him 12, 317/ 9
used in these special imprisonment that only be called 12, 280/ 22
the time about the impugning every part of this 12, 261/ 5
will, they be not imputed unto him. He is 12, 153/ 20
but to his pain imputed to his fault. VINCENT 12, 286/ 28
Isaiah prophesying of Christ's incarnation, may properly be verified 12, 223/ 30
some he setteth about incessantly for him; and that 12, 58/ 17
Church without intermission prayed incessantly seeking for these worldly 12, 167/ 7
prayers aloud, but one inch of such a prayer 12, 66/ 7
a flame half an inch above the nose and 12, 85/ 23
we cannot carry one inch. If our land be 12, 207/ 19
either of them is incident to the other. For 12, 100/ 13
Qui volunt divites fieri, incidentus in tentationem et in 12, 168/ 7
Qui volunt divites fieri, incidentus in tentationem, et in 12, 170/ 29
Qui volunt divites fieri, incidentus in tentationem, et in 12, 223/ 30
and thereby their natural inclination (for fear) for his
consider whether that any commodities be so joined therewith
indeed. But now the commodities of them whom his
commodity for himself, with incommodity beside. For a man
only, without any other incommodity we should reckon imprisonment
what manner pain or incomparability cruelty, with robbing, spoiling
and hatred, and his incomparable medicine our mortal malady
he cured by that incomparable, passing the prayer of
person but excellent and incomparable, and uncogitable joy, that
an estimation of the incomparable kindness could not fail
the consideration of his incomparable more for us, than
his only Passion meriteth incomparable him to some great
engendereth so many great inconvenience: for he will, if
in weight and number increase, and feeling the devil
him to help and increase, so shall we need
adauge nobis fidem" (Lord, increase our faith). And, finally
of his patience and increase of his merit. In
of their patience and increase of merit, great cause
merit, great cause of increase in comfort have these
of his patience and increase of his merit, which
of our patience and increase of our merit, and
should fall, or for increase of merit and reward
their patience, and for increase of their merit; as
serve us also for increase of reward. And so
his patience, to the increase of his merit, and
Therewith shall his grace increase, and God shall give
and by fuming to increase his present pain, and
him, he should much increase his merit. The final
stand with us, and increase also to go the
and spread, flower and increase again. Howbeit that the
greater courage to the increase thereof. For men keep
shall, as you list, increase and aggrieve the cause
this point too taketh increase or diminishment of dread
men's minds toward the increase or decrease of dread
to time glad to increase it. And therefore biddeth
us, and to the increase of our terror, fell
in few years wonderfully increased, and Christendom on the
a thing that much increaseth our final reward in
in this matter, which increaseth about us here. I
thereof and God's favor increaseth therewith, shall also do
for the retaining or increaseth of his worldly goods
Gospel, "Credo Domine, adjuva incre dulitatem meam" (I believe, good
grief till it become incurable, than abide the pain 12, 293/ 17
quarter from the Turk's incursion. But then shall they 12, 7/ 5
of, the Turks' cruel incursion into this country of 12, 33/ 12
darknesses, nor of the incursion or invasion of the 12, 105/ 22
meridian" -- From the incursion, and the devil of 12, 165/ 28
fierce, furious assault and incursion. For therefore saith the 12, 200/ 25
demonio meridian," (from the incursion and the devil of 12, 200/ 28
force and a terrible incursion. In other of his 12, 200/ 30
us, to make his incursion with: we shall well 12, 205/ 21
demonio meridiano" (of this incursion, and the devil of 12, 244/ 16
not to fear this incursion of this midday devil 12, 248/ 3
pavise, that of this incursion of this midday devil 12, 280/ 25
hymn that maketh such incursion of this midday devil 12, 316/ 4
perambulante in tenebris, ab incursu et demonium meridianum" (this
is to wit, "Ab of the Prophet, "Ab in these words, "Ab
with a pavise, "Ab to be afeard "Ab the dread that maketh ".
device as it were make, I say, such
Israell, et confiteri, ac shall they fall from
of themselves equal and indifference, and maintain false matters
of their own nature indifferent, turning to good or
turn them from things indifferent, that is to wit
though that they be indifferent unto them, and make
of them lightly stand indifferent of their nature, yet
folly), he shall for indifferent, but determinately must either
stand deep in his indignation grant us our own
fearful sign of God's them and withdraw his
sometimes fall in great articles so wisely, and
taught himself, "Ne nos indifferent, and take thereby no
for money she might indited them so well, that
in their bodily sickness induce in tentationem, sed libera
and conclude me, than induce to follow her mind
such a marvelous vision induce the priests, and saith
Deus opera corum, idcirco induce a credence and persuade
postulat pro nobis gemitibus induced to believe that God
inenarrabilibus " (God hath known 12, 22/ 28
be to man an
of hell, and the
doeth unto the soul
for the while his
his holy sacraments have
such fervent love, and
but instead of harm,
and peradventure, in peril
reason seemeth undoubted and
among the people sore
et in puncto ad
et in puncto ad
endless everlasting death of
terrestrial, and of the
eschewing of all those
sumus. Talia dixerunt in
flectatur, celestium, terrestrium et
is worse than an
entreat them (for these
non providet suis, est
finally to fall into
except the kind of
that had among those
other such as were
by God's enemies --
about to make these
and ungracious wretches and
well, in manner an
God's excellent mercy, that
him apace. "Multiplicatae sunt
figmentum suum, et propriiatur
corum, postea acceleraverunt" (Their
pity upon our feeble
well as the frail
help, to strengthen his
martyr, but foreseeing their
in such wise to
be surely proved so
that, the terror and
ghostly father came and
the lands of his
and great possessions of
there goeth your children's

inestimable comfort in all temptation 12, 102/6
inestimable joys of heaven. And 12, 164/2
inestimable harm. For that setteth 12, 224/19
inestimable bliss in heaven. "Cupio 12, 284/18
inestimable secret strength: if we 12, 312/31
inestimable kindness of God toward 12, 313/9
inestimable good. Of whose gracious 12, 316/7
inevitable of eternal fire. Methinketh 12, 268/22
inevitable unto me: yet heard 12, 297/11
infamed of raven, extortion, and 12, 176/16
inferna descendunt" (lead all their 12, 42/26
inferna descendunt" (They lead their 12, 168/5
infernal damnation. The Second Chapter 12, 12/4
infernal too: and that every 12, 66/21
infernal pains. But forasmuch as 12, 305/23
infernal ii qui peccaverunt." (What 12, 158/30
infernorum, et omnis lingua confitiatur 12, 66/15
infidel ). Those are ours that 12, 182/13
infidel emperors handle oftentimes the 12, 257/7
infidelis deterior" (He that provideth 12, 182/11
infidelity, and think that God 12, 236/11
infidelity, whom no comfort can 12, 287/23
infidels committed a very deadly 12, 32/21
infidels, contrary to another commandment 12, 53/14
infidels -- pursued upon to 12, 141/24
infidels, that are his open 12, 194/16
infidels, and his most mortal 12, 204/6
infinite thing. For under that 12, 100/27
ininitely passeth the malice of 12, 90/19
infirmitates eorum, postea acceleraverunt" (Their 12, 48/19
infirmitatibus nostris" (And he knoweth 12, 97/20
infirmitates were multiplied, saith the 12, 48/20
infirmities, and shall not exact 12, 97/22
infirmity of the man will 12, 113/18
infirmity withal, both in keeping 12, 165/8
infirmity, that though they be 12, 246/14
inflame our key-cold hearts, and 12, 313/3
inflexibly set upon the purpose 12, 145/7
inflation of intolerable pain and 12, 201/11
informed him better, and then 12, 117/32
inheritance forever, that himself and 12, 203/25
inheritance, with great rule and 12, 229/20
inheritance away again. But be 12, 234/12
as our Savior saith, "
Exurgat Deus, et dissipentur
himself, where he saith: "
therefore saith, "Si esurierit
non extendant iusti ad
Lassati sumus in via
vobis amicos de Mammona
out their hands to
and not only suffer
thing they call plain
bearing down of other
in the defense of
added or implied, were
not forbidden, but the
that he hath an
if that by some
the Prophet unto God, "
civitatem manentem, sed futuram
shall not lack to
physicians and apothecaries, and
unto such uncleanness, should
and with them their
accidents thereunto, as are
a little and little
where he saith; "Dixit intellexit: comparatus est iumentis
obeying freely the inward
as Sampson had by
with the secret inward
by his Holy Spirit
or other gracious occasion
of his Holy Spirit (yet at our faithful
too, all in one
are outward, my daily
to his will, and
some lecherous love, and,
if he had would,
into a worse, and
none do us, but
happed by the special
he forthwith by the

Inimici hominis, domestici eius" But 12, 101/ 7
inimici eius, et fugiant qui 12, 156/ 19
Inimici hominis domestici eius" (The
inimicus tuus, da illi cibum 12, 182/ 5
iniquitatem manus suas" (God will
iniquitatis " (We have been wearied
iniquitatis, ut quum defeceritis, recipient
iniquity ). So say I not
injustos " (He maketh his sun
injuries patiently, both by taking
injury to the Passion of
innocent folk, and not so
innocents, those shall they make
inordinate, and were very childish
inordinate affection of the mind
inordinate affection thereunto, while he
inordinate love and affection that
Inperfectum meum viderunt oculi tui
inquerimus " (We have here no
inquire, by what sure and
inquire what things may serve
inquire of the physician what
inseparable Father (if you put
inseparable therefrom, but that imprisonment
insinuate the doubt of such
insipiens in corde suo, non
insipientibus, et similis factus est
inspiration of God be a
inspiration of God commandment to
inspiration of his Holy Spirit
inspire us good motions, with
inspired into man's heart by
inspired us therefor shall mitigate
instance and request cause our
instant both hot and cold
instant labor, I mean my
instead of our grief taking
instead of her old acquainted
instead whereof (to make us
instead of a prison that
instead of harm, inestimable good
instinct of the Spirit of
instinct of the Spirit of

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some secret motion or
of man, but the
his good counsel, to
study and labor to
thereby not only better
the Spirit of God
and by sundry means
to fear) for his
the devil maketh his
well, with some other
other that are his
make those things his
maketh those humors his
prosperity to make his
in his punishments invisible
old paynim philosophers were
counsels are very far
in quibus non est
in honore esset, non
sickness that followeth our
now doth the devil
so command him, and
beforehand, what thing they
the faith still, and
my troth, Uncle, that
him well enough, and
poor man promised, but
the knowledge thereof, and
of his son, God
his place appointed or
not receive it, but
for some good purpose,
but only change our
continently following, to the
but venial, to the
again, that be their
he knoweth that his
But now to the
not this, to the
very charitable, to the
suffer, hath a general
and therefore to the
than for any substantial

\begin{align*}
\text{instinct} & \quad \text{, whereof the cause is} \\
\text{institution} & \quad \text{of God, and that} \\
\text{instruct} & \quad \text{you with some substantial} \\
\text{instruct} & \quad \text{you, the thing that} \\
\text{instructed} & \quad \text{himself, but also better} \\
\text{instructeth} & \quad \text{his Catholic Church; then} \\
\text{instructeth} & \quad \text{our reason to lean} \\
\text{instrument} & \quad \text{, hath caused them to} \\
\text{instrument} & \quad \text{in moving the man} \\
\text{instrument} & \quad \text{, some strange-fashioned, peradventure, that} \\
\text{instruments} & \quad \text{, tempteth good folk to} \\
\text{instruments} & \quad \text{in tempting them and} \\
\text{instruments} & \quad \text{to set their heart} \\
\text{instruments} & \quad \text{of, wherewith to move} \\
\text{instruments} & \quad \text{: and therefore not of} \\
\text{insufficient} & \quad \text{, and the cause wherefore} \\
\text{insufficient} & \quad \text{. Howbeit, though they be} \\
\text{intellectus} & \quad " \text{ (Be not you like} \\
\text{intellexit} & \quad : \text{comparatus est iumentis insipientibus} \\
\text{intemperate} & \quad \text{surfeit, or the imprisonment} \\
\text{intend} & \quad \text{and appoint a certain} \\
\text{intend} & \quad \text{to take it patiently} \\
\text{intend} & \quad \text{to do, if the} \\
\text{intend} & \quad \text{to keep it always} \\
\text{intend} & \quad \text{I not, nor nothing} \\
\text{intend} & \quad \text{to stand and fight} \\
\text{intended} & \quad \text{not to perform it} \\
\text{intended} & \quad \text{to do his devoir} \\
\text{intended} & \quad \text{it not, but only} \\
\text{intended} & \quad \text{; in shooting of this} \\
\text{intended} & \quad \text{to make his barns} \\
\text{intending} & \quad \text{to bestow them for} \\
\text{intent} & \quad \text{and purpose to do} \\
\text{intent} & \quad \text{that we should see} \\
\text{intent} & \quad \text{that, when he shall} \\
\text{intent} & \quad \text{never so shameful, find} \\
\text{intent} & \quad \text{riseth upon a true} \\
\text{intent} & \quad \text{he may think on} \\
\text{intent} & \quad \text{to comfort rich men} \\
\text{intent} & \quad \text{that he may think} \\
\text{intent} & \quad \text{and purpose to please} \\
\text{intent} & \quad \text{that no man should} \\
\text{intent} & \quad \text{or purpose to follow}
\end{align*}
is truth, to the
this meditation and well-continued
it short, to the
special servants, to the
his Passion, to the
you. For to the
further, that my diligent
we had more often
quae mergunt homines in
quae mergunt homines in
the whole Church without
so long together without
said right now, without
scripture hath) need of
them all the old
all the old holy
sorry that I did
continual course of never
and consequently their wealth
such tribulation, prosperity not
and thereby his wealth
great adversity so sore
all question continual wealth
of tribulation is an
and thereby consequently an
unto death with cruel
terror and infliction of
able to recompense that
hundred thousand times more
the cross, to the
acus transire, quam divitem
multas tribulaciones oportet nos
Christum pati, et sic
in pecunias regnum Dei
Christum pati, et sic
diaboli, et desideria multa
diaboli, et desideria multa
hell so strong to
he mindeth suddenly to
suffer the Turks to
vanquished, or peradventure not
of the incursion or
midday devil), this open

intent when a man feeleth
12, 246/ 6
intent and purpose before, the
12, 249/ 6
intent you may the better
12, 263/ 5
intent we may draw toward
12, 306/ 24
intent that no fear should
12, 318/ 28
intent that the more may
12, 320/ 13
intercession for him should (I
12, 44/ 27
interchanged words, and parted the
12, 79/ 23
interitum et perditionem" (They that
12, 168/ 9
interitum et perditionem" (They that
12, 224/ 1
intermission prayed incessantly for him
12, 58/ 17
interpausing between, and that of
12, 78/ 12
interpausing, would peradventure at length
12, 79/ 19
interpretation . For as Saint Augustine
12, 181/ 15
interpreters of scripture, from the
12, 38/ 23
interpreters have construed the scripture
12, 98/ 31
interrupt your tale. For you
12, 256/ 28
interrupted prosperity, have a great
12, 43/ 29
interrupted therewith, when other men
12, 51/ 7
interrupted ; let him cast in
12, 51/ 20
interrupted with another kind of
12, 52/ 27
interrupted , can (as yourself seeth
12, 53/ 27
interrupted with no tribulation is
12, 69/ 3
interruption of wealth, prosperity (which
12, 51/ 1
interruption of prosperous wealth; no
12, 51/ 31
intolerable torments. VINCENT Our Lord
12, 191/ 24
intolerable pain and torment. In
12, 201/ 11
intolerable pain that there is
12, 237/ 4
intolerable , and whereof there shall
12, 304/ 2
intolerable pain of his forbeaten
12, 312/ 19
intrare in regnum Dei" (It
12, 170/ 32
introire in regnum Dei" (By
12, 43/ 1
introire in regnum suum?" (Know
12, 43/ 4
introire !" (My babes, how hard
12, 171/ 27
introire in regnum suum?" (Knew
12, 311/ 24
inutilia et nociva, quae mergunt
12, 168/ 8
inutilia et noxia, quae mergunt
12, 224/ 1
invasive and assault him as
12, 153/ 15
invasive indeed, the less to
12, 189/ 4
invasive this land, or, if
12, 248/ 21
invasive us at all: then
12, 249/ 10
invasion of the devil in
12, 105/ 22
invasion of the Turk, and
12, 280/ 26
hominis quum venerit putas, ways that he can not to be the this fasting, but an find of his own which he called men's I beseech you, these jailer, as himself is he in his punishments him to be there But, Cousin, though God for the great God) da operam, ne quid contemning, and in the final fight is by will obeying freely the in their grief great is not a great marvelous grudge in his I suppose, such an upon a man, whose comforted with the secret outside from the skin near to the secret him, that with our and look to be thereof, and so touched yet were their hearts himself unto them, either would well remember and Spirit of God therewith could not but laugh the reader's breast, which God's favor, "Reddidit Deus and the death of the mortal sin of saith Ecclesiastes: "Melius est and of hell that hath yet an heavy rude rusty metal of harm, "Quia Deus non of that matter saith: " and the child both?

inveniet fidem in terra?" (When 12, 193/ 32
invent, shall labor to get 12, 224/ 13
invention of man, but the 12, 96/ 4
invention of man. The priests 12, 116/ 6
invention, though they be less 12, 134/ 24
inventions, he cried ever out 12, 94/ 4
inventions of men, your foolish 12, 94/ 12
invisible so useth he in 12, 274/ 17
invisible instruments: and therefore not 12, 274/ 18
invisibly present, as without any 12, 164/ 23
invited men unto the following 12, 174/ 11
invited all poor worms of 12, 285/ 21
invitus facias" (Endeavor thyself evermore 12, 254/ 7
invocation of help. Resist must 12, 154/ 2
invocation of help unto God 12, 155/ 15
inward inspiration of God be 12, 12/ 27
inward comfort and spiritual consolation 12, 44/ 4
inward trouble and secret grief 12, 51/ 10
inward conscience, that he had 12, 115/ 7
inward light of understanding that 12, 137/ 17
inward mind and sudden change 12, 176/ 21
inward inspiration of his Holy 12, 245/ 29
inward, the pain would be 12, 302/ 11
inward pleasure of the spirit 12, 306/ 9
inward eye we see him 12, 318/ 14
inwardly taught only by God 12, 6/ 3
inwardly with special grace to 12, 176/ 10
inwardly in the deep sight 12, 228/ 25
inwardly betimes, by his merciful 12, 235/ 8
inwardly consider the great goodness 12, 243/ 17
inwardly work in his soul 12, 250/ 6
inwardly, while he wist well 12, 277/ 20
inwardly may teach him in 12, 320/ 24
Iob omnia duplicia" (God restored 12, 47/ 14
Liphigena, had in the making 12, 215/ 9
ire. And then is there 12, 15/ 4
ire ad domum luctus, quam 12, 69/ 11
irked them to think of 12, 61/ 29
iron head. And therefore fly 12, 158/ 18
iron? Of the unsurety of 12, 207/ 3
irridetur" (God cannot be mocked 12, 226/ 16
Irruit virtus Domini in Sampsonem 12, 141/ 17
Isaac, that was the child 12, 55/ 1
rehearseth of the prophet
No man doubteth but
upon the children of
to the God of
to the children of
mi, da gloriem Deo
part his blessed blood
sharp spear, at which
he would into Portugal,
non intellexit: comparatus est
iustorum, ut non extantad
heaven, as where, "Fulgebunt
qui persecutionem patiuntur propter
et qui erudiant ad
virgam peccatorum super sortem
malos, et pluit super
as the scripture saith:"
unto him, "Quia Deus
me," saith the Prophet,"
both ourselves and our
rule kept in the
Some prisoner of another
him, yet) the chief
that God, the chief
king, and our chief
both, and our chief
that God, our chief
before. God our chief
bed, as the other
made fast by the
fray, and through the
and devils that are
jail, and our under
fashion as the other
himself. For, as Saint
the priests, as Saint
to be. For St.
great comfort, as St.
the blessed apostle Saint
good godly doctor, Master
with a true tale
and better dare I
shifts to get, and

Isaiah  
prophesying of Christ's incarnation  
12, 309/1

Ishmael  
was great comfort to  
12, 54/26

Israel  
, and after told them  
12, 26/11

Israel  
, and confess, and show  
12, 26/18

Israel  
promised in the Old  
12, 69/24

Israell  
et confteri, ac indica  
12, 26/17

issued  
out and streamed down  
12, 312/17

issued  
out the holy blood  
12, 312/30

Italy  
, Spain, France, Almaine, and  
12, 259/28

iumentis  
insipientibus, et similis factus  
12, 49/1

iusti  
ad iniquitatem manus suas  
12, 49/6

iusti  
sicut sol, et qui  
12, 307/6

iustitiam  
, quoniam ipsum est regnum  
12, 34/24

iustitiam  
tanquam scintille in arundineto  
12, 307/6

iustorum  
, ut non extantad iusti  
12, 49/5

iustos  
et injustos” (He maketh  
12, 48/8

Lustus  
si ceciderit, non collidetur  
12, 102/22

iuxta  
est is qui tribulat  
12, 76/6

iuxta  
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12, 104/25

jail  
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12, 273/21

jail  
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12, 273/24

jail  
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12, 271/21

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James  
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to lose his lucre  
12, 45/9

jeopard  
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12, 156/10

jeopard  
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That must I needs jeopard, for other surety can
jeopard them too. But yet jeopard their lives, and how jeopard, to put your soul
jeopardy, do then the more jeopardy there, to live wretches Jericho, whereupon God took a
Jerome biddeth: "Et doleas, et Jerome biddeth him that for
Jerome (as by divers places Jerusalem, that killest the Jerusalem, that killest the prophets Jerusalem, which descendeth from heaven
jesting and railing of those Jesu omne genu flectatur, celestium Jesus every knee be bowed
Jesus Christ is in the Jesus. And so proud were Jesus still, not in the
Jesus (as mention is made Jews, or were he paynim Jews, and the dilating of Jews had I five times Jews, in perils by the
Jesus, and Abraham. And, fourthly Job, since our question hangeth Job that was with so
Job nothing for the matter Job that it was no Job had a reverent fear
Job to be so loving Job in the short time Job: "Novit enim Deus opera Job. But he that, as
Job, than God from time Job . And think you then John saith, "Si dixerimus, quia
John saith) he that loveth
these words of Saint John: "Nolite omni spiritui credere, so pure, as St. John found for St. relictus pro mortuo" Saint there to die, St. the mouth of St. in Greece (where Saint quarter too, both Prester she danced off St. your third will I every good thing, he two things that you if, which must be be so knit and any incommodities be so shame, or sharp pain shame and pain both of shame and pain the shame that is and in the faith most despiteful mocking therewith that for faint heart, for fear of death him must we be while. In prison was the good exhortation of he shall take his the sea: in my their hearts with spiritual another great cause of than laughing, with great gaudium" (The world shall shall be turned into that then were in in trouble): that his him such comfort and when he considereth the though there be more a thing of all the incomparable and uncogitable of all the celestial a special kind of bring us to the...

**John**
- John: "Nolite omni spiritui credere" 
- John: the Baptist had taught
- John: the Baptist was, you
- John: that he will give
- John: did write) to elect
- John's: land and the great
- John's: head. And now sitteth
- join: 
  - unto this. For upon
  - faithfull prayer therewith. But
  - unto death, that is
  - with every good thing
  - together, that they both
  - therewith, that a man
  - unto death, should be
  - unto death were unlikely
  - unto death. And of
  - with the death in
  - with hope and charity
  - to most grievous pain
  - with lack of discretion
  - therewith, though bitter and
  - , and as members of
  - , while his brethren were
  - saying unto him, "Fili
- journey: thither, nor can tell
- journeys: often have I been

**joy**
- joy: that the pleasure may
- joy: besides this. For surely
- joy: and exultation, with their
- joy: and you shall be
- joy: . And so is it
- joy: is now turned all
- joy: thereof shall diminish much
- joy: therein that the pleasure
- joy: that shall come of
- joy: made of his turning
- joy: , when you fall into
- joy: , that we shall have
- joy: standeth in blessed beholding
- joy: . For he saith, "Vincenti
- joy: which we hope to
the consideration of that
called it with the
good hope, and be
one full well doth
remnant, and am very
also of thy sorrow
countenance, lightsome, glad, and
which is he so
so high, never so
recompensed of God in
way from the council
forward with desire and
meditation and thinking, those
forsaking of him, the
it, that he shall
Our affection toward heavenly
he cometh to the
the talking of the
hell, and the inestimable
The consideration of the
in mind of the
our hearts the marvelous
winning of the heavenly
described what manner of
of the pleasures and
to change with the
shall of those heavenly
little part of these
great those spiritual heavenly
be verified of the
of this world, the
And yet where the
how far these heavenly
deep considering of the
if ye be a
some mighty man, than
the meditation of death,
at the day of
fear of his heavy
a while forbear the
also upon the dreadful
temerarious bold and blind
the day of general
joy put out all worldly
joyful hope of heaven. Then
joyful also in tribulation, appeareth
joyful shall his sorrow be
joyful that I find you
joyful ). And thus, as I
joyful , or dumpish, heavy, and
joyful , that he firmly purposeth
joyful thereof: yet let him
joyful bliss and glory. Of
joyful and glad that God
joyful hope of heaven. Howbeit
joyful words of holy scripture
joyful meditation of eternal life
joyously bring us to heaven
joys waxeth wonderful cold. If
joys of heaven, they be
joys thereof, all worldly recreation
joys of heaven. And in
joys of heaven should make
joys of heaven, the pleasure
joys of heaven, as we
joys , than for the eschewing
joys they shall be, as
joys that we shall have
joys of heaven. When he
joys , which he set here
joys ! And therefore let us
joys are, of which our
joys of heaven: "Nec oculus
joys of heaven are by
joys of heaven be such
joys shall surmount above all
joys of heaven, of which
judge , and will have such
judge wrong for his favor
judge , heaven and hell, whereof
judgment come to their bodies
judgment . Then the devil draweth
judgment of himself, and follow
judgment of God, and upon
judgment given upon a man
judgment , weenest thou that he
his that required his 
them) by his terrible 
that (at the final 
of felony, and after 
his own sentence and 
this world unto his 
unto a more fearful 
qui vult tue (i.e., in 
judicio contendere, et tunicam tuam 
juggler that would, for a 
Julius Caesar had. St. Augustine 
Jupiter (whom the poets feign 
Jupiter asked her after, wherefore 
Jupiter waxed so angry, that 
just remorse thereof in all 
just punishment and well-deserved tribulation 
just and the unjust). And 
just man, though he fall 
just mark, down upon which 
justice , or for the defense 
just , and that rather choose 
justice . VINCENT Then if a 
justice that ye will rather 
justice , for theirs is the 
justice , or if you find 
justice , and he is our 
justice , that he will keep 
justice , and be more merry 
justice may proceed. Let him 
justice (which go almost all 
justificatus sum "...: My conscience 
jure sed non in hoc 
am I not thereby 
I ween, play as 
of our kindred, and 
so be, shall haply 
I may write and 
that God will surely 
is sent them to 
at all: so God 
sick, I pray God 
pray for other to 
to pray God to 
though God provided to 
our bodies here to 

judgment , how he liked his 
judgment . But unto you, my 
judgment your body too, be 
judgment given of his death 
judgment for the original sin 
judgment . But now, while we 
judgment , whereof at his temporal 
judicio contendere, et tunicam tuam 
juggler that would, for a 
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I may write and 
that God will surely 
is sent them to 
at all: so God 
sick, I pray God 
pray for other to 
to pray God to 
though God provided to 
our bodies here to
is to wit, to
reckoning of long life;
them all, you shall
they say, serveth to
out upon them, to
he be, and God
tame the flesh and
as the hen, to
wise defend us and
justice, that he will
have never used to
are wont always to
so subtle, that he
open precept bound to
take good heed to
ground of man's salvation,
counsel and prayer, and
have dined, you shall
unto fire and yet
them from burning, to
the world, that, they
lawful for them to
may be rich, and
therefore though he might
men since if they
for good causes to
their good, they can
man may with conscience
reckon myself bound to
that if a man
but somewhat loveth to
had much ado to
pray you, good Uncle,
wolf unto them, to
or false renegades to
for his mighty mercy
hand over us, and
with his mouth, and
to move him to
that we have to
slain, and some that
things that they specially
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much for him, and
another honest man, and
and all Christendom have
the other twain, have
for that time she
any man might have
standing barehead before him,
before, yet since he
well given than evil
as the great Tamburlaine
there be two men
than is a king
case than a king
though not so straitly
find that the straitest
seen to and safely
prisoner, because he is
to death, and being
being kept, therefor and
a place to be
laid in to be
sure hold to be
cause but to be
see so shrewd rule
yet even here God
and prisoner was he
Pilate again. And so
as he that had
for them, the snail
us, than if he
hitherto a very sure
though they bore the
wax lukewarm, or rather
from lukewarm almost to
lukewarm, or waxen even
wise to inflame our
land and the great
timbrels too, were to
own devising, and therewith
whelps that can but
folk are tempted to
tempteth a man to
give him occasion to
kept him in prosperity. But
kept him therefore much company
kept the Lenten forty days
kept it for the last
kept her head still. But
kept any substance without the
kept not his head half
kept them for some good
kept, and finally, what unkindness
kept the great Turk when
kept in two several chambers
kept in prison that cannot
kept in prison, because he
kept, yet as verily prisoner
kept of them both, if
kept from escaping, so that
kept for execution? Or no
kept, therefor and kept with
kept with such sure watch
kept, to be brought forth
kept undoubtedly for death. VINCENT
kept till we be put
kept, though there lie never
kept in the jail (beside
kept him harmless, and brought
kept, and prisoner was he
kept as prisoner to the
kept from his childhood a
kept her at home and
kept us from it. For
key of Christendom. And out
key of another man's coffer
key-cold, and in manner lose
key-cold, that men must now
key-cold, we may be very
key-cold hearts, and set them
Khan's too. Now the beggar
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soul. And of this last kind of tribulation, is the
from us of every kind of temptation. For if
life, to have this kind of tribulation utterly taken
the matter of every kind of tribulation, we may
to say, that this kind of tribulation, though it
ourselves. And that this kind of tribulation is medicinable
mine Uncle, this first kind of tribulation have you
second. ANTHONY The second kind was, ye wot well
far forth is this kind of tribulation somewhat in
yet may then this kind of tribulation be to
fore-remembered in the first kind , and that it is
that is of the kind which we shall finally
before spoken of this kind of tribulation, how it
And therefore in this kind of tribulation is there
Let men leave that kind of comfort hardly to
beside. Of the third kind of tribulation, which is
Chapter VINCENT The third kind few) that for the kind of their living, and
the suffering of all kind of torments taken upon
take in this third kind of tribulation. Another kind
kind of tribulation. Another kind of comfort yet in
yet in the base kind of tribulation sent for
kind above all a special kind of them all, but
Cousin, the most base kind that is sent us
wot well, in that kind of tribulation and the
yet even the first kind of tribulation, as peradventure
comfort in the third kind of tribulation standeth, and
also, that since every kind of tribulation is an
else, make this manner kind of prayer? Besides this
neither, from every manner kind of tribulation. Now he
is not in some kind of tribulation, as peradventure
wealth interrupted with another kind of tribulation, as is
to say, by some kind of tribulation, I cannot
of truth, if every kind of tribulation be so
do, to have any kind of tribulation withdrawn, either
they have any such kind of living as they
tell you, all these kind of folk that in
is a very true kind, and one of the
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say, but that such
die (except the first
these (namely the last
Cousin, as for these
to die (except the first
merchandise, some by the
either of gaining some
offender in such a
grant it. But this
sake, many a special
by hands, and one
sufficient to encourage every
and his soul's health
to call them by
consideration of his incomparable
fervent love, and inestimable
indeed without either great
remembrance of Christ's
you leave of your
the ship of our
sever the couples and
and, under color of
I note you two
well) of many sundry
I said, where the
of the other two
that every of these
that there be more
well, in many sundry
of the most profitable
the leastwise make these
divideth tribulation into three
least of these three
this be in all
exultation rejoice. Of four
Prophet briefly compreheneth four
and assaults, by four
mind, well declared these
that, that those other
and difference between some
For there are many

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we get into his 
but by pain? His 
Savior entered his own 
to enter into the 
not enter into the 
to enter into the 
But when that whole 
come up to a 
there is in every 
way enter into his 
to enter into the 
again from the three 
wars against all Christian 
 too, since all your 
this town, whom a 
was of late a 
young chickens from the 
devil's claws, the ravenous 
the color of the 
wakeh abroad in the 
with a new acquainted 
out of my country, 
privily to play the 
name of Jesus every 
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do his diligence to 
feeding. Which done, you 
their tender youth, to 
and neither that king 
cart, nor the carter 
to swear it (I 
mocked). And some peradventure 
cometh, and make them 
any one man you 
man, Uncle? Marry I 
of prison. For I 
of them, as you 
now, while we well 
would be glad to 
it for fear; we 
mouths. This world we 
and the other we 
good will, since they 
faith, he cannot but 
therefore we may well 
or as the thief 
then to, that God 
such comfort as he 
infirmitatibus nostris" (And he 
his fellows as he 
some other, whom he 
man himself, whereby he 
to declare how he 
and the other truly 
for myself. For he 
by what way he 
show you whereby he 
show you whereby he 
Cousin, since that God 
and very well he 
written, which no man 
name, which no man 
for lack of necessary 
And for lack of 
meek sufferance and humble 
to come to the 
even a very sure 
know it, and acknowledge it 
know and to be taught 
know my customary guise (for 
know this point, and think 
know that ever he came 
know that ever he came 
know it so surely) had 
know not well their own 
know their own affections, whether 
know , that is at this 
know almost none other. For 
know, methinketh, as few of 
know of the other. VINCENT 
know that there is no 
know what moveth you so 
know very well by our 
know, and the other we 
know not, and that some 
know well that the refusing 
know that our Lord is 
know , that for the state 
knoweth that for such a 
knoweth , and not I. I 
knoweth to be best. ANTHONY 
knoweth the frailty of his 
knoweth meet, and putteth himself 
knoweth for well-learned and virtuous 
knoweth that his vision is 
knoweth his vision for a 
knoweth . But I say not 
knoweth well and surely himself 
knoweth that his intent riseth 
knoweth in such a rare 
knoweth it for a true 
knoweth what shall happen, and 
knoweth , that he hath already 
knoweth but he that receiveth 
knoweth but he that receiveth 
knowledge , that special point which 
knowledge of this end, they 
knowledge of his fault, asking 
knowledge thereof, and intended to 
knowledge in his own mind
this kind of sure
to the better
either by our own
                deserving cause open and
                by their own well
                deserving deed open and
                open certain deserving cause
                induct noctem" (God hath
                assault for a good
                him, or for some
                it was, he had
                and their tribulation nothing
                true revelations may be
                and well through Christendom
                needs well perceived and
                break? ANTHONY I have
                But yet have I
                some such have I
                the king's further pleasure
                Here it must be
                come forth we must
                in this vale of
                in the story what
                wherefore a man might
                flesh for help, and
                give you occasion to
                give alms; by authority,
                men right by his
                many good deeds, his
                for all his good
                into tribulation. And between
                talking and all the
                quick and lusty to
                all our life we
                and yet in the
                fain to do the
                ten ducats for his
                this thing study and
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labor  and pain for, beside 12, 169/ 15
labor  and help themselves; for 12, 182/ 24
labor  to amend it, than 12, 186/ 2
labor  , imprisonment, painful and shameful 12, 204/ 9
as wholesome. Then the

even sweat with the

world, nor neither would

fewer things and less

he can invent, shall

they bring, with what

forced to do such

he should with the

great they shall be,

by false brethren, in

outward, my daily instant

devor toward it, and

you to so much

to bestow so much

of himself, "plus omnibus

of his own contrition: "

the old moral philosophers,

soul itself, this thing

omnibus laboravi" (I have

bridge, and as he

meum rigabo" (I have

he hath been, "In

of his wealth. In

falleth and after in

until that after manifold

modum etc." (In many

singulas noctes lectum meum,

they leave untouched, for

in heaven. And for

as I say, for

but help thou the

be which in tribulation

yet since we seldom

to be damned for

consider what harm the

thereby what discomfort the

take beside shall, for

say, for the perpetual

Apostle rebuketh them that

his fall was, for

be more tender, and

manner of children in

you, and laid the

labor in the getting, the

labor , so that he was

labor for office of authority

labor to many men that

labor to get them. And

labor they be bought, how

labor as with our good

labor of farther flying be

labor by prayer to conceive

labor and misery, in many

labor , I mean my care

labor for it, and pray

labor , that saving for the

labor thereon, I would it

laboravi " (I have labored more

Laboravi in gemitu meo, lavabo

labored much in this matter

labored the philosophers very much

labored more than all the

labored to recover him, when

labored in my wailing, I

laboribus pluribus, in carceribus abundantius

laboring about the doing of

laboring to rise again, comforteth

labors , travails and troubles, he

labors , in prison oftener than

lachrimis meis stratum meum rigabo

lack of necessary knowledge, that

lack of knowledge of this

lack of these things, all

lack of my belief). And

lack that mind, and that

lack faults against God, worthy

lack of perceiving such a

lack is, and thereby what

lack thereof should be to

lack of that one, not

lack of all trouble and

lack their tender affections: so

lack of trust in God

lack that strong heart and

lack of wit, and in

lack even where I found
help, and neither for
the greater fear, for
night of tribulation, for
straw thereof, lest for
side, but yet not
if those texts (for
say, you shall not
had: there shall never
people so many that
were himself like to
if they need or
we may, that they
the poorer for the
to keep himself from
withal; at last, for
were almost as good
of the philosopher can
be sure not to
heart a loathness to
fear of a little
fear or pain, for
great part grow for
be for our faultful
to wit, but a
prison. For if the
grant it is) a
where they would, they
either the cause is
is lack of faith,
of hope, or finally
loath to die for
faint heart, joined with
face. For except he
in the meantime for
his riches, if there
that there hath never
manner cloth, if there
may by thanks; yet
will, where the power
to the man that
Turks natural this country
no. And that there
first kind only that

lack of that faith and
lack of the light of
lack of full and fast
lack of that straw some
lack occasion neither, if those
lack of his offer) come
lack to inquire, by what
lack desperately disposed wretches enough
lack, while himself hath to
lack work. For surely the
lack, we be bound to
lack not the things that
lack thereof as one far
lack , and not so fully
lack of a better (lest
lack both, as have both
lack no testimony, which likened
lack while he liveth. ANTHONY
lack a living. ANTHONY There
lack , or the love to
lack of his grace (lost
lack of sure setting and
lack of grace fain to
lack of liberty to go
lack of liberty to go
lack of liberty to go
lack of liberty to go
lack of the effect of free
lack of faith, lack of
lack of hope, or finally
lack of wit. They that
lack of wit, which albeit
lack of discretion. But a
lack faith, he cannot but
lack of such experimental taste
lacked poor men, and yet
lacked poor men, nor never
lacked men of substance to
lacketh he much comfort that
lacketh, go very near to
lacketh wit and faith, no
lacketh none now, which are
lacketh not some such the
lacketh faith), there is, l
of barking, for there lacketh another hunting term. At end! This matter, Cousin, poverty, the pain of lacking, the shame of begging tell them true. King

in Buda, in King water. Some young lovely Very virtuous was this and forthwith began my indeed. VINCENT By our thing, I ween, good earnest, and by our boast), methought, by our Cousin? VINCENT By our handled? VINCENT By our may with the same you say) must be them. But then God perpetual pain. Here was at his door, that soon excused you, and heaviness for his sins Gospel upon him which and therewith down she every man's hand, and had an hen that shall again shortly be see well and wisely with such sure watch If there were another bolted and fettered, and this universal prison, is weepeth because he hath toward him, and ever they let him lie two old, lean, and also to mourn and familiars). There let him us; here shall we I now heard your sorry for, one she and ripe it, and displeasure, and to be me wrongfully for my lacketh, as I believe, but lacking, our Lord assoil his Ladislaus' days, a good, poor lady, lo, that is yet lady, and of a very lady, to give her brother Lady! Uncle, save for the lady, that she had to Lady! now not far from Lady! for my part I Lady! Uncle, not one word Lady! Uncle, I ween the laid up in remembrance, govern laid first, is so necessarily laid on a sorer lash laid expressly to Lazarus no laid neither Christ nor Abraham laid the lack even where laid slow under foot, (shall laid up his talent and laid her head upon the laid all upon one heap laid her every day a laid full low in earth laid up safe before. The laid upon him, that he laid in prison for a laid in a low dungeon laid in to be kept lain so long, fearing to lain in await on him lame still in his fleshly lame horses, so sick, that lament his sin before committed lament and bewail unto God lament the loss of our lamentable words, laying forth as lamented much in her mind lance it, and get it lanced and to have the land, in which myself have
| land | , which God promised him | 12, 54/ 10 |
| land | of behest that floweth | 12, 60/ 8 |
| land | dispeopled and desolate, or | 12, 190/ 27 |
| land | withal; there, lo, those | 12, 190/ 29 |
| land | , reckon himself to have | 12, 206/ 28 |
| land | will lie still where | 12, 207/ 9 |
| land | cannot be stirred, but | 12, 207/ 10 |
| land | we cannot carry one | 12, 207/ 18 |
| land | be of more surety | 12, 207/ 20 |
| land | was lost before the | 12, 207/ 24 |
| land | ! For then would the | 12, 208/ 2 |
| land | , and fain to flee | 12, 241/ 28 |
| land | before him, where he | 12, 242/ 1 |
| land | and persecute us, either | 12, 248/ 5 |
| land | , or, if they do | 12, 248/ 21 |
| land | . ANTHONY I cannot say | 12, 250/ 25 |
| land | and the great Khan's | 12, 259/ 29 |
| land | and livelihood. Upon our | 12, 273/ 6 |
| land | , that I might die | 12, 301/ 13 |
| land | , he thought he should | 12, 301/ 17 |
| land | and our goods, let | 12, 317/ 1 |
| lands | , possessions, goods, authority, fame | 12, 150/ 1 |
| lands | , part to such as | 12, 190/ 15 |
| lands | he suffereth them to | 12, 191/ 3 |
| lands | of his inheritance forever | 12, 203/ 25 |
| lands | and possessions. The Sixth | 12, 207/ 4 |
| Lands | and possessions many men | 12, 207/ 6 |
| lands | seem not so casual | 12, 207/ 7 |
| lands | and great possessions of | 12, 229/ 19 |
| lands | nor goods: the deep | 12, 243/ 24 |
| lands | and his goods, and | 12, 264/ 15 |
| lands | and liberty, yet when | 12, 281/ 3 |
| lands | : ye a some man shall | 12, 281/ 15 |
| language | toward these ungracious Turks | 12, 194/ 24 |
| language | only, but in the | 12, 320/ 15 |
| lap | , she should so sore | 12, 29/ 18 |
| lapidas | eos qui ad te | 12, 104/ 8 |
| lapped | in new straw, and | 12, 117/ 18 |
| laqueos | mortis" (He that gathereth | 12, 224/ 6 |
| laqueum | diaboli, et desideria multa | 12, 168/ 8 |
| laqueum | diaboli" (They that will | 12, 170/ 29 |
| laqueum | diaboli, et desideria multa | 12, 223/ 30 |
| large | . One member is, ye | 12, 24/ 25 |

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which are broad and large, sufficient to refrigerate and
but with a long large pavise that covereth all
as wide and as large after as ever it
than a little too large. My mother had, when
make her a fair large forehead, and with straight
their words walk so large toward the favor of
songs, but old shrews' large open words, so boldly
be let walk at large where he will, and
his walk were right large, and right fair gardens
one is much more large than the other: whether
be it never so large, a place, I say
put up in a large prison, and while his
large walk) men call it
large prison of the whole
large, walking where we will
large prison, I mean, of
large, whereas we be indeed
large out of that. And
large ; the like opinion would
large chamber; and yet are
large, and yet afterward were
larger concerning them that fall
larger, and said unto himself
larger than it was indeed
larger, as shall be limited
larger, I say) into which
lash that made him cry
lash ? And if we cannot
Lassati sumus in via iniquitatis
last kind of tribulation, is
last end. But now, as
last ) strike her into some
last happed to fall into
last of all, nor I
last. And for this time
last bolt since I lie
last, that is to say
last sickness sit up in
last of all. ANTHONY Let
last being here. (God be
last coming to you somewhat
last time after you were
last together. And I find

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divers times, till at
lingering not likely to
every day for my
of which three the
well serve unto this
I somewhat touched the
the thief at his
they come at the
became an apostle, and
it be at the
purposed always to treat
kept it for the
trampling;” so that at
he satisfied at the
man waxed wrath at
him), that at the
them light both at
our dinner, leaving the
third book and the
it in withal; at
and was to speak
he reserved for the
of his face therefore
leave it at the
which we call at
syllable long, that at
much work at the
the last, unto the
of these (namely the
man, while that affection
long as any penny
sore, and as long
reason take of overlong
of heaviness hath of
that some men of
some communications had of
at school for his
out all witches so
than there was of
have now perceived so
wherefore he came so
but even now of
better is it yet

diverse times, till at
lingering not likely to
every day for my
of which three the
well serve unto this
I somewhat touched the
the thief at his
they come at the
became an apostle, and
it be at the
purposed always to treat
kept it for the
trampling;” so that at
he satisfied at the
man waxed wrath at
him), that at the
them light both at
our dinner, leaving the
third book and the
it in withal; at
and was to speak
he reserved for the
of his face therefore
leave it at the
which we call at
syllable long, that at
much work at the
the last, unto the
of these (namely the
man, while that affection
long as any penny
sore, and as long
reason take of overlong
of heaviness hath of
that some men of
some communications had of
at school for his
out all witches so
than there was of
have now perceived so
wherefore he came so
but even now of
better is it yet

last    ere it be looked    12, 85/ 24
last    long, but out will    12, 86/ 3
last    For though that to    12, 86/ 6
last    he shortly passeth over    12, 86/ 16
last    kind too. The Fourth    12, 87/ 15
last    day, such affliction of    12, 87/ 19
last    end that turned not    12, 90/ 23
last    cast. The Fifth Chapter    12, 91/ 2
last    of all came in    12, 91/ 19
last    end of a man's    12, 91/ 26
last    ANTHONY That shall I    12, 99/ 27
last    This kind of tribulation    12, 100/ 4
last    many of us thought    12, 110/ 20
last    as with the first    12, 113/ 21
last    , and bade her get    12, 125/ 12
last    he withdraweth his mind    12, 154/ 27
last    : and that place is    12, 159/ 21
last    temptation (that is to    12, 165/ 27
last    of consolation and comfort    12, 188/ 1
last    , for lack of a    12, 213/ 19
last    , was a great beneficed    12, 214/ 19
last    , lest if he had    12, 215/ 13
last    of all, he could    12, 215/ 19
last    : and that which we    12, 222/ 19
last    , hath no very long    12, 222/ 19
last    : not to be too    12, 98/ 5
lasteth    in his purse. But    12, 181/ 13
lasteth    as himself list. And    12, 58/ 2
lasting    wealth. Another is, that    12, 69/ 7
lasting    fallen among us already    12, 6/ 15
late    have brought up some    12, 37/ 23
late    together, hath appeared good    12, 38/ 3
late    coming thither; she telleth    12, 46/ 2
late    afore. Such speed let    12, 62/ 28
late    a kinswoman of your    12, 81/ 1
late    that the scripture hath    12, 98/ 33
late    "Forsooth, Father Reynard," quoth    12, 115/ 28
late    For since the title    12, 192/ 12
late    , than never. And I    12, 199/ 18
else outwardly (but over l
I heard, Uncle, of me: yet heard I
peradventure forsake me too
make a brittle man therewith that, as you
ponam solium meum ad late
by an Hungarian in and Translated out of
by an Hungarian in and translated out of
tongue, wherein, letting my he could speak no
I would flatter in things that are in will) medicinable: in this his mind unto this
but how great a much honored by the by reason of their of which God keepeth (
may you be that here, lo, let him be to you that can scantly forbear to to make her husband you wake and rise, devil avaunt, and sometimes his palace, would loud as fast, and loud but he durst not he could not but find we that he at the table and of hers, the prisoner there is time of wretched world, and the in heaven a merry come again more than again, with everlasting plenty, this life is no extrema gaudii luctus occupant" ( saith: "Fortitudo mea et late for them) by his late , where such a reason late , as I say, a late , and so to be lately made of earth, and lately said, their sorrow could latera aquilonis, et ero similis Latin , and Translated out of Latin into French, and out Latin , and translated out of Latin into French, and out Latin alone, me listed to Latin at all. But when Latin , that he should not Latin called calculi, because that latter case of all, it latter point (from which kind laud and praise themselves could laud and approbation of that laudable acts. Now all this lauded be his holy name laugh now, for you shall laugh , and make merry. Now laugh ; for you shall weep laugh . Now, if contrition and laugh . ANTHONY Indeed it seemed laugh as well at yourself laugh him to scorn too laugh his lord to scorn laugh him to scorn, and laugh aloud, nor say nothing laugh inwardly, while he wist laughed so much as once laughed well thereat, that (while laughed in his mind; but laughing ). But, as you see laughing time shall come after laughing harvest for ever. "Euntes laughing , with great joy and laughing . And for to prove laughing time, but rather the laughing shall be mingled with laus mea est Dominus, factus
Laboravi in gemitu meo,  
so learned in the  
that turn to his  
strive with thee at  
God given in the  
commandment of God's written  
God's prohibition in the  
promised in the Old  
duxit lex" (The Old  
so learned in the  
therefor, according to the  
have leave by the  
Uncle, that the good  
the let of that  
But letting now that  
matter and of the  
a feast. Of the  
points of the Old  
by nature, or by  
as our children; by  
not stand with Mahomet's  
asketh a thing so  
thinketh it is not  
doubt whether it be  
although the thing be  
or soul, men may  
in tribulation may not  
as he might both  
minded to reserve, and  
ot only by their  
to keep well the  
princes, rites, ceremonies, sacraments,  
learned indeed in the  
take harm. Then the  
through. And then the  
much restrained by the  
resort to, and to  
were utterly vain to  
it undoubtedly frustrate to  
more than if they  
her old acquainted knight,  
that if her lover  
from him, but suddenly

lavabo  
per singulas noctes lectum  
12, 96/ 20

law  
of God, as very  
12, 3/ 22

law  
leave all their neighbors  
12, 7/ 5

law  
, and take away thy  
12, 34/ 9

law  
by Moses; and secondly  
12, 53/ 13

law  
also; that finally, by  
12, 53/ 15

law  
, and against his own  
12, 62/ 27

Law  
as a special gift  
12, 69/ 25

Law  
brought nothing to perfection  
12, 70/ 2

law  
of God do not  
12, 80/ 18

law  
of the game). And  
12, 101/ 27

law  
to follow the example  
12, 126/ 12

law  
was left unmade? ANTHONY  
12, 126/ 15

law  
was the queen's grace  
12, 126/ 20

law  
pass, this temptation in  
12, 126/ 24

law  
of God, or of  
12, 135/ 22

law  
of God you must  
12, 136/ 9

law  
, whereas Christian men must  
12, 178/ 24

law  
, or any commandment of  
12, 182/ 14

law  
, as our servants in  
12, 182/ 15

law  
, and only granting Mahomet  
12, 229/ 27

lawful  
and so pleasant unto  
12, 16/ 18

lawful  
for any other maid  
12, 141/ 27

lawful  
for them to keep  
12, 171/ 6

lawful  
to require. Verily if  
12, 193/ 23

lawfully  
many times pray to  
12, 20/ 19

lawfully  
seek recreation, and comfort  
12, 83/ 8

lawfully  
use his substance that  
12, 179/ 2

lawfully  
might use his office  
12, 179/ 3

laws  
, but by Christ's too  
12, 32/ 22

laws  
of Christ. Let go  
12, 94/ 5

laws  
, and customs, spiritual, and  
12, 192/ 8

laws  
of the Church. A  
12, 214/ 21

laws  
that are made against  
12, 225/ 6

laws  
that are made as  
12, 225/ 10

laws  
made by men for  
12, 252/ 25

lay  
up in your heart  
12, 9/ 11

lay  
natural reasons of comfort  
12, 12/ 15

lay  
spiritual causes of comfort  
12, 12/ 16

lay  
in a lethargy, with  
12, 14/ 20

lay  
her abed with a  
12, 29/ 11

lay  
in her lap, she  
12, 29/ 18

lay  
it all in his  
12, 29/ 20
no evil token, you
you might as well
let us blood, and
amend their pillow, and
left hand: let him
for proof whereof they
other business, if we
fifteen years ago) I
in this matter to
so doth, I dare
in or he would
they spoken when they
lie still where it
lie still where it
always that his pot
side, while the fish
find sure places to
in heaven, and there
us where we may
we would not only
thine heart). If we
is almost out, to
have the mind to
before, although the one
I neither see him
rise, as though he
the sea before, and
those hellhounds should screech,
he might, though there
as those. For he
as the other jailer
in the back, and
robbing, spoiling, burning, and
heard your lamentable words,
into such wealth that
after his death also,
because you speak of
did, indeed) far excelled
the rich Abraham and
as we shall see
lie full low beneath
his fiery couch that
in vita tua, et

lay first, that for princes
lay it for a proof
lay plasters to draw it
lay their head softer, and
lay those five leaves to
lay in these words the
lay first for a sure
lay in a tertian, and
lay forth one place or
lay my life, shall have
lay the helm of his
lay in hell. Here shall
lay . But what are we
lay , while ourselves may be
lay safe still, what had
lay on his right side
lay their treasure in, so
lay it up, for there
lay up our substance safe
lay our ear, but also
lay up our treasure in
lay many dry sticks thereto
lay any hands upon them
lay fast locked in the
lay any man in the
lay by the feet fast
lay tossed hither and thither
lay hell open on every
lay for malice to kill
layeth one of his prisoners
layeth , his on the cold
layeth one there along, and
laying waste all the way
laying forth as it were
Lazarus , which died in tribulation
Lazarus , the poor man that
Lazarus ) that Lazarus's own death
Lazarus in merit of reward
Lazarus the poor, and as
Lazarus sit in wealth somewhat
Lazarus , crying and calling out
Lazarus might with a drop
Lazarus similitur mala: nunc autem
life received wealth, and
    in this world, and
the clean contrary: poor
    was laid expressly to
that ever himself saw
occasion of Abraham and
rich Abraham and poor
proof appeareth clear in
    did more for poor
    speak of Lazarus) that
so sore. Then, as
puncto ad inferna descendunt" (ad inferna descendunt" (They
should serve for a
a strong staff and
own fasting, therefore, and
    though it be but
    cast off two old,
devil tempteth him, to
    himself to make us
instructeth our reason to
    back always while he
far more; I may
    my disciple, let him
pain. Whereby when we
    men to make children
him in this case
scripture, by which we
    virtuously, and are so
here say, that I
some other time. Great
be, as these great
in such manner as
    a doctor, and so
Or if he be
good men and as
    only, but also somewhat
the seeking of outward
    that have been at
loud and shrill, his
I mean, conveniently good
    my poor wit and
my poor wit and

Lazarus in like wise pain 12, 55/ 23
Lazarus likewise his pain: and 12, 55/ 30
Lazarus from tribulation into wealth 12, 55/ 31
Lazarus no very great virtue 12, 56/ 1
Lazarus and wist him die 12, 56/ 5
Lazarus you put me in 12, 56/ 7
Lazarus hath not a little 12, 56/ 12
Lazarus and Abraham. Nor I 12, 175/ 26
Lazarus, in helping him patiently 12, 319/ 2
Lazarus's own death panged him 12, 55/ 5
Lazarus's pain was patiently borne 12, 55/ 6
lead all their days in 12, 42/ 27
lead their life in pleasure 12, 168/ 6
league between that country and 12, 217/ 21
lean upon a rotten reed 12, 5/ 2
lean to Christ alone, good 12, 94/ 16
lean , and I ween not 12, 117/ 2
lean , and lame horses, so 12, 118/ 25
lean the more to the 12, 162/ 18
lean unto the sensual affections 12, 282/ 10
lean unto them, and not 12, 282/ 13
leapt on horseback); but, as 12, 257/ 10
learn of you such plenty 12, 6/ 11
learn at me to do 12, 43/ 11
learn to know him, and 12, 58/ 28
learn give them cakebread and 12, 69/ 27
learn the custom used among 12, 120/ 23
learn, how wonderful huge and 12, 308/ 13
learned in the law of 12, 3/ 22
learned of Saint Bernard; he 12, 15/ 9
learned men say, that Christ 12, 66/ 9
learned men upon such authorities 12, 66/ 23
learned men use between the 12, 79/ 25
learned in the law of 12, 80/ 18
learned , use then the Litany 12, 155/ 20
learned too, that would both 12, 196/ 24
learned indeed in the laws 12, 214/ 20
learning, where we may have 12, 6/ 3
learning so long, and are 12, 80/ 17
learning less than mean. But 12, 94/ 2
learning, or good occupations to 12, 183/ 7
learning can call unto my 12, 202/ 16
learning will serve me, to 12, 320/ 14
most need hath fearest
or strength at the
most base and the
of themselves for the
difference there is at
some one at the
sorry yet at the
that such folk fear
I think that the
shall he, when you
bridle it at the
impossibility, or, at the
us here shall you
yet if we would
turn to his law
far, but that they
as they needs must)
their holiness. Let men
take away thy coat,
well, if ye get
let God work and
should make him go
sus" (God will not
him, trow ye, to
and how he must
to change his life,
be loath to
living as they must
merry. Then must he
begin, Cousin, where you
he glad to get
that is loath to
when you lust to
such time as workmen
his dear precious blood.
precious blood. Leave, therefore,
not our own deeds.
displeasure of God, or
to time gave him
thereto, and therefore to
purpose now therefore to
pardon, but should have
let him not to
least of all, that is
least way to bear it
least comfortable, is yet (if
least sin that we do
least between them, that as
least of these three kinds
least that he cannot be
least ; for they be very
least ours of the twain
least look therefor, take you
least that it run not
least, the great difficulty of
leave of your kindred, a
leave the seeking of outward
leave all their neighbors nothing
leave untouchable, for lack of
leave untouched also the very
leave that kind of comfort
leave him thy gown too
leave ; look hardly for no
leave of contention, and nothing
leave off any of his
leave the rod of wicked
leave his own country, and
leave all this worldly wealth
leave his wanton lusts, and
leave their sinful lusts that
leave off, or fall deeper
leave his outward worship and
leave ; the prayers of him
leave of God to put
leave this wretched world, mine
leave, command me to go
leave work and go home
Leave, therefore, leave, I beseech
leave, I beseech you, these
Leave your own fasting, therefore
leave God's pleasure unprocured. Howbeit
leave . And therefore the deep
leave the good thing undone
leave off all mine old
leave by the law to
leave it undone. But yet
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have rain for her
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us. For it is
at the leastwise he
the other side, he
their game. And then
God, for which he
and gathered with her
given out all and
was fallen in, l
up his talent and
no flesh was there
the good law was
that many more be
to a post, she
that ere ever she
vanished away, and have
be, and no man
the best should be
once; for God hath
of all worldly business
as much as that
that we had not
looking himself toward his
he would not have
little after ere he
have a long one
come, till he have
of danger) forsaken and
And yet have I
fain have some time
one spark of soberness
man may have his
Nemo coronabitur, nisi qui
scant stand upon his
fast riveted on his
strike fetters on his
wringeth them by the
would after mislike by
sudden tidings, examined more
give us, while God
God, and yet at
leechcraft
, nor any manner of
leeks
. So while they that
left
comfortless, make me now
left
us by God's ordinance
left
us no examples of
left
us example of weeping
left
they their gamesters, and
left
to take counsel of
left
hand: let him lay
left
himself nothing, then would
left
you little space to
left
it unoccupied, and therefore
left
on them and the
left
unmade? ANTHONY How happed
left
unmade as well as
left
not beating, with holy
left
work and unbound him
left
no token of any
left
able to relieve another
left
little better then than
left
in all this quarter
left
off, which was the
left
of a good man
left
him one wise word
left
side, while the fish
left
them unbestowed if he
left
you, make you deny
left
of the remnant? There
left
his theft and be
left
of all his worldly
left
untouched the bondage, that
left
them longer to bestow
left
in a drunken head
left
stricken off by the
leg
certaverit" (There shall no
legs
, and the other already
legs
. For in this country
legs
, or so much as
legs
with a cramp in
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have bought heaven with
is to wit, with
a great deal the
is so much the
to invade indeed, the
therefor, and thereby the
things, as somewhat the
I fear me that
our love to God,
Marry, Uncle, but the
things be commodious, the
thing of reason the
love. And then the
love a thing, the
make more excess. But
But less exquisite, and
do, say it much
have made the visage
dispraise. Howbeit surely somewhat
had not been the
commandeth fewer things and
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faint, and in love
set thereby somewhat the
find his liberty much
imprisonment of itself any
one that hath the
to wit, to have
whose whole room is
that the loathness of
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and in his countenance,
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also and meek, and
could perceive: for it
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alone), how well we
meety well. And I
I hoped to be
was the worse he
his judgment, how he
asked him how he
that half so well
should ween that it
only (to whom it
that I now see
together, hath appeared good
lessed, and the more
what surety or what
yonder quick horse of
since he shall of
findeth good tokens and
world willingly forsaken the
so there will of
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thereon, in so great
And we that are
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fray; but his danger
light
and as short as
light-hearted
or lumpish, strong-hearted or
lighted,
, and thereby the grief
lighteth
his mind, and amendeth
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do man a more
lightly
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lightly
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lightsome
lust and courage. But
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vite” (To him that
liked
very well such service
liked
her well to think
liked
himself so well, that
liked
his oration that he
liked
myself the better, because
liked
the better, because I
liked
it, for the cumbrance
liked
his verses, but he
liked
it, and said: "But
liked
me, as this that
liked
you too, you should
liked
him to show himself
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, that when ye be
likelihood
of some good agreement
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to recover and to
likelihood
they had perceived therein
likelihood
worth a great deal
likelihood
better like them, than
likelihood
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an heavy hearing, and likewise as we that dwell 12, 7/ 25
own blessed body: that likewise as he cured by 12, 11/ 27
avail a fly. For likewise as it were utterly 12, 12/ 14
and doubt not, but likewise as if he gave 12, 32/ 16
us our boon. For likewise as in hell pain 12, 36/ 8
this world, and Lazarus likewise his pain: and that 12, 55/ 30
now I remember, lo. Likewise I say, as myself 12, 90/ 10
whoreson heart. " With that, likewise, as the devil stood 12, 125/ 20
meseemeth very true. And likewise seemeth me the manner 12, 139/ 18
And perceive it for such, likewise as he thinketh himself 12, 145/ 16
of the fever. And likewise as he thinketh and of his temptation. Now 12, 148/ 3
done it indeed. But likewise, if the ship were 12, 150/ 8
First, as concerning counsel, likewise as such folk as 12, 151/ 7
foolish imagination may. For likewise as where the devil 12, 151/ 17
within a little be likewise as it may be 12, 154/ 14
into Christian men's hands likewise as some man going 12, 202/ 25
will not do the likewise unto me. Howbeit to 12, 206/ 24
for us, let us likewise, when Christian people shall 12, 279/ 16
Maker, and by less liking the false flattering world 12, 29/ 5
in body very well liking and lusty, but wondrous 12, 149/ 12
stretching out all his limbs, with the wresting of 12, 67/ 11
streamed down his lovely limbs drawn and stretched out 12, 312/ 18
larger, as shall be limited to him, restraining his 12, 257/ 22
another man within certain limits and bounds, and lose 12, 257/ 16
shall either graceless go linger on careless, or with 12, 92/ 20
But I know my lingering not likely to last 12, 86/ 3
to suffer so long lingering in pain, than with 12, 302/ 5
et infernorum, et omnis saith, "Domini est gubernare lingua confitiatur, quia Dominus Iesus 12, 66/ 15
it. For the great lingua (To God it belongeth 12, 178/ 4
sore to fear the lion himself could never be 12, 108/ 19
fear it for a lion and his whelps, for 12, 109/ 11
that it was no lion , we sometimes find well 12, 111/ 2
devil, as a roaring lion at all, but a 12, 111/ 3
assault like a ramping lion, goeth about, seeking whom 12, 149/ 23
roaring like a ramping lion . This temptation is of 12, 201/ 2
devil like a roaring lion about us, looking who 12, 318/ 4
roaring lion , runneth about in circuit 12, 318/ 7
he, that when a lion were about to devour 12, 318/ 11
ass, colt, or a lion's whelp, or a rock 12, 111/ 7
The whelps of the lions roaring and calling unto 12, 108/ 5
Daniel, and the wild lions about him: and yet 12, 279/ 14
Now, though that the lions' whelps walk about roaring 12, 108/ 7
the teeth of those lions' whelps, yet shall all 12, 108/ 14
deer should not fear those lions' whelps shall not be 12, 108/ 19
of God's help), the lions' whelps that can but 12, 109/ 3
not only the lions' whelps, but also, "omnes 12, 109/ 23
night not only the lions' whelps, but over that 12, 110/ 31
come at it that list to set so high 12, 39/ 7
long lasting, as himself list not once to step 12, 41/ 15
worse, so that God list . And as he will 12, 58/ 3
neither hath the one list not to look to 12, 62/ 16
of bodily pleasure you list to pray, nor the 12, 65/ 10
ask you what me list for to call by 12, 68/ 10
will we, when you list . Whether a man may 12, 82/ 4
would do what he list , farther talk of more 12, 86/ 13
own fantasy the man list, for three words, when 12, 92/ 10
are waked ere they list to frame himself, now 12, 120/ 3
by which when you list to rise. But when 12, 132/ 7
you yet, if you list you may enter into 12, 134/ 7
contrary; but if you list , feign that your secret 12, 134/ 10
list to say, that thus 12, 135/ 3
command also, if himself
then live as they
he chooseth where he
conveying them whither he
abuseth them as he
her husband had no
you do, that you
of yours, as yourself
to do what my
I not imagine, nor
do what the other
such things as he
such things as he
to do what him
but do what we
in doing what he
you shall, as you
to be where him
to go if we
to go where we
as long as he
his pardon where he
help, such as himself
my Latin alone, me
little thereby that he
learned, use then the
For surely, Cousin, a
encourage men to set
must the man take
faith together into a
room. And like the
able to remove a
clear conscience, somewhat a
fat feeding should a
her lover would have
it is far over
three things not a
surely whoso setteth so
eternal dwelling, but our
child, which, when the
of Solomon can very
double that he lost,
dare say, in no
yet was it no little woe to him for 12, 54/ 21
let us look a little longer here upon the 12, 55/ 14
his finger's end, a little cool and refresh the 12, 55/ 19
Lazarus hath not a little hindered you. An answer 12, 56/ 12
loveth God but a little whom he seeth not 12, 58/ 11
feel before him, pitieth a little (whatsoever he saith) the 12, 58/ 13
maketh him lie a little while and bethink him 12, 59/ 21
and that not a little, but in manner by 12, 67/ 32
cause here hath he little ease here hath he little cause of comfort, except 12, 68/ 8
his goods is very little in respect of that 12, 72/ 24
happily with some folk happily with some folk little perceived. But if it 12, 72/ 25
his heart but very little good, may well be 12, 74/ 1
showed you, lo, no little preeminence that tribulation hath 12, 74/ 31
merit, and therefore no little preeminence of comfort in 12, 75/ 1
importunate objections of very little substance. And you have 12, 77/ 6
me, good Uncle, no little comfort, that as I 12, 78/ 3
you, you were a little before my last coming 12, 78/ 8
sorry, and not a little wroth with myself for 12, 78/ 15
that I had so contrary: for else a little casting back were in 12, 78/ 19
age of yours no little danger and peril. ANTHONY 12, 78/ 19
me) is to me little grief. A fond old 12, 78/ 23
the truth) even a little weary, that I had 12, 79/ 21
began to find a little fault with him, and 12, 80/ 15
in, I left you little space to say aught 12, 80/ 24
spared) they were so little spared) they were so
methought yet it should little need to give any 12, 82/ 26
but that yet a little round buckler that scant 12, 82/ 14
This hap, hold I, a little sticketh in our stomachs 12, 83/ 25
believe, but since so little causeth you to tell 12, 89/ 9
Vincent, words of no little misliking of our old 12, 98/ 12
defend, not with a little comfort unto every Christian 12, 104/ 14
our wealth, and so little round buckler that scant 12, 106/ 8
we bestow, God wot, little , alas! and so seldom 12, 108/ 28
of prosperity we very little time), that the loss 12, 108/ 30
one thing thrice, as little fear God for our 12, 109/ 9
of truth a conscience little is he satisfied at 12, 113/ 20
too strait, than a little too strait, than a 12, 114/ 12
when I was a little too large. My mother 12, 114/ 13
money have they very little boy, a good old 12, 114/ 14
have I not a little ; and therefore, considering the 12, 119/ 19
also, that it were little the manner of them 12, 123/ 6
hear her chide, but little sin even with that 12, 125/ 13
they looked for this little they looked for this 12, 125/ 25
it, and within a
a man may a
may a little and
hear thereof yet any
they have set so
him, that for a
therewith, that within a
the wealth of a
being so short, so
the pride of a
and more, for that
But I shall a
wot well) alms, either
the selfsame place a
of riches, for a
counsel be with right
do the thing that
best should be left
need may be so
or Saracen, before a
and mislike it, and
it, and little and
a great deal too
long but even a
too, and speed a
escape and live, he
begin now to find
to praise them too,
them too, little and
very sore decayed, as
we were! I would
who say, but a
mine own mind, I
ANTHONY Though I go
sometimes, when I say
and think thereon, and
thereon, and little and
and allies within a
that myself have some,
in time before past,
past, little counsel and
Cousin, I doubt it
empires are of so
little as good as it
little and little insinuate the
little insinuate the doubt of
little fault found in himself
little by him, after certain
little time he would have
little while, out he should
little while, haply less than
little, and so few, and
little foolish praise: he said
little peevish pleasure, short and
little open the point that
little or none at all
little before, what he meaneth
little comfort is bent enough
little exhortation very conformable. But
little Zacchaeus, that same great
little better than than almost
little, though it be somewhat
little need (and unlikely to
little and little labor to
little labor to amend it
little ), but yet for all
little to forget the world
little errand, and return to
little forth:; for he will
little fault therein, yea and
little and little as they
little as they may, more
little while as it is
little fear all the preparations
little, For as appeareth in
little doubt, but that this
little abroad, Cousin, yet hear
little, almost as much as
little and little from their
little from their very childhood
little be likewise unto me
little in respect of that
little counsel and little comfort
little comfort would suffice. We
little in my mind, but
little surety to stand, but
nature (save for a little) glistening as the rude 12, 207/ 2
our surety is so little VINCENT Marry, Uncle, but 12, 208/ 26
thereof bringeth a little surety, and much fear 12, 209/ 11
this present life. The little commodity of riches being 12, 210/ 1
cloth is within a little as warm. It maketh 12, 210/ 8
to, were within a little as wholesome. Then the 12, 210/ 11
that I perceive. The little commodity of fame being 12, 211/ 3
so full, he hath little substance therein: and many 12, 212/ 7
upon his finger. The little commodity that men have 12, 219/ 9
commodity took I so little heed of, that I 12, 219/ 19
most part shall have little cause to rejoice, they 12, 222/ 23
wealth, be not only little good for the body 12, 223/ 4
that he shall have little conscience in the getting 12, 224/ 12
commodity of riches being so full, he hath little substance therein: and many 12, 212/ 7
this present life. The little commodity that men have 12, 219/ 9
I have showed you) nor him that had little profit by them to 12, 227/ 14
away God for a little fear of a lack, or the love 12, 242/ 5
I would little and little after ere he left 12, 230/ 24
the fear of a little lack, or the love 12, 242/ 5
keep them for a little while to your more 12, 236/ 22
itself, to their no little fruit, if they have 12, 238/ 11
far forth, but would little and little after ere he left 12, 230/ 24
that he were not little, that he were not 12, 229/ 4
and unto Godward therein little weeneth were but a 12, 226/ 11
I have showed you) and unto Godward therein little weeneth were but a 12, 226/ 11
the fear of a little fruit, if they have 12, 238/ 11
from them for this little while they abide with 12, 244/ 3
by their persecution take little to marvel, and I 12, 245/ 20
us! we let so our liberty but a little harm or rather no 12, 248/ 23
in my mind no little more consider the thing 12, 263/ 6
here between us little further. If there were 12, 265/ 11
to tell me a little now, than I told 12, 267/ 7
as is yet more a little marvel though men's hearts 12, 276/ 4
this, it is yet little marvel though men's hearts 12, 276/ 4
I fear, availeth him little marvel though men's hearts 12, 276/ 4
to die, I very little marvel though men's hearts 12, 276/ 4
and take thereby no little harm. Howbeit, some that 12, 283/ 25
no folly but a little harm. Howbeit, some that 12, 283/ 25
flesh cut is no little pain. Now when such
had fled from a little bitch, which had made
she is but a little body scant half so
men's reasoning shall do little more. But then are
and did set so little by him, that he
St. Peter won but little . For he did but
his trouble but a little while, you wot well
which many men would little ween) in that he
we should by the little sipping that our hearts
and he shall take little pleasure therein, and say
he set here so little by, have there a
the feeling of some little part of these joys
dull worldly wits so little able to conceive so
the biting of a little foisting cur? Therefore when
in heart, without whom, little availeth all that all
are likely long to live here in wretchedness, have
an old man cannot live long. And yet since
yet that he may live one year more, and
sake, while he might live still, if he would
may be miserable and live in tribulation, and yet
say, we shall never live here the less of
to recover and to live the longer. Now if
I have now to live , while every time is
old man can never live long. And therefore, Cousin
so fall that he live so well after, and
bold of courage, but live in double fear. First
as for that you live of raven, therein can
good conscience too. For live you must, I wot
reason is, must you live by that. But yet
could neither any longer live without him, or take
wicked way and may live , he shall soothly die
those in heaven, that live here in plenty in
cannot, you wot well, live here in this world
himself. And who might live by the tailor's craft
masonry? Or, who could live a carpenter, if no
to Godward they should live the worse for; but
and let them then live as they list. Out
how few escape and live , he little forceth; for
be content, both to live under him, and over
delivered and suffer to live in rest, and some
rather are content to live in neediness miserably all
control other men, and live uncommanded and uncontrolled themselves
shall be like to live after, and I ween
As long as I live long as ever you
them many times to
he should suffer you
he saw he should
may be sure to
great jeopardy there, to
to die therein, but
will for God's love
and many women too,
will suffer us to
folk was content to
and have it, and
and Fain would yet
and women shall there
in heaven everlasting both
that have so long
man that had long
the poor man that
been, if he had
all the while he
monks and anchorites that
They, lo, that have
five year that he
rich in heaven) he
them, which, while he
were like if he
our own land and
foolish to put their
never like in their
amendment of our evil
our goods, and our
letted to jeopardy their
have willingly lost their
willingly given their own
and while he yet
neither nether, but secretly
as no man long
in hell as God
to lack while he
men of more sober
Saint Paul till their
the kind of their

live . ANTHONY Well, let it 12, 233/ 13
live , yet if it hap 12, 233/ 17
live in prosperity long after 12, 235/ 30
live in prosperity long after 12, 236/ 3
live all the remnant of 12, 242/ 2
live wealthily with them, if 12, 242/ 8
live wretches forever. VINCENT In
live many years after, and 12, 246/ 30
live so to choose, is 12, 277/ 4
live therewith and sustain it 12, 278/ 17
live a while here upon 12, 279/ 6
live here in pain, and 12, 284/ 17
live long, and do many 12, 297/ 20
live longer if he might 12, 301/ 25
live together as angels, without 12, 307/ 17
live and also reign with 12, 314/ 4
lived virtuously, and are so 12, 3/ 22
lived a very virtuous life 12, 32/ 4
lived in tribulation, and died 12, 54/ 4
lived better before, except it 12, 91/ 15
lived he would do what 12, 92/ 10
lived there in wilderness was 12, 129/ 16
lived here in sin, such 12, 159/ 9
lived after, weening always that 12, 210/ 28
lived here in neediness and 12, 243/ 22
lived , for our sake forsook 12, 244/ 10
lived to purchase in many 12, 284/ 6

livelihood . Upon our prison we
lives in such lewd and 12, 11/ 11
lives to come in the 12, 199/ 6
lives , it may fortune full 12, 249/ 8
lives , forsake our Savior by 12, 249/ 17
lives , and how many have 12, 313/ 13
lives indeed without either great 12, 313/ 13
lives , and suffered great deadly 12, 314/ 8
liveth , he thinketh what shall 12, 69/ 16
liveth in a contrite heart 12, 71/ 27
liveth without, and then he 12, 113/ 14
liveth in heaven? VINCENT Forsooth 12, 125/ 2
liveth . ANTHONY Well then, if 12, 233/ 23
living , and thereby of the 12, 28/ 4
living be like; but of 12, 30/ 9
living , and thereby the clearness 12, 31/ 11
any such kind of living as they must leave 12, 60/ 14
living, and master well his 12, 80/ 14
living, somewhat austere and sharp 12, 93/ 30
living, and among the other 12, 129/ 15
living, that he were with 12, 131/ 2
living, the devil useth to 12, 150/ 9
living. Then let him there 12, 164/ 19
living here, do now perceive 12, 169/ 8
living for some other many 12, 180/ 15
living. And therefore here would 12, 180/ 28
living by, with truth and 12, 183/ 8
living, as to Godward they 12, 185/ 9
living the better by his 12, 185/ 6
living, he goeth about to 12, 194/ 16
living under him? And was 12, 206/ 19
living here fifteen hundred year 12, 230/ 32
living. ANTHONY There doth indeed 12, 240/ 16
living upon earth, but he 12, 263/ 19
living in this wide world 12, 266/ 21
living, fall out of good 12, 283/ 23
living, arise and come forward 12, 291/ 13
living still in this world 12, 308/ 19
living, behold me). And therefore 12, 308/ 24
living here upon earth (the 12, 308/ 26
living here upon earth. The 12, 310/ 16
lo, and such other like 12, 25/ 4
lo, that is yet good 12, 29/ 8
lo, be those that are 12, 34/ 19
lo, for them that are 12, 34/ 27
lo, they that in their 12, 42/ 14
lo, let him laugh, and 12, 43/ 13
lo, have there some of 12, 45/ 6
lo, that standeth here in 12, 49/ 11
lo, no time of tribulation 12, 55/ 28
lo, of which by occasion 12, 56/ 7
lo, no little preeminence that 12, 74/ 31
lo. But then happed there 12, 89/ 11
lo, I have been so 12, 90/ 8
lo. Likewise I say, as 12, 90/ 10
lo, here hath every faithful 12, 103/ 16
lo, the scrupulous person, which 12, 113/ 9
lo," (and therewith down she 12, 125/ 18
lo. For then was his 12, 130/ 3
be awake? VINCENT Marry
with him; for so,
our own malignity,) % They,
dead and into destruction).
special calling thereunto. Zacchaeus,
received Christ, and said: "
was I, Cousin, about
shall I not need,
that land withal; there,
again: so farreth it,
this manner of persecution,
go a little further,
that, Uncle? ANTHONY This,
And hereof it cometh,
good proof. Let us,
many have there been
For he would be
men when they be
be sad, they be
thing that we be
of him that is
the sufferer would be
hers I would be
man. If he be
abhor him and be
for that I was
much, and the more
loss thereof, or be
painful death, and be
with his help (how
to eschew, and very
one, and would be
for all that, very
here in wealth, are
then though they be
better, may peradventure be
there also, that are
of folks that are
say also, that are
follies, since they be
them that would be
pain, and is very
when he dieth, is

\( \text{lo} \) : do I not now 12, 138/ 5
\( \text{lo} \) , might it hap to 12, 147/ 18
\( \text{lo} \) , that have lived here 12, 159/ 9
\( \text{Lo} \) , here is the middle 12, 168/ 13
\( \text{lo} \) , that climbed up into 12, 176/ 7
\( \text{Lo} \) , Lord, the one half 12, 176/ 26
\( \text{lo} \) , after this piece thus 12, 186/ 26
\( \text{lo} \) ; for here they come 12, 186/ 27
\( \text{lo} \) , those that will not 12, 190/ 30
\( \text{lo} \) , sometimes with those that 12, 222/ 14
\( \text{lo} \) , shall like a touchstone 12, 226/ 27
\( \text{lo} \) ; suppose me that you 12, 233/ 5
\( \text{lo} \) : if there be two 12, 258/ 4
\( \text{lo} \) , that by reason of 12, 272/ 28
\( \text{lo} \) , mark and consider this 12, 291/ 20
\( \text{loath} \) to lose their worldly 12, 22/ 10
\( \text{loath} \) to have any such 12, 45/ 4
\( \text{loath} \) to displease them. I 12, 46/ 10
\( \text{loath} \) to leave their sinful 12, 60/ 13
\( \text{loath} \) to have. But this 12, 70/ 8
\( \text{loath} \) to leave this wretched 12, 76/ 19
\( \text{loath} \) to fall in, yet 12, 100/ 9
\( \text{loath} \) to have her in 12, 113/ 7
\( \text{loath} \) to think upon that 12, 134/ 28
\( \text{loath} \) to hear him, and 12, 135/ 13
\( \text{loath} \) to come over soon 12, 188/ 5
\( \text{loath} \) we be to forgo 12, 209/ 4
\( \text{loath} \) to go therefrom. These 12, 209/ 14
\( \text{loath} \) to come thereto; yet 12, 245/ 24
\( \text{loath} \) soever we feel our 12, 247/ 7
\( \text{loath} \) to fall in, yet 12, 255/ 4
\( \text{loath} \) to come into it 12, 262/ 9
\( \text{loath} \) to die. ANTHONY That 12, 283/ 11
\( \text{loath} \) to leave this; for 12, 283/ 16
\( \text{loath} \) to die, I very 12, 283/ 24
\( \text{loath} \) to die also by 12, 284/ 2
\( \text{loath} \) to die, that are 12, 284/ 8
\( \text{loath} \) to die (except the 12, 284/ 20
\( \text{loath} \) to die for lack 12, 285/ 7
\( \text{loath} \) to die for the 12, 287/ 11
\( \text{loath} \) to die for any 12, 287/ 20
\( \text{loath} \) to come at it 12, 297/ 2
\( \text{loath} \) to die, and fain 12, 301/ 25
a man be more loath to suffer so long 12, 302/ 5
as we be very loath to do, and seek 12, 304/ 23
he would here be loath to change with the 12, 308/ 2
unlikely to make them loathe death, or fear death 12, 285/ 1
you tell me the loathness of your loss, and 12, 231/ 17
a man's heart a loathness to lack a living 12, 240/ 16
about us, and the loathness to part from them 12, 242/ 6
may see, that the loathness of less room, and 12, 277/ 2
by. And that manner loathness (albeit a very good 12, 284/ 3
that such kind of death, or fear death 12, 285/ 1
earth, cannot for the loathness of leaving that house 12, 286/ 16
turns done among themselves, the one lay fast locked in the stocks, and 12, 258/ 10
tanquam sagitta emissa in locum destinatum: divisus aer continuo 12, 158/ 26
call, I trow, the locutory of going may be 12, 284/ 7
upon the same timber log ) "if thou smite it 12, 125/ 19
we that are likely long to live here in 12, 3/ 20
Uncle, that have so long lived virtuously, and are 12, 3/ 22
to depart hence ere long. But that may be 12, 3/ 26
comfort and counsel hath long been a great stay 12, 286/ 16
old man cannot live locked up in some straiter 12, 275/ 17
to be hence, and locum destinatum: divisus aer continuo 12, 158/ 26
I that ere it long. And yet since there 12, 4/ 17
than his match, and long to be with him 12, 4/ 24
say, of those that long be, they shall fear 12, 7/ 27
themselves to desire and long since ye were born 12, 7/ 31
mind, to desire and long and desire to be 12, 15/ 21
Cousin, very true, as long to be of Almighty 12, 15/ 24
she should so sore long for the comfort of 12, 17/ 2
let him lie so long therein, till himself, that 12, 29/ 28
a man that had long lived a very virtuous 12, 32/ 4
Cousin, it were too long work to peruse every 12, 40/ 22
it would be very long to rehearse and treat 12, 40/ 25
be, I fear me, long ere he come thereat 12, 41/ 2
any tribulation enjoy their long continual course of never 12, 43/ 28
he hath lain so long , fearing to be beaten 12, 46/ 1
pray God keep you long therein. And neither should 12, 47/ 1
and gave him after long life to take his 12, 47/ 15
to take his pleasure long. Abraham was eke, ye 12, 47/ 16
his heart many a long day, that he had 12, 54/ 23
as sore, and as long lasting, as himself list 12, 58/ 2
and brought up so long in, and come into 12, 60/ 7
then they lie and long for day, and then 12, 60/ 25
with card play as
slyly slunk away; and
of some study, with
man to say a
God requireth no such
in such case, than
their agony made no
the goodness of his
I should be too
thing whereof the contrary
make our reckoning of
be glad thereof, and
bearing my folly so
from you, remembering how
yours, in talking so
told you still a
and therein had been
counsel, saving somewhat too
been at learning so
but he that cannot
not likely to last
man can never live
I have been so
so happed it, that
head, but with a
of God, that as
and soberly in a
thanked!) into a fair
such as no man
confession, it were a
weary to sit so
have used it so
content to lie as
er e it was very
thing, it is so
kinds, whereof were too
so much and so
discern, when, and how
myself, that had been
indeed, and have with
wretchedly disposed, and yet
have made it a
from your dinner over
long
as ever they might
long
was it not ere
long
talking at once, I
long
prayer of matins: and
long
prayers of them. But
long
service so said, as
long
prayers aloud, but one
long
prosperous life. Our Savior
long
a let unto your
long
continued is perilous, a
long
life; keep it while
long
to go to him
long
and so patiently. And
long
we tarried together, and
long
together without interpausing between
long
tale alone, but that
long
, in all which time
long
how he should be
long
, and are a doctor
long
endure to hold up
long
, but out will my
long
. And therefore, Cousin, in
long
in my tale, that
long
er e he were old
long
large pavise that covereth
long
large, range, all in good
long
hedge, standing even stone
long
liveth without, and then
long
work, for everything that
long
and hear him, that
long
, that I think you
long
in hell as God
long
after she hung herself
long
since I read it
long
to talk now: but
long
, that ere ever she
long
, some certain medicine is
long
reputed for a right
long
and often thinking thereon
long
to be more vicious
long
night. VINCENT Forsooth, Uncle
long
. ANTHONY Nay, nay, Cousin
Dialogue of Comfort against Tribulation: Concordance of Major Terms 439

hath short days, and
this fearful night so
like unto the Highest):
not your dinner over
et perditionem" (They that
was fallen full therein
mark not the great
thing that folk sore
few, but that they
of those that so
of that fear, as
of work and a
I think) in as
will ask him, as
at afternoon to sleep
God willing) all this
pray you tarry not
acquainted by dwelling over
never do well, as
shall ere it be
upon a fast point
sake, but by a
this, and not very
your tale for so
letted the matter too
oration, he fetched a
him, by standing barehead
last, hath no very
his fist, reckon how
man can keep it
et perditionem" (They that
that unto them which
should ask you, how
how long? VINCENT How
VINCENT How long? As
keep your goods as
to live in prosperity
prosperity long after. ANTHONY
you live in prosperity
and then have a
sure it cannot be
heart upon him, and
with that place, and
long nights, so shall you 12, 157/ 14
long , but I shall make 12, 157/ 15
long ere he could fly 12, 160/ 1
long . ANTHONY Fear not that 12, 166/ 4
long to be rich do 12, 168/ 9
long ere ever he had 12, 168/ 25
long miserable weariness and pain 12, 169/ 24
long for, they will make 12, 171/ 13
long sore to be rich 12, 172/ 7
long to be, very few 12, 172/ 8
long as he keepeth his 12, 172/ 22
long . But I shall a 12, 173/ 24
long before that neither, nor 12, 179/ 27
long as any penny lasteth 12, 181/ 13
long but even a little 12, 187/ 10
long day ours, wherein we 12, 187/ 12
long . VINCENT You shall not 12, 187/ 26
long together. By these ways 12, 189/ 2
long as it standeth in 12, 192/ 15
long after have an open 12, 193/ 8
long ago, than to begin 12, 199/ 14
long continuance a strong deep-rooted 12, 205/ 14
long ago, where I saw 12, 213/ 1
long , while I tell you 12, 213/ 2
long ) he brought it even 12, 213/ 20
long sigh with an oh 12, 216/ 1
long before the king. But 12, 221/ 13
long time to it. Let 12, 222/ 19
long he shall be like 12, 222/ 22
long , and that to part 12, 222/ 32
long to be rich, fall 12, 224/ 2
long therefore, not for any 12, 225/ 15
long ?VINCENT How long? As 12, 233/ 11
long ? As long as I 12, 233/ 13
long as I live. ANTHONY 12, 233/ 13
long as ever you live 12, 233/ 17
long after. ANTHONY Long after 12, 235/ 30
Long after? Nay by my 12, 236/ 2
long after, when your whole 12, 236/ 3
long one left of the 12, 236/ 6
long ere we shall be 12, 242/ 4
long for nothing but him 12, 251/ 10
long not (like a woman 12, 261/ 20

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played, that had so
with the second syllable
though he hope upon
rattle, and so by
the meanwhile (for as
as well content many
them of all the
grant well, was not
that cannot keep us
glad to die, and
fain keep them as
and hath done as
street of a great
affection, and after by
and chased him so
have it, and live
loath to suffer so
once: then the great
of more than three
in our mind thereto
we cannot save them
it ere it be
that point, but I
thereon, and she even
his lust past: he
esteemeth, and hath before
feeding should a little
us look a little
and to live the
time will I no
he might steal no
will I make no
so much in much
tell you, that no
we might make a
he could neither any
that you should any
have I tarried the
Saint Augustine saith, the
play their part no
strange to me, nor
them all in much
some time left them
long
used to say "Dominus
, that at last he
respite of his execution
and divers sore torments
as he list to
years together, as are
night. And what difference
; but as for hard
, fall into that prison
for to be dead
as ever they might
time as I can
city, and that all
and deep meditation thereof
that she had lost
, and do many good
lingering in pain, than
nails cruelly driven with
hours, till himself willingly
before; let us therein
. If he fear us
after. For I ween
not much to touch
therefor, And therefore, if
to follow Christ no
to stand in estimation
(last) strike her into
here upon the rich
. Now if God will
trouble you. I trow
, and yet maketh more
tale. An objection concerning
. As it proved in
ago than even yesterday
work between both, than
live without him, or
have tarried) meet even
, Uncle, partly for that
that he tarryeth ere
. But I pray God
strange to me neither
time. And surely then
to bestow somewhat better
to keep it no longer, but that death taketh too. VINCENT I heard
fain would yet live if he might. Howbeit
suffer it in a time. And then would
with whomsoever they abide , what pain their pleasure
he considereth, that he to be comforted by
might. Him that in tribulation to be comforted by
For him that only to have God take
request, so sore he for ease and help
loveth him that he to go to him
of his great goodness to gather under the
and further, the devil to make all his
with whomsoever they abide longest to do another man
what pain their pleasure for them, as for
honour, the devil for life, from the
longing be comforted by to be with God
for God's comfort is to be comforted by
for the thing which for it: for that
longing for celestial things; yet to be anywhere else
a desire and love, to be anywhere else
would allow them. Whereupon to be anywhere else
his will is not that he had to
his will be not for them, that we
was, which for the good Cousin, let us
hearts such a fervent a little longer here
may have it, and of this kind of
claw, and maketh her to gather under the
have little lust to to have God take
if ye get leave; to make all his
sin and sacrilege to to be anywhere else
tears, and misery, not to be anywhere else
we, that are servants, which for the
be sure that, you for them, that we
good Cousin, let us for life, from the
God list not to for God's comfort is
Such speed let them be with God
need to change it, for more privilege in
can we with reason for rest and ease
painful, in which I look for rest and ease
day of them I look for more privilege in
for their own sins, 
never Christ's thanks, nor
in their fantasy, and
And peradventure if you
we be waking and
me indeed, when you
spiritual leech will first
that standeth, let him
God and pray; and
For let the highest
we be bound to
against good manner, to
indeed, the less to
have such fantasy to
lie where themselves may
to make some other
to do well, and
were a man, and
blood, one king to
worldly fantasies, who can
he, when you least
pains that fall thereupon.
the devil? Let us
indeed; then let us
can scant abide to
no man presume or
we stood we should
last ere it be
or twain, that then
away. And as he
bones. But as he
his fellows that then
chide, but little they
which bridge, if folk
talk as though they
ever hoved aloof, and
on the wall, nor
low, that who that
plainly appeareth, that God
the other while he
whole passion, and verily
forsaketh him, full angrily
love, of whom he
look
to be their own
look
to save yourself. It
look
in the Gospel upon
look
about the world and
look
thereon, and the sight
look
and speak so sadly
look
unto that, and by
look
that he fall not
look
what thing the devil
look
on the most base
look
to them, and provide
look
that a man should
look
therefor, and thereby the
look
thereon. Yea and some
look
thereon, but put it
look
more heavily for the
look
for none. Howbeit, they
look
what I would do
look
to reign in five
look
that ever they shall
look
therefor, take you away
Look
then whether other men
look
well, how many things
look
on our other prisoners
look
upon any meat, and
look
to attain it in
look
down into that pestilent
looked
for out it goeth
looked
unto me, how this
looked
upon them, suddenly he
looked
aside, he spied a
looked
unto him, of all
looked
for this chance, till
looked
merrily upon him, and
looked
for a day, when
looked
toward him, and ever
looked
out of the door
looketh
on it would ween
looketh
of duty, not only
looketh
for the Turk's aid
looketh
on. Now if it
looketh
on. The third foot
looketh
after for no reward
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<td>time of sickness, with</td>
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<td>his words directed thereunto, not so much with ramping lion about us, but let it hang an end in a walk he never so twain for us: our mean&quot; (I believe, good Domine, adauge nobis fidem&quot; (great comfort indeed: our deserved much more: our And I beseech our wot I, that our that God were not Domine, perimus&quot; (Save us, shall confess that our for his gift, our he said to our forgotten with me. Our now I thank our shall thou not, good my praise is our be bruised for our sibi&quot; (Thou hast, good with me? VINCENT God's be upward and aloft: ANTHONY I beseech our this matter. VINCENT Our And albeit that our deceived, and that our Christ, and said: &quot;Lo, and bribery besides, our tale (for which our intolerable torments. VINCENT Our And I beseech our I, yea, or any and perceive all thing: would loud laugh his true. King Ladislaus, our if he might, be win himself to be cleanse thou me, good looking and longing for life looking himself toward his left looking to have described what looking who will fall, that loose thereat by a green loose heap of light sand loose , ride he with never Lord send the grace that Lord , but help thou the Lord , increase our faith). And Lord in tribulation send it Lord from that time counteth Lord heartily for them, that Lord giveth in this world Lord thereof. If God would Lord , we perish). And then Lord Jesus Christ is in Lord promised any reward in Lord of Job, that it Lord send you such comfort Lord that hath sent the Lord , despise). He saith also Lord ; he hath been my Lord holdeth under his hand Lord , set the darkness, and Lord , Uncle, you go now Lord ! how lusty and how Lord , Cousin, put this and Lord reward you, good Uncle Lord , by the said example Lord had at those few Lord , the one half of Lord well allowing his good Lord reward you!) and the Lord , Uncle, for his mighty Lord , that all they that Lord the greatest in this Lord God! how the ground Lord to scorn, when he Lord assoil his soul, used Lord over all the remnant Lord of all the earth Lord ). But now, Cousin, this</td>
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is better content to
a farthing, but utterly
should of his money
please him, and rather
whereof, Uncle, that we
what may a man
suffer? VINCENT He may
which I should somewhat
be well content to
from them both, and
be more feared to
chances whereby they may
goods, and those shall
as have much to
that had little to
have so much to
as rather than to
should you then rather
doubt, whether you will
for all his favor,
ANTHONY May he not
he will never after
but yet if he
that he could never
be content rather to
his worldly goods, to
not with better will
the loss, if we
limits and bounds, and
then they think they
rather forsake it than
our Savior, and thereby
to sleep, and thereby
will thou wit it,
is he that well
happy then, while he
the time when he
by fear of the
by the dread of
wit, the fear of
body for fear of
be afraid of the
few, and of the
lose God than it. But
lose all his own, than
lose the one half: for
lose all the good he
lose no part, I pray
lose, and thereby what pain
lose, Uncle (of which I
lose myself), money, plate, and
lose . Upon the loss of
lose them both twain, saving
lose it? For if it
lose it more soon. And
lose their goods that will
lose ) that shall find in
lose, for such one were
lose ; albeit I cannot be
lose your service, he would
lose your goods than forsake
lose all your worldly substance
lose all. VINCENT Well, a
lose this country again unto
lose it again in our
lose it after your days
lose it; could none take
lose it all, than for
lose and destroy his soul
lose it all again, than
lose them for God's sake
lose the liberty to be
lose all. And thereof cometh
lose their worldly goods, though
lose our own salvation, and
lose the pleasure that he
lose , that neither my mouth
loseth them, than he that
loseth them by such a
loseth them, by no way
losing , be matter of adversity
losing those things that we
losing through deadly sin the
losing of his old rain-beaten
losing ; then on the other
losing so many sundry chances
may take in the losing them thus. The Thirteenth... 12, 225/ 22
may lightly guess, the losing shall hang both in 12, 228/ 14
concerning the dread of losing of the manifold commodities 12, 229/ 18
is wherein by the losing our outward worldly goods 12, 244/ 1
contempt of all worldly losing of this life we 12, 288/ 5
tribulation (be it loss , and despising of sickness 12, 10/ 14
their sundry kinds: some by loss or sickness) so testy 12, 14/ 25
and some by the loss of goods or possessions 12, 19/ 30
For we may fear loss of friends, or by 12, 20/ 2
or possessions, or the loss of goods or possessions 12, 20/ 5
hurt, and against the loss of our friends, their 12, 20/ 5
that in a great loss of either body or 12, 20/ 18
perceive. For sickness, imprisonment, loss of goods, or possessions, or the loss of our friends, their 12, 20/ 5
little time), that the loss of our body we 12, 109/ 1
than do the loss of our soul. And 12, 109/ 2
whelps, for dread of loss of our bodies. And 12, 109/ 11
dread, not only the loss of our body than 12, 109/ 15
themselves after some great loss , some for fear of 12, 148/ 24
so gave them. Neither loss had they any had 12, 149/ 10
with the fear of loss of God's favor therefor 12, 170/ 14
of his life, what loss soever I should hap 12, 182/ 29
In other tribulation, as loss , or sickness, or death 12, 201/ 12
Consider then first the loss of those outward things 12, 203/ 19
to lose. Upon the loss of these things follow 12, 204/ 1
none other harm but loss of liberty, labor, imprisonment 12, 204/ 9
suddenly seem. Of the loss of the goods of 12, 206/ 1
we should esteem the loss at so great, when 12, 208/ 25
therefor, or fear the loss thereof, or he loath 12, 209/ 13
all these things, the loss , I mean, of all 12, 227/ 9
he winneth by the loss although he lost them 12, 227/ 16
pleasure of God, the loss of them in this 12, 227/ 19
the loathness of your loss , and the comfort of 12, 231/ 17
so unwise, with the loss of your soul to 12, 235/ 17
comfort neither, concerning the loss of our temporal substance 12, 240/ 5
methink that concerning the loss of these outward things 12, 242/ 12
and courage against the loss of worldly substance. The loss of all his goods 12, 243/ 2
of persecution against the loss is in the keeping 12, 244/ 6
unto the soul, what loss , if we lose them 12, 244/ 5
what winning in the loss that we can take 12, 244/ 18
the fear of worldly loss, or bodily pain, framed 12, 249/15
shall we lament the loss of our liberty, and 12, 252/13
have hitherto perused, as loss of goods, lands and 12, 281/3
he less feareth the loss of his life than 12, 281/15
his life than the loss of lands: yea some 12, 281/15
avoiding of some great loss, or eschewing thereby the
before, in bearing the loss of worldly goods, in
worldly pleasures, all earthly losses, all bodily torments and
lose all and be lost too, or forced to
of them soon after lost their life! So blind
all his merit were lost, and he turned to
no wretch otherwise, nor lost his riches and his
all) that ever he lost, and gave him after
thing double that he lost, little toucheth my matter
unoccupied, and therefore utterly lost it, with a great
and soul to be lost, no manner of good
he seeth his estimation lost among other folk, of
for a few, she lost many. But now, Cousin
doubt, if Hungary be lost, and that the Turk
great danger to be lost, he must needs care
and his friends have lost . Now for the body
the whole empire was lost ? And so may all
by God's grace be lost into Christian men's hands
not so soon be lost . In the translation of
too, the land was lost before the money was
the loss, although he lost them but by some
and unmovable, bereft and lost already, their persons only
faith, if you have lost your faith and let
the whole world, and lost his soul?) This were
lack of his grace ( lost in our own default
that was that we lost, and take it for
say, yet had you lost the fruit. And if
if we have not lost our faith already, before
long that she had lost him, and as he
how many have willingly lost their lives indeed without
him that he hath lost an hand, before that
by lots; when the lot fell upon the
wicked men upon the lot of righteous men, lest
trouble that his cousin Lot and himself were fain
together? Though he recovered Lot again from the three
things might make the lot , for which the physician
try it out by lots ; when the lot fell
his voice was so loud and shrill, his learning 12, 94/2
bitter Passion." Now so loud
buildeth his palace, would
him as fast, and
her into some lecherous
will not fail to
our stony heart, or
as children do that
disciple, but if he
too, that for the
Christ teacheth us to
there he biddeth us
hath unto riches no
he shall for the
any spark of Christian
that by some inordinate
deep a desire and
feeble faith with our
have we cause to
that we have to
consider, that either we
take by them that
no lies, for I
will that you shall
little lack, or the
that had so tender
withal, what harm the
measure faint, and in
by my troth, I
and will for God's
come thither, yet they
to die for the
and sustain for the
on fire in his
God, for such fervent
to die for his
fifteenth part of the
Eighth Chapter Now riches
answered him, that she
he said, since she
see how faithfully they
the water. Some young
maketh her look so
and streamed down his
love, and instead of her
love you well, while you
should for sorrow relent
to shoot up a
him so far above
of him, rather than
God above all thing
our enemies, give good
, but having it fall
of his elects, lest
and charity in his
and affection that the
, longing to be with
God, less than
. And then the less
a thing, the less
them and set by
them, good. But now
it not." If men
him with all your
to see our goods
to a servant of
of them doth unto
less than lukewarm, or
not to come myself
live so to choose
so much the wealth
that they bear to
of God and salvation
, that we should find
, and inestimable kindness of
, of whom he looketh
to Christ, that he
and set by for
no place so well
her house so well
?The delight whereof, imprinted
lady, lo, that is
, that her lover would
limbs drawn and stretched

Thomas More Studies 8 (2013)
<p>| Lover | would have little lust | 12, 29/ 16 |
| Lover | lay in her lap | 12, 29/ 18 |
| Lover | should clearly see how | 12, 313/ 16 |
| Lover | would not let here | 12, 313/ 30 |
| Lovers | have borne, and daily | 12, 313/ 11 |
| Lovers | be we then unto | 12, 314/ 1 |
| Loveth | , he chastiseth. &quot;Et flagellat | 12, 42/ 29 |
| Loveth | , and scourgeth every child | 12, 43/ 17 |
| Loveth | and receiveth, when shall | 12, 43/ 18 |
| Loveth | ; they therefore, I say | 12, 44/ 2 |
| Loveth | for a sign of | 12, 47/ 25 |
| Loveth | , but &quot;multa flagella peccatoris | 12, 48/ 13 |
| Loveth | not his neighbor whom | 12, 58/ 10 |
| Loveth | God but a little | 12, 58/ 11 |
| Loveth | him that he longeth | 12, 76/ 23 |
| Loveth | well to talk, and | 12, 81/ 12 |
| Loveth | her well, and is | 12, 112/ 21 |
| Loveth | not God above all | 12, 175/ 3 |
| Loveth | to keep himself from | 12, 185/ 17 |
| Loveth | him; and then openly | 12, 298/ 20 |
| Loving | her more tenderly than | 12, 29/ 12 |
| Loving | father bound him, and | 12, 55/ 2 |
| Loving | , and so to give | 12, 74/ 20 |
| Loving | hen he clucketh home | 12, 104/ 17 |
| Loving | words to be put | 12, 146/ 9 |
| Loving | suffrance for our further | 12, 241/ 26 |
| Loving | mind that our master | 12, 318/ 20 |
| Lovingly | to embrace all them | 12, 90/ 21 |
| Lovingly | letted not to sustain | 12, 313/ 6 |
| Low | ; God of his goodness | 12, 29/ 3 |
| Low | sail thereon, that the | 12, 29/ 6 |
| Low | beneath Lazarus, crying and | 12, 55/ 17 |
| Low | , that who that looketh | 12, 85/ 21 |
| Low | in my belly, and | 12, 208/ 8 |
| Low | , Howbeit, though a man | 12, 222/ 16 |
| Low | in earth, and there | 12, 224/ 23 |
| Low | dungeon in the stocks | 12, 265/ 13 |
| Low | house. Beware of barking | 12, 295/ 25 |
| Lowest | . It seemeth verily by | 12, 175/ 10 |
| Lowest | unto the highest in | 12, 213/ 29 |
| Lowly | meekness of a simple | 12, 45/ 20 |
| Lucis | &quot; (The angel of Satan | 12, 132/ 28 |
| Lucis | ad tenebras? Christi ad | 12, 230/ 6 |</p>
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<tr>
<td>do</td>
<td>which either for</td>
<td></td>
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<tr>
<td>flatter</td>
<td>them, either for</td>
<td></td>
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<tr>
<td>jeopard</td>
<td>to lose his</td>
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<tr>
<td>homini si universum mundum est ire ad domum miscibitur, et extrema gaudii qui ridetis, quia vobis qui ridetis, quia other side: &quot;Beati qui sixth chapter of St. ninth chapter of St. he said as St. our faith to wax to God, less than coming from hot unto unto lukewarm, and from in love less than est, descendens a patre they be light-hearted or lover would have little God, and follow their the other by fleshly paint us, all the case, and when you ye double was his is full of lightsome as I had no he shall never have the other foul filthy still in his fleshly taming of his fleshly life, leave his wanton to leave their sinful with child for her make her also so make it quick and and so quick and very well liking and full of young warm, to make them more and aloft: Lord! how cope high with that that playeth on a</td>
<td></td>
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<tr>
<td>lucre</td>
<td>, or of a foolish</td>
<td>12, 11/ 8</td>
</tr>
<tr>
<td>lucre</td>
<td>or fear. Some of</td>
<td>12, 44/ 22</td>
</tr>
<tr>
<td>lucre</td>
<td>, Some are there also</td>
<td>12, 45/ 9</td>
</tr>
<tr>
<td>lucretur</td>
<td>, anime vero suae detrimentum</td>
<td>12, 237/ 14</td>
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<tr>
<td>luctus</td>
<td>, quam ad domum convivii</td>
<td>12, 69/ 11</td>
</tr>
<tr>
<td>luctus</td>
<td>occupant&quot; (Laughter shall be</td>
<td>12, 70/ 20</td>
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<tr>
<td>lugebisis</td>
<td>et flebisis&quot; (Woe may</td>
<td>12, 41/ 29</td>
</tr>
<tr>
<td>lugebisis</td>
<td>et flebisis&quot; (Woe be</td>
<td>12, 70/ 22</td>
</tr>
<tr>
<td>lugent</td>
<td>, quoniam illi &quot;consolabuntur&quot; (Blessed</td>
<td>12, 70/ 24</td>
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<tr>
<td>Luke</td>
<td>, speaketh both of the</td>
<td>12, 181/ 21</td>
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<td>Luke</td>
<td>: &quot;Qui me erubuerit et</td>
<td>12, 290/ 17</td>
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<td>Luke</td>
<td>in the twelfth chapter</td>
<td>12, 303/ 6</td>
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<tr>
<td>lukewarm</td>
<td>, or rather key-cold, and</td>
<td>12, 13/ 8</td>
</tr>
<tr>
<td>lukewarm</td>
<td>, by the fiery affection</td>
<td>12, 205/ 4</td>
</tr>
<tr>
<td>lukewarm</td>
<td>, and from lukewarm almost</td>
<td>12, 242/ 23</td>
</tr>
<tr>
<td>lukewarm</td>
<td>almost to key-cold, that</td>
<td>12, 242/ 24</td>
</tr>
<tr>
<td>lukewarm</td>
<td>, or waxen even key-cold</td>
<td>12, 248/ 19</td>
</tr>
<tr>
<td>luminum</td>
<td>&quot;) (Every good gift and</td>
<td>12, 12/ 31</td>
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<tr>
<td>lumpish</td>
<td>, strong-hearted or faint and</td>
<td>12, 150/ 4</td>
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<tr>
<td>lust</td>
<td>to look upon her</td>
<td>12, 29/ 17</td>
</tr>
<tr>
<td>lust</td>
<td>, and when God with</td>
<td>12, 59/ 11</td>
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<tr>
<td>lust</td>
<td>; and on the other</td>
<td>12, 67/ 26</td>
</tr>
<tr>
<td>lust</td>
<td>of an old fool's</td>
<td>12, 78/ 24</td>
</tr>
<tr>
<td>lust</td>
<td>to leave, command me</td>
<td>12, 79/ 15</td>
</tr>
<tr>
<td>lust</td>
<td>past: he longed to</td>
<td>12, 144/ 21</td>
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<tr>
<td>lust</td>
<td>and courage. But surely</td>
<td>12, 157/ 24</td>
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<tr>
<td>lust</td>
<td>to let. ANTHONY But</td>
<td>12, 160/ 13</td>
</tr>
<tr>
<td>lust</td>
<td>to sleep, and thereby</td>
<td>12, 307/ 15</td>
</tr>
<tr>
<td>lust</td>
<td>, is ready to vomit</td>
<td>12, 307/ 27</td>
</tr>
<tr>
<td>lusts</td>
<td>&quot;ad probaticam piscinam, expectantes</td>
<td>12, 45/ 16</td>
</tr>
<tr>
<td>lusts</td>
<td>, and also to mourn</td>
<td>12, 52/ 10</td>
</tr>
<tr>
<td>lusts</td>
<td>, and do penance for</td>
<td>12, 60/ 11</td>
</tr>
<tr>
<td>lusts</td>
<td>that hang in their</td>
<td>12, 60/ 13</td>
</tr>
<tr>
<td>lusts</td>
<td>) to be gadding out</td>
<td>12, 261/ 21</td>
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<tr>
<td>lusty</td>
<td>, that if her lover</td>
<td>12, 29/ 17</td>
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<tr>
<td>lusty</td>
<td>to labor and study</td>
<td>12, 82/ 20</td>
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<tr>
<td>lusty</td>
<td>toward other trifles, 1</td>
<td>12, 84/ 14</td>
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<tr>
<td>lusty</td>
<td>, but wondrous weary were</td>
<td>12, 149/ 12</td>
</tr>
<tr>
<td>lusty</td>
<td>blood and other humors</td>
<td>12, 150/ 8</td>
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<tr>
<td>lusty</td>
<td>to their foul fleshly</td>
<td>12, 152/ 19</td>
</tr>
<tr>
<td>lusty</td>
<td>and how proud we</td>
<td>12, 158/ 4</td>
</tr>
<tr>
<td>lusty</td>
<td>light flight of pride</td>
<td>12, 159/ 27</td>
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<tr>
<td>lute</td>
<td>? He may be a</td>
<td>12, 274/ 14</td>
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*Thomas More Studies 8 (2013)*
Dialogue of Comfort against Tribulation: Concordance of Major Terms

in a mumbering, nor
would visit their friends
a moment by the
bolting, and stocking, with
should he be killed
as Morea, Greece, and
my mind more than
witches, and in such
good God, how many
was not much less
rather haply the more
man much more than
of fools even stark
were they more than
ween that man were
think ourselves much more
I am not so
no man is so
hard handling therein, so
be much more than
and railing of those
man would be so
we would be so
except we were so
said unto her, "Forsooth,
of Comfort against Tribulation,
of Comfort against Tribulation,
himself; and them also
their medicines be not
but after the bills
wounds with the medicine
his minister Ananias, and
a sorer lash that
harm. For his tribulation
God, and his help
devil eternally. And thus
and after that they
compared with beasts, and
that his continual wealth
story what labor he
of his own moan
upon God is marvelously
at his pleasure, he

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<th>Meaning</th>
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<td>Luther</td>
<td>was not then wedded</td>
<td>12, 93/ 26</td>
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<tr>
<td>lying</td>
<td>in disease and sickness</td>
<td>12, 3/ 10</td>
</tr>
<tr>
<td>lying</td>
<td>there the space of</td>
<td>12, 237/ 9</td>
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<tr>
<td>lying</td>
<td>in straw or on</td>
<td>12, 270/ 21</td>
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<tr>
<td>lying</td>
<td>where he could not</td>
<td>12, 294/ 28</td>
</tr>
<tr>
<td>Macedonia</td>
<td>, and such other like</td>
<td>12, 190/ 22</td>
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<tr>
<td>mad</td>
<td>, where such kind of</td>
<td>12, 4/ 14</td>
</tr>
<tr>
<td>mad</td>
<td>medicines have their souls</td>
<td>12, 63/ 16</td>
</tr>
<tr>
<td>mad</td>
<td>ways our mind wandereth</td>
<td>12, 65/ 23</td>
</tr>
<tr>
<td>mad</td>
<td>than hers, but rather</td>
<td>12, 125/ 6</td>
</tr>
<tr>
<td>mad</td>
<td>of the twain: for</td>
<td>12, 125/ 7</td>
</tr>
<tr>
<td>mad</td>
<td>, if for the wealth</td>
<td>12, 163/ 23</td>
</tr>
<tr>
<td>mad</td>
<td>, and much cause have</td>
<td>12, 216/ 26</td>
</tr>
<tr>
<td>mad</td>
<td>. But did he tell</td>
<td>12, 239/ 2</td>
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<tr>
<td>mad</td>
<td>, which would not be</td>
<td>12, 241/ 29</td>
</tr>
<tr>
<td>mad</td>
<td>(seeing that we be</td>
<td>12, 242/ 3</td>
</tr>
<tr>
<td>mad</td>
<td>as to go about</td>
<td>12, 256/ 6</td>
</tr>
<tr>
<td>mad</td>
<td>, to say nay. ANTHONY</td>
<td>12, 267/ 3</td>
</tr>
<tr>
<td>mad</td>
<td>am I not to</td>
<td>12, 277/ 30</td>
</tr>
<tr>
<td>mad</td>
<td>that we fear not</td>
<td>12, 279/ 9</td>
</tr>
<tr>
<td>mad</td>
<td>foolish wretches, or hold</td>
<td>12, 289/ 21</td>
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<tr>
<td>mad</td>
<td>, as for fear of</td>
<td>12, 290/ 11</td>
</tr>
<tr>
<td>mad</td>
<td>, that we rather will</td>
<td>12, 292/ 7</td>
</tr>
<tr>
<td>mad</td>
<td>men as to ween</td>
<td>12, 316/ 9</td>
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<tr>
<td>madam</td>
<td>, if God give you</td>
<td>12, 169/ 5</td>
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<tr>
<td>mad</td>
<td>by an Hungarian in</td>
<td>12, 1 2</td>
</tr>
<tr>
<td>mad</td>
<td>by an Hungarian in</td>
<td>12, 3/ 2</td>
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<tr>
<td>mad</td>
<td>sure, that to the</td>
<td>12, 5/ 7</td>
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<tr>
<td>mad</td>
<td>of their own brains</td>
<td>12, 11/ 4</td>
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<tr>
<td>mad</td>
<td>by the great physician</td>
<td>12, 11/ 5</td>
</tr>
<tr>
<td>mad</td>
<td>of the most wholesome</td>
<td>12, 11/ 26</td>
</tr>
<tr>
<td>mad</td>
<td>him his blessed apostle</td>
<td>12, 17/ 26</td>
</tr>
<tr>
<td>mad</td>
<td>him cry to him</td>
<td>12, 18/ 2</td>
</tr>
<tr>
<td>mad</td>
<td>him call to God</td>
<td>12, 18/ 8</td>
</tr>
<tr>
<td>mad</td>
<td>hard his heart again</td>
<td>12, 18/ 8</td>
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<tr>
<td>mad</td>
<td>this thief a good</td>
<td>12, 26/ 25</td>
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<tr>
<td>mad</td>
<td>haste). To some that</td>
<td>12, 48/ 21</td>
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<tr>
<td>mad</td>
<td>like unto them). Some</td>
<td>12, 49/ 3</td>
</tr>
<tr>
<td>mad</td>
<td>him fall, first into</td>
<td>12, 53/ 11</td>
</tr>
<tr>
<td>mad</td>
<td>to save them. His</td>
<td>12, 54/ 17</td>
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<tr>
<td>mad</td>
<td>to God. No man</td>
<td>12, 54/ 25</td>
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<tr>
<td>mad</td>
<td>whole. This is God's</td>
<td>12, 58/ 24</td>
</tr>
<tr>
<td>mad</td>
<td>suit to the devil</td>
<td>12, 62/ 19</td>
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martyrs in their agony
me those that he
he well beheld it,
painful prayers that he
and fervent prayers he
all that ever he
that ever he made)
there is no prayer
theirs, and then she
there be more joy
women weep. For he
him, that he hath
Jews (as mention is
all along the body,
world, which are not
set the darkness, and
him occasion, and had
have been a statute
and sometimes some worse
on a time she
there should be means
thought was enough, he
horrible point, that he
this persuasion, that he
But marry, if he
his peril, and have
have you an entry
cross, that he had
prayer by his friends
him, after certain assays,
marvelous old antiquity, not
for methinketh I have
you find that I
if he might be
They that will be
waxed good. For he
was the thing that
have happed to have
in sundry companies, and
faith they should be
Peter that of oversight
Since a man is
it did harm, and
made no long prayers aloud 12, 66/ 6
made in his great agony 12, 67/ 2
made such a fervent commotion 12, 67/ 6
made upon the cross, where 12, 67/ 9
made .The one for their 12, 67/ 15
made ) made in his most 12, 67/ 18
made in his most pain 12, 67/ 19
made at pleasure so strong 12, 67/ 22
made a merry quarrel to 12, 81/ 7
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made mine hair stand up 12, 94/ 21
made him sure by many 12, 102/ 18
made in the ---------- chapter 12, 104/ 6
made , as holy Saint Bernard 12, 106/ 9
made but in such wise 12, 106/ 13
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made him convenient thereto. But 12, 112/ 2
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made her lie down, and 12, 128/ 7
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made him believe, that it 12, 129/ 24
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made of charity this voyage 12, 132/ 23
made you, by which when 12, 134/ 7
made to nail a new 12, 144/ 11
made for him, I can 12, 145/ 12
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made not this fearful night 12, 157/ 15
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made of the body and 12, 203/ 7
made him abuse many great 12, 213/ 12
made an oration in a day. But in
made after a solemn vow
made his visage before, he
made the visage less dolorous
made there already in some
made , the praise had not
made answer in this wise
made of his own drawing
made many such treaties himself
made of earth, and that
made against malefactors shall they
made as a buckler in
made me further, to keep
made it, keep it, whereas
made unto you for the
made us so faithful promises
made by men for the
made it open that it
made it so warm, both
made fast by the jailer
made it. Some are there
made a sure promise, that
made sure after him, and
made, as you make me
madman is he, that when
madmen that would despise you
madmen are: would you let
madness it is, for the
Magdalen, of the prophet David
Magdalene's part the better. For
magnanimitie therein, but plain pusillanimitie
magnified the great fish that
magnitudine doloris absorbeatur" (that the
Mahomet . And yet (which we
Mahomet . But yet hath he
Mahomet , and upon that point
Mahomet shall have a foul
Mahomet for a true prophet
Mahomet in his stead. And
Mahomet's sect, in this realm
Mahomet's false abominable sect. VINCENT
Mahomet's law, and only granting
that hap of a maid. For though I know happed well; and that lawful for any other he list. Some young royalty, and all his and will that we also in their necessity fall from indifference, and in tribulation for the as suffer tribulation for he fell into the which serve for the of rule, or for spes, caritas: tria haec, erubesct, quum venerit in therewith deeply consider his shall come in the sight of God's glorious in his high marvelous stood in me therein cannot be left comfortless, we may never well medicinable, if men will consider that he may of his tribulation, so man that though men mercy, and by grace virtue of necessity, and their trouble meekly, and suffer for his sin) the man will so look upon her, and let him laugh, and them whether (while they at all as should to the world; to mark. ANTHONY Those that or any man else, we can, he can it were good to have many amends to serve, nor no company this answer that you maid had (as hap was maid to follow their example maids maketh harlots, some young main strength, neither kneel before maintain them to do him maintain them. And yet as maintain false matters of their maintenance of justice, or for maintenance of right and justice maintenance of idolatry himself; and maintenance of the body, and maintenance of matters, sundry parts maior autem horum caritas" (Of majestate sua, et Patris, et majesty with the peril of majesty of himself, and of majesty face to face: that make ye (methinketh) a reckoning make me now feel and make prayer so precisely but make of it; or is make them medicinable for himself make it), serve him for make their reckoning one here make virtue of necessity, and make a medicine of their make a right godly end make of his just punishment make it) a very marvelous make her also so lusty make merry. Now, if heaven make merry here in earth make him go leave off make fair weather withal, they make toward the mark and make this manner kind of make his plague as sore make sure, and to be make, that must (if they make him merry. Then must make, and that doubt soiled
of the reason you
make, where you tell me 12, 67/ 23
pleasant, as men to
make children learn give them 12, 69/ 27
first with confession, and
make us clean to God 12, 76/ 13
therefore let us never
make our reckoning of long 12, 76/ 28
But now if you
make me talk the one 12, 80/ 28
sorry man wine, to
make him forget his sorrow 12, 82/ 17
refresh the mind, and
make it quick and luscious 12, 82/ 20
where continual fatigation would
make it dull and deadly 12, 82/ 21
advice at the leastwise
make these kinds of recreation 12, 84/ 24
but for sauce, and
make them not our meat 12, 84/ 26
first kind will I
make no longer tale. An 12, 89/ 26
also, that it may
make many a man bold 12, 91/ 6
when he died, should
make all safe enough. But 12, 92/ 11
a pease. And they
make the people ween, that 12, 92/ 12
also: either should dread
make us tremble and break 12, 98/ 10
and the soul together
make the whole man, the 12, 98/ 17
take no thought, but
make merry, nor take no 12, 99/ 10
of tribulation will I
make an end. Of that 12, 99/ 20
night, many things may
make him afraid, of which 12, 109/ 26
it rather time to
make haste and give warning 12, 110/ 15
sometimes by his fleeing
make his enemy bold on 12, 111/ 17
mighty mercy, and so
make him do all his 12, 113/ 28
the devil longeth to
make all his good works 12, 114/ 6
of man. The priests
make folk fast and put 12, 116/ 6
water, and do but
make folk fools: but they 12, 116/ 7
fools: but they shall
make me no such fool 12, 116/ 8
it in sport to
make her husband laugh. ANTHONY 12, 118/ 8
ANTHONY Then will you
make me make my word 12, 118/ 17
will you make me
make my word good; but 12, 118/ 17
heart serveth them to
make of their counsel therein 12, 127/ 12
as she had, to
make one of her counsel 12, 128/ 22
that too, we might
make a longer work between 12, 131/ 25
Master Gerson saith) will
make him to spit out 12, 133/ 17
by which you may
make him perceive that himself 12, 135/ 19
what reason may we
make him perceive that his 12, 136/ 25
vision delude one, and
make as though God did 12, 137/ 6
so sadly, and would
make me ween I were 12, 139/ 1
any reason that you
make drive me to confess 12, 139/ 5
In Sampson all men
make not the matter very 12, 141/ 7
thing that he would
make you believe (the truth 12, 143/ 9
husband should need to
make no more of counsel 12, 144/ 8
the devil may peradventure
make him toward such a 12, 144/ 27
devil may hap to
make him suffer, so may 12, 145/ 4
yet since he cannot make us perceive it for
the devil's danger, to make him thereby know what
For it may peradventure make him set the less
the devil useth to make those things his instruments
together, that they both make between them one person
things may serve to make them more lusty to
helpeth him, and may make himself sure, that so
that every man should make suit to angels and
fear, that except you make here a pause till
long, but I shall make you this light courageous
taketh of prosperity to make his instruments of, wherewith
his good purpose and make him decline unto sin
we therewith, God willing, make an end of all
this piece will I make you but short. Of
it, but intended to make you but short. Of
himself that he would make his barns larger, and
up her hair to make merry many days, had
in her body to make her a fair large
long for, they will make her middle small, both
it, year. Many things might make many shifts to get
and weighed, would indeed make the lot, for which
vos in aeterna tabernacula" (make you friends of the
him, and said, "Zacchaeus, make haste and come down
first, that he would make every man restitution whom
thereby receive, shall not make him much above a
put a gown to make? Who by the masonry
differences of the circumstances make great change in the
God, but not to make provision for them of
that too much would make them naught, the father
either to think, or make as though they thought
And therefore, Cousin, to make an end of this
is fain yearly to make some assemblies and some
the less preparation to make before, while they see
him so many times make a great visage of
more than they can make good, that tell you
the means sometimes to make some false shrews say
and in their playing make as it were corpses
the great Turk could make; no nor yet being
he goeth about to make these infidels, that are
to come, and therefore make his reckoning: and cast
be peradventure able to make good, if it came
himself by himself, will make himself that answer, hath
will but he cannot make himself sleep: so shall
wrestling that they can make, shall never be able
and of necessity to make a virtue that he
part of this will make many a man sore
our own filthy flesh, make us so dull in
rear against us, to make his incursion with: we
the having of strength make a man strong, and
the having of heat make a man hot, and
the having of virtue make a man virtuous: how
to flee, we may make shift to carry some
good use thereof to make them matter of our
victual, and thereby to make more excess. But less
when he came to might have happed to
Terence saith, such folks make men of fools even
him: and thus themselves make every man mock them
truth, let them then by the fire, and
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appoint him: if you make the countenance of King
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er he left you,
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is that he should make with you. Who shall
can show you cannot make you one day younger
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come to it and make it grow. For surely
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alone, were able to make any kind Christian man
and therefore I can make no warrantise of myself
and I may well make you take that comfort
than his grace will make us able to bear
good. For if God make us and keep us
him, it can then make me no great matter
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kneel before him, nor make him any reverence, nor
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say, that the wealthy
growth to the wealthy
like as the good

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man

, but send his cap
may both have worldly
may be miserable and
may please God by
is well at ease
hath, in that he
well at ease may
be right bad, where
be meetly good. And
that is not a
to say a long
merited not for us
, and as man deserved
deserved reward, not for
may be naught and
may also do very
in prosperity, though he
without patience can have
thanked God for his
took his case and
hath hope of God's
may do well in
put in remembrance of
, and while he yet
, that he that delighted
in prosperity, though he

12, 63/ 3
12, 64/ 13
12, 64/ 15
12, 64/ 16
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12, 65/ 3
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12, 65/ 14
12, 65/ 18
12, 65/ 27
12, 66/ 10
12, 66/ 24
12, 66/ 24
12, 67/ 24
12, 67/ 27
12, 68/ 6
12, 68/ 16
12, 68/ 22
12, 68/ 23
12, 68/ 25
12, 69/ 1
12, 69/ 15
12, 70/ 18
12, 71/ 7
12, 71/ 10
12, 71/ 11
12, 71/ 15
12, 71/ 17
12, 71/ 20
12, 71/ 21
12, 72/ 4
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12, 72/ 20
12, 72/ 21
12, 72/ 27
12, 73/ 2
12, 73/ 7
12, 73/ 10
12, 73/ 11
12, 73/ 17
12, 73/ 21
so doth the wealthy
therefor but such a
Now if the wealthy
thing without which no
grief. A fond old
many words, if a
behavior of another honest
was a dry merry
me list. Whether a
a friend refresheth a
heaviness give the sorry
need to give any
him end also: a
but that unto any
than a better. Some
that very good virtuous
yourself, in which a
that as the young
soon, so the old
tribulation, Cousin, that any
bodily harm as a
speak of, which a
that as to the
the tribulation that a
himself willingly, which no
his goods, as a
this tribulation needeth the
him. For while no
never heard happen any
ready to receive every
may make many a
of perishing that the
yet may there no
vineyard there goeth no
And, therefore, let no
I heard a religious
Cousin, God amend that
be the invention of
the fasting of one
cannot be by one
of mind that a
heart. What if a
and great, wherefore a
man in his wealth which
man as hath in that
man be very good, yet
man can get to heaven
man is often as full
man were very weak, spoken
man, and kept him therefore
man), "in my company nothing
man may not in tribulation
man much, and without any
man wine, to make him
man counsel to it. Folk
man to take now and
man the most comfortable talking
man, if he be sick
man, rehearseth in a certain
man would ween that I
man may hap sometime to
man can never live long
man can have, as far
man hath already caught, and
man neither willingly taketh in
man that lacketh wit and
man taketh himself willingly, which
man putteth upon him against
man taketh himself, or willingly
man none to comfort him
man troubleth him but himself
man else in my days
man, and did spread his
man bold to abide in
man stood in: yet is
man upon the trust of
man, but he that is
man sin in hope of
man there myself, one that
man, whatsoever he be, and
man, but the institution of
man may do good to
man cast out of another
man should take in forthinking
man cannot weep, nor in
man so should; but for
that of truth some man cannot be sorry and 12, 97/ 7
to remission; many a man should stand, as it 12, 97/ 14
would in nowise any man should despair, yet would 12, 98/ 4
I counsel such a man , while that affection lasteth 12, 98/ 5
M. Gerson giveth every man , that since the body 12, 98/ 16
together make the whole man , the less affliction that 12, 98/ 17
old holy doctors no man could understand it; then 12, 99/ 1
dare I give no man , to adventure that way 12, 99/ 14
is tribulation to every man , so is temptation tribulation 12, 100/ 15
tribulation to every good man . Now, though the devil 12, 100/ 16
spiritual enemy, fight against man in both, yet this 12, 100/ 17
certaverit" (There shall no man have the crown, but 12, 101/ 1
James saith, to every man that seeth himself challenged 12, 101/ 30
this needs be to man an inestimable comfort in 12, 102/ 6
manum suam" (The just man : by which we may 12, 104/ 15
certainty" a faithful, well hoping man the Prophet in the 12, 103/ 13
here hath every faithful man a sure promise, that 12, 103/ 16
temptation to a good man that fighteth against it 12, 103/ 21
God giveth the faithful man (that hopeth in him 12, 103/ 23
refrigerate and refresh the man in that heat, and 12, 103/ 25
unto such a faithful man , "et sub pennis eius 12, 103/ 29
comfort unto every Christian man comfort of every good 12, 105/ 25
defendeth one part, the man may be wounded upon 12, 106/ 14
the devil tempteth a man with open fight and 12, 107/ 21
the substance of the man , is so surely fenced 12, 108/ 16
well, that if a man walk through the wood 12, 109/ 25
I was a young man , I was once in 12, 109/ 29
that we saw no man , out was our scourer 12, 110/ 22
stomach, by which a man for faint heart is 12, 111/ 14
none harm: and some man doth sometimes by his 12, 111/ 16
of pusillanimity maketh a man in his tribulation for 12, 111/ 19
timorous mind letteth a man also many times from 12, 113/ 24
nature such as no man long liveth without, and 12, 113/ 14
frail infirmity of the man will suffer, yet is 12, 113/ 18
many a right good man , and that doth he 12, 113/ 25
some good thing a man may pick out thereof 12, 114/ 22
but an invention of man . The priests make folk 12, 116/ 6
well find some poor man with his wife and 12, 116/ 20
from shrift. "Be merry, man ," quoth she, "now; for 12, 118/ 3
he came where a man had in few days 12, 118/ 25
his own fantasy the man list to frame himself 12, 120/ 3
of some other good man , which, after the variety 12, 120/ 21
advice. Yea, although a help before any other the devil tempteth a but many a good it is to any we see almost every to see some such as her husband (the revile he, that the And so the good became, Uncle, of the be canonized. This poor a very special holy after indeed. For the devilish fantasy, wherein the him, reputed for a after that, that the find out, whether the VINCENT Now if a What counsel should a told you before, the pleasant manner, as the other, but that the rise. But when a favor won therewithal, a if you were a and undeceivable tokens a false illusions, whereof a from false illusions, that do it than another told him by another allow this, that a longeth to do another you gather of the of these. Of the unlawful killing of any except himself be no if himself list, any go kill either another or himself either: this to demand of the for him. May a into the mind of man be very well-learned himself 12, 120/ 22 man , wish yet that for 12, 121/ 9 man to kill and destroy 12, 122/ 14 man and woman, hath sometime 12, 122/ 23 man or woman that the 12, 123/ 3 man shrink and flee, and 12, 123/ 14 man have a mischief, he 12, 125/ 1 man was a carpenter) stood 12, 125/ 9 man waxed wrath at last 12, 125/ 11 man up with his chip-axe 12, 125/ 23 man ? ANTHONY The king gave promised, but intended not 12, 128/ 1 man in his living, and 12, 129/ 15 man was by the devil's 12, 129/ 19 man hath need to be 12, 130/ 24 man of singular virtue, and 12, 131/ 3 man went about secretly to 12, 131/ 5 man be in his manner 12, 131/ 8 man so found it, Uncle 12, 131/ 18 man give him then? ANTHONY 12, 131/ 18 man were not then in 12, 131/ 22 man should not abhor to 12, 131/ 29 man were rocked and sung 12, 132/ 1 man hath first begun with 12, 132/ 9 man may a little and 12, 132/ 11 man that had not so 12, 132/ 17 man may discern the true 12, 133/ 4 man shall find many both 12, 133/ 6 man himself bring forth for 12, 134/ 5 man would be glad to 12, 134/ 18 man . If he be loath 12, 134/ 27 man should as well in 12, 135/ 9 man good, seek such a 12, 135/ 10 man , of the matter and 12, 135/ 21 man : if you can peradventure 12, 135/ 22 man : and therefore of himself 12, 136/ 14 man . VINCENT This is very 12, 136/ 15 man to go kill either 12, 136/ 20 man or himself either: this 12, 136/ 21 man that is now by 12, 136/ 21 man himself, whereby he knoweth 12, 137/ 9 man , Uncle, have in such 12, 137/ 13 man , I suppose, such an 12, 137/ 16
or may do, to
then may this religious
until now, that ever
But now this good
ever he bade any
common thing that every
for conclusion, if the as this is, the
God now (if the
cunning physician have a
like wise while this
his words, that the
for a right honest
he not tell no
and condition that every
him to lechery, the it: so must that
consider what abundance the instrument in moving the
them. Nor let no I would advise a I would advise every
help. Resist must a For likewise as some danger; and as some
The devil findeth the and maketh the fond trains), so must a with much tempting the were, by that holy
giveth counsel, that every holy hand. If any the scripture, as any Unto God himself every the devil tempteth a worldly prosperity, wherein a clouds, and be the arrow speaketh the wise appointings. For the proud unto many a good for any person, either there followeth, if a Now many a good

man in some thing certainly 12, 140/ 3
man , of whom we speak 12, 140/ 6
man hath read or heard 12, 141/ 3
man neither hath any of 12, 142/ 4
man else before. Now whether 12, 142/ 14
man doth, or may do 12, 142/ 24
man be surely proved so 12, 145/ 7
man is to be fair 12, 146/ 9
man meek himself, not with 12, 146/ 20
man in hand, he can 12, 147/ 19
man is falling down to 12, 148/ 9
man may take occasion of 12, 148/ 26
man , which was fallen in 12, 148/ 2
man , but he told unto 12, 149/ 2
man standeth in, not only 12, 149/ 25
man must, and doth, with 12, 151/ 9
man do, whose malicious humors 12, 151/ 10
man hath of those evil 12, 151/ 23
man toward that fearful affection 12, 151/ 25
man think strange that I 12, 151/ 28
man to take counsel of 12, 151/ 28
man in every sickness of 12, 152/ 6
man for his own part 12, 154/ 3
man going over an high 12, 154/ 15
man shall upon such a 12, 154/ 17
man of his own fond 12, 154/ 22
man afeard, that he should 12, 154/ 24
man in this temptation too 12, 155/ 2
man to the sin whereto 12, 155/ 13
man Saint Gregory, which opinion 12, 155/ 23
man should make suit to 12, 156/ 2
man will stick at that 12, 156/ 4
man that I hear say 12, 156/ 10
man counseleth to have recourse 12, 156/ 13
man , not in the night 12, 157/ 21
man so rejoiceth, and whereof 12, 157/ 25
man that it carrieth up 12, 158/ 16
man in the fifth chapter 12, 158/ 22
man himself hath no certain 12, 159/ 14
man the devil's temptation unto 12, 160/ 16
man or woman, in great 12, 160/ 24
man fall thereto, an whole 12, 160/ 28
man , Cousin, coming into great 12, 161/ 3
so be that a man feel himself such indeed 12, 161/ 19
pavidus" (Blessed is the timorous). Let such a man that is always fearful 12, 162/ 4
Uncle, for an honorable afterward a great rich man therefore temper his fear 12, 162/ 10
troth, methinketh this rich than thus can no man to do, when he 12, 162/ 29
afterward a great rich would take the one 12, 163/ 5
man much more than mad 12, 163/ 23
man think that hath any 12, 163/ 25
man , Cousin, that hath the man from God than are 12, 164/ 31
man are they that are 12, 165/ 3
man not doubt but that 12, 165/ 12
man that needeth it. And 12, 165/ 23
man : the one, ere the man also that our Savior 12, 166/ 16
man upon a good worshipful man , which, when he divers 12, 168/ 32
man think, that many a man buyeth hell here with 12, 169/ 18
man far from spiritual consolation man for matter of merit 12, 170/ 16
man to enter into the man to enter into the 12, 171/ 3
man cannot get into heaven man cannot get into heaven 12, 171/ 20
man , he said, it was 12, 171/ 23
man were in such danger man may be rich, and 12, 172/ 14
man hath great cause to man since; yet in such 12, 172/ 20
man that keepeth any riches man that keepeth any riches 12, 172/ 26
man a medicine in a man a medicine in a 12, 173/ 9
man , at another time in man himself, or in the man himself, or in the 12, 173/ 18
man , and keepeth all his what case the rich man and keepeth all his 12, 173/ 27
man , and keepeth all his as maketh a rich man keepeth all his 12, 173/ 27
man say to the wicked what case the rich man keepeth all his 12, 173/ 27
man he not command every as maketh a rich man keepeth all his 12, 173/ 27
man all, or that no as maketh a rich man keepeth all his 12, 173/ 27
man saith unto the rich as maketh a rich man keepeth all his 12, 173/ 27
man beside, wherein the rich still, they stand in 12, 174/ 3
man far above the poor thou shalt die, thou 12, 174/ 7
man own opinion, for a man , thou shalt die, thou 12, 174/ 7
man judgment given upon a man , thou shalt die, thou 12, 174/ 7
man any thing deceived any man , thou shalt die, thou 12, 174/ 7
man he would make every man , thou shalt die, thou 12, 174/ 7
man restitution whom he had 12, 177/ 10
true, Cousin, where a
ungiven to the poor
I answer, if the
saying of the wise
not only recompense any
able to yield every
that every rich Christian
his goods recompense every
unto me, that a
anywhere in which any
there would abide any
there be, and no
divided out unto every
if that some one
some other many. Every
his own, nor every
be had; nor every
tailor’s craft, if no
a carpenter, if no
sorts a work? Some
than that some rich
fare by the poor
may be that a
of truth every rich
te, da," (Give every
Christ saith, "Give every
commandment, to give every
biddeth us give every
may conveniently do a
it, what manner of
the person of the
give every manner of
or my foe, Christian
alike, nor unto any
were but a wayfaring
alone, that none other
Marry, Uncle, but some
Cousin, that if a
pride, and such a
if there be a
will you more? The
no more than every
not. Of whom some
man
hath not enough to
that is at his
had there done the
to be verified in
whom he had wronged
his duty with the
that is reputed right
whom he had wronged
may be rich, and
might have kept any
rich without the danger
left able to relieve
alike, it would be
provide a means
cannot have a ship
be a merchant without
cannot have a plough
were able to put
were able to build
that hath but two
, by whom he is
, as it fared by
may with conscience keep
do, if all the
that asketh thee), therefore
that asketh thee," he
without exception somewhat; for
that asketh, meaning, that
good, we should not
soever he be, though
should stand in peril
in some manner of
, or heathen; yet am
in every case alike
that I received into
should give them nothing
will peradventure be right
keep riches about him
is very naught indeed
such (as would God
is so much the
is forthwith in state
that hath in the
man's imperfection, if the man know it, and acknowledge 12, 186/ 1
the darkness: if a man have a mind to 12, 186/ 7
once nor give every man that asketh him neither 12, 186/ 16
him neither (let every man fear and think in 12, 186/ 16
to look that a man should kneel down for 12, 187/ 18
good manner, that a man of your age, aggrieved 12, 187/ 19
can there yet no man tell. But I fear 12, 188/ 11
not to force any man to forsake his faith 12, 189/ 28
faith. ANTHONY Not any man , Cousin? They say more 12, 190/ 2
suffereth else no Christian man almost, but those that 12, 190/ 18
heard such a Christian man speak opprobrious words against 12, 191/ 20
ey every true minded Christian man , and Christian woman too 12, 192/ 19
When the Son of Man shall come again, that Man shall come again, that 12, 194/ 1
while there is no man to complain to for 12, 195/ 14
I would advise every man , pray still and call 12, 195/ 25
pennyworths before, and every man and every woman both 12, 195/ 29
worst fall. Whether a man should cast in his 12, 196/ 1
and a very good man say, that it were 12, 196/ 8
 perilous too, that a man should think upon any 12, 196/ 9
you have heard some man that would so say 12, 196/ 21
left of a good man and a great solemn 12, 196/ 22
But now may this man be likely never to 12, 197/ 5
the peril, if the man answer himself, that he 12, 197/ 11
himself, or some other man . Besides this, to counsel 12, 197/ 21
this, to counsel a man never to think on 12, 197/ 22
the matter, that every man should upon pain of 12, 198/ 6
me necessary for every man and woman to be 12, 198/ 12
mind, that every Christian man and woman must needs 12, 198/ 22
his parishioners, and every man and woman, their servants 12, 198/ 23
proof. Howbeit many a man may ween himself far 12, 199/ 7
 mortal malice, that a man is thereby so blinded 12, 200/ 15
Catholic faith, that no man having faith can doubt 12, 200/ 22
God shall compass that man round about, that dwelleth 12, 200/ 27
allectives to move a man to sin, and in 12, 201/ 5
 pain to pull a man into murmur, impatience, and 12, 201/ 6
that necessity that the man must of fine force 12, 201/ 15
by which the faithful man standeth at his defense 12, 201/ 21
say the truth, every man hath cause in this 12, 202/ 25
God hath given every man cure and charge of 12, 202/ 28
neighbor), there is no man that hath any spark 12, 202/ 28
wherein the soul of man standeth in so great 12, 202/ 30
may hap unto any man . The Third Chapter Since 12, 203/ 5
Third Chapter Since a man is made of the 12, 203/ 7
man may take, it must 12, 203/ 8
man lose, and thereby what 12, 203/ 21
man sore stagger in his 12, 204/ 13
man had in his heart 12, 204/ 28
man , Cousin (as I said) 12, 205/ 7
man for the short season 12, 206/ 5
man strong, and the having 12, 206/ 10
man hot, and the having 12, 206/ 11
man virtuous: how can those 12, 206/ 12
man greatly rejoice in that 12, 206/ 15
man unto another; what great 12, 206/ 27
man in a gay gown 12, 208/ 4
man little surety, and much 12, 209/ 11
man is for his riches 12, 210/ 16
man have, be he never 12, 211/ 10
man but him that is 12, 211/ 12
man hath, or for the 12, 211/ 21
man of some behavior and 12, 211/ 22
man bearing them better, will 12, 211/ 24
man should do otherwise, but 12, 212/ 26
man told them truth when 12, 212/ 27
man of the church, and 12, 213/ 7
man I ween eat one 12, 213/ 24
man was fallen in so 12, 213/ 25
man , and not a doctor 12, 214/ 20
man even sweat with the 12, 214/ 24
man , among so many of 12, 214/ 30
man should see what manner 12, 215/ 22
man well-learned, and of good 12, 217/ 24
man mock them, flatter them 12, 218/ 7
man , and look what I 12, 220/ 1
man may command him or 12, 220/ 16
man that is in a 12, 220/ 22
man , as according to reason 12, 221/ 5
man were almost as good 12, 221/ 16
man escape all such adventures 12, 222/ 17
man must leave it at 12, 222/ 18
man reckon his years that 12, 222/ 20
man can keep it long 12, 222/ 32
man desirer riches not for 12, 224/ 10
man in pride, and make 12, 224/ 21
man lately made of earth 12, 224/ 22
man may by any good 12, 225/ 25
that there will no man say nay. For I see no worldly pleasure. For every man would fain seem as say, and would it that hath them, either should be content to for an example in would say, yet as, and worship him and may serve two lords neither, while he plainly have of such a

duobus dominis servire” (No man were no good What surety can a

ANTHONY What if a all. VINCENT Well, a

such fools than every like as a wise that doth he no mind, than that a the world can any

What availeth it a be waxen a true so true, that no
do we ween that unto a warm faithful

make any kind Christian pain, and that a said, that albeit no the intent when a falling. For many such exalteth not every good many a good holy I ween no wise

able to profit the violent restraint of a ourselves. For what free sore, Let every free bondage, that almost every war bound unto a never was there any our service to the our service unto that a condition that every from such, as any

man say nay. For I man that will for very man would fain seem as man say, and would it man that hath them, either man should be content to man for an example in man would say, yet as man, and worship him and man may serve two lords man neither, while he plainly man have of such a

man should ask you, how man would be glad for man would ween there were man should) that though the man, if he was all man first. And he that man may with words wrestle man were mad, which would man one thing alone, whereof man or woman well content

man hath no cause to man can be sure what man feeleth such an horror man standeth for all that man up to the glory

man. And some he suffereth man can) if we should man with the sound entering man, being so subdued under man is there so free man that reckoneth his liberty man is in that boasteth man, while he is already man lord of any so man that we be slave man for God’s sake, according man of any courage would man that any wit hath

12, 226/ 1 12, 226/ 1 12, 226/ 3 12, 226/ 4 12, 227/ 12 12, 228/ 1 12, 229/ 4 12, 229/ 14 12, 230/ 10 12, 230/ 27 12, 231/ 29 12, 233/ 11 12, 233/ 22 12, 235/ 3 12, 235/ 11 12, 236/ 2 12, 236/ 8 12, 237/ 3 12, 237/ 15 12, 239/ 15 12, 240/ 14 12, 241/ 29 12, 243/ 1 12, 243/ 26 12, 244/ 22 12, 244/ 28 12, 246/ 6 12, 246/ 8 12, 246/ 14 12, 246/ 28 12, 249/ 14 12, 250/ 5 12, 252/ 8 12, 252/ 19 12, 253/ 6 12, 253/ 9 12, 253/ 17 12, 253/ 23 12, 253/ 26 12, 254/ 17 12, 255/ 3 12, 255/ 6
liberty, which letteth a man from going whither he may, 12, 255/ 15
incommodity beside. For a man may be, pardie, imprisoned 12, 255/ 25
the neck, and a man may be let walk 12, 256/ 2
all) fall unto a man without it nor are 12, 256/ 19
may fall to a man, and none of all 12, 256/ 21
in itself for a man to be pinned up 12, 257/ 13
be restrained by another man within certain limits and 12, 257/ 15
you, what any one man you know, that is 12, 258/ 16
prison? VINCENT What one man is, Uncle, out of 12, 259/ 14
strange case. For every man will, be imprisonment, as 12, 259/ 24
to go where a man say them nay. ANTHONY 12, 260/ 22
of walking ere any man abhorreth the one, and 12, 262/ 9
Well, Uncle, if every man abhorreth the other, for 12, 262/ 10
all. And therefore every man is in prison already 12, 262/ 16
into it: and no man universally is a very 12, 263/ 17
persuade me, that every man universally be by this 12, 262/ 2
perceive, both that every man abhorreth the one, and 12, 262/ 9
if there were a man attainted of treason or 12, 264/ 2
not escape, were this man a prisoner or no 12, 264/ 7
or no? VINCENT This man , quothe? Yea marry 12, 264/ 9
deed, if ever any man were. ANTHONY But now 12, 264/ 10
would you call this man ? A prisoner, because he 12, 264/ 26
Cousin, first, that every man coming into this world 12, 266/ 3
that there cometh no man nor woman hither into 12, 266/ 10
God hath put every man here upon the earth 12, 266/ 20
world, there is neither man is so mad, to 12, 267/ 3
proved true, that no man is a prisoner, yet 12, 267/ 8
my reasoning, that every man a very prisoner indeed 12, 267/ 10
there is else no man is here (though he 12, 267/ 12
open truth, that every man can escape, but that 12, 267/ 14
out of which no man put under sure and 12, 267/ 15
that therein is every man a very plain prison 12, 267/ 18
own granting before, every man should be but taken 12, 267/ 24
well, true, although a man in this wretched world 12, 268/ 24
this keeping of every man is by the other 12, 268/ 27
wealth, than many a man of this world, and 12, 268/ 29
to death, the greatest man condemned to death were 12, 269/ 10
as he. If a man be, Cousin, committed to 12, 272/ 2
the whole kind of man be, Cousin, committed to 12, 272/ 2
but also that every man be, Cousin, committed to 12, 272/ 2
otherwise; but that every man be, Cousin, committed to 12, 272/ 2
wherewith we be every man be, Cousin, committed to 12, 272/ 2
deny. ANTHONY If a man be, Cousin, committed to 12, 272/ 2

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that would pain the man of malice, nor so 12, 272/ 4
this prison many a man reputed right honest, letteth 12, 273/ 12
see him lay any man in the stocks, or 12, 274/ 9
an harp? Maketh no man melody, but he that 12, 274/ 14
them. Many a good man there is, you wot 12, 276/ 20
to move a Christian man, and the one of 12, 277/ 27
never should move any man. As for those other 12, 277/ 29
they be, many a man endureth them; yea and 12, 278/ 3
unkindness God keep every man () comfort he none needeth 12, 278/ 9
and will suffer no man to put more pain 12, 278/ 24
that prison shall no man never get, and in 12, 279/ 11
this other shall no man abide but a while 12, 279/ 11
that you see some man set so much by 12, 281/ 14
of lands: yea some man shall you see that 12, 281/ 15
and also disposeth a man many times to some 12, 282/ 5
to the nature of man, and above the nature 12, 282/ 8
wot well, many a man would be for all 12, 283/ 11
where there is any man of that good mind 12, 284/ 14
pleasure of a better man, nor for the gaining 12, 286/ 11
fault, as the drunken man bringeth himself into drunkenness 12, 286/ 26
change, there would no man that wit hath, anything 12, 288/ 7
can any faithful wise man dread the death so 12, 288/ 21
death also of every man that so dieth for 12, 289/ 7
Cousin, can there no man that hath faith, account 12, 290/ 2
And now if a man would be so mad 12, 290/ 11
himself ashamed of that man before the Father of 12, 290/ 16
shall the Son of Man be ashamed, when he 12, 290/ 20
himself; that servant every man accounteth for a proud 12, 291/ 17
suppose surely, that any man that hath reason in 12, 292/ 15
perceive well enough, a man may with wisdom so 12, 292/ 18
is, Cousin, that no man can with all the 12, 292/ 24
Cousin, for which a man may have his leg 12, 293/ 2
may make a reasonable man (though he would not 12, 293/ 4
or to some childish man either, they will by 12, 293/ 15
of discretion. But a man that hath more wisdom 12, 293/ 18
sufficient to move a man to take pain for 12, 293/ 24
at all. For the man with whom she hunteth 12, 294/ 29
be known of some man that con skill of 12, 295/ 21
momentary pain. VINCENT Every man, Uncle, naturally grudgeth at 12, 297/ 2
very truth, nor no man biddeth any man to biddeth any man to 12, 297/ 5
no man biddeth any man to go run into 12, 297/ 5
as I say, a man answer it thus. He 12, 297/ 12
said, that if a man in this persecution should 12, 297/ 12
in his heart, a man may save himself from
fantastical fear, that the man conceiveth that it should
though that, if a man by pain were overcome
more pain that a man taketh for God's sake
feigned faith for a man to say to God
pestilent hope, wherewith a man flatteth himself toward his
fear, that such a man may miss the grace
come. And where the man that you spoke of
that there should no man (which denieth our Savior
make me remember a man that was once in
death is to every man painful. But yet is
violent death to every man whom it fetcheth hence
and that is every man which, when he dieth
a time as a man hath his pain that
then would many a man be more loath to
yet lieth many a man more days than one
violent death riddeth the man in less than half
an hour; except a man would ween that whereas
dread at all any man that can but kill
God! Cousin, if a man would well weigh those
Cousin, that many a man and woman too, of
tell some carnal minded man of this manner pleasure
on them, whereof every man hath among a certain
face, there may no man presume or look to
vivet" (There shall no man here living, behold me
that the very best man living here upon earth
upon earth (the best man, I mean, being no
no more but a man ) cannot, I ween, attain
as the born blind man from the right imagination
all that ever any man can by natural possibility
name written, which no man knoweth but he that
new name, which no man knoweth but he that
the mind of any man living here upon earth
glory can there no man come headless. Our head
courage every kind Christian
way, that as a man knoweth but he that
forth, that sometimes another man knoweth but he that
I ween be no man living here upon earth
shrink thereat, but every man come headless. Our head
much before, as any man shall be put to
to be thrall unto man shall, but that the
He saith not that never runneth upon a man to seizure on him
be gracious to a man, whom he delivereth out of much more for a man, if through right painful man would very fain this man that could have given man's heart by the goodness of his sin, but man's account toward him alloweth gracious occasion inspired into much good to a man's death, than to the heart, in that it man's bosom. But here must be then? If a man's death, than to the heart, in that it man's own destruction, which requireth glory, or the suffering case than his own obedient mind by the own body toward his salvation, keep this person hand, and laid all substance is the wellspring living. And therefore here so great, that both having of riches I forsaking of all, if imperfection, if the man coffer, and rather are mouth, as soon passed word that spoke before good deed, show themselves is, since the matter part that is so mind, nor what another heart a loathness to person within the circuit soul the personal visiting checks glow sometimes for
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<td>fire, shall in</td>
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<td>rather key-cold, and in</td>
<td>these are in a</td>
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<td>person is in</td>
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<td>he that referreth the</td>
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<td>he that referring the</td>
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<td>let us remit the</td>
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<td>so unsure also what</td>
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<td>by God in a is to wit, what</td>
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<td>be bold upon this</td>
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<td>do wrong in any</td>
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<td>for punishment without any</td>
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<td>one voice in a continual prosperity without any</td>
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<td>man else, make this</td>
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<td>man neither, from every</td>
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<td>or pray, or any</td>
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*Thomas More Studies 8 (2013)*
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no leechcraft, nor any manner of physic, other than 12, 63/ 9
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bound to give every manner
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ey they may perceive what manner
his house after some manner
and talk of his manner
merit match in a manner
to be taught, what manner
my customizable guise (for manner
Uncle, keep your customizable manner
your customizable manner, for manner
it were against good manner
is it very good manner
that they were in undoubtedly, Cousin, this new manner
in mine ear) the manner
think upon any such manner
seemeth me in a manner
fortune are by two manner
other pleasure in a manner
effect, but of the manner
themselves do in a manner
oration in a certain manner
he could devise no manner
man should see what manner
like pageant in a manner
soul, used much this manner
leave their faith: this manner
faith, can be no manner
forbiddest you, without any manner
pastime, or for the manner
we heard them. This manner
hence thither, in such manner
diminish, assuage, and in manner
that for no such manner
that because of these manner
with the considering what manner

heaven of them, where manner
of order. For methinketh manner
cloth, if there lacked manner
that men should use manner
of man soever he manner
of man in some manner
of his necessity, were manner
living, as to Godward manner
that too much would manner
of having of worldly manner
of the world, lest manner
, and misreport him for manner
with another man’s forsaking manner
using thereof God would manner
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, for manner may you manner
may you call it manner
, to look that a manner
, that a man of manner
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here of men’s favorable manner
of men in this manner
case. ANTHONY I believe manner
implied therein, that we manner
wise to be considered manner
thereof in all their manner
of the common speech manner
hire to flatter them manner
, wherein he liked himself manner
of new heavy cheer manner
countenance it was that manner
played us there this manner
among his servants. When manner
of persecution, lo, shall manner
grief unto him; since manner
exception. Break one of manner
sake, than for any manner
of ours, in whose manner
as we may (by manner
quench the great furious manner
of grudging felt in manner
of pains, we so manner
pain or incommodity we manner
in the most favorable manner that it possibly might 

imprisoned in this special manner, which is only commonly called 

this special manner, which arm, and in fair manner led out of this

nor with any good manner desire him to come

death that he suffereth manner of hard handling is

the cold ground (which or do some other manner of shrewd turns, then

like, and, in a manner all close religious houses

unto them. And this manner of receiving the impression

men and beasts. Another manner of receiving affections, is

and by. And that manner loathness (albeit a very

shamed here by any manner death that he suffereth

holy angels.) And what manner a shameful shame shall

For it is a manner among them in many

that, and in a manner a momentary pain. VINCENT

for his sake any manner pain at all: as

I might in a manner well warrant that there

wot well, by no manner hap he shall never

can almost have no manner savor or taste in

to have described what manner of joys they shall

scripture, expressed of the manner of the pleasures and

minded man of this manner pleasure, and he shall

as angels, without any manner mind or motion unto

are yet in a manner as far therefrom, as

that saving for the manner's sake, he had liefer

that scruple, and fell mannerly to his meat, and

wax there now so mannerly, that they be not

of his Father many mansions, and happy shall he

for God having many mansions, and all wonderful wealthy

by Christ's too, as manslaughter, , adultery, or such other

collidetur quia Dominus supponit manus suam" (The just man

extentant iusti ad iniquitatem manus suas" (God will not

iuxta te, et cuiusvis manus pugnet contra me" (Set

how much tribulation may mar it, or peradventure hurt

indignation. And therefore this mark that we must shoot

I somewhat mistake the mark. ANTHONY Those that make

that make toward the mark and light far too

look well to the mark , and that can you

you may miss the mark again. I suppose now

sticketh in our stomachs. mark me, Cousin, at the

bring forth for one mark the doing or teaching

with them shall well mark and perceive. For they

that is a good mark between God's miracles and
| or appointment at any mark | , butt, or prick upon | 12, 159/ 15 |
| and his very just mark | , down upon which prick | 12, 159/ 23 |
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| wit and understanding to mark | and perceive all thing | 12, 207/ 28 |
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time those old holy
will give his holy
this day as many
many a thousand holy
of God). And no
meting; and no great
that it was no
brother, I do somewhat
fasting). And therefore I
yet much more I
of temptations). And no
Vincent Yet is it
kingdom of God): no
gracious hearing: but I
other folk occasion to
And it was no
I cause thereof to
maketh me little to
it is yet little
die, I very little
have no cause to
and it is no
mine Uncle, I have
his cheeks, that I
trow, they called him),
much as any that
well considered), a comfort
it shall be a
make it) a very
he come thereat, and
all his days a
their gear again and
so strange and so
so divers temptations, one
shrift he had a
kind of tribulation is
now by such a
God, and with a
This is, Uncle, a
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he will, is a

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Trinity in his high
way should lie through
methinketh this is said
calling upon God is
there in wilderness was
knew I that were
persecution) spoken here already,
his sake, that so
or only to vain
put in remembrance of
the thing that made
unknown. But by St.
ANTHONY Yea, by Saint
VINCENT Yea, by Saint
make? Who by the
fierce anger: "By the
sacred service of the
great anger, "By the
reason and grace to
master's house than our
have sent to thy
And therefore was their
an usher or a
in his living, and
the king, then my
one day given his
rude roaring before his
son himself, till his
that good godly doctor,
ilusions: such things (as
in that work of
never let any wise
many times from his
is indeed a stout
my hand shall be
so be lord and
to forsake such a
so cowardly forsook his
resist it and manly

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And therefore since our did: and whereas he
master to do as our it, that it shall
may with wisdom so master pain, but that pain
world can never so ensuing, and confessed his again, and soon after
loving mind that our was, and not hate
more privilege in our master's house than our master
by change of their master's mind: and of that
before the people, play they should be made
masteries at a feast. Of
the, that is his
when he was
master's
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<td>matter</td>
<td>studious and unpleasant, all</td>
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<td>matter</td>
<td>I forget myself and</td>
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<td>matter</td>
<td>as men can devise</td>
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<td>matter</td>
<td>, whether men in tribulation</td>
<td>12, 83/8</td>
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<td>matter</td>
<td>sufficeth for our purpose</td>
<td>12, 84/16</td>
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<td>matter</td>
<td>. Of the short uncertain</td>
<td>12, 85/8</td>
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<td>matter</td>
<td>since we were last</td>
<td>12, 85/13</td>
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<td>matter</td>
<td>here, leaving out many</td>
<td>12, 86/11</td>
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<td>matter</td>
<td>was much part again</td>
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<td>matter</td>
<td>to lay forth one</td>
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<td>. The Prophet saith in</td>
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<td>. But those that are</td>
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<td>here, and are such</td>
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<td>matter</td>
<td>, that is to treat</td>
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<td>matter</td>
<td>, lo. For then was</td>
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<td>matter</td>
<td>, that the mind, whereby</td>
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<td>speaketh, but in a</td>
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<td>matter</td>
<td>that we have in</td>
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<td>, wherein he can never</td>
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<td>matter</td>
<td>; then is there none</td>
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<td>matter</td>
<td>and show what you</td>
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<td>been reasoned already between</td>
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<td>and of the law</td>
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the soul. Of the
a ground for this
men make not the
but yet therein some
some place of that
not, maketh him no
properly pertaining to our
these things minister him
and strive still thereagainst,

mind to some other
will not dispute the
more effectual for the
And so shall the

prosperity were beside our
pertaining to the present

somewhat digressing therefrom, good

thing proper to this

end of all this

serveth a man for
reprove or allow, a

might, Cousin, in this


great change in the
disposeth and timeth your

one part of our

the remnant of our

of men in this

the point of the

so plain of the

have devised upon this

but that in a

the body, and minister
every part of the
	hereof to make them

should have letted the

had been a great

man's is, since the

nor bad, but are

me: to make the

nor list in this

said more in the

make me no great

us therefore consider the

of sins, and also

\textbf{matter} \hspace{1em} \text{may you gather, if} \hspace{1em} 12, 136/ 1

\textbf{matter} \hspace{1em} \text{, you know very well} \hspace{1em} 12, 137/ 2

\textbf{matter} \hspace{1em} \text{very sure whether he} \hspace{1em} 12, 141/ 7

\textbf{matter} \hspace{1em} \text{appeareth. For the Philistines} \hspace{1em} 12, 141/ 8

\textbf{matter} \hspace{1em} \text{saith: "Irruit virtus Domini} \hspace{1em} 12, 141/ 16

\textbf{matter} \hspace{1em} \text{: the thing toucheth himself} \hspace{1em} 12, 143/ 16

\textbf{matter} \hspace{1em} \text{. For then were he} \hspace{1em} 12, 146/ 1

\textbf{matter} \hspace{1em} \text{of temptation, so useth} \hspace{1em} 12, 150/ 6

\textbf{matter} \hspace{1em} \text{of conscience and merit} \hspace{1em} 12, 150/ 27

\textbf{matter} \hspace{1em} \text{. And when the devil} \hspace{1em} 12, 155/ 8

\textbf{matter} \hspace{1em} \text{here. He that will} \hspace{1em} 12, 156/ 7

\textbf{matter} \hspace{1em} \text{, than those words which} \hspace{1em} 12, 156/ 24

\textbf{matter} \hspace{1em} \text{require well of itself} \hspace{1em} 12, 157/ 16

\textbf{matter} \hspace{1em} \text{. VINCENT Verily, mine Uncle} \hspace{1em} 12, 160/ 8

\textbf{matter} \hspace{1em} \text{, or somewhat digressing therefrom} \hspace{1em} 12, 160/ 12

\textbf{matter} \hspace{1em} \text{methought it was, and} \hspace{1em} 12, 160/ 12

\textbf{matter} \hspace{1em} \text{. For, Cousin, as it} \hspace{1em} 12, 160/ 20

\textbf{matter} \hspace{1em} \text{. VINCENT Our Lord reward} \hspace{1em} 12, 165/ 30

\textbf{matter} \hspace{1em} \text{of merit and reward} \hspace{1em} 12, 170/ 19

\textbf{matter} \hspace{1em} \text{nakedly proposed and put} \hspace{1em} 12, 173/ 6

\textbf{matter} \hspace{1em} \text{be touched, and were} \hspace{1em} 12, 173/ 22

\textbf{matter} \hspace{1em} \text{Saint Paul saith, "Qui} \hspace{1em} 12, 182/ 11

\textbf{matter} \hspace{1em} \text{and your dinner both} \hspace{1em} 12, 186/ 30

\textbf{matter} \hspace{1em} \text{which only now remaineth} \hspace{1em} 12, 187/ 14

\textbf{matter} \hspace{1em} \text{The third book and} \hspace{1em} 12, 187/ 29

\textbf{matter} \hspace{1em} \text{which increaseth about us} \hspace{1em} 12, 195/ 4

\textbf{matter} \hspace{1em} \text{in their mind, which} \hspace{1em} 12, 197/ 26

\textbf{matter} \hspace{1em} \text{, that every man should} \hspace{1em} 12, 198/ 5

\textbf{matter} \hspace{1em} \text{, and firmly to have} \hspace{1em} 12, 199/ 13

\textbf{matter} \hspace{1em} \text{of such peril as} \hspace{1em} 12, 202/ 30

\textbf{matter} \hspace{1em} \text{of pleasure to the} \hspace{1em} 12, 203/ 16

\textbf{matter} \hspace{1em} \text{pondered, they shall well} \hspace{1em} 12, 205/ 23

\textbf{matter} \hspace{1em} \text{of our merit with} \hspace{1em} 12, 209/ 23

\textbf{matter} \hspace{1em} \text{too long) he brought} \hspace{1em} 12, 213/ 20

\textbf{matter} \hspace{1em} \text{of the common weal} \hspace{1em} 12, 213/ 30

\textbf{matter} \hspace{1em} \text{more dependeth upon them} \hspace{1em} 12, 222/ 4

\textbf{matter} \hspace{1em} \text{that may serve to} \hspace{1em} 12, 223/ 16

\textbf{matter} \hspace{1em} \text{more plain, that I} \hspace{1em} 12, 229/ 11

\textbf{matter} \hspace{1em} \text{to play their part} \hspace{1em} 12, 237/ 24

\textbf{matter} \hspace{1em} \text{, yet have you even} \hspace{1em} 12, 249/ 25

\textbf{matter} \hspace{1em} \text{to my mind, whether} \hspace{1em} 12, 251/ 11

\textbf{matter} \hspace{1em} \text{thus. Captivity, bondage, or} \hspace{1em} 12, 252/ 6

\textbf{matter} \hspace{1em} \text{of our merit. The} \hspace{1em} 12, 254/ 3

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imprisonment so small a matter still. For in this thing is all the fantasy, that in a maketh much of the we talked of the therewith well weigh the that will consider the it hath in this it shall make no matter the violent? For the never have end! This in all this whole things, that of the business meddle with such was in Saxony, these day before, in these and talking of these well expert in those or for maintenance of indifference, and maintain false we talked of these

------------- chapter of Saint Matthew sixth chapter of St. twelfth chapter of Saint they called her Mother Now, as good Mother showed you, as Mother speak now, as Mother diminishing of old Mother him, "Welcome, my Maker, deserving, and not his were in a round But now hath this middle place of this about in this busy in this busy pleasant place of this busy center of this busy about in this busy in this round busy much victual at one of sixpence at a

matter of itself), the poor matter I purpose to give matter plain and open evident matter almost of three chips matter . Now are the affections matter ; but else, I say matter . But they, Cousin, that matter well, reason grounded upon matter of faith. For well matter of a fart.) ANTHONY matter that we be in matter, Cousin, lacketh, as I matter, than that one text matters of our faith we matters . For an evil answer matters were in manner but matters with these new men matters with me? VINCENT God's matters, as he that had matters, sundry parts for their matters of their friends, bear matters, that half so well matters, to whom he said Matthew saith: "Nolite thesaurizare vobis Matthew , and in the third Maud : I trow, you have Maud told us, when the Maud showed it us. But Maud said they could then Maud's tale, else would a maundy-like maugre my teeth." But he

maze ; when they ween themselves maze a center or middle maze is hell, and into maze in the darknesses, suddenly maze, the scripture declareth the maze, the grin of the maze, so that he was maze take not their business maze of the devil that maze, as the price thereof meal, no nor yet so

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of sixpence at a meal, as near as your 12, 117/ 13
eat at this one meal, and break not my 12, 119/ 26
any prey for his mealtime, that should pass the 12, 118/ 22
he was at his the wholesome dew (I mean) of God's grace, by 12, 4/ 22
of Christ's Passion, I mean, all such parts, I mean, as fell before to 12, 33/ 1
any prayer, they never mean, (ye may be fast 12, 52/ 22
his learning less than mean, . But whereas his matter 12, 94/ 3
you consider that I mean not every kind of 12, 100/ 8
measure is a merry mean, , which I perceive by 12, 117/ 10
ANTHONY I do not mean, Cousin, that every fool 12, 147/ 17
distress and affliction: I mean not, to let every 12, 162/ 19
hand, the giving (I mean) half in alms, and 12, 177/ 24
the children: provide, I mean, conveniently good learning, or 12, 183/ 7
of this devil, I mean, that the Prophet calleth 12, 186/ 6
for the faith (I mean), not by fight in 12, 201/ 20
what excellence a right mean, wit may come to 12, 214/ 12
only to men of mean, authority, but unto the 12, 221/ 28
them, that ween they mean, better than they do 12, 226/ 29
are that ween they mean, well, while they frame 12, 227/ 1
things, the loss, I mean, , of all these outward 12, 227/ 9
free; the bondage, I mean, , of sin. Which to 12, 253/ 10
acquainted with, men, I mean, , that are out of 12, 259/ 11
the time that were mean, between his attainder and 12, 264/ 12
and abide in the mean, season some pain, but 12, 265/ 15
he seek in the mean, season some other pastime 12, 268/ 2
the large prison, I mean, , of this whole world 12, 271/ 7
more, holy monks, I mean, , of the Charterhouse order 12, 276/ 23
grievous qualities (pain I mean, , and shame), that they 12, 288/ 2
with death (shame, I mean), and pain also) shall 12, 288/ 15
the best man, I mean, , being no more but 12, 308/ 27
daily instant labor, I mean, my care and solicitude 12, 310/ 30
souls that are but mean-witted men, and can understand 12, 39/ 24
lords, or be they meaner men) can be much 12, 217/ 6
wealth; no man precisely meaneth to pray for other 12, 51/ 32
little before, what he meaneth , For there saith he 12, 174/ 21
be my disciple). Here meaneth our Savior Christ, that 12, 174/ 27
them all. And so meaneth he by those other 12, 174/ 30
afear of him.) God meaneth not here, that we 12, 303/ 16
the body, but he meaneth that we should not 12, 303/ 17
every man that asketh, meaning , that in the thing 12, 182/ 1
also the very special means , without which we can 12, 10/ 26
immediately, or by the means of our good angel
That tribulation is a means to draw man to
tribulation is yet a means to drive him from
serveth ordinarily for a means of amendment. Saint Paul
itself many times a means to bring the man
comfort itself. The special means to get this first
tribulation itself be a means oftentimes to get man
we must labor the means that this first comfort
before, shall by the means of Christ's Passion (if
Christ's Passion as a means by which God keepeth
I trust) be the means that God should the
that finally, by the means of his miscreant wife
by no manner of means put it from him
been tempted thereto by means of a foolish pride
and some by the means of anger, without any
that there should be means made to the pope
must he find the means to search and find
I had by such means of moving the parts
tell him by what means you know, that you
nor can by no means be shogged out of
some such other evil means , then were that thing
one man provide a means of living for some
the better by his means , this man's having of
faith; they find the means sometimes to make some
immediately, or by the means of some such thing
and that by no means a man can keep
by such a meritorious means . And on the other
he taketh by sinful means . For it is the
where, nor find the means to come at me
minds imprinted by divers means of living for some
One way, by the means of the bodily senses
affections, is by the means of reason, which both
spiritual, and by sundry means instructeth our reason to
of all, nor I meant not here to speak
not, Cousin, or else meant I not to say
of rejoicing spiritual, or means of some small moderate
it doth. But I meant it not, that of
manner rich men he meant that could not get
were one, if he meant to bind me by
is true. ANTHONY Aesop meant by that feigned fable
take himself in the meantime ?What a continual grief
take himself in the meantime for a god here
hell. Wherefore in the meantime for lack of such
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thereto. And in the meantime, I beseech our Lord, that in the second, that in the Meanwhile, for fear lest when Meanwhile, with a good hope Meanwhile, I can by this Meanwhile, all other ways, save Meanwhile, so favorably handled, and Meanwhile, in very sore dread Meanwhile, (for as long as) Meanwhile, compasseth us, running and measure, is a merry mean measure, and that was great measure, faint, and in love measure, at point of death measure, in sublimitate on high meat, when we can hap meat, and strong drink, for meat, nor no medicine can meat, or the medicine less meat, and let us pray meat, ). Now, though that the meat, as they would always meat, do any other beast meat, and study for no meat, I take none other meat, he should do none meat, ). But when he should meat, hinder any other beast meat, some other beast might meat, and was a right meat, ). But now, though I meat, more: every man was meat, and as for the meddle, with your second, your meddle, with such matters. For meddle, with no physic in meddle, with him. Now, then meddle, with him, for he meddle, with us, or else medicinable, or else more than medicinable, The Seventh Chapter VINCENT
either sent to be medicinable, if men will so 12, 23/ 23
it; or may become medicinable, if men will make 12, 23/ 24
or is better than medicinable, but if we will 12, 23/ 24
is (if we will) medicinable: in this latter case 12, 24/ 12
is yet better than medicinable. The declaration larger concerning 12, 24/ 13
yet such tribulation is medicinable. The Eighth Chapter VINCENT 12, 24/ 17
he may make them medicinable, for himself, if he 12, 25/ 7
kind of tribulation is medicinable, if men will so 12, 27/ 8
it patiently therefore, is medicinable against the pain in 12, 27/ 28
I call better than medicinable. But as I have 12, 28/ 20
tribulation, how it is medicinable in that it cureth 12, 28/ 21
us by God is medicinable, in that it preserve 12, 28/ 23
which is better than medicinable. The Tenth Chapter VINCENT 12, 30/ 14
and therefore is not medicinable but sent for exercise 12, 30/ 19
and therefore better than medicinable: though it be as 12, 30/ 21
are better than only medicinable, and every man upon 12, 34/ 19
deadly wounds with the medicinable made of the most 12, 11/ 26
cured by that incomparable medicinable our mortal malady, it 12, 11/ 28
him for a sure medicinable, to cure him and 12, 25/ 15
be a marvelous good medicinable and work (as a 12, 25/ 32
necessity, and make a medicinable of their malady, taking 12, 26/ 7
this thief a good medicinable of his well-deserved pain 12, 26/ 25
a very good special medicinable to cure him of 12, 26/ 30
a very marvelous wholesome medicinable; and may therefore be 12, 27/ 2
comfort of a double medicinable, and of a thing 12, 28/ 18
thing be a good medicinable that restoreth us our 12, 28/ 26
lose it; a good medicinable must this needs be 12, 28/ 27
that tribulation is double medicinable, both a cure of 12, 29/ 31
any man give any medicinable to other, nor take 12, 47/ 2
other, nor take any medicinable himself neither; for by 12, 47/ 3
wholesome meat, nor no medicinable can go down with 12, 84/ 1
the meat or the medicinable less wholesome than it 12, 84/ 3
how long, some certain medicinable is necessary, which at 12, 147/ 20
gave a man a medicinable in a certain disease 12, 173/ 9
disease, took the selfsame medicinable himself, and had thereof 12, 173/ 11
harm should hap; "that medicinable ," quoth he, "thee did 12, 173/ 14
for that though the medicinable were one, yet might 12, 173/ 16
given him the selfsame medicinable that he gave him 12, 173/ 20
much reason as the medicinable that I have heard 12, 197/ 23
our apothecaries, if their medicinables be not made of 12, 11/ 4
physician God, prescribing the medicines himself, and correcting the 12, 11/ 6
pride, give sick folk medicines of their own devising 12, 11/ 9
principal and the effectual medicines against these diseases of 12, 11/ 15
in our minds such medicines at this time, as 12, 11/ 29
and in such mad medicines have their souls more 12, 63/ 16
whereof he needeth his medicines (in their working) cold 12, 147/ 24
were helped with hot medicines were likely to kill 12, 147/ 26
by diet convenient, and medicines meet therefor, to resist 12, 151/ 26
saith unto us, "Honora medio eorum" (Where there are
et ego sum in 12, 294/ 4
for life, from the meditation of death, judgment, heaven 12, 4/ 12
our faith (in the meditation whereof we bestow, God 12, 108/ 30
with exercise of such meditation , though men should never
and pleasantly in the meditation thereof, whereby the goodness
that through such actual meditation , he shall conserve them
flesh shrinking at the meditation of pain and death 12, 245/ 22
thereto; yet may the meditation of his great grievous
we be by this meditation and well-continued intent and
by long and deep meditation thereof, so to continue
in our hearts by meditation and thinking, those joyful
of him, the joyful meditation of eternal life in
and good hope, by meek and patient sufferance of
not he (by his meek sufferance and humble knowledge
very mild also and meek , and liked very well
now (if the man meek himself, not with fruitless
malady, taking their trouble meekly took his death therefor
humbly the theft and meekly and patiently, and confessing
grace to take it meekness of a simple sheep
of humble heart and meekness of our Savior Christ
remember the great humble what company he shall
meet there. And then beginneth meet so seldom), to me
our meeting (while we meet so seldom), to me
we shall haply find meet thereto, in so few
fellows as he knoweth meet , and putteth himself in
he seeth them fall meet for him. Some he
meet for the war, first meet therefor, to resist them
of his health, were meet for the diminishment of
as he thought most meet , he hath given that
ever fai turf that I meet in the street, that
any longer have tarried) meet even at the close
lieth for him so meet , nor never was there
these fellows that are meet for the war, first
for a certain office meet for him there for
not now at our meet (while we meet so
time to talk, and meeting with another of his
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<td>good. And this point</td>
<td>12, 65/14</td>
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<tr>
<td>meetly</td>
<td>good rest, and your</td>
<td>12, 78/5</td>
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<tr>
<td>meetly</td>
<td>now than to the</td>
<td>12, 85/20</td>
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<tr>
<td>meetly</td>
<td>good puzzle in an</td>
<td>12, 112/19</td>
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<tr>
<td>meetly</td>
<td>clear by this, that</td>
<td>12, 141/12</td>
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<tr>
<td>meetly</td>
<td>plain enough. But in</td>
<td>12, 170/22</td>
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<tr>
<td>meetly</td>
<td>well. And I liked</td>
<td>12, 214/3</td>
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<tr>
<td>meetly</td>
<td>large chamber; and yet</td>
<td>12, 276/27</td>
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<tr>
<td>meetly</td>
<td>fair, and at the</td>
<td>12, 277/8</td>
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<tr>
<td>megrim</td>
<td>, he collareth them by</td>
<td>12, 274/22</td>
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<tr>
<td>melancholious</td>
<td>humors are naturally disposed</td>
<td>12, 150/14</td>
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<tr>
<td>Melius</td>
<td>est ire ad domum</td>
<td>12, 69/1</td>
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<tr>
<td>melody</td>
<td>, but he that playeth</td>
<td>12, 274/14</td>
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<tr>
<td>melody</td>
<td>, you wot well, with</td>
<td>12, 274/15</td>
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<tr>
<td>member</td>
<td>somewhat more at large</td>
<td>12, 24/24</td>
</tr>
<tr>
<td>member</td>
<td>is, ye wot well</td>
<td>12, 24/26</td>
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<tr>
<td>members</td>
<td>by the body: how</td>
<td>12, 191/11</td>
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<td>members</td>
<td>of his must we</td>
<td>12, 311/17</td>
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<tr>
<td>men</td>
<td>to remember death; yet</td>
<td>12, 3/14</td>
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<tr>
<td>men</td>
<td>of this world, the</td>
<td>12, 9/23</td>
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<tr>
<td>men</td>
<td>to set little by</td>
<td>12, 9/25</td>
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<tr>
<td>men</td>
<td>to the full contempt</td>
<td>12, 10/13</td>
</tr>
<tr>
<td>men</td>
<td>must needs begin with</td>
<td>12, 12/6</td>
</tr>
<tr>
<td>men</td>
<td>may with preaching be</td>
<td>12, 12/26</td>
</tr>
<tr>
<td>men</td>
<td>space to be better</td>
<td>12, 17/19</td>
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<tr>
<td>men</td>
<td>may lawfully many times</td>
<td>12, 20/19</td>
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<tr>
<td>men</td>
<td>, to feel in themselves</td>
<td>12, 20/31</td>
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<tr>
<td>men</td>
<td>attain health of body</td>
<td>12, 22/6</td>
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<tr>
<td>men</td>
<td>will so take it</td>
<td>12, 23/23</td>
</tr>
<tr>
<td>men</td>
<td>will make of it</td>
<td>12, 23/24</td>
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<tr>
<td>men</td>
<td>make their reckoning one</td>
<td>12, 25/22</td>
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<tr>
<td>men</td>
<td>will so take it</td>
<td>12, 27/8</td>
</tr>
<tr>
<td>men</td>
<td>of more sober living</td>
<td>12, 28/3</td>
</tr>
<tr>
<td>men</td>
<td>leave that kind of</td>
<td>12, 30/8</td>
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<td>men</td>
<td>well take great comfort</td>
<td>12, 30/9</td>
</tr>
<tr>
<td>men</td>
<td>, and therefore must they</td>
<td>12, 31/6</td>
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<tr>
<td>men</td>
<td>(though to the multitude)</td>
<td>12, 31/10</td>
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<td>men</td>
<td>know I such, as</td>
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<td>men</td>
<td>, all had he been</td>
<td>12, 33/7</td>
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<tr>
<td>men</td>
<td>, for they shall have</td>
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<td>may take in this</td>
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<td>men</td>
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<td>against all those, these</td>
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<td>must of their courtesy</td>
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<td>men</td>
<td>shall in heaven be</td>
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<td>men</td>
<td>, and can understand his</td>
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<td>men</td>
<td>that have right good</td>
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<td>agree, and all the</td>
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<td>men</td>
<td>such tales as perilously</td>
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<td>men</td>
<td>some good; they pray</td>
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<td>men</td>
<td>when they be loath</td>
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<td>men</td>
<td>pray specially for the</td>
<td>12, 46/ 17</td>
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<td>men</td>
<td>that were wealthy and</td>
<td>12, 47/ 7</td>
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<td>men</td>
<td>God sendeth wealth here</td>
<td>12, 48/ 22</td>
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<tr>
<td>men</td>
<td>ween that God were</td>
<td>12, 48/ 26</td>
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<td>men</td>
<td>, then would folk take</td>
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<td>men</td>
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<td>, lest the righteous peradventure</td>
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<td>men</td>
<td>have many tribulations that</td>
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<td>men</td>
<td>are not aware. For</td>
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<td>men</td>
<td>too, namely, such as</td>
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<td>are there with whom</td>
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<td>men</td>
<td>now, when this calling</td>
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<td>men</td>
<td>are there also, that</td>
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<td>men</td>
<td>be both naught, their</td>
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<td>men</td>
<td>are wealthy and well</td>
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<td>men</td>
<td>say, that Christ, albeit</td>
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<td>men</td>
<td>upon such authorities of</td>
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<td>men</td>
<td>use so to take</td>
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<td>men</td>
<td>take it in their</td>
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<td>men</td>
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<td>men</td>
<td>justice, or if you</td>
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<td>right by his labor</td>
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<td>men</td>
<td>have need by penance</td>
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<td>men</td>
<td>to, the thing without</td>
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<td>men</td>
<td>use between the persons</td>
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<td>men</td>
<td>should seek for comfort</td>
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<td>men</td>
<td>should in heaviness give</td>
<td>12, 82/ 17</td>
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<tr>
<td>men</td>
<td>can devise, were fallen</td>
<td>12, 83/ 2</td>
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<td>men</td>
<td>in tribulation may not</td>
<td>12, 83/ 8</td>
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<tr>
<td>men</td>
<td>and well-learned have in</td>
<td>12, 83/ 13</td>
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talking a while thereof, me whether in tribulation my days; and few fourscore and nineteen good can sin on as wedded yet, nor religious you, these inventions of of that mind, that matters with these new And, therefore, if these should, think, that these kind of tribulation that comfort to all good of the midnight maketh of the most cunning cures did upon other a sort, that some the thing that maketh and plain experience for as far as ever no place: but if in them that seem of some other that misjudging, and depraving other obedience. In Sampson all as he doth other tell him again that happeth very seldom that and oftener happeth that no good counsel that any other thing that comfort in all that than in the beginning apostle Saint James exhorteth I sometimes advise some stinging, to put young of, wherewith to move of decaying the commonweal, here were, Cousin, two in general among other hell). Of the covetous and harmful, which drown of which manner rich

men wax almost weary, and men may not sometimes refresh men are there, of whose men that sinned not at men do, and be neither men out of their habit men, your foolish Lenten fasts men must have (for their men will I not dispute men have now perceived so men might not now in men willingly suffer, touched in men in their night's fear men that stand out of men in that faculty, and men, and yet when he men have opinion, that such men so say, is because men of great heart and men could perceive: for it men should anything give her men of most hardness, it men in some other places men, with the delight of men make not the matter men, but command him to men thus talk together as men dream that they so men dream of such, than men can give him, nor men may do to him men godly may. Here must men would ween were likely men, that they shall in men in some sickness of men with young women, without men to such high point men are driven to put men that were beggars both men, or privately to himself men saith St. Paul: "Qui men into death and into men he meant that could

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if there lacked poor
such abundance of poor
your comfort unto good
the state of good
whether we should suffer
Cousin, though God invited
yet they being good
intent to comfort rich
for that those good
seem, that to put
Old Law, whereas Christian
hath never lacked poor
vultis, benefacere potestis” (Poor
so well. But, Cousin,
one of the rich
all their life after.
cloth, if there lacked
seeth so many poor
of the manner that
I not unto all
the commodity that other
counsel of good virtuous
hath also so many
maketh harlots, some young
ear) the manner of
two more as good
also that very few
confess his faith, if
of such meditation, though
folk of sundry sorts,
heaviness in beholding good
we take in giving
as had those holy
Lands and possessions many
thereon. Yea and some
vainglory, be there some
saith, such folks make
or be they meaner
with twenty requests, praying
love it not.” If
can well allow, that
see praiseworthy in other
the increase thereof. For

men , and yet stand in 12, 172/ 23
men as there be now 12, 172/ 25
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The little commodity that
worldly wealth ariseth unto
command and control other
the greatest commodity that
less labor to many
them good, Uncle, that
he thought) that twenty
disappointingly than other poor
goeth not only to
the remnant? Then many
the counters with which
an high worldly commodity,
slender commodity that worldly-minded
the other, after as
and noysos, which drown
rooms of authority, if
this outward goods, which
unto the soul. Whether
too much. And many
these outward things that
country again unto Christian
dread or shame of
gracious, and though that
regardeth not what things
tribulation trieth what mind
almost to key-cold, that
findeth a way that
we be true Christian
and keep us good
very sure that whithersoever
as pilgrims and wayfaring
the laws made by
Look then whether other
will be good Christian
they do the poorest
if there be two
say) better acquainted with,
cannot go but where
cannot go but where
should be suffered, but
hard handling that many
commonly called prisoners) other
that I speak of,

men have of rooms, offices
men by great offices, rooms
men, and live uncommanded and
men reckon upon, in rooms
men that are under him
men must make courtesy to
men standing barefoot before him
men do. And this goeth
men of mean authority, but
men under their princes in
men do cast a count
men should greatly desire it
men have by them. But
men will use them: yet
men into death and into
men desire them only for
men call the goods of
men desire these outward goods
men will say so too
men call the gifts of
men, and you with the
men, than for any fear
men offend him, yet he
men do here, nor what
men have to their goods
men must now be fain
men shall not have the
men, this can we well
men (as he hath promised
men convey me, God is
men, And if I should
men for the quiet and
men, that have authority over
men, we shall have great
men, as the great Tamburlaine
men kept in two several
men, I mean, that are
men give him leave. ANTHONY
men give him leave: then
men would withstand them and
men have therein, of all
men are not in prison
men are for the time

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<td>hearts grudge much thereagain</td>
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<td>minds that although the</td>
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<td>minds toward the increase</td>
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<td>minds imprinted by divers</td>
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<td>and would fain have the mind in time</td>
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<td>, and grow into God's</td>
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<td>days come very seldom</td>
<td>12, 286/19</td>
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<td>unto the Jews (as mending mention)</td>
<td>, that people were much</td>
<td>12, 286/19</td>
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<td>certain years about his mention</td>
<td>is made in the</td>
<td>12, 286/19</td>
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<td>by handicraft, some by merchandise</td>
<td>in that country) he</td>
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<td>every man be a merchant</td>
<td>, some by other kind</td>
<td>12, 286/19</td>
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<td>without a stock: and</td>
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<td>those that resort as merchants</td>
<td>) found once the sultan</td>
<td>12, 286/19</td>
</tr>
<tr>
<td>consequentur&quot; (Blessed be the merciful</td>
<td>men, for they shall</td>
<td>12, 32/23</td>
</tr>
<tr>
<td>be not only so</td>
<td>to us, as to</td>
<td>12, 36/4</td>
</tr>
<tr>
<td>doubt not) be so</td>
<td>unto them, that in</td>
<td>12, 91/24</td>
</tr>
<tr>
<td>own making, and is merciful</td>
<td>, and hath pity upon</td>
<td>12, 97/21</td>
</tr>
<tr>
<td>helping hand of his merciful</td>
<td>grace to lift him</td>
<td>12, 165/10</td>
</tr>
<tr>
<td>But God is more in inwardly betimes, by his merciful</td>
<td>to man's imperfection, if</td>
<td>12, 185/30</td>
</tr>
<tr>
<td>most rigorous, is very merciful</td>
<td>grace, or else outwardly</td>
<td>12, 235/9</td>
</tr>
<tr>
<td>soul by the great mercy</td>
<td>to us, and that</td>
<td>12, 305/11</td>
</tr>
<tr>
<td>in which his high mercy</td>
<td>of God, yet since</td>
<td>12, 8/24</td>
</tr>
<tr>
<td>God and call for mercy</td>
<td>giveth men space to</td>
<td>12, 17/19</td>
</tr>
<tr>
<td>for they shall have</td>
<td>, and by grace make</td>
<td>12, 26/6</td>
</tr>
<tr>
<td>goodness of God's excellent</td>
<td>given them); &quot;Beati qui</td>
<td>12, 34/23</td>
</tr>
<tr>
<td>turn and ask his omnia opera eius&quot;</td>
<td>mercy given them); &quot;Beati qui</td>
<td>12, 90/19</td>
</tr>
<tr>
<td>(The mercy of God's great mighty</td>
<td>mercy, that infinitely passeth the</td>
<td>12, 91/25</td>
</tr>
<tr>
<td>in remembrance of his mercy</td>
<td>and trust therein, though</td>
<td>12, 91/25</td>
</tr>
<tr>
<td>trust in God's great</td>
<td>of God is above</td>
<td>12, 97/18</td>
</tr>
<tr>
<td>despaired not of God's mercy</td>
<td>, and so make him</td>
<td>12, 113/28</td>
</tr>
<tr>
<td>he may, help that mercy</td>
<td>mercy, and persevere in prayer</td>
<td>12, 121/21</td>
</tr>
<tr>
<td>great grace and almighty</td>
<td>mercy, he shall have</td>
<td>12, 146/13</td>
</tr>
<tr>
<td>mercy, but wept and called mercy</td>
<td>mercy, be had: there shall</td>
<td>12, 146/26</td>
</tr>
<tr>
<td>mercy of God, get into mercy</td>
<td>mercy of God, get into</td>
<td>12, 186/25</td>
</tr>
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Ab incursu et demonio meridiano ." The Second Chapter The 12, 200/3
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Ab incursu et demonio meridiano " (of this incursion of 12, 244/16
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Passion, nor his sleep-like merit , as his watch and 12, 66/28
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wealth in occasion of
merit and reward, shall well
that all that good
man an occasion of
merit too, the which a
very near to the
merit of the deed. But
are the matter of
merit and reward in tribulation
hath the man that
merit . Like is it if
that tribulation hath in
merit growth to the wealthy
above the virtues (the
merit with the merit of
matter of conscience and
merit, and of a right
an occasion of his
merit, and cause of good
should much increase his
merit, and not any sin
man for matter of
merit . The final fight is
I might (methinketh) in
merit and reward in heaven
so) yet principally to
merit and match in a manner
sufferance for our further
merit with God's help in
also matter of our
merit thereby through doing some
satisfaction that Christ hath
merit in our tribulation, And
Father, yet as man
merit and reward in heaven
say, that our Savior
merit match in a manner
in them both, Tribulation
merit with God's help in
again, and more reward
merit therein. Tribulation
that his only Passion
meriteth incomparably more for us
a thing much more
meriteth ) of obedience, willingly. And
them by such a
meritorious means. And on the
to God quietly and
merilly , with alacrity and great
Uncle, you go now
merilly to work with me
bridge, if folk looked
merilly upon him, and said
ween, play as Juvenal
merilly describeth the blind senator
good friend of ours
merilly told me once, that
have in heaven a
merilly laughing harvest for ever
him laugh, and make
merry. Now, if heaven serve
whether (while they make
merry here in earth all
she may send him
merry forth at door, that
sure, and to be
merry, so that we be
no company make him
merry. Then must he leave
Uncle, this was a
time she made a
he was a dry
merry quarrel to him for
therein (for all her
merry man), "in my company
she is not so
merry words) that less would
merry , but she is as
somewhat hard. For a shall tell you a
refreshed with a foolish no thought, but make
other folk sit so and measure is a
came from shrift. "Be justice, and be more
but in a perilous dinner, and there making
that he would make other, some make as
this that are very
and Herodias sat full
fruitful; then were (as up again. But yet
This is, Cousin, as world at this day,
dwell in our service. he will, is as
for at his own him. If this beggar
gold, white and yellow as the rude rusty
sight, we shall now
when the shot is Cousin, and we shall
you no further. For his preaching was wonderful.
with 'Hush, stand still, that desperate shame. VINCENT
hap to come hither, wind waxeth boisterous; so
for such one were Christ, we should, as
good faith, good Uncle, remember them, I would
your counsel well, and back with me, then
fall at hand that me therein make ye (Forsooth, my good Uncle,
merry tale with a friend merry tale. At which word merry tale, there is none merry without such tribulation; we merry mean, which I perceive merry, man," quoth she, "now merry in remembrance of his merry mortal temptation, so that merry with good company, have merry too, as there do merry at large out of merry at the feast, and
meseemeth we cannot lightly better meseemeth ) every man bound of meseemeth surely, that my second meseemeth very true. And likewise meseemeth your comfort unto good meseemeth also, that if they meseemeth in better case, than mess in the midst there met his fellow now, while metal, not so profitable of metal of iron? Of the mete for the shoot, and mete shall I take up mete for the remnant. First methink I do you very Methink I hear him yet methink I hear a trampling Methink, Uncle, that this were methink I see many more methink I hear at mine methink so far from all methink, need no more counsel methink that concerning the loss methink desire no more. Another methink that the thing is methink we shall be strong methink the greatest comfort that methinketh ) a reckoning very much methinketh that this foundation of
Sixth Chapter VINCENT Verily, and short, and thereby methinketh, good Uncle that this 12, 19/ 13
VINCENT Verily, good Uncle, so, indeed. Howbeit, yet, methinketh somewhat obscure and dark 12, 24/ 21
moved me these arrows, Uncle, in this point methinketh this is said marvelously 12, 33/ 10
to the night's fear: methinketh that you say very 12, 44/ 9
such case? % ANTHONY Surely methinketh , further from the prick 12, 56/ 17
volante in die" for methinketh you say very well 12, 92/ 25
other. ANTHONY Surely, Cousin, methinketh , on the other side 12, 123/ 11
then, by my troth, methinketh his help standeth in 12, 151/ 16
manner of order. For methinketh I have made it 12, 157/ 4
of riches I might ( methinketh that in this world 12, 163/ 17
whereof some tokens as methinketh this rich man much 12, 163/ 22
But, as I say, ANTHONY surely, Cousin, albeit that methinketh are not come yet 12, 193/ 29
surely, Cousin, of yours. For surely methinketh I miss yet in 12, 194/ 7
But in good faith methinketh I see divers evil 12, 194/ 19
must needs have, that methinketh that this is marvelous 12, 196/ 7
By my troth, Uncle, methinketh , that he which upon 12, 197/ 16
But forasmuch, Cousin, as methinketh every curate should often 12, 198/ 22
By my troth and methinketh that you say very 12, 199/ 2
of fortune, this is methinketh , that of this tribulation 12, 202/ 8
his soul?) This were, methinketh very few there are 12, 220/ 14
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yet in good faith methinketh , Cousin, that this persecution 12, 238/ 6
Uncle, I thank you. methinketh now (and God shall 12, 245/ 7
then somewhat thereof. For methinketh that though you never 12, 249/ 24
nature, we should not, methinketh , Uncle, that captivity is 12, 250/ 22
by Saint Mary, Uncle, methinketh , have so great horror 12, 255/ 13
of prisoners, we should, methinketh it is much more 12, 255/ 18
Very well said, as methinketh , well perceive that a 12, 256/ 9
to walk in? ANTHONY methinketh . ANTHONY Yet forgot I 12, 257/ 25
prison. For I know, Methinketh verily, Cousin, that you 12, 258/ 13
point: but that ever methinketh , as few of them 12, 259/ 12
In good faith, Cousin, methinketh , that these things, wherewith 12, 262/ 14
inevitable of eternal fire. methinketh you say very true 12, 265/ 10
But now may you, Methinketh therefore, Cousin, that, as 12, 268/ 23
not again say; for methinketh , very plainly perceive that 12, 269/ 23
upon us) these are, methinketh I see it so 12, 274/ 6
By my troth, Cousin, methinketh , so very slender and 12, 276/ 16
Turk again. And first methinketh that the death which 12, 301/ 22
methought his terror nothing, when methinketh , that if the Turk 12, 9/ 2
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from the prick than
here concluded by you,
case so should fall,
digressing therefrom, good matter
Uncle, for no boast),
myself the better, because
be not worth the
and have in your
saying unto him, "Fili
the devil in the
the devil of the
even in the very
him, "Demonium meridianum" (the
the devil of the
for the faith this
this incursion of this
this incursion of this
cause to fear this
this incursion of this
persecution (with all this
this incursion of this
persecutions, it is the
maze a center or
brink. The center or
Lo, here is the
body to make her
deep darkness of the
in our camp about
own mess in the
fast bound in the
even in the very
Savior even in the
and cut from the
guide him in the
yet to show the
this terrible thing, his
the malice of some
the other side come
remembrance of God's great
have all a strong
Turk prepareth a marvelous
Lord, Uncle, for his
that whole kingdom and
methought they stack when I 12, 56/ 18
methought you would in nowise 12, 82/ 11
methought yet it should little 12, 82/ 26
methought it was, and such 12, 160/ 12
methought, by our Lady! for 12, 214/ 2
methought my words (being but 12, 214/ 3
meting ; and no great marvel 12, 49/ 21
meting of your shot moved 12, 56/ 17
mi , da gloriarm Deo Israel 12, 26/ 17
midday ). First, Cousin, in these 12, 105/ 23
midday ), till afternoon, and then 12, 165/ 29
midday , that is to wit 12, 200/ 18
midday devil): he may be 12, 200/ 24
midday ), because this kind of 12, 200/ 29
midday devil may by these 12, 205/ 21
midday devil, this open plain 12, 244/ 16
midday devil. For either shall 12, 248/ 3
midday devil with all his 12, 248/ 16
midday devil, this open invasion 12, 280/ 25
midday devil were able to 12, 304/ 18
midday devil, this Turk's persecution 12, 316/ 4
midday devil himself that maketh 12, 317/ 25
middle place, into which sometimes 12, 167/ 24
middle place of this maze 12, 167/ 27
middle place of this busy 12, 168/ 13
middle small, both twain to 12, 169/ 3
midnight maketh men that stand 12, 108/ 22
midnight , there suddenly rose a 12, 110/ 2
midst there sat but himself 12, 213/ 22
midst with the foul fire 12, 286/ 23
midst of them), why should 12, 294/ 5
midst , and die there with 12, 297/ 16
midst outward. Some we hear 12, 302/ 12
midway . Let them, I say 12, 120/ 18
mightiness of their malice, after 12, 312/ 29
mighty strength and power, his 12, 6/ 23
mighty man, than judge wrong 12, 34/ 18
mighty strong wrestlers and wily 12, 101/ 15
mighty mercy, and so make 12, 113/ 28
mighty stomach: that shall ye 12, 124/ 3
mighty army, and yet whether 12, 188/ 10
mighty mercy keep those wretches 12, 191/ 26
mighty great empires are of 12, 206/ 25

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in woman rare) very
Turk's ground many a
is more than a
behest that floweth with
that manner in my
not fallen in my
coming, it happened my
therein casting in my
or heaviness of the
about. But that the
will in my poor
Almighty God comforted. This
so well warrant that
ordered appetite in his
For as every evil
is every such good
man to that good
good Uncle, this good
in tribulation lack that
worldly comfort, have no
that point in his
this desire in his
unto God? And that
unsure also what manner
we sure that this
have you to my
a little comfort my
themselves of the contrary
would put us in
for his sin. Such
in body or in
flesh, or into his
very sore pricketh the
also that grieveth the
the flesh, soliciting the
him cast in his
shall so torment his
of body or of
by penance, or of
would ween in my
a remorse into his
great trouble in his

mild also and meck, and 12, 113/ 2
mile beyond Belgrade, which would 12, 109/ 31
mile behind her, and she 12, 295/ 1
milk and honey. And then 12, 60/ 8
mind more than mad, where 12, 4/ 14
mind . And over that, like 12, 5/ 21
mind to fall suddenly from 12, 8/ 22
mind those terrible devilish tormentors 12, 8/ 30
mind with you such things 12, 9/ 14
mind . Now the body not 12, 10/ 7
mind should not be grieved 12, 10/ 9
mind assign for the first 12, 14/ 9
mind of theirs may well 12, 15/ 25
mind for a cause of 12, 16/ 12
mind . For as every evil 12, 16/ 25
mind cometh of the world 12, 16/ 25
mind either immediately, or by 12, 16/ 27
mind , to desire and long 12, 17/ 2
mind of longing for God's 12, 17/ 6
mind , and that desire not 12, 17/ 9
mind to desire and seek 12, 18/ 27
mind , and not spend the 12, 18/ 29
mind , which when he getteth 12, 19/ 1
mind must a man have 12, 20/ 29
mind we will have tomorrow 12, 22/ 12
mind cometh of God, and 12, 23/ 4
mind opened sufficiently, and therefore 12, 27/ 13
mind . The first is, that 12, 38/ 2
mind shall in reason have 12, 38/ 20
mind that we should seek 12, 41/ 9
mind as this is, lo 12, 45/ 6
mind , and is, as it 12, 50/ 20
mind . And surely, Cousin, the 12, 50/ 21
mind , as far almost passeth 12, 50/ 22
mind , many good men have 12, 51/ 6
mind of a good man 12, 51/ 9
mind , if himself hap upon 12, 51/ 21
mind , as all the pleasures 12, 51/ 25
mind unquieted, and thereby his 12, 52/ 26
mind by contrition and heaviness 12, 52/ 29
mind (because you speak of 12, 55/ 5
mind among after his first 12, 59/ 20
mind , and great tribulation about 12, 61/ 15

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mind, which riseth upon this 12, 64/ 5
mind, whereas he that lieth 12, 65/ 5
mind, another way, though the 12, 65/ 14
mind wandereth the while! Yet 12, 65/ 24
mind, against an heavy uncomfortable 12, 69/ 23
mind (drawn from the delight 12, 72/ 2
mind. But he that is 12, 73/ 32
mind, VINCENT I trust, good 12, 77/ 13
mind again the things that 12, 82/ 10
mind, Uncle, of yours, seemeth 12, 82/ 13
mind, and amendeth his courage 12, 82/ 15
mind, and make it quick 12, 82/ 20
mind, You may see this 12, 83/ 1
mind in the matter, whether 12, 83/ 7
mind, nor shall here need 12, 84/ 15
mind, falleth under some one 12, 86/ 19
mind, give him such comfort 12, 87/ 28
mind may be the let 12, 92/ 18
mind that a man should 12, 96/ 13
mind, that men must have 12, 96/ 28
mind leteth a man also 12, 111/ 23
mind of many a right 12, 113/ 24
mind that he should yet 12, 117/ 25
mind, and follow that that 12, 121/ 19
mind, well declared these kinds 12, 122/ 7
mind, of which I before 12, 122/ 11
mind, but verily well content 12, 123/ 28
mind that she should anger 12, 124/ 17
mind of his was not 12, 125/ 6
mind, and that she would 12, 127/ 1
mind, VINCENT Verily that is 12, 127/ 4
mind to nobody for very 12, 127/ 7
mind and a fell, as 12, 127/ 16
mind, With him secretly she 12, 127/ 20
mind as she had, to 12, 128/ 22
mind giveth me now without 12, 129/ 22
mind himself, then was it 12, 129/ 27
mind, whereby they be led 12, 130/ 12
mind either drawn from the 12, 130/ 23
mind occupied as it were 12, 132/ 2
mind by a certain apparition 12, 134/ 11
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be always of this mind, and often to think 12, 198/ 12
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must they call to mind and remember the great 12, 198/ 16
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come sooner in my mind; but better is it 12, 199/ 18
can call unto my mind, VINCENT In good faith 12, 202/ 16
we can call to mind, that may hap unto 12, 203/ 5
it little in my mind, do them very great 12, 204/ 28
they should in my mind, (be they lords, or) 12, 217/ 6
are of such vainglorious mind, For if they be 12, 218/ 8
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all evermore of one mind, but sometimes variance among 12, 221/ 21
can have their own mind, nor often are they 12, 222/ 15
the missing of their mind, more unpleasantly than other 12, 221/ 26
change of their master's mind, and of that see 12, 222/ 7
sure of another man's mind, nor what another man 12, 229/ 7
far as mine own mind, can conjecture, I shall 12, 229/ 14
ago, he foresaw this mind, of yours that you 12, 230/ 32
do here, nor what mind, than that a man 12, 236/ 8
of tribulation trieth what mind, we be of. But 12, 236/ 12
a corrupt, greedy, covetous mind, men have to their 12, 238/ 1
of the same dull mind, or not: but also 12, 238/ 8
shall not have the mind, as we did before 12, 240/ 29
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we be of this mind, but that we will 12, 247/ 7
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do. ANTHONY Our froward mind, in God, where it 12, 251/ 29
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done, appeareth to your mind, departed unpersuaded, then if 12, 262/ 23
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at all in my mind, but that for all
very truth in my mind, that there cometh no
it out of his mind, ) yet is he very
sophistical fantasy to your mind, I would be glad
lamented much in her mind, that he should have
prisoner laughed in his mind, ; but he durst not
that cometh in his mind, unto this latter point
and which for that mind, of ours favoreth us
and rooted in the mind, so far forth, that
God, were in my mind, so thankful that it
man of that good mind, that St. Paul was
if they mend that mind, in time), to be
that are of that mind, , we have, you wot
folk for a good mind, in God's name common
rather put us in mind, of the joys of
ever came in the mind, or motion unto the
contented and satisfied their mind, of any man living
so take up our mind, , that by their death
aware thereof, till his mind, and ravish it all
it himself: so the mind, fall more thereon, so
prepare us in our mind, ravished in the thinking
seemeth a proud high devil put in our mind, thereto long before; let
of that tender loving mind, to desire martyrdom) but
in that he is mind, that our master was
and somewhat was I minded to do well hereafter
his substance that he minded so to say to
abomination, as every true minded to reserve, and lawfully
feigned from the true minded Christian man, and Christian
of. But, unto such minded , and teach also them
Now tell some carnal minded folk speaketh holy scripture
ANTHONY Since you be minded, Cousin, to bestow so
desire that, that never minded to be the better
maketh those that he minded suddenly to invade indeed
of war when he minded it not; but then
so much to the minding of God's rigorous justice
full faith or sufficient minded. For I think, on
and put in our minds such medicines at this
vigor by scattering our minds abroad about so many
bold of our own minds when we require aught
diversity of divers men's minds. For else, if we
rebuked then their untoward minds, so dull unto the
...dice. They carry the minds of the people from this case, that men's minds that not only their framed in our own so terrible to men's the affections of men's the affections of men's say, and in our we will apply our compassion conceive in our he put in our occupant" (Laughter shall be pain their pleasure is and soul by his after as these things of the body, and which at another time such things shall be may with preaching be men that are his ANTHONY Is he no He may be a of space, nor one fervent prayer God by good mark between God's his saints have their off any of his is there as in you shall hear worldly as he may find and the end of well, now. And the themselves with some honest then some honest worldly refresh themselves with worldly Risus" (saith he) "dolore his might and our such man have a him to that deadly flood of all unhappy in comparison of the tribulation is even a peradventure it shall not minds of the people from minds hearken after novelties, and minds giveth them, that hither minds, think that we would minds, that although the respect minds toward the increase or minds imprinted by divers means minds agree that we should minds to the gathering of minds a right imagination and minds the terror of the mingled with sorrow, and the mingled withal, what harm the minister Ananias, and made him minister him matter of temptation minister matter of pleasure to ministered unto a child, or ministers unto God therein, and ministers, to make us fall minstrel, Cousin, that playeth not minstrel and make melody, you ministered of time from you miracle delivered him. When the miracles and the devil's wonders miracles always tending to fruit mirth, and so sit and mirth and gladness). And verily mirth seem to be commended mirth ?Whereeto draweth this threat mirth is taken up with mirth of many that then mirth: first, agreed that our mirth, I dare not be mirth and recreation; I can miscebitur, et extrema gaudii luctus mischief; there falleth so continually mischief, he would with good mischief indeed. Therefore, like as mischief, arrogant manner, high sullen mischief that he goeth about mischievous high branch of the miscontent himself, to show great
miscreant wife, he fell into 12, 53/15
miserable wretch as evil as 12, 47/22
miserable and live in tribulation 12, 64/15
miserable weariness and pain that 12, 169/24
miserably done it indeed. But 12, 151/7
miserably all their days, than 12, 210/20
misericordes, quia misericordiam consequentur" (Blessed 12, 34/22
Misericordia Domini super omnia opera 12, 97/17
misericordiam consequentur" (Blessed be the 12, 34/22
misery; so if he stand 12, 32/17
misery, not look for rest 12, 41/20
misery, through the good help 12, 169/28
misery, that they were in 12, 190/16
misery coming to us, yet 12, 194/20
misery, and ungracious wretches and 12, 204/5
misery. ANTHONY In good faith 12, 258/25
misery, in many nights' watch 12, 310/28
misfortune to fall, then with 12, 165/9
mishap entered in among them 12, 120/14
mishap so to do, have 12, 151/2
mishap to fall in thereto 12, 170/13
mishap to decline: yet had 12, 249/1
misi sunt, quoties volui congregare 12, 104/8
misjudging and depraving other men 12, 135/27
mislike the sorrow and heaviness 12, 96/12
mislike it, and little and 12, 186/1
mislike by leisure, and think 12, 265/1
misliked, that she would sometimes 12, 113/4
misliking of our old sin 12, 98/12
misreport him for an hypocrite 12, 184/28
miss of much comfort we 12, 5/17
miss also the effect of 12, 16/14
miss the mark again. I 12, 50/17
miss, namely, if his friends 12, 145/5
miss yet in my mind 12, 194/7
miss the grace to require 12, 299/13
missed it yet when they 12, 238/18
missing of their mind more 12, 221/26
misspend them about worldly pomp 12, 224/15
mist. Howbeit, as the Prophet 12, 111/5
mist, "non timebit a timore 12, 111/8
mistake the mark. ANTHONY Those 12, 49/22
mistake not our terms. For 12, 295/22
him at home. "Forsooth, our cousin then. "Forsooth have a very gentle for fear lest her be shent. Were her such one myself, whose or diffidence declared, and and draweth toward the use themselves well, and the scripture hath been overmuch lest they should office that was commonly inspired us therefor) shall flebant" (saith the Prophet) "postquam occiderit, habet potestatem in the Apocalypse, "Diabolus Genesis of his own presence, behind his back themselves make every man cannot endure to be irridetur" (God cannot be and the most despitful using Sampson for their meant of some small is, to stand in to stand ever in abundansius, in plagis supra leve tribulacionis nostre, supra up quite the pleasant wealth, and in a the mountenance of a there is not one as short as a quod in presenti est in a manner a This same short and now, and giveth me God) diminish much their a great deal of here hath enough, but the scarcity of the whom she thought for that another sum of mistress," quoth he (as he mistress," quoth he, "your husband mistress that loveth her well mistress be always angry with mistress, ween you, like to mistress was a very wise mistrust of his own revelations mistrust of God's gracious help mistrusting the aid and help misunderstood all this while, and misuse themselves, leave the things misused extortiously. But his words mitigate, diminish, assuage, and in mittere semina sua" (They went mittet aliquos vestrum in carcerem moan made to God. No mock him as fast, and mock them, flatter them, and mocked, and also lest with mocked ). And some peradventure know mocking therewith joined to most mocking-stock in scorn of God moderate refreshing of the mind moderate fear always, whereof the moderate fear, lest with waxing modum etc." (In many labors modum in sublimitate eternum glorie moisture that most should refresh moment of an hour descend moment by the lying there moment of an hour between moment in respect of the momentaneum, et leve tribulacionis nostre momentary pain. VINCENT Every man momentary tribulation of ours that money also to fast and money, then are these folk money : for horses be dear money have they very little money, as for yonder peevish money she might induce to money should after be sent
she trusted with the
money that should procure her
12, 128/ 24
either for winning of
money, or worldly favor, feign
12, 134/ 1
and confidence in their
money, to enter into the
12, 171/ 28
that if all the
money that is in this
12, 180/ 3
work should of his
money lose the one half
12, 180/ 26
sick therein, and his
money gone, I reckon myself
12, 182/ 26
should somewhat lose myself),
money, plate, and other movable
12, 203/ 23
much more esteem than
money, because the lands seem
12, 207/ 7
not so casual as
money is or plate, for
12, 207/ 7
that sometimes in the
carry some of our
money is the surety somewhat
12, 207/ 16
carry some of our
money with us, where of
12, 207/ 18
more surety than our
money, how happeth it then
12, 207/ 20
was lost before the
money was found. Oh! Cousin
12, 207/ 25
a great sum of
they had hid their
money safe and sure enough
12, 232/ 11
work should of his
a beggar's bag for
money safe and sure enough
12, 238/ 17
would bring forth the
money ? If we deliver it
12, 240/ 10
it easy for the
money that he hath hid
12, 281/ 17
among the other virtuous
among the other virtuous
it easy for the
money that we speak of
12, 137/ 25
other hardness more, holy
other hardness more, holy
money and anchorites that lived
12, 129/ 15
which this blind senator (monks, I mean, of the
monks, I mean, of the
money, that which this blind senator (Montanus, I trow, they called
12, 26/ 11
monk, that which this blind senator (Montanus, I trow, they called
12, 216/ 11
the glimmering of the
to pain about the
month's space had held you
12, 190/ 22
the glimmering of the
to pain about the
moon he had espied and
12, 78/ 7
the glimmering of the
to pain about the
moonshine in the water, and
12, 110/ 8
this world, the old
to pain about the
moral philosophers, labored much in
12, 9/ 23
for his own, as
to pain about the
Morea, Greece, and Macedonia, and
12, 92/ 3
me ad impium, morte
that cometh in the
morieris, non annunciaveris ei, etc
12, 166/ 1
this world, the old
to pain about the
morn?ing : yet may there no
12, 92/ 6
for his own, as
to pain about the
morning, space had held you
12, 127/ 21
this world, the old
to pain about the
morning, when he should come
12, 128/ 3
for his own, as
to pain about the
morning, wax light; the other
12, 166/ 22
that cometh in the
most : yet may there no
morning, and drink out the
12, 127/ 21
that cometh in the
most : yet may there no
morning, early to come to
12, 127/ 21
that cometh in the
most : yet may there no
morning, when he should come
12, 166/ 22
the glimmering of the
to pain about the
morning, and drink out the
12, 216/ 11
this world, the old
to pain about the
morning, early to come to
12, 167/ 19
that cometh in the
morning, when he should come
12, 128/ 3
the glimmering of the
to pain about the
morning,(after worse than it
12, 128/ 3
that cometh in the
morning, when he should come
12, 128/ 3
the glimmering of the
to pain about the
morning, after worse than it
12, 128/ 3
abominable sect of his mortal enemies in such wise 12, 193/ 14
himself and his high mortal malice, that a man 12, 200/ 15
infidels, and his most mortal enemies, enjoy the commodities 12, 204/ 6
by the threats of mortal men, let us tell 12, 318/ 13
So blind is our mortality, and so unaware what 12, 22/ 11
us, whereof our blind mortality cannot here imagine nor 12, 36/ 31
dicente me ad impium, mortieris, non annunciaveris ei 12, 174/ 6
factus obedientis usque ad mortem, mortem autem crucis: propter 12, 66/ 13
mortal, mortem autem crucis: propter quod 12, 66/ 13
mortal, et mortem fugiet ab 12, 304/ 5
thesauros, impingetur ad laqueos mortem " Saint John the Evangelist 12, 246/ 32
then sent he for Moses and Aaron, and confessed 12, 18/ 2
the law by Moses; and secondly, taking to 12, 53/ 13
therefore was their master Moses called "paedagogus," that is 12, 69/ 30
faith have weened that Moses had not been so 12, 95/ 20
the rust and the moth fret it out, and 12, 239/ 22
the rust and the moth fret them out, and 12, 239/ 24
common service of our Moses and the child both 12, 54/ 27
with him as the mother had, when I was 12, 114/ 14
the cast out -- the little too large. My mother children, they called her more. Now, as good mother I showed you, as 
could speak now, as mother could speak now, as the diminishing of old mother 
his father and his mother 
honor their father and mother 
my father, and my mother 
best. For, as my mother 
throne with his immaculate mother's world out of the world of such foul fleshly 
foregoing through some secret motion 
you, I have a any manner mind or 
the resisting of such motion 
Spirit inspire us good motion 
 probaticam piscinam, expectantes aquae mountenance 
to command a great mountenance 
peril come, that the mountain is not diminished the mountains 

Thomas More Studies 8 (2013)
and so sit and
lucts, and also to
not yet of my
an haven, in the
God hath his own
heart, and by the
of Christ with his
blast of another man's
praise them with their
that whereas by the
himself by his own
year ago his own
grant passed his own
losel, that neither my
no God). With the
that both by the
Prophet, and by the
with his own holy
high commandment by the
promise already by the
our Lord by the
fear, is by the
heaven are by man's
saith yet by the
are there, of whose
a great many men's
rife in over many
hearing, often in our
all that all the
riches stood but in
money, plate, and other
whether our substance be
since we be so
and all their substance,
aid of God to
world. They must also
I glad that ye
of his heart, and
therefore at this time
will be bold to
instruments of, wherewith to
of the thing, and
only delectable allectives to

mourn for his sin. Such 12, 45/ 5
mourn and lament his sin 12, 52/ 10
mouth neither; and surely for 12, 88/ 25
mouth whereof lie secret rocks 12, 120/ 13
mouth forbidden. And that is 12, 136/ 11
mouth of some virtuous ghostly 12, 164/ 13
mouth, and keep it still 12, 197/ 12
mouth, as soon passed, as 12, 212/ 5
mouth, which when there happeth 12, 221/ 33
mouth of St. Paul God 12, 224/ 8
mouth: "Nemo potest duobus dominis 12, 230/ 9
mouth, that he will no 12, 231/ 4
mouth and signed with his 12, 232/ 16
mouth nor my hand shall 12, 232/ 18
mouth the most foolish will 12, 234/ 25
mouth of his holy Prophet 12, 248/ 11
mouth of his blessed Apostle 12, 248/ 12
mouth, can be able to 12, 250/ 4
mouth of Saint Paul, "Servi 12, 254/ 18
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mouth of the Prophet, that 12, 296/ 15
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mouth unspeakable, to man's ears 12, 309/ 5
mouth of St. John, that 12, 309/ 10
mouths I could have believed 12, 88/ 22
mouths blowing out his praise 12, 219/ 6
mouths. This world we know 12, 283/ 19
mouths by rehearsing, often in 12, 308/ 11
mouths of the world were 12, 320/ 26
movable substance, shall be safe 12, 180/ 12
movable substance; then offices, authority 12, 203/ 24
movable or immovable, since we 12, 207/ 14
movable ourselves, that we may 12, 207/ 14
movable and unmovable, bereft and 12, 228/ 7
move, stir, and guide us 12, 10/ 28
move him to pray God 12, 19/ 1
move it me here yourself 12, 19/ 25
move him to the lowly 12, 45/ 20
move you but one thing 12, 64/ 9
move you one thing more 12, 82/ 8
move men to such high 12, 161/ 5
move him to devout compassion 12, 164/ 22
move a man to sin 12, 201/ 5
a great reason to
his great grievous agony
Christ's cause ought to
of fire) never should
that it shall nothing
alone be sufficient to
meting of your shot
thereby shall he be
spoke so much, and
Of him that were
against his will much
of the bodily senses
to be far more
ever we could be
that the vision which
to forgo them, and
is the thing that
 glad to know what
by such means of
so do by the
maketh his instrument in
an horse and a
as are horses and
that he loveth, but "
laqueum diaboli, et desideria
laqueum diaboli, et desideria
Paul saith also, "Per
run toward him apace. "
acceleraverunt" (Their infirmities were
such wanton folly in
men (though to the
For charity covereth a
me that to the
fieri sicut equus et
prayeth, "Ab occultis meis
prodest homini si universum
saith to his disciples: "
thought that he had
his poisoned dart of
trusted to cause him
in his tribulation neither
present pain, and by
impatience, and thereby to

| move | him to keep his | 12, 201/ 17 |
| move | you, and himself shall | 12, 245/ 25 |
| move | a Christian man, and | 12, 277/ 26 |
| move | any man. As for | 12, 277/ 29 |
| move | him at all, so | 12, 292/ 18 |
| move | a man to take | 12, 293/ 24 |
| moved | me these arrows, methinketh | 12, 56/ 17 |
| moved | to give God thanks | 12, 76/ 3 |
| moved | you such questions, as | 12, 81/ 26 |
| moved | to kill himself by | 12, 129/ 6 |
| moved | unto such uncleanness, should | 12, 152/ 21 |
| moved | by such things, pleasant | 12, 281/ 26 |
| moved | and stirred to the | 12, 305/ 21 |
| moved | to suffer here worldly | 12, 306/ 19 |
| moveth | him is no true | 12, 135/ 6 |
| moveth | you rather to forsake | 12, 231/ 18 |
| moveth | you and maketh you | 12, 231/ 22 |
| moveth | you so to think | 12, 270/ 9 |
| moving | the parts of my | 12, 138/ 17 |
| moving | of themselves, with putting | 12, 142/ 21 |
| moving | the man toward that | 12, 151/ 24 |
| mule | , that hath no understanding | 12, 296/ 18 |
| mules | . "Nolite fieri sicut equus | 12, 296/ 17 |
| multa | flagella peccatoris" too (There | 12, 48/ 13 |
| multa | inutilia et nociva, quae | 12, 168/ 8 |
| multa | inutilia et noxia, quae | 12, 224/ 1 |
| multas | tribulaciones oportet nos introire | 12, 42/ 31 |

**Multiplicatae**

sunt infirmitates corum, postea

multiplied | , saith the Prophet, (and | 12, 48/ 20 |
multiplying | wives to an horrible | 12, 53/ 11 |
multitude | few) that for the | 12, 31/ 10 |
multitude | of sins, and he | 12, 76/ 26 |
multitude | , there be very few | 12, 172/ 7 |
mulus | , in quibus non est | 12, 296/ 17 |
munda | me, Domine" (From mine | 12, 226/ 22 |
mundum | lucretur, anime vero suae | 12, 237/ 14 |
Mundus | gaudebit, vos autem dolebitis | 12, 70/ 26 |
murdered | her for malice, and | 12, 127/ 25 |
murmur | , grudge, and impatience, to | 12, 12/ 2 |
murmur | and grudge against God | 12, 74/ 23 |
murmur | nor grudge; but first | 12, 75/ 26 |
murmur | and grudge to fall | 12, 87/ 11 |
murmur | and grudge and blaspheme | 12, 103/ 20 |
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<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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<tbody>
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<td>sin, and would withal pull a man into</td>
<td>12, 186/9</td>
<td></td>
</tr>
<tr>
<td>whereas all the people occasion to marvel and when he had sat little grain of a former estate, and the he had made to even with tooth and hanged in of beating, then the great long so grievously pierced with and so fled himself or allow, a matter fastings, in cold and in profession of Christ's the defense of his but of wealth another very great virtue by and given him a names: that in the to call by the and called by that much more abuseth the continual naming of the tribulation here by the she said, the fox's as it hath the is here, Cousin, the lauded be his holy more have borne the a Turk, than the as to bear the word hear of thy fortune, as riches, good us now consider good degrees. For a good that for the good now since you can prison, I pray you called commonly by that among the people that ourselves, and change the</td>
<td>12, 186/9</td>
<td></td>
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<td>murmur</td>
<td>or grudge give it</td>
<td>12, 186/9</td>
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<tr>
<td>murmur</td>
<td>, impatience, and blasphemy: in</td>
<td>12, 201/6</td>
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<td>murmured</td>
<td>much that Christ would</td>
<td>12, 176/12</td>
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<tr>
<td>muse</td>
<td>and talk of his</td>
<td>12, 184/27</td>
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<tr>
<td>musing</td>
<td>a while, devising as</td>
<td>12, 213/18</td>
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<td>mustard</td>
<td>seed, which is of</td>
<td>12, 13/14</td>
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<td>mutable</td>
<td>chance of the war</td>
<td>12, 257/5</td>
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<td>nail</td>
<td>a new carved crucifix</td>
<td>12, 144/11</td>
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<tr>
<td>nail</td>
<td>. And when they may</td>
<td>12, 285/11</td>
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<tr>
<td>nailing</td>
<td>, and stretching out all</td>
<td>12, 67/11</td>
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<td>nails</td>
<td>cruelly driven with hammers</td>
<td>12, 312/22</td>
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<tr>
<td>nails</td>
<td>, and in such torment</td>
<td>12, 312/25</td>
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<td>naked</td>
<td>away, and escaped from</td>
<td>12, 246/24</td>
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<td>nakedly</td>
<td>proposed and put forth</td>
<td>12, 173/6</td>
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<tr>
<td>nakedness</td>
<td>, besides those things that</td>
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<tr>
<td>name</td>
<td>, so agree they now</td>
<td>12, 38/11</td>
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<tr>
<td>name</td>
<td>, so shall he graciously</td>
<td>12, 38/16</td>
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<tr>
<td>name</td>
<td>) may be discontinued by</td>
<td>12, 51/2</td>
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<tr>
<td>name</td>
<td>, nor to this rich</td>
<td>12, 56/1</td>
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<td>name</td>
<td>which is above all</td>
<td>12, 66/19</td>
</tr>
<tr>
<td>name</td>
<td>of Jesus every knee</td>
<td>12, 66/19</td>
</tr>
<tr>
<td>name</td>
<td>of comfort. Nor I</td>
<td>12, 68/10</td>
</tr>
<tr>
<td>name</td>
<td>, as not do great</td>
<td>12, 71/23</td>
</tr>
<tr>
<td>name</td>
<td>of Christ and of</td>
<td>12, 95/4</td>
</tr>
<tr>
<td>name</td>
<td>of Christ: and crying</td>
<td>12, 95/8</td>
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<tr>
<td>name</td>
<td>of temptation, and that</td>
<td>12, 100/21</td>
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<tr>
<td>name</td>
<td>) to confession upon Good</td>
<td>12, 115/26</td>
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<tr>
<td>name</td>
<td>of virtue in a</td>
<td>12, 130/9</td>
</tr>
<tr>
<td>name</td>
<td>of a devil that</td>
<td>12, 166/18</td>
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<tr>
<td>name</td>
<td>) very many, he suffereth</td>
<td>12, 191/1</td>
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<tr>
<td>name</td>
<td>of a Turk, than</td>
<td>12, 192/5</td>
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<td>name</td>
<td>of the devil, begin</td>
<td>12, 192/5</td>
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<tr>
<td>name</td>
<td>, by which the world</td>
<td>12, 206/9</td>
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<tr>
<td>name</td>
<td>. Who ought your castle</td>
<td>12, 208/10</td>
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<tr>
<td>name</td>
<td>, honest estimation, honorable fame</td>
<td>12, 209/19</td>
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<tr>
<td>name</td>
<td>, honest estimation, and honorable</td>
<td>12, 211/7</td>
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<tr>
<td>name</td>
<td>may a man have</td>
<td>12, 211/10</td>
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<tr>
<td>name</td>
<td>the poor man hath</td>
<td>12, 211/21</td>
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<tr>
<td>name</td>
<td>me none of them</td>
<td>12, 259/9</td>
</tr>
<tr>
<td>name</td>
<td>some one of all</td>
<td>12, 259/10</td>
</tr>
<tr>
<td>name</td>
<td>), must needs make that</td>
<td>12, 270/23</td>
</tr>
<tr>
<td>name</td>
<td>, much more odious and</td>
<td>12, 270/24</td>
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<tr>
<td>name</td>
<td>thereof from the odious</td>
<td>12, 273/6</td>
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</table>
of prison, and call
name of Christ, went their
name of Jesus. And so
name of Jesus still, not
name about from house to
name common together thereon, our
name, there am I also
name before my Father, and
name written, which no man
name of him to whom
name, which no man knoweth
name of my God, and
name of the city of
name. If we should dilate
named "negocium perambulans in tenebris
namely, since every man hath
namely, such as have tribulation
namely of their nature such
namely, if his friends fall
namely where we see, that
namely when they shall, as
namely the last kind) are
names: that in the name
names of. And some of
names that they could call
nameth him, "Demonium meridianum" (the
naming of the name of
Naples, or into Sicily. ANTHONY
namely room. And like the
namely point, while Christ saith
namely beneath with the manhead
namely and strait before. For
namely, now stretching it in
namely a compass, that according
namely chamber, but although his
namely prison, a prisoner of
namely prisons, which only be
namely prisons, there is with
narrower or larger, as shall
nati continuo desinimus esse, et
nations were such, as would
native country when I came
natural father. ANTHONY Mine own
understand this, that the
this matter, and many
find that ever those
utterly vain to lay
were! and such as
whether the party be
humor (and thereby their
think that hath any
sect. For of Turks
after, and die their
we find in our
And that is the
he may die his
that whoso dieth a
yet is not the
which men call commonly
pain is in the
commonly depart of their
such comparison between the
peril to find his
thousand times. For his
any man can by
out of courage, and
dull melancholious humors are
VINCENT Every man, Uncle,
So that he that
seed, which is of
heaven of his own
but of a gentle
bad of their own
if we consider the
the portion) from the
of wealth, toward the
well, myself am of
Some are there of
night is of the
being namely of their
are of mine own
the variety and the
fall not under the
the devil perceiving her
our charge, either by
commandment of God. By
natural wise men of this
natural reasons have they written
natural reasons were able to
natural reasons of comfort to
natural wisdom would we should
natural wise, or anything seem
natural inclination to fear) for
natural wit and well useth
natural this country lacketh none
natural death, as he did
natural freedom our bond service
natural cause, Cousin, for which
natural death, and escape that
natural death, dieth like a
natural death so painful, as
natural is a violent death
natural death, Cousin, fain would
natural death, have ever one
natural death and the violent
natural death more painful a
natural death hath his everlasting
natural possibility think on. And
naturally so casteth folk in
naturally disposed to fear, he
naturally grudgeth at pain, and
naturally dieth, oftener suffereth more
nature hot, set it in
nature , but through the mere
nature doth some good men
nature , but things of themselves
nature of them right, we
nature of wealth, toward the
nature of some part of
nature even half a giglot
nature , or of evil custom
nature itself uncomfortable and full
nature such as no man
nature , whose consciences are not
nature of the scruples, may
nature of tribulation and fear
nature , put her in the
nature , or by law, or
nature , as our children; by
our parents. For by
less. But although that
but the order of
much as God and
so great, that both
profitable of their own
thing is of his
are of their own
therein, but of the
I say, of the
in his own proper
evious and authority by
are of their own
be indifferent of their
is of his own
and of his own
and his own very
imprisonment of their own
and proper to the
man, and above the
such wise change the
we would among many
temporal trouble. But God's
camp, than to go
were we never the
words touched me the
laid first, is so
untouched, for lack of
upon whom (for cause
some certain medicine is
thus much thinketh me
us, "Honora medicum; propter
of damnation. For our
God ordained for thy
God ordained for our
as we must of
grace make virtue of
it is not of
from him, the very
heart be requisite of
it is not without
to see, that of

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give them, and whose
a thing of such
some manner of his
should serve for their
and also in their
need, relieve that urgent
himself and of his
I said before, that
God thereof, and of
is the most wretched
make a virtue of
at all, or any
it all in his
even upon mine own
collared fast by the
collareth them by the
and his witches and
this ungracious witchcraft and
here in wretchedness, have
increase, so shall we
everywhere about would, whereas
that there should much
which he that most
be in vain and
I shall not greatly
both, I shall not
thread: he shall never
whole, and he shall
and wealth, as of
send it, men have
other friends that have
yet it should little
mind, nor shall here
sin, shall we none
our sins we shall
affliction save only where
But what should I
without such tribulation; we
safe, that we shall
he shall have no
thereof shall he nothing
But such folk have

necessity, and not always without
necessity (while he hath therewith
necessity, that in respect of
necessity, were he my friend
necessity, while they dwell in
necessity maintain them. And yet
necessity of a stranger, yea
necessity to pray for more
necessity that the man must
necessity to make a virtue
necessity, besides the grief of
necessity. But in the case
necessity wherefore he should so
neck. Did not (as I
neck. For I remembered that
neck, and a man may
neck, with a quinsy, he
necromancers, all their wonderful works
necromancy, and yet fell he
need of some comfortable counsel
need, not only one such
need, was, have set to
need against so many troubles
need hath fearest least of
need, They say, ye
need, For if they say
need to break our brain
need to change it, look
need no more. In such
need, and penury, imprisonment, sickness
need by penance to put
need of comfort, for whom
need to give any man
need to rehearse. But thus
need to give other than
need none at all, but
need requireth to bring the
need in this matter to
need to talk to them
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of tribulation, and comfort
such temptations as only
nor that they should
proved, no husband should
given him, should have
wherein the man hath
to find, that I
in this case not
in a dream, should
because her husband should
purpose; so must he
not fall where he
that, and say it
that he shall not
greater tribulation, and more
wealth, he shall not
tribulation: so that they
places in scripture hath)
our servants, if they
and provide for their
our own father, his
should in such unequal
Saracen, before a little
he shall not so
now shall I not
VINCENT You shall not
of grace, he had
it is) the more
soul, first we shall
We should not much
before), much the more
that shall I not
will use them: yet
hath not so great
we should, as methink,
that we shall not
pavise, that we shall
every place that they
into every place where
were to this beggar
say nay. ANTHONY Then
Cousin, I shall not
he will flee the

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persecution, we shall never

send us, and then

not, I ween, Cousin,

than for yourself, you

flesh he should have

of our case, and

him one. VINCENT It

Now in this tribulation

any doubt arise, counsel

the tribulation of penance

is afeard where he

great deal more than

the cure whereof he

feareth more than he

also feareth where he

he more than he

feareth also where he

to fall where he

of every man that

own folly, whereas he

this thing, that he

shameful death. ANTHONY There

they will. ANTHONY Me

troth, Uncle, this thing

find: so that he

man!) comfort he none

of these things follow

content to live in

he lived here in

to go through a

to come through the

I did, and not

they did (as they

a foundation men must

scriptures telleth him therein?

faith (as he must

good medicine must this

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and charge of his
for pity of his
law leave all their
pray God send their
patiently, and exhort our
we do for our
think better by my
cases, to think his
behavior, and among his
standeth in among his
as Saint Paul saith: "
by his own mouth: "
nomen novum scriptum, quod
tenebrarum harum, adversus spiritualia
castle of Emmaus, "An
the castle of Emmaus, "
quid oremus ut oportet
Qui ambulat in tenebris,
chickens from the kite,
fault, beseech him yet,
never so well amended,
unbound him, praying him
not for nothing, and
we reckon our liberty
neither, keeping it still
her abed with a
these matters with these
pigs well lapped in
giveth me now without
made to nail a
from occasion giving of
on the morrow as
For undoubtedly, Cousin, this
device no manner of
in his suffrage a
suffrage give him a
of my God, the
on him also my
beaten veins and sinews,

drowning catcheth whatsoever cometh
with wholesome tribulation. The
maketh many times our
Now in the two

neighbor, there is no man
neighbor's soul he will have
neighbors nothing, but shall have
neighbors sorrow, but also to
neighbors to do also the
neighbors too: and that we
neighbors, and worse by myself
neighbors very charitable, to the
neighbors had in some reputation
neighbors, or for the honorable
Nemo coronabitur, nisi qui legitime
Nemo potest duobus dominis servire
nemo scit nisi qui accipit
nequitiae in celestibus" (Our wrestling
nesciebatis quia oportebat Christum pati
Nesciebatis quia oportebat Christum pati
nescimus sed ipse spiritus postulat
nescit quo vadit" (He that
nestleth them together under her
nevertheless, that since we shall
nevertheless reckon every day for
nevertheless that she might put
nevertheless ever they feared they
nevertheless for that. But then
nevertheless in his heart, a
new acquainted knave. But God
new men will I not
new straw, and near he
new sight of the book
new carved crucifix upon. Whereof
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new be they to be
new manner here of men's
new heavy cheer or countenance
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tell their mind to

nobody for very shame. ANTHONY 12, 127/ 7

desideria multa inutilia et

nociva , quae mergunt homines in 12, 168/ 8

unto him, "Stulte, hac

nocte tollent a te animam 12, 168/ 21

opera corum, idcirco inducet

noctem " (God hath known the 12, 107/ 6

meo, lavabo per singulas

noctes lectum meum, lachrimis meis 12, 96/ 20

non timebis a timore

nocturno a sagitta volante in 12, 105/ 18

saith: "Non timebis timore

nocturno " (Thou shalt not be 12, 107/ 3

non timebit a timore

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house, as far from

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make us a fearful

noise, if you should suddenly 12, 315/ 12

holy scripture forbiddeth, saying: "

Noli esse pusillanimis" (Be not 12, 162/ 9

scripture in this wise: "

Noli dicere, peccavi, et nihil 12, 236/ 14

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Nolite omni spiritui credere, sed 12, 132/ 25

saith: "Divitie si affluant,

Nolite thesaurizare vobis thesauros in 12, 239/ 18

are horses and mules. "

Nolite fieri sicut equus et 12, 296/ 17

sub alas suas et

Nolusti ?" That is to say 12, 104/ 9

illum, et donavit illi

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quod est super omne

nomen : ut in nomine Jesu 12, 66/ 14

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nomen novum scriptum, quod nemo 12, 309/ 19

omne nomen: ut in

nomine Jesu omne genu flectatur 12, 66/ 14

vel tres congregati in

nomine meo, ibi et ego 12, 294/ 3

the sides of the

north , and will be like 12, 159/ 30

burneth within the candlestick's

nose . For as that snuff 12, 85/ 23

an inch above the

nose and giveth a pretty 12, 85/ 23

momentaneum, et leve tribulacionis

nostre , supra modum in sublimitate 12, 311/ 7

And here shall I

note you two kinds of 12, 14/ 15

ungracious token that you

note here yourself. For undoubtedly 12, 194/ 22

heart setteth by neither

nother , but secretly liveth in 12, 71/ 27

in devising of some

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nowise any man should despair 12, 98/ 4

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desideria multa inutilia et

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many desires unprofitable and

noyous , which drown men into 12, 224/ 4

as Saint Paul saith, "

Nullius mihi conscius sum, sed 12, 28/ 6

And here shall I

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nowadays , and decayeth, coming from 12, 242/ 23

nowhere nigh half so much 12, 201/ 14

nowise , that in any tribulation 12, 82/ 11

nowise avoid, these things and 12, 87/ 1

nowise any man should despair 12, 98/ 4
esse, et virtutis quidem
shall in weight and
wives to an horrible
do, and are in
pride conceived in the
did once between a
they were a while
He maketh a solemn
much more meritorious) of
towardness of the father’s
humilavit semet ipsum factus
humbled himself, and became
patience, and in the
God proved any man’s
of Saint Paul, "Servi,
be sooner bidden than
his own free will
Cousin, indeed, and well
worldly things offered and
the vehemence of your
of before. A certain
spiritual consolation. % A certain
answer I your first
answer to the second
greatly take thereby. Another
no longer tale. An
fall into despair. An
me they do. Other
The answer to the
Thirdly, ye further your
tribulation with my importunate
suddenly putteth us in
and thereby methinketh somewhat
not so proud-hearted and
hath also some so
saith farther: "Scapulis suis
that might rise of
requiring we shall have
desire a very great
angel, or other gracious
So was his tribulation
it, and therefore great
tribulation is there good

nullum
number
number
number
numbering
nun
nuzzled
oath
obedience
obedience
obediens
obedient
obedient
obedient
obedient
obedite
obeyed
obeying
objected
objected
objected
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
object
obumbrabit
occasion
occasion
occasion
occasion
occasion
occasion
occasion
occasion

signum valuismus ostendere: in
increase, so shall we,
, contrary to the commandment
more than an hundred
of his people), we
and her brother. Very
in that point first
among the ceremonies of
, willingly. And therefore, though
. In Sampson all men
usque ad mortem, mortem
unto the death, and
conforming of the man's
mind by the commandment
dominis" -- we shall
. I ween also that
freely the inward inspiration
too. But then you
unto them. And this
brought it in my
against the things aforesaid
, and the answer thereto
. Now, before I meddle
. The Seventeenth Chapter VINCENT
. The Sixteenth Chapter ANTHONY
. The Fifteenth Chapter VINCENT
. The Sixteenth Chapter ANTHONY
with examples of Solomon
of very little substance
of all that should
and dark. ANTHONY We
, but that they would
heretics that endure wittingly
tibi, et sub pennis
of sore tribulation. And
farther to speak hereafter
of comfort. For since
inspired into man's heart
of his profit, and
of comfort. The Ninth
of a double comfort
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lo, of which by occasion of Abraham and Lazarus 12, 56/ 7
we take a good occasion to fall after into 12, 58/ 29
wrong, to give you occasion to labor yourself so 12, 64/ 8
much commendeth tribulation, as occasion of more profit, than 12, 69/ 9
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a wealthy man an occasion of merit too, the 12, 71/ 10
tribulation that is the occasion of the patient's desert 12, 71/ 18
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whereof God offereth him occasion , and had made him 12, 112/ 2
drift, wherein he taketh occasion of the faintness of 12, 112/ 11
I will not be occasion of slander, I therefore 12, 116/ 9
she might give him occasion to kill her, and 12, 124/ 18
could have had no occasion to comfort her as 12, 127/ 2
light). You shall take occasion the better, if they 12, 133/ 1
but yet not lack occasion neither, if those texts 12, 133/ 2
in upon your own; occasion , I say, you shall 12, 133/ 3
the man may take occasion of good courage, and 12, 148/ 14
and yet far from occasion giving of new recidivation 12, 148/ 15
the devil taketh his occasion as he seeth them 12, 148/ 22
toward them, nor none occasion of any worldly shame 12, 149/ 11
need not) be an occasion of his merit, and 12, 153/ 27
that fear God take occasion of great dread at 12, 171/ 4
should give other folk occasion to marvel and muse 12, 184/ 27
testified, will they take occasion to compel him forsake 12, 191/ 22
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and rehearse you such occasion of comfort and consolation 12, 202/ 15
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unto them be good occasion of comfort, and cause 12, 228/ 11
were, methinketh, cause and occasion enough to him that 12, 237/ 17
well) many times great occasion . But yet should we 12, 252/ 15
shall we have great occasion of comfort, if we 12, 253/ 31
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given him over. By occasion whereof, having then some 12, 294/ 21
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less, for the divers occasions that we shall after 12, 15/ 7
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<td>withal, and so would</td>
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<td>) come in upon your</td>
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merchants, or those that
hands by the Turk's
forsake my faith) and
with occasions of heaviness
were taken he were
shall never after be
secretly she broke, and
in no wise) she
room when it was
through sensible worldly things
goods, though there were
shall have the grace
grace that God therein
thing undone, whereof God
it all as an
feeling the devil therewith
came in into that
to substance in that
to leave of his
lawfully might use his
the desire of the
none of their own;
neither would labor for
that can have an
is in a great
money for a certain
or control him. No
wist once a great
other movable substance; then
life, as worldly substance,
men have of rooms,
unto men by great
upon, in rooms and
yet himself worse. These
riches, honor, and renown,
I well it will
talk between us, with
happeth so seldom, and
he that naturally dieth,
many labors, in prison
Who would have weened,
time from you? VINCENT
purpose I told it.

**Offer**
- Offer themselves to serve him 12, 190/19
- Offer upon the retaining or 12, 228/15
- Offer it me all again 12, 245/10
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- Offices and rooms of authority 12, 224/31
- Offices and rooms of authority 12, 226/2
- Of tenth than once. And now 12, 19/24
- Of theer enterpraling upon your part 12, 79/24
- Oftheer happeth that men dream 12, 142/28
- Oftheer suffereth more pain than 12, 302/3
- Oftheer than other, in stripes 12, 310/20

**Oh**
- Oh! my good Uncle, before 12, 3/9
- Oh! my good Uncle, even 12, 5/15
- Oh! now I remember, lo 12, 90/10
the money was found.

the while in himself: "

long sigh with an

to you, fear him).

shall flee from them).

from a perfect sight:

us with everlasting wealth?

very sure that an

for all that so

comforts devised by the

of this world, the

remain in mankind of

and, instead of her

among them all the

set them, and as

words are of the

Israel promised in the

perfectum duxit lex” (The

thing very well of

understanding truly, as the

little grief. A fond

the lust of an

I refrain it, as

the market as an

die soon, so the

long ere he were

I ween, in her

so do. And the

little misliking of our

them, and all the

them, and all the

that of all those

then am I too

of losing of his

little boy, a good

leave off all mine

in confession all his

before cast off two

for the diminishing of

she began after her

the Church of marvelous

he should in his

hard points of the

Oh     ! Cousin Vincent, if the
        , thou silly poor soul
        ! from the bottom of
        , good God! Cousin, if
        , good Lord, if one
        , good God! how fain
        ! if he that is

old     man cannot live long

old     , but that he hopeth

old     paynim philosophers were insufficient

old     moral philosophers, labored much

old     original sin, of which

old     acquainted knight, lay her

old     interpreters of scripture, from

old     holy saints have construed

old     holy saints, that with

Old    Law as a special

Old    Law brought nothing to

old     , virtue standeth in things

old     holy doctors declare it

old     man is often as

old     fool's life to sit

old     a fool as I

old     ; yet this difference there

old     man can never live

old     , his horse once stumbled

old     age so sore disposed

old     saints write very sore

old     sin is an affection

old     holy doctors have evermore

old     holy interpreters have construed

old     holy doctors no man

old     at this age to

old     rain-beaten cloak, that is

old     woman that took heed

old     shrewdness and begin even

old     raven, and then hunger

old     , lean, and lame horses

old     Mother Maud's tale, else

old     guise so to revile

old     antiquity, not made first

old     rags again, and bear

Old    Law, whereas Christian men
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<td>Omne</td>
<td>he chastiseth. &quot;Et flagellat</td>
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<td>Omne</td>
<td>the other side, &quot;flagellat</td>
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<td>is. There let him</td>
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<td>I shall a little</td>
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<td>but old shrews' large</td>
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<td>long after have an</td>
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<td>again for very substantial</td>
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<td>this midday devil), this</td>
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<td>you to my mind</td>
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<td>things as he doth</td>
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<td>upon pain of damnation,</td>
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<td>in their heart, and</td>
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<td>let to say it</td>
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<td>loveth him; and then</td>
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_Misericordia Domini super omnia_  
_Job: "Novit enim Deus_  
_good remedy: "Semper da_  
_sublimitate eternum glorie pondus_  
_is yet, in mine_  
_that some men have_  
_man Saint Gregory, which_  
_him in their own_  
_to have so evil_  
_reputed prisons in the_  
_at large; the like_  
_frameth us a false_  
_brought up some such_  
_for all their divers_  
_into any singularity of_  
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<td>and momentary tribulation of passing painful death for fallen into such an outrageous sin, that they, be</td>
<td>and by the help</td>
<td>12, 224/ 20</td>
<td></td>
</tr>
<tr>
<td>as are immoderate and not thereby stand in outrageous sin, that they, be</td>
<td>fear that he were</td>
<td>12, 246/ 7</td>
<td></td>
</tr>
<tr>
<td>seed of Christ's faith, good, that he therein outran</td>
<td>all the remnant so</td>
<td>12, 91/ 20</td>
<td></td>
</tr>
<tr>
<td>be content to be abide it to be outrun</td>
<td>in the shorter time</td>
<td>12, 91/ 16</td>
<td></td>
</tr>
<tr>
<td>his flesh in the outside from the skin inward outrun</td>
<td>of an horse, yet</td>
<td>12, 214/ 17</td>
<td></td>
</tr>
<tr>
<td>leave the seeking of outward learning, where we may</td>
<td>of an ass. But</td>
<td>12, 214/ 18</td>
<td></td>
</tr>
<tr>
<td>must he leave his outward worship and comfort of</td>
<td>from the skin inward</td>
<td>12, 302/ 11</td>
<td></td>
</tr>
<tr>
<td>also of the very outward goods that serve for</td>
<td>all the remnant so</td>
<td>12, 91/ 20</td>
<td></td>
</tr>
<tr>
<td>not only concerning these outward goods that serve for</td>
<td>in the shorter time</td>
<td>12, 91/ 16</td>
<td></td>
</tr>
<tr>
<td>the body, and these outward things, lands, possessions, goods</td>
<td>of an horse, yet</td>
<td>12, 214/ 17</td>
<td></td>
</tr>
<tr>
<td>the loss of those outward things, as somewhat the</td>
<td>of an ass. But</td>
<td>12, 214/ 18</td>
<td></td>
</tr>
<tr>
<td>to begin at these outward goods, that neither are</td>
<td>from the skin inward</td>
<td>12, 302/ 11</td>
<td></td>
</tr>
<tr>
<td>to go therefrom. These Cousin, consider in these</td>
<td>goods that serve for</td>
<td>12, 109/ 17</td>
<td></td>
</tr>
<tr>
<td>desire it. That these considered hitherto, in these</td>
<td>things, lands, possessions, goods</td>
<td>12, 149/ 25</td>
<td></td>
</tr>
<tr>
<td>that of all this Considered hitherto, in these</td>
<td>things of fortune, which</td>
<td>12, 203/ 15</td>
<td></td>
</tr>
<tr>
<td>Whether men desire these</td>
<td>things, as somewhat the</td>
<td>12, 203/ 19</td>
<td></td>
</tr>
<tr>
<td>goods desired but for</td>
<td>goods that neither are</td>
<td>12, 206/ 3</td>
<td></td>
</tr>
<tr>
<td>goods that are called</td>
<td>goods or gifts of</td>
<td>12, 209/ 15</td>
<td></td>
</tr>
<tr>
<td>goods which men call</td>
<td>goods of fortune, as</td>
<td>12, 209/ 18</td>
<td></td>
</tr>
<tr>
<td>goods for their own</td>
<td>goods that are called</td>
<td>12, 223/ 7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>goods which men call</td>
<td>12, 225/ 13</td>
<td></td>
</tr>
<tr>
<td></td>
<td>goods for their own</td>
<td>12, 225/ 18</td>
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dread of losing our outward worldly goods, let us 12, 244/ 1
cut from the midst outward goods, you have so 12, 244/ 27
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at those few words outwardly, my daily instant labor 12, 310/ 29
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accipit" (To him that that unto him which 12, 309/ 20
that unto him that that unto him which 12, 310/ 1
saith also: He that that unto him which 12, 310/ 5
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that the mountains would overwhelm them, or the valleys 12, 7/ 17
and catch hope to overwhelm us all: yet do 12, 38/ 1
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now, call himself mine owner after thee, that neither 12, 208/ 9
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had an hundred such owners of me as thou 12, 208/ 6
their master Moses called " paedagogus "$ that is, a teacher 12, 69/ 30
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grieved, neither with the pain that the body feeleth 12, 10/ 10
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man. For albeit that pain was ordained of God 12, 17/ 16
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or by some other imprisonment, or other bodily this worldly tribulation of man fall in his content to suffer that counteth it not for as a willingly taken of the far greater and comfort in his medicine of his well-deserved him of all the is medicinable against the purchaseth remission of the their great and grievous take patience in this faith, all his whole comfort him in his help of which no his faith, forgive the and accept all the to worldly shame and the satisfaction of such in release of our likewise as in hell and purging of our For as for any his own but by far almost passeth in pass and exceed in only such pains as warrant him that the good will, yet is pain, ye wot well, sore. Then, as Lazarus's Lazarus in like wise comfort, and thou sorrow, and Lazarus likewise his continual prosperity into perpetual upon the poor man's biddeth us take our devoir, to remove the no pity on the whatsoever he saith) the
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<th>Term</th>
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</thead>
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<td>man in his great pain</td>
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<td>and sickness by calling</td>
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<td>for release of our pain</td>
<td>12, 58</td>
<td>28</td>
<td>whereby when we learn</td>
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<td>grieved with heavi ness and pain</td>
<td>12, 65</td>
<td>3</td>
<td>besides this also, that</td>
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<td>nothing, but upon his pain</td>
<td>12, 65</td>
<td>6</td>
<td>Anthony to begin, Cousin</td>
</tr>
<tr>
<td>is let with his pain</td>
<td>12, 65</td>
<td>11</td>
<td>so is the other</td>
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<tr>
<td>pleasure, saving that the pain</td>
<td>12, 65</td>
<td>12</td>
<td>stirreth him sometimes to</td>
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<tr>
<td>or other grievous bodily pain</td>
<td>12, 66</td>
<td>26</td>
<td>that hard it were</td>
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<td>the grief of their pain</td>
<td>12, 66</td>
<td>28</td>
<td>was worth a whole</td>
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<td>so prayed in that pain</td>
<td>12, 67</td>
<td>3</td>
<td>of his bitter Passion</td>
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<td>his great agony and pain</td>
<td>12, 67</td>
<td>6</td>
<td>reckon I for the</td>
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<tr>
<td>put him to this pain</td>
<td>12, 67</td>
<td>19</td>
<td>and that therefore you</td>
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<tr>
<td>made in his most penury, imprisonment, sickness, and pain</td>
<td>12, 67</td>
<td>21</td>
<td>yet when his pain</td>
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<tr>
<td>no reward for his pain</td>
<td>12, 68</td>
<td>16</td>
<td>is patiently taken for</td>
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<td>yet when his the rate of his pain</td>
<td>12, 68</td>
<td>17</td>
<td>and this thing appeareth</td>
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<td>diminisheth his wealth, if pain</td>
<td>12, 68</td>
<td>19</td>
<td>and wealth be each</td>
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<tr>
<td>case, than for our pain</td>
<td>12, 72</td>
<td>11</td>
<td>; for our wealth than</td>
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<td>by patience take his pain</td>
<td>12, 74</td>
<td>12</td>
<td>in worth, and then</td>
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<td>diminish much of his pain</td>
<td>12, 74</td>
<td>1</td>
<td>, and he shall not</td>
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<tr>
<td>put you to the pain</td>
<td>12, 76</td>
<td>8</td>
<td>to talk so much</td>
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<tr>
<td>and sickness and other pain</td>
<td>12, 78</td>
<td>12</td>
<td>and tribulation; I was</td>
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<td>so little considered your pain</td>
<td>12, 78</td>
<td>14</td>
<td>and very feared I</td>
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<td>much (except some other pain)</td>
<td>12, 78</td>
<td>16</td>
<td>let me) is to</td>
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<tr>
<td>you to too much pain</td>
<td>12, 79</td>
<td>14</td>
<td>remember you your own</td>
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<tr>
<td>to increase his present pain</td>
<td>12, 79</td>
<td>17</td>
<td>, and by murmur and</td>
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<td>soul shall pass the pain</td>
<td>12, 87</td>
<td>11</td>
<td>of his body: yea</td>
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<tr>
<td>we shall also take pain</td>
<td>12, 88</td>
<td>2</td>
<td>our own self with</td>
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<tr>
<td>his soul, the more pain</td>
<td>12, 95</td>
<td>15</td>
<td>in recompense let him</td>
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<tr>
<td>he tempteth us by pain</td>
<td>12, 98</td>
<td>18</td>
<td>he tempteth us by</td>
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<tr>
<td>and put them to pain</td>
<td>12, 101</td>
<td>4</td>
<td>about the moonshine in</td>
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<td>her to so much pain</td>
<td>12, 116</td>
<td>6</td>
<td>; and so full sore</td>
</tr>
<tr>
<td>gladly to suffer other pain</td>
<td>12, 128</td>
<td>11</td>
<td>, yea and diminish his</td>
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<td>in heaven: and the pain</td>
<td>12, 145</td>
<td>1</td>
<td>that he taketh therein</td>
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<tr>
<td>avoiding of any other pain</td>
<td>12, 154</td>
<td>5</td>
<td>, or in hope of</td>
</tr>
<tr>
<td>contrariwise should by that pain</td>
<td>12, 153</td>
<td>28</td>
<td>lose everlasting life and</td>
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<tr>
<td>and fall into everlasting pain</td>
<td>12, 154</td>
<td>6</td>
<td>; and if it were</td>
</tr>
<tr>
<td>avoiding of other great pain</td>
<td>12, 154</td>
<td>7</td>
<td>, yet could he avoid</td>
</tr>
<tr>
<td>is no tribulation or pain</td>
<td>12, 154</td>
<td>8</td>
<td>; all this that we</td>
</tr>
<tr>
<td>to put malefactors to pain</td>
<td>12, 160</td>
<td>6</td>
<td>. And yet where he</td>
</tr>
<tr>
<td>beheld his wife, what pain</td>
<td>12, 162</td>
<td>22</td>
<td>she took in straight</td>
</tr>
<tr>
<td>twain to her great pain</td>
<td>12, 169</td>
<td>1</td>
<td>for the pride of</td>
</tr>
<tr>
<td>and take very great pain</td>
<td>12, 169</td>
<td>4</td>
<td>therefor.&quot; They that now</td>
</tr>
</tbody>
</table>

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folly in the more
themselves still unto more
all that labor and
for, beside the everlasting
here with so much
long miserable weariness and
put the people to
rather than abide the
every man should upon
the remembrance of the
and remember the great
useth only grief and
deliverance from death and
and infliction of intolerable
our friends, though the
abide and endure the
suffer this trouble and
lose, and thereby what
neediness and poverty, the
for fear or for
to the assay, where
now stick at the
dread of every bodily
the keeping, and the
the pity of her
once kneeling doth him
to recompense that intolerable
put thee to no
furious fervor of the
they abide longest, what
and glory. Of bodily
the thinking upon bodily
the grief and the
at the meditation of
take your cross of
we be bound upon
or else the short
either for fear or
the diminishment of our
worldly loss, or bodily
for fear of that
the fear of bodily
Of comfort against bodily

| pain | that they took here | 12, 169/9 |
| pain | and more, for that | 12, 169/14 |
| pain | for, beside the everlasting | 12, 169/15 |
| pain | that followed it for | 12, 169/15 |
| pain | , that he might have | 12, 169/18 |
| pain | that the devil maketh | 12, 169/24 |
| pain | : the one is, you | 12, 195/18 |
| pain | , he would forsake God | 12, 196/15 |
| pain | of damnation, openly confess | 12, 198/6 |
| pain | that their imagination representeth | 12, 198/14 |
| pain | and torment that Christ | 12, 198/16 |
| pain | to pull a man | 12, 201/6 |
| pain | , with other pleasures also | 12, 201/9 |
| pain | and torment. In other | 12, 201/11 |
| pain | be peradventure as great | 12, 201/13 |
| pain | , wax he never so | 12, 201/16 |
| pain | but he will, is | 12, 201/26 |
| pain | may he suffer? VINCENT | 12, 203/21 |
| pain | of lacking, the shame | 12, 204/2 |
| pain | , may get of God | 12, 204/18 |
| pain | or fear should show | 12, 204/19 |
| pain | that he must pass | 12, 205/2 |
| pain | wondeth us to the | 12, 205/6 |
| pain | in the parting from | 12, 210/13 |
| pain | than her own father | 12, 215/17 |
| pain | , if his knee hap | 12, 221/7 |
| pain | that there is to | 12, 237/5 |
| pain | here. Let us then | 12, 241/19 |
| pain | that we shall hap | 12, 241/25 |
| pain | their pleasure is mingled | 12, 244/4 |
| pain | , and that a man | 12, 244/22 |
| pain | . The Seventeenth Chapter VINCENT | 12, 244/24 |
| pain | that may turn unto | 12, 245/14 |
| pain | and death, your reason | 12, 245/22 |
| pain | and passion upon your | 12, 246/3 |
| pain | of damnation, that we | 12, 247/6 |
| pain | that they shall put | 12, 248/6 |
| pain | , for lack of his | 12, 248/33 |
| pain | , and were also much | 12, 249/3 |
| pain | , framed in our own | 12, 249/15 |
| pain | that we never felt | 12, 249/21 |
| pain | in this persecution) spoken | 12, 249/26 |
| pain | , and first against captivity | 12, 250/9 |
find it a great

to prove that bodily
bodily pain were no
the considering what manner
the mean season some
to the respect of
so cruel that would
would put him to
sake to suffer some
him than suffer any
ourselves to suffer any
man to put more
without either shame or
both of sin and
to live here in
of shame, or sharp
such, that shame and
folly, but to his
qualities of shame and
for those grievous qualities (shame, I mean, and
that shame and villainous
joined to most grievous
to take no more
pinch is in the
can never so master
master pain, but that
change the nature of
in the having of
it is pardie, no
suffering of far greater
cut is no little
incurable, than abide the
no more abide the
a man to take
the avoiding of another
a manner a momentary
Uncle, naturally grudging at
and bitterness of the
through the bitterness of
die there in the
if a man by
his sake any manner

\text{pain}\quad\text{, that I am not}\quad12,251/27
\text{pain}\quad\text{were no pain; yet}\quad12,256/7
\text{pain}\quad\text{; yet since that because}\quad12,256/7
\text{pain}\quad\text{or incommmodity we should}\quad12,256/22
\text{pain}\quad\text{, but no danger of}\quad12,265/15
\text{pain}\quad\text{) as much horror to}\quad12,271/12
\text{pain}\quad\text{the man of malice}\quad12,272/4
\text{pain}\quad\text{to make him seek}\quad12,272/5
\text{pain}\quad\text{in our bodies (since)}\quad12,278/5
\text{
\text{pain}\quad\text{at all. He that}\quad12,278/8
\text{pain}\quad\text{at all; I cannot}\quad12,278/13
\text{pain}\quad\text{unto us than he}\quad12,278/24
\text{pain}\quad\text{. VINCENT Without doubt, Uncle}\quad12,283/7
\text{pain}\quad\text{, as peradventure he were}\quad12,284/5
\text{pain}\quad\text{, and defer and forbear}\quad12,284/17
\text{pain}\quad\text{joined unto death, should}\quad12,284/22
\text{pain}\quad\text{both joined unto death}\quad12,284/27
\text{pain}\quad\text{imputed to his fault}\quad12,286/28
\text{pain}\quad\text{joined unto death. And}\quad12,287/21
\text{pain}\quad\text{I mean, and shame}\quad12,288/2
\text{pain}\quad\text{also) shall not so}\quad12,288/15
\text{pain}\quad\text{put unto them, that}\quad12,291/3
\text{pain}\quad\text{, as crowning him with}\quad12,291/25
\text{pain}\quad\text{. For I suppose surely}\quad12,292/15
\text{pain}\quad\text{. For as for shame}\quad12,292/17
\text{pain}\quad\text{, but that pain will}\quad12,292/21
\text{pain}\quad\text{will be painful, spite}\quad12,292/22
\text{pain}\quad\text{, that in the having}\quad12,292/25
\text{pain}\quad\text{he feel it not}\quad12,293/1
\text{pain}\quad\text{. And that is the}\quad12,293/1
\text{pain}\quad\text{, not to shrink therefrom}\quad12,293/8
\text{pain}\quad\text{. Now when such things}\quad12,293/14
\text{pain}\quad\text{of the curing in}\quad12,293/17
\text{pain}\quad\text{willingly, than would the}\quad12,293/20
\text{pain}\quad\text{for the gaining of}\quad12,293/25
\text{pain}\quad\text{, though peradventure more, yet}\quad12,293/26
\text{pain}\quad\text{. VINCENT Every man, Uncle}\quad12,296/29
\text{pain}\quad\text{, and is very loath}\quad12,297/2
\text{pain}\quad\text{, to forsake our Savior}\quad12,297/15
\text{pain}\quad\text{fall to the forsaking}\quad12,297/29
\text{pain}\quad\text{therewith out of hand}\quad12,297/29
\text{pain}\quad\text{were overcome, and so}\quad12,298/2
\text{pain}\quad\text{at all: as though}\quad12,298/6
as though the more
of God (upon the
saveth himself from much
groaned sore, and for
Howbeit, how small the
other, whereof if the
a man hath his
ween, make double the
dieth, oftener suffereth more
so long lingering in
well near as great
continually, as is the
ween that whereas the
the skin inward, the
death hath his everlasting
to endure all the
cast ourselves into the
that to avoid the
the stead thereof into
to suffer here worldly
all bodily torments and
into his own without
cross, to the intolerable
cruel stretching and straining
and in this horrible
they thought) all their
the fear or the
unto us, all the
to fear, while the
we would remember hell
then should this short
you to so much
case, where the person
as sore panged and
to be pained and
pain the grief that
is the grief that
and all bodily grief,
to fall into the
drive us to a
his remedy, but a
of temptation is so
death at hand, so

**pain**
- that a man taketh 12, 298/7
- of eternal death) forbidden 12, 299/1
- , and so winneth therewith 12, 301/1
- he thought he would 12, 301/12
- is in the natural 12, 301/26
- of that whole week 12, 301/29
- that dieth a violent 12, 302/1
- that that is. So 12, 302/2
- than less, though he 12, 302/3
- , than with a sharper 12, 302/5
- continually, as is the 12, 302/8
- that with the violent 12, 302/8
- is great, to have 12, 302/10
- would be much less 12, 302/11
- so suddenly knit unto 12, 303/2
- that all the world 12, 303/27
- of hell an hundred 12, 304/1
- so far the less 12, 304/12
- a thousand thousand times 12, 304/12
- by the terrible dread 12, 306/20
- . Howbeit some things are 12, 307/3
- .The consideration of the 12, 311/28
- of his forbeaten and 12, 312/19
- , far passing any cramp 12, 312/20
- lift up and let 12, 312/23
- . Of these affections with 12, 313/19
- . For of this am 12, 314/31
- of this Turk's persecution 12, 315/2
- is coming, there is 12, 319/15
- on the other side 12, 319/17
- be no let at 12, 319/18
- . But now shall our 12, 320/11
- in tribulation, taketh no 12, 68/3
- therein, their pleasures being 12, 168/29
- the space of more 12, 312/27
- the body, as doth 12, 50/23
- him so sore. But 12, 63/8
- death and all. Howbeit 12, 10/15
- sickness that must after 12, 28/28
- plaster. Now seeth God 12, 28/29
- tribulation, so sore that 12, 29/25
- , that to be rid 12, 51/16
- and so cruel as 12, 67/5
The other were the painful prayers that he made
yet because it is painful the thing that we
me, and among many painful, in which I look
us all upon his cross, he washed us painful
they wailed, and did it, is a very painful and so tedious unto
and spiritual exercise so painful and troublous to him
scrupulous, though it be painful death, than forsake his
will rather suffer any painful death. For by this
of liberty, labor, imprisonment, painful and shameful death. ANTHONY
therefrom is such a suffering of shameful and painful death, whereof we shall
own flesh against his Passion, maketh me little painful
ding flee from the painful death, and be loath painful
you right) thralldom, imprisonment, painful and shameful death. And painful
service is sometimes so painful death. The Twenty-first Chapter
the terror of those pain of patient suffering the painful death of this body
hardly, and in such pain of patient suffering the painful death of this body
and broken in such pain of patient suffering the painful death of this body
like effect, and as pain of patient suffering the painful death of this body
fear of shameful and dart of shameful and terror of shameful and painful
cown flesh against his Passion, maketh me little painful
dart of shameful and terror of shameful and painful
terror of shameful and with despiteful rebuke and painful
to wit, shameful and to wit, shameful and painful
to wit, shameful and shame and a deadly painful
so many kinds of shame and a deadly painful
into everlasting glory. Of that pain will be painful
doing suffering the painful death of this body
and avoiding of everlasting painful
tormentry he might peradventure painful
dead, and after ask painful
dead, but if thou painful
react to the torment of a violent death is painful
is to every man painful
the natural death so painful
us set the painful
his natural death more painful
abide and endure any painful
the fleshly pains be painful

(99)
grief of a sore

The consideration of the
us content to suffer
say I now for
remembrance of Christ's bitter
bearing down upon the
sustain so far passing
that willingly suffered so
deadly pains, and very
heretics that endure wittingly
put away of our
should lie through marvelous
let us remember Christ's
keep us from the
he delivereth out of
man, if through right
their graves), and be
sensibly felt, and right
me also upon the
and disease of those
this. For surely these
is not only such
we be for their
in all these hideous
with diminishing of his
that much diminisheth our
he preacheth of the
and upon the fearful
therefore the griefs and
and asperity of the
substance of those bodily
the other griefs and
for fear of the
true indeed. And those
of these manner of
all which griefs, and
blessed body so great
The consideration of the
the shrinking from those
often think on these
faith) speak of the
and escape all the
we conceive the fearful

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of all those infernal
pleasant, than the fleshly
of all the horrible
and suffered great deadly
well, as some poets
painter was fain to
the table that he
black as he is
that when Timanthes, the
her father had, the
greater fault in his
confessor shook his great
will, and yet a
a prince buildeth his
have seen a goodly
tollere, dimitte ei et
till he saw first
the arms with a
and stifle it with
grief of this great
that Lazarus's own death
sore, and as sore
might, till the pure
glory, and he lie
the trust of this
as peevish as the
so many, that the
it is rehearsed in
animam tuam: quae autem
of a very great
was also no beggar,
some other: for Christ,
amendment, and that is,
beggars shall you have,
VINCENT God? What, yes,
all: then shall we,
so strange, shall yet,
of itself it is,
a man may be,
he shall die too,
be felt, it is
taken he were offered
The one for their
pains . But forasmuch as the
pains be painful; therefore we
pains that damned wretches have
pains, and very painful deaths
paint us, all the lust
paint him, holding his face
painted of the sacrifice and
painted, and, let him be
painter, in the table that
painter was fain to paint
painting, when he came, I
pair of beads upon him
pair of fetters fast riveted
palace, would loud laugh his
palace, and been delighted with
pallium " (If a man will
Palm Sunday past, and then
palsy, that they cannot lift
pampering in and stuffing up
pang pincheth them by the
panged him not so sore
panged and pained therein, their
pangs of death pulled their
painting in his bed as
parable be bold all his
parable is, in this it
parable of the philosopher can
Paralipomenon, the tenth chapter of
parasti, cuius erunt?" (Fool, this
parcell thereof, and thereby wax
pardie, nor no wretch otherwise
pardie, killed not himself. And
pardie, far from falling into
pardie, than there be, and
pardie; who doubteth of that
pardie, by this good purpose
pardie, be no more strange
pardie, but a restraint of
pardie, imprisoned, and yet not
pardie, ANTHONY That is very
pardie, no pain. And that
pardon of his life, upon
pardon that so dispiteously put
be well), content to

king gave him his

there should never after

husband should need any

get of me thy

from giving out his

wise to seek for

in our charge, our

to provide for the

nature put not the

taketh them from their

the parents, but the

a puff ring of

often counsel all his

liberty walketh about the

great castle royal, with

benefice that he have,

should best much

therefore, if ye be

the remnant) no small

dwell here in this

folk feel, but each

before, yet the chief

in far the most

tribulation consolation for their

and shall assign no

and far the more

tribulation, he taketh away

himself were fain to

them, he counted for

the man withdraweth no

that play the same

which are in that

the nature of some

taketh patience, in that

oftener enterparling upon your

body, not in some

one, and in some

his matter was much

surely for mine own

them that on his

of, and also some

while it defendeth one

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night's fear one great part
he should lose his part
penance to fast some part
of, wherein a good part
fear, wherein a good part
sin: since the great part
man for his own part
consider, that a great part
it is indeed a part
yet for mine own part
good that to his part
would indeed make this part
keeping of any great part
reserving of any one part
is not the children's part
taketh to his own part
that made Mary Magdalene's part
finishing of this one part
in Constantinople, that great part
place unto another, and part
and giveth the lands, part
as he bringeth, and part
a week the great part
not fear for my part
that we lose no part
or in some other part
other considerations upon my part
less than a fourth part
be indeed, yet every part
bare as great a part
strike off a third part
than counterpoise a great part
it came to my part
our Lady! for my part
came forth for his part
thereby have forborne some part
Cousin, he played his part
Well, Cousin, in some part
of war, wherein their part
that then the most part
long, and that to part
because he will not part
an example in this part

part is the fault of part
of any of those part
of this Lent." "Nay part
of the counsel that part
of the counsel must part
of his counsel shall part
with reason, considering what part
of this temptation is part
of a wise warrior's part
, I will as well part
apportioneth, but seeth the part
of this devil of part
. For that if by part
thereof, he cannot be part
to provide for the part
no great pleasure thereof part
the better. For else part
of our matter, which part
of his army shall part
some sort asunder, that part
to such as he part
to such as willingly part
will be won after part
to counsel my friend part
, I pray you proceed part
of the day flieth part
beside: rehearse you therefore part
of this will make part
of the matter pondered part
as the great Turk part
of that well enough part
of all the pleasure part
(I will not say part
I quit myself meetly part
with my lord's commendation part
of his praise, or part
very properly. But was part
they do but play part
is more than a part
shall have little cause part
therefrom is such a part
from the faith, though part
, nor him that had part
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<td>parts</td>
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<td>parts</td>
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and therein both the means of moving the
fartheth by those when children in divers
maintenance of matters, sundry but only some such
shall seal both the felt in your sensual by violence too) divers
our painful death four like. ANTHONY Forsooth, the
Spirituum. As, whether the seem fantastical; % whether the pleasant way as the
great Turk and his this may come to sticketh in the heart also will I shortly
good discretion shall not of his soul shall is full likely to it unto very good they can do not as he said, to all this year never
his mealtide that should above twopence, and so now to what good letting now that law bring it so to else able enough to danger therein, he would to let every malefactor pain that he must out a better to of praise that would he would let it your faith. I let we shall let them this answer. For letting prisoner still; and letting may come; and letting order, such as never

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<td>the great goodness of 12, 25/ 21</td>
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<td>their folly as far passeth</td>
<td>the foolishness of that 12, 41/ 27</td>
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<tr>
<td>mind, as far almost passeth</td>
<td>in pain the grief 12, 50/ 22</td>
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<tr>
<td>the last he shortly passeth</td>
<td>over. The Third Chapter 12, 86/ 16</td>
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<tr>
<td>excellent mercy, that infinitely passeth</td>
<td>the malice of all 12, 90/ 20</td>
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<td>for he very far passeth</td>
<td>my sixpence. But cows 12, 119/ 17</td>
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<td>the day flieth and passeth</td>
<td>by like an arrow 12, 200/ 13</td>
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<td>hath yet a far passing</td>
<td>comfort, and by many 12, 35/ 3</td>
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<tr>
<td>but excellent and incomparable, passing</td>
<td>the prayer of any 12, 66/ 31</td>
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<td>and straining pain, far passing</td>
<td>any cramp in every 12, 312/ 21</td>
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<td>to sustain so far passing</td>
<td>painful death for ours 12, 313/ 7</td>
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<td>the means of Christ's Passion</td>
<td>(if the man will 12, 25/ 13</td>
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<td>I should in his passion</td>
<td>give him spiritual comfort 12, 32/ 8</td>
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<td>see him in his passion</td>
<td>, cast sin, and hell 12, 32/ 15</td>
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<tr>
<td>the merit of Christ's Passion</td>
<td>, I mean, without help 12, 32/ 30</td>
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<tr>
<td>the merit of Christ's Passion</td>
<td>as a means by 12, 35/ 21</td>
</tr>
<tr>
<td>merit of Christ's bitter Passion</td>
<td>, without which all our 12, 36/ 23</td>
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<tr>
<td>God setteth through Christ's Passion</td>
<td>, and for that also 12, 39/ 8</td>
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<tr>
<td>maundy-like merit, as his Passion</td>
<td>, nor his sleep-like merit 12, 66/ 27</td>
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<tr>
<td>pain of his bitter Passion</td>
<td>. The first when he 12, 67/ 3</td>
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<td>Savior at his bitter Passion</td>
<td>, and of his holy 12, 67/ 20</td>
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<tr>
<td>plain injury to the Passion</td>
<td>of Christ, by which 12, 93/ 9</td>
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<td>for Christ's dear bitter Passion</td>
<td>.&quot; Now so loud and 12, 94/ 17</td>
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<td>forth with Christ's bitter Passion</td>
<td>, and that so bitterly 12, 94/ 19</td>
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<tr>
<td>thanks of his bitter Passion</td>
<td>. But when they were 12, 94/ 25</td>
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<td>and of his bitter Passion</td>
<td>, than five hundred hazarders 12, 95/ 4</td>
</tr>
<tr>
<td>by his holy bitter Passion</td>
<td>at dice. They carry 12, 95/ 6</td>
</tr>
<tr>
<td>Christ: and crying his Passion</td>
<td>so shrill into their 12, 95/ 8</td>
</tr>
<tr>
<td>our penance without Christ's Passion</td>
<td>were not worth a 12, 95/ 11</td>
</tr>
</tbody>
</table>
confess, that his only
and then let Christ's
conceiveth in his own
especially participant of Christ's
in such a spiritual
special remembrance of Christ's
image of Christ's bitter
more bitter than that the
flesh against his painful
cross of pain and
the end of his
company beholdeth his whole
that, Christ must suffer
of Christ's bitter painful
kindness in suffering his
comfort) suffer before his
saith, "Non sunt condigne
perils, and so many
revelabitur in nobis" (The
now, which few years
punishment of some sins
sins in this world
it cureth the sin
cure of the sin
that his sin already
possibility of purging is
place of deserving is
to purge our sins
sorry for his sin
saw first Palm Sunday
my conscience worth not
then was his lust
seeth that peril well
I that we be
this in time before
his ease in the
tale, rather for a
mean season some other
and seek us peevish
all upon the devil's
the petitions in the
nesciebatis, quia oportebat Christum
Nesciebatis quia oportebat Christum

**Passion** meriteth incomparably more for passion pay for all the a great deal more that he shall forthwith . For since the soul and pray him for (the beholding whereof may were, the more ready maketh me little to upon your back, and .The time of his , and verily looketh on , and by that way , of the many sore for us, the consideration , to the intent that huius temporis ad futuram , he that saith of this time be feared it not at (we certainly know not which is, as I , and Purchaseth remission of and a preservative from hath deserved it, and ; and in purgatory punishment ; so while we be , a thing that preserveth , let him be sorry , and then foded yet a groat, and she : he longed to follow , care for the cure it, and come once , little counsel and little of worldly fantasies, findeth , or for the manner to put it out of purpose to put , and doubt not, but Noster, wherein we pray , et sic introire in , et sic introire in
anime vero suae detrimentum
far out of all
by the giving him
the profit of his
for exercise of their
for exercise of their
for exercise of their
for exercise of their
that he should take
as to take our
the show of his
may please God by
he may merit by
though a man without
both. Tribulation meritheth in
with the will of
that is, to wit,
patience, conformity, and thanks.
point wherein he taketh
in the stead of
own turn. For the
grudge; but first by
and rather of his
redress, what remedy but
him to keep his
nihil mihi accidit triste;
comfort, that by the
hope, by meek and
forsake him. The bare
in purgatory by the
heaven, either for our
I say, that the
continued, might put the
If he have his
such difference as the
remember that in the
and deep-rooted purpose of
the occasion of the
way to bear it
sin, and suffering it
take it meekly and
our penance and tribulation,
patiatur  "What availeth it a
patience  , that it booteth no
patience  and spiritual consolation therein
patience  and increase of his
patience  and increase of merit
patience  and increase of his
patience  and increase of our
patience  , and for increase of
patience  . And some tribulations are
patience  in this pain, and
patience  therein for a matter
patience  , to the increase of
patience  in adversity, so may
patience  , as in abundance of
patience  can have no reward
patience  , and in the obedient
patience  , and conformity, and thanks
patience  , conformity, and thanks. Patience
Patience  the wealthy man hath
patience  , in that part he
patience  , that is to wit
patience  of Job in the
patience  take his pain in
patience  to take both ease
patience  , and fain to sit
patience  therein, and be content
patiens  enim redditor est Dominus
patient  sufferance of their tribulation
patient  sufferance of his tribulation
patient  taking of his death
patient  sufferance of our tribulation
patient  and glad suffering for
patient  person in tribulation hath
patient  in peril. If he
patient  in an ague, to
patient  perceived not, yea or
patient  and glad doing of
patient  suffering the painful death
patient's  desert, as for the
patiently  . For if we determine
patiently  therefore, is medicinable against
patiently  , and confessing to God
patiently  taken in this world
as Lazarus’s pain was patiently borne, so was Abraham’s 12, 55/6
Abraham’s taken not only patiently, but (which is a 12, 55/7
us take our pain patiently, and exhort our neighbors 12, 57/2
we shall bear it patiently; but yet would he 12, 57/9
will that we shall patiently take it; but yet 12, 57/11
when his pain is patiently taken for God’s sake 12, 68/17
so long and so patiently. And yet shall I 12, 77/8
worth and bear it patiently, but (which is a 12, 87/9
which for God’s sake patiently take our pain, and exhort our neighbors 12, 106/18
not only suffer injuries patiently intend to take it 12, 126/21
this short temporal death patiently to die for hunger 12, 181/25
Lazarus, in helping him patiently taken for him, had 12, 175/12
Saint Paul, "qui non patitur vos temptare, supra id 12, 247/17
Fidelis Deus, qui non patitur vos tentari supra id 12, 278/27
them); "Beati qui persecutionem desursum est, descendens a patitur vos tempate, supra id 12, 247/17
me, et non odit patitur vos tentari supra id 12, 278/27
never bring in Gloria Patri them); "Beati qui persecutionem desursum est, descendens a
honor with a Gloria Patri me, et non odit patiterrimus (Every good gift 12, 12/31
he was a special patriarch of the faith, yet patria"
means of amendment. Saint sin, of which Saint nos autem," saith Saint patria"
with us," saith Saint patria"
sinners (for as Saint patria"
saw more in Saint Paul than Saint comfort hardly to Saint patria"
not only by Saint Paul
avail. And since Saint ye do as Saint have not (as Saint come; and therefore Saint Sic currite," saith Saint buried in hell. Saint that he receiveth). Saint be true that Saint we cannot (as Saint the authority of Saint

Paul was himself sore against 12, 17/22
Paul so sore complaineth in 12, 21/3 Paul "quid oremus ut oportet 12, 22/26
Paul ,"who can stand against 12, 23/8 Paul saith, "Nullius mihi conscius 12, 28/6
Paul than Saint Paul saw 12, 29/28 Paul saw in himself, wist 12, 29/29 Paul till their living be 12, 30/8 Paul in the place before 12, 31/14 Paul counseleth, "Non vosmet defendentes 12, 34/6 Paul biddeth, "Querentes non quae 12, 34/12 Paul saith) our dwelling city 12, 41/6 Paul showeth us that we 12, 41/8 Paul ,"ut comprehendatis" (Run so Paul saith to the Hebrews 12, 42/28 Paul saith also, "Per multas 12, 42/31 Paul saith, that God chastiseth 12, 43/16 Paul saith we cannot) come 12, 43/21 Paul : "Cristus humiliavit semet ipsum 12, 66/12

Thomas More Studies 8 (2013)
the blessed apostle Saint
all therefor, Nor Saint
not here), saith St.
have, For, as Saint
Utt possitis" (as Saint
bodies. And whereas Saint
these words of Saint
always fearful): and Saint
covetous men saith St.
rich: as where Saint
thereto. For where Saint
in the matter. Saint
theirs, since (as St.
shall do him St.
the mouth of St.
warning already by St.
though that as St.
est Deus," saith Saint
so. For as St.
the mouth of Saint
the mouth of St.
good mind that St.
that. For as Saint
The words that St.
The blessed apostle St.
And therefore saith St.
one text of Saint
For he said himself, "
you make here a
homo, qui semper est
wound while that impenetrable
thee about with a
thee about with a
compass thee with a
with a long large
manhead, so that this
yet is not this
the other: but this
veritas eius" (with a
without necessity that the
tribulations, that round compassing
with the shield or

Paul saith: "Nihil ad perfectum 12, 70/ 1
Paul, which of a persecutor 12, 91/ 18
Paul that fasted so much 12, 96/ 2
Paul, (against flesh and blood 12, 101/ 20
Paul saith: "Nemo coronabitur, nisi 12, 101/ 25
Paul saith) "deprehendere omnes artes 12, 102/ 14
Paul in sundry places showeth 12, 109/ 12
Paul saith: "Angelicus Satanas transfigurat se 12, 132/ 27
Paul saith: "Qui stat, videat 12, 162/ 5
Paul: "Qui volunt divites fieri 12, 168/ 7
Paul saith: "Qui volunt divites 12, 170/ 29
Paul saith, "Qui volunt divites 12, 171/ 10
Paul saith, "Qui non providet 12, 182/ 11
Paul saith) it is not 12, 183/ 5
Paul declareth, where he writeth 12, 223/ 29
Paul God saith, that they 12, 224/ 8
Paul, that he will have 12, 230/ 5
Paul saith, in their deeds 12, 235/ 7
Paul, "qui non patitur vos 12, 247/ 17
Paul saith, "Non habemus hic 12, 251/ 16
Paul, "Servi, obedite dominis"  12, 254/ 18
Paul, "Fidelis Deus, qui non 12, 278/ 27
Paul was, which for the 12, 284/ 15
Paul saith, "Animalis homo non 12, 307/ 20
Paul rehearseth of the Prophet 12, 309/ 1
Paul, that suffered so many 12, 310/ 17
Paul, "Non est nobis colluctatio 12, 317/ 23
Paul, if we would consider 12, 319/ 24
Pauperes semper habebitis vobiscum, quibus 12, 179/ 23
pause till you have dined 12, 157/ 8
pauidus "(Blessed is the man 12, 162/ 4
pauidus of the shoulder of 12, 103/ 28
pavise, thou shalt not be 12, 105/ 20
pavise "-- the Prophet for 12, 105/ 25
pavise, that is, to wit 12, 106/ 4
pavise that covereth all along 12, 106/ 9
pavise is our Savior Christ 12, 106/ 11
pavise like other pavises of 12, 106/ 12
pavise is such, that (as 12, 106/ 14
pavise shall his truth environ 12, 106/ 17
pavise of God should compass 12, 106/ 20
pavise of God's truth, shall 12, 106/ 24
pavise of God, that he 12, 107/ 15
with the shield or
of God's help, the
and then shall the
any doubt, that the
him about with a
round about with a
him about with a
compass about with a
Prophet saith) with a
his help with a
us about with a
us about with a
compass us with his
compass us with a
this pavise like other
their own Christs, and
then let Christ's Passion
and to their cost
seek his friends to
in heaven, full surely
part thereof to the
devised by the old
Jew, or were he
in perils by the
to dwell still in
But yet is their
still, and hold my
to keep still in
all that not very
were not worth a
facit peccatum, servus est
by God nor devil."
loveth, but "multa flagella
Non relinquet Dominus virgam
saith, "Si dixerimus, quia
he saith: "Qui facit
in inferno ii qui
this wise: "Noli dicere,
difficult est confidentes in
the delight of these
up, but all our
they be not so
Christ. Let go their

pavise  of God, that as 12, 108/ 17
pavise  of his truth shall 12, 111/ 6
pavise  of his truth so 12, 112/ 13
pavise  of God's truth shall 12, 121/ 23
pavise  , that he shall not 12, 156/ 31
pavise  , from the arrow flying 12, 157/ 19
pavise  of his heavenly defense 12, 165/ 16
pavise  , that thou shalt not 12, 166/ 16
pavise  , that he shall not 12, 186/ 20
pavise  ,"Ab incursu et demonio 12, 200/ 28
pavise  , that we shall not 12, 244/ 15
pavise  , that we shall need 12, 248/ 15
pavise  , and defend us, that 12, 316/ 12
pavise  , that of this incursion 12, 316/ 4
pavises  of this world, which 12, 106/ 12
pay  their own ransoms, and 12, 93/ 12
pay  for all the scot 12, 99/ 12
pay  honor again therefore. For 12, 221/ 3
pay  for a pennworth of 12, 272/ 6
pay  therefor, VINCENT He shall 12, 300/ 15
payment  of his debt in 12, 33/ 5
paynim  philosophers were insufficient, and 12, 9/ 19
paynim  ) said! that is to 12, 178/ 19
paynims  , in perils in the 12, 310/ 26
peace  . But yet is their 12, 191/ 2
peace  for all that not 12, 191/ 2
peace  ? For of these two 12, 195/ 16
peace  , and have them enhanced 12, 229/ 22
peaceable  . For lands he suffereth 12, 191/ 2
pease  And they make the 12, 95/ 11
peccati  " (He that committeth sin 12, 253/ 12
Peccator  quum in profundum venerit 12, 61/ 1
peccatoris  " too (There are many 12, 48/ 13
peccatorum  super sortem iustorum, ut 12, 49/ 5
peccatum  non habemus, ipsi nos 12, 28/ 9
peccatum  , servus est peccati" (He 12, 253/ 12
pecaverunt  ." (What hath pride profit 12, 158/ 30
peccavi  , et nihil mihi accidit 12, 236/ 14
pecuniis  regnum Dei introire!" (My 12, 171/ 26
peevish  worldly things, God shall 12, 15/ 17
peevish  pleasure shall in the 12, 15/ 19
peevish  nor so poor of 12, 93/ 20
peevish  penance, and purpose them 12, 94/ 6
Dialogue of Comfort against Tribulation: Concordance of Major Terms

Lenten fasts, and your peevish penance, diminish never Christ's 12, 94/ 13
 money, as for yonder peevish girl never cease whining 12, 112/ 24
 served: but yet as peevish cow seemeth unto me 12, 119/ 20
 up in such a peevish as the parable is 12, 119/ 31
 more, for that little peevish pride, that he hath 12, 131/ 13
 behold it, as those peevish pleasure, short and soon 12, 169/ 14
 do, and seek us peevish people do, and are 12, 290/ 8
 shame almost and womanish
 peevish pastimes of purpose to 12, 304/ 24
 let hang with the peevish . Howbeit (thanked be God 12, 93/ 19
 God's goodness, all such peevish of all his body 12, 312/ 24
 beside. For though man's penance and good works, as 12, 36/ 17
 and request cause our penance , with all the good 12, 36/ 20
 into the pool of penance and tribulation, patiently taken 12, 36/ 28
 either of body by penance over the hard ears 12, 45/ 23
 wanton lusts, and do penance , or of mind by 12, 52/ 28
 men have need by penance for his sins, bestowing 12, 60/ 11
 in fruitful heaviness and penance to put upon themselves 12, 75/ 15
 say the tribulation of penance for his sin, shall 12, 90/ 17
 for to fast for penance needeth not, but is 12, 92/ 22
 they that would do penance , or to do any 12, 93/ 7
 all affliction for any penance for their own sins 12, 93/ 11
 Let go their peevish penance , which he called men's 12, 94/ 4
 sins. He did full penance , and purpose them to 12, 94/ 6
 for us all upon penance , diminish never Christ's thanks 12, 94/ 13
 fasts, and your peevish penance without Christ's Passion were 12, 95/ 11
 them, that all our penance for their sin, to 12, 95/ 28
 wailed, and did painful penance , and yet much more 12, 96/ 11
 fasting and other bodily penance at all, but sit 12, 99/ 10
 merry, nor take no penance , what comfort they do 12, 99/ 16
 them willingly tribulation of penance giving, the fox found 12, 115/ 20
 it came to the penance , that he should never 12, 115/ 22
 discreetly gave him in penance to fast some part 12, 116/ 2
 have given me in penance : that you shall all 12, 117/ 11
 this shall be your penance . The poor ass after 12, 117/ 16
 true performing of their penance was, that for greediness 12, 117/ 20
 him. For while his penance , if he should eat 12, 117/ 26
 should yet break his penance , take any prey for 12, 118/ 22
 for breaking of his penance ere I was aware 12, 119/ 8
 had almost broken my penance at all." And so 12, 119/ 26
 and break not my penance ) so set him up 12, 146/ 21
 despair, but with fruitful penance privily, as he would 12, 184/ 23
 in like abstinence and penance ), yet will I not 12, 284/ 6
 purchase in many years'
the fruitful works of penance, prayer, and almsdeeds done
heart and a life of remission promised to obumbrabit tibi, et sub faithful man, "et sub and bear never a as long as any that hath never a troth, Uncle, not one through that denying, one as with an earnest to pay for a reckoning: and cast his as of need and God's sake patiently suffer or carrying away the presence. Then send his Savior prophesied of the the numbering of his and as all Christian of some worldly disposed scripture maketh mention, that they would unto the Christ alone, good Christian such preaching were the the minds of the And they make the of wrestling, wherein the himself and delude the a show before the heard of among faithful gave him that the and so many poor that he seeth poor that whereas all the company were among the greatly rich, whereby the give unto the poor whole good unto poor false suspicion of the be so many poor he taketh the whole those useth he Christian

penance, prayer, and almsdeeds done
12, 300/ 18
penitential, as many times did
12, 71/ 27
penitents ) bound himself to grant
12, 299/ 18
pennis eius sperabis" (With his
12, 103/ 14
pennis eius sperabis" (thine hope
12, 103/ 30
penny with him. If this
12, 163/ 9
penny lasteth in his purse
12, 181/ 13
penny, to think that if
12, 197/ 9
penny, for aught that I
12, 211/ 2
penny the better cheap, but
12, 300/ 14
penny of their whole cheap
12, 306/ 25
pennyworth of ease. Else, if
12, 272/ 6
pennyworths before, and every man
12, 195/ 29
penury, imprisonment, sickness, and pain
12, 67/ 29
penury, shall not only dwell
12, 175/ 12
people far hence from home
12, 6/ 26
people hither and his false
12, 6/ 30
people of Jerusalem) many wish
12, 7/ 15
people, we may foolishly choose
12, 22/ 1
people, this thousand year have
12, 39/ 26
people, or understood of rejoicing
12, 69/ 21
people were much after the
12, 69/ 28
people. And forsooth, I heard
12, 93/ 28
people, for Christ's dear bitter
12, 94/ 16
people so brought in, that
12, 94/ 22
people from the perceiving of
12, 95/ 7
people ween, that we would
12, 95/ 12
people of God come in
12, 101/ 14
people withal. But now for
12, 134/ 3
people, play masteries at a
12, 136/ 8
people commended. First in Abraham
12, 141/ 4
people began to take him
12, 149/ 6
people therein) how any man
12, 172/ 14
people so many that lack
12, 172/ 16
people murmured much that Christ
12, 176/ 12
people sore infamed of raven
12, 176/ 16
people accounted him in their
12, 176/ 18
people, and yet over that
12, 176/ 27
people, and yet besides that
12, 178/ 5
people that accounted him for
12, 178/ 8
people, upon whom they be<br>12, 179/ 15
people away, dispersing them for<br>12, 190/ 10
people after sundry fashions. He
12, 190/ 24
be done) convey the people thither, to do to good Christian require. Verily if we correction over evil Christian both twain put the hands likewise, when Christian common taking of the the praise of the authority: to those worldly-disposed to please all the much trouble to much politic governance of the of all the whole those whom the common opinion of the common only beareth among the it, as those peevish had been prepared therefor Some of them think men, lest the righteous kinds of tribulation than kind of tribulation, as may mar it, or no nor his prayers now, without interpausing, would it. ANTHONY Courtesy, Cousin, And therefore I shall the eating of it the contrary, and that be hanged after. And twain: for the woman places talk of. And be less effectual, shall man: if you can VINCENT Then shall he Cousin, the devil may death: and yet are him into despair, or thing. For it may against peril that may poor souls, as were hell. Now may it people thither, to people that land withal; there people that still persevere and people of the Christian nations people, that should be faithful people to pain: the one people shall be mended, and people belongeth not unto any people hath but a fond people, I say that desire people at once with one people and great effusion of people, And these would, I people living in this wide people call prisoners, there is people, stand in the most people that name, much more people do, and are in peradventure forever in hell. For peradventure thus: This man maketh peradventure hap to extend and peradventure ye thought on before peradventure in sickness or in peradventure hurt the soul also peradventure all of like merit peradventure at length somewhat weary peradventure, letteth you to say peradventure, except any further thing peradventure hinder another. And thus peradventure in those of whom peradventure if you look about peradventure did not cast so peradventure it shall not discontent peradventure more work with himself peradventure show him, that in peradventure say to me again peradventure make him toward such peradventure sometimes such things and peradventure by his revelations found peradventure make him set the peradventure further grow by that peradventure wont to be our peradventure, Cousin, seem, that since
ambition and pride may yet within a while, peradventure turn his good purpose 12, 162/ 1

call to remembrance, that peradventure less than one week 12, 163/ 21

over light, they might peradventure when this beggar and 12, 164/ 4

yet might there be peradventure mishap to fall in 12, 170/ 13

rich man may so peradventure in the sickness some 12, 173/ 17

at his hand, and peradventure excel, that he may 12, 175/ 23

hath wronged, so far peradventure calleth upon him, till 12, 177/ 16

had not used before peradventure asunder, that leaving the 12, 177/ 18

but some man will peradventure never come in the 12, 178/ 29

and do nothing, but peradventure be right well content 12, 184/ 4

as he that shall peradventure able to make good 12, 196/ 29

than he should be peradventure as great and sometimes 12, 201/ 13

though the pain be peradventure too. ANTHONY Well, Cousin 12, 220/ 28

some of them kneel peradventure know not well their 12, 226/ 17

be mocked). And some peradventure better to have bestowed 12, 227/ 24

though it had been peradventure some had themselves weened 12, 228/ 27

should be, and as peradventure of right good courage 12, 246/ 15

good will before, and peradventure not invade us at 12, 249/ 10

withstood and vanquished, or peradventure perceive, that it were 12, 253/ 29

again: and we shall peradventure , the more by three 12, 259/ 5

conditions by one. And, peradventure false, and myself deceived 12, 262/ 24

And, And if it be peradventure for a while, and 12, 265/ 14

might hap to lie peradventure , in peril inevitable of 12, 268/ 21

dread and fear, and peradventure but for a light 12, 269/ 7

which he is put, peradventure , that never was seen 12, 274/ 16

other instrument, some strange-fashioned, peradventure not at all. And 12, 278/ 21

yet beside all this peradventure be loath to die 12, 284/ 2

bestow somewhat better, may peradventure he were like if 12, 284/ 5

sin and pain, as peradventure ) suddenly before they gather 12, 288/ 10

at all. ANTHONYYes ( of another pain, though 12, 293/ 26

say, yea and do peradventure more, yet endurable but 12, 295/ 16

painful tormenty he might peradventure think also, that we 12, 297/ 14

forgiveness after) make thee peradventure hap for the sharpness 12, 298/ 16

therefor. VINCENT He shall peradventure forsake me too late 12, 300/ 17

death is painful. ANTHONY peradventure , Uncle, work it out 12, 301/ 4

no spiritual ghostly person ( peradventure he shall not avoid 12, 301/ 4

the devil named "negocium peradventure ) neither, that here is 12, 308/ 19

in die, a negocio perambulans in tenebris," that is 12, 166/ 8

these words: "A negotio perambulante in tenebris," that is 12, 165/ 26

timore etc. A negotio perambulante in tenebris" (From the 12, 166/ 13

piece withal; "A negotio perambulante in tenebris" -- of 12, 186/ 6
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and we shall peradventure we should, methinketh, well For in this you you may the better that may you well except I make yourself be very glad to I cannot but well you, methinketh, very plainly Chapter And first, I so if a fool may shortly make him as for shame, I far as I can hand, before that he with some folk little far as the folk these men have now what likelihood they had he had espied and was in which he and that it were it should now be upon the other side the way is not difference as the patient such extreme needs well himself so plainly be in him, if he fall in forsaking well gracious favor, while he by temptation; for thereby show it, seeth and hath of himself, he drunken head, when he And therefore, by experience damned for lack of the people from the fiendish, that the devil for counsel toward the dark, and in the as much toward the saith, "Animalis homo non
from the point of 
devil, the place of 
into death and into 
homines in interitum et 
homines in interitum et 
good gift and every 
not haply fully so 
so much the less 
though far from a 
Law brought nothing to 
the state of spiritual 
of heaven, which as 
optimum, et omne donum 
Paul saith: "Nihil ad 
so will he truly 
but intended not to 
more than he could 
but that you have 
as a man willingly 
both, in the true 
see well, but by 
as it may be, 
so may it be, 
keep it afloat from 
we shall stand in 
us already before the 
a man that in 
tribulation, had been in 
it is not without 
remembrance, well declareth what 
own lewd life and 
no little danger and 
saints all, of the 
his majesty with the 
the uttermost of their 
great a distress and 
not cast so far 
yourself somewhat fear his 
he stood in greater 
his courage from the 
put the patient in 
wherein were most present 
the ship were in 
perdition cometh to salvation, for 
perdition and destruction that they 
perdition ). And the holy scripture 
perditionem " (They that long to 
perditionem " (They that long to 
perfect gift is given from 
perfect mind, but somewhat loveth 
perfect than I would he 
perfect sight: oh, good God 
perfection ). And God also threateneth 
perfection, and the hungry desire 
perfectly stand and behold it 
perfectum desursum est, descendens a 
perfectum duxit lex" (The Old 
perform it. And thee that 
perform it. Howbeit, when he 
perform, yet in his so 
performed all that you have 
performeth enjoined by his ghostly 
performing of their penance. The 
perhaps . But as it may 
perhaps yea: so may it 
perhaps nay. And where is 
peril of spiritual drowning You 
peril if we persevere in 
peril come, that the mountains 
peril of drowning catcheth whatsoever 
peril never haply to have 
peril a man to think 
peril is in continual worldly 
peril of their soul, of 
peril . ANTHONY Nay, nay, good 
peril of perishing that the 
peril of our sin, and 
peril is a far less 
peril both of body and 
peril therein. But to tell 
peril, and have made of 
peril than he was aware 
peril of that desperate shame 
peril . If he have his 
peril, and when that were 
peril to fall into Scylla 
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when he seeth that peril well past, care for 12, 148/ 11
not only serve against peril that may peradventure further 12, 152/ 8
in his mind the peril of such occasions of 12, 161/ 4
and not always without peril . For, as I said 12, 170/ 15
in such danger and peril . ANTHONY That were it 12, 172/ 4
to do upon the peril of damnation. Where 12, 174/ 17
man should stand in peril of perishing. And therefore 12, 182/ 4
that case to the peril of his life, what 12, 182/ 28
till I may without peril of his life be 12, 183/ 2
for fear of double peril that may follow thereupon 12, 196/ 10
never come in the peril to be put thereunto 12, 196/ 18
to fall in the peril of breaking that appointment 12, 197/ 5
shall fall in the peril , and yet to have 12, 197/ 7
now is all the peril , if the man answer 12, 197/ 11
yet is not the peril nowhere nigh half so 12, 201/ 14
they that stand in the peril thereof, to be before 12, 202/ 2
a matter of such peril as this is, wherein 12, 202/ 30
aforehand, ere any such peril fall: and by much 12, 205/ 9
charge, the danger and peril of war, wherein their 12, 222/ 3
put your soul in peril of damnation for the 12, 233/ 2
fall in the same peril then, that you would 12, 234/ 5
their souls into the peril of eternal damnation: he 12, 246/ 17
inevitable of eternal fire 12, 268/ 22
put the peril of death at all 12, 287/ 15
of war, wherein their peril at all. For the 12, 294/ 29
he were in no peril to find his natural 12, 303/ 1
have I been in peril of floods, in 12, 310/ 25
be brought unto the peril of floods, in peril 12, 310/ 25
wit the sorrow for the peril of persecution (for it 12, 316/ 23
and falleth in the peril that they work unto 12, 318/ 21
the soul so peril of everlasting fire, he 12, 319/ 8
every prosperity be a peril , and tribulation thereto so 12, 46/ 23
if prosperity were so perilous token, but whether continual 12, 49/ 12
contrary long continued is perilous , and tribulation so profitable 12, 50/ 1
seemeth, in a very perilous , a thing which but 12, 75/ 14
speaketh, but in a perilous case. ANTHONY Many so 12, 97/ 14
tribulation, and a very perilous merry mortal temptation, so 12, 131/ 23
that this were a perilous : for then were it 12, 146/ 2
say that it is perilous thing. For it may 12, 147/ 12
yet is overmuch fear perilous so to do, because 12, 156/ 5
to stand in a perilous , and draweth toward the 12, 162/ 7
great folly, and very perilous dread and fear for 12, 174/ 1
perilous too, that a man 12, 196/ 9
this is the most perilous temptation also the most of the faith, the most perilous. VINCENT The more all temptations the most most sore and most so painful and so that it should be men such tales as such, and so great. These fearful heaps of himself, to show great that suffered so many peril of thieves, in by the Jews, in by the paynims, in in the city, in perils in desert, in in the sea, in said, "Salva nos, Domine, Save us, Lord, we they should fall and of the peril of stand in peril of abuseth them to his to send them all say, good Uncle, that you. To prove that we pray all for say, that for precise to say, for the our question hangeth upon show riches and prosperity this continual prosperity into by displeasing God, be himself and his heirs Turk, if he so enter this land and the truth, and is by temptation the devil be they that suffer call temptation: the second, not every kind of perilous , the most bitter, sharp perilous , For whereas in temptations perilous , VINCENT The more perilous perilous , Uncle, that this temptation perilous it is) the more perilous , For I fear me perilous too, that no lord perilous to stand in the perilously beguile them, rather than perils appear here to fall perils lie so heavy at perils that may fall therein perils , and so many passions perils by the Jews, in perils by the paynims, in perils in the city, in perils in desert, in perils in the sea, in perils by false brethren, in perimenus " (Save us, Lord, we perish ). And then at their perish too, abridge those days perishing that the man stood perishing , And therefore saith, "Si pernicious purpose; so must he perpetual health and prosperity. And perpetual prosperity were to the perpetual wealth should be no perpetual prosperity, and that in perpetual wealth and prosperity in perpetual lack of all trouble perpetual prosperity, the wealth of perpetual in him through the perpetual pain. Here was laid perpetual thrall unto the devil perpetually might else enjoy. And persecute us for the faith persecute us, either they shall persecuted for justice. VINCENT Then persecution us, and by persecution persecution for justice, for theirs persecution , But here must you persecution , but that kind only
Dialogue of Comfort against Tribulation: Concordance of Major Terms

two things, temptation and persecution us, and by temptation us; and as common temptation from the the fiend's train and by force of such virgins, in time of fourth temptation, which is etc. is plain open temptation, this plain open by his fierce, malicious because this kind of but in this Turk's in this kind of in this temptation, this is this temptation, this may befall in this recited, which in this then, that in this good virtuous purpose, this faith: this manner of shall they in this methinketh in this Turk's them in this Turk's now prevented so by in the Turk's said in this kind of Methinketh, Cousin, that this substance in this Turk's substance safe, before the in this kind of devil), this open plain to take discomfort in devil with all his we shall by their again. Howbeit, if this bodily pain in this sorest part of this the Turk, and his their faith in the the death in the suffered in the Turk's a man in this persecution, we may find that persecution the devil also tempteth persecution is tribulation to every persecution, that temptation is, as persecution his plain open fight persecution. Another cause, for, which persecution, being by God's enemies persecution for the faith, touched persecution, which is touched in persecution for the faith, he persecution against the faithful Christians persecution is not a wily persecution for the faith he persecution for the faith of persecution for the faith (I) persecution for the faith, the persecution, but all the great persecution for the faith this persecution, we be more feared persecution of the Turk against persecution, lo, shall like a persecution for the pleasure of persecution for the faith, consolation persecution for keeping of the persecution, that he cannot bestow persecution. The Fourteenth Chapter VINCENT methinketh, rather than to leave persecution shall not only, as persecution for the faith. For persecution come. If we put persecution against the loss of persecution of the Turk, for persecution, though he feel himself persecution: we cannot now but persecution take little harm or persecution come, we be by persecution) spoken here already, marvelously persecution which you rehearsed before persecution against the faith, seem persecution for the fear and persecution for the faith. The persecution for the faith. The persecution should stand still in

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of all the Turk's pain of this Turk's midday devil, this Turk's unto the peril of given them); "Beati qui I told you, fall holy faith against all and courage against such see, that in such Paul, which of a himself. And then what come afield (for the in peril if we if he stand and of his mercy, and use his prosperity, and Christian people that still falling, yet must they the favor of God the cure of that the discomfort of that good. For except the and finally upon his in his most blessed at ease, where the spoken, as in the say, that the patient is easy for the as for the troubled fareth, lo, the scrupulous found any such religious consider by, whether the make between them one that the devil the man's salvation, keep this he saith in the it hard for any them all in the help him ourselves, the Cousin, take you his shall answer in his grief unto his own retaining of a man's persecution (with all this midday persecution could not keep us persecution , we shall never need persecution (for it seemeth a given them); "Beati qui persecutionem patiuntur propter iustitiam, quoniam persecutions and all. And the persecutions . From which if we persecutions , and hear reason, and persecutions , it is the midday persecutor became an apostle, and persecutor can there be so persecutors be his folk to persevere in the truth, to persevere still in the confession persevere in prayer for grace persevere in his good profitable persevere and abide by the persevere in good hope, and persevere with him, as his person is in a manner person desperate, that desireth not person have first a desire person , he might well see person but excellent and incomparable person pained in tribulation, taketh person of some worldly disposed person in tribulation hath in person that is in tribulation person to be content to person , which frameth himself many person , as was that father person neither having revelations of person ; the distemperance of either person (whom he possessed) did person thus tempted from that person of them that in person , either man or woman person of Ezekiel: "Si dicente person of the man should person upon you, and in person what I ween would person yourself, you should find person within the circuit of
that, no spiritual ghostly
he was with the
a man’s soul the
some thing concerning such
men use between the
consolation, for that the
unto the poor needy
and lost already, their
induce a credence and
that he hath finally
by you none otherwise
this thing, in the
to it by this
it were by that
credence to the devil’s
myself with an untrue
all. In which false
for such things as
treated of, and properly
as far forth as
told you before, properly
that, were it properly
in these worldly businesses
est nox, in illa
too long work to
gave him before. To
that we have hitherto
us the plague of
time of a great
clearly rid of such
is a very false
look down into that
And the scripture saith: "
our Savior saith, "Omni
And therefore, when Saint
and especially of St.
ocasions. For as Saint
the fault of Saint
answer him, as St.
unto God, nor St.
as it showed St.
myself, seeing that St.
would yet play Saint

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<td>te, da,&quot; (Give every</td>
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<td>was in prison, the</td>
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<td>, whose high bold courage</td>
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as he did Saint
be saved as St.
an example of St.
by that forsaking St.
him. For, as Saint
And therefore saith St.
vester diabolus" (saith St.
and hath promised himself, "
a master of the
serve some of the
home. The proud king
the feast of the
matter appeareth. For the
displeasure that those blasphemous
the parable of the
make as an old
by the old paynim
world, the old moral
this thing labored the
neither fully receive these
tribulation. For as the
will meddle with no
nor any manner of
had begun to teach
he had known no
made by the great
high, great and excellent
Altissimus" (Honor thou the
us require the high
and God was his
this I asked a
Cousin, if a cunning
the soul. The bodily
take counsel of a
of a good spiritual
some counsel of the
should inquire of the
Augustine telleth of a
he showed unto the
lot, for which the
be taken for our
than had both your
the custom used among

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<td>for the body and physicians for the soul. The physicians and apothecaries, and inquire</td>
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<td>piece</td>
<td>of timber, she began piece of work and a piece of timber</td>
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<td>piece</td>
<td>of the night's fear piece will I make you piece withal: &quot;A negocio perambulante piece thus ended, to bid piece withal, concerning the dread piece withal, concerning the dread piece of very shame at piece thereof before, yet the</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece therefore to finish this piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece here and there some piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece wounded places, so grievously piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece his holy soul departed, piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece the devil's bow and piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece sow lie with her piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<tr>
<td>piece</td>
<td>piece straw lie some of those piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece carried from Caiafas unto piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece was he sent from piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece prisoner from Herod unto piece of the night's fear piece of the night's fear piece of the night's fear</td>
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<td>piece</td>
<td>piece we be as piece of the night's fear piece of the night's fear piece of the night's fear</td>
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<td>piece</td>
<td>piece was bound to a piece of the night's fear piece of the night's fear piece of the night's fear</td>
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<td>piece will make him a piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece of his wars he piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece then they amend their piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece their deathbed underpropped with piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece get a substantial, cunning piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece please him of a piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece it were on a piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece point is the sore piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece truth, Uncle, all the piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece For if he be piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece of this great pang piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece despies) suffered to be piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece in which they lie piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece a man to be piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece pricked even full of piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece card, in this they piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece fleshly lusts &quot;ad probaticam piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<td>piece</td>
<td>piece fellows, for silly poor piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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<tr>
<td>piece</td>
<td>piece is in the very piece of the night's fear piece of the night's fear piece of the night's fear</td>
<td>12,151/ 22</td>
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| pig         | well lapped in new pig might hap to die pilleth them with taxes and pillow , and lay their head pillows , take their playfellows to pilot that so can conduct pin . And I dare be pin-bank ; then cometh his fear pinch . And yet you see pinch is in the pain pinched in any point wherein pincheth them by the heart pined and pained the space pinning in their bed, were pinned up, though not in pins . And they that lie pipe and revel, in this piscinam , expectant cas aqua motum" at pismires and ants. % But this pit of hell. There is
earth into the very
ground in a foul
down into that pestilent
right hard to touch
be each to other
contrary. Let him be
neighbor feel before him,
an altar, or some
but defend, therefore, of
whose saith, that for
he that hath no
cometh to salvation, for
to procure God to
is merciful, and hath
else (he said) for
it were more than
and that was great
more heavily for the
Cousin, and the more
in such torment (without
that kill us, but
to void from the
this world in another
ye say, Cousin, hath
Saint Paul in the
some example for this
only purging, because the
in which is our
and poverty, the best
after his death his
appeareth by many a
never found I any
of a very virtuous
manner used in that
to lay forth one
to show whereabout the
and especially in the
frantic fantasy, in such
her could have no
the scripture in some
in a very cleanly
shot out into the
by returned into the

pit and dungeon of the
pit, within some corner of
pit, and see the swarm
pitch and never defile the
piteous, and not sine affectione
piteous and comfortable to those
pitieth little (whatsoever he saith
pitiful image of Christ's bitter
pity, a poor widow, or
pity of his neighbor's soul
pity on the pain that
pity that God had and
pity them and withdraw his
pity upon our feeble infirmities
pity, it would put her
pity that you should any
pity, for it did harm
pity of her pain than
pity it is. For that
pity, but not without many
pity them and pray for
place where it stood in
place; this worldly tribulation of
place of truth in far
place before remembered, but also
place, of such as suffer
place of deserving is past
place and our time of
place that he came to
place comfort and rest in
place in scripture of which
place in scripture that I
place, a close religion, and
place, the one took the
place or twain? The scripture
place was in which he
place of confession (for there
place appointed as they might
place: but if men should
place of that matter saith
place: but the pride turneth
place appointed: the air that
place, and in such wise
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<td>appointed or intended; in</td>
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<td>, into which he purposeth</td>
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<td>place</td>
<td>is in the very</td>
<td>12, 159/ 22</td>
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<td>place</td>
<td>to the devil in</td>
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<td>place</td>
<td>(if he think that)</td>
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<td>place</td>
<td>in his own house</td>
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<td>place</td>
<td>, into which sometimes they</td>
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<td>place</td>
<td>of this maze is</td>
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<td>place</td>
<td>be there busy folk</td>
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<tr>
<td>place</td>
<td>of this busy maze</td>
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<td>place</td>
<td>of perdition and destruction</td>
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<td>place</td>
<td>, or the time of</td>
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<td>place</td>
<td>a little before, what</td>
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<td>place</td>
<td>, yet at this time</td>
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<td>place</td>
<td>, or any such other</td>
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<td>place</td>
<td>in no time since</td>
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<td>place</td>
<td>of the sixth chapter</td>
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<td>place</td>
<td>unto another, and part</td>
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<td>place</td>
<td>or other, where they</td>
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<td>place</td>
<td>if the pot had</td>
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<td>place</td>
<td>, another sitteth and saith</td>
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<td>place</td>
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<td>place</td>
<td>, and that your body</td>
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<td>. ANTHONY Forsooth he counseled</td>
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<td>. VINCENT Very well said</td>
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<td>place</td>
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<td>place</td>
<td>where need required: yet</td>
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<td>place</td>
<td>, and long not (like)</td>
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<td>place</td>
<td>, out of which he</td>
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<td>place</td>
<td>were a great castle</td>
<td>12, 264/ 18</td>
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<td>place</td>
<td>, be it never so</td>
<td>12, 267/ 13</td>
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<td>place</td>
<td>, I say, yet (and)</td>
<td>12, 267/ 14</td>
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<td>place</td>
<td>to be kept, to</td>
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<td>place</td>
<td>(part of the same)</td>
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<td>place</td>
<td>be such that he</td>
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<td>place</td>
<td>be such as the</td>
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<td>place</td>
<td>in which the prisoners</td>
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<td>place</td>
<td>so well as her</td>
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<td>place</td>
<td>, whom as soon as</td>
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suffrages, which in some
the voices, in some
had so deep a
stick still in one
almost also in all
one of all these
touch them in more
Job, which in sundry
scripture in so many
in more than many
scripture is full of
is full of those
region, and the very
Saint Paul in sundry
men in some other
Jerome (as by divers
You find in some
evermore in all those
St. ----------- saith other
sometimes also from other
the Apocalypse and other
I trust in other
that dwell in such
may they find sure
to go into divers
among them in many
because that in some
upon the painful wounded
in carceribus abundantius, in
and to withdraw that
he send us the
he can make his
three of the first
we perceive it by
see by the scripture
this thing they call
of God is very
train and persecution his
The Prophet expresseth a
by good proof and
nor magnanimity therein, but
but adventure after the
you, since there is

place was by the voices
place by hands, and one
place in our breast, as
place, and that whithersoever we
places of Christendom, a customizable
places . But partly dissensions fallen
places than one. But this
places of his dispicions with
places, that men shall in
places . Fasting is better than
places that prove the fasting
places, by which it plainly
places in which they dwell
places showeth us, that our
places talk of. And peradventure
places in his books appeareth
places of the Gospel, that
places of scripture, the having
places in scripture hath) need
places, letters all farced full
places of scripture, the faith
places of this realm by
places, as they be never
places to lay their treasure
places, where neither of them
places, that some by handicap
places they used thereto round
places, so grievously pierced with
plague supra modum etc." (In
plague, and he would let
plague of pestilence, he will
plague as sore, and as
plagues, and would not once
plain experience, that many a
plain, that in matter of
plain injury to the Passion
plain against them, and the
plain open fight. And therefore
plain comfortable promise of God
plain experience for men of
plain pusillanimity and impotency of
plain fashion to fall into
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play , and put them in 12, 62/ 2
play the same part as 12, 62/ 29
play the coward or the 12, 102/ 2
show before the people,
would not, I ween,
part they do but
plain, that I should
in this matter to
me the grace to
courage too, would yet
other. Wherefore lest I
the dark privily to
beasts) never so shamefully
pageant in a manner
ANTHONY Forsooth, Cousin, he
as the French priest
light again, and thus
no minstrel, Cousin, that
melody, but he that
with pillows, take their
together, and in their
say, not of children's
would not in vain
burn up quite the
so lawful and so
drinking, and much more
with gay things and
Thomas saith, that proper
so glad in the
done under such sweet,
him, and with some
good, seek such a
horrible temptation to God
walking in this busy
none other circumstances more
temptations he useth either
riches as a thing
used as a thing
for this present life,
Chapter And into this
moved by such things,
pleasures be far less
accustom them dulcely and
it, that it may
wit, that it may
of that one, not

play masters at a feast 12, 136/ 8
play as Juvenal merrily describeth 12, 216/ 7
play at gleek, receive reverence 12, 221/ 2
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playeth on a lute? He 12, 274/ 14
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as a man may please
adversity, so may he please
ye shall much better please
intent and purpose to please
to serve God and please
yet shall they better please
as hard as to please
them pass, till it please
of your soul to please
of his faith you please
such times as it thereof God would be
solemn feast that it please
great, that all the pleasure
but all our peevish pleasure
unto his own high pleasure
God at his own pleasure
spiritual joy, that the pleasure
you, proceed at your pleasure
rest and ease, game, pleasure
would for a tapster’s pleasure
sore set on his pleasure
life to take his pleasure
an undisputed rule worldly pleasure
matter of their beastly pleasure
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for that contrary to God's
that contrary to God's
own part no great
satisfying of his own
determined to abandon his
use it unto God's
dined, go at your
again. Howbeit that the
this wretchedness, if his
as serveth for the
and minister matter of
and beloved for the
part of all the
his master, all his
life, take none other
he that putteth his
him not so much
but for their worldly
them but for worldly
desired but for worldly
for his own worldly
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this persecution for the
bestow them for the
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or taste in any
to the secret inward
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he shall take little
thereby forbear all his
and thereby lose the
after in delight and
a while for the
mind, as all the
some to seek the
and pained therein, their
and pain, with other
desired but for worldly
keeping of your bodily
with parks and other
delighted with many goodly
forasmuch as the fleshly
drowned in these fleshly
fleshly delight, all worldly
the manner of the
that these foul filthy
remembrance of these voluptuous
shadow) for which voluptuous
life have his fleshly
learn of you such
lendeth you us, such
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suffered to see them
bonos et malos, et
to bear him and
hath been, "In laboribus
to say of himself, "
Christ is not a
wot well, as some
when Jupiter (whom the
wont to take for
necessary knowledge, that special
comfort, even in that
all things put that
a word of this
part and the principal
for conclusion of this
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hang on that narrow
but this is the
meetly good. And this
man cannot perceive this
be pinched in any
to God's in that
as hath in that
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he abide at that
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occasions thereof. And this
a little open the
before peradventure in every
Mahomet, and upon that
it came to the
it must put the
youth, to know this
here, far in another
ourselves upon a fast
were brought unto the
proper experience of this
keep still in that
break all. Forsake one
it go already?) this
I reply to the
advisement of this one
shall come to the
faith to forsake any
were brought to the
And therefore if that
itself satisfied in this
would, only this one
such prisoners in every
stocks, than in every
fashion of punishment, that
to be at a
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the last and uttermost
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old. And of this
it away. Both these
this day in many
one of the hard
list, consider well these
part of the selfsame
would in all these
a treacle against the
the power by his
fight as many sundry
for the quiet and
misspend them about worldly
Ascendam super astra, et
all these points deeply
part of the matter
in sublimate eternum glorie
hurt our souls there. "
aquae motum" at the
plunge him into the
which some of our
such comfort, as my
be glad, as my
I will in my
What wit have we (goodness of God the
therefore, of pity, a
poor widow, or a
their courtesy hold my
a price upon so
death also, Lazarus, the
Abraham and Lazarus the
to the clean contrary:
to think upon the
the rich Abraham and
to whom, as my
so peevish nor so
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far as mine own
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haste be canonized. This
pray for him, both
we begin many full
own glory such other
our fellows, for silly
solemn port, overlooking the
his own heart every
richest and the most
base, and consider how
walk out again as
is, and so many
while that he seeth
riches, if there lacked
in such abundance of
not out unto the
be far above the
I give unto the
alms ungiven to the
his whole good unto
wherein be so many
there hath never lacked
quum vultis, benefacere potestis" 
the wellspring of the
it fare by the
he seeth so many
do, if all the
to reckon all the
if I help the
the while, than a
and consolation as my
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be he never so
the good name the
more displeasently than other
is more than a
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put it into the poor
deliver it to the poor
and royalty, and become not yet being his
see well, you visit the personal visiting of matter of itself), the consider it) even silly of her charity a

God did more for purpose, Uncle, as my whether the party be the better, taking the had he been the than they do the though he be the pleasure, and at a means made to the country so great and manner, high sullen solemn autem venient cum exultatione, put in the priest's for the rate and he departeth (for the speak but after the portion. And because the see, that for the and in Seville and might, he would into the person (whom he men have by his or better, forbear the once fast in his to have by the him proud of his themselves great lords and loss of goods or loss of goods or these outward things, lands, unsurety of lands and

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that if it were
in all that he
favorable manner that it
and seek it, that
non renunciaverit omnibus quae
give it thee). "Ut
cum tentatatione proventum ut
him fast to a
nescimus, sed ipse spiritus
saith in the psalter: "
put it in a
which place if the
weening always that his
against the princes and
omnibus quae possidet non
et animam suam, non
his own mouth: "Nemo
qui postquam occiderit, habet
sed adversus principes et
quibus quum vultis, benefacere
of you, saying, "Non
temptare, supra id quod
tentari supra id quod
sour and a bitter
wot well, than the
not out of the
standeth for a thousand
died in tribulation and
from riches come to
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Turk, with all the
and so having the
they shall have no
say, not have the
be tempted above our
the dominion, rule, and
he say sooth) the
and in their talking,
never given them the
first (I have no
killed, hath in his
ween, that either his
my fault, as to
My strength and my
of my soul to
first begun with his
delight in his own
delight of their own
other folk, of whose
of a little foolish
yea and some to
shall ween that many
finally some that most
but also if they
of hearing his own
finding of some exquisite
some part of his
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power  lacketh, go very near  12, 71/ 14
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power  wherewith they can do  12, 109/ 5
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praise  her calf above twopence  12, 119/ 24
praise  (for if he be  12, 132/ 9
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praise  , and such other spiritual  12, 135/ 28
praise  he was wont to  12, 146/ 7
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praise  themselves could give his  12, 216/ 22
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condition of children, that
his pleasure in the
mouths blowing out his
them full fair, and
not be letted to
is highly commended and
pride for to be
how they be continually
longing sore to be
When one of them
prelate’s oration, Cousin, anything
things as they see
very faint, let us
And after, let us
therefore now shall we
fast faith. And I
and prayed them to
also move him to
attaining thereof help to
to help him to
tribulations a man may
may lawfully many times
Pater Noster, wherein we
may we not always
should in every sickness
yet may we not
soul may we boldly
know may we boldly
our grief taking away,
inennarrabilibus" (What may we
from our tribulation, but
comfort a man might
sufficiently, and therefore I
too; yet if we
it seemeth me. I
fast and watch and
fast, and watch, and
fast, and watch, and
men some good; they
in which all men
see no good man
charity, not only to
folk are sick, not
praise must prick them forth
praise of the people hath
, will scantily do him
them with their mouth
Christ also, and to
, a thing whereof the
of humility, he refuse
all about, as though
, he called unto him
any deed of his
praiseworthy ? For you can tell
praiseworthy in other men, to
pray to him that giveth
pray with the apostles, "Domine
God for a full
you, good Uncle, proceed
for him, and to
God put this desire
for him themselves, and
therefor. And then, if
God to take from
to the goodness of
for our daily food
for the taking away
for his health again
, while we stand in
; for grace may we
; for faith, for hope
that God of his
that were behovable for
for his aid and
for in tribulation. And
you resort now to
for grace to take
you, proceed at your
for him; but so
for himself too. For
, and take affliction in
God themselves to send
specially for the princes
God send another sorrow
God send their neighbors
God send them health
be so sick, I pray God keep you long 12, 47/ 1
man for other, we pray all for perpetual prosperity 12, 49/ 27
man ought then to pray God to send other 12, 50/ 2
man precisely meaneth to pray for other to keep 12, 51/ 32
For it were to pray, that either they should 12, 52/ 4
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man might labor or pray, or any manner thing 12, 56/ 22
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and not I. I pray to him, sendeth us 12, 58/ 26
grief cannot endure to call upon him and pray for release of our 12, 58/ 27
the one list to pray God it were good 12, 62/ 6
well at ease may pray God quietly and 12, 65/ 4
not, but forget to pray nor think almost upon 12, 65/ 6
call him and pray, nor the other neither 12, 65/ 10
to God's pleasure, and pray to God in his 12, 76/ 10
in his heart, and pray his friends to 12, 76/ 11
pray his friends to pray his friends to pray 12, 76/ 11
pray for him, and especially pray God bring us both 12, 77/ 2
my good Cousin, I pray God reward you, and 12, 77/ 4
own good Uncle, I pray the same for you 12, 77/ 19
good Cousin, and I pray unto God, and all 12, 84/ 26
meat: and let us pray God bring us once 12, 85/ 4
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you mine. ANTHONY I pray you, Cousin, tell on 12, 213/ 4
and said: "But I say unto them: "I pray you heartily tell me of them, and I no longer. But I consider well, and will his, and call and to do, if we the first. VINCENT I And now therefore, I are in prison, I And therefore, Uncle, I but rather help to labor for it, and but pity them and  

everlasting. And therefore I your heart, and also many shall, I trust, good and righteous, and this purpose are expressly whole Church without intermission  

fear of drowning, they such a prayer so of their own prayers his verses, but he may never well make this world. For that this manner kind of you find in any that at their fervent And then at their to say a long inch of such a 

his watch and his and incomparable, passing the that there is no and to faith, by oratione et ieiunio" (without thing, he join faithful both; and then every mercy, and persevere in his friends fall to then, except only good two things, counsel and
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<td>of them. But the</td>
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<td>prayers</td>
<td>aloud, but one inch</td>
<td>12, 66/ 6</td>
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<td>prayers</td>
<td>prayed at some other</td>
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<td>for himself, and desiring</td>
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<td>preacher</td>
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<td>much more abuseth the</td>
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the manner of their
from such manner of
heaven. Now, while he
though men may with
and sharp, but his
head; and with such
double it with, went
dispensation of God's common
by the plain open
plain against God's open
scripture so plainly saith, "
danger with his dear
Domini mors sanctorum eius" (and approved for very
God, nor to be
I say, that for
may never be too
well make prayer so
unto God ourselves so
never ask of God
prosperous wealth; no man
and put forth, or
you should give the
I should give any
above the night. Another
you, lo, no little
and therefore no little
please him, and to
faith, Uncle, the selfsame
But was that great
the princes and the
that for princes and
they now together in
and thereby the less
little fear all the
cor hominis ascendit, que
upon a time to
in God well, and
the world, let us
us think thereon and
that else had been
adversary the fall) hath
and is more specially

preachers there. For, as you 12, 93/ 24
preachers ! Such one preacher much 12, 95/ 3
preacheth of the pains of 12, 83/ 27
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Precious is in the sight 12, 289/ 2
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precisely our own ease by 12, 23/ 1
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preeminence in comfort unto tribulation 12, 67/ 30
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preeminence that tribulation hath in 12, 74/ 31
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prepare us in our mind 12, 316/ 21
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prepared for them, than it 12, 175/ 14
of heaven be such,
that the great Turk

great feast that God
above all a special

Now why I give
doeth, in goodness the
from us; then either

the great physician God,
worse; and by the

of God's own gracious
and killed in his

praise him in his

was with the personal

forth as it were

certain cause deserving that
to take that our

fuming to increase his
there is God especially

thing wherein were most
the time of this

properly pertaining to the
to be there invisibly

pertaineth whole unto this
pleasures also of this

short season of this
and condition of this

of them for this
by, but for this

and commodious for this

at such reasoning always
our Lord is everywhere

that is in this
Id enim quod in
sin past and a

medicinable, in that it
as God is to

food, and to be

this needs be that
past, a thing that

for which), or for

tribulation for keeping and

another quarter too, both

prepared for every saved soul
12, 309/ 9

preparaeth a marvelous mighty army
12, 188/ 9

preparaeth in heaven, and of
12, 286/ 18

prerogative therein. ANTHONY That is
12, 35/ 14

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prescribing the medicines himself, and
12, 11/ 5

prescribing unto God ourselves so
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presence we cannot be left
12, 5/ 16

presence .Then send his people
12, 6/ 29

presence , behind his back mock
12, 212/ 16

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12, 246/ 1

present before my face the
12, 9/ 7

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12, 27/ 17

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present ; and while he so
12, 298/ 27

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12, 311/ 10

presenti est momentaneum, et leve
12, 311/ 6

preservati from the sin that
12, 30/ 1

preserue from the sin
12, 28/ 24

preserue him, nor no devil
12, 153/ 13

preserved from the fall in
12, 20/ 24

preserveth our health while we
12, 28/ 27

preserveth us from sins that
12, 75/ 16

preserving us from some sins
12, 24/ 9

preserving a man from such
12, 28/ 14

Prester John's land and the
12, 259/ 29
else if we will
there may no man
such high point of
But this kind of
God, we must first
before any spiritual comfort
the receiving of comfort
with them (faith always
all. And yet they
well occupied, and under
of presumption under the
here conversant under diverse
take up myself, and
nose and giveth a
VINCENT This is a thought after) upon some
in such wise to
that they shall not
prevail or, if they
chance. But being now
his goodness, I say,
and seek for their
his penance, take any
set so high a thing; and that this
one meal, as the
pass upon yourself the
conscience can guess the
that should pass the
I cannot devise what
arrows are from the
as it were, the
And surely, Cousin, the
methinketh, further from the
afresh. But yet the
any mark, butt, or
and appoint a certain
the devil's well acquainted
mark, down upon which
children, that praise must
that he was somewhat
raven, and then hunger
the brainpan, their head

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 prick them forth; but better 12, 218/ 29
 pricked forth before them, and 12, 110/ 13
 pricked him forward, that (as 12, 118/ 19
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| pricked       | forward with desire and                        | 12, 306/ 5 |
| pricked       | forward, if we were                            | 12, 319/ 19 |
| priceth       | the mind, as far                                | 12, 50/ 22 |
| priceth       | upon them of his                               | 12, 60/ 18 |
| pricking      | him into the head                              | 12, 67/ 13 |
| pricking      | shaft of pride he                              | 12, 159/ 24 |
| pride         | , give sick folk medicines                     | 12, 11/ 9  |
| pride         | conceived in the numbering                    | 12, 21/ 31 |
| pride         | blow him not under                             | 12, 29/ 7  |
| pride         | that he might have                             | 12, 29/ 23 |
| pride         | of their holiness. Let                         | 12, 30/ 7  |
| pride         | and from such other                           | 12, 73/ 13 |
| pride         | , and some by the                              | 12, 124/ 1 |
| pride         | or for anger no                                | 12, 124/ 9 |
| pride         | . But then was she                             | 12, 128/ 26|
| pride         | , that in conclusion the                       | 12, 129/ 20|
| pride         | to pusillanimity, and was                      | 12, 130/ 4 |
| pride         | , that he hath finally                        | 12, 131/ 14|
| pride         | for to be praised                              | 12, 133/ 13|
| pride         | , so will God now                              | 12, 146/ 20|
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| pride         | turneth into rebuke and                        | 12, 158/ 20|
| pride         | and vanity passed the                         | 12, 158/ 23|
| pride         | profit us, or what                             | 12, 158/ 30|
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| pride         | is no tribulation or                           | 12, 160/ 6 |
| pride         | flying forth in the                            | 12, 160/ 7 |
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| pride         | of a little foolish                            | 12, 169/ 4 |
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"(What hath of this arrow of his pricking shaft of lusty light flight of kind of temptation of of this arrow of the devil's temptation unto of such occasions of temptations of ambition and that the arrow of great pain for the the devil's arrow of is very vain, foolish them about worldly pomp, up a man in other prayers, with the
those prayers that the
me, was an unlearned
play as the French
there put in the
For albeit that the
him, and especially the
invention of man. The
bodily sickness induce the
their charity, especially good
every state of Christendom,
ground, on which a
country and a great
of such a great
it were a great
the example of a
this reason see no
not only than a
also than many a
ground, than many a
upon other men's, that
the beggar nor the
the beggar and the
speak of, and the
there is also no
Cousin, not only the
too, in receiving the
him? Howbeit, if the
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lay first, that for
blood, but against the
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the very greatest. The
many men under their
the servants of great
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et sanguinem sed adversus his holy hand to and some kept in many get out of harm abroad as the Saint Peter was in and bring him to him, out of the this day out of them that are in that are out of is, Uncle, out of a king kept in this reason out of to be out of to be put in put in prison, in a king kept in than a prince in prince out of a own reason restrained in put them out of so is out of you call out of be both twain in by this reason in every man is in men are not in very prisoner in very stark dead in this king is, in this wealthy in this universal by reason of that prisoner in the great whole earth, in which up in a large death in the strait is beside that narrow
it liberty, and which

to prove it any

man a very plain

imprisonment in this large

world. In which broad

that in this general

general prison, the large

that is in this

over this whole broad

be, Cousin, committed to

say, of this broad

nor covetous. And this

walk about in the

silly poor wretches in

of truth, our very

the odious name of

and livelihood. Upon our

prison we build our

it glorious. In this

and sell, in this

dance. And in this

a while in this

sore in this common

shall find this general

ween ourselves out of

brought up in a

be in a straiter

that came into a

is neither such in

be cast into the

For out of that

but a while. In

him for bread. In

you wot well, in

avoiding of an easier

and instead of a

long, fall into that

In many labors, in

some of you to

be every man universally

that hath been taken

prince that were taken

of a prince taken

prison you therefore thought but

prison at all. But now

prison indeed, but also that

prison of the whole earth

prison , out of those narrow

prison , the large prison, I

prison , I mean, of this

prison , as the other that

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prison , for no cause but

prison the world, is neither

prison is also so sure

prison , and do therein what

prison . For of truth, our

prison this earth is: and

prison , and call it our

prison we build our prison

prison ; we garnish it with

prison they buy and sell

prison they brawl and chide

prison many a man reputed

prison of the world, till

prison of the world, as

prison of the whole earth

prison now; so if there

prison , that never came on

prison than we be now

prison to visit of her

prison , but that many men

prison of hell, and that

prison shall no man never

prison was Joseph, while his

prison was Daniel, and the

prison , while Herod and Herodias

prison , fall into a worse

prison that cannot keep us

prison , out of which we

prison oftener than other, in

prison , to tempt you). He

prisoned at large, walking where

prisoner in Turkey two times

prisoner upon the field, and

prisoner , were the imprisonment never
none other. For surely that he is a kept, yet as verily by, that though a ye wot well, a free liberty, but a universally is a very is in worse case were this man a call this man? A for execution? Or no while a very plain every man is a no man a very every man a very case, is the other by which he is for death: so the that narrow prison, a this world a very And also, if the in the stocks. Some a stone; while God's her charity a poor mats of straw the word of hers, the Savior was himself taken for our sake, and was he carried, and was he kept, and forth before Annas. And carried unto Caiaphas. Then Caiaphas unto Pilate, and Pilate to King Herod: And so kept as therewith that he was state and condition of taking them for no other: whether be they but that they be well, you visit poor personal visiting of poor look on our other

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things rather strange than profitable. For that is a perseverance in his good business, and shall have profitable of their own nature profitable they be well given profits than one. % And that profoundum velerit, contempninit" (When the THEREOF, than this ungracious prohibited and forbidden in effect prohibition in the law, and prohibition . But since we find prohibition discharged, and charged with prohibition , he must prove me prohibition of God, we be promise , how can ye be promise , we shall be well promise . And therefore hath he promise , although God kept his promise of God against all promise , that in the fervent promise defend, not with a promise you, such as I promise for them) to let promise , and soon had a promise of the Turk, made promise in these things that promise , which for his own promise ? And then what careth promise ?VINCENT That must I promise with you: are you promise in letting you keep promise , and was well worthy promise already by the mouth promise , that he will show promise expressed in holy scripture promise shall so compass us promised, sent them a comforter promised himself, "Petite, et accipietis promised him and his seed promised any reward in heaven promised in the Old Law promised to protect and defend promised , but intended not to
here, notwithstanding that he
promised not, neither to give
we do, he hath
promised to forsake us before
men (as he hath
promised to do, if we
all that you have
promised . But yet since that
other promises of remission
promised to penitents) bound himself
sure by many faithful
promises in holy scripture, that
him too, break more
promises than five, as great
made us so faithful
promises , both that he will
hath (by his other
promises of remission promised to
these things that he
promises to penitents) bound himself
to it. Folk are
promised to forsake us before
temptation, his readiness and
promised to do, if we
the devil; and for
promised to forsake us before
lay it for a
for himself too; for
promised to forsake us before
we know by good
promised to do, if we
showed him for the
promised to do, if we
by himself a plain
promised to do, if we
under him, as the
promised to do, if we
will somewhat see the
promised to do, if we
be put to the
promised to do, if we
he come to the
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when you took my
promised to do, if we
them therefrom. For the
promised to do, if we
to come to good
promised to do, if we
both, experience giveth us
promised to do, if we
Saint Thomas saith, that
proper pleasant talking, which is
as of a thing
proper to this matter. For
that neither are the
proper goods of the soul
itself in his own
proper nature, what is it
where I saw so
proper experience of this point
after) upon some pretty
proper way, to bring it
every word, the more
proper that it was the
accidents as either be
proper thereunto, but that they
I say, that are
proper to imprisonment of their
the affections spiritual and
proper to the nature of
But comfort, Cousin, is
properly taken by them that
I told you before, properly pertaining to our matter
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Prophet : "A sagitta volante in 12, 157/ 4
Prophet : "Scuto circumdabit te veritas 12, 157/ 17
Prophet speaketh in these words 12, 165/ 25
Prophet saith in the said 12, 166/ 11
Prophet calleth negotium, that is 12, 170/ 5
Prophet saith: "Divitie si affluant 12, 171/ 16
Prophet calleth business walking in 12, 186/ 7
Prophet saith with a pavise 12, 186/ 20
Prophet calleth business, walking about 12, 186/ 22
Prophet , "Ab incursu et demonio 12, 200/ 2
Prophet speaketh of in the 12, 200/ 5
Prophet nameth him, "Demonium meridianum 12, 200/ 23
Prophet , that the truth of 12, 200/ 26
Prophet unto God, "Imperfectum meum 12, 226/ 20
Prophet prayeth, "Ab occultis meis 12, 226/ 21
Mahomet for a true prophet, and serving the Turk not some such the Prophet testifieth, where he saith truth shall (as the Prophet saith) so compass us truth shall, as the Prophet saith, so compass us the mouth of his holy Prophet, and by the mouth the mouth of the Prophet, that we should not Paul rehearseth of the sure, that as the Hierusalem, Hierusalem, quae occidis he sought by the Prophet, he testifieth, where he saith Hierusalem quae occidis, et lapidas eos qui cognovit figmentum suum, et propiciatur infirmitatibus nostris" (And he allow, a matter nakedly proposed and put forth, or a question by adventure so proposed and put forth, that proposed, till it was full provisional, have a great cause prosperity; and they be, ye prosperity, And I can see prosperity, were to the soul prosperity, may stand with God's prosperity, and tribulation the matter prosperity, sent for displeasure as prosperity, cannot to God creep prosperity, be a perilous token prosperity, and that in the prosperity, were so perilous, and prosperity (which is but of prosperity, not interrupted; let him prosperity, without any manner of prosperity, in this wretched world prosperity, did, that can I prosperity; for Solomon was, ye prosperity, the wealth of Job prosperity, to be God's gift prosperity, perpetual in him through prosperity, but that it was prosperity, gay and soft apparel prosperity, into perpetual pain. Here prosperity, is very full of prosperity, the selfsame sinful things prosperity. Now since you grant prosperity, but rather a great prosperity the man is well
both in tribulation and
tribulation, but rather allow
For a man in
that you double by
unto tribulation far above
profit, than wealth and
discomfortable dullness. Now whereas
is as far above
content to be in
good deeds themselves that
weighed the virtues of
so not by his
and kept him in
cometh of wealth and
in the day of
is, to wit, in
But surely this worldly
of worldly wealth and
in the day of
Cousin, consider, that though
temptation unto pride in
worldly wealth and much
the devil taketh of
in the day of
shall well use his
such as are in
whereas in temptations of
times to live in
suffer you live in
consequently an interruption of
goodness of his long
when he thrice fell
kneel down or fall
hath faithfully promised to
shall abide in the
in God's defense and
near him into his
of this defense and
to gather under the
shall abide in the
in adiutorio Altissimi, in
in adiutorio Altissimi, in
and him doth truly

prosperity too, some man may 12, 67/ 26
prosperity for the thing more 12, 67/ 31
prosperity, though he be bound 12, 68/ 6
prosperity, you may, as I 12, 68/ 29
prosperity, though a man may 12, 69/ 1
prosperity, not to them only 12, 69/ 9
prosperity was to the children 12, 69/ 24
prosperity, as the day is 12, 70/ 31
prosperity to do the good 12, 71/ 19
prosperity doth, in goodness the 12, 72/ 18
prosperity, let us consider on 12, 73/ 3
prosperity, but by his tribulation 12, 73/ 9
prosperity. But the devil wist 12, 74/ 19
prosperity. A summary comfort of 12, 75/ 3
prosperity we very little fear 12, 109/ 9
prosperity; for that time is 12, 157/ 23
prosperity, wherein a man so 12, 157/ 24
prosperity, this flying arrow of 12, 158/ 8
prosperity were beside our matter 12, 160/ 7
prosperity be contrary to tribulation 12, 160/ 15
prosperity, is a greater tribulation 12, 160/ 17
prosperity, so to withstand the 12, 160/ 25
prosperity to make his instruments 12, 161/ 5
prosperity they fall into the 12, 161/ 9
prosperity, and persevere in his 12, 165/ 14
prosperity and take such order 12, 165/ 20
prosperity, he useth only delectable 12, 201/ 4
prosperity long after. ANTHONY Long 12, 235/ 30
prosperity long after, when your 12, 236/ 3
prosperous that is to say 12, 103/ 10
prosperous, that as the hen 12, 103/ 32
prosperous our Savior spoke himself 12, 104/ 5
prosperous of his wings, and 12, 104/ 16
prosperous and safeguard of God 12, 166/ 14
protection Dei caeli comorabitur" (Whoso 12, 102/ 27
protection Dei celi commorabitur. Scuto 12, 166/ 12
protection and testify, as did 12, 184/ 29
always presupposed, as you
bringeth them home. The
no man may be
the devils, the cursed
her life an high
for if he be
party be poor-spirited, or
For they wax more
was wont to be
both for that the
devil maketh him so
how lusty and how
and appointings. For the
so high, and the
of oversight made a
when he saw him
whom thou art so
of Jesus. And so
man accounteth for a
world, was not so
of painful shame, very
for it seemeth a
they be not so
some of them that
words, wherewith ye well
laughing. And for to
up for you. To
end of all, you
full of places that
many by himself, would
to every spirit, but
such things, as should
his revelations before to
how can you now
the prohibition, he must
whereby that I can
manner wise and to
he would bid you
which you bid him
a little) may soon
feared with them to
to go about to
a fantasy sophistical to

protested in the beginning for 12, 294/ 15
proud king Pharaoh did abide 12, 17/ 29
proud of his works for 12, 39/ 11
proud damned spirits. For it 12, 101/ 16
proud mind and a fell 12, 127/ 16
proud , ye shall much better 12, 132/ 10
proud , which will somewhat appear 12, 133/ 11
proud , more wayward, more envious 12, 135/ 26
proud . And therefore, Cousin, in 12, 146/ 8
proud spirit cannot endure to 12, 155/ 11
proud , is but even a 12, 157/ 25
proud we be, buzzing above 12, 158/ 5
proud man himself hath no 12, 159/ 14
proud heart thereon) to have 12, 159/ 21
proud promise, and soon had 12, 196/ 14
proud of his possession, and 12, 207/ 30
proud , have had an hundred 12, 208/ 5
proud were they of that 12, 291/ 3
proud unthrifty, never like to 12, 291/ 18
proud to disdain for our 12, 291/ 22
proud beasts may we well 12, 292/ 4
proud high mind to desire 12, 316/ 23
proud-hearted and obstinate, but that 12, 175/ 29
proudly went over my head 12, 208/ 7
prove that because of God's 12, 5/ 16
prove that this life is 12, 42/ 16
prove that perpetual wealth should 12, 49/ 25
prove by experience of our 12, 50/ 6
prove the fasting not to 12, 96/ 4
prove illusions of the devil 12, 129/ 18
prove the spirits whether they 12, 132/ 26
prove that the vision which 12, 135/ 5
prove false, or that they 12, 136/ 2
prove unto me that you 12, 138/ 2
prove me the truth of 12, 140/ 18
prove myself to be awake 12, 140/ 21
prove and perceive that they 12, 142/ 21
prove , but the thing that 12, 143/ 8
prove ) you see not, he 12, 143/ 10
prove a great deal too 12, 226/ 12
prove our faith withal, that 12, 247/ 22
prove that bodily pain were 12, 256/ 6
prove it any prison at 12, 269/ 22
that I purposed to prove you further yet, that
you said you would
same tale, and thereby is, as I have
and by false witness
And now see we much longer. As it being able to be the devil: and so
find we, that God the man be surely
they cannot see, shortly been marked and oftentimes
a thing so clearly also see very clearly
I said have I
that some one man
look to them, and
the children's part to but the parents' to provide for the children: also with their temptation
power, but will both
they do, God shall provident goodness of God
wife, whom (though God he deferred it, she this one point always ween) in that he that his Father had before, and hath also he hither by the fall, had not the unto us, by the prove
prove . ANTHONY Nay, so much prove that he doth so proved you, great cause of proved upon him, and he proved often, that in sore proved in the blessed apostle proved, no husband should need proved it after indeed. For proved any man's obedient mind proved so inflexibly set upon proved them all deceived, and proved true, that when children proved true, that no man proved , that it can be proved truth indeed. But now proventum ut possitis ferre" (God proved proventum " (God is faithful, which proved , that as soon cometh proverb , that shame is as Proverbs : "Qui congregat thesauros, impingetur proveth at our eye, that proveth ) that horrible deed is proveth ) more often is the provide you teachers abroad convenient provide a means of living provide for their need, and provide for the parents, but provide for the children: provide provide , I mean, conveniently good provide for us a sure provide a way out for provide such resistance that they provided for his remedy? And provided to keep undefiled and provided the axe herself, and provided and foreseen, that he provided hell. For I suppose provided for him, where he provided that if we die providence of God. Is this provident goodness of God provided provident send of God, and
Paul saith, "Qui non providet suis, est infidelis deterior" (He that provideth not for those that of eternal damnation: he punishment, by God's good but not to make and against the devil's against thee that would seeth himself challenged and in tempting them and toward his purpose in then as he walked dedit Deus curam de proximo suo" (God hath given can never be without the week; then he Prophet in the same Prophet saith in the saith in the said of in the fore-remembered full devoutly the seven two verses of the Prophet saith in the drawn out of the Zacchaeus, that same great the chief of the help of false flatteries been, but like a by his fantastical apparitions te, et cuiusvis manus wretched girl, and ever never cease whining and can there no power he despair not, but grief and pain to our soul, all weeds pure pangs of death begun, they would have bad, where the pleasure to kill himself with he did in the te quemadmodum gallina congregat dies suos, et in dies suos, et in useth the keeper to providet, provideth, provideth, provision, provision, provocation, provoke, provoked, provoking, prowling, prudence, prudently, psalm, psalm, psalm, psalms, psalter, psalter, publican, publicans, puff, puff, puffed, pugnet, pulling, pulling, pulled, pulled, pulled, pulled, pulleth, pulling, pulling, pull, pull, puxos sub alas suas, puncto, puncto, punish
never be but ever punished in hell), yet in 12, 17/ 18
a man that is punished for his own open 12, 25 /2
him, and he falsely punished and put to worldly 12, 33/ 23
been awhile accursed and punished for his sin, the 12, 57/ 26
deed, by which he punished and put out all 12, 62/ 27
Almighty God, that he punisheth not one thing twice 12, 25/ 18
even as hardly, and of God for the punisheth them as sore in 12, 274/ 1
to be better, the to be better, the
choice of his own punishment of sin (for which 12, 17/ 17
the imprisonment or other by tribulation that he 12, 17/ 19
unto ourselves, either for punishment , after his high pride 12, 21 / 31
here) a far greater punishment put upon a man 12, 24/ 5
tribulation of pain and of some sins past 12, 24/ 8
albeit so, that this punishment after this world in 12, 25/ 10
suffer that pain and , by God's good provision 12, 25/ 11
he shall sustain such punishment is put unto the 12, 25/ 18
make of his just punishment for the same, and 12, 25/ 27
into such a certain punishment , but for that also 12, 25/ 29
and well deserving great punishment and well-deserved tribulation a 12, 26/ 29
so much for their punishment . But yet since we 12, 27/ 20
pain serveth only for punishment : indeed we may well 12, 27/ 22
past; and in purgatory punishment , as for exercise of 12, 31/ 23
or willingly bestoweth in punishment without any manner of 12, 36/ 9
such prison only fashion of punishment serveth for only purging 12, 36/ 11
useth he in his punishment of his own sin 12, 87/ 21
if we might once punishment , that point must I 12, 274/ 8
were well able to punishments invisible instruments: and therefore 12, 274/ 17
if he lived to purchase the grace to come 12, 84/ 30
the sin past, and purchase as full remission both 12, 284/ 4
tribulation, and died for purchase in many years' penance 12, 284/ 6
they might, till the purchase remission of the pain 12, 28/ 22
the prayer of any purchase hunger and thirst, had 12, 54/ 5
an affection not very purchase pangs of death pulled 12, 62/ 1
in every point so purchase creature: yet his own 12, 98/ 13
so fully as a purchase and clean, and none 12, 178/ 29
willingly taken pain) the purchase , as St. John the 12, 185/ 18
resist them, as by purgation and cleansing of his 12, 25/ 33
sin, and hell, and purgation to disburden the body 12, 151/ 26
of his debt in purgatory , and all upon the 12, 32/ 15
we should endure in purgatory , but shall take it 12, 33/ 6
of our pain in purgatory . Howbeit there is therein 12, 35/ 23
is past; and in purgatory, but also so gracious 12, 36/ 5
purgatory punishment serveth for only 12, 36/ 10
to be diminished in
that there is no
For first, as for
world, they find no
of his pains in
diminiseth our pains in
go to God, putting
in stead of his
thing that helpeth to
upon his body, and
sin (except it were
er he were well
without any manner of
because all possibility of
punishment serveth for only
beside the cleansing and
shall it be and
serve us to this
friend. And toward this
of that fear, I
I have said) I
effect of all my
so serveth for your
matter sufficeth for our
This third kind I
almost forgotten for what
change our intent and
their peevish penance, and
or other, to some
well shriven, and I
it serveth for our
good pass the charitable
well-willing to do any
somewhat out of our
But now for our
him toward such a
inflexibly set upon the
own body toward his
them to his pernicious
himself hath no certain
peradventure turn his good
But now for our
well allowing his good

purgatory  by the patient sufferance  12, 37/ 10
purgatory  at all. And then  12, 37/ 12
purgatory  , though they think there  12, 38/ 21
purgatory  at all: so God  12, 38/ 29
purgatory  , or reward else in  12, 68/ 26
purgatory  , a thing that much  12, 75/ 19
purgatory  in his pleasure. If  12, 76/ 14
purgatory  .The manner of the  12, 153/ 30
purge  our sins past, a  12, 75/ 16
purge  the spirit by the  12, 98/ 19
purged  here) a far greater  12, 25/ 9
purged  , For charity covereth a  12, 76/ 25
purging  , because all possibility of  12, 36/ 10
purging  is past; and in  12, 36/ 10
purging  , because the place of  12, 36/ 11
purging  of our pain, serve  12, 36/ 15
purified  , before that we come  12, 98/ 14
purpose .The First Chapter That  12, 9/ 16
purpose are expressly prayed many  12, 20/ 21
purpose to touch last of  12, 33/ 15
purpose to treat last. And  12, 35/ 4
purpose . VINCENT Verily, good Uncle  12, 40/ 10
purpose no man less than  12, 55/ 13
purpose , that whereas you demand  12, 84/ 16
purpose not much more to  12, 86/ 23
purpose I told it. Oh  12, 90/ 10
purpose to do better, and  12, 93/ 2
purpose them to amend, and  12, 94/ 6
purpose it may hap to  12, 114/ 24
purpose now therefore to leave  12, 118/ 4
purpose , that the night’s fear  12, 119/ 31
purpose came: as her husband  12, 125/ 9
purpose that is so shameful  12, 127/ 7
purpose , Cousin: since, as I  12, 131/ 21
purpose , if among any of  12, 134/ 3
purpose first gladly to suffer  12, 145/ 1
purpose to destroy himself as  12, 145/ 8
purpose in provoking him to  12, 151/ 8
purpose ; so must he need  12, 151/ 20
purpose or appointment at any  12, 159/ 14
purpose and make him decline  12, 162/ 2
purpose here, notwithstanding that he  12, 178/ 26
purpose , and exacting no further  12, 179/ 7
a general intent and
to have that good
hope, and in full
whole unto this present
as things that we
them for no better
for no further godly
good. And for better
not for any godly
for any good godly
not for any godly
for any good virtuous
goods for any good
them for some good
them for some good
of good and gracious
any substantial intent or
his folk to this
grace, have a good
time in this good
and well-continued intent and
pardie, by this good
to forget. Howbeit, I
in this matter I
marvel. Howbeit, some that
habitual fast and deep-rooted
us peevish pastimes of
profit by you, I
kind, of which you
trow Cousin, that I
joyful, that he firmly
place, into which he
pride there be divers
penny lasteth in his
enemies -- infidels --
any woman that violently
that they shall be
forbiddeth, saying: "Noli esse
need to dread). Of
is the fault of
him. This fault of
hell. This fault of
great reproach of his

purpose to please him, and
purpose all their life, seemeth
purpose of standing. And this
purpose . Of the fourth temptation
purpose by the good use
purpose . For of them that
purpose , the devil shall soon
purpose than he desireth them
purpose , what good they shall
purpose , but for only worldly
purpose but only for their
purpose , this persecution of the
purpose to the pleasure of
purpose , intending to bestow them
purpose , he would not have
purpose that they keep their
purpose to follow good advertisement
purpose ) and with their hooks
purpose with us of sure
purpose before, to the diminishment
purpose before, the better strengthened
purpose get ourselves of God
purpose now, to consider first
purpose to give over my
purpose to mend, and would
purpose to the pleasure of
purpose intending to bestow them
purpose , he would not have
purpose that they keep their
purpose to follow good advertisement
purpose ) and with their hooks
purpose with us of sure
purpose before, to the diminishment
purpose before, the better strengthened
purpose get ourselves of God
purpose now, to consider first
purpose to give over my
purpose to mend, and would

pusillanimis " (Be not feeble-hearted or
pusillanimity .The Thirteenth Chapter Therefore
pusillanimity , that is, to wit
pusillanimity maketh a man in
pusillanimity and timorous mind letteth
pusillanimity , by which he had
Of the daughter of pusillanimity, a scrupulous conscience. The fear, another daughter of pusillanimity, that is, to wit, and thereby so near cometh this temptation, and was for that, that, and was waxen that and very foolish fear and impotency of stomach, and doubting overmuch lest put them in good hope put full trust and confidence put in remembrance, and comfort put my trust and hope put their lives in such put in our minds such put in his promise, we put our trust of comfort put such a virtuous well put that point in his put this desire in his put unto our bodies; some put upon a man for put upon him here in put unto the man, not put them in right good put some example for this put upon him, and by put to worldly shame and put us in mind that put him in good comfort put in the priest's porteous put them under my belt put affliction unto their flesh put me in remembrance, well put it. And whoso saith put in him, maketh many put fantasies out of their put them in the case put out all witches so put him to this pain put in remembrance of the put him in tribulation, and

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need by penance to

put good Uncle, so to

put for no good have

put and you both, and

put deed: I would then

put such as he cannot

put can, though he would,

put no manner of means

put the same grace that

put in recompense let him

put he was afraid to

put make folk fast and
dare their own hands

devil perceiving her nature,

put for pity, it would

put feigned tales, I shall

put in their dream never

put but well and wisely

put nevertheless that she might

put loving words to be

put may. Here must they

put here must he be
time overlong continued, might

put him not, but faithfully
defile the fingers, to

put safe from stinging, to

put men are driven to

put the beholding whereof may

put beseech our Lord, Cousin,
in their weariness, and

put it for them that

put matter nakedly proposed and

put might seem, that to

put in his liberty, to

put man were able to

But although that nature

put not need, Uncle, to

put or else will they

put king, and both twain

put himself to that case

put the peril to be

put if he never had

put which upon that case

put upon themselves and seek

put this in remembrance, that

put you to the pain

put you to too much

put no doubt, but that

put from him. This third

put willingly away. Now think

put it from him, the

put it in his mind

put upon his body, and

put it forth in ure

put them to pain about

put themselves to death, from

put her in the mind

put her to so much

put you but in remembrance

put the question but for

put him in remembrance, that

put on his head, and

put in good courage and

put him in mind, that

put in remembrance of Mary

put the patient in peril

put his trust in him

put flax unto fire and

put young men with young

put malefactors to pain. And

put him in remembrance of

put this and better in

put themselves still unto more

put their trust and confidence

put forth, or precisely to

put men in mind of

put them both in execution

put a gown to make

put not the parents in

put me in mind of

put him unto death with

put the people to pain

put by himself, that he

put thereunto. And that therefore

put himself the case, he

put unto himself by himself
to have the question
  given them, it must
adventure so proposed and
  the danger to be
may look thereon, but
  you list not to
he not likely to
once? VINCENT Since you
  forsake his service, than
point, I say therefore,
  had him granted and
his own sect, and
to him, and humbly
An unwise jeoparding, to
  your body shall be
persecution come. If we
  world could devise, could
never suffer them to
  pain that they shall
us use always to
  so fear to be
that had, as yourself
this reason of yours
to certain keepers, and
  me, that God hath
therein is every man
prisoner, when he is
some other pastime to
  into which he is
condemned to death were
fighting with his fellows,
  into which he was
since we be all
kept till we be
so covetous that would
  the hangman death, to
suffer no man to
  clean avoid it and
shame and villainous pain
hand with here may
all the world would
  of them were now
pastimes of purpose to
hell. I would rather
likely to diminish and
And of this point
any man shall be
us. If the devil
in hell. If he
consideration of that joy
I have this day
very sorry to have
will serve me, to
Filius hominis quum venerit
willingly, which no man
in every tribulation he
he knoweth meet, and
at his defense, and
of question, he that
that point so suddenly
the faith of Christ,
to go to God,
moving of themselves, with
take a fall for
is a meetly good
which see their conclusion
other side the ground
on a couch, and
respect, than the grievous
save for those grievous
dread of those grievous
quasi leo rugiens circuit,
she made a merry
shall haply keep this
left in all this
otherwise. But in this
too far from our
as far on another
as did the good
that law was the
quoties volui congregare te
assuage, and in manner
sicut leo rugiens circuit
as Saint Paul biddeth, ",
silvarum, catuli leonum rugientes,
opened and declared the
put us in mind of
put away of our painful
put I nothing doubt, but
put to now? Or what
put in our mind the
put in our minds the
put out all worldly trouble
put you to so much
put you to so much
put your good counsel in
putas, inveniet fidem in terra
putteth upon him against his
putteth his shoulders for a
putteth himself in their hands
putteth the faithless in half
putteth his pleasure in the
putteth us in oblivion of
putteth himself in the peril
putting purgatory in his pleasure
putting the question thereof unto
putting so full trust in
puzzle in an house, never
quail, but ten times they
quake and rive atwain, and
quaketh and crieth out, if
qualities of shame and pain
qualities (pain I mean, and
qualities that they see shall
quarrens quem devoret" (Your adversary
quarrel to him for making
quarter from the Turk's incursion
quarter no more good folk
quarter here about us, many
quarter here to help us
quarter too, both Prester John's
Queen Esther, that he doth
queen's grace, God forgive her
quetamadmodum gallina congregat pullos suos
quench the great furious fervor
querens quem devoret" (Your adversary
Querentes non quea sua sunt
querentes a Deo escam sibi
question that I demanded you
things now brought in
God, that if the
that standeth here in
for Job, since our
you, out of all
if you ask this
would be an hard
themselves, with putting the
dream never put the
But now is our
be naught. But our
Crown hath come in
need to have the
they shall have the
truth again. ANTHONY Without
dull. But out of
And therefore to your
to ask you one
walk in? VINCENT What
once ask us the
shall himself. For without
and moved you such
mind, and make it
labor for, and so
Now, then, is yonder
er ever they come
as beauty, strength, agility,
and without consolation or
autem," saith Saint Paul "
confiteri, ac indica mihi
homo, et vivens cogitat
passed hence into hell: "
superbia? aut divitiarum iactantia
forever, where he saith: "
Semper da operam, ne
hac non habent amplius
hac non habent amplius
et apud Divius Ciprianus
desinimus esse, et virtutis
his labor diminisheth his
him not doubt to
conscience established in good
both his allectives of
question . For as for any 12, 37/ 9
question hang on that narrow 12, 39/ 21
question between you and me 12, 49/ 11
question hangeth upon perpetual prosperity 12, 53/ 26
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rabble of ragged beggars and 
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you, and all the
orraging beggars and
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regard a rush the
the bad, and his
and his rain to
his wife would have
losing of his old
we sit on the
and besought her to
woman by witchcraft to
with assault like a
and roaring like a
be deflowered by force,
and that it always
thorn that the blood
soberly in a long
standing in a fair
and pay their own
which is in woman
knoweth in such a
that he had been
do daily through the
reward, tempered after such
the sufferer after the
doth ever for the
rest. And for the
keep him after the
me) and all to
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and a time of
may by these Turks
And not without some
rule and governance of
fight withal, and by
not see by what
contrary mind shall in
the touching of the
that he might of
leaveth; therefore is the
therefore can we with
much company; by the
conveniently bear, and of
needeth not; by the
them, he shall by
none; and therefore, as
contrary commandment; with what
you may with any
which I may with
illusion), bid me with
therefore it is more
therefore is it more
were well consonant unto
can be by no
must he needs of
be shriven, that by
his own part with
that thing one good
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say he is by
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do indeed, if this
is by the same
universally be by this
men's hearts have with
danger of death by
that indeed, by the
can make with any
it not) have with
as he hath (by
cometh, lo, that by
do we by the
by the means of
sundry means instructeth our
we have cause in
far better; mine own
consider the matter well,
of shame, when his
any man that hath
can with all the
an hour before. But
it. And this doth
the other: yet since
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why should not then
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too: yet to follow
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was. ANTHONY That man's
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reason is, begin with the
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reason restrained in prison both
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reason of yours, while his
reason in prison already after
reason great cause as sore
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were animated with a
than ever they had
and sensual. And those
reason may make a
toward the conducting of
find, wherewith I might
hath the matter been
resist it always with
need with words and
that for all my
help of grace, men's
God is at such
matter, and many natural
that ever those natural
fully receive these philosophers
vain to lay natural
themselves. And with these
shall; what be the
devilish illusions. And those
you must draw your
need to require those
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the pride turneth into
some both with despiteful
for fear of the
wise that good father
the thing that is
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<td>reckon</td>
<td>every day for my</td>
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<td>reckon</td>
<td>shame almost and womanish</td>
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<td>reckon</td>
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man counseleth to have 
the more likelihood to 
as he labored to 
agree together? Though he 
tribulation use some worldly 
done to take such 
may not lawfully seek 
with worldly mirth and 
make these kinds of 
joys thereof, all worldly 
we never of worldly 
stand with God's favor, " 
to Christ's express commandment, " 
accidit triste; patiens enim 
complain to for the 
lean upon a rotten 
habit, not like a 
they gave him a 
and beat then the 
sparks of fire among 
better for us, we 
in our askings, but 
that is he that 
is, to wit, the 
us forward, in the 
hereafter. But he that 
not be able to 
but scant can I 
before) we might, to 
do to him, can 
are too feeble to 
be more abated and 
wit, one, that it 
mocure that most should 
a little cool and 
good virtue, serving to 
heavy burden, they must 
men may not sometimes 
sufficient to refrigerate and 
find you so well 
though heaven were heaviness) 
record . For he saith: "Qui 
recordare quia recipisti bona in 
recourse above all, and in 
recover and to live the 
recover him, when he saw 
recovered Lot again from the 
recreation for his comfort. The 
recreation . And Solomon saith, I 
recreation , and comfort themselves with 
recreation ; I can no more 
recreation as short and as 
recreation be but a grief 
recreation so much comfort in 
Reddidit Deus Iob omnia duplicia 
Reddite quae sunt Caesaris, Caesar 
redditor est Dominus" (Say not 
redress , what remedy but patience 
reed . For God is, and 
reed ready to wave with 
reed in his hand for 
reed upon the sharp thorns 
reeds ); Now tell some carnal 
refer it whole to his 
refer the choice to God 
refereth the manner of his 
referring the final end of 
referring all our ghostly comfort 
referring the manner of his 
refrain it from him, but 
refrain it, as old a 
refrain and amend that malicious 
refrain him, but that he 
refrain , and then shall we 
refrained by the dread and 
refraineth us from sin that 
refresh him; the wholesome dew 
refresh the tip of his 
refresh the mind, and make 
refresh themselves after with a 
refresh themselves with worldly mirth 
refresh the man in that 
refreshed , and so ready thereto 
refreshed with a foolish merry
tale with a friend
of some small moderate
and large, sufficient to
matter, nor yet utterly
praised of humility, he
good, we should not
to shrink therefrom, and
man and woman, to
him once we will
the keeping (Christ's faith
things that be his),
know well that the
what harm by the
the other reckoning I
from the respect and
cometh, and not once
us, accounting in the
but I would much
commendable folk, and not
I would, since we
things that they use,
him, would vouchsafe to
times more to be
God careth not nor
a careless deadly dullness,
Christendom in every Christian
potentates of these dark
iustitiam, quoniam ipsorum est
opertet nos introire in
et sic introire in
quam divitem intrare in
est confidentes in pecunis
et sic introire in
without any sufferance of
we shall need no
be very long to
not needless, report and
shall here need to
and therein may you
I need not to
upon my part beside:
give you counsel and
shall therefore, Cousin, not
refresheth a man much, and
refreshing of the mind, against
refrigerate and refresh the man
refuse them; but using them
refuse to hear thereof yet
refuse it, what manner of
refuse it to his more
refuse none of all those
refuse him and forsake him
refused for them), what winning
refusing all extortion and bribery
refusing of the faith for
refusing this maketh him well
regard him not a rush
regard of all worldly fantasies
regard it so much as
regard of our own glory
regard the commendation of those
regard a rush the railing
regard so greatly the estimation
regard also some such as
regard the biting of a
regarded and esteemed, than of
regardeth not what things men
regarding nothing, thinking almost on
region, and the very places
regions against the spiritual wicked
regnum celorum" (Blessed be they
regnum Dei" (By many tribulations
regnum suum?" (Know you not
regnum Dei" (It is more
regnum Dei introire!" (My babes
regnum suam?" (Knew you not
regress . Some country so great
rehearsal of any harm, that
rehearse and treat of them
rehearse your most comfortable counsel
rehearse . But thus much of
rehearse such things, as should
rehearse it to you, since
rehearse you therefore the griefs
rehearse you such occasion of
rehearse your harms or mine
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you somewhat eased and relieved (for else would I 12, 78/8
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all and entering into
then wedded yet, nor
forsooth, I heard a
we found any such
Yet then may this
a manner all close
saith the Prophet: "Non
as here are and
reason, the relics that
her harm herself. Now
weight, but that we
alms of that that
one time, the thing
third kind, Uncle, that
but one doubt yet
matter, which only now
fourth temptation, which only
God provided for his
And what was his
there is none other
to fall for a
for the redress, what
 teacheth us a good
 upon sick men to
tu vero cruciaris" (Son,
because in wealth we
handling, can cause to
Then beginneth he to
be full comfortable, to
in scripture that I
to too much pain,
And so, Cousin, I
it. Oh! now I
shall do, as I
other than only to
sin. For let him
there. For, as you
when he happeth to
seemeth a thief. I
to serve. For I
than I can either
and yet as I
But thus much I

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remember that thou hast in 12, 55/ 22
remember him not, but forget 12, 58/ 25
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or thrice I may remember. 12, 192/27
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which were (if I remember. 12, 243/16
that was, as I remember. 12, 250/20
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would verily trust, that remembering. 12, 31/20
same laid up in remembrance. 12, 6/12
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a man put in remembrance. 12, 69/15
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every place where need
some other have, God
save only where need
man's own destruction, which
a pure Christian fashion
kind of longing and
first, is so necessarily
sorrow of heart be
as an offering, and
principal point will I
that he minded to
which you said you
to be, very few
her father, which he
displease God with the
the one seeming to
with grace and wisdom,
medicines meet therefor, to
the invocation of help.
temptation too, not only
shall give over, but
God shall provide such
with any reason no
that the pain in
him to. For the
is, to wit, in
negligence, and sloth in
therefore saith St. Peter, "
ready by you to
therefore I pray you
to them too that
in estimation with, do
him use often to
let him sometimes secretly
almost, but those that
leave at liberty to
my chamber door, in
our thought from the
or, finally, for no
commendeth tribulation, that in
is very little in
heard before, that in
of heaven, that in
required yet since he might
requireth no such long prayers
requireth to bring the body
requireth counsel and is out
requireth, determined to abandon his
requiring we shall have occasion
requite that without it all
requite of necessity to remission
requisite it all with glory
reserve to treat apart effectually
reserve, and lawfully might use
reserved to treat of last
reserved also, but that they
reserved for the last, lest
reserving of any one part
resist the other. If he
resist it: so must that
resist them, as by purgations
Resist must a man for
resist it always with reasoning
resist it and manly master
resistance that they shall not
resistance thereagainst, but also see
resisting, and the great fear
resisting of such motions is
resisting and in contemning, and
resisting and withstanding of temptation
Resistite diabolo, et fugiet a
resort to, and to lay
resort now to the second
resort unto them. And therefore
resort sometime unto him, not
resort to confession, and there
resort alone, imagining himself as
resort as merchants, or those
resort unto him, and his
respect of the other reckoning
respect and regard of all
respect of the man's sin
respect and comparison thereof it
respect of that he leaveth
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this be thus, in
such necessity, that in
have some, little in
them, either for the
desire thereof hath his
have indeed their principal
pertaineth only to the
minds, that although the
close for the bare
die for any other
so sore for any
as a moment in
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remember well, that in
shall yet give us
he hope upon long
as he list to
while his execution were
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he went to the
his place comfort and
his quiet and his
And between labor and
be thanked! meetly good
shall he with shrewd
bereaved him of his
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counsel must in manner
own ease and earthly
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dead at once. In
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or peradventure by his
by his own death
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nor make him any
though Job had a
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old guise so to
before. For when I
for their pain receive
another world, where the
increase of merit and
death for merit of
own right asketh no
we should have any
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both for release and
to look for any
thereto, that all his
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into their hearts in
our thanks and our
Forsooth, Uncle (our Lord
penny of their whole
our suffering so highly
looketh after for no
their deaths the only
now shall our Lord
work of man is
most, shall be most
shall in heaven be
God's pleasure therein, God
that he may be
his gift, and he
date came to Father
so late? "Forsooth, Father
strong city of the
railing of all those
that were wealthy and
came to, was that
in Abraham, the wealthy,
longer here upon the
wealth somewhat under the
shall we see another
Abraham answered to the
into wealth, and the
name, nor to this
your example of the
all his alms, abideth
other talking, that a
and afterward a great
consider further therewith how
my troth, methinketh this
that longeth to be
reward meriteth in the very
reward above the virtues (the
reward in heaven, the thing
reward you, and at this
reward. A special comfort in
reward in heaven: and the
reward you, good Uncle, for
reward in heaven, if he
reward you! and the beginning
reward of that virtuous diligence
reward of God. Finally, if
reward you therefor! if we
reward after in heaven, comforteth
reward us with everlasting wealth
reward, and yet by his
reward of worldly renown and
reward and recompense you therefor
rewardable in heaven of his
rewarded. But then set they
rewarded for their works, he
rewarded the sufferer after the
rewarded for. But in this
rewardeth them for that thanks
Reynard (for that was, she
Reynard,", "quoth he, "I must
Rhodes, the winning thereof he
ribalds. ANTHONY Then, Cousin, can
rich, and yet were very
rich man's bosom. Finally, good
rich man's bosom. But here
rich Abraham and Lazarus the
rich Abraham, so shall we
rich man lie full low
rich wretch: "fili, recordare quia
rich man from this continual
rich glutton no great heinous
rich Abraham and poor Lazarus
rich still and for all
rich widow (but I forgot
rich man would take the
rich soever he be now
rich man much more than
rich do fall into temptation

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They that will be eye, than for a that will be made also impossible, for a declared, that though the told of which manner hard case, if every long sore to be any man may be rich, and keep him see but that every and many another holy good men that are he that is a in what case the much as maketh a no man should be it is for the the Gospel counseleth the he saith unto the virtue beside, wherein the the intent to comfort but also grown greatly God, Cousin, that every a man may be would abide any man many one of the own, than that some work. For surely the must of truth every that long to be whereof (to make us for hunger at the the door all the he shall be the the goods of fortune, otherwise, nor lost his you not only show of his gift of may do; as by great alms without great rich man also that our : as where Saint Paul fall into temptation, and man to enter into ), he speaketh not of man to enter into man cannot get into men he meant that man were in such : and of those that, and keep him rich without any danger of man hath great cause man since; yet in and troubled with fear man, and keepeth all man standeth that keepeth man still, they stand or have any substance, by that, that God folk to buy in man, "Facite vobis amicos man may so peradventure men in heaping up, whereby the people accounted Christian man that is, and yet not out without the danger of men, if their riches man, by whom he man's substance is the man do, if all, fall into temptation, and in heaven) he lived man's door, than if glutton's dinner: so though for that he should, favor, and friends, fame and his wealth for and prosperity perpetual in, worship, and wealth, as give alms; by authority, nor do those many

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no wealth, nor his
his riches for no
as he were from
the glory of our
that the having of
nolite cor apponere” (If
as he keepeth his
he might keep his
man that keepeth any
friends of the wicked
in respect of the
in heaping up of
they can keep no
damnation, even for his
rich men, if their
be safe enough from
may with conscience keep
if a man keep
many!) that hath unto
forbear the possession of
this man’s having of
have this good and
all the having of
goods of fortune, as
The little commodity of
The Eighth Chapter Now
bring. Besides this, that
man is for his
some that keep their
first consider it in
while a man desireth
confess, that he desireth
which I now have:
both God and your
ye wot well, the
this world between the
when he beholdeth himself
painful, that to be
in their life be
folk have been clearly
sharper to be sooner
with the violent death
suffered to go and
riches for no riches, nor
riches, nor in heart setteth
riches, come to poverty, so
riches, done unto us? Passed
riches is not forbidden, but
riches, flow unto you, set
riches, And therefore though he
riches, if there lacked poor
riches, it must needs be
riches, that when you fail
riches, and the poverty compared
riches, for a little comfort
riches, with conscience. Verily, Cousin
riches alone, though he demeaned
riches, stood but in movable
riches, haply for all their
riches, with him, when he
riches, about him for a
riches, no love, but having
riches, saving for the commodity
riches, I might (methinketh) in
riches, by him, have not
riches, and worldly substance, so
riches, good name, honest estimation
riches, being set by, but
riches, loved and set by
riches, the thing that
riches, slain, and some that
riches, as a thing pleasant
riches, he that longeth for
riches, not for any good
riches, honor, and renown, offices
riches, and substance, lands and
riches, together). And therefore this
richest and the wealthiest king
richest and the most poor
richly apparled, and the beggar
rid thereof, or sure of
rid thereof, but have after
rid of such pestilent fantasies
rid, And yet lieth many
riddeth the man in less
ride, also, both when he
he never so loose, scripture) "et est tempus saith, "Ve vobis qui himself: "Ve vobis qui declared, that he was words, which are so lachrimis meis stratum meum appareled, and the beggar meekly, and make a that hung on Christ's you, a cause of pain) put them in tribulation for maintenance of is called black, and which myself have good you defend your own therefore, of our own that it is a some men that have and are beside that many a man is wealthy, and yet therewith be taken with very as I told you five leaves to his though the man be God, not hourly, but them that take it do those many men the nature of them giveth God again also spoken, as you said I sensibly felt, and mind of many a meat, and was a as I reckon for was he brought into as you bade me long reputed for a merit, and of a set it clear at it is a thing your own of very ride he with never so 12, 267/27 ridendi " (There is time of 12, 42/1 ridetis nunc, quia lugebitis et 12, 41/29 ridetis quia lugebitis et flebitis 12, 70/22 rife enough in his reckoning 12, 178/12 rife in over many mouths 12, 283/18 rigabo " (I have labored in 12, 96/20 rigged in his rags. ANTHONY 12, 163/1 right godly end. Consider well 12, 26/8 right hand. Did not he 12, 26/27 right great comfort. But yet 12, 28/2 right good hope, that God 12, 31/22 right and justice, and that 12, 33/19 right is called wrong, abideth 12, 33/25 right , it is a comfort 12, 34/1 right for your temporal avail 12, 34/5 right asketh no reward. Say 12, 34/10 right heavy thing to see 12, 37/24 right good wits, and are 12, 39/28 right well-learned too, can in 12, 39/29 right wealthy, and yet therewith 12, 47/21 right good, and many a 12, 47/22 right good will, yet is 12, 52/18 right now, of their own 12, 61/28 right thumb, not bind fast 12, 63/13 right bad, where the pleasure 12, 65/13 right heartily, and setteth his 12, 65/20 right, rather for the consolation 12, 68/13 right by his labor, without 12, 71/24 right, we shall perceive, that 12, 72/5 right hearty thanks therefor. And 12, 73/25 right now, without interpausing, would 12, 79/19 right painfully too, all in 12, 88/17 right good man, and that 12, 113/25 right honest ass many a 12, 117/33 right honest, and of substantial 12, 128/21 right sure tribulation. But as 12, 130/7 right now, tell him that 12, 140/16 right honest man, which was 12, 148/26 right great reward in heaven 12, 153/27 right naught, and cast it 12, 155/3 right hard to touch pitch 12, 160/20 right: for you buy it 12, 169/6
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<td>under the water on</td>
<td>12, 120/13</td>
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<td>rocks</td>
<td>on that side, that</td>
<td>12, 120/17</td>
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<tr>
<td>rod</td>
<td>of wicked men upon</td>
<td>12, 49/6</td>
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<td>rods</td>
<td>, once was I stoned</td>
<td>12, 310/22</td>
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<td>rods</td>
<td>and whips gave him</td>
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<tr>
<td>Romans</td>
<td>. And yet may we</td>
<td>12, 21/4</td>
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<td>Romans</td>
<td>, how many noble courages</td>
<td>12, 314/7</td>
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<td>Romanus</td>
<td>that should have been</td>
<td>12, 246/31</td>
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<tr>
<td>Rome</td>
<td>, and that there should</td>
<td>12, 127/27</td>
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<tr>
<td>Rome</td>
<td>, he caused the whole</td>
<td>12, 155/24</td>
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<tr>
<td>Rome</td>
<td>too, and sometimes also</td>
<td>12, 188/18</td>
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<tr>
<td>Rome</td>
<td>crucified, and with cruel</td>
<td>12, 300/10</td>
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*Thomas More Studies 8 (2013)*

Dialogue of Comfort against Tribulation: Concordance of Major Terms 642
into a little narrow
or bishopric, or temporal
own; office or honest
forsook a right worshipful
our hearts may have
that hath the less
up in some straiter
wit, to have less
especially, all whose whole
the loathness of less
likelihood of right worshipful
that men have of
men by great offices,
men reckon upon, in
worse. These offices and
and renown, offices and
choose men unto honorable
nor taketh no better
and surely take deep
are before fixed and
wind, nor like a
about midnight, there suddenly
Saint Gregory, which opinion
wrought, and the waves
and there lie and
the same, there to
and lean upon a
and courteous, wax angry,
not with a little
Prophet saith) it shall
environ and compass thee
temptations and tribulations, that
so surely fenced in
shall so fence him
God shall compass thee
For verily they walk
it were in a
walking about in this
shall compass that man
therein, and a glade
that he will also
walking where we will
under the feet and

room . And like the little 12, 13/ 13
room and authority, and rather 12, 161/ 27
room they bear none: with 12, 191/ 4
room when it was offered 12, 219/ 24
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room to walk in? VINCENT 12, 258/ 7
room , and heard them only 12, 275/ 17
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rooms , hath afterward had much 12, 185/ 27
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rooms of authority, if men 12, 224/ 31
rooms of authority, for his 12, 226/ 2
rooms , and every man's assent 12, 309/ 25
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root therein. And, after as 12, 282/ 17
rooted in the mind, so 12, 281/ 13
rootless tree, scant up an 12, 205/ 15
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rose of that, that in 12, 155/ 23
rose very high, and he 12, 301/ 10
rot , and turn again into 12, 224/ 23
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rotten reed. For God is 12, 5/ 2
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round about, that dwelleth in 12, 200/ 27
round about for the warm 12, 241/ 9
round about so compass us 12, 248/ 15
round about the wide world 12, 271/ 2
round about the walls, that 12, 277/ 10
places they used thereto
open on every side
out and rob at
we our sentences by
a fair range, a
and soft apparel, with
and a king's right
were a great castle
splendide" (He did fare
set up in such
for a glory and
his worldly wealth and
amid among all his
all, but a silly
that that with his
little glistening) as the
for him, that would
tell me whether the
vestor diabolus quasi leo
St. Peter) "sicut leo
bestie silvarum, catuli leonum
default, and fall to
of sensuality against the
also that have the
that for an undoubted
not bound unto common
scrupulous conscience, submit the
tell you, if your
at the leastwise some
in question, the good
they may bear a
is evermore better to
ruled where I might
or for contention of
realms, that cannot well
of inheritance, with great
subdued under the dominion,
to see so shrewd
to follow reason, and
rule, than to be
so foolish to be
you willing to be
as by the common
round stones. Now saith our
round about our feet, that
round, but in his heart
row as we sat, from
row of wise and worshipful
royal delicate fare, continually day
royal kin on the other
royal, with parks and other
royally every day). His wealth
royalty, that well were himself
royalty of the world, in
royalty, and become poor and
royalty, and all his main
rude roaring ass: and the
rude roaring before his master
rude rusty metal of iron
rudely and boisterously shog him
ruffle of his desire shall
rugiens circuit, quarens quem devoret
rugiens circuit querens quem devoret
rugientes querentes a Deo escam
ruin under him, and that
rule and governance of reason
rule and authority of this
rule worldly pleasure were always
rule . "Et ipse cognovit figmentum
rule of their conscience to
rule should hold, then were
rule and authority, though it
rule of this realm hath
rule, command and control other
rule, than to be ruled
rule ." "By my troth, wife
rule, or for maintenance of
rule one. For how many
rule and authority here in
rule, and power of another
rule kept in the jail
rule themselves thereby, thereto had
ruled . And therefore by God
ruled where I might rule
ruled yet." VINCENT Well, Uncle
rules of Christendom, or any
of Christendom, or any rules of his profession, he 12, 133/ 25
there suddenly rose a rumor and a scry that 12, 110/ 3
Saint Paul, "ut comprehendatis" ( Run so, that ye may 12, 41/ 14
forward, in tribulation they run toward him apace. "Multiplicata run and seek help at 12, 48/ 19
they may, and rather run to him, but that 12, 104/ 21
with faithful hope come run thereon, if it were 12, 154/ 21
would not let to run out and rob at 12, 162/ 20
forth unpunished, and freely run on still in their 12, 169/ 13
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rural, if it were run about like sparks of 12, 307/ 8
they may, and rather run on toward them, in 12, 315/ 28
and seek help at run upon us, and devour 12, 318/ 9
not rest themselves, but run on roaring with assault 12, 201/ 1
chide, in this they run upon a man to 12, 317/ 29
the least that it run about in circuit, seeking 12, 318/ 7
in tribulation they running , when shall he come 12, 41/ 15
run to him, but that running and roaring like a 12, 318/ 3
any man to go running and roaring like a 12, 319/ 8
the sun, and shall running , when shall he come 12, 41/ 15
but every man would running and roaring like a 12, 318/ 3
fall) is ready to running and roaring like a 12, 318/ 3
for the faith he runneth on roaring with assault 12, 201/ 1
you). For he never runneth upon a man to 12, 317/ 29
like a roaring lion, runneth about in circuit, seeking 12, 318/ 7
then be gotten with running , when shall he come 12, 41/ 15
the meanwhile compasseth us, running and roaring like a 12, 318/ 3
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or might of God rush the razing of all 12, 289/ 27
then be gotten with rushed into Sampson). And so 12, 141/ 18
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it were sin and sacrifice at the great city 12, 26/ 9
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shall be indeed, both sad matter as men can 12, 83/ 2
him that cannot be sad and glad, and both 12, 90/ 13
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<td>sad</td>
<td>of that he may</td>
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<td>sadly</td>
<td>, and would make me</td>
<td>12, 139/ 1</td>
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<td>sadness</td>
<td>; and the heart of</td>
<td>12, 70/ 17</td>
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<td>safe</td>
<td>enough. But then so</td>
<td>12, 92/ 11</td>
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<td>safe</td>
<td>, if we will tarry</td>
<td>12, 104/ 23</td>
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<tr>
<td>safe</td>
<td>, that we shall need</td>
<td>12, 106/ 25</td>
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<td>safe</td>
<td>out of that danger</td>
<td>12, 148/ 7</td>
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<tr>
<td>safe</td>
<td>from stinging, to put</td>
<td>12, 160/ 23</td>
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<tr>
<td>safe</td>
<td>enough from riches haply</td>
<td>12, 180/ 12</td>
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<td>safe</td>
<td>till they die, and</td>
<td>12, 210/ 26</td>
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<tr>
<td>safe</td>
<td>still, what had he</td>
<td>12, 210/ 28</td>
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<tr>
<td>safe</td>
<td>: I think that these</td>
<td>12, 228/ 8</td>
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<td>safe</td>
<td>before. The Fifteenth Chapter</td>
<td>12, 238/ 3</td>
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<td>safe</td>
<td>and sure enough, digging</td>
<td>12, 238/ 17</td>
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<tr>
<td>safe</td>
<td>. For thither he said</td>
<td>12, 239/ 14</td>
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<tr>
<td>safe</td>
<td>, before the persecution come</td>
<td>12, 240/ 7</td>
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<td>safe</td>
<td>. For who would go</td>
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<td>safe</td>
<td>keeping, that of all</td>
<td>12, 266/ 20</td>
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<td>safe</td>
<td>keeping, to be readily</td>
<td>12, 267/ 15</td>
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<td>safe</td>
<td>otherwise, or that he</td>
<td>12, 272/ 7</td>
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<td>safe</td>
<td>out again. If we</td>
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<td>safeguard</td>
<td>). And the scripture saith</td>
<td>12, 102/ 12</td>
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<td>safeguard</td>
<td>and surety that we</td>
<td>12, 105/ 1</td>
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<td>safeguard</td>
<td>; but that we shall</td>
<td>12, 105/ 5</td>
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<tr>
<td>safeguard</td>
<td>of God of heaven</td>
<td>12, 166/ 15</td>
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<td>safely</td>
<td>kept from escaping, so</td>
<td>12, 264/ 22</td>
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<td>sagitta</td>
<td>volante in die, a</td>
<td>12, 105/ 18</td>
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<td>volante in die&quot; for</td>
<td>12, 157/ 4</td>
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<td>volante in die&quot; (The</td>
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<td>sagitta</td>
<td>emissa in locum destinatum</td>
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<tr>
<td>sail</td>
<td>thereon, that the boisterous</td>
<td>12, 29/ 6</td>
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<tr>
<td>Saint</td>
<td>James saith, &quot;Omne datum</td>
<td>12, 12/ 29</td>
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<tr>
<td>Saint</td>
<td>Bernard; he that in</td>
<td>12, 15/ 9</td>
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<tr>
<td>Saint</td>
<td>Paul was himself sore</td>
<td>12, 17/ 22</td>
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<tr>
<td>Saint</td>
<td>Paul so sore complaineth</td>
<td>12, 21/ 3</td>
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<tr>
<td>Saint</td>
<td>Paul &quot;quid orca mus ut</td>
<td>12, 22/ 26</td>
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<tr>
<td>Saint</td>
<td>Paul, &quot;who can stand</td>
<td>12, 23/ 8</td>
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<tr>
<td>Saint</td>
<td>Paul saith, &quot;Nullius mihi</td>
<td>12, 28/ 6</td>
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<tr>
<td>Saint</td>
<td>John saith, &quot;Si dixerimus</td>
<td>12, 28/ 8</td>
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<tr>
<td>Saint</td>
<td>Paul than Saint Paul</td>
<td>12, 29/ 28</td>
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<tr>
<td>Saint</td>
<td>Paul saw in himself</td>
<td>12, 29/ 29</td>
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<td>Saint</td>
<td>Paul till their living</td>
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<td>Paul in the place</td>
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<tr>
<td>Saint</td>
<td>Paul counseleth, &quot;Non vosmet</td>
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<td>Saint</td>
<td>Paul biddeth, &quot;Querentes non</td>
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<td>Saint</td>
<td>Paul saith our dwelling</td>
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<tr>
<td>Saint</td>
<td>Paul showeth us that</td>
<td>12, 41/ 8</td>
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<tr>
<td>Saint</td>
<td>Paul, &quot;ut comprehendatis&quot; (Run</td>
<td>12, 41/ 13</td>
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<td>Saint</td>
<td>Paul saith to the</td>
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<td>Saint</td>
<td>Paul saith also, &quot;Per</td>
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<td>Saint</td>
<td>Paul saith, that God</td>
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<td>Saint</td>
<td>Paul saith we cannot</td>
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<tr>
<td>Saint</td>
<td>John saith) he that</td>
<td>12, 58/ 10</td>
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<td>Saint</td>
<td>Peter was in prison</td>
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<td>Saint</td>
<td>Paul: &quot;Cristus humiliavit semet</td>
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<tr>
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<tr>
<td>Saint</td>
<td>Jerome biddeth him that</td>
<td>12, 97/ 27</td>
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<tr>
<td>Saint</td>
<td>Paul saith: &quot;Nemo coronabitur</td>
<td>12, 101/ 25</td>
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<tr>
<td>Saint</td>
<td>Bernard saith: How couldst</td>
<td>12, 101/ 27</td>
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<tr>
<td>Saint</td>
<td>Paul saith) &quot;deprehendere omnes</td>
<td>12, 102/ 13</td>
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<tr>
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<td>Matthew), to whom he</td>
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<td>Saint</td>
<td>Bernard saith, broad above</td>
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<tr>
<td>Saint</td>
<td>Paul in sundry places</td>
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<td>Saint</td>
<td>Augustine well proveth) that</td>
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<tr>
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<td>John: &quot;Nolite omni spiritui</td>
<td>12, 132/ 24</td>
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<tr>
<td>Saint</td>
<td>Paul: &quot;Angelus Sathane transfigurat</td>
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<tr>
<td>Saint</td>
<td>Peter saith: &quot;Adversarius vester</td>
<td>12, 149/ 21</td>
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<td>Saint</td>
<td>James exhorteth men, that</td>
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<td>Saint</td>
<td>Bernard than with his</td>
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<td>Saint</td>
<td>Paul saith: &quot;Qui stat</td>
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<td>Saint</td>
<td>Paul saith, &quot;Qui volunt</td>
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<tr>
<td>Saint</td>
<td>Augustine saith: Though</td>
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<td>Saint</td>
<td>Paul saith, &quot;Qui non</td>
<td>12, 182/ 11</td>
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<td>Saint</td>
<td>Peter that of oversight</td>
<td>12, 196/ 13</td>
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<td>Saint</td>
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<td>Mary, did he. For</td>
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<td>Peter, and sometimes he</td>
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<td>Matthew, and in the</td>
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<td>Saint</td>
<td>Paul saith, &quot;Animalis homo&quot;</td>
<td>12, 307/ 20</td>
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<tr>
<td>Saint</td>
<td>John did write)</td>
<td>12, 309/ 24</td>
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<tr>
<td>Saint</td>
<td>Peter saith, &quot;Si compatimur</td>
<td>12, 314/ 5</td>
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<td>saint</td>
<td>Paul, if we would</td>
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<td>; that I dare not</td>
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<td>saints</td>
<td>have construed them before</td>
<td>12, 39/ 25</td>
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<td>saints</td>
<td>, that with one voice</td>
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<td>12, 97/ 17</td>
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<tr>
<td>saints</td>
<td>have their miracles always</td>
<td>12, 136/ 4</td>
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<tr>
<td>saint</td>
<td>, such as his devotion</td>
<td>12, 155/ 19</td>
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<td>saints</td>
<td>that were dead hundreds</td>
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<td>also, &quot;Per multas tribulaciones</td>
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put it. And whoso
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pitieth little (whatsoever he
unto them. And therefore,
And yet he further
For, as St. Paul
fall into woe? "Risus" (heaviness). And our Savior
and wail). But he
be comforted). And he
prosperous life, Our Savior
all that the scripture
thing without which (he
-- God is near,
against his will, that
be confounded. And Christ
such recreation. And Solomon
sorrow. And Saint Thomas
the chapter where Galen
Both be thou sorry),
showeth himself, where he
his sin. The Prophet
Tear your hearts), he
And the prophet David
good Lord, despise). He
For as our Savior
be. For St. James
it and take it),
wrestling is not here),
For, as Saint Paul
as holy Saint Bernard
comfort, as St. James
For as the Prophet
safeguard). And the scripture
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And where our Savior
For where Saint Paul
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in them, where he
that because our Savior
hath (as St. Augustine
For as Saint Augustine

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<td>, and all the Church</td>
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<td>saith</td>
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<td>: &quot;Adversarius vester diabolus quasi&quot;</td>
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<td>saith</td>
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that as the Prophet

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hurt us. And therefore

him. "Adversarius vester diabolus" (
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dieth now for Christ's
glad suffering for God's
taken here for God's
patiently taken for God's
courage that for God's
be content for God's
well for our Savior's
saving for the manner's
he shall for his
this voyage for his
secret friend, for whose
killed himself for Christ's
him, that for God's
But for our Lord's
at once for his
those, which for God's
great alms for God's
of sufferance for God's
the poor for Christ's
or for the manner
and needy for his
willingly forsook for our
content rather for his
lose them for God's
forsake them for Christ's
he lived, for our
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than suffer for his sake
man taketh for God's sake
make us for Christ's sake
the suffering for Christ's sake
that suffer for his sake
painful death for his sake
those calamities for his sake
suffer death for his sake
been killed for Christ's sake
is not for their sake
to disdain for our answered and said, "Hodie
courtesy to them, and
down to him, and
factus est mihi in unto Christ and said, "
that toward our final our merit. For the and win him eternal for a sign of damnation, or matter of of perdition cometh to and seek nothing to the ground of man's of good hope of of reasonable men to thereby lose our own ready way toward his love of God and own son, and as the father's obedience. In to God, and using of God rushed into Irruit virtus Domini in showed him before by to raise up dead in conspectu Domini mors sua, et Patris, et ever sit and sing," sit and sing, "Sanctus, and sing, "Sanctus, sanctus, loose heap of light colluctatio adversus carnem et sake any manner pain at sake, the worse would God sake in this world, for sake, many a special kind .The Twenty-seventh Chapter Surely sake . So say I now sake, that so marvelously lovingly sake before, What folly is sake that I speak all sake the most villainous and salus facto est huic domui salute them with reverence, and saluted him like a king salutem " (My strength and my unto Christ and said, "Salva nos, Domine, perimus" (Save salvation our Savior is himself salvation of our soul may salvation ? And thus, I say salvation, and prosperity sent for salvation ; they seem neither good salvation, for pity that God salvation but the death of salvation, keep this person thus salvation, and then though they salvation, I think without help salvation, and run into eternal salvation. But he that, with salvation of our soul, than Sampson had by inspiration of Sampson all men make not Sampson for their mocking-stock in Sampson ). And so therefore, while Sampsonem " (The power or might Samuel, that he should come Samuel; but speed had he sanctorum eius" (Precious is in sanctorum Angelorum" (He that is Sanctus, sanctus, sanctus" upon them sanctus, sanctus" upon them. Of sanctus " upon them. Of flattery sand, that will with a sanguinem sed adversus principes et
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is so mad, to
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say, yet (and you
he very sure, I
and that as I
other (the larger, I
chief jailer, as I
hard handling used (you
will I not again
Uncle, in good faith,
Cousin, in this you
the thing that I
repeat again (those, I
in a chamber (to
not laugh aloud, nor
am I not to
no grief; but I
they be. And I
ANTHONY To this I
And therefore, as I
not, and that some
yet will I not
Some are there, I
ever since, as they
matter; but else, I
words that they could
not then reason, I
a ground), words, I
soothly such as you
it reason that you
should do as you
indeed do as you

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and other places of
that shall by the
For since, as the
perdition). And the holy
minded folk speaketh holy
very sure that holy
therefor) then saith holy
and charity), while the
promise expressed in holy
be dead. Whereof the
telleth us in holy
things are there in
joyful words of holy
of that that the
by reason of his
in a far further
he cast off that
he did, without any
the nature of the
puling, that is called
this night's fear of
daughter of pusillanimity, a
called scrupulosity, or a
Thus fareth, lo, the
poor soul was so
as for their weak
straw. But anon his
of a conscience somewhat
fear of their own
fear of their own
a trouble of his
not so very great
a rumor and a
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sea, which while the
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the depth of the
in perils in the
such indentures, you shall
find the means to
For who would go for themselves, that the
sin, sendeth her in
man for the short
abide in the mean
seek in the mean
but for a short
of infernal damnation. The
and spiritual consolation. The
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the second. ANTHONY The
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An answer to the
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before, and lay tossed
, which while the sea
, since they be (of)
sea: in my journeys often
sea: in perils by false
seal: both the parts yourself
search: and find out, whether
search: a beggar's bag for
search: a beggar's bag for
season: a goodly fair fervent
season: of this present life
season: some pain, but no
season: some other pastime to
season: why should not reason
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second point, that is to
second: ANTHONY The second kind
second: kind was, ye wot
second: and very far less
second: that in the meanwhile
second: your third will I
second: objection. The Seventeenth Chapter
second: shaft may stand. For
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Second Chapter ANTHONY Cousin, I
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second: and sorting out the
second: persecution. But here must
Second Chapter The fourth temptation
second: syllable long, that at
second: foot of this tottering
second: death. He saith also
second: and the third chapter
secondly: that if prosperity were
secondly: taking to wife among
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<td>great inward trouble and</td>
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<td>father did, through some</td>
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<td>the mouth whereof lie</td>
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<td>may you feign some</td>
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at the fame thereof
or the love to
as we may well
true, and that we
that thing that we
you were about, I
remember. ANTHONY Then I
myself where I should
can by this reason
we list, I cannot
be, but where they
things would I fain
resistance thereagainst, but also
And therefore (except he
sore discontent too, to
say; for methinketh I
deny. For I neither
And therefore you may
all; I cannot then
pinch. And yet you
far forth, that you
some man shall you
I say, we may
and shame), that they
grievous qualities that they
For here we may
forgiveness goeth, Cousin, you
other way. Howbeit, I
those things that we
those things that we
these things that we
their lover should clearly
shame, that Christ shall
as damned wretches shall
that pestilent pit, and
out already, when we
etc.). Thus may we
his claws, till he
our inward eye we
see , Cousin, that of all
see no man that will
see , though the great Turk
see that you shall so
see well and wisely laid
see our goods here about
see both in sundry stories
see that both by the
see we shall needs do
see well, to take an
see well, you visit poor
see such misery. ANTHONY In
see no prince that seemeth
see , but, as I say
see they may be suffered
see well-proved. ANTHONYTell me
see very clearly proved, that
see some other cause than
see so shrewd rule kept
see it so indeed. But
see him lay any man
see , that the loathness of
see that the fear of
see for all this, that
see some man set so
see that abideth deadly torment
see , that the affections of
see well would come therewith
see shall come with death
see and be sure, that
see well, but by perhaps
see well that you reckon
see , but those things that
see not. For these things
see , be but temporal things
see how faithfully they loved
see his Catholics forsake his
see them, and with that
see the swarm of silly
see so many a thousand
see , that in such persecutions
see him down on the
see him well enough, and
blind, that he cannot see where to fasten a grain of a mustard seed, which is of nature promised him and his labor of sowing the went forth sowing their towards heaven sow their of another fear. For show him, and then ourselves much more mad (no warrantise of myself, I do now, to One sort, that will are there that will that in their sorrow that they see themselves discomfortless, or of folly easy tribulation falleth to mind to desire and and bade them go sunt sed quae aliorum" (us that we do mind that we should he listeth not to to know him, and them that in tribulation and rather run and his. Some for comfort in their tribulation go God, and fell to not upon God, but on the other side but one thing, and put upon themselves and and he shall not trust in God, and you further as to my way and to any tribulation men should tribulation may not lawfully them to amend, and of his help to in the night and see where to fasten a, which is of nature with the showers of for ever but in of Christ’s faith, outran weeping). But what, saith with weeping, shall at the man so sore also besides that the that we be sure that St. Peter so and fetch comfort of for no comfort; another for no comfort, nor for worldly comfort; and for their comfort where for their chief ease his ease in the for comfort of God the fault and try not for your own for it, because he for it, as they therefor, it will be to him, we take not unto God, but help at any other to the flesh, some unto the devil. This counsel of the witch for their ease and unto God therein, both other time for the it, a thing that for vain comfort elsewhere for help of him sometime to talk forth some other time. ANTHONY for comfort either in recreation, and comfort themselves nothing to salvation but himself help (as I for their prey, yet
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may it peradventure, Cousin, seeming to be done while 12, 139/ 21
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how shameful soever it seem in the sight here 12, 290/ 4
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| poor folk that he seeth be so specially by | 12, 181/ 10 |
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| But yet since we seldom lack faults against God | 12, 27/ 21 |
| while we meet so seldom that me that am | 12, 80/ 19 |
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\textit{send} another sorrow, nor no 12, 46/ 20
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\textit{very Almighty God, "Humiliavit semet ipsum, formam servi accipientes 12, 254/ 22}
\textit{saith the Prophet) "mittentes semina" (They went forth 12, 42/ 9
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\textit{sick, not pray God send them health, but when 12, 46/ 26
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sensuality against the rule and
sent them a comforter, the
tsent he for Moses and
tsent to be medicinable, if
sent us by God without
sent us by God, without
sent us by God, that
sent for our sin, and
sent us by God is
sent them to keep them
sent a man for his
sent a man by God
sent for exercise of our
sent a man for his
sent him for sins before
sent for our sin. The
sent us for our sin
sent us for our sins
sent us for our sin
sent to thy master myself
sent for displeasure as a
sent him by God, conformeth
sent the contrary: for else
sent unto thee, how often
sent again, and some of
sent to Rome, and that
sent him to me, and
sent either into Naples, or
sent for them to show
sent spite of our teeth
sent from Pilate to King
sentence , not for that I
sentence after me, was an
sentence and judgment for the
sentence given upon him to
sentences by row as we
sequatur me" (If any man
sermon of the wretchedness of
sermon , and commonly toward the
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in making of a
me erubuerit et meos
burning, to keep a
good, but is a
tender love to a
for his sake: that
whenever they find a
did while he was
was servant himself; that
that the disciple or
disciples) never leaveth his
would we, that are
part company, because their
by law, as our
is to wit, our
man and woman, their
and require they their
this manner among his
testimony, which likened the
friends, bear up their
being his poor sinful
unto him, and his
some of his special
is to set his
my poor wit will
upon, that may conveniently
some of these things
such virtue as shall
to wit what will
tribulation, so make it),
purging of our pain,
in this world, to
merry. Now, if heaven
for him will not
folk take occasion to
Solomon can very little
can (as yourself seeth)
will no soft bed
of their torment, shall
wit and remembrance would
keepeth him but one;
we can. Let them
faith, no comfort can

sermon, spoke of heaven and
sermones, hunc Filius Hominis erubescet
serpent, in thy bosom, and
servant, unprofitable, and doth but
servant, of his, that he
servant, could scant be found
servant, such, as he disdaineth
servant, himself; that servant every
servant, every man accounteth for
servant, is not above his
servants, in case of comfortless
servants, look for more privilege
servants, could not agree together
servants, in our household. So
servants, if they need or
servants, and their children, even
servants, and their friend never
servants, .When one of them
servants, of great princes unto
servants, and such as depend
servants, but rather his adversaries
servants, not forbidden to abide
servants, to the intent we
servants, against us, and by
serve, me, to call to
serve, us to this purpose
serve, some of the petitions
serve, us to heavenward. But
serve, us when the blessed
serve, him for a sure
serve, us also for increase
serve, us in the other
serve, but for Christ's disciples
serve, him, but if he
serve, him but for them
serve, you; for you might
serve, you for no example
serve, , nor no company make
serve, us to see that
serve, me, I did, and
serve, you him with the
serve, us but for sauce
serve, , whatsoever counsel be given
comforts as shall well
if the time would
very outward goods that
it may hap to
fourpence my conscience cannot
a cheverel point, to
which shall not only
inquire what things may
draw himself aside and
saving that it may
keeping, can very scanty
the things that should
have a mind to
that offer themselves to
given them, it cannot
things of fortune, which
very few words shall
goods of fortune, that
certain treaty, that should
are matter that may
those shall they make
and worship him and
service at halves, to
servire" (No man may
which you would fain
et Mammone" (You cannot
as their wits will
less than this may
more than this cannot
wit and learning will
his death should have
a shorter process have
less praise might have
shall be more truly
prisoners that were so
in time), to be
tribulation that he sendeth,
in, and in that
us from hell; and
as in hell pain
and in purgatory punishment
they themselves, that faith
sake too. And so

serve unto this last kind 12, 87/ 15
serve ), as he hireth him 12, 92/ 2
serve for the clothing of 12, 109/ 17
serve . For I remember me 12, 114/ 24
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serve on every side for 12, 120/ 5
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serve two lords at once 12, 230/ 10
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whom he is weekly 
and to prefer or 
us (all other things 
their diligence, engender and 
so greatly to be 
we love them and consider them as things 
commodity of riches being 
Now riches loved and 
he saw that they 
a farthing, is suddenly 
and after as soon 
they did much more 
or that if they 
will) the grace to 
as he list to 
should we, I suppose, imprisoned, and yet not 
out of prison, and greatest king upon earth) 
only to the church 
you see some man such folk, as so affection, which they have 
folk are in youth 
the beginning, and did 
Savior, may make us enough, to make us 
toward heaven never have 
if we would somewhat 
attaining to them, utterly heavenly joys, which he our key-cold hearts, and his fashion is to But better men may that this price God do. For surely whoso as you see, he then he contemneth) and them than before and but right heartily, and riches, nor in heart about with him, and

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delight, and some he
about in the darkenesse)
spoken? Whereupon he that
inestimable harm. For that
that hath them, either
for God: he that
with waxing overbold, and
and fashion, and in
for lack of sure
forsake the faith) were
ever he suffer him
and firmly to have
of God no better
of sure setting and
say full devoutly the
they die, and sometimes
the second objection. The
in the darkness. The
upon bodily pain. The
more than medicinable. The
for his sins. The
to be considered. The
from home, and there
in sight) should yet
men kept in two
wot well, and in
office of cellarer or
his shoulders shall he
hapseth in him) the
shoulders of God should
those things like a
with fleeing from a
hath among a certain
sickness hath here a
so much as a
the right imagination. A
Turk is but a
surely, that my second
prick with his prickings
help, and labor to
wake him, and so
now wag my hand,

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**Seventeenth Chapter**

VINCENT Surely, Uncle

**Seventeenth Chapter**

The Prophet saith

**Seventeenth Chapter**

Forsooth, Uncle

**Seventh Chapter**

VINCENT You have

**Seventh Chapter**

VINCENT We shall yet

**Seventh Chapter**

VINCENT FORSOOTH, Uncle

**Seventh Chapter**

VINCENT surely, Uncle

**Seventh Chapter**

VINCENT You have

**Seven**

psalms, and other prayers

**Seven**

year after. From which

**Seventeenth Chapter**

Chapter VINCENT Surely, Uncle

**Seventeenth Chapter**

Chapter The Prophet saith

**Seventeenth Chapter**

Chapter VINCENT FORSOOTH, Uncle

**Seventh Chapter**

Chapter VINCENT You have

**Seventh Chapter**

Chapter We shall yet

**Seventh Chapter**

the couples and kindred

**Seventh Chapter**

them from God, with

**Sever**

chambers of one great

**Seville**

and Portugal too, so

**Seville**

, to bear yet at

**sexton**

thee, and under his

**shadow**

of his holy shoulders

**shadow**

them, and that also

**shadow**

, etc., or like an

**shadow**

of shame, he should

**shadow**

of experience in the

**shadow**

) for which voluptuous pleasures

**shadow**

of the right imagination

**shadow**

I say: for as

**shadow**

, nor all that they

**shaft**

may stand. For of

**shaft**

of pride he hath

**shock**

off this thought, and

**shock**

him out thereof. Therefore

**shock**

my head, and stamp
Surely, Uncle, you have shaken mine example sore, and put to worldly shame, or for sin, for almost and womanish peevishness . ANTHONY Some will not his own death by peril of that desperate for fear of worldly occasion of any worldly turndeth into rebuke and pain of lacking, the that will for very him it is a more for dread or to flight, what a ever would for very come alone without either except the fear of kind) are such, that the grievous qualities of pain I mean, and shall come with death ( the consideration of the the shame. Of the for any respect of no piece of very you went unto your from a shadow of fall into a very and a deadly painful what manner a shameful cheeks glow sometimes for fall on fire for ween were villainy and were with despite and were they of that many kinds of painful and whereas he through will fall into everlasting of a short worldly Uncle, as for the pain. For as for shaken mine example sore, and shame and pain therefor; an shame, or for sin, for shame almost and womanish peevishness shame . ANTHONY Some will not shame and by despair, then shame, since he seeth his shame . VINCENT Methink, Uncle, that shame for him to be shame of men, than for shame should this be to shame command him so shameful shame or pain. VINCENT Without shame, or sharp pain joined shame and pain both joined shame and pain joined unto shame), that they see well shame, I mean, and pain shame Of the shame that shame that is joined with shame, when his reason and shame at all? For how shame for the shameful jesting shame, he should fall into shame and a deadly painful shame indeed. For then hath shame shall that be then shame in this world, they shame when Christ shall show shame, the blessed apostles reckoned shame scourged, and thereupon commanded shame and villainous pain put shame, very proud beasts may shame ascended into glory, we shame, both before heaven and shame, to follow him into shame, ye shall need to shame, I perceive well enough
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should find him as a friend of shameful beastly sin, sendeth her 12, 29/ 20
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remember the terror of shameful and painful death, that 12, 281/ 4
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| The reed upon the | Sharp thorns about his holy | 12, 292/ 1 |
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| She shall shrewdly be | Shent. Were her mistress, ween | 12, 112/ 26 |
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| Not, nor can scant | Shift a foot. And therefore | 12, 119/ 16 |
| Can find no further | Shift, but either have him | 12, 145/ 12 |
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as much in that
never come, where the
for fear of a
endurable but for a
bitter and sharp, yet
gathered together into so
upon us (for so
so sharp, yet but
the less and so
but light and as
aeterna sunt” (This same
shall win with this
this, then should this
therein outrun in the
tale, else would a shall go somewhat a
endure the less and
at their prayer he
that be hardly very
seldom and are very
three the last he
kind also will I
that he would surely
change they cannot see,
hath great death there
beside, then would he
and that shall again
shall he take them
them thither, or else
his faith together may
and can bring him
thou seest thou shalt
too short, when the
your meting of your
they stack when I
an arrow that were
when we be suddenly
high spirit of pride,
or like an arrow
speaketh of the arrow
impenetrable pavise of the

short, to the intent you
short while neither, and yet
short while, as many men
short imprisonment would win us
short worldly shame, to follow
short season: why should not
short for all that, and
short a time as a
short while as all they
short ) to cast ourselves into
short, fall in the stead
short as a moment in
short and momentary tribulation of
short temporal death patiently taken
short pain be no let
shorter time those good folk
shorter process have served: but
shorter way to work, if
shorter here, than in hell
shortly ceased the tempest. And
shortly, Cousin, while this is
shortly gone. For surely, Cousin
shortly passeth over. The Third
shortly pass. For the tribulation
shortly kill himself: then, except
shortly proved them all deceived
shortly followed after. And twice
shortly say unto them: "I
shortly be laid full low
shortly from you, or suffer
shortly leave them here behind
shortly make him perceive, that
shortly to a death as
shortly after wish thou hadst
short shot is mete shall I
short moved me these arrows
short them. And I shall
short up into the air
short up into the highest
short out of the devil's
short out into the place
short into his place appointed
shorter of God standeth always
eius sperabis" (With his
should of his holy
tribulation he putteth his
said before, that the

at once in a
gathereth treasures, shall be
shall be pushed and
again, when should he
forth, good Uncle, and
Israel, and confess, and
their own conscience can
him whatsoever they should
wealth, but for the
that you not only
and yet shall I
this thing will I
not forbear boldly to
in the second kind,

that will). And to
captains with him, to
VINCENT Well, I shall
require you, good Uncle,
not miscontent himself, to
into the matter and
if you can peradventure
a fruitless ostentation and
that would, for a
we speak, when I
tell him) that he
dream, should need to
to whom you should
reason that he should
speak of, and shall
die, thou do not
proof, before he fully
say. For I can
pain or fear should
alone, me listed to
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But, on the other side, he left us example
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And on the other side, "flagellat omnem filium quem
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saith on the other side, the aforenamed things that
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for the punishment of
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was due to that
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die in their deadly

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silvarum " (all the beasts of
silver or gold, white and
similis factus est illis" (When
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similitude , Uncle, in this thing
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by force, and commit sin, yet he taketh but 12, 132/ 19
him into some great sin, of his own upon 12, 141/ 29
or by some secret sin, brought him into despair 12, 146/ 3
or into his other sin, of his deprehended and 12, 146/ 5
recidivation into his former sin, again, the falling whereinto 12, 147/ 14
far from falling into sin, again. VINCENT I think 12, 148/ 15
into such an outrageous sin, that they, be ready 12, 150/ 17
merit, and not any sin, at all. Some have 12, 150/ 23
the man to the sin, whereto he could not 12, 155/ 13
have lived here in sin, such words have they 12, 159/ 9
make him decline unto sin, I say not nay 12, 162/ 2

Thomas More Studies 8 (2013)
dread of fleshly foul

cannot be lightly without

wittingly to do deadly

that mind should he

he falleth in deadly

either pleasant affective unto

move a man to

to fall into the

boldness and courage in

bondage, I mean, of

peccati” (He that committeth

thral, or bondsman of

he is already through

judgment for the original

full remission both of
die there with his

doth encourage himself to

side, toward the abominable

Holy Ghost. Against which

the wresting of his

sore beaten veins and

the bettering of his

loath to leave their

their prosperity, the selfsame

the way that my

unto God of his

for a man very

likelihood, that for our

that he taketh by

yet being his poor

boldness of any such

than willfully, and thereby

for fear of imprisonment

sore abash them, as

carried to church, and

but ever sit and

revel, in this they

prisoner of another jail

for a man of

he fall into any

gemitu meo, lavabo per

Those thoughts, if they

reason, and let it

sin and covetousness, since they

. For the thing that

, and would withal murmur

deadly through his own

, while he never cometh

, or either secret sleights

, and in other kinds

that the devil would

, and finally to fall

. Which to be a

, is the thrall, or

). And then, if this

become willingly thrall and

that they bring with

and pain, as peradventure

, and so be damned

, and therewith offendeth God

of blasphemy against the

concerning either the impossibility

, and breaking of his

, new feeling with the

soul he would be

lusts that hang in

things with which they

soul shall to, I

living. Then let him

and naught; he forthwith

wretched living, he goeth

means. For it is

servants, but rather his

trust, but was overcome

herself become an homicide

to forsake him; nor

to drive them therefrom

after their childish fashion

"Sanctus, sanctus, sanctus" upon

and dance. And in

danceth in his two

virtue, and that it

of opinions against the

noctes lectum meum, lachrimis

deep, are a sore

into our heart, and
words and let them sink, as they should do 12,303/24
sinned not at all. And 12,90/25
sinned, and yet there hath 12,236/15
sinner, and God for good 12,18/3
sinner, yet be there many 12,31/10
sinner cometh into the depth 12,61/2
sinners (for as Saint Paul 12,28/6
sinners also). He giveth evil 12,48/14
sins past (we certainly know 12,24/8
sins, in which we were 12,24/9
sins in this world past 12,28/1
sins before committed, or sin 12,30/27
sins of his mere liberality 12,33/3
sins, in whatsoever wise they 12,35/25
sins to be diminished in 12,37/10
sins, and for other folks' 12,42/22
sins, and not be glad 12,42/23
sins, when he did them 12,59/18
sins, bestowing his time upon 12,60/11
sins, with diminishing of his 12,68/26
sins as wealth would bring 12,73/13
sins, past, a thing that 12,75/16
sins that else would come 12,75/17
sins, and he that trusteth 12,76/26
sins we shall need none 12,93/1
sins forgiven freely without any 12,93/10
sins, look to be their 12,93/11
sins, this they reckon shame 12,93/18
sins at all. And surely 12,93/22
sins. He did full penance 12,94/9
sins laid alow under foot 12,96/18
sins committed before, and all 12,96/27
sins ) contrition and sorrow in 12,96/28
sins. The Seventh Chapter VINCENT 12,97/2
sins be never full forgiven 12,113/15
sins, went about to do 12,118/1
sins the devil have not 12,152/25
sins more, and that is 12,224/16
sins cleanse thou me, good 12,226/22
sins, and also matter of 12,254/3
sins, and send him straight 12,284/25
sipping that our hearts should 12,306/10
Sirs, for this with all 12,74/2

Marry, I thank you,
be companied with her sister charity. And then saith 12, 39/ 33

gone to see his sister, as he that highly 12, 80/ 5
me that am your sister and a simple unlearned 12, 80/ 19
By my troth, good sister, " quoth her brother, "I 12, 80/ 21
busy in helping her sister Martha to dress his 12, 185/ 13
his brethren and his sisters , yea and his own 12, 174/ 26
his mirth, and so sit and mourn for his 12, 45/ 5
we shall see Lazarus sit in wealth somewhat under 12, 55/ 15
in their last sickness sit up in their deathbed 12, 61/ 24
vivens cogitat quid futurum sit ." (Better it is to 12, 69/ 13
old fool's life to sit well and warm with 12, 78/ 25
penance at all, but sit them down and drink 12, 99/ 10
for our Savior's sake, sit cock-a-hoop and fill in 12, 99/ 11
since these other folk sit so merry without such 12, 99/ 17
shall have, while we sit under his heavenly feathers 12, 105/ 2
not only (when we sit by his sweet side 12, 105/ 4
under his holy wing) sit in safeguard; but that 12, 105/ 5
that also they should sit under his wing, here 12, 106/ 3
was so weary to sit so long and hear 12, 115/ 18
where we ween we sit on the rainbow and 12, 158/ 10
quod et ipse filius habrahae" (This day is 12, 179/ 9
take her stool, and sit down at her ease 12, 185/ 14
patience, and fain to sit still, and hold my 12, 195/ 15
nor night but ever sit still by the fire 12, 219/ 27
folks do? Will you sit still by the fire 12, 222/ 5
a poor ploughman may sit in hell burning both 12, 279/ 23
and Herodias full heavily sit thereon may soon take 12, 297/ 24
every side that whoso sit some, and more shall 12, 305/ 13
of whom there now sit , full gloriously crowned in 12, 305/ 14

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sixpence buy and choose the 12, 116/ 27
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sixpence . It happed him then 12, 118/ 23
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Sixteenth Chapter But lest you 12, 129/ 8
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beheld, he dissembled their
done while we be
and not dream it
us consider his false
warning of the devil's
sin, or either secret
no farther but the
let us consider the
are, methineth, so very
they praise it but
but we have not
body, she consent to
sure, not a sudden
so very slender and
let this sleep not
the deadly sin of
but are either of
if the man of
or frailty, whereof grew
own frailty, negligence, and
lie still abed and
wont to take in
was fallen into some
their gamesters, and slyly
they their gamesters, and
to scorn, and sometimes
all the remnant) no
or meant of some
to make her middle
and the displeasures neither
we will take no
have spoken of the
for whose short and
you reckon imprisonment so
their fantasy upon some
he might. Howbeit, how
timber log) "if thou
us with hope, and
worse, and from gentle,
a fable that the
prepare for them, the
have set like the
be served as the

sleeping , and suddenly said unto 12, 84/ 9
sleeping : that is, to wit 12, 139/ 22
sleeping ; you may tell him 12, 142/ 19
sleight therein; for this tale 12, 317/ 13
sleights , and that must be 12, 131/ 28
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snail was, and yet much 12, 286/ 20
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<td>creepeth about with hers</td>
<td>12, 286/ 22</td>
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<td>snuff</td>
<td>of a candle that</td>
<td>12, 85/ 20</td>
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<tr>
<td>snuff</td>
<td>burneth down so low</td>
<td>12, 85/ 21</td>
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<td>sober</td>
<td>living, and thereby of</td>
<td>12, 28/ 4</td>
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<td>soberly</td>
<td>in a long range</td>
<td>12, 110/ 10</td>
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<td>soberly</td>
<td>coming on, turned (God)</td>
<td>12, 110/ 25</td>
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<td>soberness</td>
<td>left in a drunken</td>
<td>12, 287/ 7</td>
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<td>societas</td>
<td>lucis ad tenebras? Christi</td>
<td>12, 230/ 6</td>
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<td>soever</td>
<td>he be now, he</td>
<td>12, 163/ 20</td>
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<td>soever</td>
<td>he be, though he</td>
<td>12, 182/ 2</td>
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<td>soever</td>
<td>I should hap to</td>
<td>12, 182/ 29</td>
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<td>soever</td>
<td>Christendom be brought, it</td>
<td>12, 193/ 27</td>
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<td>soever</td>
<td>we feel our flesh</td>
<td>12, 247/ 7</td>
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<td>soever</td>
<td>we walk in this</td>
<td>12, 251/ 19</td>
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<td>soever</td>
<td>it seem here in</td>
<td>12, 289/ 4</td>
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<tr>
<td>soever</td>
<td>it seem in the</td>
<td>12, 290/ 4</td>
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<td>soft</td>
<td>apparel, with royal delicate</td>
<td>12, 55/ 25</td>
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<td>soft</td>
<td>bed serve, nor no</td>
<td>12, 61/ 6</td>
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<td>soft</td>
<td>amblers; for I see</td>
<td>12, 119/ 15</td>
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<td>softer</td>
<td>, and assay to sleep</td>
<td>12, 60/ 22</td>
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<td>softly</td>
<td>and soberly in a</td>
<td>12, 110/ 9</td>
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<td>softly</td>
<td>to themselves. And I</td>
<td>12, 235/ 1</td>
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<td>soiled</td>
<td>, I will as for</td>
<td>12, 64/ 6</td>
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<td>soiled</td>
<td>from his sins, went</td>
<td>12, 118/ 1</td>
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<td>sol</td>
<td>, et qui erudiant ad</td>
<td>12, 307/ 6</td>
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<td>sold</td>
<td>in the booksellers' shops</td>
<td>12, 89/ 22</td>
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<td>sold</td>
<td>in the market, and</td>
<td>12, 119/ 9</td>
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<td>sold</td>
<td>it to another of</td>
<td>12, 232/ 14</td>
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<td>solemn</td>
<td>suum oriri super bonos</td>
<td>12, 48/ 8</td>
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<td>solemnn</td>
<td>procession therewith; but it</td>
<td>12, 155/ 25</td>
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<td>solemnn</td>
<td>port, overlooking the poor</td>
<td>12, 160/ 29</td>
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<td>solemnn</td>
<td>oath among the ceremonies</td>
<td>12, 190/ 3</td>
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<td>solemnn</td>
<td>doctor in writing. But</td>
<td>12, 196/ 23</td>
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<td>solemnn</td>
<td>council. When it came</td>
<td>12, 214/ 1</td>
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<td>solemnn</td>
<td>vow to myself, that</td>
<td>12, 214/ 14</td>
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<td>solemnn</td>
<td>feast that it pleased</td>
<td>12, 285/ 21</td>
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<td>soliciting</td>
<td>the mind of a</td>
<td>12, 51/ 9</td>
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<td>solicitude</td>
<td>of worldly business, and</td>
<td>12, 174/ 13</td>
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<tr>
<td>solicitude</td>
<td>of all worldly business</td>
<td>12, 185/ 10</td>
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<td>solicitude</td>
<td>about all the churches</td>
<td>12, 310/ 30</td>
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<td>solitary</td>
<td>place in his own</td>
<td>12, 164/ 15</td>
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<td>solium</td>
<td>meum ad latera aquilonis</td>
<td>12, 159/ 28</td>
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<td>Solomon</td>
<td>was, ye wot well</td>
<td>12, 47/ 7</td>
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objections with examples of 
conveniently depend. As for 
therefore the example of 
he favoreth prosperity; for 
your other examples of 
take such recreation. And 
this answer will the 
will my soul suddenly 
are under him, than 
Solomon , Job, and Abraham. And 
Solomon was, as you say 
Solomon can very little serve 
Solomon was, ye wot well 
Solomon and Job nothing for 
Solomon saith, I trow, that 
Solomon solution of your examples conveniently 
somedy within a while, and 
someone , that is over him 
ne abscondas" (Mine own 
And he scourgeth every 
biddeth him go, good 
recipit" (He scourgeth every 
consolatur, tu vero cruciaris" ( 
sleep like a good 
may say to thee, 
fool, I warrant thee, 
to kill his own 
the death of his 
he too is the 

in terra?" (When the 
of him shall the 
fable, nor an harper's 
plays, nor of children's 
I have gathered thy 
see that he shall 
young man may die 
physician, and healed him 
in keeping of them 
his will, yet as 
it, then shall you 
not whether, nor how 
not matches, you may 
in that point I 

Forsooth, Cousin, I can 
the hearing; but as 
true proverb, that as 

hap sometime to die 
happed me another thing 
before Lent began so 
her side. And as 
not, there may you 
be short, it is
you not now as soon, trow you, when you 12, 138/ 20
like wise we, as soon as we were born 12, 159/ 5
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whoso sit thereon may soon take a foul fall 12, 297/ 24
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I durst come no sooner, for fear lest you 12, 116/ 1
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sophistry to your mind sophistical to prove it any 12, 269/ 22
sophistry at all; and that sophistical to prove it any 12, 269/ 22
sophistication sophistical to prove it any 12, 270/ 8
sophistry to you, that I sophistry at all; and that 12, 263/ 18
sore destitute of any such
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<td>and all mine are sore beaten already, and now</td>
<td>12, 6/ 9</td>
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<tr>
<td>fear that thing sore now, which few years</td>
<td>12, 7/ 26</td>
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<tr>
<td>the other side very sore decayed: and all this</td>
<td>12, 8/ 14</td>
<td></td>
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<tr>
<td>rise of occasion of sore tribulation. And herein shall</td>
<td>12, 9/ 13</td>
<td></td>
</tr>
<tr>
<td>Saint Paul was himself sore against Christ, till Christ</td>
<td>12, 17/ 22</td>
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<tr>
<td>which Saint Paul so sore complaineth in his Epistle</td>
<td>12, 21/ 4</td>
<td></td>
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<tr>
<td>Apostle himself in his sore tribulation, praying thrice unto</td>
<td>12, 22/ 16</td>
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<td>own Holy Spirit so sore desirith our weal, that</td>
<td>12, 22/ 25</td>
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<td>lap, she should so sore long to break unto</td>
<td>12, 29/ 18</td>
<td></td>
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<tr>
<td>a painful tribulation, so sore that he was fain</td>
<td>12, 29/ 26</td>
<td></td>
</tr>
<tr>
<td>he deserved not that sore tribulation that he then</td>
<td>12, 31/ 18</td>
<td></td>
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<tr>
<td>our sin never so sore, nor never so open</td>
<td>12, 35/ 26</td>
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<td>that you say very sore in some thing concerning</td>
<td>12, 44/ 10</td>
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<td>seeing the man so sore set on his pleasure</td>
<td>12, 45/ 11</td>
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<td>the prick that very sore pricketh the mind, as</td>
<td>12, 50/ 22</td>
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<td>so great adversity so sore interrupted, can (as yourself</td>
<td>12, 53/ 27</td>
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<td>panged him not so sore . Then, as Lazarus's pain</td>
<td>12, 55/ 6</td>
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<td>have shaken mine example sore , and have in your</td>
<td>12, 56/ 16</td>
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<td>make his plague as sore , and as long lasting</td>
<td>12, 58/ 2</td>
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<td>proved often, that in sore weather or sickness, by</td>
<td>12, 58/ 22</td>
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<td>stepped into many a sore sin which sins, when</td>
<td>12, 59/ 18</td>
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<tr>
<td>sink deep, are a sore tribulation. And surely if</td>
<td>12, 60/ 3</td>
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<td>I fear it very sore interrupted, can (as yourself</td>
<td>12, 62/ 6</td>
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<td>that paineth him so sore . But let him go</td>
<td>12, 63/ 8</td>
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<td>in that he is sore grieved with heaviness and</td>
<td>12, 65/ 2</td>
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<td>upon his request, so sore he longeth for ease</td>
<td>12, 65/ 20</td>
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<td>tribulation the while such sore sickness there is, or</td>
<td>12, 65/ 25</td>
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<td>dare not be so sore as utterly to forbid</td>
<td>12, 83/ 12</td>
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<td>her old age so sore disposed to the wantonness</td>
<td>12, 96/ 1</td>
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<td>this thing somewhat a sore sentence, not for that</td>
<td>12, 97/ 5</td>
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<td>old saints write very sore in this point. Howbeit</td>
<td>12, 97/ 17</td>
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<td>fall shall be no sore bruising to him, but</td>
<td>12, 102/ 21</td>
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<td>adversity maketh us very sore to fear the lion</td>
<td>12, 109/ 10</td>
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<td>night's fear the devil sore troubleth the mind of</td>
<td>12, 113/ 24</td>
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<td>was himself once very sore sick, I heard his</td>
<td>12, 121/ 7</td>
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<td>own sickness, being so sore as it was, he</td>
<td>12, 121/ 10</td>
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<tr>
<td>surely, Cousin, an horrible sore trouble it is to</td>
<td>12, 123/ 3</td>
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<td>myself, that have been sore encumbered with that temptation</td>
<td>12, 123/ 5</td>
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<td>anger her husband so sore, that she might give</td>
<td>12, 124/ 18</td>
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<td>pain: and so full sore against her will for</td>
<td>12, 128/ 12</td>
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<td>were he in a sore tribulation, and a very</td>
<td>12, 146/ 1</td>
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<tr>
<td>me that he was sore cumbered, and that it</td>
<td>12, 149/ 3</td>
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<td>imprinted that fear so sore in their imagination, that</td>
<td>12, 151/ 4</td>
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suggestions thereunto, they be of them forwearied as sore, and as fall in thereto; yet them, because of the the thing that folk affection of the mind but that they long set their heart very were among the people when his knee is this realm hath very shall Christendom be straited make many a man allow them. Whereupon longing knee hap to be sword to cut and this temptation is most we might, be full the Christian faith so it full often full command him half so take it for so so strange, nor so more displeasures and very the sorer thing by they be therein so reason great cause as by long and divers the meanwhile, in very imprisonment, that is therein they be therein as well enough, and being and punisheth them as such horror, and so the prisoners be as some of them be sake, we might be we fear imprisonment so most for the more this point is the that we dread so or fear death so sore troubled therewith, and some sore , and as sore panged sore panged and pained therein sore to vex and trouble sore words and terrible threats sore long for, they will sore set thereupon, the Prophet sore to be rich: and sore thereon. VINCENT This is sore infamed of raven, extortion sore ; so is it very sore decayed, as little while sore , and brought into so sore stagger in his faith sore to be praised, he sore . And I wist once sore wound them with, and sore and most perilous. For sore ashamed in ourselves, and sore fainteth nowadays, and decayeth sore against our wills. Of sore . Let every free man sore a thing and so sore , as it before seemed sore griefs knit and adjoined sore and hard handling therein sore handled and so hardly sore to abhor this hard sore torments, strike him stark sore dread and fear, and sore and hardly handled. For sore handled and as hardly sore discontent too, to see sore in this common prison sore abhorreth. VINCENT The remnant sore handled as they be sore handled, so be some sore ashamed so much as sore , we be much more sore . For out of that sore pinch. And yet you sore , that is to wit sore , but that they would
also) shall not so dread the death so their sickness or their but yet) I very he repented forthwith very while the sea was the poor soul groaned fervent grief of a Passion, of the many of his forbeaten and wherefore should we so as he that so God laid on a we take for a they their own souls ere he strike, the those pains, among many reckon imprisonment much the and take it for than in hell the of tribulation, is the bodily pains, as the filios, et fratres, et them, anything assuage their are so drowned in those that in their child, and rather suffer pray God send another God send their neighbors he giveth them sometimes good folk he sendeth God to send other did, through some secret say, in no little he comfort, and thou the greatness of his to him, sendeth us doth) joyful shall his then cometh again his shall be mingled with be sorry; but your now turned all to though we commenced of sore abash them, as sinfully 12, 288/ 15 sore for any respect of 12, 288/ 21 sore grow unto their more 12, 293/ 16 sore fear, that such a 12, 299/ 13 sore that he had so 12, 300/ 4 sore wrought, and the waves 12, 301/ 10 sore, and for pain he 12, 301/ 12 sore painful sickness, while the 12, 307/ 25 sore bloody strokes that the 12, 312/ 13 sore beaten veins and sinews 12, 312/ 19 sore now despair, except we 12, 316/ 8 sorely lieth in the stocks 12, 265/ 21 sorer lash that made him 12, 18/ 1 sorer thing and for a 12, 109/ 1 sorer . And thus you see 12, 225/ 12 sorer is the stroke when 12, 236/ 17 sorer than those, thought I 12, 255/ 23 sorer thing by sore and 12, 256/ 31 sorer than it is. And 12, 276/ 10 sorer, and so far the 12, 297/ 8 sorest tribulation of all, though 12, 20/ 11 sorest part of this persecution 12, 250/ 17 siores, adhuc autem et animam 12, 174/ 23 sorrow . And now since these 12, 6/ 18 sorrow, that they fall into 12, 14/ 18 sorrow seek for worldly comfort 12, 15/ 6 sorrow by some strong extortion 12, 34/ 15 sorrow, nor no such prayers 12, 46/ 20 sorrow, but also to help 12, 46/ 25 sorrow, And some that in 12, 48/ 18 sorrow, and they thank him 12, 48/ 24 sorrow, .Thirdly, ye further your 12, 50/ 3 sorrow for his sin at 12, 53/ 19 sorrow, when he was fain 12, 54/ 19 sorrow, pain, and torment). Christ 12, 55/ 24 sorrow should not swallow him 12, 57/ 29 sorrow and sickness to force 12, 58/ 26 sorrow be, and glad shall 12, 60/ 10 sorrow; then will no soft 12, 61/ 5 sorrow, and the end of 12, 70/ 21 sorrow shall be turned into 12, 70/ 28 sorrow. And thus you see 12, 70/ 29 sorrow and heaviness, yet was 12, 79/ 1
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**Thomas More Studies** 8 (2013)
sin of sloth. Another
two sorts too. One
with us. The other
this world unto every
sort of folk, either
is of such a
a thing of such
another, and part some
of what vile wretched
fantasies of the same
of that other honorable
Dominus virgam peccatorum super
I rehearsed second, and
are there also two
are they of two
substance to set sundry
that albeit these two
that folk of sundry
went to battle he
him. And when he
the stress, either being
to be a saved
and given unto the
the garden of our
shall breed in our
both in body and
life of his silly
of either body or
the flesh against the
the salvation of our
and cleansing of his
bettering of his sinful
prosperity were to the
the profit from his
or peradventure hurt the
pity of his neighbor's
the pain of his
and peril of their
get good unto his
deliverance, commending his own
since therein hath the
the body both: the
comfort but in his
are there that will
are those that in
is, I say, of
of folk, either sort
of fortune. "Et facit
, that some men have
as showeth itself naught
asunder, that they wax
the devil driveth us
. Some that believe well
?VINCENT Nay by my
iustorum, ut non extendant
out the other twain
. For first, one sort
too. One sort are
a work? Some man
be not ours all
, men and women both
unto a witch, and
by the prophets to
, found, and brought out
by the great mercy
itself, this thing labored
, all weeds pulled out
and bring forth virtues
by his minister Ananias
. And this last kind
, men may lawfully many
, the rebellion of sensuality
may we boldly pray
and cleansing of his
, with gracious remission of
he would be wondrous
so perilous, and tribulation
, which can by no
also? Wherefore the Apostle
he will have none
that he seeth not
, of heaven and of
, whereas in tribulation, though
unto his holy Father
comfort, and the body
by thanksgiving unto God
alone. First, as for
for saving of his soul; and yet, ere her 12, 80/ 14
and a simple unlearned soul, give of your charity 12, 80/ 19
It is in the soul somewhat as it is 12, 83/ 30
but out will my soul shall not fail to 12, 88/ 4
the pleasure of his soul shall pass the pain 12, 88/ 2
come of it, his soul! I sensibly felt, and 12, 88/ 17
so God save my soul together make the whole 12, 98/ 17
the body and the soul, the more pain in 12, 98/ 18
he fecleth in his soul in an wholesome heaviness 12, 98/ 21
into tears, and his soul on no side. For 12, 106/ 16
enemy shall hurt thy soul . For the soul itself 12, 108/ 15
the garment of the the soul, For the soul itself, which is the 12, 108/ 15
we think on our soul, because we cannot see 12, 108/ 28
the loss of our soul. And where our Savior 12, 109/ 2
beside to cast the soul into everlasting fire; we 12, 109/ 7
fear God for our soul, our night's fear of 12, 109/ 10
the garment of the soul; yet the faintness of 12, 109/ 13
body than of our soul : that is, to wit 12, 109/ 15
master (God assol his soul;) and we were camped 12, 109/ 30
with him, the poor soul was so scrupulous. But 12, 115/ 15
way that my sinful soul shall to, I cannot 12, 119/ 10
for sin of my soul to praise her calf 12, 119/ 24
both of body and grace, God forgive her soul to be lost, no 12, 124/ 11
revelation) in body and soul ! it was the greatest 12, 126/ 21
spiritual vices of the soul destroyed by the devil's 12, 134/ 22
and physicians for the soul . Of the matter may 12, 135/ 29
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some sickness of the soul ), so would I sometimes 12, 152/ 14
dare I jeopard my soul , beside their spiritual leech 12, 152/ 15
my soul with the soul with the soul of Saint Bernard than 12, 156/ 11
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he doth his own soul harm, and cannot do 12, 161/ 21
there also in the soul of man: the one 12, 166/ 24
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shall they take thy soul from thee, and then 12, 168/ 22
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eye of a faithful soul , by his fierce, furious 12, 200/ 25
this is, wherein the soul of man standeth in 12, 202/ 30
the body and the soul , all the harm that 12, 203/ 7
eight. As for the soul, first we shall need bear to the body also, through the delight, nor of the body as Plato had weened, that weenest thou were, used much this manner it is evermore better. The Twelfth Chapter And they take by them inestimable harm. For that Whether men desire these and therefore may well. And since the promise whereby wot you, I shall first forthwith, and into the everlasting fire This were, methinketh, cause but that is his the personal visiting of out further unto a, but also in such groaned sore, and for, than ever we could, our Lord saith yet after which yet to departed, pierced his holy health kindleth his heart more faith a great, themselves. And with these were peradventure wont, sorer. And thus you unto the devil forever the peril of

As for the soul, first we shall need bear to the body also, through the delight, nor of the body as Plato had weened, that weenest thou were, used much this manner it is evermore better. The Twelfth Chapter And they take by them inestimable harm. For that Whether men desire these and therefore may well. And since the promise whereby wot you, I shall first forthwith, and into the everlasting fire This were, methinketh, cause but that is his the personal visiting of out further unto a, but also in such groaned sore, and for, than ever we could, our Lord saith yet after which yet to departed, pierced his holy health kindleth his heart more faith a great, themselves. And with these were peradventure wont, sorer. And thus you unto the devil forever the peril of

As for the soul, first we shall need bear to the body also, through the delight, nor of the body as Plato had weened, that weenest thou were, used much this manner it is evermore better. The Twelfth Chapter And they take by them inestimable harm. For that Whether men desire these and therefore may well. And since the promise whereby wot you, I shall first forthwith, and into the everlasting fire This were, methinketh, cause but that is his the personal visiting of out further unto a, but also in such groaned sore, and for, than ever we could, our Lord saith yet after which yet to departed, pierced his holy health kindleth his heart more faith a great, themselves. And with these were peradventure wont, sorer. And thus you unto the devil forever the peril of
profit both in our souls and in our bodies 12, 248/7
the swarm of silly souls in the terrible torments 12, 315/18
were better for their souls' health their bodies were 12, 22/6
audience with the sweet sound thereof began to forget 12, 84/8
sight of God, not the man with the sound entering at his ear 12, 250/5
to what other thing at a feast? Whereto soundeth the words of Ecclesiastes 12, 70/14
angry, rough, froward, and sour and thereupon be troublous 12, 45/26
wot, to take a drink, for syrups should sour and a bitter potion 12, 293/12
ourselves, so shall his souse him up. But he 12, 63/10
we in this world sovereign goodness give us the
going home towards heaven sow, that we may in
waxed ahungered, saw a sow their seeds with weeping
also a time of sowing lie with her pigs
and in this short sowing time of this weeping
sua" (They went forth sow lie with her pigs
in the labor of sowing, their seeds weeping). But
of God that was sowing the seed of Christ's
the word of God sown therein. And therefore is
one finger breadth of sown in our hearts may
fallen, are in short space, nor one minute of
high mercy giveth men space to be better, the
that for a month's space had held you, you 12, 78/7
I left you little space to say aught between
the lying there the space to say aught between
of a certain circuit of a certain space of an hundred thousand
lie in for the space, narrower or larger, as
pined and pained the space of half an hour
would into Portugal, Italy, space of more than three
might better have been Spain, France, Almaine, and England
man that hath any spared ) they were so little
as it is one spark of Christian love and
folly but a little spark of soberness left in
he, nor like a spark of wit. But now
shall run about like spark of fire to skip
both! What should I sparks of fire among reeds
that any man may speak of the noble strong
booth no man to speak of can never avail
them shall we now speak to them: and these
consider this, that I speak the less, for the
have occasion farther to speak hereafter. But he that
which we shall finally
meant not here to
things that we principally
my mind (because you
And therefore, since I
him consider, that I
delight to hear you
ever had. For I
fault, Uncle, that I
shall for this time
not much more to
of tribulation that I
The Ninth Chapter To
that we shall now
word heard I her
If such beasts could
the case that we
also more likely to
the monk that we
when you look and
man, of whom we
all this that we
Cousin, that maketh me
their sakes that I
I was about to
the point that you
it unto him), nor
he had beguiled, and
not so much as
quieting of their conscience
such a Christian man
good. But now to
praise him, that never
priest: for he could
highest, and was to
one wise word to
the wily fox would
please them if he
for better, we shall
them in heart, falsely
Uncle, that we now
with you as you
death, whereof we shall

speak  of that I call    12, 28/ 19
speak  thereof, had it not 12, 33/ 16
speak  of, but if you 12, 50/ 16
speak  of Lazarus) that Lazarus's 12, 55/ 5
speak  but of such comfort 12, 68/ 24
speak  but after the portion 12, 72/ 22
speak  in the matter I 12, 79/ 13
speak  them all myself, and 12, 81/ 15
speak  not enough, I was 12, 81/ 25
speak  but of very few 12, 86/ 12
speak  of now. For thereof 12, 86/ 23
speak  of, which a man 12, 87/ 2
speak  of every kind of 12, 100/ 26
speak  of, and also some 12, 105/ 13
speak  , but she said it 12, 118/ 7
speak  now, as Mother Maud 12, 119/ 27
speak  of, so easily to 12, 136/ 12
speak  against God's commandment than 12, 137/ 7
speak  of, to declare how 12, 137/ 25
speak  so sadly, and would 12, 139/ 1
speak  , when I show him 12, 140/ 6
speak  of this arrow of 12, 160/ 6
speak  thereof, as of a 12, 160/ 19
speak  all this, saving that 12, 169/ 27
speak  of, but the thing 12, 172/ 12
speak  of, and shall show 12, 173/ 25
speak  unto him, that he 12, 174/ 8
speak  of giving his alms 12, 177/ 5
speak  of restitution, till after 12, 177/ 25
speak  we now to the 12, 184/ 13
speak  opprobrious words against Mahomet 12, 191/ 20
speak  of the thing itself 12, 212/ 4
speak  word of him, and 12, 212/ 9
speak  no Latin at all 12, 214/ 8
speak  last, was a great 12, 214/ 19
speak  after. ANTHONY Alas! good 12, 214/ 28
speak  never a word, but 12, 215/ 28
speak  them fair, than if 12, 217/ 9
speak  after anon. The great 12, 219/ 16
speak  them full fair, and 12, 221/ 33
speak  of, that is to 12, 228/ 12
speak  of, and would when 12, 230/ 22
speak  after: if we these 12, 244/ 11
I pray you, somewhat speak of your imprisonment. Of 12, 255/ 8
the beggar that you speak of, if he be 12, 260/ 1
free beggar that you speak of, and the prince 12, 261/ 28
general imprisonment that you speak of, we feel nothing 12, 262/ 8
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et sub pennis eius
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faint and feeble of
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the devil, this high
the instinct of the
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" (With his shoulders shall
sperabis
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withal, the devil with
and think in earnest
; but in that she
up in height, that
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his arms abroad upon
, flower and increase again
up again, till the
and spread, flower and
up so high in
between two doors as
would not let him
, and that we saw
up; the other, when
and perceive all the
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. Paul, (against flesh and
. James saith, to every
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Saint Paul, "who can stand against us?" % A great misery; so if he of God's favor, and him for the remnant proof that prosperity may my second shaft may you should reckon to of hell, still they he made mine hair many a man should that is willing to midnight maketh men that harm, but biddeth us them come, with "Hush, see them plucked, and came by, could scant should have need to of the counsel must hath before longed to M. Gerson well showeth) against this temptation must as his devotion especially done it is, to again of these that they do well to to them, and some hath great cause to poor men, and yet should have men to rich man still, they grace shall the better of the man should keeping of worldly goods and keeping thereof, may give them strength to though men should never need have they that himself that he would so little surety to No officer can there them with reverence, and and eftsoons beneath to use of them lightly stand against us?" % A great stand and persevere still in stand deep in his indignation stand at his own adventure stand with God's favor, "Reddidit stand and yet give him stand up upon my head stand, as it seemeth, in stand, and will trust in stand out of faith and stand in dread of him stand still, methink I hear stand and choose them by stand upon his legs, and stand in good comforting; for stand in lifting up his stand in estimation with, do stand him in stead of stand in three things: that stand unto. Or if he stand in moderate fear always stand in dread of fleshly stand ever in moderate fear stand in doubt whether it stand in great fear of stand in God's favor therewith stand in a perilous dread stand in the state of stand with us, and increase stand in peril of perishing stand in great fear to stand with the state of stand. And thus with exercise stand full out of fear stand in peril thereof, to stand very fast. And I stand, but be so soon stand in that case, but stand barehead before them, or stand for a farthing again stand indifferent, but determinately must
thereof, as may not
behind us, and then
he should not thereby
more likely for to
reckoneth his liberty to
would wish ourselves to
prisoners at all, that
that they ween they
in great wealth, do
condition that other do
of the common people,
heaven, which as perfectly
in this persecution should
should be perilous to
was strong enough to
et fugiet a vobis” (enough, and intend to
indeed, as our matter
third kind of tribulation
the point, lo, that
unto him, Cousin, that
well of old, virtue
his works), and he
the shoulder of God
false illusions, as it
condition that every man
Surely methinketh his help
the flesh the victory
ne cadat” (He that
case the rich man
as long as it
which the faithful man
the soul of man
some behavior and substance
as that counter that
suddenly set up and
For many such man
all the celestial joy
a fair long hedge,
head indeed. There were
in full purpose of
thought) that twenty men
came upon him, by

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<tr>
<td>standeth</td>
<td>in blessed beholding of</td>
<td>12, 308/ 20</td>
</tr>
<tr>
<td>standing</td>
<td>even stone still. And</td>
<td>12, 110/ 26</td>
</tr>
<tr>
<td>standing</td>
<td>other folk by, which</td>
<td>12, 125/ 24</td>
</tr>
<tr>
<td>standing</td>
<td>. And this seemeth me</td>
<td>12, 198/ 21</td>
</tr>
<tr>
<td>standing</td>
<td>barehead before him, kept</td>
<td>12, 221/ 9</td>
</tr>
<tr>
<td>standing</td>
<td>barehead long before the</td>
<td>12, 221/ 13</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>-------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>--------------</td>
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<tr>
<td>standing</td>
<td>by his holy faith</td>
<td>12, 248/31</td>
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<tr>
<td>standing</td>
<td>in a fair range</td>
<td>12, 289/17</td>
</tr>
<tr>
<td>stark</td>
<td>blind: and with that</td>
<td>12, 17/23</td>
</tr>
<tr>
<td>stark</td>
<td>mad, and much cause</td>
<td>12, 216/26</td>
</tr>
<tr>
<td>stark</td>
<td>dead in this prison</td>
<td>12, 268/15</td>
</tr>
<tr>
<td>stars</td>
<td>, and set my throne</td>
<td>12, 159/29</td>
</tr>
<tr>
<td>stat</td>
<td>, videat ne cadat&quot; (He</td>
<td>12, 162/5</td>
</tr>
<tr>
<td>state</td>
<td>. But then must ye</td>
<td>12, 17/13</td>
</tr>
<tr>
<td>state</td>
<td>. And that is one</td>
<td>12, 17/15</td>
</tr>
<tr>
<td>state</td>
<td>, wealth or tribulation may</td>
<td>12, 49/9</td>
</tr>
<tr>
<td>state</td>
<td>in heaven as he</td>
<td>12, 91/14</td>
</tr>
<tr>
<td>state</td>
<td>and condition that every</td>
<td>12, 149/24</td>
</tr>
<tr>
<td>state</td>
<td>were none other. ANTHONY</td>
<td>12, 163/15</td>
</tr>
<tr>
<td>state</td>
<td>of his grace again</td>
<td>12, 165/11</td>
</tr>
<tr>
<td>state</td>
<td>of good men since</td>
<td>12, 173/29</td>
</tr>
<tr>
<td>state</td>
<td>of damnation; then are</td>
<td>12, 174/3</td>
</tr>
<tr>
<td>state</td>
<td>of spiritual perfection, and</td>
<td>12, 174/15</td>
</tr>
<tr>
<td>state</td>
<td>of grace, nor out</td>
<td>12, 179/12</td>
</tr>
<tr>
<td>state</td>
<td>of grace. Now think</td>
<td>12, 184/15</td>
</tr>
<tr>
<td>state</td>
<td>of damnation, no more</td>
<td>12, 185/22</td>
</tr>
<tr>
<td>state</td>
<td>of damnation, that forsaking</td>
<td>12, 185/23</td>
</tr>
<tr>
<td>state</td>
<td>of Christendom, priests, princes</td>
<td>12, 192/7</td>
</tr>
<tr>
<td>state</td>
<td>and condition of this</td>
<td>12, 209/21</td>
</tr>
<tr>
<td>state</td>
<td>, one of the greatest</td>
<td>12, 213/7</td>
</tr>
<tr>
<td>state</td>
<td>and condition of prisoners</td>
<td>12, 256/8</td>
</tr>
<tr>
<td>state</td>
<td>and condition of many</td>
<td>12, 256/11</td>
</tr>
<tr>
<td>state</td>
<td>and condition we would</td>
<td>12, 256/11</td>
</tr>
<tr>
<td>state</td>
<td>that they ween they</td>
<td>12, 269/28</td>
</tr>
<tr>
<td>state</td>
<td>of those whom we</td>
<td>12, 273/16</td>
</tr>
<tr>
<td>state</td>
<td>(which is but a</td>
<td>12, 273/19</td>
</tr>
<tr>
<td>state</td>
<td>to be cast into</td>
<td>12, 279/5</td>
</tr>
<tr>
<td>state</td>
<td>of this life, we</td>
<td>12, 308/25</td>
</tr>
<tr>
<td>state</td>
<td>of this world, the</td>
<td>12, 309/4</td>
</tr>
<tr>
<td>states'</td>
<td>chaplains too, in comfort</td>
<td>12, 46/9</td>
</tr>
<tr>
<td>statute</td>
<td>made, that in such</td>
<td>12, 126/10</td>
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<tr>
<td>stay</td>
<td>; not as an uncle</td>
<td>12, 4/4</td>
</tr>
<tr>
<td>stay</td>
<td>the ship of our</td>
<td>12, 6/13</td>
</tr>
<tr>
<td>stay</td>
<td>us when God shall</td>
<td>12, 7/23</td>
</tr>
<tr>
<td>stead</td>
<td>, or less. This virtue</td>
<td>12, 12/24</td>
</tr>
<tr>
<td>stead</td>
<td>of patience, that is</td>
<td>12, 73/12</td>
</tr>
<tr>
<td>stead</td>
<td>. But (as they say</td>
<td>12, 126/19</td>
</tr>
<tr>
<td>stead</td>
<td>of his purgatory. The</td>
<td>12, 153/29</td>
</tr>
<tr>
<td>stead</td>
<td>. For as for the</td>
<td>12, 193/20</td>
</tr>
</tbody>
</table>

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take Mahomet in his stead, fall in the worse thing sometime more God till he might you not farewell, but Uncle, in the meanwhile fear lest thieves should their own thieves and dig it out, and dig it out, and them not out, and in the night and of his temptations he whole army was secretly list not once to the death of Saint wealth, and hath deep never so simple a him not, for that If any man will and then even there shoot, and there to would no more now the ashes with a little gnats and flies I would not once handling should anything that wit hath, anything like a tree to doth a thorn that that yet a little manner comfort, adding more to lay many dry tribulation very stubborn and choke it up and here are and remain their bodies were sick taken upon his body, he stand and persevere while he might live heaviness that continueth always let him lie lame in time, but lie
<table>
<thead>
<tr>
<th>Ye wot well, tribulation</th>
<th>still</th>
<th>, though it be taken</th>
<th>12, 52/16</th>
</tr>
</thead>
<tbody>
<tr>
<td>of his great goodness</td>
<td>still</td>
<td>, and the grief of</td>
<td>12, 60/19</td>
</tr>
<tr>
<td>his alms, abideth rich</td>
<td>still</td>
<td>and for all his</td>
<td>12, 72/21</td>
</tr>
<tr>
<td>his good labor abideth</td>
<td>still</td>
<td>in his authority; let</td>
<td>12, 72/22</td>
</tr>
<tr>
<td>not so told you</td>
<td>still</td>
<td>a long tale alone</td>
<td>12, 79/22</td>
</tr>
<tr>
<td>shall he have them</td>
<td>still</td>
<td>. But otherwise to say</td>
<td>12, 81/17</td>
</tr>
<tr>
<td>you shall keep him</td>
<td>still</td>
<td>, rather than he get</td>
<td>12, 81/18</td>
</tr>
<tr>
<td>the pains of hell,</td>
<td>still</td>
<td>they stand and yet</td>
<td>12, 83/27</td>
</tr>
<tr>
<td>his life to lie</td>
<td>still</td>
<td>in sin. For let</td>
<td>12, 92/4</td>
</tr>
<tr>
<td>come, with &quot;Hush, stand</td>
<td>still</td>
<td>, methink I hear a</td>
<td>12, 110/19</td>
</tr>
<tr>
<td>hedge, standing even stone</td>
<td>still</td>
<td>. And thus fareth it</td>
<td>12, 110/26</td>
</tr>
<tr>
<td>no more, but lie</td>
<td>still</td>
<td>and sleep like a</td>
<td>12, 115/11</td>
</tr>
<tr>
<td>cold. So held he</td>
<td>still</td>
<td>his hunger, till one</td>
<td>12, 117/23</td>
</tr>
<tr>
<td>And thus stood he</td>
<td>still</td>
<td>fasting, till when he</td>
<td>12, 117/31</td>
</tr>
<tr>
<td>she kept her head</td>
<td>still</td>
<td>. But because she would</td>
<td>12, 128/12</td>
</tr>
<tr>
<td>like it, but even</td>
<td>still</td>
<td>abhor it, and strive</td>
<td>12, 150/27</td>
</tr>
<tr>
<td>abhor it, and strive</td>
<td>still</td>
<td>thereagainst, matter of conscience</td>
<td>12, 150/27</td>
</tr>
<tr>
<td>even there stick we</td>
<td>still</td>
<td>. And yet for the</td>
<td>12, 158/3</td>
</tr>
<tr>
<td>him for his fellow</td>
<td>still</td>
<td>? And were he not</td>
<td>12, 163/11</td>
</tr>
<tr>
<td>themselves, but run on</td>
<td>still</td>
<td>in their weariness, and</td>
<td>12, 169/13</td>
</tr>
<tr>
<td>weariness, and put themselves</td>
<td>still</td>
<td>unto more pain and</td>
<td>12, 169/13</td>
</tr>
<tr>
<td>since if they keep</td>
<td>still</td>
<td>all, then are they</td>
<td>12, 173/30</td>
</tr>
<tr>
<td>if by the keeping</td>
<td>still</td>
<td>of so much as</td>
<td>12, 174/2</td>
</tr>
<tr>
<td>maketh a rich man</td>
<td>still</td>
<td>, they stand in the</td>
<td>12, 174/3</td>
</tr>
<tr>
<td>to keep some substance</td>
<td>still</td>
<td>, should not despair of</td>
<td>12, 176/3</td>
</tr>
<tr>
<td>time, the thing remained</td>
<td>still</td>
<td>in his liberty, to</td>
<td>12, 177/27</td>
</tr>
<tr>
<td>much above a beggar</td>
<td>still</td>
<td>, but many one of</td>
<td>12, 180/11</td>
</tr>
<tr>
<td>bound to give out</td>
<td>still</td>
<td>to every beggar that</td>
<td>12, 181/13</td>
</tr>
<tr>
<td>bound to keep him</td>
<td>still</td>
<td>, and rather to beg</td>
<td>12, 182/27</td>
</tr>
<tr>
<td>lest they should lie</td>
<td>still</td>
<td>and do nothing, but</td>
<td>12, 188/24</td>
</tr>
<tr>
<td>he suffereth to dwell</td>
<td>still</td>
<td>in peace. But yet</td>
<td>12, 191/2</td>
</tr>
<tr>
<td>good Christian people that</td>
<td>still</td>
<td>persevere and abide by</td>
<td>12, 191/18</td>
</tr>
<tr>
<td>and fain to sit</td>
<td>still</td>
<td>, and hold my peace</td>
<td>12, 195/15</td>
</tr>
<tr>
<td>advise every man, pray</td>
<td>still</td>
<td>and call unto God</td>
<td>12, 195/25</td>
</tr>
<tr>
<td>mouth, and keep it</td>
<td>still</td>
<td>in his heart, than</td>
<td>12, 197/13</td>
</tr>
<tr>
<td>the grace to ween</td>
<td>still</td>
<td>as they do, and</td>
<td>12, 204/18</td>
</tr>
<tr>
<td>their land will lie</td>
<td>still</td>
<td>where it lay. But</td>
<td>12, 207/9</td>
</tr>
<tr>
<td>stirred, but will lie</td>
<td>still</td>
<td>where it lay, while</td>
<td>12, 207/11</td>
</tr>
<tr>
<td>his pot lay safe</td>
<td>still</td>
<td>, what had he been</td>
<td>12, 210/28</td>
</tr>
<tr>
<td>thereof. For men keep</td>
<td>still</td>
<td>in that point one</td>
<td>12, 218/28</td>
</tr>
<tr>
<td>do? Will you sit</td>
<td>still</td>
<td>by the fire, and</td>
<td>12, 219/27</td>
</tr>
<tr>
<td>poor ploughman may sit</td>
<td>still</td>
<td>by the fire, while</td>
<td>12, 222/5</td>
</tr>
<tr>
<td>gnats and flies stick</td>
<td>still</td>
<td>and hang fast, but</td>
<td>12, 225/8</td>
</tr>
</tbody>
</table>
conscience, and ever keep still a great heap of 12, 227/ 2

by them, thinking ever still that they will bethink 12, 227/ 3

granteth me to keep still in peace, and have 12, 229/ 22

keep your worldly substance still, but rather forsake his 12, 231/ 2

have yet the faith still, and intend to keep 12, 231/ 13

to keep it always still in your heart, and 12, 231/ 13

retain all your substance still ?VINCENT Yea, then. ANTHONY 12, 233/ 7

but that we remain still of the same dull 12, 240/ 28

will abide and dwell still in the hope of 12, 244/ 14

to keep this thought still ), that if the Turk 12, 245/ 9

that I am not still here in mine own 12, 251/ 13

wot well, a prisoner still ; and letting pass over 12, 261/ 9

liberty, but a prisoner still : so since your free 12, 261/ 27

Cousin, hold on hardly still . For in this matter 12, 263/ 15

a very plain prisoner still . ANTHONY In good faith 12, 265/ 8

the name of Jesus still , not in the Temple 12, 291/ 6

whether to run on still and fly further from 12, 294/ 23

away, he is ever still as ready to keep 12, 296/ 13

this persecution should stand still in the confession of 12, 297/ 13

word neither, keeping it still nevertheless in his heart 12, 297/ 18

not to preach on still , until that after manifold 12, 300/ 9

here is here living still in this world. For 12, 308/ 19

a tree to stick still in one place), and 12, 317/ 4

yet be safe from sting ing , to put young men 12, 160/ 23

imagine nor devise the stint . And thus hath yet 12, 36/ 32

being from thence delivered, stint ed not to preach on 12, 300/ 9

of God to move, stir , and guide us forward 12, 10/ 28

shall once begin to stir the water of his 12, 45/ 20

where he could not stir him, whereas if he 12, 294/ 28

stirred . And when his good stirred , but will lie still 12, 207/ 10

far more moved and stirred to the suffering for 12, 305/ 21

saving that the pain stirreth him sometimes to call 12, 65/ 12

for him. Some he stirreth to it for weariness 12, 148/ 23

a merchant without a stock : and these things, you 12, 180/ 17

contracted in the corrupted stock of our forefather Adam 12, 266/ 14

collar us, nor to stock us, for any fear 12, 272/ 22

keeping, collaring, bolting, and stocking, with lying in straw 12, 270/ 21

their hooks and their stocking-irons grub up these wicked 12, 241/ 7

not set in the stocks , nor collared fast by 12, 256/ 1

fast locked in the stocks , and the other had 12, 258/ 10

that lieth in the stocks . VINCENT But they may 12, 260/ 27

low dungeon in the stocks , where he might hap 12, 265/ 14
sorely lieth in the 
any man in the 
feet fast in the 
other substance may be 
the pot had been 
very bottom of her 
that strong heart and 
good rest, and your 
his courage and his 
  wit, faint and feeble 
  he took a good 
  all a strong mighty 
you would ween the 
it eased her shrewd 
pusillanimity and impotency of 
painful sickness, while the 
  little sticketh in our 
warrant you, but their 
  shall find more such 
  and stuffing up our 
long hedge, standing even 
or a rock of 
for stumbling at a 
  rods, once was I 
be gelded, not their 
they used thereto round 
killest the prophets, and 
tremble and break our 
though your chief comfort 
  the place where it 
  discipies in the tempest 
  perishing that the man 
  of them too. Thus 
hinder another. And thus 
  man was a carpenter) 
likewise, as the devil 
at her elbow, so 
fall. For before he 
men, if their riches 
of these two prisoners 
for somewhat indeed he 
that if the Turk 
  feet, that as we 
stocks , than in every point 
stocks , or strike fetters on 
stocks . Some prisoner of another 
stolen and taken away, yet 
stolen away five year before 
  stomach , that she should not 
  stomach that some other have 
  stomach somewhat more come to 
  stomach ; so that it seemeth 
  stomach , by which a man 
  stomach to him in the 
  stomach : that shall ye well 
  stomach most strong, and their 
  stomach before, to think that 
  stomach , whereby he was forced 
  stomach can scant abide to 
  stomachs . Mark me, Cousin, at 
  stomachs as strong as mine 
  stomachs than a few. Have 
  stomachs with a surfeit of 
stone still. And thus fareth 
stone , or a mist, "non 
stone ; while God's prisoner, that 
stoned : thrice have I been 
stones cut out, as the 
stones . Now saith our Lord 
stonest unto death them that 
stonest heart, or love should 
stood in me therein make 
stood in our heart; whereas 
stood in fear of drowning 
stood in: yet is he 
stood we watching all the 
stood he still fasting, till 
stood hewing with his chip-axe 
stood at her elbow, so 
stood (as I heard say 
stood in greater peril than 
stood but in movable substance 
stood in worse case, he 
stood in awe of her 
stood even here, with all 
stood we should look down
strength of them all
than to take her
is like a three-footed
feet of this tottering
foot of this tottering
foot of this tottering
and would not once
point, that I must
would ween it would
but if it be
then, as to the
be half that would have
Vincent, in full antique
see both in sundry
many by right antique
not only old written
enough, God seeth a
as before a great
you, against these great
end. Consider well the
that readeth in the
And therefore, Cousin, this
here was a tragical
She is indeed a
thereby should he go
of the world, even
pain she took in
large forehead, and with
it is the very
sins, and send him
of charity bindeth and
the cruel stretching and
it was narrow and
a conscience little too
world come to that
put up in a
of death in the
death, not by that
But yet, Uncle, that
his holy head, so
time shall Christendom be
after the rate the
locked up in some

stood in the help of
stood, and sit down at
stood, so tottering on every
stood: fantastical fear, false faith
stood, is a false faith
stood, is false flattering hope
stoop at them. But then
stop your tale for so
stop up my breath. At
stopped by some grace of
stopping of the breath, whether
store of comfort beforehand ready
stories, many strange chances as
stories, and in the epistles
stories, that (some for one
stories, but over that I
storm coming toward her, that
storm the sea beginneth sometimes
storms of tribulation with which
story of Achan, that committed
story what labor he made
story, lo, of which by
story, whereof I never heard
stout master woman: and in
straight to heaven. And then
straight unto the giving up
straight binding up her hair
straight bracing in her body
straight way toward the taking
straight to heaven. And some
straineth him to. And thus
straining pain, far passing any
strait before. For better is
strait, than a little too
strait. So that, I say
strait place (part of the
strait prison, but not by
strait imprisonment that is commonly
strait keeping, collaring, bolting, and
strait and so deep, that
straited sore, and brought into
straiter room, and heard them
Dialogue of Comfort against Tribulation: Concordance of Major Terms 733

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to be in a straiter prison than we be 12, 275/ 29
shall find that the straitest kept of them both 12, 261/ 18
that, though not so straitly kept, yet as verily 12, 260/ 26
fear, both for the straitness of the keeping and 12, 262/ 6
to go into a strange land, which God promised 12, 54/ 10
which thing he thought strange case, which my body 12, 88/ 5
to feel then that strange case was that, Uncle 12, 88/ 7
great fever. VINCENT What strange and so marvelous, that 12, 88/ 11
out of course, so strange thing to feel the 12, 88/ 15
wot well, no very strange, and the temptation is 12, 122/ 16
tribulation is marvelous and strange temptation indeed. What the 12, 124/ 21
VINCENT This was a strange that he had many 12, 261/ 18
they be things rather precepts, and the dispensation 12, 131/ 4
is, Uncle, a marvelous that I would advise 12, 151/ 28
let no man think full antique stories, many 12, 208/ 22
from home, into a strange chances as marvelous as 12, 250/ 24
my transmigration into a strange uncouth land. ANTHONY 1 12, 251/ 6
for a while so strange country should be any 12, 251/ 6
pardie, be no more strange to me, nor longer 12, 251/ 23
to me, nor longer strange to me neither, than 12, 251/ 24
a thing and so strange, shall yet, pardie, be 12, 252/ 23
a thing neither so strange, to become through chance 12, 253/ 16
That were, Uncle, a strange case. For every man 12, 259/ 14
were, Uncle, a very strange case. ANTHONY The case 12, 284/ 11
some other instrument, some strange-fashioned, that never was 12, 274/ 16
urgent necessity of a stranger, yea my foe, and 12, 183/ 20
words (being but a stranger) went yet with some 12, 214/ 4
and imprisonment for a stranger thing to us than 12, 276/ 12
our hearts, that they strangle, as the Gospel saith 12, 241/ 3
lectum meum, lachrimis meis meum rigabo" (I have 12, 96/ 20
well lapped in new straw, and near he drew 12, 117/ 18
have eaten of the straw. But anon his scrupulous 12, 117/ 19
might not eat one straw thereof, lest for lack 12, 117/ 22
for lack of that straw some of those pigs 12, 117/ 22
stocking, with lying in straw or on the cold 12, 270/ 21
But with mats of straw the prisoner had made 12, 277/ 9
him not at a straw, but well content to 12, 303/ 27
that his blessed blood straw streamed down all his face 12, 67/ 13
blood issued out and straw streamed down his lovely limbs 12, 132/ 17
I meet in the street, that will say himself 12, 183/ 26
through the broad high
side of the same
terrible thing, his mighty
the body, as beauty,
have they toward the
would not suffer the
take it gladly, or
I doubt not, both
ready to give him
mihi in salutem" (My
about to tell you,
only for that very
that there was no
is no act of
this, that though his
as it seemeth, that
the special gift of
well declareth, that the
to pray for more
God should give them
habit of spiritual, faithful
if the having of
our hearts no more
can be sure what
trust in our own
and all his main
will give us the
the other beareth the
thereby all out of
we shall feel great
sacraments have inestimable secret
not only men of
children. And since the
trust in our own
but desiring help and
shall fight with his
too faint, remember Christ's
thereof, to stable and
may so comfort and
in that tribulation to
help us here to
his feet, and so
aid and help, to

street of a great long
street where you should come
strength and power, his high
strength, agility, quickness, and health
strength and comfort against tribulation
strength and fervor of our
strength at the least way
strength and comfort in his
strength against the devil's might
strength and my praise is
strength of heart and courage
strength, as it hath the
strength nor magnanimity therein, but
strength, but an act of
strength failed him when he
strength evermore at hand while
strength then at that point
strength of God, and therewith
strength of grace, he had
strength to stand. And thus
strength, that all the devils
strength make a man strong
strength and weight, but that
strength he shall have, or
strength, we be bound upon
strength, that neither kneel before him
strength thereto himself, as you
strength in our heart, so
strength too, and so should
strength therein and not in
strength: if we would, I
strength, but also weak women
strength of them all stood
strength; let us think thereon
strength of God, if he
strength that hath vanquished him
strength. In our fear, let
strengthen the walls of our
strengthen us in his grace
strengthen him was far better
strengthen us in this war
strengthen him with his grace
strengthen his infirmity withal, both
not fail so to
purpose before, the better
to come to the
themselves. For they never
hap to extend and
lovely limbs drawn and
of beating, nailing, and
drawing it narrow, now
feeling with the cruel
may have his leg
a little longer last)
axe unknown privily to
or heathen, you may
God suffereth before he
he tarrieth ere he
and divers sore torments,
in the stocks, or
to the heart, and
the stroke when he
thrown in his face,
often than other, in
I five times forty
goodly king. And now
by God's ordinance to
If a man will
him to work well.
said, I will not
still abhor it, and
of these two that
such thoughts displeasingly, and
the sorer is the
where to fasten a
the many sore bloody
would cast away a
speak of the noble
able to defend that
more faint, or more
suffer sorrow by some
than good meat and
tender, and lack that
made at pleasure so
other side come mighty
but their stomachs as
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<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
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<td>strong</td>
<td>mighty stomach: that shall</td>
<td>12, 124/ 3</td>
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<tr>
<td>strong</td>
<td>, and their heart and</td>
<td>12, 124/ 5</td>
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<tr>
<td>strong</td>
<td>to invade and assault</td>
<td>12, 153/ 15</td>
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<td>strong</td>
<td>deep-rooted habit, not like</td>
<td>12, 205/ 14</td>
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<td>strong</td>
<td>, and the having of</td>
<td>12, 206/ 10</td>
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<tr>
<td>strong</td>
<td>as to take it</td>
<td>12, 240/ 12</td>
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<tr>
<td>strong</td>
<td>an army for his</td>
<td>12, 268/ 1</td>
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<tr>
<td>strong</td>
<td>enough. But with mats</td>
<td>12, 277/ 9</td>
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<tr>
<td>strong</td>
<td>enough against that one</td>
<td>12, 295/ 8</td>
</tr>
<tr>
<td>strong</td>
<td>to suffer and sustain</td>
<td>12, 306/ 18</td>
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<tr>
<td>strong</td>
<td>enough to stand against</td>
<td>12, 316/ 18</td>
</tr>
<tr>
<td>strong-hearted</td>
<td>or faint and feeble</td>
<td>12, 150/ 4</td>
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<tr>
<td>stronger</td>
<td>or feebler against the</td>
<td>12, 282/ 18</td>
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<tr>
<td>strongest</td>
<td>of them all was</td>
<td>12, 316/ 17</td>
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<tr>
<td>struck</td>
<td>him stark blind: and</td>
<td>12, 17/ 23</td>
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<tr>
<td>stubborn</td>
<td>and stiff against God</td>
<td>12, 17/ 27</td>
</tr>
<tr>
<td>stubborn</td>
<td>and angry against God</td>
<td>12, 111/ 21</td>
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<tr>
<td>studieth</td>
<td>not much upon the</td>
<td>12, 46/ 7</td>
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<tr>
<td>studieth</td>
<td>and busieth his wit</td>
<td>12, 214/ 13</td>
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<tr>
<td>studious</td>
<td>and displeasant, all of</td>
<td>12, 78/ 13</td>
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<tr>
<td>study</td>
<td>, with long talking at</td>
<td>12, 64/ 9</td>
</tr>
<tr>
<td>study</td>
<td>again, where continual fatigation</td>
<td>12, 82/ 20</td>
</tr>
<tr>
<td>study</td>
<td>it now. And trust</td>
<td>12, 99/ 2</td>
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<tr>
<td>study</td>
<td>for no more. Now</td>
<td>12, 115/ 24</td>
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<td>study</td>
<td>and labor to instruct</td>
<td>12, 134/ 23</td>
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<td>study</td>
<td>, for the finding of</td>
<td>12, 213/ 26</td>
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<tr>
<td>study</td>
<td>out a better to</td>
<td>12, 214/ 24</td>
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<tr>
<td>study</td>
<td>at all in my</td>
<td>12, 265/ 4</td>
</tr>
<tr>
<td>stuffing</td>
<td>up our stomachs with</td>
<td>12, 296/ 23</td>
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<tr>
<td>Stulte</td>
<td>hac nocete tollent a</td>
<td>12, 168/ 21</td>
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<tr>
<td>stultitia</td>
<td>est enim ei. &quot; But</td>
<td>12, 307/ 21</td>
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<tr>
<td>stultorum</td>
<td>ubi letitia&quot; (The heart</td>
<td>12, 69/ 17</td>
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<tr>
<td>stumbled</td>
<td>upon a broken bridge</td>
<td>12, 92/ 12</td>
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<tr>
<td>stumbling</td>
<td>at a stone; while</td>
<td>12, 275/ 5</td>
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<tr>
<td>sty</td>
<td>up above the stars</td>
<td>12, 159/ 29</td>
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<tr>
<td>suae</td>
<td>detrimentum patiatur?&quot; (What availeth</td>
<td>12, 237/ 15</td>
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<tr>
<td>subdued</td>
<td>under the dominion, rule</td>
<td>12, 252/ 8</td>
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<tr>
<td>sublimitate</td>
<td>eternum glorie pondus operatur</td>
<td>12, 311/ 7</td>
</tr>
<tr>
<td>sublimitate</td>
<td>on high, we beholding</td>
<td>12, 311/ 11</td>
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<tr>
<td>submit</td>
<td>the rule of their</td>
<td>12, 120/ 20</td>
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<tr>
<td>submit</td>
<td>and conform your will</td>
<td>12, 245/ 27</td>
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<tr>
<td>submit</td>
<td>our will unto his</td>
<td>12, 247/ 13</td>
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<tr>
<td>submitting</td>
<td>his own will wholly</td>
<td>12, 76/ 10</td>
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a man of great
victory therein (be his
objections of very little
itself, which is the
clothing, than of the
see plenty of worldly
rich or have any
to whom God giveth
causes to keep some
he was grown to
both lawfully use his
might have kept any
But, Cousin, men of
stood but in movable
there lacked men of
surely the rich man’s
of riches and worldly
if he had great
plate, and other movable
present life, as worldly
that though their other
to us, whether our
of some behavior and
full, he hath little
great heap of superfluous
robbed, and all their
they have yet their
now have: riches and
might keep your worldly
than put all your
lose all your worldly
to retain all your
could none take your
letting you keep your
use of this worldly
for any good or
loss of our temporal
may lay up our
brambles of our worldly
bushes of our earthly
sending thither our worldly
the loss of worldly
came after to some

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<th>Substance</th>
<th>Substante</th>
<th>Substante</th>
<th>Substante</th>
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<td>, and so continued all</td>
<td>never so great) he</td>
<td>. And you have even</td>
<td>of the man, is</td>
</tr>
<tr>
<td>that is clothed therewith</td>
<td>fall unto them, and</td>
<td>that find I no</td>
<td>and the mind to</td>
</tr>
<tr>
<td>still, should not despair</td>
<td>in that office that</td>
<td>he minded to</td>
<td>without the danger of</td>
</tr>
<tr>
<td>must there needs be</td>
<td>shall be safe enough</td>
<td>to set sundry sorts</td>
<td>is the wellspring of</td>
</tr>
<tr>
<td>, so avoid his trains</td>
<td>, he would give great</td>
<td>; then offices, authority, and</td>
<td>must there needs be</td>
</tr>
<tr>
<td>, movable and unmovable, bereft</td>
<td>untouched in their own</td>
<td>, offices, honor, and authority</td>
<td>be movable or immovable</td>
</tr>
<tr>
<td>, lands and great possessions</td>
<td>still, but rather forsake</td>
<td>may be stolen and</td>
<td>be stolen and</td>
</tr>
<tr>
<td>from you: he telleth</td>
<td>rather than forsake your</td>
<td>standeth in among his</td>
<td>standeth in among his</td>
</tr>
<tr>
<td>still? VINCENT Yea, then</td>
<td>from you then? VINCENT</td>
<td>therein: and many times</td>
<td>therein: and many times</td>
</tr>
<tr>
<td>because you do him</td>
<td>of this wretched world</td>
<td>by them, thinking ever</td>
<td>by them, thinking ever</td>
</tr>
<tr>
<td>forsake him and his</td>
<td>in this Turk’s persecution</td>
<td>, movable and unmovable, bereft</td>
<td>, movable and unmovable, bereft</td>
</tr>
<tr>
<td>of this wretched world</td>
<td>safe, before the persecution</td>
<td>untouched in their own</td>
<td>untouched in their own</td>
</tr>
<tr>
<td>grow so thick, and</td>
<td>grow so thick, and</td>
<td>, and carry them quite</td>
<td>, and carry them quite</td>
</tr>
<tr>
<td>) hence. And let us</td>
<td>. The Sixteenth Chapter ANTHONY</td>
<td>, would not with better</td>
<td>, would not with better</td>
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shall be with heavenly
the weight and the
much by his worldly
For since the very
he must get a
right honest, and of
instruct you with some
than shall double so
to be before with
sake, than for any
taken for so very
verily, this is very
yourself again for very
show them very great
seemeth in good faith
perceiving such a sharp
to folly, and one
the flesh, and the
his trains a thousand
was by the devil's
devil be yet so
once in a galley
so sure and so
his temporal death his
he should: in a
ours that brought these
hearts. Some, at the
whose inward mind and
of heaven that the
set sure, not a
He that in a
and vanquished upon a
here now, and that
these words make a
my mind to fall
I waxed therewith myself
it from him, but
dissembled their sleeping, and
quite out, and yet
out will my soul
it impossible; for I
camp about midnight, there
pleasure that he should

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<th>Definition</th>
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<td>everlasting recompensed of God</td>
<td>12, 244/20</td>
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<td>substance</td>
<td>of those bodily pains</td>
<td>12, 250/16</td>
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<tr>
<td>substance</td>
<td>that he less feareth</td>
<td>12, 281/14</td>
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<td>substance</td>
<td>essential of all the</td>
<td>12, 308/20</td>
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<td>substantial</td>
<td>cunning pilot that so</td>
<td>12, 120/16</td>
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<td>substantial</td>
<td>truth. Now, here she</td>
<td>12, 128/21</td>
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<td>substantial</td>
<td>good advice, wherewith you</td>
<td>12, 134/20</td>
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<tr>
<td>substantial</td>
<td>things told him by</td>
<td>12, 134/27</td>
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<td>substantial</td>
<td>advice and good counsel</td>
<td>12, 202/2</td>
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<td>substantial</td>
<td>intent or purpose to</td>
<td>12, 240/21</td>
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<td>substantial</td>
<td>truth, that as yet</td>
<td>12, 262/30</td>
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<tr>
<td>substantial</td>
<td>truth. ANTHONY Now take</td>
<td>12, 266/7</td>
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<td>substantial</td>
<td>open truth, that every</td>
<td>12, 267/11</td>
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<td>substantial</td>
<td>causes, for which the</td>
<td>12, 288/13</td>
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<td>substantially</td>
<td>true to me. And</td>
<td>12, 266/1</td>
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<td>subtle</td>
<td>thing; especially since some</td>
<td>12, 39/27</td>
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<td>subtle</td>
<td>drift driveth another to</td>
<td>12, 61/23</td>
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<td>subtle</td>
<td>flights of the wicked</td>
<td>12, 80/12</td>
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<td>subtle</td>
<td>ways, of and of</td>
<td>12, 101/2</td>
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<td>subtle</td>
<td>suggestions brought into such</td>
<td>12, 129/19</td>
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<td>subtle</td>
<td>, that he keep himself</td>
<td>12, 133/19</td>
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<td>subtle</td>
<td>with us on the</td>
<td>12, 301/9</td>
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<td>subtly</td>
<td>built, that albeit that</td>
<td>12, 272/19</td>
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<td>success</td>
<td>is uncertain; and therefore</td>
<td>12, 268/19</td>
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<td>sudden</td>
<td>flight he cried out</td>
<td>12, 92/14</td>
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<td>sudden</td>
<td>tidings, examined more leisurely</td>
<td>12, 110/6</td>
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<tr>
<td>sudden</td>
<td>falling of some horrible</td>
<td>12, 150/17</td>
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<td>sudden</td>
<td>change they cannot see</td>
<td>12, 176/21</td>
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<td>sudden</td>
<td>dread of every bodily</td>
<td>12, 205/6</td>
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<tr>
<td>sudden</td>
<td>slight affecion of sufferance</td>
<td>12, 205/13</td>
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<tr>
<td>sudden</td>
<td>braid for fear, or</td>
<td>12, 299/6</td>
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<td>sudden</td>
<td>fear. And yet by</td>
<td>12, 300/1</td>
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<td>sudden</td>
<td>taste thereof, have such</td>
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<td>sudden</td>
<td>end of mine whole</td>
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<td>suddenly</td>
<td>from that into the</td>
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<td>suddenly</td>
<td>somewhat a-flight. And therefore</td>
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<td>suddenly</td>
<td>lay it all in</td>
<td>12, 29/20</td>
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<td>suddenly</td>
<td>said unto them, I</td>
<td>12, 84/10</td>
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<td>suddenly</td>
<td>liffeth a flame half</td>
<td>12, 85/23</td>
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<td>suddenly</td>
<td>someday within a while</td>
<td>12, 86/4</td>
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<td>suddenly</td>
<td>felt myself verily both</td>
<td>12, 88/13</td>
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<td>suddenly</td>
<td>rose a rumor and</td>
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<tr>
<td>suddenly</td>
<td>find therein, be easily</td>
<td>12, 114/9</td>
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*Thomas More Studies 8 (2013)*
he looked upon them,  
knife in their hand,  
yet when we be  
the beggar may be  
sometimes they be conveyed  
maze in the darkneses,  
see that he fell  
unaware unto them all,  
those that he mindeth  
time or other they  
first sight they do  
for a farthing, is  
in their hearts so  
unto him the sultan  
that you shall so  
that St. Peter so  
death, that point so  
all. ANTHONY Yes (peradventure)  
granted. Nor I cannot  
his everlasting pain so  
noise, if you should  
face, striketh the devil  
duty bindeth me to  
Then if a man  
if we would not  
for that foul fault  
that else he should  
to be content to  
and yet content to  
more tenderly than to  
man would now rather  
place, of such as  
fatherless child, and rather  
some strong extortion, than  
Blessed be they that  
works, he shall never  
not, that Christ must  
already. And considering, that  
take, yet they willingly  
of them that willingly  
rather abide it and  
tribulation that men willingly  
of the man will

suddenly  he was first about  
suddenly  thought upon the killing  
suddenly  shot up into the  
suddenly  set up in such  
suddenly  when ween they  
suddenly  sometime conveyed, nothing aware  
suddenly  into the deep center  
suddenly  waxen good. For he  
suddenly  to invade indeed, the  
suddenly  feel it, when they  
suddenly  seem. Of the loss  
suddenly  set up and standeth  
suddenly  to forsake their good  
suddenly  sold it to another  
suddenly  go from your goods  
suddenly  fainted at a woman's  
suddenly  putteth us in oblivion  
suddenly  before they gather their  
suddenly  now remember any example  
suddenly  knit unto it, that  
suddenly  then on the other  
suddenly  so blind, that he  
sue  to you now, good  
sue  me wrongfully for my  
suffer  the strength and fervor  
suffer  our tribulation to grow  
suffer  after. For such is  
suffer  that pain and punishment  
suffer  for his sin) make  
suffer  her fall into such  
suffer  death than so do  
suffer  tribulation for maintenance of  
suffer  sorrow by some strong  
suffer  them take wrong: or  
suffer  persecution for justice, for  
suffer  our souls that are  
suffer  , and so go into  
suffer  it needs he must  
suffer  . The Eighth Chapter VINCENT  
suffer  tribulation, though that of  
suffer  , than by the fleeting  
suffer  , touched in the two  
suffer  , yet is he not

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she would no more suffer any more deceive her 12, 128/ 13
their example, but rather suffer other to do her 12, 141/ 28
with holy exhortation to suffer so much and so 12, 144/ 15
purpose first gladly to suffer other pain, yea and 12, 145/ 1
hap to make him suffer , so may he hap 12, 145/ 4
but whether we should suffer men to stand in 12, 174/ 1
for God’s sake patiently suffer penury, shall not only 12, 175/ 12
evil, and not only suffer injuries patiently, both by 12, 181/ 25
also be ready to suffer the double and over 12, 181/ 27
frailty can bear and sunder sicknesses besides, that suffer , hath a general intent 12, 186/ 3
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that he shall not suffer him settle himself over 12, 189/ 25
that he will rather suffer that abominable sect of 12, 193/ 14
faith be delivered and suffer any painful death, than 12, 196/ 12
he needeth not to suffer to live in rest 12, 201/ 24
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that if he will suffer it. And surely, Cousin 12, 204/ 27
by forsaking his faith, suffer the Turk take away 12, 235/ 23
be, that he should suffer you of those goods 12, 235/ 25
goods, God shall not suffer you live in prosperity 12, 236/ 3
shortly from you, or suffer those goods to do 12, 236/ 21
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hands (though he before suffer us to be feared 12, 247/ 22
that he will not suffer us to be tempted 12, 248/ 13
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our Savior’s sake to suffer some pain in our 12, 278/ 5
to forsake him than suffer any pain at all 12, 278/ 8
we determine ourselves to suffer any pain at all 12, 278/ 13
his faith, than to suffer for his sake so 12, 278/ 15
favoreth us, and will suffer no man to put 12, 278/ 24
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both, they would rather
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could be moved to
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things that thou shalt
not that, Christ must
make us content to
glad and desirous, to
et conregnabimus" (If we
we then shrink to
his faith, rather than
of God, if he
would (for our comfort)
and you alone, to
that by the patient
by meek and patient
he (by his meek
purgatory by the patient
me an example of
the devil, through the
their own, without any
sudden slight affection of
without his will or
have by his loving
which they may be
where the tribulation is
of their habit, but
himself could never be
nor yet cannot be
he bareth him, hath
And therefore as he
and torment that Christ
sorrow that I have
be removed, and not
there is to be
that our Savior willingly
free, that can be
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should not so be
see they may be
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when they may be
painful death to be
apostle St. Paul, that
the tribulations that himself
not without many despiets)
our Savior that willingly
their own lives, and
by his holy help
therein, God rewarded the
only which, though the
feel, but each part
we have it, and
say, that he which
imagination of hell, and
in that part he
such as himself willingly
is unto him that
with such as God
once. In rest he
name!) very many, he
peaceable. For lands he
their heart, and openly
offend him, yet he
no harm: for God
prison into heaven, and
man. And some he
torments, and yet he
the Apostle, (faithful, which
our chief jailer too, he
should so do,
God is faithful, which
manner death that he
that naturally dieth, oftener
for our sin, and
faith, and with the
our patient and glad
man's glory, or the
the world, besides the
or eschewing thereby the
shall have by the
deep-rooted purpose of patient

suffered   to do all that                      12, 264/ 28
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and stirred to the suffering of worldly goods, in he shall for our suffering of Christ's kindness in as for this time, hath not enough to much more than shall and little comfort would shall give it. It for this time this much of the matter that which is said were able to give and therefore are not comfort, and a desire consolation for their part are broad and large, faith, consolation great and these considerations are so much as yourself thought if reason alone be either full faith or death of Christ is were of itself alone or else shall himself to my mind opened no bodily profit be pains of hell (howbeit give him a white suffrage, and in his will give a white he will in the Litany with the holy assent was called his one kind of those reproving. And in those that with some other by the devil's subtle so to withstand the therewith offering to themselves of the devil, the his pleasure, he made every man should make suffering for Christ's sake in suffering of captivity, thralldom, and suffering so highly reward us suffering his Passion for us suffice these things, that we suffice both. But he that suffice for the finishing of suffice . We should not much sufficeth not that a man sufficeth , concerning the special comfort sufficeth for our purpose, that sufficeth, yet here and there sufficient comfort of themselves. For sufficient to be taken for sufficient for him that is sufficient ) that some other that sufficient to refrigerate and refresh sufficient, that since every man sufficient comforts, that for mine sufficient this afternoon here before sufficient to move a man sufficient minding. For I think sufficient to make us content sufficient to encourage every kind sufficiently teach you within. VINCENT sufficiently, and therefore I pray sufficiently recompensed. And also this sufficiently we can conceive neither suffrage , and in his suffrage suffrage a new name written suffrage . For those that wore suffrage give him a new suffrages that follow, which is suffrages, which in some place suffrages was by certain things suffrages did they use to suggestion or false wily doctrine suggestions brought into such an suggestions of the devil, and suggestions thereunto, they be sore suggestions of the flesh, the suit to the devil, desiring suit to angels and saints
mischief, arrogant manner, high
was his. The great
twenty years, the great
merchant) found once the
worth unto him the
own hand. Whereunto the
now, my lord, that
saith, "Nullius mihi conscius
non in hoc justificatus
further devised, that another
seen, that therein the
he gave a great
meo, ibi et ego
wealth and prosperity. A
bee flieth about in
and after in one
iniustos" (He maketh his
about for the warm
shall shine as the
he saw first Palm
wot well) of many
I say) diversely to
man Job, which in
wot well, in many
deeds, as it seemeth,
open fight as many
fall into divers and
whereas Saint Paul in
For the devil tempteth
tempteth sundry folks by
of substance to set
age, aggrieved with such
for slaves among many
he Christian people after
have gathered themselves in
and that folk of
for maintenance of matters,
sundry parts for their
the losing so many
well see both in
keeper to punish him
affections spiritual, and by
noble courages of other

sullen solemn port, overlooking the
sultan of Syria thought himself
sultan of Syria, which many
sultan of Syria, to whom
sultan suddenly sold it to
sultan answered him with a
sultan and this Turk, being
sum, sed non in hoc
" -- My conscience grudgeth
sum of money should after
sum and the effect of
sum of money for a
sum in medio eorum" (Where
summary comfort of tribulation. The
summer, never aware that she
summer unto the great Turk
sun to shine both upon
sun of grace to come
sun, and shall run about
Sunday past, and then foded
sundry kinds: some by loss
sundry diverse folks, as their
sundry places of his dispicions
sundry kinds, any man that
sundry degrees and differences of
sundry poisoned darts. He tempteth
sundry manner of temptations. And
sundry places showeth us, that
sundry folks by sundry ways
sundry ways. But the cause
sundry sorts a work? Some
sundry sicknesses besides, that suffer
sundry countries of his, very
dsundry fashions. He lettest them
sundry companies, and made, as
sundry sorts, men and women
sundry parts for their sundry
sundry friends: it cannot be
sundry chances, and that by
sundry stories, and in the
sundry wise in some of
sundry means instructeth our reason
sundry countries have willingly given
man were rocked and
hell: "Quid profuit nobis
less exquisite, and less
a great heap of
use the false abominable
not, but is a
they condemn it for
profession of their shameful
he together dined or
that, both dinner and
with shrewd rest go
non collidetur quia Dominus
shall build must be
And so shall, I
so myself. ANTHONY I
the mark again. I
in Abraham, Cousin, I
mind of man, I
ANTHONY Forsooth, Cousin, I
God! VINCENT This I
day before. For I
a little further, lo;
again? VINCENT Verily, I
us. For I verily
say, I do surely
yet should we, I
God. And that, I
faith), there is, I
more pain. For I
provided hell. For I
we would, I verily
so we be very
And he is a
and them also made
think themselves now very
here no man so
his faith maketh him
that desire perceive a
For both are we
also be we very
serve him for a
and affirm for a
must you, Cousin, be

sung
asleep by the devil's

superbia
aut divitiarum iactantia quid

superfluous
fare, with fewer surfeits

superfluous
substance by them, thinking

superstition
of this ungracious witchcraft

superstitious
folly. The Sixth Chapter

superstitious
folly. Now, heaviness of

superstious
sect, or else will

supped
with that neighbor of

supper
too. And therefore, as

supperless
to bed. They tell

supponit
manum suam" (The just

supported
and stand; that is

suppose
and trust in God's

suppose
, good Cousin, that no

suppose
now that you will

suppose
is all your chief

suppose
, such an inward light

suppose
that many of them

suppose
very true and else

suppose
when it was all

suppose
me that you might

suppose
, no. ANTHONY May he

suppose
, that if there were

suppose
, that if we would

suppose
, set thereby somewhat the

suppose
, ye will grant me

suppose
, none but that except

suppose
surely, that any man

suppose
very surely, Cousin, that

suppose
that the consideration of

sure
that an old man

sure
comforter, that (as he

sure
, that to the world's

sure
, because they dwell farther

sure
that without revelation may

sure
will not fail to

sure
undoubted token, that toward

sure
that this mind cometh

sure
that as he beginneth

sure
medicine, to cure him

sure
truth, that there is

sure
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The great sultan of
the great sultan of
was born, and after,
onece the sultan of
and strong drink, for
you into the everlasting
recipient vos in aeterna
same dream at the
the painter, in the
a shout, with trumpets,
get them to their
might live by the
heaven. Now where you
do. But whencesoever God
and to repute and
how can a man
Needs must the man
tribulation may a man
needs have that shall
longeth to have God
say) great cause to
cause hath he to
may pray God to
take from him, and
either spiritual comfort to
ourselves that we will
thrice unto God to
for him than to
and then may we
if men will so
if men will so
if we will thus
in that they may
thrice to God to
well without his harm
remnant may men well
the tribulation is suffered,
disdain (since they may
that more be worthy,
but that he should
in purgatory, but shall
I after doubt, to
that rather choose to
thee at law, and
extortion, than suffer them
comfort that men may
pray for grace to
to us, as to
unto us, as to
comfort that we shall
that from good works
a man may well
well) may a man
what comfort they may
as I have done,
they be those that
a great cause to
watch, and pray, and
to thy master myself,
medicine to other, nor
after long life to
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Uncle, will I now
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ask (for we will
covenants with you, to
deny Christ altogether, and
as I said) not
your life no other
lose it; could none
him displeasure) may so
you displease therewith, may
the great Turk cannot
will suffer the Turk
man to delight and
but either shall he
you least look therefor,
and the grace to
so strong, as to
follow good advertisement, and
loss that we can
hath no cause to
was well worthy to
if the Turk should
may well make you
as he did, and
which way God will
prevail, yet if we
shall by their persecution
And if I should
the more, because we
that we lost, and
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we be content to
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ye shall need to
much less help to
well you wot, to
glad also for to
move a man to
sit thereon may soon
that you spoke of,
pleasure, and he shall
he was wont to
then should they so
comfort that yourself may
that the more may
he that hath been
than if we were
too. Then hath he
the Turk had never
of worldly wealth; and
not sufficient to be
For without this way
if these ways be
the tribulation to be
kind of tribulation utterly
it not for pain
work (as a willingly
he was deprehended and
in comfort to be
all kind of torments
if when he were
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thought she should be
some children have yet
that if he were
but where he is
may be stolen and
but him that is
before him, had so
I trow, Cousin, have
when himself was willingly
if your heart have
the heart is before
great prince that were
Turk when he had
example of a prince
have so many years
man should be but
these ways shall be
our Savior was himself
faith, that his death
is as it is
that if he be
pleasures shall be so
short temporal death patiently
God that may be
that I have myself
of the tribulation, he
them; and then he
person pained in tribulation,
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may be sure, in
talk, and in their
men, as the great
it but only to
but for temperance, to
and pray, both for
so wild, that for
wealthy, would for a
though he be taken
remembering how long we
should any longer have
VINCENT Somewhat have I
the longer that he
will not fail to
the sacrifice, and they
safe, if we will
there to stick and
to you again. ANTHONY
but I pray you
of hell, there to
no manner savor or
now, and that sudden
lack of such experimental
look to be inwardly
words that Christ hath
the Church hath ever
holy doctors have evermore
which our Savior hath
John the Baptist had
know and to be
that I have heard
in a great anger
he pilleth them with
else shall himself sufficiently
his body, still did
hers had begun to
the true minded, and
and expectation thereof may
talking, that a rich widow
of these matters with
with him, well waking
, and assay how our
to him, he may
of him alone, and
, power to talk reason
Tamburlaine kept the great Turk
the flesh, when we
the flesh and keep
of his fleshly lusts
of his flesh he
pleasure become an hostler
, and beaten when he
together, and that while
) meet even at the
the longer, Uncle, partly
tarry, ere he strike, the
with us; and then
to see the water
there. For against our
: but ever he shooteth
while you will, and
not long. VINCENT
in torment world without
in any pleasure spiritual
, and having such as
, as God giveth here
only by God, then
for his comfort
them, that all our
against them, and all
himself, "Ne nos inducas"
them the lesson, "Nihil"
, what manner using thereof
one for the toothache
it him. For when
and tollages unto the
you within. VINCENT
and testify the truth
physical, told me, that
also them, that ween
them this lesson, ere
breast, which inwardly may
world were able to
paedagogus," that is, a
he shall provide you
saving that God which
teacheth us the one,
it is God that
away. Both these points
and all the Church
Christ's disciple; since Christ
Lord in these words
against that grief Seneca
mark the doing or
vestra, et non vestimenta" (Tear
vale of labor, toil,
the showers of our
my bed with my
sorrow relent it into
heart after relent into
counseleth, "Si qui vult
thereupon be troublous and
so painful and so
than a thing very
breast farced full of
my Maker, maugre my
the claws or the
them, and whet his
her tongue against her
cast it in his
sent spite of our
that spite of our
that while ye do
us, ourselves can better
as no tongue can
for us; cannot ourselves
three things that I
I be bold to
world is, as I
as (I trow) can
after too; they do
I have heard them
good is therewith, will
if I should go

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\textbf{teacheth} \quad \text{, except himself be no} \quad 12, 136/15

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\textbf{teeth} \quad \text{me this, I cannot} \quad 12, 5/19

\textbf{tell} \quad \text{than he. And therefore} \quad 12, 21/23

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\textbf{tell} \quad \text{: but the Spirit himself} \quad 12, 22/29

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\textbf{tell} \quad \text{him no farther, but} \quad 12, 32/9

\textbf{tell} \quad \text{you, not our eternal} \quad 12, 41/17

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\textbf{tell} \quad \text{them, yes, yes, well} \quad 12, 44/16

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\textbf{tell} \quad \text{any man fully of} \quad 12, 44/20

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wit at will, which
also that such tales
to him they will
could in his time
and then let him
that can I not
of tribulation, I cannot
can we not surely
journey thither, nor can
a dead man to
thus, Cousin, as I
you make, where you
which I will not
unto them, I shall
therewith broken, heard him
little causeth you to
tale would I not
supperless to bed. They
is Christ's death, I
all: Christ's death, I
so fast back to
fire with us, to
him no more. To
he, "I must needs
them would, I ween,
one side, and cannot
peril therein. But to
so shameful, will never
my folk here can
I was about to
bade me right now,
he bid me again
after this bid him
bid you then again
it sleeping; you may
more reason (you may
as that he can
that would he not
kill themselves, and could
of them both could
one unto him, and
curates bound plainly to
So that, as I
tell
great men such tales
them for consideration of
him another tale, and
of, and yet was
me whether the ruffle
, And therefore will I
, and am therefore content
how much tribulation may
what company he shall
him how he should
you, all these kind
me that I grant
you; guess there and
you a merry tale
on of heaven again
the tale the more
again upon that hap
of one that was
you, that must save
you, yet again, and
it them that they
us that were children
you all the poor
you the truth: I
a tale almost as
how to get out
you now to what
their mind to nobody
you, that no longer
you, strength of heart
him that such apparitions
him, whereby that I
you by what way
him by what means
him again that men
him) that he show
that he dreameth not
no man, but he
me no cause wherefore
; and the one, lest
him, that for a
them so, according to
you, if your rule
as I began to
tell you, the differences of
there yet no man
tell . But I fear in
can make good, that
tell you so. He maketh
so long, while I
tell you mine. ANTHONY I
I pray you, Cousin,
tell on. VINCENT When I
praiseworthy? For you can
tell , I see, well. For
never so specially to
tell them the very truth
in any wise, to
tell him even the very
I pray you heartily
tell me the very truth
that he would never
requests, praying men to
much of them that
I not need to
tell you. And thus it
your answer, wherein you
in his teeth, and
tell him it is a
mad. But did he
tell them too, where they
with us, we cannot
tell : but surely if we
this can we well
his grace, we can
tell, that without any bold
it is hard to
plain with you, and
fain see well-proved. ANTHONY
desire you, Cousin, to
in his teeth, and
this thing that I
that can we not
yet can he not
cunning, that I cannot
this can we well
should to God's honor
Tell me then, Cousin, first
fire among reeds). Now
about in the sky.
with captivity, let us
Tell me then, Cousin, first
with imprisonment, let us
Tell how soon. And therefore
mortal men, let us
Tell whether among them a
too weak, let us
Tell him, that his body
that that the scriptures
Tell him again, better is
the flatterer that so
Tell him, we will rather
late coming thither; she
Tell him, that with our
tribulation between. And Abraham
Tell him that our captain
I remember, that he
circumstances. Holy St. Augustine
Tell them would with a
save us!) as Aesop
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in like wise busily
you to prison, to
qui non patitur vos
from the fall in
of every kind of
God, the tribulation of
man hath in his
they should never have
tribulation, as is either
first might we call
consider these two things,
other. For both by
every man, so is
difference hath the common
from the persecution, that
by the name of
open fight. First, of
of every kind of
challenged and provoked by
special comfort in all
inestimable comfort in all
in all kinds of
of God against all
never fail in all
the fervent heat of
the devil useth for
and every kind of
say therefore, of every
in all matter of
comprehendeth four kinds of
good man in all
to wit, the horrible
and strange, and the
sore encumbered with that
call this kind of
of pusillanimity cometh this
other kind of that
other kinds of that
with that kind of
it is, that this
This was a strange
that law pass, this

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wot well, that her
said, this kind of
For then was his
a perilous merry mortal
for him against his
ANTHONY Then were his
mind through the devil's
minister him matter of
the manner of his
hold him in his
been at shrift, their
he hath against his
the fight against this
great part of this
fareth it in this
a man in this
he hath given that
all, and in this
are in such horrible
that in such a
fear of this wicked
since this kind of
good man the devil's
devil in the contrary
resisting and withstanding of
twain of the third
dinner, leaving the last
rich do fall into
be rich fall into
forth in the fourth
purpose. Of the fourth
Second Chapter The fourth
he is. In this
is. For in this
is not a wily
a ramping lion. This
for. But in this
devil's temptations is this
perilous, Uncle, that this
the better withstand the
be rich, fall into
you said, that this
will also with their
temptation came not of fear
12, 128/ 25
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temptation fallen down from pride
12, 130/ 3
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12, 224/ 2
temptation is most sore and
12, 228/ 17
temptation provide for us a
12, 247/ 16
giveth also with the

temptation a way out). For

temptation a way out). But

temptation with fear and force

temptations of the devil, the

temptations be no trouble at

temptations, one marvelous comfort is

temptations, And no marvel; for

temptations, and therein both the

temptations and tribulations, environed upon

temptations and tribulations, that round

temptations, The Twelfth Chapter First

temptations as only need counsel

temptations, as for example: "Exurgat

temptations, give place to the

temptations of ambition and pride

temptations of the devil, the

temptations, while he that is

temptations, to perceive, and

temptations of the devil that

temptations, that he shall in

temptations, this is the most

temptations, he useth either pleasant

temptations, he stealeth on like

temptations also the most perilous

temptations of prosperity, he useth

temptations is this temptation, this

temptations the most perilous it

temptations, the gladder have we

tempted to kill and destroy

tempted thereto, and yet have

tempted be with that kind

tempted thereto by means of

tempted him to his own

tempted, the towardness of the

tempted to do, that would

tempted, from that damnable death

tempted therewith and follow it

tempted followeth them not, the

tempted above that you may

tempted above our power, but

tempted above that you may

tempteth us; and as persecution

tempteth us by the world

against the devil's wicked

temptations, declare unto God the

nothing, but that the

temptations, And as for those

is in those fleshly

temptations the trains and the

temptations, his trains and his

temptations, And of all his

For whereas in other

In other of his

temptation is of all

temptations, perilous. For whereas in

temptations of all the devil's

temptations, as indeed of all

the more we be

temptations, which some folk are

after other, continually been

temptations, that the persons therewith

that the persons therewith

temptations, that they have been

been deluded, and then

it not, but only

But what he was

keep this person thus

since they be but

while he that is

you not to be

suffer us to be

you not to be

persecution the devil also

sundry poisoned darts. He
by the world, he
our own flesh, he
us by pleasure, he
us by pain, he
by our foes, he
that are his instruments,
by which the devil
Cousin, where the devil
woman that the devil
always. For the devil
with which the devil
what thing the devil
yet because the devil
content, both in the
things his instruments in
also lest with much
full of business, in
business. His time of
wail and weep). "Est
the scripture) "et est
if she did me
broke, and offered him
appointment, since of some
their conclusion quail, but
flesh by more than
them that lack their
or that be more
and breaking of his
may see, with how
and with dulce and
even beginning in their
king that had so
part of his holy
can be no more
we be of that
God loving her more
we have by the
have their miracles always
adversus principes et potestates,
in the psalter: "Posueisti
Quae societas lucis ad
a negocio perambulante in
A negocio perambulante in

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tempteth us by pain, he 12, 101/ 4
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<td>, nescit quo vadic&quot; (He does not know where)</td>
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</tr>
<tr>
<td>tenebris</td>
<td>&quot;-- of this devil&quot;</td>
<td>12, 186/ 6</td>
</tr>
<tr>
<td>tentari</td>
<td>supra id quod potestis</td>
<td>12, 278/ 27</td>
</tr>
<tr>
<td>tentatione</td>
<td>proventum ut possitis ferre</td>
<td>12, 247/ 18</td>
</tr>
<tr>
<td>tentatione</td>
<td>proventum&quot; (God is faithful)</td>
<td>12, 278/ 28</td>
</tr>
<tr>
<td>tentationem</td>
<td>, sed libera nos a</td>
<td>12, 156/ 25</td>
</tr>
<tr>
<td>tentationem</td>
<td>et in laqueum diaboli</td>
<td>12, 168/ 8</td>
</tr>
<tr>
<td>tentationem</td>
<td>, et in laqueum diaboli</td>
<td>12, 170/ 29</td>
</tr>
<tr>
<td>tentationem</td>
<td>, et in laqueum diaboli</td>
<td>12, 223/ 30</td>
</tr>
<tr>
<td>tentationes</td>
<td>varias incideritis&quot; (Esteem it)</td>
<td>12, 101/ 11</td>
</tr>
<tr>
<td>tentemini</td>
<td>&quot;(The devil shall send&quot;</td>
<td>12, 317/ 18</td>
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<tr>
<td>Tenth</td>
<td>Chapter VINCENT The third</td>
<td>12, 30/ 15</td>
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<tr>
<td>tenth</td>
<td>chapter of the first</td>
<td>12, 62/ 24</td>
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<tr>
<td>Tenth</td>
<td>Chapter But now must</td>
<td>12, 102/ 5</td>
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<tr>
<td>Tenth</td>
<td>Chapter And into this</td>
<td>12, 212/ 23</td>
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<tr>
<td>Terence</td>
<td>saith, such folks make</td>
<td>12, 216/ 25</td>
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<tr>
<td>term</td>
<td>. At a fox it</td>
<td>12, 295/ 26</td>
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<td>. For then are we</td>
<td>12, 295/ 22</td>
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<tr>
<td>terra</td>
<td>?&quot; (When the Son of)</td>
<td>12, 193/ 32</td>
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<tr>
<td>terra</td>
<td>, ubi erugo et tinea</td>
<td>12, 239/ 18</td>
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<tr>
<td>terrestrial</td>
<td>ab hiis qui occidunt</td>
<td>12, 298/ 10</td>
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<tr>
<td>terrestriam</td>
<td>ab hiis qui occidunt</td>
<td>12, 303/ 7</td>
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<tr>
<td>terrestrial</td>
<td>, and of the infernal</td>
<td>12, 66/ 20</td>
</tr>
<tr>
<td>terrestrial</td>
<td>et infernorum, et omnis</td>
<td>12, 66/ 15</td>
</tr>
<tr>
<td>terrible</td>
<td>thing, his mighty strength</td>
<td>12, 6/ 23</td>
</tr>
<tr>
<td>terrible</td>
<td>tribulations, of which some</td>
<td>12, 7/ 19</td>
</tr>
<tr>
<td>terrible</td>
<td>devilish tormentors, with the</td>
<td>12, 8/ 30</td>
</tr>
<tr>
<td>terrible</td>
<td>: but none more terrible</td>
<td>12, 156/ 21</td>
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<tr>
<td>terrible</td>
<td>, nor more odious to</td>
<td>12, 156/ 21</td>
</tr>
<tr>
<td>terrible</td>
<td>threats, that God in</td>
<td>12, 170/ 27</td>
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<tr>
<td>terrible</td>
<td>incursion. In other of</td>
<td>12, 200/ 30</td>
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<tr>
<td>terrible</td>
<td>things, what way shall</td>
<td>12, 204/ 21</td>
</tr>
<tr>
<td>terrible</td>
<td>unto them, reason shall</td>
<td>12, 205/ 11</td>
</tr>
<tr>
<td>terrible</td>
<td>judgment. But unto you</td>
<td>12, 235/ 10</td>
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<tr>
<td>terrible</td>
<td>dart of shameful and</td>
<td>12, 280/ 19</td>
</tr>
<tr>
<td>terrible</td>
<td>to men's minds, that</td>
<td>12, 281/ 1</td>
</tr>
<tr>
<td>terrible</td>
<td>death that all the</td>
<td>12, 304/ 9</td>
</tr>
<tr>
<td>terrible</td>
<td>torment, they are sure</td>
<td>12, 304/ 13</td>
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<tr>
<td>terrible</td>
<td>dread of all the</td>
<td>12, 306/ 20</td>
</tr>
<tr>
<td>terrible</td>
<td>torments that they could</td>
<td>12, 315/ 8</td>
</tr>
<tr>
<td>terrible</td>
<td>torments there, we would</td>
<td>12, 315/ 19</td>
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</tbody>
</table>
And first methought his terror nothing, when I compared 12, 8/ 28
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Cousin, these causes of terror and dread that you fell all at once 12, 295/ 6
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or feebler against the terror of hell, than affections 12, 306/ 4
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in our minds the terror, and had passed, I 12, 88/ 10
I lay in a terror, and for that one text of Saint Paul, if 12, 319/ 24
holy scripture is well testified upon that point falsely 12, 146/ 28
some such the Prophet, who saith; "Dixit" 12, 234/ 23
still did teach and testify the truth, if I 12, 32/ 7
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being here (God be thanking) meetly good rest, and 12, 78/ 5
and womanish peevishness. Howbeit (thanking be God!) their women 12, 93/ 19
on, turned (God be thanking) into a fair long 12, 110/ 26
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God shall give me look hardly for no thanks therefore. ANTHONY Nay, nay 12, 34/ 2
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it always with reasoning thereafter, but sometimes set it 12, 155 / 3
hear any good counsel thereafter, And when they hear 12, 240 / 19
Of imprisonment, and comfort thereafter, The Nineteenth Chapter ANTHONY 12, 255 / 9
any reason no resistance thereof, but also see very 12, 270 / 16
Dialogue of Comfort against Tribulation: Concordance of Major Terms

...
to fear and to
peril a man to
for purgatory, though they
fear. Some of them
careth not for God
sloth and negligence to
of his. ANTHONY I
that he falleth to
then beginneth he to
the while that folk
that irked them to
endure to pray nor
And this point I
grow in goodness and
comfort, for whom, I
but a grief to
put willingly away. Now
yet, albeit that I
not for that I
cause, wherefore I should,
and so seldom we
it for humility, to
pick out thereof; so
so long, that I
is there bade, and
shrewd stomach before, to
liked her well to
he be loath to
VINCENT Indeed, Uncle, I
by the devil may
this, or hereafter may,
but if he would
before. Now whether you
did before, since they
sin again. VINCENT I
Nor let no man
was before. ANTHONY That
as to vouchsafe to
with good hope, and
that place (if he
may proceed. Let him
thus can no man
he cannot fail to

think that his sin already 12, 31/ 1
think otherwise. ANTHONY This that 12, 31/ 3
think there be none, yet 12, 38/ 21
think peradventure thus: This man 12, 44/ 22
think this trouble but a 12, 51/ 19
think upon the poor man's 12, 56/ 4
think in very deed tribulation 12, 56/ 26
think upon his death, and 12, 59/ 22
think that it were good 12, 59/ 26
think not of this in 12, 61/ 13
think of, and therefore cast 12, 61/ 29
think almost upon nothing, but 12, 65/ 16
think there are very few 12, 66/ 2
think himself well worthy. Then 12, 76/ 1
think, more than for yourself 12, 77/ 21
think on. And be sure 12, 84/ 29
think I, that as to 12, 87/ 4
think that that which is 12, 87/ 13
think otherwise, but that there 12, 97/ 6
think, that these men might 12, 99/ 4
think on our soul, because 12, 108/ 28
think himself unmeet and unable 12, 111/ 27
think I there is almost 12, 114/ 23
think you can do none 12, 117/ 5
think for a while less 12, 121/ 20
think that her husband should 12, 124/ 24
think thereon, and she even 12, 126/ 26
think upon that side, and 12, 134/ 28
think, that would be an 12, 137/ 12
think himself as sure and 12, 137/ 18
think yourself so surely to 12, 139/ 8
think that he could neither 12, 142/ 10
think, that if you should 12, 142/ 15
think him now by his 12, 147/ 6
think, Uncle, that folk fall 12, 148/ 19
think strange that I would 12, 151/ 28
think I very well; but 12, 153/ 2
think thereon. Some folk have 12, 155/ 5
think, that since God hath 12, 162/ 10
think that God have set 12, 162/ 11
think in his own heart 12, 162/ 26
think that hath any natural 12, 163/ 26
think on this thing much 12, 163/ 28
For he will not think only upon his bare
these things, I verily think that the arrow of
the intent he may think upon such things the
many, that maketh me think upon a good worshipful
but as I verily show you what I think , that many a man
good, he hath, I think therein, with as few
of hand, while we think , very good cause to
as he should then think thereon: grace shall the
God's favor. Howbeit you think, that though it may
whom they be (you think ) bound to bestow their
hitherto, nor (as I think ) in as long before
another. For this I think in my mind a
alike, yet would I think that the least ours
save myself, as to think , that but if I
but me. I may think better by my neighbors
in such cases, to think his neighbors very charitable
intent that he may think himself at liberty to
be content either to think , or make as though
state of grace. Now think I, Cousin, that if
every man fear and think in this world, that
and as I verily think , he will Hungary, if
that a man should think upon any such thing
were he likely to think that rather than abide
most wisdom never to think upon any such manner
never a penny, to think that if he had
a man never to think on that case, is
a churchyard, and never think on a fox-tail. For
by to reject, and think therein neither one thing
though they would never think thereon by themselves, but
he will or no, think one thing or other
mind, and often to think thereupon and where they
know this point, and think thereon, and little and
surely, Cousin, as I think . And yet all this
and pains that you think in this tribulation possible
all they that so think , and would yet, when
the more need to think upon this thing many
away, yet evermore they think that their land will
then would the ground think the while in himself
rejoice and glory to think how they be continually
fled and safe: I think that these considerations (considered
eschew? VINCENT Forsooth, I think , that if he get
could from Job. And think you then, that if
more than half (you think yourself, I dare say) 12, 236/ 5
fall into infidelity, and that God careth not 12, 236/ 11
so may we verily ourselves much more mad 12, 242/ 3
side, while we now thereon (as not to 12, 249/ 13
thereon (as not to thereon, in so great 12, 249/ 13
in our own minds, that we would give 12, 249/ 16
of our liberty, and we bear an heavy 12, 252/ 13
forsake us: we may ourselves very unkind caitiffs 12, 254/ 24
cannot give me to it any other. Wherefore 12, 263/ 1
mislike by leisure, and yourself deceived. VINCENT Nay 12, 265/ 2
so happen that you otherwise, I will be 12, 266/ 1
Adam. Is this, Cousin, you, verily thus, or 12, 266/ 14
moveth you so to . For in good faith 12, 270/ 10
much as once to upon them. Many a 12, 276/ 19
out again. If we , that he will not 12, 279/ 16
this; for then they they lose all. And 12, 283/ 17
say in sport and in earnest, The devil 12, 283/ 20
all feigned. For I verily, that so much 12, 286/ 5
beasts may we well ourselves, if we disdain 12, 292/ 5
too, which though we it reason that you 12, 295/ 15
yea and do peradventure also, that we would 12, 295/ 17
men to salvation, I without help of grace 12, 296/ 9
deathbeds complain, that they they feel sharp knives 12, 302/ 14
Some cry out and they feel within the 12, 302/ 16
lie in a pleurisy that every time they 12, 302/ 17
sufficient minding. For I , on my faith, if 12, 304/ 16
it, and often to well thereon, the fear 12, 304/ 17
my troth, Uncle, I it be as you 12, 304/ 22
we would as often on these pains of 12, 304/ 23
enough to make, I , many a martyr. The 12, 304/ 26
harm: yet if he then therewith, that he 12, 307/ 13
his heart once to on them, whereof every 12, 307/ 23
it happen him to thereon. When men shall 12, 307/ 27
can by natural possibility on. And yet where 12, 309/ 8
but over that I in every country Christian 12, 313/ 21
pray therefor) I verily they should. For then 12, 314/ 23
for all that, yet I farther this, that 12, 315/ 21
own strength; let us thereon and prepare us 12, 316/ 21
then, so much to upon the Turks that 12, 318/ 10
such other like; therefore thinketh me that God of 12, 6/ 6
ANTHONY This may be, thinketh me, good Cousin, great 12, 23/ 21
he yet liveth, he thinketh what shall come after 12, 69/ 16
heaven. Whoso these things thinketh on and remembereth well 12, 75/ 25
biddeth him and therefore
thinketh himself in that case
12, 136/ 23
And albeit that he
thinketh it is not lawful
12, 141/ 27
of herself; yet he
thinketh, that in them it
12, 141/ 31
such, likewise as he
thinketh himself by his secret
12, 145/ 16
would. And thus much
thinketh me necessary for every
12, 198/ 11
deadly dullness, regarding nothing,
thinking almost on nothing, no
12, 14/ 19
with long and often
thinking thereon imprinted that fear
12, 151/ 3
they find in the
thinking thereon, their hearts agrise
12, 198/ 13
superfluous substance by them,
thinking ever still that they
12, 227/ 3
an horror at the
thinking upon bodily pain. The
12, 244/ 24
and a glad heart,
thinking yourself much honored by
12, 289/ 23
hearts by meditation and
thinking, those joyful words of
12, 308/ 12
mind ravished in the
thinking deeply of those other
12, 314/ 28
the grace that the
third dog carry not away
12, 8/ 4
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Third Chapter I will in
12, 14/ 8
good beside. Of the
Third kind of tribulation, which
12, 30/ 11
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12, 30/ 17
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third kind of tribulation. Another
12, 35/ 6
them: yet hath this
third kind above all a
12, 35/ 13
far less than the
third , far greater cause of
12, 37/ 2
fight for it. The
third is, that all Germany
12, 38/ 10
with your second, your
third kind of tribulation standeth
12, 40/ 9
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third will I join unto
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third part of that well
12, 208/ 14
Matthew , and in the
third foot of this tottering
12, 298/ 29
the second and the
third chapter of St. Mark
12, 299/ 25
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third chapter of the Apocalypse
12, 310/ 13
for pure hunger and
Thirdly, ye further your objections
12, 50/ 4
watch, in hunger and
thirst, had after his death
12, 54/ 5
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thirst , in many fastings, in
12, 310/ 28
dread), Of pusillanimity. The
Thirteenth Chapter ANTHONY Cousin, it
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Thirteenth Chapter Therefore find I
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as appeareth in the
Thirteenth Chapter VINCENT Verily, good
12, 225/ 23
and fain would come
chapter of Job: "Novit
12, 107/ 5
if he ever come
thither, do. For surely whoso
12, 41/ 10
shall they then come
thither. "Sic currite," saith Saint
12, 41/ 13
thither whom he never chastiseth
12, 43/ 19
how shall they come thither then, that never have 12, 43/ 23
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shall take his journey thither , nor can tell what 12, 59/ 25
wise man's heart draweth thither as folk are in 12, 70/ 17
his apostles followed him thither , the thing which our 12, 75/ 22
he that is called thither . Now, he that in 12, 92/ 5
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And when they came thither they found that the 12, 110/ 24
he conveniently can, and thither let him sometimes secretly 12, 164/ 17
done) convey the people thither , to people that land 12, 190/ 29
shall lie safe. For send our hearts hence 12, 241/ 19
we may (by sending thither , our worldly substance) hence 12, 241/ 20
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hope also to come thither , yet they love so 12, 285/ 9
lay tossed thither and thither , the poor soul groaned 12, 301/ 11
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body, as doth a thorn that sticketh in the 12, 50/ 23
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it over, because I thought it would fall in 12, 19/ 23
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is passed, take no thought at all. And as 12, 93/ 2
as to take no thought , but make merry, nor 12, 99/ 9
it them that they thought it rather time to 12, 110/ 14
last many of us thought we heard them ourselves 12, 110/ 20
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<th>Thought</th>
<th>Meaning</th>
<th>Line Number</th>
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</thead>
<tbody>
<tr>
<td>thought</td>
<td>to have eaten of</td>
<td>12,117/ 19</td>
</tr>
<tr>
<td>thought</td>
<td>he might not eat</td>
<td>12,117/ 22</td>
</tr>
<tr>
<td>thought</td>
<td>, that if he eat</td>
<td>12,117/ 28</td>
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<tr>
<td>thought</td>
<td>, and which is yet</td>
<td>12,122/ 12</td>
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<tr>
<td>thought</td>
<td>for money she might</td>
<td>12,127/ 19</td>
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<tr>
<td>thought</td>
<td>that he had murdered</td>
<td>12,127/ 25</td>
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<tr>
<td>thought</td>
<td>she should be taken</td>
<td>12,127/ 26</td>
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<tr>
<td>thought</td>
<td>was enough, he made</td>
<td>12,128/ 7</td>
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<tr>
<td>thought</td>
<td>that I did therupon</td>
<td>12,138/ 12</td>
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<tr>
<td>thought</td>
<td>myself waking. ANTHONY And</td>
<td>12,138/ 18</td>
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<td>thought</td>
<td>myself awake, while I</td>
<td>12,139/ 12</td>
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<td>thought</td>
<td>this was enough for</td>
<td>12,144/ 18</td>
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<td>thought</td>
<td>and dullness, what way</td>
<td>12,145/ 23</td>
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<td>thought</td>
<td>that do it they</td>
<td>12,149/ 13</td>
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<td>thought</td>
<td>into their mind, have</td>
<td>12,150/ 17</td>
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<tr>
<td>thought</td>
<td>, to be fallen into</td>
<td>12,150/ 23</td>
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<tr>
<td>thought</td>
<td>(were it never so</td>
<td>12,150/ 25</td>
</tr>
<tr>
<td>thought</td>
<td>upon the killing of</td>
<td>12,150/ 29</td>
</tr>
<tr>
<td>thought</td>
<td>most meet, he hath</td>
<td>12,155/ 10</td>
</tr>
<tr>
<td>thought</td>
<td>she would have a</td>
<td>12,181/ 2</td>
</tr>
<tr>
<td>thought</td>
<td>. But those are they</td>
<td>12,184/ 9</td>
</tr>
<tr>
<td>thought</td>
<td>any deadly displeasure unto</td>
<td>12,197/ 1</td>
</tr>
<tr>
<td>thought</td>
<td>, not for his friends</td>
<td>12,203/ 1</td>
</tr>
<tr>
<td>thought</td>
<td>on thorns, till he</td>
<td>12,213/ 16</td>
</tr>
<tr>
<td>thought</td>
<td>after) upon some pretty</td>
<td>12,213/ 18</td>
</tr>
<tr>
<td>thought</td>
<td>themselves shamed forever. Then</td>
<td>12,213/ 28</td>
</tr>
<tr>
<td>thought</td>
<td>that he had devised</td>
<td>12,217/ 22</td>
</tr>
<tr>
<td>thought</td>
<td>) that twenty men standing</td>
<td>12,221/ 9</td>
</tr>
<tr>
<td>thought</td>
<td>that they had hid</td>
<td>12,238/ 17</td>
</tr>
<tr>
<td>thought</td>
<td>still), that if the</td>
<td>12,245/ 8</td>
</tr>
<tr>
<td>thought</td>
<td>I not after to</td>
<td>12,255/ 23</td>
</tr>
<tr>
<td>thought</td>
<td>to begin, because those</td>
<td>12,256/ 16</td>
</tr>
<tr>
<td>thought</td>
<td>it must needs be</td>
<td>12,263/ 4</td>
</tr>
<tr>
<td>thought</td>
<td>, that except those whom</td>
<td>12,267/ 9</td>
</tr>
<tr>
<td>thought</td>
<td>but a fantasy sophistical</td>
<td>12,269/ 22</td>
</tr>
<tr>
<td>thought</td>
<td>himself other than wise</td>
<td>12,287/ 7</td>
</tr>
<tr>
<td>thought</td>
<td>sufficient this afternoon here</td>
<td>12,287/ 17</td>
</tr>
<tr>
<td>thought</td>
<td>he would very fain</td>
<td>12,301/ 12</td>
</tr>
<tr>
<td>thought</td>
<td>that trouble letted him</td>
<td>12,301/ 15</td>
</tr>
<tr>
<td>thought</td>
<td>he should then die</td>
<td>12,301/ 17</td>
</tr>
<tr>
<td>thought</td>
<td>: this one point alone</td>
<td>12,304/ 25</td>
</tr>
<tr>
<td>thought</td>
<td>) all their pain. Of</td>
<td>12,313/ 18</td>
</tr>
<tr>
<td>thoughts</td>
<td>, if they sink deep</td>
<td>12,60/ 3</td>
</tr>
</tbody>
</table>
favor, because such horrible thoughts fall in his mind since he taketh such thoughts displeasantly, and striveth and standeth for a thousand year have believed, to thousand subtle ways, and of thousand that so shall examine thousand years ago? VINCENT Three thousand, Uncle! Nay, nay, in thousand it may well fortune thousand pounds, and after as thousand year, as were able thousand years! And therefore our thousand times. For his natural thousand times more intolerable, and thousand thousand times more horrible thousand times more horrible, and thousand holy martyrs by his thousands at once), he handleth thousand , or bondsman of sin thousand and bound unto the thousand unto man a while thousand unto the devil. If thousand, and some kept in thousand, imprisonment, painful and shameful thousand, for that was, as thousand, and bondage; I cannot thousand, what is it but thousand, and imprisonment, and in thousand, he shall never need thousand, and in breadth further thousand of the wise man thousand us with imprisonment, let thousand us with captivity, let thousand us, that we be threatened, but the affection the threatened, folk with tribulation in thousand, that God in holy thousand, and esteem him not thousand of mortal men, let thousand of the first plagues thousand things that I tell thousand things not a little thousand virtues, faith, hope, and thousand the greatest is charity
Lot again from the you causes two or
He divideth tribulation into three kinds, of which
the least of these had passed, I trow, what he list, for
he drowned with his
temptation must stand in
and recompense him by
ought your castle, Cousin,
thousand years ago? VINCENT
far fewer years than honorable fame. For these
peradventure, the more by
a matter almost of
there are two or
For these are the
space of more than

Cousin, is like a a great fall and
his sore tribulation, praying was fain to call
himself wept twice or
The first when he hath said one thing to let the other
after. And twice or the toothache, to go forty stripes save one:
one was I stoned: stars, and set my
manhood, sitting on his both hot and cold be, that he will upward, down was he that fire of charity bramble, or a brier the thorn that is and thy horns may leaves to his right of the flatterers of body is delighted and
three of kings, was his taking
three . For, as I before
three kinds, of which three
three the last he shortly
three kinds, either is it
three or four fits: but
three words, when he died
three words ere he died
three things: that is, to
three times as much again
three thousand years ago? VINCENT
Three thousand, Uncle! Nay, nay
three thousand it may well
three things are of their
three or four. For I
three chips (but if it
three gathered together in my
three feet of this tottering
three long hours, till himself
three-footed stool, so tottering on
threw him to the ground
thrice unto God to take
thrice to God to take
thrice , but never find we
thrice fell prostrate in his
thrice, as little is he
thrice as much go, and
thrice I may remember in
thrice about a churchyard, and
thrice have I been beaten
thrice have I been in
throne on the sides of
throne with his immaculate mother
throughout all my body, not
throw us into that dungeon
thrown into the deep dungeon
thrown in his face, striketh
thrust into his flesh, or
thrust in the heel. Now
thrust her through before she
thumb , not bind fast to
Tiberius the emperor, that among
tickled for the while. Now
And now since these tidings have come hither so that brought these sudden farced full of such some great exploit. Which Pliny telleth, that when upon a piece of head upon the same all his trumpets and with trumpets, tabrets, and good, withdrawing him in much part of his nor one minute of abroad convenient in every Uncle, in this short to their hands in such medicines at this and not spend the every tribulation which any our Lord from that himself, wist well the last. And for this our place and our down to our own works if they have tempus ridendi” (There is weeping and there is he setteth the weeping for that is the world, and the laughing There is also a of sowing, and a in this short sowing life is no laughing time, but rather the rise for her in and he shall come man could in his experience of our own was continual, lo, no his sins, bestowing his not of this in will as for this will therefore at this tidings have come hither so tidings, examined more leisurely by tidings, that the Turk is tidings, they blow about for Timanthes, the painter, in the timber, she began after her timbrelog) "if thou smite timbrels too, were to kill timbrels all blown up at time of sickness, with looking time, even all his whole time from you? VINCENT Oh time, or else shall himself time that we have you time, the Turk had never time, as against the sickness time (as they commonly do time falleth unto us is time counteth it not for time was come in which time this sufficeth, concerning the time of merit and well time, of whom they deny time and power; and that time of weeping and there time of laughing). But, as time before; for that is time of this wretched world time shall come after in time of sowing, and a time of reaping too. Now time of this weeping world time, but rather the time time of weeping; we find time, but lie still abed time enough, and biddeth him time tell of, and yet time daily before our face time of tribulation between. And time upon better business. But time God sendeth to some time, mine own good Uncle time move you but one
thing, and seek other
time for the remnant at
12, 64/ 10
prayed at some other
time . Great learned men say
12, 66/ 8
their imperfection at that
time , to draw them to
12, 69/ 26
Job in the short
time of his adversity got
12, 74/ 25
our talking for this
time , lest I should be
12, 75/ 6
you, and at this
time will I no longer
12, 77/ 4
to seek some other
time . ANTHONY Forsooth, Cousin, many
12, 79/ 16
wished I the last
time after you were gone
12, 79/ 20
long, in all which
time she had never seen
12, 80/ 2
happened it on a
time , that his wife and
12, 81/ 5
to live, while every
time is not like with
12, 85/ 17
I then after that
time such few days again
12, 86/ 1
I shall for this
time speak but of very
12, 86/ 12
far as for this
time cometh to my mind
12, 86/ 19
shall, as for this
time , suffice these things, that
12, 86/ 24
very well at that
time to lie, because she
12, 89/ 18
outrun in the shorter
time those good folk that
12, 91/ 17
them, that in any
time in their life turn
12, 91/ 25
toward night, at such
time as workmen leave work
12, 92/ 1
to work if the
time would serve), as he
12, 92/ 2
be better in the
time to come, but also
12, 96/ 26
Job, than God from
time to time gave him
12, 108/ 21
God from time to
time gave him leave. And
12, 108/ 21
bestow, God wot, little
time ), that the loss of
12, 109/ 1
they thought it rather
time to make haste and
12, 110/ 15
wolf came upon a
time to confession to the
12, 114/ 26
health, that for the
time he knew no such
12, 121/ 9
yet that for the
time of his own sickness
12, 121/ 9
the devil took his
time , and whetted her tongue
12, 125/ 16
town, and on a
time she made of her
12, 127/ 18
her will for that
time she kept her head
12, 128/ 12
and dream all this
time , while you ween so
12, 138/ 22
yet reckoneth for the
time himself as sure as
12, 139/ 26
the holy, virtuous virgins, in
time of persecution, being by
12, 141/ 24
necessary, which at another
time ministered, or at that
12, 147/ 21
ministered, or at that
time overlong continued, might put
12, 147/ 21
that, that in the
time of a great pestilence
12, 155/ 24
and adversity (for that
time is too discomfortable and
12, 157/ 22
in prosperity; for that
time is full of lightsome
12, 157/ 23
and vanity passed the
time of this present life
12, 158/ 24
that for a little
time he would have him
12, 163/ 6
much evil business. His
time of tempting is in
12, 166/ 19
selfsame man, at another
time in the selfsame disease
12, 173/ 11
<table>
<thead>
<tr>
<th>word</th>
<th>phrase</th>
<th>line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>time</td>
<td>the place, or the time of the year. Many</td>
<td>12, 173/ 19</td>
</tr>
<tr>
<td>time</td>
<td>our Savior, at such time as Christ called aloud</td>
<td>12, 176/ 8</td>
</tr>
<tr>
<td>time</td>
<td>yet all at one time, the thing remained still</td>
<td>12, 177/ 26</td>
</tr>
<tr>
<td>time</td>
<td>be so in some place, or in some place</td>
<td>12, 179/ 14</td>
</tr>
<tr>
<td>time</td>
<td>place, yet at this time, and in this place</td>
<td>12, 179/ 14</td>
</tr>
<tr>
<td>time</td>
<td>since Christ's days hitherto</td>
<td>12, 179/ 26</td>
</tr>
<tr>
<td>time</td>
<td>to time be glad</td>
<td>12, 186/ 14</td>
</tr>
<tr>
<td>time</td>
<td>be glad to follow</td>
<td>12, 186/ 14</td>
</tr>
<tr>
<td>time</td>
<td>enough, to talk much</td>
<td>12, 187/ 12</td>
</tr>
<tr>
<td>time</td>
<td>or other they suddenly</td>
<td>12, 189/ 6</td>
</tr>
<tr>
<td>time</td>
<td>till now, in which</td>
<td>12, 189/ 11</td>
</tr>
<tr>
<td>time</td>
<td>be come very near</td>
<td>12, 193/ 28</td>
</tr>
<tr>
<td>time</td>
<td>shall Christendom be straited</td>
<td>12, 193/ 30</td>
</tr>
<tr>
<td>time</td>
<td>so far faded, that</td>
<td>12, 194/ 4</td>
</tr>
<tr>
<td>time</td>
<td>for us (all other)</td>
<td>12, 199/ 12</td>
</tr>
<tr>
<td>time</td>
<td>, whereof, Uncle, that we</td>
<td>12, 199/ 19</td>
</tr>
<tr>
<td>time</td>
<td>before past, little counsel</td>
<td>12, 204/ 23</td>
</tr>
<tr>
<td>time</td>
<td>the fervor of faith</td>
<td>12, 204/ 27</td>
</tr>
<tr>
<td>time</td>
<td>, he would no more</td>
<td>12, 205/ 1</td>
</tr>
<tr>
<td>time</td>
<td>those old holy martyrs</td>
<td>12, 205/ 2</td>
</tr>
<tr>
<td>time</td>
<td>and often aforhand, ere</td>
<td>12, 205/ 9</td>
</tr>
<tr>
<td>time</td>
<td>made of his own</td>
<td>12, 217/ 19</td>
</tr>
<tr>
<td>time</td>
<td>to it. Let a</td>
<td>12, 222/ 20</td>
</tr>
<tr>
<td>time</td>
<td>likely to be so</td>
<td>12, 222/ 24</td>
</tr>
<tr>
<td>time</td>
<td>when he loseth them</td>
<td>12, 227/ 23</td>
</tr>
<tr>
<td>time</td>
<td>while they may. For</td>
<td>12, 238/ 11</td>
</tr>
<tr>
<td>time</td>
<td>in this good purpose</td>
<td>12, 249/ 2</td>
</tr>
<tr>
<td>time</td>
<td>of the day, while</td>
<td>12, 253/ 27</td>
</tr>
<tr>
<td>time</td>
<td>about the impugning every</td>
<td>12, 261/ 5</td>
</tr>
<tr>
<td>time</td>
<td>that they be therein</td>
<td>12, 263/ 22</td>
</tr>
<tr>
<td>time</td>
<td>of his execution delayed</td>
<td>12, 264/ 4</td>
</tr>
<tr>
<td>time</td>
<td>that were mean between</td>
<td>12, 264/ 12</td>
</tr>
<tr>
<td>time</td>
<td>that they be therein</td>
<td>12, 271/ 8</td>
</tr>
<tr>
<td>time</td>
<td>to time told us</td>
<td>12, 272/ 27</td>
</tr>
<tr>
<td>time</td>
<td>told us his pleasure</td>
<td>12, 272/ 27</td>
</tr>
<tr>
<td>time</td>
<td>we wax, as I</td>
<td>12, 272/ 28</td>
</tr>
<tr>
<td>time</td>
<td>, even as hardly, and</td>
<td>12, 273/ 27</td>
</tr>
<tr>
<td>time</td>
<td>that the Turk shall</td>
<td>12, 279/ 8</td>
</tr>
<tr>
<td>time</td>
<td>of his imprisonment, I</td>
<td>12, 280/ 3</td>
</tr>
<tr>
<td>time</td>
<td>. And surely then, if</td>
<td>12, 280/ 5</td>
</tr>
<tr>
<td>time</td>
<td>left them longer to</td>
<td>12, 284/ 1</td>
</tr>
<tr>
<td>time</td>
<td>to prepare for them</td>
<td>12, 285/ 22</td>
</tr>
<tr>
<td>time</td>
<td>as I can remember</td>
<td>12, 286/ 2</td>
</tr>
</tbody>
</table>
mend that mind in
time, to be served as
12, 286/ 19

of the curing in
time, and that for faint
12, 293/ 17

whereof, having then some
time to talk, and meeting
12, 294/ 21

him again, at such
time as he should with
12, 294/ 26

keep it, and from
time to time glad to
12, 296/ 14

and from time to
time glad to increase it
12, 296/ 14

betimes, and for the
time, and yet not but
12, 297/ 18

into so short a
time as a man hath
12, 302/ 1

it in a longer
time. And then would many
12, 302/ 4

pleurisy think that every
time they cough, they feel
12, 302/ 18

ei." But when the
time shall come, that these
12, 307/ 22

is in this present
time, worketh within us the
12, 311/ 10

prayer, to almsdeed in
time be not worthy to
12, 319/ 22

The passions of this
time so well bestowed, and
12, 320/ 8

may take of your
timeatis. Timete eum, qui postquam
12, 303/ 9

Ostendam autem vobis quem
timebis a timore nocturno a
12, 105/ 18

te veritas eius, non
timebis timore noctur" (Thou shalt
12, 107/ 3

or a mist, "non
timebis a timore etc. A
12, 166/ 13

prisoner in Turkey two
timebit a timore noctur" (the
12, 111/ 8

very tribulation itself many
times in your days, and
12, 3/ 25

A man may many
times a means to bring
12, 18/ 14

men may lawfully many
times well and without sin
12, 19/ 26

pain therefor; an hundred
times pray to the goodness
12, 20/ 19

at length with many
times more comfort may he
12, 33/ 24

life penitential, as many
times using this manner God
12, 60/ 27

and thus playeth divers
times did the prophet David
12, 71/ 28

kindred, he maketh many
times, till at last ere
12, 85/ 24

I have said divers
times our next friends our
12, 101/ 6

one, for that many
times before) they be in
12, 103/ 18

a man also many
times the cause of his
12, 107/ 18

she did me ten
times from the doing of
12, 111/ 24

which frameth himself many
times better service than she
12, 113/ 6

hath cause, and many
times double the fear that
12, 113/ 10

hair, but at such
times a great fear where
12, 113/ 10

assays, made in such
times as it pleased God
12, 141/ 15

friends, much worse many
times as he thought most
12, 155/ 10

dark, there are two
times in drawing a man
12, 164/ 31

evening waxeth dark. Two
times of darkness. The one
12, 166/ 21

which, when he divers
times of like manner darkness
12, 166/ 24

about in these two
times beheld his wife, what
12, 169/ 1

about in the two
times of darkness, their wits
12, 169/ 22

times of darkness. Howbeit, as
recompense him by three
times as much again; he
he had wronged four
times as much; yea, yea
false renegade Christians many
times make a great visage
ingreat thing that taketh many
times do to good Christian
substance therein: and many
times from his master, all
times shall he much deceive
ingenial that had been divers
times ambassador for that country
all again but ten
times they take the missing
conclusion quail, but ten
times to live in prosperity
he suffereth them many
recompense him by three
times as much again; he 
he had wronged four
times as much; yea, yea
false renegade Christians many
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ingreat thing that taketh many
times do to good Christian
substance therein: and many
my impenetrable heart, and many
that had been divers
times ambassador for that country
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times ambassador for that country
all again by ten
times to live in prosperity
conclusion quail, but ten
times to live in prosperity
he suffereth them many
recompense him by three
times as much again; he 
he had wronged four
times as much; yea, yea
false renegade Christians many
times make a great visage
ingreat thing that taketh many
times do to good Christian
substance therein: and many
my impenetrable heart, and many
that had been divers
times ambassador for that country
all again by ten
times to live in prosperity
conclusion quail, but ten
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ingreat thing that taketh many
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substance therein: and many
my impenetrable heart, and many
that had been divers
times ambassador for that country
all again by ten
times to live in prosperity
conclusion quail, but ten
times to live in prosperity
he suffereth them many
caused them to agree
together in the defense of 12, 38/ 15
bring them to agree
together in the truth of 12, 38/ 17
servants could not agree
together ?Though he recovered Lot 12, 54/ 13
answers gathered and considered
together, that you will well 12, 64/ 13
how long we tarried
together , and that while we 12, 78/ 11
in talking so long
together without interpausing between, and 12, 78/ 12
his wife and he
together dined or supped with 12, 81/ 6
ourselves, which coming now
together , to talk of as 12, 83/ 2
since we were last
Cousin, divers such days
[together , as every day of 12, 85/ 26
fast whole forty days
[together . No nor holy neither 12, 95/ 21
body and the soul
[together make the whole man 12, 98/ 17
the kite, nestleth them
[together under her own wings 12, 103/ 33
have gathered thy sons
[together, as the hen gathereth 12, 104/ 12
always to keep company
[together , was at debate with 12, 127/ 17
her and him talk
[together . And after that he 12, 128/ 6
other authors, and whole
[together diverse goodly treatises of 12, 133/ 7
that men thus talk
[together as you do, and 12, 142/ 20
so knit and joined
[together, that they both make 12, 152/ 2
in such wise closed
[together again, that the way 12, 159/ 4
the leaving of all
[together at once for his 12, 174/ 12
and the poverty compared
[together , yet they being good 12, 175/ 22
may before they come
[together , change that good mind 12, 177/ 19
were tomorrow next brought
[together out of every man's 12, 180/ 4
even at the close
[together. ANTHONY Well, Cousin, now 12, 187/ 3
by dwelling over long
[together . By these ways also 12, 189/ 2
by themselves to draw
[together , and in their playing 12, 192/ 24
which many a year
[together bare as great a 12, 206/ 20
and I were matched
[together at that board again 12, 214/ 14
niggardly heap them up
[together, which is (you wot 12, 224/ 14
God and your riches
[together ). And therefore this thing 12, 231/ 6
but short in all
[together, and either almost half 12, 236/ 4
in this they run
[together and fight; in this 12, 273/ 10
content many long years
[together, as are other men 12, 277/ 1
reason and his faith
[together may shortly make him 12, 288/ 22
in God's name common
[together thereon, our Savior saying 12, 294/ 2
two or three gathered
[together in my name, there 12, 294/ 4
their bed, were gathered
[together into so short a 12, 301/ 20
suffer the whole year
[together the most terrible death 12, 304/ 8
women shall there live
[together as angels, without any 12, 307/ 17
the whole world doth
[together , all that were not 12, 319/ 27
till God bring us
[together again, either here, or 12, 320/ 27
this vale of labor,
together , tears, and misery, not 12, 41/ 20
it is a good
perceive a sure undoubted
for displeasure as a
prosperity be a perilous
should be no evil
is a very discomfortable
for it is a

heed unto every suspicious
fashion, it were a
then were it a
that is a special
hath thereby a good
and have left no
thereof, than this ungracious
our faith by many
fear, whereof upon some
what sure and undeceivable
own revelations, and doubtful
Catholic Church. Many other
where he findeth good
I see many more
deathly war indeed. These
things that after follow)
St. Mary! Cousin, these
I much worse, these
of doom whereof some
mind some of those
I see divers evil
is there, as I
God. And, as I
of Israel, and after
more. For, as I
had. Howbeit, as I
you? Such as I
you may, as I
is, as I before
And then, as I
I had not so
possible; and they twain
began to teach physic,
for what purpose I
But, Cousin, as I
that have I somewhat

token unto him that he 12, 16/ 23
token , that toward our final 12, 16/ 30
token of eternal damnation. The 12, 47/ 26
token , but whether continual wealth 12, 49/ 12
token , you lay first, that 12, 49/ 26
token of everlasting damnation. Whereupon 12, 69/ 4
token either of faint faith 12, 98/ 7
token , and feared so far 12, 121/ 11
token that the devil hath 12, 131/ 12
token , that the devil had 12, 146/ 2
token that shrift is wholesome 12, 153/ 2
token that he is in 12, 153/ 23
token of any good virtue 12, 159/ 6
token that you note here 12, 194/ 22
tokens very faint, let us 12, 13/ 1
tokens he may conceive in 12, 120/ 28
tokens a man may discern 12, 133/ 4
tokens told, wherefore himself should 12, 133/ 15
tokens are there in that 12, 133/ 30
tokens and likelihood of amendment 12, 162/ 23
tokens than one, that we 12, 191/ 28
tokens were somewhat like your 12, 192/ 32
tokens foregoing through some secret 12, 193/ 1
tokens like I much worse 12, 193/ 3
tokens , I say, not of 12, 193/ 3
tokens as methinketh are not 12, 193/ 29
tokens that shall by the 12, 194/ 8

tokens of this misery coming 12, 194/ 20
told you, another kind of 12, 15/ 4
told you before, they have 12, 15/ 22
told them the cause, and 12, 26/ 11
told you, Cousin, though the 12, 31/ 9
told you before, I will 12, 31/ 19
told you right now, of 12, 61/ 28
told you, cut very well 12, 68/ 30
told you, without any doubt 12, 73/ 14
told you, much less hardness 12, 74/ 9
told you still a long 12, 79/ 22
told me both that it 12, 89/ 5
told me, that there was 12, 89/ 13
told it. Oh! now I 12, 90/ 10
told you the other day 12, 98/ 24
told you already. And since 12, 99/ 17
under that, as I
himself help (as I
her fond tales, she
as good Mother Maud
fasting, till when he
a shrewd wife once
therefore, if she had
counsel her (as I
Forsooth, the party that
have been (as I
his revelations, whereof he
Cousin: since, as I
revelations, and doubtful tokens
double so substantial things
with good company, have
his temptation, as I
no man, but he
Yet over that, he
only if a man
selfsame prelate that I
in trust thereof he
fool." The other afterward
friend of ours merrily
hand with him (he
much, although they were
For else had he
a tale. But he
way that I have
little now, than I
Cousin, that, as I
faith, as I have
from time to time
I wit who hath
that were customers or
told you, fall persecutions and
that taxes and
told you the other day
told us once, that the
told us, when the wolf
told the cause, his ghostly
told her husband that she
told you or me before
told you before) we might
told it me, swore that
told you) good counsel. And
told many by himself, would
told you before, the man
told , wherefore himself should fear
told him by another man
told the same dream at
told you before, properly pertaining
told unto me that he
told of which manner rich
told them truth when they
told you my tale of
told him a fault therein
told me, that he would
told me once, that his
told me) and all to
told him to. If you
told them but half a
told them an whole tale
told you, we shall by
told you before, when you
told you, this keeping of
told you twice, I am
told us his pleasure. And
told you. As far as
told of the emperor's duties
told unto the bare bones
told crucem suam, et sequatur
told a te animam tuam
told , dimitte ei et pallium
told , that God could not
told next brought together out
told , but every day shall
tongue can tell. "Nos autem
tongue . Consider well now what
their ease, while our tongue pattereth upon our prayers 12, 65/ 21
their tongue shall confess that our 12, 66/ 21
tongue hath never ceased, but 12, 80/ 22
tongue therein. At that word 12, 125/ 15
tongue against her teeth, and 12, 125/ 16
tongue babble in her head 12, 125/ 26
tongue ) for a great cable-rope 12, 171/ 2
tongue of Zacchaeus in the 12, 178/ 1
tongue ). For here when he 12, 178/ 4
tongue , wherein, letting my Latin 12, 214/ 5
tongue , as I trust in 12, 237/ 27
tongue too. And thus praying 12, 320/ 16
took a great vengeance upon 12, 26/ 10
took his death therefor, and 12, 26/ 20
took no heed, he was 12, 63/ 5
took his ease and pleasure 12, 68/ 23
took the other by the 12, 80/ 8
took it not at the 12, 100/ 5
took a good stomach to 12, 111/ 25
took heed to her children 12, 114/ 15
took so great heed unto 12, 121/ 10
took his time, and whetted 12, 125/ 15
took up the axe in 12, 128/ 8
took it for no tribulation 12, 128/ 27
took very great comfort in 12, 129/ 26
took himself for better than 12, 146/ 15
took himself for so sure 12, 146/ 18
took a foul fall, and 12, 146/ 25
took him into his favor 12, 146/ 27
took in straight binding up 12, 169/ 1
took here for the less 12, 169/ 9
took all that labor and 12, 169/ 15
took the selfsame medicine himself 12, 173/ 11
took in the wolf unto 12, 189/ 14
took him and by dread 12, 198/ 7
took him the treaty, and 12, 217/ 27
took I so little heed 12, 219/ 19
took never so much ease 12, 221/ 11
took it for before. And 12, 253/ 8
took the form of a 12, 254/ 22
took he never so much 12, 264/ 23
took for truth. Which is 12, 267/ 6
took my proof yet but 12, 267/ 7
but harm, because thou tookest it when I gave 12, 173/ 15
they might, even with tooth and nail. And when 12, 285/ 11
than ten times her tooth length. By my troth 12, 295/ 4
taught one for the toothache , to go thrice about 12, 197/ 23
his desire shall so torment his mind, as all 12, 51/ 24
thou sorrow, pain, and torment ). Christ describeth his wealth 12, 55/ 24
death. Then cometh the torment of his cumbered conscience 12, 61/ 10
where for all the torment that he hanged in 12, 67/ 10
the fervor of their torment , shall serve us to 12, 67/ 21
the great pain and torment world without end? What 12, 237/ 2
of intolerable pain and torment that Christ suffered for 12, 198/ 16
there to tarry in all the kinds of torment that all the world 12, 241/ 18
to come to their torment at all, as he 12, 246/ 28
see that abideth deadly torment , and such as some 12, 281/ 16
despiteful rebuke and painful torment too. And therefore, as 12, 281/ 22
day they may by the torment of painful death (but 12, 298/ 14
the crucified, and with cruel torment slain. And in like 12, 300/ 11
and of which terrible torment , they be sure they 12, 304/ 13
nails, and in such torment (without pity, but not 12, 312/ 25
some for a triumph tormented and killed in his 12, 6/ 29
mind those terrible devilish tormentors , with the deep consideration 12, 9/ 1
with all his faithless tormentors in this world would 12, 247/ 12
either shall these Turk's tormentors that shall enter this 12, 248/ 4
strokes that the cruel tormentors with rods and whips 12, 312/ 14
Turk's are but his tormentors , and all the devils 12, 315/ 30
Turks his sake all the tormentors , for himself doth the 12, 317/ 17
thereby fall into painful tormentry that the devil with 12, 247/ 11
of all kind of torments he might peradventure hap 12, 297/ 14
torments taken upon his body 12, 32/ 7
doth these Turk's torment he was wont to 12, 60/ 2
torments . VINCENT Our Lord, Uncle 12, 191/ 24
either shall these Turk's, and yet he suffereth 12, 246/ 29
torments , strike him stark dead 12, 268/ 14
torments and pain. Howbeit some 12, 307/ 3
torments that they could imagine 12, 315/ 8
torments to us, and to 12, 315/ 10
torments there, we would wax 12, 315/ 19
torments , and with tribulation of torn , and with tribulation of 12, 96/ 17
torments on every side that tossed hither and thither, the 12, 301/ 11
torments him up and down 12, 301/ 14
tottering on every side that 12, 297/ 23
tottering stool: fantastical fear, false 12, 297/ 25
second foot of this

third foot of this

shall after have to

of all, though we

give it light withal,

fear, I purpose to

longed not much to

you fair and easily

thing right hard to

And now will I

have the power to

that feigned fable to

through before she can

is it not. I

well) as I somewhat

that men willingly suffer,

in this matter be

glad thereof, and so

persecution for the faith,

open persecution, which is

somewhat had your words

that he lost, little

no matter: the thing

come I to the

First in Abraham, as

all. And then as

lo, shall like a

but only tempted the

to defend that strong

girl here in this

knew once in this

of hers in the

poorest beggar in the

Forsooth, here was a

it were, the fiend's

I call the devil's

devil hath of his

wisdom against the devil's

by the devil with

flee from his enemies'

need to dread the

substance, so avoid his

either secret sleights and

tottering stool, is a false

tottering stool, is false flattering

touch them in more places

touch here and there some

touch every member somewhat more

touch last of all, nor

touch it. For neither might

touch him, and with some

touch pitch and never defile

touch one word or twain

touch our bodies at all

touch the folly of such

touch thy flesh by more

touched before a word of

touched the last day, such

touched in the two verses

touched , and were to be

touched inwardly with special grace

touched in these words of

touched in these words, "Ab

touched me the nearer, if

toucheth my matter, which deny

toucheth himself, and not me

touching of the reason you

touching the death of his

touching those that are of

touchstone try them, and show
	towardness of the father's obedience

town against him? Howbeit, if

town, whom a kinsman of

town one of the most

town, and on a time

town . And in good faith
	tragical story, whereof I never
	train and persecution his plain

trains ; the other, his open

trains a thousand subtle ways

trains . For as the Prophet

trains and assaults, by four

trains ), so must a man

trains and the temptations of

trains and his temptations, that

trains , and cometh in the

Thomas More Studies 8 (2013)
methink I hear a
Saint Paul: "Angelus Sathe
The angel of Satan
iactantia quid contulit nobis?
camelum per foramen acus
and out of our
reclusus est, ut ignoretur
Hungarian in Latin, and
Hungarian in Latin, and
but be so soon
be lost. In the
Cousin, now, if my
that after manifold labors,
your heart as a
had taken him, to
a man attainted of
places to lay their
no wise hide their
them to hide their
For whereas is thy
tuum" (Where as thy
we lay up our
If we send our
mortis" (He that gathereth
Hoard not up your
But hoard up your
will I reserve, to
said) I purpose to
long to rehearse and
said you reserved to
many more days to
that I would else
you purposed always to
matter, that is to
things, that we have
only remaineth to be
had made many such
his, whom neither fair
our way, with the
whole together diverse goodly
own drawing a certain
great prince. In which
he took him the

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Dialogue of Comfort against Tribulation: Concordance of Major Terms

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The angel of Satan
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a man attainted of
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For whereas is thy
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If we send our
mortis" (He that gathereth
Hoard not up your
But hoard up your
will I reserve, to
said) I purpose to
long to rehearse and
said you reserved to
many more days to
that I would else
you purposed always to
matter, that is to
gthings, that we have
only remaineth to be
had made many such
his, whom neither fair
our way, with the
whole together diverse goodly
own drawing a certain
great prince. In which
he took him the
climbed up into the
tree

nor like a rootless
to eat of the
tree

and not like a
should dread make us
forceth mine heart to
tribulation

too: "Fides, spes, caritas:
falling first upon his
tribulation

saith also, "Per multas
est momentaneum, et leve
Dialogue of Comfort against

Dialogue of Comfort against
some comfortable counsel against
be comfortless in any
these great storms of
heap of heavy sorrowful
of occasion of sore
matter and cause of
matter of adversity and
adversity and tribulation. For
strength and comfort against
patient sufferance of their
against these diseases of
short sickness of worldly
a great mountain of
of spiritual comfort against
The first comfort in
folk that are in
kind of heaviness in
but are in their
kind of heaviness in
Bernard; he that in
foul fault suffer our
in the depth of
of him that in
or diminishment of the
busy about us. That
indeed: our Lord in
they be which in
must ye consider that
better, the punishment by
blind: and with that

strength and comfort against
tribulation

tribulation, made by an Hungarian
tribulation

tribulation, made by an Hungarian
tribulation

tribulation, to be given us
tribulation

tribulation, when Christ and his
tribulation

tribulation, with which both I
tribulation

tribulation, that beside those that
tribulation

tribulation. And herein shall I
tribulation

tribulation: as are the goods
tribulation

tribulation. For tribulation seemeth generally
tribulation

tribulation, seemeth generally to signify
tribulation

tribulation, exciting men to the
tribulation

tribulation, they shall attain his
tribulation

tribulation, shall we fetch from
tribulation

tribulation, into the endless everlasting
tribulation

tribulation, to void from the
tribulation

tribulation. ANTHONY That shall I
tribulation

tribulation, may a man take
tribulation

tribulation, and heaviness. One sort
tribulation

tribulation, is the highest kind
tribulation

tribulation, (be it loss or
tribulation

tribulation, is even a mischievous
tribulation

tribulation, turneth himself unto worldly
tribulation

tribulation, to grow so great
tribulation

tribulation, drown with us. The
tribulation

tribulation, longeth to be comforted
tribulation

tribulation, itself, or by the
tribulation

tribulation, is a means to
tribulation

tribulation, send it us! But
tribulation

tribulation, lack that mind, and
tribulation

tribulation, is yet a means
tribulation

tribulation, that he sendeth, serveth
tribulation

tribulation, he turned to him
tribulation

Dialogue of Comfort against Tribulation: made by an Hungarian

Dialogue of Comfort against Tribulation, made by an Hungarian

some comfortable counsel against tribulation, to be given us

be comfortless in any tribulation, when Christ and his

short sickness of worldly tribulation, into the endless everlasting

a great mountain of tribulation, to void from the

tribulation, made by an Hungarian

tribulation, may a man take

tribulation, and heaviness. One sort

tribulation, is the highest kind

tribulation, (be it loss or

tribulation, is even a mischievous

tribulation, turneth himself unto worldly

tribulation, to grow so great

tribulation, drown with us. The

tribulation, longeth to be comforted

tribulation, itself, or by the

tribulation, is a means to

tribulation, send it us! But

tribulation, lack that mind, and

tribulation, is yet a means

tribulation, that he sendeth, serveth

tribulation, he turned to him
in the beginning of
and yet at length
go. But when his
again. So was his
his harm. For his
that in an easy
I say, the very
this first comfort in
Chapter Howbeit, though the
had, there can in
taking away of the
comfort him in his
tribulation by taking that
him that is in
desire of God the
this last kind of
tribulation, is the sorest
where the kinds of
not be well. One
have this kind of
of every kind of
the taking of our
say, let us in
himself in his sore
God's grace in that
than to take the
by delivery from our
it may be in
in tribulation, that every
might pray for in
other spiritual comfort in
Cousin, great comfort in
in tribulation, that every
shall consider thus. Every
all the former causes,
them that fall in
and that yet such
them that fall in
another place; this worldly
patient sufferance of his
which yet in such
had never come in
his well-deserved pain and

tribulation very stubborn and stiff 12, 17/ 27
tribulation bringeth them home. The 12, 17/ 28
tribulation was withdrawn, then was 12, 18/ 5
tribulation occasion of his profit 12, 18/ 6
tribulation made him call to 12, 18/ 8
tribulation falleth to seek his 12, 18/ 10
tribulation itself many times a 12, 18/ 13
tribulation . The Fifth Chapter Howbeit 12, 18/ 19
tribulation itself be a means 12, 18/ 21
tribulation none other good comfort 12, 18/ 24
tribulation . The Sixth Chapter VINCENT 12, 19/ 10
tribulation by taking that tribulation 12, 19/ 18
tribulation from him; is not 12, 19/ 18
tribulation ? ANTHONY No, Cousin, that 12, 19/ 20
tribulation to be taken from 12, 19/ 27
tribulation , is the sorest tribulation 12, 20/ 11
tribulation of all, though we 12, 20/ 11
tribulation are so divers, some 12, 20/ 15
tribulation is it to good 12, 20/ 31
tribulation utterly taken from us 12, 21/ 5
tribulation , we may never well 12, 21/ 13
tribulation from us; then either 12, 21/ 19
tribulation desire this help and 12, 21/ 24
tribulation , praying thrice unto God 12, 22/ 16
tribulation to strengthen him was 12, 22/ 19
tribulation from him! And therefore 12, 22/ 20
tribulation , but pray for his 12, 23/ 1
tribulation , that every tribulation is 12, 23/ 10
tribulation is, if we ourselves 12, 23/ 11
tribulation . And now proceed forth 12, 23/ 18
tribulation . ANTHONY This may be 12, 23/ 19
tribulation , that every tribulation which 12, 23/ 21
tribulation which any time falleth 12, 23/ 22
tribulation that we fall in 12, 24/ 3
tribulation is (if we will 12, 24/ 12
tribulation by their own well 12, 24/ 15
tribulation is medicinable. The Eighth 12, 24/ 16
tribulation through their own certain 12, 24/ 26
tribulation of pain and punishment 12, 25/ 11
tribulation , so make it), serve 12, 25/ 14
tribulation , feeling their own frailty 12, 26/ 4
tribulation , had been in peril 12, 26/ 22
tribulation . Consider the well-converted thief 12, 26/ 26
just punishment and well-deserved  
that this kind of  
is to wit, that  
that this kind of  
this first kind of  
owt, of such  
is this kind of  
then this kind of  
that God sometimes sendeth  
the fervor of their  
of this kind of  

somewhat consider, how this  
fall, and sendeth him  
remedy, but a painful  
God to take the  
see, good Cousin, that  
in this kind of  
to think that their  
the third kind of  
this world, where the  
may take in their  
deserved not that sore  
a man falleth in  
of such as suffer  
ye will rather abide  
this third kind of  
the base kind of  
of these kinds of  
take that our present  
and well deserving, the  
cause our penance and  
the first kind of  
patient sufferance of our  
that he which suffereth  
the third kind of  
be joyful also in  
wealth, discontinued with no  
may well take in  
and ever out of  
take his cross of  
take their cross of  
there, that never have  
this world without any  

tribulation a very good special  
tribulation , though it seem the  
tribulation that is sent us  
tribulation is medicinable, if men  
tribulation have you to my  
tribulation as is so sent  
tribulation somewhat in effect in  
tribulation be to some men  
tribulation for keeping and preserving  
tribulation , in that they may  
tribulation , how it is medicinable  
tribulation sent us by God  
tribulation betimes while he is  
tribulation , so sore that he  
tribulation from him. And yet  
tribulation is double medicine, both  
tribulation is there good occasion  
tribulation is sent them to  
tribulation , which is not sent  
tribulation is suffered, take any  
tribulation consolation for their part  
tribulation that he then had  
tribulation for the maintenance of  
tribulation for maintenance of right  
tribulation by the malice of  
tribulation . Another kind of comfort  
tribulation sent for our sin  
tribulation have cause of comfort  
tribulation in release of our  
tribulation that is sent us  
tribulation , patiently taken in this  
tribulation and the most base  
tribulation here; there are, ye  
tribulation or martyrdom for the  
tribulation standeth, and that is  
tribulation , appeareth well by this  
tribulation . The Thirteenth Chapter ANTHONY  
tribulation . For as many comforts  
tribulation ? which (as Job saith  
tribulation upon his back and  
tribulation ; when shall these folk  
tribulation ? And if it be  
tribulation enjoy their long continual  

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he never sendeth them say, that are in soul so perilous, and the diminishing of the Lazarus, which died in that between prosperity and should go thus, that unpleasant to God, or God creep forward, in them). Some man with either state, wealth or this world without any were so perilous, and ye know what thing you will agree that heel. Now, Cousin, if be more kinds of since every kind of you, Cousin, that since dread of God, the trifle, and with such that such trouble is Cousin, is this no his will. Then is tribulation, ye wot well, every man to take every manner kind of in some kind of not yet out of with another kind of all trouble and all by some kind of namely, such as have man that lived in by the merit of lo, no time of contrary: poor Lazarus from and pleasure without any what comfort cometh of if every kind of have any kind of think in very deed surely tell how much
sendeth us also such tribulation sometimes, because his pleasure 12, 58/ 14
Of them that in tribulation seek not unto God 12, 59/ 1
and when God with tribulation draweth them toward him 12, 59/ 12
deep, are a sore tribulation . And surely if he 12, 60/ 3
therein offereth him, his tribulation is wholesome and shall 12, 60/ 5
that God by this tribulation calleth him, and biddeth 12, 60/ 6
away, and from this tribulation they turn to their 12, 60/ 20
his mind, and great tribulation about his worldly goods 12, 61/ 16
King Saul) in their tribulation go seek unto the 12, 62/ 8
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the flinging fiend; the tribulation that God's goodness sendeth 12, 63/ 20
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most profitable kinds of tribulation . So that all that 12, 73/ 16
his wealth with wholesome
the good man in
with the merit of
by this. For in
doth the same in
give him for our
gains to God in
to put him in
no little preeminence that
A summary comfort of
then shall we consider
well, shall in his
the grief of our
out of our transitory
day done you much
most profitable point of
and other pain and
thought upon, not the
man may not in
nowise, that in any
matter, whether men in
demand me whether in
of more. He divideth
Chapter All manner of
day. What kind of
the third kind of
shortly pass. For the
God. Now in this
that is in this
them that say the
broken, torn, and with
take upon them willingly
so merry without such
of this kind of
Of that kind of
last. This kind of
them that willingly suffer
and as persecution is
man, so is temptation
all this kind of
heat of temptation or
wise coincident, that every
is a very painful

tribulation . The next color of
tribulation sent him by God
tribulation . But yet that they
tribulation can there none conform
tribulation . For as the philosophers
tribulation , more worthy thanks again
tribulation and adversity, and therefore
tribulation , and thereby trusted to
tribulation hath in merit, and

12, 73/ 18
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12, 99/ 21
12, 100/ 4
12, 100/ 5
12, 100/ 15
12, 100/ 16
12, 100/ 20
12, 103/ 17
12, 103/ 18
12, 103/ 22
heat, and in every
of that kind of
and therein all the
temptation and in all
in scripture sometimes understood
that is, to wit,
be afraid of such
the cause of his
and differeth from that
fear, in their dark
go farther in the
to be in their
and for a greater
the dark night of
the night's fear of
the night's fear of
the dark night of
a man in his
folk are out of
Undoubtedly this kind of
of it, and their
under the nature of
or for anger no
this carpenter's wife no
one that were in
took it for no
and is out of
treat of comfort in
brought into right sure
then in sorrow and
he in a sore
is to wit, in
of pride is no
prosperity be contrary to
prosperity, is a greater
their business for any
take it for no
consolation and comfort in
in other kinds of
and torment. In other
the better bear that
methinketh, that of this
you think in this

| tribulation | he putteth his shoulders | 12, 103/25 |
| tribulation | that men willingly suffer | 12, 105/8 |
| tribulation | that we shall now | 12, 105/12 |
| tribulation | , beside those other things | 12, 106/1 |
| tribulation | , as appeareth in the | 12, 107/5 |
| tribulation | for their wickedness. And | 12, 107/8 |
| tribulation | that is here called | 12, 107/16 |
| tribulation | is unto him that | 12, 107/19 |
| tribulation | , by which the devil | 12, 107/20 |
| tribulation | , that though they fall | 12, 108/13 |
| tribulation | of Job, than God | 12, 108/20 |
| tribulation | far in the greater | 12, 108/23 |
| tribulation | a great deal than | 12, 109/2 |
| tribulation | , for lack of full | 12, 109/8 |
| tribulation | more to dread, not | 12, 109/14 |
| tribulation | , in which the devil | 12, 110/27 |
| tribulation | , and fear it for | 12, 111/1 |
| tribulation | for feeble heart first | 12, 111/19 |
| tribulation | , and comfort need they | 12, 120/7 |
| tribulation | is marvelous and strange | 12, 122/16 |
| tribulation | nothing known abroad, and | 12, 123/1 |
| tribulation | and fear, and therefore | 12, 123/25 |
| tribulation | , nor that they should | 12, 124/9 |
| tribulation | at all, as far | 12, 126/25 |
| tribulation | : but marry, counsel her | 12, 127/3 |
| tribulation | . And therefore, comforting of | 12, 128/27 |
| tribulation | , was out of our | 12, 129/4 |
| tribulation | . Of him that were | 12, 129/5 |
| tribulation | . But as I was | 12, 130/7 |
| tribulation | , whereof our matter speaketh | 12, 131/22 |
| tribulation | , and a very perilous | 12, 146/1 |
| tribulation | and adversity (for that | 12, 157/21 |
| tribulation | or pain; all this | 12, 160/6 |
| tribulation | , yet unto many a | 12, 160/16 |
| tribulation | , and more need hath | 12, 160/17 |
| tribulation | , and yet are there | 12, 168/28 |
| tribulation | : so that they need | 12, 169/26 |
| tribulation | . VINCENT Somewhat have I | 12, 188/3 |
| tribulation | and adversity he useth | 12, 201/5 |
| tribulation | , as loss, or sickness | 12, 201/12 |
| tribulation | when it cometh, and | 12, 202/4 |
| tribulation | somewhat you be more | 12, 202/9 |
| tribulation | possible to fall unto | 12, 202/13 |
by this kind of 

But now, Cousin, this 

shall. This kind of 

may have in his 

further merit in our 

same short and momentary 

that, like as our 

fears of these terrible 

sickness of sorrows and 

expressed or implied. For 

divers, some of these 

own open fault. These 

their patience. And some 

for his favor; such 

regnum Dei" (By many 

heaven but by many 

good men have many 

was discontinued with divers 

kinds of temptations and 

compass of temptations and 

here I understand the 

good Uncle, all those 

much. For in other 

he more of his 

say, for all the 

calleth yet all the 

iuxta est iis qui 

useth not for only 

only to take a 

that did it, being 

is truly driven and 

This kind of tribulation 

this trouble but a 

your mind but a 

and lusty toward other 

confessor accounted them for 

abroad about so many 

they commonly do) in 

glory of God, the 

et nihil mihi accidit 

saith: "Cor sapientum, ubi 
vos autem dolebitis: sed 

and some for a 

tribulation may attain thereto: but 

tribulation of the Turk, if 

tribulation trieth what mind men 

tribulation, is to have his 

tribulation. And therefore, like as 

tribulation of ours that is 

tribulations shall in weight and 

tribulations, of which some, ye 

tribulations may so comfort and 

tribulations are (ye wot well 

tribulations a man may pray 

tribulations, lo, and such other 

tribulations are there also that 

tribulations, lo, be those that 

tribulations must we go into 

tribulations, how shall they come 

tribulations that every man marketh 

tribulations. Was it nothing to 

tribulations environed upon every side 

tribulations, that round compassing pavise 

tribulations by which the devil 

tribulations to fall upon us 

tribulations, as I said before 

tribulations, which for the length 

tribulations that himself suffered in 

tribulations of this world but 

tribulato sunt corde" -- God 

tributaries, as he doth Chios 

tribute yearly and let them 

tried by the falling first 

tried out to the uttermost 

trieth what mind men have 

trifle, and with such tribulation 

trifle and a sophistical fantasy 

trifles, I neither bear in 

trifles, as they were, and 

trilling things, that of the 

trilling and turning him to 

Trinity in his high marvelous 

triste; patiens enim redditor est 

tristitia est: et cor stultorum 

tristitia vestra vertetur in gaudium 

triumph tormented and killed in
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>troth</td>
<td>a good sister, &quot;quoth her</td>
</tr>
<tr>
<td>troth</td>
<td>methinketh this rich man</td>
</tr>
<tr>
<td>troth</td>
<td>if they hap to</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, methinketh that you</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, not one penny</td>
</tr>
<tr>
<td>troth</td>
<td>wife, &quot;quoth her husband</td>
</tr>
<tr>
<td>troth</td>
<td>and methinketh very few</td>
</tr>
<tr>
<td>troth</td>
<td>my lord, that doth</td>
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<tr>
<td>troth</td>
<td>that unto a warm</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, I thank you</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, I cry God</td>
</tr>
<tr>
<td>troth</td>
<td>I love not to</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, that intend I</td>
</tr>
<tr>
<td>troth</td>
<td>Uncle, these things would</td>
</tr>
<tr>
<td>troth</td>
<td>if there were a</td>
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<tr>
<td>troth</td>
<td>Uncle, this thing needeth</td>
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<tr>
<td>troth</td>
<td>quoth she, if the</td>
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<tr>
<td>troth</td>
<td>Uncle, there is no</td>
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<tr>
<td>troth</td>
<td>Uncle, words can I</td>
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<tr>
<td>troth</td>
<td>quoth the other hart</td>
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<tr>
<td>troth</td>
<td>Cousin, methinketh that the</td>
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<tr>
<td>troth</td>
<td>Uncle, I think it</td>
</tr>
<tr>
<td>trotteth</td>
<td>not, nor can scant</td>
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<tr>
<td>trouble</td>
<td>from him, we cannot</td>
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<tr>
<td>trouble</td>
<td>or our own; by</td>
</tr>
<tr>
<td>trouble</td>
<td>can do us harm</td>
</tr>
<tr>
<td>trouble</td>
<td>meekly, and make a</td>
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<tr>
<td>trouble</td>
<td>as we certainly know</td>
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<td>trouble</td>
<td>may well say to</td>
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<tr>
<td>trouble</td>
<td>But God's nearer cause</td>
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<tr>
<td>trouble</td>
<td>also that grieveth the</td>
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<tr>
<td>trouble</td>
<td>and secret grief in</td>
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<tr>
<td>trouble</td>
<td>at all, but matter</td>
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<tr>
<td>trouble</td>
<td>but a trifle, and</td>
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<tr>
<td>trouble</td>
<td>is tribulation, and thereby</td>
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<tr>
<td>trouble</td>
<td>and all tribulation, there</td>
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<tr>
<td>trouble</td>
<td>that his cousin Lot</td>
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<tr>
<td>trouble</td>
<td>to him, trow you</td>
</tr>
<tr>
<td>trouble</td>
<td>in his mind, and</td>
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<tr>
<td>trouble</td>
<td>evermore near unto him</td>
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<tr>
<td>trouble</td>
<td>): that his joy thereof</td>
</tr>
<tr>
<td>trouble</td>
<td>you, I trow I</td>
</tr>
<tr>
<td>trouble</td>
<td>of his scrupulous conscience</td>
</tr>
</tbody>
</table>
Cousin, an horrible sore
he possessed) did most
sore to vex and
not to suffer this
princes, and with much
did but delay his
that he thought that
delivereth out of painful
to suffer as much
put out all worldly
pain we may be
a good man is
desert, as for the
kind of temptation not
thereunto, they be sore
thereupon, they be so
that are rich and
rest!" The waves so
need against so many
the remnant of the
manifold labors, travails and
every such thing as
For while no man
fear the devil sore
sour, and thereupon be
it be painful and
that are in the
difficulty, and very great
and oppressed with the
cunning men, as (I
are not aware. For
it nothing to him,
no trouble to him,
heads: and what fantasies
longer trouble you. I
that they call, I
And Solomon saith, I
and had passed, I
were a devil, I
her Mother Maud: I
her shrewdness, therein I
not now as soon,
nothing help him, I

\textbf{trow} \hspace{1cm} \textbf{trouble} \hspace{1cm} \begin{tabular}{p{0.3\textwidth}} it is to any \end{tabular}
\begin{tabular}{p{0.3\textwidth}} when he saw that \end{tabular}
\begin{tabular}{p{0.3\textwidth}} themselves with the fear \end{tabular}
\begin{tabular}{p{0.3\textwidth}} and pain but he \end{tabular}
\begin{tabular}{p{0.3\textwidth}} to much people and \end{tabular}
\begin{tabular}{p{0.3\textwidth}} but a little while \end{tabular}
\begin{tabular}{p{0.3\textwidth}} letted him to die \end{tabular}
\begin{tabular}{p{0.3\textwidth}} , yet doth he much \end{tabular}
\begin{tabular}{p{0.3\textwidth}} as the whole world \end{tabular}
\begin{tabular}{p{0.3\textwidth}} out of your heart \end{tabular}
\begin{tabular}{p{0.3\textwidth}} with the dread of \end{tabular}
\begin{tabular}{p{0.3\textwidth}} most of all with \end{tabular}
\begin{tabular}{p{0.3\textwidth}} person to be content \end{tabular}
\begin{tabular}{p{0.3\textwidth}} in their mind, but \end{tabular}
\begin{tabular}{p{0.3\textwidth}} therewith, and some fall \end{tabular}
\begin{tabular}{p{0.3\textwidth}} therewith, and begin to \end{tabular}
\begin{tabular}{p{0.3\textwidth}} with fear of damnation \end{tabular}
\begin{tabular}{p{0.3\textwidth}} him there, with tossing \end{tabular}
\begin{tabular}{p{0.3\textwidth}} many comfortable counsels. For \end{tabular}
\begin{tabular}{p{0.3\textwidth}} that we have hitherto \end{tabular}
\begin{tabular}{p{0.3\textwidth}} , he was at Rome \end{tabular}
\begin{tabular}{p{0.3\textwidth}} and grieveth the man \end{tabular}
\begin{tabular}{p{0.3\textwidth}} him but himself, which \end{tabular}
\begin{tabular}{p{0.3\textwidth}} the mind of many \end{tabular}
\begin{tabular}{p{0.3\textwidth}} and tedious to the \end{tabular}
\begin{tabular}{p{0.3\textwidth}} to him that hath \end{tabular}
\begin{tabular}{p{0.3\textwidth}} fear of their own \end{tabular}
\begin{tabular}{p{0.3\textwidth}} fear doth there oftentimes \end{tabular}
\begin{tabular}{p{0.3\textwidth}} affection of heavy sorrowful \end{tabular}
\begin{tabular}{p{0.3\textwidth}} ) can tell the truth \end{tabular}
\begin{tabular}{p{0.3\textwidth}} you, Cousin, that the \end{tabular}
\begin{tabular}{p{0.3\textwidth}} ye, to leave his \end{tabular}
\begin{tabular}{p{0.3\textwidth}} you, in the meanwhile \end{tabular}
\begin{tabular}{p{0.3\textwidth}} you? Such as I \end{tabular}
\begin{tabular}{p{0.3\textwidth}} I have this day \end{tabular}
\begin{tabular}{p{0.3\textwidth}} , the locutory, and after \end{tabular}
\begin{tabular}{p{0.3\textwidth}} that men should in \end{tabular}
\begin{tabular}{p{0.3\textwidth}} three or four fits \end{tabular}
\begin{tabular}{p{0.3\textwidth}} . Surely if she did \end{tabular}
\begin{tabular}{p{0.3\textwidth}} you have heard of \end{tabular}
\begin{tabular}{p{0.3\textwidth}} she sported; but in \end{tabular}
\begin{tabular}{p{0.3\textwidth}} you, when you wake \end{tabular}
\begin{tabular}{p{0.3\textwidth}} . ANTHONY And yet, Cousin
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\begin{tabular}{p{0.3\textwidth}} 12, 123/ 3
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\begin{tabular}{p{0.3\textwidth}} 12, 153/ 5
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\begin{tabular}{p{0.3\textwidth}} 12, 170/ 25
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<td>turn</td>
<td>our short sickness of</td>
<td>12, 12/2</td>
</tr>
<tr>
<td>turn</td>
<td>do us, though he</td>
<td>12, 21/21</td>
</tr>
<tr>
<td>turn</td>
<td>us to harm. How</td>
<td>12, 22/5</td>
</tr>
<tr>
<td>turn</td>
<td>goodly to God and</td>
<td>12, 26/6</td>
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<tr>
<td>turn</td>
<td>all into glory. Yea</td>
<td>12, 32/19</td>
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<tr>
<td>turn</td>
<td>to their flesh for</td>
<td>12, 60/21</td>
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<tr>
<td>turn</td>
<td>at length to folly</td>
<td>12, 61/22</td>
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<tr>
<td>turn</td>
<td>unto their harm. And</td>
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fall in his own
objection concerning them that
time in their life
advice, wherewith you may
if he will willingly
scorn too, and then
and pride may peradventure
not in any wise
faith of Christ, and
day, when with a
reason shall I, Cousin,
the devil shall soon
lie and rot, and
the pain that may
unto our bodies, shall
good folk all things
affection, that it shall
further from her, or
whereas if he would
never be able to
with that tribulation he
were lost, and he
to keep undefiled and
your sorrow shall be
in joy, is now
his last end that
so soberly coming on,
he would, he was
that he may be
that will not be
keep, that they be
he that in tribulation
one that from sin
place: but the pride
do) in trifling and
themselves equal and indifferent,
joy made of his
other manner of shrewd
saw some, for shrewd
such good word or
And now strive there
any of the other
other comfort yet but

\textbf{turn} \quad \textit{. For the patience of} \quad 12, 74/ 24
\textbf{turn} \quad \textit{not to God, till} \quad 12, 91/ 1
\textbf{turn} \quad \textit{and ask his mercy} \quad 12, 91/ 25
\textbf{turn} \quad \textit{him from this error} \quad 12, 134/ 21
\textbf{turn} \quad \textit{his good into his} \quad 12, 153/ 11
\textbf{turn} \quad \textit{their mind to some} \quad 12, 155/ 8
\textbf{turn} \quad \textit{his good purpose and} \quad 12, 162/ 1
\textbf{turn} \quad \textit{them then out of} \quad 12, 182/ 22
\textbf{turn} \quad \textit{to the profession of} \quad 12, 191/ 22
\textbf{turn} \quad \textit{unto the Turk's faith} \quad 12, 195/ 9
\textbf{turn} \quad \textit{against yourself. For if} \quad 12, 209/ 6
\textbf{turn} \quad \textit{them from things indifferent} \quad 12, 223/ 19
\textbf{turn} \quad \textit{again into earth, take} \quad 12, 224/ 23
\textbf{turn} \quad \textit{unto my flesh, here} \quad 12, 245/ 14
\textbf{turn} \quad \textit{us to eternal profit} \quad 12, 248/ 7
\textbf{turn} \quad \textit{them to good.) And} \quad 12, 248/ 28
\textbf{turn} \quad \textit{into an habitual fast} \quad 12, 294/ 9
\textbf{turn} \quad \textit{again and fight with} \quad 12, 294/ 24
\textbf{turn} \quad \textit{and fight he were} \quad 12, 294/ 29
\textbf{turn} \quad \textit{us. VINCENT By my} \quad 12, 304/ 20
\textbf{turned} \quad \textit{to him at the} \quad 12, 17/ 24
\textbf{turned} \quad \textit{to misery; so if} \quad 12, 32/ 17
\textbf{turned} \quad \textit{all to wealth), yet} \quad 12, 54/ 21
\textbf{turned} \quad \textit{into joy). And so} \quad 12, 70/ 28
\textbf{turned} \quad \textit{all to sorrow. And} \quad 12, 70/ 29
\textbf{turned} \quad \textit{not to God till} \quad 12, 90/ 23
\textbf{turned} \quad \textit{(God be thanked!) into} \quad 12, 110/ 25
\textbf{turned} \quad \textit{from a bright glorious} \quad 12, 160/ 2
\textbf{turned} \quad \textit{from his wicked way} \quad 12, 174/ 8
\textbf{turned} \quad \textit{from their faith of} \quad 12, 190/ 30
\textbf{turned} \quad \textit{from the faith of} \quad 12, 191/ 14
\textbf{turneth} \quad \textit{himself unto worldly vanities} \quad 12, 15/ 10
\textbf{turneth} \quad \textit{, than of fourscore and} \quad 12, 90/ 24
\textbf{turneth} \quad \textit{into rebuke and shame} \quad 12, 158/ 20
\textbf{turning} \quad \textit{him to the fantasies} \quad 12, 18/ 30
\textbf{turning} \quad \textit{to good or the} \quad 12, 64/ 21
\textbf{turning} \quad \textit{that from the point} \quad 12, 91/ 12
\textbf{turns} \quad \textit{, then useth the keeper} \quad 12, 272/ 14
\textbf{turns} \quad \textit{done among themselves, locked} \quad 12, 275/ 16
\textbf{twain} \quad \textit{, but a great heap} \quad 12, 5/ 23
\textbf{twain} \quad \textit{for us: our Lord} \quad 12, 8/ 3
\textbf{twain} \quad \textit{that are sent a} \quad 12, 30/ 25
\textbf{twain} \quad \textit{: that is to wit} \quad 12, 35/ 19
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<td>twain</td>
<td>that then looked unto</td>
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<td>twain</td>
<td>told me both that</td>
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<td>twain</td>
<td>at once, and shall</td>
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<td>twain</td>
<td>the scripture is full</td>
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<td>twain</td>
<td>have kept it for</td>
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<td>The first might we</td>
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<td>may I well eat</td>
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<td>twain</td>
<td>for the woman peradventure</td>
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<td>And therefore, like as</td>
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<td>twain</td>
<td>of the third temptation</td>
<td>12, 165/ 24</td>
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<td>twain</td>
<td>to her great pain</td>
<td>12, 169/ 3</td>
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<td>twain</td>
<td>in her belly, so</td>
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<td>twain</td>
<td>that is to wit</td>
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<td>twain</td>
<td>themselves to be well</td>
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<td>twain</td>
<td>For God giveth us</td>
<td>12, 194/ 15</td>
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<td>twain</td>
<td>put the people to</td>
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<td>twain</td>
<td>say and write the</td>
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<tr>
<td>twain</td>
<td>that is to wit</td>
<td>12, 201/ 8</td>
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<td>I wot not well</td>
<td>12, 204/ 2</td>
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<td>twain</td>
<td>saving that sometimes in</td>
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<td>twain</td>
<td>may take in the</td>
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<td>twain</td>
<td>agreed, that you have</td>
<td>12, 231/ 12</td>
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<td>twain</td>
<td>in prison too.VINCENT</td>
<td>12, 261/ 33</td>
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<td>twain</td>
<td>is so very a</td>
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<td>twain</td>
<td>and to make them</td>
<td>12, 279/ 23</td>
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<td>twain</td>
<td>For in good faith</td>
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<td>twain</td>
<td>apace. And in good</td>
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<td>Chapter First he saith</td>
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<td>Twelfth</td>
<td>Chapter And thus far</td>
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<td>Twentieth</td>
<td>Chapter And therefore, good</td>
<td>12, 75/ 5</td>
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<td>chapter of the Proverbs</td>
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<td>Twentieth</td>
<td>Chapter VINCENT In good</td>
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<td>twenty</td>
<td>years, the great sultan</td>
<td>12, 206/ 19</td>
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<td>twenty</td>
<td>hours, wink and forget</td>
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truly served than with honor to him. Nor as he thought) that at right naught. The and painful death. The for the faith. The this life only. The for his sake. The any painful death. The for the faith. The punisheth not one thing our Savior himself wept and call whoreson, whoreson, shortly followed after. And I have told you to die for her he went in the taken prisoner in Turkey shall I note you not are there also yet are they of comfort unto them for did abide and endure any of the other said himself unto his with a sprite between their cruel despites, yet I show you causes I said, in these we well consider these shall I divide into suffer, touched in the Chapter Now in the the treating of those the night's fear for Shrovetide, a day or days before cast off him against both these consider an example or a fell, as those for wise and honest. his help standeth in be that he hath

twenty requests, praying men to 12, 218/ 11
twenty men's courtesies do him 12, 221/ 6
twenty men standing barehead before 12, 221/ 9
Twenty-fifth Chapter Howbeit, what should 12, 302/ 22
Twenty-first Chapter VINCENT Forsooth, Uncle 12, 280/ 16
Twenty-fourth Chapter VINCENT In good 12, 292/ 12
Twenty-second Chapter And first, I 12, 283/ 3
Twenty-seventh Chapter Surely, Cousin, as 12, 312/ 4
Twenty-sixth Chapter ANTHONY Forsooth, Cousin 12, 305/ 3
Twenty-third Chapter How can any twice . And albeit so, that 12, 25/ 18
twice or thrice, but never 12, 42/ 18
twice after the head was 12, 125/ 27
twice or thrice I may 12, 192/ 26
twice , I am no wiser 12, 270/ 10
twice . And how cold lovers 12, 313/ 30
twilight , but the sprite would 12, 63/ 6
two times in your days 12, 3/ 25
two kinds of folk that 12, 14/ 15
two sorts. For first, one 12, 14/ 17
two sorts too. One sort 12, 15/ 5
two great considerations. The one 12, 15/ 26
two or three of the 12, 17/ 29
two kinds in another world 12, 30/ 22
two disciples that were going 12, 43/ 3
two doors as he went 12, 63/ 6
two very devout and fervent 12, 67/ 15
two or three. For, as 12, 69/ 2
two things may you catch 12, 73/ 27
two things, temptation and persecution 12, 100/ 12
two parts. The first shall 12, 100/ 21
two verses of the psalter 12, 105/ 9
two next verses following, the 12, 105/ 11
two verses, finish and end 12, 105/ 15
two causes, The one, for 12, 107/ 18
two before Ash Wednesday; but 12, 114/ 27
two old, lean, and lame 12, 118/ 25
two horses. And then he 12, 119/ 7
two , for thereby shall we 12, 124/ 13
two virtues are wont always 12, 127/ 16
Two other knew I that 12, 149/ 8
two things, counsel and prayer 12, 151/ 16
two things that hold him 12, 151/ 18
twain the counsel of
if here were, cousin,
deep dark, there are
the evening waxeth dark.
fast away. in these
walketh about in these
walking about in the
man that hath but
so that albeit these
peace? for of these
to find one or
in one of these
the one of these
with a blast or
the translation of these
of fortune are by
no man may serve
lo: if there be
two men kept in
great castle, of which
enough: whether of these
singeth, danceth in his
so do, suffereth these
so surely, cousin, these
perceive well by these
corum" (where there are
he said unto the
praise her calf above
show themselves in such
great deal further, "sub
transierunt omnia illa tanquam
though they be far
think himself unmeet and
there along, and as
fear, or other affection
our mortality, and so
case and earthily rest
before, he was then
on in the dark
not have left them
she left work and
matter. of the short
death his success is
two manner of folk: that
two men that were beggars
two times of darkness. the
two times of like manner
two darkesses this devil, that
two times of darkness, their
two times of darkness. howbeit
two ducats in his house
two sorts be not ours
two that strive whether of
two more as good men
two; either immediately, or by
. as for the soul
two be blown down. the
two great empires, greece first
two manner wise to be
two lords at once). he
two men kept in
two several chambers of one
two chambers the one is
two prisoners stood in worse
two fetters, and feareth not
two things willingly of his
two things that you speak
two things that you join
two or three gathered together
two disciples, going toward the
twopence, and so pass they
ugly shape as damned wretches
umbra alarum tuarum exultabo" that
umbra, etc. aut tanquam sagitta
unable to cure our disease
unable thereto, and therefore to
unable to rise, as though
unadvisedly falleth and after in
unaware what will fall, so
unaware, wherewith (if it so
unaware unto them all, suddenly
unaware, or in some other
unbestowed if he had foreknown
unbound him, praying him nevertheless
uncertain life in extreme age
uncertain; and therefore, though, by
pass, contentions, dispicions, with a customable manner of  
weened, oh! my good  
But now, my good  
as you be, good  
your great comfort, good  
  stay; not as an  
VINCENT Oh! my good  
gone. For albeit, good  
VINCENT Very well, good  
to you now, good  
be not ignorant, good  
cover them. Therefore, good  
VINCENT Forsooth, my good  
  I pray you, good  
Chapter VINCENT Forsooth, good  
VINCENT Verily methinketh, good  
VINCENT You have, good  
  now proceed forth, good  
  me very good, good  
Chapter VINCENT Verily, mine  
VINCENT The third kind,  
VINCENT What causes, good  
martyr, VINCENT Verily, good  
VINCENT Of truth, good  
Chapter VINCENT Verily, good  
purpose, VINCENT Verily, good  
Chapter VINCENT Verily, good  
VINCENT But yet, good  
as you say, good  
wot ye well, good  
man’s bosom. Finally, good  
it seemeth hard, good  
  Some of my bolts,  
  I with good will,  
Seventeenth Chapter VINCENT Surely,  
Chapter VINCENT Verily, good  
  I like well, good  
time, mine own good  
cease. My doubt, good  
VINCENT Mine own good  
VINCENT I trust, good  
is to me, good  

\textbf{uncharitable} behavior is prohibited and  
\textbf{unchristian} comforting, which albeit that  
Uncle , before a few years  
Uncle , the world is here  
Uncle , that have so long  
Uncle , since you depart to  
uncle unto some, and to  
Uncle , even these same self  
Uncle , that while ye do  
Uncle ; but yet if we  
Uncle , in this short time  
Uncle , what heaps of heaviness  
Uncle , against these horrible fears  
Uncle , methinketh that this foundation  
Uncle , proceed you farther in  
Uncle , this good mind of  
Uncle that this counsel is  
Uncle , well opened and declared  
Uncle , and show us yet  
Uncle , saving that it seemeth  
Uncle , this first kind of  
Uncle , that remaineth now behind  
Uncle , be those? ANTHONY Marry  
Uncle , methinketh this is said  
Uncle , albeit that every of  
Uncle , this liketh me very  
Uncle , this is truly driven  
Uncle , this seemeth so, indeed  
Uncle , though some do thus  
Uncle , that perpetual prosperity were  
Uncle , that we read in  
Uncle , this we find at  
Uncle , that between prosperity and  
Uncle , will I now take  
Uncle . ANTHONY Well, do so  
Uncle , you have shaken mine  
Uncle , with this good answer  
Uncle , all your answers herein  
Uncle , encumber you no further  
Uncle , is this. I perceive  
Uncle , I pray God reward  
Uncle , so to put this  
Uncle , no little comfort, that
Of truth, my good Uncle, it was comfortable to this one thing, good half.

VINCENT Now forsooth, where you find fault, Chapter And first, good or fleshly, which mind, hour.

VINCENT In faith, I pray you, good strange case was that, VINCENT By my faith, you, what was that, VINCENT By our Lady!

the same. VINCENT Marry, Fifth Chapter VINCENT Forsooth, Sixth Chapter VINCENT Forsooth, all. And surely, mine

Seventh Chapter VINCENT Forsooth, Chapter VINCENT Verily, good afresh." VINCENT Ah, well, Chapter VINCENT Verily, good I require you, good wonderful work. What became, VINCENT How happed it, man so found it, false illusion. VINCENT Verily, by him. But now, is very true, good false delusion. VINCENT Indeed, him. May a man, is a pretty similitude, me? VINCENT God's Lord, dreaming. %

VINCENT Well, well, no further. VINCENT Indeed, VINCENT In this point, desperate shame. VINCENT Methink, again. VINCENT I think, him. VINCENT This is, VINCENT I pray you, have heard some say, long night. VINCENT Forsooth, matter. VINCENT Verily, mine will be very hard, his better? VINCENT Yes,
to dread. VINCENT Forsooth,

Lord reward you, good

sake take good heed

thereon, VINCENT This is,

him to. And thus,

much." VINCENT This was,

well enough. VINCENT Marry,

already. VINCENT Forsooth, good

I pray you, good

may. And I will,

You shall not need,

I tarried the longer,

fear in good faith,

there very like, good

VINCENT Yet say they,

torments. VINCENT Our Lord,

trust in Christ, good

sect. VINCENT Verily, mine

fare your heart, good

VINCENT By my troth,

VINCENT In good faith,

respite and time, whereof,

VINCENT The more perilous,

VINCENT In good faith,

VINCENT He may lose,

of all these things,

ago? VINCENT Three thousand,

so little? VINCENT Marry,

VINCENT By my troth,

but slenderly. VINCENT Forsooth,

was first in Almaine,

day. But in faith,

will not say it,

of an ass. But,

not, as hap was,

VINCENT By our Lady!

VINCENT I heard it,

as for their lords,

And in good faith,

ruled yet." VINCENT Well,

it doth them good,

Chapter VINCENT Verily, good

it, but I ween,
in good faith, good
But in the case, the Christian faith: here,
Since you put it, VINCENT This is, good it out. VINCENT Marry, VINCENT These things are, In good faith, good thing may that be, Seventeenth Chapter VINCENT Forsooth, point. But surely, good VINCENT By my troth, I pray you, good somewhat thereof. For methinketh, thereto. VINCENT That is, Well fare you, good Yes, by Saint Mary, it possibly might. For, VINCENT What is that, What question is it, VINCENT What one man, No by my troth, other. VINCENT That were, For every man is, And in good faith, both. VINCENT Yea but, prison too. VINCENT Well, no fault therein. Wherefore, Nay, by my troth, VINCENT By my troth, Nay by my troth, VINCENT By our Lady! not? VINCENT This is, this is no imagination, Yes, in good faith, death. VINCENT But yet, VINCENT In good faith, unto death. But yet, in that. VINCENT Indeed, That will I not, then. VINCENT I cannot, Twenty-first Chapter VINCENT Forsooth, now are we come, 

Uncle, say nay to none 12, 228/ 5
Uncle, that we now speak 12, 228/ 12
Uncle, I find it, as 12, 228/ 16
Uncle, unto me: to make 12, 229/ 11
Uncle, in good faith very 12, 237/ 21
Uncle, that way they will 12, 238/ 15
Uncle, undoubtedly so true, that 12, 240/ 14
Uncle, methink that concerning the 12, 242/ 12
Uncle? ANTHONY In good faith 12, 243/ 5
Uncle, as for these outward 12, 244/ 27
Uncle, when I bethink me 12, 245/ 13
Uncle, I thank you. Methinketh 12, 249/ 24
Uncle, say then somewhat thereof 12, 250/ 22
Uncle, that captivity is a 12, 250/ 23
Uncle, soon said: but it 12, 254/ 11
Uncle, this is very well 12, 255/ 2
Uncle, methinketh it is much 12, 255/ 18
Uncle, if it were a 12, 257/ 2
Uncle? ANTHONY This, lo: if 12, 258/ 2
Uncle, but that they be 12, 258/ 9
Uncle? Marry I know almost 12, 258/ 18
Uncle, I cry God mercy 12, 258/ 18
Uncle, a strange case. For 12, 259/ 14
Uncle, out of prison, that 12, 259/ 14
Uncle, (because you reckon imprisonment 12, 259/ 16
Uncle, both the one and 12, 260/ 19
Uncle, if every man universally 12, 262/ 2
Uncle, in good faith though 12, 262/ 11
Uncle, that intend I not 12, 263/ 10
Uncle, these things would I 12, 263/ 28
Uncle, this thing needeth no 12, 265/ 4
Uncle, I ween the most 12, 265/ 20
Uncle, very true indeed. ANTHONY 12, 266/ 17
Uncle, but a thing so 12, 267/ 2
Uncle I cannot but well 12, 267/ 22
Uncle, in that case, is 12, 269/ 2
Uncle, as for this far 12, 270/ 15
Uncle, that strait keeping, collaring 12, 270/ 20
Uncle, truth it is that 12, 271/ 15
Uncle, deny. ANTHONY If a 12, 271/ 25
Uncle, in good faith, say 12, 275/ 24
Uncle (our Lord reward you 12, 280/ 18
Uncle, with much work at 12, 280/ 23
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<td>That were,</td>
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<td>can remember.</td>
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<td>his fault.</td>
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<td>Surely,</td>
<td></td>
</tr>
<tr>
<td>here before.</td>
<td>12, 288/ 3</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>Verily,</td>
<td></td>
</tr>
<tr>
<td>come therewith.</td>
<td>12, 289/ 26</td>
</tr>
<tr>
<td>And therefore,</td>
<td></td>
</tr>
<tr>
<td>Nay by my troth,</td>
<td></td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>In good faith,</td>
<td></td>
</tr>
<tr>
<td>this.</td>
<td>12, 292/ 14</td>
</tr>
<tr>
<td>of truth,</td>
<td></td>
</tr>
<tr>
<td>taken.</td>
<td>12, 292/ 16</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>By my troth,</td>
<td></td>
</tr>
<tr>
<td>And in good faith,</td>
<td>12, 293/ 2</td>
</tr>
<tr>
<td>pain.</td>
<td>12, 295/ 14</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>Every man,</td>
<td>12, 297/ 2</td>
</tr>
<tr>
<td>too.</td>
<td>12, 297/ 10</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>He shall peradventure,</td>
<td>12, 300/ 17</td>
</tr>
<tr>
<td>his ease.</td>
<td>12, 301/ 19</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>Nay,</td>
<td>12, 302/ 6</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>By my troth,</td>
<td></td>
</tr>
<tr>
<td>weary.</td>
<td>12, 304/ 22</td>
</tr>
<tr>
<td>VINCENT</td>
<td></td>
</tr>
<tr>
<td>Forssoth,</td>
<td></td>
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<tr>
<td>good by you, I purpose,</td>
<td>12, 307/ 13</td>
</tr>
<tr>
<td>and clean, and none</td>
<td></td>
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<tr>
<td>much moved unto such</td>
<td></td>
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<tr>
<td>of the incomparable and</td>
<td></td>
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<tr>
<td>audible, to men's hearts</td>
<td></td>
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<tr>
<td>other men, and live</td>
<td></td>
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<tr>
<td>which only uncontrolled or</td>
<td></td>
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<tr>
<td>let it pass by</td>
<td></td>
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<tr>
<td>and live uncommanded and</td>
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<tr>
<td>king himself, which only</td>
<td></td>
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<tr>
<td>home, into a strange</td>
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<tr>
<td>by what sure and</td>
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<td>God provided to keep up</td>
<td></td>
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<tr>
<td>in their deathbed</td>
<td></td>
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<tr>
<td>shall ye, good Cousin,</td>
<td></td>
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<tr>
<td>mean-witted, and can</td>
<td></td>
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<tr>
<td>doctors no man could</td>
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<tr>
<td>night's fear, here I</td>
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<td>in the day), I</td>
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<tr>
<td>was in honor his</td>
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<td>that the scripture saith</td>
<td></td>
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<tr>
<td>not now in the</td>
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<tr>
<td>that but by spiritual</td>
<td></td>
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<tr>
<td>an inward light of</td>
<td></td>
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<tr>
<td>it had wit and</td>
<td></td>
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<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, a great deal the</td>
<td>12, 283/ 9</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, a very strange case</td>
<td>12, 284/ 11</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, I would ween the</td>
<td>12, 286/ 5</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, this seemeth not unlikely</td>
<td>12, 287/ 2</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, that is very true</td>
<td>12, 287/ 19</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, I pray you give</td>
<td>12, 288/ 3</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, there is no doubt</td>
<td>12, 289/ 26</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, as for the shame</td>
<td>12, 292/ 14</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, all the pinch is</td>
<td>12, 292/ 16</td>
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<tr>
<td>Uncle</td>
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<td>, all the wisdom in</td>
<td>12, 292/ 20</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, words can I none</td>
<td>12, 294/ 14</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<td>, even so I fear</td>
<td>12, 295/ 14</td>
</tr>
<tr>
<td>Uncle</td>
<td></td>
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<td>, naturally grudgeth at pain</td>
<td>12, 297/ 2</td>
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<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, of late, where such</td>
<td>12, 297/ 10</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, work it out in</td>
<td>12, 300/ 17</td>
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<tr>
<td>Uncle</td>
<td></td>
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<tr>
<td>, this is no doubt</td>
<td>12, 301/ 19</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, I think it be</td>
<td>12, 304/ 22</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, this is a good</td>
<td>12, 320/ 6</td>
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<tr>
<td>Uncle</td>
<td></td>
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<td>, as my poor wit</td>
<td>12, 320/ 13</td>
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<tr>
<td>unclean</td>
<td></td>
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<tr>
<td>thing shall enter into</td>
<td>12, 98/ 13</td>
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<tr>
<td>uncleanness</td>
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<td>should inquire of the</td>
<td>12, 152/ 21</td>
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<tr>
<td>uncogitable</td>
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<tr>
<td>joy, that we shall</td>
<td>12, 306/ 12</td>
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<tr>
<td>uncogitable</td>
<td></td>
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<td>so far forth excel</td>
<td>12, 309/ 6</td>
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<tr>
<td>uncommanded</td>
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<tr>
<td>and uncontrolled themselves. And</td>
<td>12, 219/ 18</td>
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<tr>
<td>uncommanded</td>
<td></td>
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<td>, may control and command</td>
<td>12, 220/ 18</td>
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<tr>
<td>uncontrolled</td>
<td></td>
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<td>, But when he saw</td>
<td>12, 218/ 16</td>
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<tr>
<td>uncontrolled</td>
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<tr>
<td>themselves. And yet this</td>
<td>12, 219/ 19</td>
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<tr>
<td>uncontrolled</td>
<td></td>
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<tr>
<td>or uncommanded, may control</td>
<td>12, 220/ 18</td>
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<tr>
<td>uncoth</td>
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<td>land. ANTHONY I cannot</td>
<td>12, 250/ 25</td>
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<td>undeceivable</td>
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<td>tokens a man may</td>
<td>12, 133/ 4</td>
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<td>undefiled</td>
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<td>and turned all to</td>
<td>12, 54/ 21</td>
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<td>underproped</td>
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<td>with pillows, take their</td>
<td>12, 61/ 25</td>
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<td>understand</td>
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<td>this, that the natural</td>
<td>12, 9/ 22</td>
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<td>understand</td>
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<td>his words but as</td>
<td>12, 39/ 24</td>
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<tr>
<td>understand</td>
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<tr>
<td>it; then am I</td>
<td>12, 99/ 1</td>
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<tr>
<td>understand</td>
<td></td>
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<td>the tribulations by which</td>
<td>12, 107/ 10</td>
</tr>
<tr>
<td>understand</td>
<td></td>
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<tr>
<td>the arrow of pride</td>
<td>12, 157/ 20</td>
</tr>
<tr>
<td>understanding</td>
<td></td>
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<tr>
<td>failed him; then was</td>
<td>12, 49/ 2</td>
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<tr>
<td>understanding</td>
<td></td>
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<tr>
<td>truly, as the old</td>
<td>12, 75/ 9</td>
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<tr>
<td>understanding</td>
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<tr>
<td>of scripture as well</td>
<td>12, 99/ 5</td>
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<tr>
<td>understanding</td>
<td></td>
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<td>, and most especially by</td>
<td>12, 108/ 29</td>
</tr>
<tr>
<td>understanding</td>
<td></td>
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<tr>
<td>that he cannot fail</td>
<td>12, 137/ 17</td>
</tr>
<tr>
<td>understanding</td>
<td></td>
</tr>
<tr>
<td>to mark and perceive</td>
<td>12, 207/ 27</td>
</tr>
</tbody>
</table>
mule, that hath no
worldly disposed people, or
there in scripture sometimes
leave the good thing
not to leave it
themselves, leave the things
leaveth his own duty
the one good deed
before, they have an
desire perceive a sure
say, that for an
now, which reason seemeth
wit, so were it
For many there are
therein. ANTHONY That is
to come: the scripture
and destroy himself. VINCENT
as it is. And
note here yourself. For
These things are, Uncle,
in to be kept
as it ever is
foot forward. But yet
I should in such
cometh the manifold foolish
have) than unkindly and
for Christ's sake, than
to leave his alms
abominable superstition of this
that carried such an
folk fall into this
doubt, but that this
prognostication thereof, than this
their language toward these
in like misery, and
to chop off that
whole flood of all
as the scripture saith, "
our sake, being indeed
most wealthy in this
Uncle, if every man
both that every man
we be every man
understanding .) And therefore, Cousin, let
understood of rejoicing spiritual, or
understood tribulation, as appeareth in
undone , whereof God offereth him
undone . But yet for mine
undone , wherein they might use
undone ; then would I in
undone the while, he may
undone great cause of comfort
undoubted token, that toward our
undoubted rule worldly pleasure were
undoubted and inevitable unto me
undoubtedly frustrate to lay spiritual
undoubtedly , that would else drive
undoubtedly true; but yet is
undoubtedly so commendeth tribulation, that
Undoubtedly this kind of tribulation
undoubtedly Hungary shall never do
undoubtedly , Cousin, this new manner
undoubtedly so true, that no
undoubtedly for death. VINCENT But
undoubtedly , when folk for a
undoubtedly were it so, that
unequal need, relieve that urgent
unfaithful words, which are so
unfaithfully to forsake him. And
unfaithfully forsake Christ for them
ungiven to the poor man
ungracious witchcraft and necromancy, and
ungracious tongue therein. At that
ungracious mind through the devil's
ungracious sect of Mahomet shall
ungracious token that you note
ungracious Turks, declareth plainly, that
ungracious wretches and infidels, and
unhappy head of hers that
unhappy mischief, arrogant manner, high
Unicuique dedit Deus curam de
universal king thereof, and so
universal prison, is laid in
universally be by this reason
universally is a very prisoner
universally prisoned at large, walking
far off at an university, and had there taken 12, 80/ 4
Quid prodest homini si universum mundum lucretur, anime vero 12, 237/ 14
the just and the unjust ). And on the other 12, 48/ 10
were of such an unkind villainous courage, that if 12, 243/ 12
may think ourselves very unkind caitiffs, and very frantic 12, 254/ 24
so shamefully play the unkind cowards, as for fear 12, 280/ 8
ever they have) than unkindly and unfaithfully to forsake 12, 243/ 28
the more is their unkindness ; and yet where wealth 12, 48/ 16
kept, and finally, what unkindness it were, if we 12, 244/ 8
from which kind of unkindness God keep every man 12, 278/ 9
terrible dark and unknown that suffereth dark and 12, 48/ 16
and with an axe unknown privily to strike off 12, 127/ 22
whereof the cause is unknown But by St. Mary 12, 193/ 2
out into any such unknown country, that God could 12, 136/ 14
the commandments forbidden the unknown blind bayards' hands. We 12, 11/ 11
the affection the haver unknown soul, give of your 12, 80/ 19
in such lewd and unlawfully beareth thereto. For where 12, 171/ 9
those that are not unlearned blind bayards' hands. We 12, 11/ 11
sister and a simple unlearned, and have worldly wit 12, 45/ 6
after me, was an unlearned soul, give of your 12, 80/ 19
a little need (and unlawfully kill a man 12, 214/ 7
joined unto death were unlikely to do great harm 12, 183/ 21
Uncle, this seemeth not unlikely to make them loathe 12, 284/ 27
his life that was unlikely, and by their fault 12, 287/ 2
good law was left unlooked for; yet, while the 12, 55/ 2
many more be left unmade? ANTHONY How happed it 12, 126/ 15
because the guise is unmannerly to bid you not 12, 187/ 8
humility, to think himself unmeet and unable thereto, and 12, 111/ 27
their substance, movable and unmovable, bereft and lost already 12, 228/ 8
talent and left it unoccupied, and therefore utterly lost 12, 112/ 7
in your mind departed unpersuaded, then if the thing 12, 262/ 23
or leave God's pleasure unprocured. Howbeit, if we well 12, 100/ 11
but is a servant unprofitable, and doth but his 12, 39/ 13
and into many desires and into many desires 12, 168/ 11
every malefactor pass forth unprofitable and noyous, which drown 12, 224/ 3
heart evermore in heaviness, unprofitable and harmful, which drown 12, 224/ 3
body or of mind unpunished, and freely run out 12, 162/ 20
their conscience, but like unquiet, and in fear, full 12, 113/ 22
I am not so unreasonable beasts, follow their foul 12, 51/ 12
like such brutish and unreasonable: for I fast none 12, 116/ 3
this reason were not unreasonable beasts, as were those 12, 296/ 16
if the prisoner be unreasonable, then should our Savior 12, 298/ 9
unruly , and fall to fighting 12, 272/ 13
desirith for us with
are by man's mouth
to pass at night
what will fall, so
of iron? Of the
accounteth for a proud
but that they leave
they needs must) leave
have yet their substance
yet have I left
those that were before
father rebuked then their
let be through the
be for all that
beguile myself with an
be had. ANTHONY An
will you be so
God in holding them
while that we be
from flying any further
list to grow greatly
this girl? The elvish
I hear once that
put it forth in
unequal need, relieve that
giving comfort to them,
that I may well
to master it, and
should in such wise
to be destroyed, as
so said, as folk
but that sometimes men
manner as learned men
may not in tribulation
he was wont to
if he be learned,
but it was in
such a temptation will
undone, wherein they might
the better, let him
help, he shall well
of forgiving, and not
he might both lawfully
unspeakable
groanings). And therefore, I
unspeakable
to, man's ears not
unspoken
to, and then shall
unsure
also what manner mind
unsurety
of lands and possessions
untouched
for, lack of necessary
untouched
also the very special
untouched
in their own hands
untouched
the bondage, that almost
untouched
which were likely to
untoward
minds, so dull unto
untowardness
of our own froward
untrue
This faith, as it
untrue
persuasion, weening that this
unwise
jeoparding, to put your
unwise
with the loss of
upright
in their temptations, give
upward
and aloft: Lord! how
upward
down was he thrown
upward
in the world, nor
urchin
weeneth I were a
urchin
bitch bark, I shall
ure
and occupy it. And
urgent
necessity of a stranger
use
the way that I
use
to you? For albeit
use
it for the matter
use
it, as folk that
use
the false abominable superstition
use
to say it in
use
so to take it
use
between the persons whom
use
some worldly recreation for
use
, or were bound to
use
then the Litany with
use
in the Church many
use
good counsel and prayer
use
themselves well, and mistrusting
use
often to resort to
use
his prosperity, and persevere
use
to require and exact
use
his substance that he
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page References</th>
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</thead>
<tbody>
<tr>
<td>reserve, and lawfully might use his office too, in</td>
<td>12, 179/3</td>
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<tr>
<td>manner that men should use toward their enemies. For</td>
<td>12, 181/23</td>
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<td>glad would be to use it unto God’s pleasure</td>
<td>12, 186/12</td>
<td></td>
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<tr>
<td>takest young to any use of his own, are</td>
<td>12, 191/13</td>
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<td>purpose by the good use thereof to make them</td>
<td>12, 209/23</td>
<td></td>
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<tr>
<td>not. ’ If men would use this way with them</td>
<td>12, 218/24</td>
<td></td>
</tr>
<tr>
<td>after as men will use them: yet need we</td>
<td>12, 223/17</td>
<td></td>
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<td>nature, yet cannot the use of them lightly stand</td>
<td>12, 223/21</td>
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<tr>
<td>desireth them, to better use is he not likely</td>
<td>12, 223/24</td>
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<td>that for the short use of this worldly substance</td>
<td>12, 237/12</td>
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<td>cause: for there thieves use to dig it out</td>
<td>12, 239/8</td>
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<td>dry sticks thereto, and use much blowing thereat. But</td>
<td>12, 242/25</td>
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<td>needs do, let us use always to put our</td>
<td>12, 254/9</td>
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<td>a Christian king, which use in such case (for</td>
<td>12, 257/4</td>
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<td>and to have the use of his lands and</td>
<td>12, 264/15</td>
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<td>naughty things that they use , regard also some such</td>
<td>12, 291/10</td>
<td></td>
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<tr>
<td>he shall thereby not use there his old filthy</td>
<td>12, 307/18</td>
<td></td>
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<tr>
<td>those suffrages did they use to write the name</td>
<td>12, 310/3</td>
<td></td>
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<td>kind of comfort is used to a man of</td>
<td>12, 4/15</td>
<td></td>
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<tr>
<td>sides, after the manner used in that place, the</td>
<td>12, 80/8</td>
<td></td>
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<tr>
<td>own temperance, which never used , as he said, to</td>
<td>12, 116/23</td>
<td></td>
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<tr>
<td>no fault: you have used it so long, that</td>
<td>12, 117/5</td>
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<tr>
<td>shrift you have never used to keep. And therefore</td>
<td>12, 117/11</td>
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<td>case learn the custom used among physicians. For be</td>
<td>12, 120/23</td>
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<tr>
<td>their own disease, have used his help before any</td>
<td>12, 121/8</td>
<td></td>
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<tr>
<td>were there to be used with him then? ANTHONY</td>
<td>12, 145/23</td>
<td></td>
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<tr>
<td>me somewhat, wherefore Zacchaeus used his words in that</td>
<td>12, 177/3</td>
<td></td>
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<td>that he had not used before peradventure in every</td>
<td>12, 178/29</td>
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<td>yet hath he not used to force every whole</td>
<td>12, 190/6</td>
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<tr>
<td>Now all this gear used as a thing pleasant</td>
<td>12, 211/16</td>
<td></td>
</tr>
<tr>
<td>here. For they that used to praise him to</td>
<td>12, 216/21</td>
<td></td>
</tr>
<tr>
<td>Lord assoil his soul, used much this manner among</td>
<td>12, 218/13</td>
<td></td>
</tr>
<tr>
<td>that this noble king used , it would diminish much</td>
<td>12, 218/24</td>
<td></td>
</tr>
<tr>
<td>own hand to have used it, if he had</td>
<td>12, 243/21</td>
<td></td>
</tr>
<tr>
<td>tedious, all were it used in the most favorable</td>
<td>12, 257/2</td>
<td></td>
</tr>
<tr>
<td>that had so long used to say ”Dominus” with</td>
<td>12, 263/3</td>
<td></td>
</tr>
<tr>
<td>of hard handling is used in these special imprisonments</td>
<td>12, 270/22</td>
<td></td>
</tr>
<tr>
<td>no such hard handling used . ANTHONY I said, I</td>
<td>12, 271/4</td>
<td></td>
</tr>
<tr>
<td>for the hard handling used (you say) therein, your</td>
<td>12, 274/3</td>
<td></td>
</tr>
<tr>
<td>well enough that she used on the inside to</td>
<td>12, 277/21</td>
<td></td>
</tr>
<tr>
<td>and windows too, and used not to open them</td>
<td>12, 277/22</td>
<td></td>
</tr>
<tr>
<td>account that then was used in the world, and</td>
<td>12, 291/24</td>
<td></td>
</tr>
<tr>
<td>that receiveth it). They used of old in Greece</td>
<td>12, 309/24</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page References</td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>used</td>
<td>thereto round stones. Now</td>
<td>12, 309/ 29</td>
</tr>
<tr>
<td>useth</td>
<td>diverse Collects, in which</td>
<td>12, 46/ 17</td>
</tr>
<tr>
<td>useth</td>
<td>for temptation to bring</td>
<td>12, 103/ 19</td>
</tr>
<tr>
<td>useth</td>
<td>to trust all to</td>
<td>12, 120/ 25</td>
</tr>
<tr>
<td>useth</td>
<td>he himself in the</td>
<td>12, 150/ 6</td>
</tr>
<tr>
<td>useth</td>
<td>to make those things</td>
<td>12, 150/ 10</td>
</tr>
<tr>
<td>useth</td>
<td>the blood of a</td>
<td>12, 151/ 7</td>
</tr>
<tr>
<td>useth</td>
<td>it. But now a</td>
<td>12, 163/ 26</td>
</tr>
<tr>
<td>useth</td>
<td>not to force any</td>
<td>12, 189/ 28</td>
</tr>
<tr>
<td>useth</td>
<td>not for only tributaries</td>
<td>12, 190/ 20</td>
</tr>
<tr>
<td>useth</td>
<td>he Christian people after</td>
<td>12, 190/ 24</td>
</tr>
<tr>
<td>useth</td>
<td>either pleasant allectives unto</td>
<td>12, 200/ 10</td>
</tr>
<tr>
<td>useth</td>
<td>only delectable allectives to</td>
<td>12, 201/ 4</td>
</tr>
<tr>
<td>useth</td>
<td>only grief and pain</td>
<td>12, 201/ 6</td>
</tr>
<tr>
<td>useth</td>
<td>both twain, that is</td>
<td>12, 201/ 8</td>
</tr>
<tr>
<td>useth</td>
<td>the keeper to punish</td>
<td>12, 272/ 14</td>
</tr>
<tr>
<td>useth</td>
<td>any such prisonly fashion</td>
<td>12, 274/ 7</td>
</tr>
<tr>
<td>useth</td>
<td>he in his punishments</td>
<td>12, 274/ 17</td>
</tr>
<tr>
<td>useth</td>
<td>a master of</td>
<td>12, 69/ 31</td>
</tr>
<tr>
<td>using</td>
<td>them in such order</td>
<td>12, 11/ 14</td>
</tr>
<tr>
<td>using</td>
<td>this manner God utterly</td>
<td>12, 60/ 28</td>
</tr>
<tr>
<td>using</td>
<td>Sampson for their mocking-stock</td>
<td>12, 141/ 9</td>
</tr>
<tr>
<td>using</td>
<td>their malicious humor (and)</td>
<td>12, 150/ 20</td>
</tr>
<tr>
<td>using</td>
<td>thereof; howbeit, if he</td>
<td>12, 162/ 12</td>
</tr>
<tr>
<td>using</td>
<td>thereof God would be</td>
<td>12, 186/ 13</td>
</tr>
<tr>
<td>using</td>
<td>ourselves in such wise</td>
<td>12, 272/ 26</td>
</tr>
<tr>
<td>Uticensis</td>
<td>, which in Africa killed</td>
<td>12, 130/ 15</td>
</tr>
<tr>
<td>utterance</td>
<td>of these words, in</td>
<td>12, 178/ 1</td>
</tr>
<tr>
<td>uttered</td>
<td>in that oration, he</td>
<td>12, 216/ 1</td>
</tr>
<tr>
<td>utterly</td>
<td>refuse them; but</td>
<td>12, 11/ 14</td>
</tr>
<tr>
<td>utterly</td>
<td>vain to lay natural</td>
<td>12, 12/ 14</td>
</tr>
<tr>
<td>utterly</td>
<td>given in vain. And</td>
<td>12, 13/ 30</td>
</tr>
<tr>
<td>utterly</td>
<td>taken from us. For</td>
<td>12, 21/ 6</td>
</tr>
<tr>
<td>utterly</td>
<td>deny that, and affirm</td>
<td>12, 37/ 12</td>
</tr>
<tr>
<td>utterly</td>
<td>casteth them off. And</td>
<td>12, 60/ 28</td>
</tr>
<tr>
<td>utterly</td>
<td>. For to what other</td>
<td>12, 70/ 13</td>
</tr>
<tr>
<td>utterly</td>
<td>forbid it, where the</td>
<td>12, 82/ 24</td>
</tr>
<tr>
<td>utterly</td>
<td>to forbid it, since</td>
<td>12, 83/ 12</td>
</tr>
<tr>
<td>utterly</td>
<td>lost it, with a</td>
<td>12, 112/ 7</td>
</tr>
<tr>
<td>utterly</td>
<td>lose all his own</td>
<td>12, 180/ 24</td>
</tr>
<tr>
<td>utterly</td>
<td>taketh for his own</td>
<td>12, 190/ 22</td>
</tr>
<tr>
<td>utterly</td>
<td>to forsake his own</td>
<td>12, 229/ 25</td>
</tr>
<tr>
<td>utterly</td>
<td>to forsake him than</td>
<td>12, 278/ 7</td>
</tr>
</tbody>
</table>
For then are we utterly ashamed, ye wot well, hand, and thereby be dammed: as though that set at naught all, tried out to the, as it seemeth me of their peril is. But now for our of his craft, might point, of the dread , as filios, et fratres Sathana, " nor no prayer (He that walketh in to lay natural reasons. And, therefore now shall comfort elsewhere, but especially marvels and wonders. Also plead against his mind , foolish pride, and such glory: and is it mind (be they lords. For if they be there some men of labor, toil, tears that she enchanted with marvels and wonders. Also, pleads against his mind, which is a surfeit of worldly vanquished God shall so well passed the time of, or peradventure not invade upon a sudden fear, him already, and let all the remnant of among them, either for in our belief rise incideritis" (Esteem it and from himself; and far it and differeth from and the nature of vobis qui ridetis nunc vobis qui ridetis, quia
not been that the
breaking of his tender
forbeaten and sore beaten
Pecator quum in profundum
words, "Filius hominis quum
Filius Hominis erubesce, quum
the letter of the
do man a more
God took a great
no sin, maketh a
and that that is
such as are but
he taketh but for
he had offended but
Constantinople, was devised at
follow thereof? "Venientes autem
he, shall follow thereof? 
he more, "Si quis
to take at a
wise man to be
incarnation, may properly be
comfort therewith your company;
The Sixth Chapter VINCENT
The Ninth Chapter VINCENT
for a martyr. VINCENT
reward in heaven: I
The Twelfth Chapter VINCENT
all my purpose. VINCENT
The Fourteenth Chapter VINCENT
The Eighteenth Chapter VINCENT
mirth and gladness). And
come to you. For
I suddenly felt myself
The Eighth Chapter VINCENT
The Fifteenth Chapter VINCENT
in their mind, but
him his pardon. VINCENT
malicious devilish mind. VINCENT
very false illusion. VINCENT
and considering thereof, so
while you ween so
beside our matter. VINCENT
upon these things, I
vehemence of your objection brought
veins, and the sharp crown
veins and sinews, new feeling
venerit, contemptit" (When the sinner
venerit putatas, inveniet fidem in
venerit in majestate sua, et
Venetian dated at Constantinople, was
vengeance than in this world
vengeance upon the children of
venial, and that that is
venial, imagineth to be deadly
venial, to the intent that
venial, and St. Jerome (as
venially. Yea, and further, the
Venice. From thence come there
venient cum exultatione, portantes manipulos
Venientes autem venient cum exultatione
venit ad me, et non
venture, and when I come
verified in them, where he
verified of the joys of
verily in the rehearsing and
Verily methinketh, good Uncle that
Verily, mine Uncle, this first
Verily, good Uncle, methinketh this
Verily trust, and nothing doubt
Verily, good Uncle, this liketh
Verily, good Uncle, this is
Verily, good Uncle, this secmeth
Verily, good Uncle, with this
verily, there as you shall
verily, albeit I had heard
verily both hot and cold
Verily, good Uncle, so may
Verily, good Uncle you have
verily well content, both in
Verily he might in conscience
Verily that is truth; but
Verily, Uncle, I well allow
verily thought myself waking. ANTHONY
verily that you be waking
Verily, mine Uncle, and so
verily think that the arrow
feet of Almighty God, 
go, nor whither. For 
otherwise but as I 
his blood shall I 
the lowest. It seemeth 
no riches with conscience. 
he may bestow it; 
in his purse. But 
like (and as I 
as you see, and 
be lawful to require. 
false abominable sect. VINCENT 
can those things be 
The Thirteenth Chapter VINCENT 
from you again? VINCENT 
any fruit thereby. But 
life: so may we 
for us. For I 
God is no more 
walk in? ANTHONY Methinketh 
strictly kept, yet as 
or not? VINCENT Nay 
this, Cousin, think you, 
to die, and that 
wisier, but that I 
than prisoners now, as 
for imprisonment, I would 
feigned. For I think 
afternoon here before. VINCENT 
his whole passion, and 
we have the grace 
God we would, I 
and pray therefor I 
ipsi nos seducimus et 
psalm: "Scuto circumdabit te 
saith he, "circumdabit te 
Prophet: "Scuto circumdabit te 
commorabitur. Scuto circumdabit te 
autem hic consolatur, tu 
universum mundum lucretur, anime 
between? Then goeth the 
Prophet saith in the 
touched in the two 
verily 
believing him to be 
verily 
they walk round about 
verily 
think, that many a 
verily 
require of thine hand 
verily 
by the Gospel, that 
Verily 
, Cousin, if that reason 
verily 
that might he not 
verily 
, Cousin, that saying hath 
verily 
think, he will Hungary 
verily 
from as far as 
Verily 
if we people of 
Verily 
, mine Uncle, as I 
verily 
and truly good, which 
Verily 
, good Uncle, this thing 
Verily 
, I suppose, no. ANTHONY 
verily 
, if we would not 
verily 
think ourselves much more 
verily 
suppose, that if there 
verily 
here, than he shall 
verily 
, Cousin, that you say 
verily 
prisoner, as he that 
verily 
, this is very substantial 
verily 
thus, or not? VINCENT 
verily 
die he shall, and 
verily 
ween that the thing 
verily 
be we now deceived 
verily 
trust, that remembering these 
verily 
, that so much of 
Verily 
, Uncle, that is very 
verily 
looketh on. Now if 
verily 
to believe it, and 
verily 
suppose that the consideration 
verily 
think they should. For 
veritas 
in nobis non est 
veritas 
iuis, non timebis a 
veritas 
iuis" (with a pavise 
veritas 
iuis, a sagitta volante 
veritas 
iuis, non timebis a 
vero 
cruiciaris" (Son, remember that 
vero 
suae detrimentum patiatur?" (What 
verse 
farther, and saith unto 
verse 
fore-rehearsed) so compass him 
verses 
of the psalter. The
Dialogue of Comfort against Tribulation: Concordance of Major Terms

in the two next verses following, the Prophet briefly treating of those two verses saith not, that in verses may there be drawn verses, but he prayed him vertetur in gaudium" (The world vessel that is of his vesselful, in comparison of the vester diabolus quasi leo rugiens vester diabolus" (saith St. Peter vestimenta " (Tear your hearts), he vex and trouble themselves with vice also, but this is vice of the flesh the vices of the soul. Of vicious than they be, go victory against the whole corps victory therein (be his substance victory that Julius Caesar had victory standeth not all whole victual at one meal, as victual, and thereby to make videat ne cadat" (He that videbit me homo, et vivet videntur, sed quae non videntur videntur, sed quae non videntur. Que enim sunt, quae autem non videntur, que enim sunt, quae autem sunt, aeterna sunt" (This same viderunt oculi tui" (Mine imperfection vidit, nec aurus audivit, nec Vienna showed us among other vigor by scattering our minds vigor and asperity of the vile wretched sort the devil vile a villain, that ever vile and how shameful soever villain, that ever would for villainous courage, that if himself villainous pain put unto them villainous and most shameful death villainously than they do the villainy and shame, the blessed VINCENT Who would have

Thomas More Studies 8 (2013)
| VINCENT | Who would have weened | 12, 3/ 8 |
| VINCENT | Oh! my good Uncle | 12, 5/ 14 |
| VINCENT | Very well, good Uncle | 12, 6/ 1 |
| VINCENT | Forsooth, my good Uncle | 12, 13/ 27 |
| VINCENT | Forsooth, good Uncle, this | 12, 17/ 5 |
| VINCENT | Verily methinketh, good Uncle | 12, 19/ 12 |
| VINCENT | You have, good Uncle | 12, 23/ 15 |
| VINCENT | Surely, this is very | 12, 23/ 26 |
| VINCENT | This seemeth me very | 12, 24/ 19 |
| VINCENT | Verily, mine Uncle, this | 12, 27/ 11 |
| VINCENT | The third kind, Uncle | 12, 30/ 16 |
| VINCENT | What causes, good Uncle | 12, 31/ 28 |
| VINCENT | Verily, good Uncle, methinketh | 12, 33/ 9 |
| VINCENT | Then if a man | 12, 33/ 27 |
| VINCENT | Of truth, good Uncle | 12, 35/ 10 |
| VINCENT | Verily, good Uncle, this | 12, 37/ 7 |
| VINCENT | Verily, good Uncle, this | 12, 40/ 11 |
| VINCENT | Verily, good Uncle, this | 12, 44/ 8 |
| VINCENT | But yet, good Uncle | 12, 46/ 14 |
| VINCENT | Some of my bolts | 12, 49/ 18 |
| VINCENT | That will I with | 12, 50/ 10 |
| VINCENT | Surely, Uncle, you have | 12, 56/ 15 |
| VINCENT | Verily, good Uncle, with | 12, 59/ 5 |
| VINCENT | I like well, good | 12, 64/ 3 |
| VINCENT | Mine own good Uncle | 12, 77/ 3 |
| VINCENT | I trust, good Uncle | 12, 77/ 14 |
| VINCENT | I shall with this | 12, 77/ 22 |
| VINCENT | It is to me | 12, 78/ 2 |
| VINCENT | Of truth, my good | 12, 79/ 6 |
| VINCENT | Now forsooth, Uncle, this | 12, 80/ 27 |
| VINCENT | Forsooth she is not | 12, 81/ 23 |
| VINCENT | In faith, Uncle, I | 12, 85/ 3 |
| VINCENT | What strange case was | 12, 88/ 6 |
| VINCENT | By my faith, Uncle | 12, 88/ 19 |
| VINCENT | I pray you, what | 12, 89/ 1 |
| VINCENT | This hap, hold I | 12, 89/ 8 |
| VINCENT | By our Lady! Uncle | 12, 89/ 14 |
| VINCENT | Marry, Uncle, as you | 12, 90/ 1 |
| VINCENT | Forsooth, Uncle, this is | 12, 91/ 4 |
| VINCENT | Forsooth, Uncle, in this | 12, 92/ 24 |
| VINCENT | Forsooth, Uncle, yet seemeth | 12, 97/ 4 |
| VINCENT | Verily, good Uncle, so | 12, 99/ 24 |
| VINCENT | words of no little | 12, 104/ 14 |
have heard of her. 
and begin even afresh."
found that good earnest.
themselves. The Fifteenth Chapter
kill and destroy himself.
the manner of them.
ANThony I said, Cousin
and courage most hardy.
be hanged for her.
God liveth in heaven?
she heard it not.
gave him his pardon.
and do the same.
that malicious devilish mind.
herself her own hands.
own hands kill himself.
a very false illusion.
himself be no man.
revelation? ANThony Nay, Cousin
the devil's false delusion.
while we dream thereof.
that you be awake?
have done the same?
these matters with me?
do but lie dreaming. %
certainly send some such.
a false dreaming delusion
follow Christ no further.
keep him from it.
of that desperate shame.
falling into sin again.
friends to bind him.
dread into his heart.
more power upon him.
it a long night.
were beside our matter.
poor beggar his fellow.
himself far his better?
not need to dread.
of all this matter.
the kingdom of God!)
heart very sore thereon.
him fourfold as much."
God's grace well enough. come with it already.
which only now remaineth. you tarry not long.
and comfort in tribulation. from the dogs.
himself over sure therein. with cruel intolerable torments.
within very few years. Mahomet's false abominable sect.
faith. The First Chapter out of their heart.
counsel upon it now. faith, the most perilous.
ANTHONY You say, Cousin call unto my mind.
pain may he suffer? was found. Oh! Cousin three thousand years ago?
ANTHONY We find, Cousin surety is so little?
ever occupied it after? praise it but slenderly.
you, Cousin, tell on. have lent him one.
what said he, Cousin? you had heard it.
right angry with them. to be ruled yet."
him, commandeth him alone. thus. The Thirteenth Chapter
persecution. The Fourteenth Chapter
you have at once? pleasure of your body?
false of their promise?
all your substance still? ask you, how long?
his favor, lose all.
them from you again?
you would now eschew? substance from you then?
at all? Not God?
ENJOY any benefit in?

VINCENT Marry, Uncle, but some 12, 184/ 3
VINCENT Forsooth, good Uncle, God 12, 186/ 29
VINCENT I pray you, good 12, 187/ 15
VINCENT You shall not need 12, 187/ 27
VINCENT Somewhat have I tarried 12, 188/ 4
VINCENT Then are there very 12, 189/ 15
VINCENT Yet say they, Uncle 12, 189/ 27
VINCENT Our Lord, Uncle, for 12, 191/ 25
VINCENT But yet evermore I 12, 193/ 12
VINCENT Verily, mine Uncle, as 12, 195/ 1
VINCENT Well fare your heart 12, 196/ 5
VINCENT By my troth, Uncle 12, 199/ 16
VINCENT In good faith, Uncle 12, 199/ 12
VINCENT The more perilous, Uncle 12, 201/ 31
VINCENT , therein very truth, and 12, 202/ 7
VINCENT In good faith, Uncle 12, 202/ 17
VINCENT He may lose, Uncle 12, 203/ 22
VINCENT , if the whole world 12, 207/ 26
VINCENT Three thousand, Uncle! Nay 12, 208/ 12
VINCENT , in full antique stories 12, 208/ 22
VINCENT Marry, Uncle, but the 12, 209/ 1
VINCENT By my troth, Uncle 12, 211/ 1
VINCENT Forsooth, Uncle, this is 12, 212/ 29
VINCENT When I was first 12, 213/ 5
VINCENT It needed not, as 12, 215/ 1
VINCENT By our Lady! Uncle 12, 215/ 6
VINCENT I heard it, Uncle 12, 216/ 16
VINCENT God hath indeed, and 12, 217/ 1
VINCENT Well, Uncle, I wot 12, 220/ 8
VINCENT Yet it doth them 12, 220/ 25
VINCENT Verily, good Uncle, this 12, 225/ 24
VINCENT I cannot in good 12, 228/ 4
VINCENT Since you put it 12, 229/ 10
VINCENT What surety can a 12, 231/ 28
VINCENT That must I needs 12, 232/ 27
VINCENT Yea, then. ANTHONY What 12, 233/ 8
VINCENT How long? As long 12, 233/ 12
VINCENT Well, a man would 12, 233/ 21
VINCENT Verily, I suppose, no 12, 234/ 1
VINCENT Forsooth, I think, that 12, 234/ 7
VINCENT No, in good faith 12, 234/ 15
VINCENT God? What, yes, pardie 12, 234/ 19
VINCENT God is gracious, and 12, 235/ 28
and destroy his soul?
never find it out.
what would come thereon.
and steal it away.
out of his hand?
to live wretches forever.
of all his goods.
pain. The Seventeenth Chapter
was falling towards us?
I remember, the first.
our good will thereto.
give us everlasting liberty.
going whither he would.
of those painful accidents.
into any other place.
ask you one question.
room to walk in?
day out of prison?
visit poor prisoners seldom.
In good faith, Cousin
know of the other.
restrained in prison both.
lieth in the stocks.
twain in prison too.
thine heart, good Cousin
we never the nearer.
that is in that.
a prisoner or no?
he should; now, Cousin
and think yourself deceived.
is thus hardly handled?
sophistry first, or not?
verily thus, or not?
it very truth indeed?
himself wot not whither?
kept undoubtedly for death.
deed. The Twentieth Chapter
that is in that.
will grant me too.
and so sore abhorreth.
should there be then.
death. The Twenty-first Chapter
either shame or pain.

VINCENT  This is, good Uncle  12, 237/ 20
VINCENT  Marry, Uncle, that way  12, 238/ 14
VINCENT  Then were they more  12, 239/ 1
VINCENT  Why where should they  12, 239/ 9
VINCENT  These things are, Uncle  12, 240/ 13
VINCENT  In good faith, good  12, 242/ 11
VINCENT  What thing may that  12, 243/ 4
VINCENT  Forsooth, Uncle, as for  12, 244/ 26
VINCENT  By my troth, Uncle  12, 249/ 23
VINCENT  I pray you, good  12, 250/ 21
VINCENT  That is, Uncle, soon  12, 254/ 10
VINCENT  Well fare you, good  12, 255/ 1
VINCENT  Yes, by Saint Mary  12, 255/ 17
VINCENT  I am sorry that  12, 256/ 27
VINCENT  Very well said, as  12, 257/ 24
VINCENT  What is that, Uncle  12, 258/ 1
VINCENT  What question is it  12, 258/ 8
VINCENT  What one man, Uncle  12, 258/ 17
VINCENT  No by my troth  12, 258/ 22
Vincent  , though I say it  12, 259/ 2
VINCENT  That were, Uncle, a  12, 259/ 13
VINCENT  Yea but, Uncle, both  12, 260/ 18
VINCENT  But they may go  12, 260/ 28
VINCENT  Well, Uncle, if every  12, 262/ 1
Vincent  . There was in good  12, 262/ 20
VINCENT  Nay, by my troth  12, 263/ 9
VINCENT  By my troth, Uncle  12, 263/ 27
VINCENT  This man, quoth he  12, 264/ 8
Vincent  , what would you call  12, 264/ 26
VINCENT  Nay by my troth  12, 265/ 3
VINCENT  By our Lady! Uncle  12, 265/ 19
VINCENT  Nay verily, this is  12, 266/ 6
VINCENT  This is, Uncle, very  12, 266/ 16
VINCENT  Nay, this is no  12, 267/ 1
VINCENT  Yes, in good faith  12, 267/ 21
VINCENT  But yet, Uncle, in  12, 269/ 1
VINCENT  In good faith, Uncle  12, 270/ 14
VINCENT  Indeed, Uncle, truth it  12, 271/ 14
VINCENT  That will I not  12, 271/ 24
VINCENT  The remnant will I  12, 274/ 5
VINCENT  I cannot, Uncle, in  12, 275/ 23
VINCENT  Forsooth, Uncle (our Lord  12, 280/ 17
VINCENT  Without doubt, Uncle, a  12, 283/ 8
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VINCENT  That were, Uncle, a  12, 284/ 10
VINCENT  Forsooth, Uncle, I would  12, 286/ 4
VINCENT  Surely, Uncle, this seemeth  12, 287/ 1
VINCENT  Verily, Uncle, that is  12, 287/ 18
VINCENT  Nay by my troth  12, 289/ 25
VINCENT  In good faith, Uncle  12, 292/ 13
VINCENT  By my troth, Uncle  12, 294/ 13
VINCENT  Every man, Uncle, naturally  12, 297/ 1
VINCENT  I heard, Uncle, of  12, 297/ 9
VINCENT  He shall peradventure, Uncle  12, 300/ 16
VINCENT  No, but he may  12, 300/ 25
VINCENT  Nay, Uncle, this is  12, 301/ 18
VINCENT  By my troth, Uncle  12, 304/ 21
VINCENT  Forsooth, good Uncle, this  12, 320/ 5
Vincenti  dabo edere de ligno  12, 309/ 12
Vincenti  dabo manna absconditum,et  12, 309/ 18
vineyard  toward night, at such  12, 91/ 27
vineyard  there goeth no man  12, 92/ 5
violation  of their chastity. But  12, 142/ 3
violation  by force, and commit  12, 141/ 28
violence  And of truth, while  12, 224/ 10
violence  too) divers parts diversely  12, 273/ 5
violent  restraint of a man  12, 252/ 7
violent  death, and then he  12, 300/ 26
violent  death is painful. ANTHONY  12, 301/ 2
violent  death thereby. For God  12, 301/ 4
violent  by some other way  12, 301/ 6
violent  . ANTHONY By my troth  12, 301/ 20
violent  death to every man  12, 301/ 23
violent  death; it would, I  12, 302/ 1
violent  death riddeth the man  12, 302/ 8
violent  ? For the matter that  12, 302/ 24
violent  death forsaketh the faith  12, 302/ 26
violently  pursueth him by force  12, 142/ 5
violently  take them from him  12, 227/ 30
virgam  peccatorum super sortem iustorum  12, 49/ 5
virginity  . And albeit that he  12, 141/ 26
virginity  : nor never find we  12, 142/ 6
virgins  , in time of persecution  12, 141/ 23
virtue  of faith can neither  12, 12/ 24
virtue  as shall serve us  12, 21/ 11
virtue  of necessity, and make  12, 26/ 7
virtue  and matter of vice  12, 49/ 10

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may be matter of virtue, or else matter of 12, 64/ 19
wealthy man hath another virtue in the stead of 12, 73/ 12
for his wealth, his virtue is not like yet 12, 74/ 6
very well of old, virtue standeth in things of 12, 74/ 8
highly rejoiced in her virtue . So came she to 12, 80/ 6
eutrapelia, is a good virtue, serving to refresh the 12, 82/ 19
hath the name of virtue, and that it were 12, 131/ 3
a man of singular token of any good virtue beside, wherein the rich 12, 175/ 23
may be some other virtue that he may be 12, 201/ 19
necessity to make a virtue make a man virtuous 12, 206/ 11
and the having of you said, make a virtue of necessity. But in 12, 228/ 12
soul and bring forth virtue in a reasonable creature 12, 130/ 10
caritas” (Of the three virtues of a wealthy man 12, 71/ 10
againward, in the fore-rehearsed virtue of his. For it 12, 71/ 11
have somewhat weighed the heavenly reward, above the virtue of prosperity, let us 12, 73/ 3
fell, as those two virtues (the merit and cause 12, 75/ 2
in earth in other virtues are wont always to 12, 127/ 16
times to some spiritual virtues far under him, as 12, 175/ 25
hath put such a virtues , very contrary to those 12, 282/ 6
long lived a very virtues, well ordered appetite in 12, 16/ 25
man doth those good virtues life, and had at 12, 32/ 4
and her brother. Very virtues deeds, if we consider 12, 72/ 4
and of a very virtues was this lady, and 12, 80/ 1
ing like wise very virtues place, a close religion 12, 80/ 1
Cassian, that very good virtues too, and had been 12, 80/ 3
and well-learned, and very virtues man, rehearsal in a 12, 84/ 5
knoweth for well-learned and virtues too. But see now 12, 90/ 8
and among the other virtues , and especially in the 12, 121/ 17
from such other good, virtues monks and anchorites that 12, 129/ 15
rehearseth that certain holy, virtues business, as by the 12, 133/ 24
done, if some good virtues virgins, in time of 12, 141/ 23
done, keep himself in good virtues folk, such as himself 12, 146/ 30
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<td>purpose, this persecution of</td>
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<td>virtuous</td>
<td>before, and flattered they</td>
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<td>are yet in a</td>
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<td>and are so learned</td>
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<td>withstood it, and been</td>
<td>12, 122/25</td>
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<td>virtuously</td>
<td>had thereat), but the</td>
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<td>virtus</td>
<td>Domini in Sampsonem&quot; (The</td>
<td>12, 141/17</td>
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<td>virtutis</td>
<td>quidem nullum signum valuimus</td>
<td>12, 158/28</td>
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<td>visage</td>
<td>of war when he</td>
<td>12, 189/6</td>
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<td>visage</td>
<td>before, he must in</td>
<td>12, 215/13</td>
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<td>visage</td>
<td>less dolorous than he</td>
<td>12, 215/14</td>
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<td>vision</td>
<td>which moveth him is</td>
<td>12, 135/6</td>
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<tr>
<td>vision</td>
<td>induced to believe that</td>
<td>12, 136/22</td>
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<td>vision</td>
<td>is but an illusion</td>
<td>12, 136/25</td>
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<tr>
<td>vision</td>
<td>delude one, and make</td>
<td>12, 137/6</td>
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<td>vision</td>
<td>is God's true revelation</td>
<td>12, 137/9</td>
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<td>vision</td>
<td>for a true revelation</td>
<td>12, 137/25</td>
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<td>visions</td>
<td>appearing unto him: if</td>
<td>12, 131/4</td>
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<td>visions</td>
<td>be no godly, revelations</td>
<td>12, 135/20</td>
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<td>visit</td>
<td>their friends lying in</td>
<td>12, 3/10</td>
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<tr>
<td>visit</td>
<td>and comfort him must</td>
<td>12, 18/28</td>
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<td>visit</td>
<td>poor prisoners seldom. VINCENT</td>
<td>12, 258/21</td>
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<td>visit</td>
<td>of her charity a</td>
<td>12, 277/7</td>
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<td>visitation</td>
<td>. If you reckon me</td>
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<td>visiting</td>
<td>of poor prisoners doth</td>
<td>12, 259/7</td>
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<td>vita</td>
<td>tua, et Lazarus similiter</td>
<td>12, 55/21</td>
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<td>vite</td>
<td>&quot; (To him that overcometh</td>
<td>12, 309/12</td>
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<td>vivens</td>
<td>cogitai quid futurum sit</td>
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<td>vivet</td>
<td>&quot; (There shall no man</td>
<td>12, 308/23</td>
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<td>Vocabunt</td>
<td>mortem, et mors fugiet</td>
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<td>in a manner say</td>
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<td>was so loud and</td>
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<td>. And now saith our</td>
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<td>voices</td>
<td>, in some place by</td>
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<td>void</td>
<td>from the place where</td>
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<td>void</td>
<td>of all good works</td>
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<td>volente</td>
<td>in die, a negocio</td>
<td>12, 105/18</td>
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<td>volante</td>
<td>in die&quot; for methinketh</td>
<td>12, 157/4</td>
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<tr>
<td>volante</td>
<td>in die&quot; (The truth</td>
<td>12, 157/18</td>
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<td>volui</td>
<td>congregare te quemadmodum gallina</td>
<td>12, 104/8</td>
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<td>volunt</td>
<td>divites fieri, incidunt in</td>
<td>12, 168/7</td>
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<tr>
<td>volunt</td>
<td>divites fieri, incidunt in</td>
<td>12, 170/29</td>
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<tr>
<td>volunt</td>
<td>divites fieri,&quot; etc. (They</td>
<td>12, 171/10</td>
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Thomas More Studies 8 (2013)
writeth unto Timothy: "Qui volunt divites fieri, incidunt in
a good man, or voluntary affliction, either of body
restitution, almsdeed is but voluntary living, the devil useth
the flesh to filthy, voluptuous appetites of the flesh
less by the filthy volupotuous fashion, he will say
there his old filthy volupotuous pleasures (of which abomination
the remembrance of these volupotuous pleasures he would here
a shadow) for which it not up, nor
it not out again, vomit it not up, nor
lust, is ready to vomit , if it happen him
his, "Onerosi consolatores estis vos (Burdenous and heavy comforters
his disciples: "Mundus gaudebit, vos autem dolebitis: sed tristitia
ut quum defeceritis, recipiant vos in aeterna tabernacula" (Make
Paul, "qui non patitur vos temptare, supra id quod
Deus, qui non patitur vos autem mihi manere propter
Saint Paul counselleth, "Non vouchsafe to defile his hands
chastiseth, nor never do vouchsafe to send them all
too, that God would vouchsafe to proceed in our
pray you, good Uncle, vouchsafe to think thereon. Some
do much as to vouchsafe to regard the biting
to devour him, would vouchsafed to do them the
glad that God had vow to myself, that if
made after a solemn voyage for his sake to
made of charity this voyage shall be hither. Howbeit
faith, Uncle, that his vulgar and common commendation, would
brought out but a vult tecum in judicio contendere
Savior counselleth, "Si qui vult meus esse discipulus, tollat
unto us all, "Qui vultis , benefacere potestis" (Poor men
habebitis vobiscum, quibus quum do I not now
made after a solemn wag my hand, shake my
now, for you shall wail and weep). "Est tempus
you shall weep and wail ). But he saith on
they that weep and wail , for they shall be
the city, but they wailed , and did painful penance
house of weeping and wailing for some man's death
have labored in my wailing , I shall every night
that he should not wake him no more. To
boisterously shog him and wake him, and so shake
trow you, when you wake and rise, laugh as
world. And when I wake I will again come
to have made you wake too soon: but especially
children do that are waked ere they list to

12, 223/ 30
12, 52/ 28
12, 177/ 7
12, 150/ 9
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12, 46/ 19
12, 85/ 7
12, 155/ 4
12, 318/ 12
12, 291/ 1
12, 214/ 14
12, 132/ 23
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12, 34/ 7
12, 43/ 10
12, 179/ 23
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12, 41/ 31
12, 70/ 23
12, 70/ 25
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12, 69/ 13
12, 96/ 21
12, 115/ 13
12, 132/ 5
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12, 187/ 11
12, 188/ 7
12, 132/ 7

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that we shall drink.

thing while we be

so verily thought myself

verily that you be

be sure to be

things that are done

deed while we be

talking with him, well

considering thereof is in

among folk that are

it for a true

but talketh with me

nay, Cousin, nay: there

in this world, and

and in the night

that the lions' whelps

that in the night

that if a man

cause; for while there

by night rise and

less than one week,

the soul beginneth to

whither. For verily they

this devil of business

a great way to

great way yet to

it, when their words

they must arise and

what country soever we

man may be let

chamber, but although his

the less room to

the whole castle to

his liberty, and may

that may without let,

his best liberty may

at free liberty to

that if they would

have way enough to

highway, where they may

the whole castle to

while he walketh here,

because of the large

Waking in good business is

waking and look thereon, and

waking . ANTHONY And will you

waking and talking of these

waking , but that you have

waking , and the things that

waking . And he that is

waking , and not dream it

waking a daily common thing

waking , and so seldom happping

waking revelation, and not a

waking . ANTHONY Without doubt, Cousin

walk ye somewhat wide; for

walk hence alone, he wotteth

walk all the beasts of

walk about roaring in the

walk only the lions' whelps

walk through the wood in

walk in that night not

walk about their chamber in

walk out again as poor

walk fast Away in these

walk round about, as it

walk about in this busy

walk about before they should

walk . But God said unto

walk so large toward the

walk . And sometimes their authority

walk in this world, we

walk at large where he

walk were right large, and

walk in?VINCENT What question

walk in? ANTHONY Methinketh verily

walk where he will, is

walk further upon other men's

walk upon his own. And

walk where they will, but

walk in some place, neither

walk : the one in his

walk till they be both

walk in; and yet you

walk he never so loose

walk ) men call it liberty

12, 57/ 17

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12, 269/ 21
list to respite us) **walk** about in the prison 12, 272/ 25
have less room to **walk** in, and to have 12, 276/ 16
and better too, that **walk** about the world. And 12, 277/ 1
backs forever, and not **walk** therewith where they will 12, 286/ 22
same way must he **walk** ). And what was the 12, 311/ 20
him then as he **walked** prowling for his gear 12, 118/ 24
they were not far **walked** from the beginning, and 12, 168/ 2
same way that Christ **walked** , the same way must 12, 311/ 20
way by which he **walked** into heaven, himself showeth 12, 311/ 21
of his that willfully **walketh** abroad in the kite's 12, 104/ 18
is called business, busily **walketh** about, and such folk 12, 167/ 3
quo vadit" (He that **walketh** in darknesses wotteth not 12, 167/ 11
is called business that **walketh** about in these two 12, 169/ 22
that at such liberty **walketh** about the park. ANTHONY 12, 265/ 23
the same way that Christ **walketh** here, walk he never 12, 267/ 27
of God's gracious forgiveness **walketh** in the ready way 12, 299/ 8
nor of the business **walking** about in darknesses, nor 12, 105/ 21
cow in a close **walking** with her young calf 12, 119/ 5
tenebris" (From the business **walking** in the darkness): and 12, 165/ 26
is to wit, business **walking** in the darkness. The 12, 166/ 9
afeard) of the business **walking** about in the darknesses 12, 186/ 22
this devil, called business ( **walking** in this busy pleasant 12, 168/ 4
of these fleshly folk that those that are **walking** about in the darknesses 12, 167/ 9
**walking** in this busy 12, 168/ 27
yet while they were **walking** therein, they would not 12, 169/ 12
worldly busy folk are **walking** about in this round 12, 169/ 20
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the Prophet calleth business, **walking** out abroad upon other 12, 260/ 8
**walking** ere any man say 12, 260/ 22
own. And as for **walking** where we will round 12, 271/ 1
two. And as for **walking** were both weary of 12, 272/ 20
universally prisoned at large, **walking** in the world, yet 12, 275/ 15
every side without any **wall** , nor looked out of 12, 5/ 24
never came on the **walls** of our hearts against 12, 277/ 10
stable and strengthen the **walls** , that in these things 12, 266/ 22
and round about the **wander** about and seek it 12, 277/ 20
they never so fain **wander** we never so far 12, 141/ 13
in the world, yet **wander** the while! Yet wot 12, 123/ 19
mad ways our mind **wandering** about for a while 12, 41/ 18
but our little while **wandering** about a little while! Yet wot 12, 141/ 13
which is but a **wanted** his hair, yet had 12, 29/ 15
failed him when he **wanted** flesh, and beautifieth her 12, 29/ 15
fall, first into such
in wealth they be
his life, leave his
at the first into
we feel it wax
not disposed to be
some were haply so
as I said, so
death, dieth like a
and keep it from
sore disposed to the
and thereby wax with
strengthen us in this
was once in the
a great visage of
serve him in his
he bringeth up in
very battle and deadly
are meet for the
danger and peril of
become through chance of
come by chance of
mutable chance of the
to sit well and
surety very well and
himself close in his
lie now in your
are full of young
ere we be well
within a little as
his head half so
round about for the
troth, that unto a
his ease in a
had made it so
our whole host was
as they were well
And that were they
he giveth us good
make haste and give
rest in giving him
hath given you plain
say, to give you

wanton  folly in multiplying wives  12, 53/11
wanton  and forget God, and  12, 59/11
wanton  idle tales. And of  12, 83/3
wanton  and begin to rebel  12, 93/5
wanton  in his flesh, when  12, 95/25
wanton  , that when he happeneth  12, 97/11
wanton  , that we forget where  12, 272/29
wanton  even at his case  12, 301/8
wantonness  , I would in good  12, 95/19
wantonness  of her flesh, that  12, 96/2
wantonness  so forgetful of their  12, 269/28
war  , but also that as  12, 38/15
war  with the king, then  12, 109/30
war  when he mindeth it  12, 189/6
war  . But as for those  12, 190/19
war  , and some young children  12, 191/9
war  indeed. These tokens were  12, 192/31
war  , first were wont, as  12, 195/6
war  , wherein their part is  12, 222/3
war  bound unto a man  12, 253/16
war  ) cometh yet in very  12, 254/1
war  ) to show much humanity  12, 257/5
warm  with a cup and  12, 78/25
warm  under the covering of  12, 104/3
warm  den, and blow out  12, 133/20
warm  bed asleep again and  12, 138/21
warm  , lusty blood and other  12, 150/8
warm  there, down we come  12, 158/2
warm  . It maketh us have  12, 210/8
warm  , as to keep on  12, 221/10
warm  sun of grace to  12, 241/10
warm  faithful man one thing  12, 242/26
warm  bed, as the other  12, 274/21
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warned  to arm them in  12, 110/4
warned  before that they should  12, 238/24
warned  by him, that they  12, 238/25
warning  not to be bold  12, 22/22
warning  to the camp, than  12, 110/15
warning  of the devil's sleights  12, 131/28
warning  already by St. Paul  12, 230/5
warning  of the thing that  12, 246/6
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<td>gave us so good</td>
<td>before, when he said</td>
<td>12, 303/6</td>
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<td>we cannot so well</td>
<td>that mind for a</td>
<td>12, 16/12</td>
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<td>go, good son, I</td>
<td>thee, I have sent</td>
<td>12, 46/3</td>
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<td>dare be bold to</td>
<td>him that the pain</td>
<td>12, 51/27</td>
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<td>therefore will I not</td>
<td>it; but surely we</td>
<td>12, 53/10</td>
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<td>no such fool, I</td>
<td>thee, son. For I</td>
<td>12, 116/8</td>
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<tr>
<td>are not weak, I</td>
<td>you, but their stomachs</td>
<td>12, 116/16</td>
</tr>
<tr>
<td>what you say, I</td>
<td>you. ANTHONY Then will</td>
<td>12, 118/15</td>
</tr>
<tr>
<td>not that, Cousin, I</td>
<td>you, for this piece</td>
<td>12, 166/6</td>
</tr>
<tr>
<td>I would not, I</td>
<td>you, be so foolish</td>
<td>12, 220/5</td>
</tr>
<tr>
<td>he would not, I</td>
<td>you, leave you so</td>
<td>12, 230/23</td>
</tr>
<tr>
<td>way they will, I</td>
<td>you, not forget, as</td>
<td>12, 238/15</td>
</tr>
<tr>
<td>in a manner well</td>
<td>that there should no</td>
<td>12, 300/12</td>
</tr>
<tr>
<td>I can make no</td>
<td>warrantise of myself, seeing that</td>
<td>12, 245/2</td>
</tr>
<tr>
<td>that without any bold part of a wise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with occasions of his</td>
<td>wars he pilleth them with</td>
<td>12, 191/4</td>
</tr>
<tr>
<td>Turk truly in his</td>
<td>wars against all Christian kings</td>
<td>12, 229/28</td>
</tr>
<tr>
<td>I shall every night</td>
<td>wash my bed with my</td>
<td>12, 96/21</td>
</tr>
<tr>
<td>the Temple, wherein they</td>
<td>washed the sheep for the</td>
<td>12, 45/18</td>
</tr>
<tr>
<td>his painful cross, he spoiling, burning, and laying</td>
<td>washed us there all clean</td>
<td>12, 94/10</td>
</tr>
<tr>
<td>but are consumed, and</td>
<td>waste all the way that</td>
<td>12, 6/25</td>
</tr>
<tr>
<td>wot well) damnable, or</td>
<td>wasted , and come to naught</td>
<td>12, 159/7</td>
</tr>
<tr>
<td>bones to rattle, and also to fast and</td>
<td>wastefully misspend them about worldly</td>
<td>12, 224/15</td>
</tr>
<tr>
<td>he go fast, and amend, and fast, and</td>
<td>wasteth away her wanton flesh</td>
<td>12, 29/14</td>
</tr>
<tr>
<td>man to fast, to sleep-like merit, as his kept with such sure misery, in many nights'</td>
<td>watch and pray for him</td>
<td>12, 44/24</td>
</tr>
<tr>
<td>too. Thus stood we and after their holy draweth down under the</td>
<td>watch , and pray for himself</td>
<td>12, 44/26</td>
</tr>
<tr>
<td></td>
<td>watch , and pray, and take</td>
<td>12, 45/2</td>
</tr>
<tr>
<td></td>
<td>watch , and pray, both for</td>
<td>12, 52/9</td>
</tr>
<tr>
<td></td>
<td>watch and his prayer, no</td>
<td>12, 66/28</td>
</tr>
<tr>
<td></td>
<td>watch laid upon him, that</td>
<td>12, 265/7</td>
</tr>
<tr>
<td></td>
<td>watch , in hunger and thirst</td>
<td>12, 310/28</td>
</tr>
<tr>
<td></td>
<td>watching all the remnant of</td>
<td>12, 110/18</td>
</tr>
<tr>
<td></td>
<td>watchword spoken on both sides</td>
<td>12, 80/7</td>
</tr>
<tr>
<td>him not under the</td>
<td>water with him, and there</td>
<td>12, 15/14</td>
</tr>
<tr>
<td>weeping world, must we tarry to see the</td>
<td>water . Some young lovely lady</td>
<td>12, 29/7</td>
</tr>
<tr>
<td>begin to stir the</td>
<td>water our seed with the</td>
<td>12, 42/6</td>
</tr>
<tr>
<td>with a drop of wise, nor send his</td>
<td>water stirred. And when his</td>
<td>12, 45/18</td>
</tr>
<tr>
<td>all clean with the</td>
<td>water of his heart, and</td>
<td>12, 45/20</td>
</tr>
<tr>
<td></td>
<td>water falling from his finger's</td>
<td>12, 55/18</td>
</tr>
<tr>
<td></td>
<td>water to no cunning man</td>
<td>12, 63/2</td>
</tr>
<tr>
<td></td>
<td>water of his sweet side</td>
<td>12, 94/10</td>
</tr>
</tbody>
</table>
my couch will I
the moonshine in the
secret rocks under the
force, ran into a
also in such wise
the holy blood and
a reed ready to
sore wrought, and the
die in rest!" The
to die, because the
of our faith to
lest when he would
the better he would
smooth, sweet, and courteous,
them toward him, then
a while thereof, men
when we feel it
be God!) their women
weak scrupulous conscience would
him, so that he
and perceive. For they
good deed will he
one, ere the morning
sort asunder, that they
and endure the pain,
if they would after
every day shall you
parcel thereof, and thereby
for a time we
fervor of our faith
torments there, we would
like to follow, I
about none amendment, but
his shrift, when he
him, that the man
With which answer Jupiter
the world is here
lest you should have
to pusillanimit, and was
or such, he is
unto them all, suddenly
his theft and be
less than lukewarm, or

water )). But what should I
water , and do but make
water on both sides. If
water and drowned themselves, rather
water them with the wise
water whereof his holy sacraments
wave with every wind, nor
waves rose very high, and
waves so troubled him there
waves would not let him
wax lukewarm, or rather key-cold
wax never the better he
wax much the worse, and
wax angry, rough, froward, and
wax they wood, and draw
wax almost weary, and as
wax wanton and begin to
wax there now so mannish
wax offended withal, and so
wax not wayward, as children
wax more proud, more wayward
wax angry. Then is it
wax light; the other, when
wax not over well acquainted
wax he never so wroth
wax angry with them therefor
wax elder than other. And
wax with wantonness so forgetful
wax , as I said, so
wax so cold, and our
wax so feared of that
waxed therewith myself suddenly somewhat
waxed worse and worse, so
waxed angered, saw a sow
waxed wrath at last, and
waxed so angry, that he
waxed such, and so great
waxed weaker, and more sick
waxed that kind of the
waxed worse since such revelations
waxed good. For he made
waxed a true man first
waxed even key-cold), we may
marvel though you be waxen weary. For I have 12, 320/7
for the same, and waxeth sorry, not for that 12, 25/28
affection toward heavenly joys waxeth wonderful cold. If dread 12, 83/23
bush to him that waxeth once afeard, seemeth a 12, 109/27
over an high bridge, waxeth so afeard through his 12, 154/15
other, when the evening waxeth dark. Two times of 12, 166/22
erere ever the wind waxeth boisterous; so methink I 12, 192/2
moderate fear, lest with waxing overbold, and setting the 12, 170/12
to them, use the way that I may well 12, 3/12
laying waste all the way that his army cometh 12, 6/25
receipts. For without this way taken with them, they 12, 11/7
would fall in our way again, and so wot 12, 19/23
strength at the least way to bear it patiently 12, 21/18
brought it in my way. But rather would I 12, 33/17
an hostler by the way and die in a 12, 41/23
pulleth his mind another way, though the man be 12, 65/14
For he that this way taketh, cannot go but 12, 76/19
me to go my way and to seek some 12, 79/15
I, therefore, take another way with you; for I 12, 80/25
we should go some way to work, a thing 12, 85/14
that they take this way against fasting and other 12, 96/11
so be, that their way be not wrong, but 12, 99/8
out so easy a way to heaven, as to 12, 99/9
man, to adventure that way with them. But such 12, 99/14
as fear, lest that way be not sure, and 12, 99/15
thing fall in our way, with the treating of 12, 105/15
to fall in their way. And though they be 12, 108/10
die therefor, by the way that my sinful soul 12, 119/10
is there none other way , but adventure after the 12, 135/1
seek such a pleasant way as the party should 12, 135/11
come by the one way or the other, to 12, 135/15
go somewhat a shorter way to work, if you 12, 137/3
come by a forbidden way , by which without other 12, 142/13
tell you by what way he knoweth that his 12, 142/16
can then no other way see, but either bind 12, 143/25
thought and dullness, what way were there to be 12, 145/23
together again, that the way is not perceived in 12, 159/4
of God by the way ) the soul that flieth 12, 159/25
they neither wot which way they go, nor whither 12, 167/13
had yet a great way to walk about before 12, 168/3
had had a great way yet to walk. But 12, 168/20
been wearied in the way of wickedness). And yet 12, 169/11
turned from his wicked way and may live, he 12, 174/9
have an open ready way into almost the remnant 12, 193/ 9
these terrible things, what way shall we take in 12, 204/ 21
upon some pretty proper way , to bring it in 12, 213/ 19
men would use this way with them, that this 12, 218/ 24
those that seek the way to rise and grow 12, 222/ 14
loseth them, by no way could he bestow them 12, 227/ 23
that he would, yet way that he would, yet 12, 227/ 28
in that other good way fall in the same 12, 234/ 5
the taking of this way toward the taking of 12, 236/ 10
is the very straight way

VINCENT Marry, Uncle, that way they will, I warrant 12, 238/ 15
and either findeth a way that men shall not 12, 246/ 19
also. And therefore which way God will take with 12, 247/ 3
for us a sure way . For "Fidelis est Deus 12, 247/ 17
with the temptation a way out). For either, as 12, 247/ 21
will both provide a way out for us, and 12, 248/ 14
if we take the way that I have told 12, 248/ 23
to take an orderly way therein. And as yourself 12, 256/ 29
and hold on his way . But forasmuch, Cousin, as 12, 260/ 11
and the other have way enough to walk: the 12, 260/ 19
possibly can find any way , whereby they may escape 12, 266/ 23
far about therein, the way to get out at 12, 272/ 21
with the temptation a way out). But now if 12, 279/ 2
by divers means. One way , by the means of 12, 281/ 26
that all along the way that ye were going 12, 289/ 11
one side of the way a rabble of ragged 12, 289/ 12
would you let your way by your will, weening 12, 289/ 20
or hold on your way with a good cheer 12, 289/ 22
of Christ, went their way from the council joyful 12, 291/ 1
walketh in the ready way toward his salvation. But 12, 299/ 8
violent by some other way . Howbeit, I see well 12, 301/ 6
ipse ambulare" (The same way that Christ walked, the 12, 311/ 20
Christ walked, the same way must he walk). And 12, 311/ 20
And what was the way by which he walked 12, 311/ 21
heaven, himself sheweth what way it was that his 12, 311/ 22
passion, and by that way enter into his kingdom 12, 311/ 25
ravish it all another way , that as a man 12, 314/ 24
and that yet our way should lie through marvelous 12, 315/ 25
kill us by the way , both all the Turk's 12, 315/ 29

Well, Cousin, whether every way-walking beggar be by this 12, 259/ 21
he were but a wayfaring man that I received 12, 182/ 25
but as pilgrims and wayfaring men. And if I 12, 251/ 20
And then, if these ways be taken for the 12, 19/ 6
and comfort by which ways himself shall best like 12, 23/ 2
be discontinued by more ways than you would before 12, 51/ 3
him, maketh many wise ways as he weeneth, and 12, 61/ 22
God, how many mad ways our mind wandereth the 12, 65/ 23
trains a thousand subtle ways, and of his open 12, 101/ 2
sundry folks by sundry ways. But the cause wherefore 12, 123/ 21
comfort, he may find ways enough in such wise 12, 148/ 13
temptation by many more ways than one. ANTHONYThat ways than one. ANTHONY That 12, 148/ 20
long together. By these ways also he maketh those 12, 189/ 3
but by all evil ways that he can invent 12, 224/ 13
the meanwhile all other ways, save escaping, yet he 12, 264/ 24
which of all these ways shall be taken with 12, 278/ 22
that he wax not wax more proud, more wayward, as children do that 12, 132/ 7
of wit, and in wayward, more envious, suspicious, misjudging 12, 135/ 27
of God be a weak worker with Almighty God 12, 12/ 28
a man were very weak, spoken, as you said 12, 79/ 18
brethren as for their weak scrupulous conscience would wax 12, 116/ 11
whose consciences are not weak, I warrant you, but 12, 116/ 16
of strength, but also weak women and children. And 12, 316/ 15
that we be too weak, let us tell him 12, 318/ 16
you should have waxen weaker, and more sick thereafter 12, 78/ 17
so sore desireth our weal, as children do that 12, 132/ 7
serveth for the pleasure, weak, that as man might 12, 22/ 25
matter of the common weal, and thereby shall he 12, 203/ 10
are matter of worldly wealth; and taken from us 12, 10/ 4
God sometime that worldly wealth is with one (that 12, 28/ 30
much weight of worldly wealth the man may bear 12, 29/ 1
continueth always still in wealth, discontinued with no tribulation 12, 40/ 19
and ease, game, pleasure, wealth, and felicity. For they 12, 41/ 21
of this world's wretched wealth, were not yet more 12, 41/ 26
not have both continual wealth, and in a moment 12, 42/ 27
his riches and his wealth, for that God would 12, 47/ 11
his friend should have wealth, but for the show 12, 47/ 12
in honor and in wealth; yea, and when he 12, 47/ 17
he went into such wealth that Lazarus, which died 12, 47/ 18
unkindness; and yet where wealth will not bring them 12, 48/ 17
good men God sendeth wealth here also, and they 12, 48/ 22
them. Some will in wealth fall into folly. "Homo 12, 48/ 29
that in either state, wealth or tribulation may be 12, 49/ 9
token, but whether continual wealth in this world without 12, 49/ 13
To prove that perpetual wealth should be no evil 12, 49/ 25
is an interruption of wealth, which is but of wealth, not, and consequently their interruption of prosperous unquieted, and thereby his that for precise perpetual see that his continual upon perpetual prosperity, the and turned all to see Lazarus sit in in the life received torment). Christ describeth his royally every day). His he had taken his Lazarus from tribulation into is in continual worldly goodness, that because in their Maker; but in is very full of leave all this worldly may both have worldly in abundance of worldly him that is in you that both in of riches, worship, and of all question continual take of overlong lasting of more profit, than discommendeth this worldly wretched he that delighted in preeminence of tribulation over that are accounted for things, being not in where he taketh his his wealth for no king, so that worldly worldly wealth was no not of necessity worldly that worldly folk call in manner nor no matter of his worldly the matter of his much, it diminisheth his wealth, , prosperity (which is but wealth, another name) may be wealth, interrupted therewith, when other wealth, ; no man precisely meaneth wealth, interrupted with another kind wealth, and prosperity in this wealth, made him fall, first wealth, of Job that was wealth, ), yet was it no wealth, somewhat under the rich wealth, , and Lazarus in like wealth, and his prosperity, gay wealth, was continual, lo, no wealth, in this world, and wealth, , and the rich man wealth, , and contrariwise what comfort wealth, we remember him not wealth, they be wanton and wealth, , and hath deep stepped wealth, within a while behind wealth, , and yet well go wealth, the other may by wealth, , and him that is wealth, and in woe some wealth, , as of need and wealth, interrupted with no tribulation wealth, . Another is, that the wealth, and prosperity, not to wealth, and uncomfortable comfort utterly wealth, shall fall into woe wealth, in occasion of merit wealth, , and called by that wealth, indeed, as where he wealth, for no wealth, nor wealth, , nor his riches for wealth, was no wealth unto wealth, unto him. And therefore wealth, to be cause of wealth, , is yet for his wealth, at all. Finally, whenever wealth, , as in giving great wealth, . In laboring about the wealth, , if pain and wealth
wealth, if pain and be that, that his from the nature of prerogative of tribulation above so were he from such other sins as, a diminishing of fleshly man, not by his the diminishing of his wealthy man in his be content to take to God for his our pain; for our in the very fast and in our worldly comfort) that cometh of our delight and our winter day of worldly woman, in great worldly he perceiveth that in fool, if for a mad, if for the the day of worldly the day of worldly are in the worldly some in great worldly wise, what great worldly desired but for worldly only for the wretched but for only worldly only for their worldly for their own worldly for his own worldly therein unto his worldly fore-rehearsed, whereupon their worldly of your well-beloved worldly of all his worldly his enemies, and what case, in all his they stand in great which false persuasion of ween themselves here in love so much the wealth be each to other wealth maketh him able, yet wealth, toward the nature of wealth appear. Now if it wealth willingly fallen into tribulation wealth would bring him to wealth, and is a very wealth, but by the diminishing wealth with wholesome tribulation. The wealth which God giveth him wealth at God’s hand, and wealth, his virtue is not wealth than for our woe wealth and felicity of heaven wealth here. And this thing wealth and prosperity. A summary wealth, and so little, alas wealth and prosperity, this flying wealth and much prosperity, so wealth and authority he doth wealth of a few weeks wealth of a little while wealth shall never so wound wealth, he shall not need wealth of great power and wealth also: in this case wealth ariseth unto men by wealth, be not only little wealth of this world: then wealth, it must needs be wealth, hath any great commodity wealth, or for any good wealth a little so) yet wealth (as you say) but wealth dependeth. ANTHONY That fear wealth for the pleasure of wealth and royalty, and become wealth of this world that wealth, than many a man wealth, do stand, for all wealth, and forgetfulness of our wealth, are loath to leave wealth of this world, and
reward us with everlasting
mansions, and all wonderful
the richest and the
be sure to live
where he should be
them that are ever
of men that were
a man is right
our face, that some
his days a marvelous
rest in Abraham, the
much comfort that the
this also, that a
But when men are
in which, though the
good deeds that a
those virtues of a
too, the which a
now is not the
so ready for the
good deeds that the
this, all that the
all. Finally, wherein the
good deeds that the
this point, because the
deed done by the
and thanks. Patience the
in that he is
would say, that the
merit groweth to the
therefor; so doth the
color to compare the
ei." Now if the
part that is so
world, and the most
the gaining of everlasting
between. And then what
wit and remembrance will
and that is well
iniquitatis" (We have been
And the devil so
all his good works
that the devil, for
wealthy  man well at ease 12, 65/ 3
wealthy  and well at their 12, 65/ 22
wealthy  man thanked God for 12, 68/ 22
wealthy  man may do; as 12, 71/ 7
wealthy  man an occasion of 12, 71/ 10
wealthy  man hath not againward 12, 71/ 11
wealthy  man in a like 12, 71/ 15
wealthy  man to be content 12, 71/ 17
wealthy  man doth. Besides this 12, 71/ 20
wealthy  man doth, though he 12, 71/ 21
wealthy  man doth those good 12, 72/ 4
wealthy  man doth, though he 12, 72/ 14
wealthy  man for all his 12, 72/ 20
wealthy  man, the matter is 12, 73/ 2
wealthy  man hath not, in 12, 73/ 7
wealthy  . For if he be 12, 73/ 7
wealthy  man hath another virtue 12, 73/ 11
wealthy  man, not by his 12, 73/ 17
wealthy  man in his wealth 12, 73/ 23
wealthy  man's merit with the 12, 73/ 28
wealthy  man be very good 12, 74/ 5
wealthy  , and have so much 12, 229/ 12
wealthy  in this universal prison 12, 268/ 29
wealthy  life in heaven, and 12, 294/ 11
weapon  of the devil may 12, 103/ 26
wear  away, and fall even 12, 14/ 21
weared  on her; for she 12, 90/ 7
wearied  in the way of 12, 169/ 11
wearieth  him with that continual 12, 154/ 25
wearily  , and without consolation or 12, 113/ 29
weariness  of the one, draw 12, 120/ 10
full of tediousness and fear, and in a stirrith to it for on still in their the great long miserable as folk that were peradventure at length somewhat truth) even a little thereof, men wax almost that he was so and lusty, but wondrous till they be both to feel myself somewhat though you be waxen world; to make fair often, that in sore at once with one husband would have fair Luther was not then or two before Ash of our soul, all grub up these wicked children almost all the peradventure less than one haply less than one not all in a pain of that whole by whom he is wealth of a few of God, or else folk, then would men heart? A man would had then? I would other contrary, as I so few as myself looketh on it would which a man would beside, and hath, I ANTHONY In faith so they make the people Christ, was not, I and maketh them often shent. Were her mistress, weariness of the world. If weariness of this life for weariness of themselves after some weariness, and put themselves still weariness and pain that the weary of it; and that weary him. And therefore wished weary, that I had not weary, and as though to weary to sit so long weary were they both twain weary of walking ere any . VINCENT Forsooth, good Uncle weary. For I have this weather withal, they give him weather or sickness, by general weather, while in one house weather for his corn, and wedded yet, nor religious men Wednesday; but the wolf would weeds pulled out for the weeds and bushes of our week ; then he prudently reproved week, walk out again as week, he reckon himself in week the great part will week or twain, in which weekly set a work should weeks he would ween himself ween that, though it were ween that God were not ween yes, that readeth in ween in my mind (because ween ye will agree they ween that I have now ween it were quite out ween that I might yet ween, at this day in ween I too: and that ween, that we would be ween, in her old age ween that it were much ween you, like to be
but lean, and I
of them would, I
nay. But where you
of whom you would
the greatest thing, I
easy, Cousin, as you
this time, while you
and would make me
I may as surely
dread beside, that they
the beginning men would
made first, as some
the clouds, where we
never felt it, would
few weeks he would
well, and I would
round maze; when they
conveyed suddenly when they
and even while they
indeed; and so, I
that they would, I
reason would hold, I
then were there, I
will not, or I
bidden than obeyed. I
many a man may
God the grace to
as far as I
himself. For he shall
most, will yet, I
answered, no man I
you would not, I
indeed, and is, I
in good faith, I
live after, and I
here upon earth, and
deny it, but I
teach also them, that
some there are that
his person what I
of my country, knave,"
than every man would
frantic foolish as to
ween not well worth a
ween, tell a tale almost
ween, that none fall thereto
ween, the stomach most strong
ween, good lady, that she
ween it were. For how
ween so verily that you
ween I were asleep. ANTHONY
ween so, as I know
ween them self with that
ween were likely: but the
ween it were, by that
ween we sit on the
ween. And that is the
ween himself far his better
ween that such as are
ween themselves at an end
ween they were not yet
ween that they were not
ween, is it yet. For
ween, to that counsel be
ween the world was never
ween, no place in no
ween well dare not find
ween also that very few
ween himself far therefrom, that
ween still as they do
ween half of the remnant
ween that many praise him
ween, in every four and
ween eat one morsel of
ween, play as Juvenal merrily
ween: but as for their
ween, he said but as
ween, that then the most
ween to win himself to
ween, Uncle, also, that there
ween they mean better than
ween they mean well, while
ween would be his let
Ween you now, my lord
ween there were, and would
ween there were no God
from their hands, I
into another, we would
But else would I
great likelihood thereof, I
we would do, I
And these would, I
these points, and I
they be (which I)
then while I should
our Lady! Uncle, I
own state that they
but that I verily
letteth us alone, we
surely, like as we
upon me, I would
come after this, and
Forsooth, Uncle, I would
some folk fools, that
right wise. ANTHONY That
we worldly wretched fools
in like wise I
death; it would, I
except a man would
many men would little
a man) cannot, I
glory there would I
mad men as to
long after. For I
hadst died? Yea, I
We should not, I
VINCENT Who would have
you would before have
in good faith have
by which he had
merry many days, had
ere ever he had
soul, as Plato had
that the other had
peradventure some had themselves
unto you, I had
day of general judgment,
silly poor soul, that
wise ways as he

ween you would say. And
ween that man were mad
ween by my troth, that
ween no wise man can
ween it be more than
ween, let our liberty but
ween he shall then find
ween very few be) by
ween that it liked you
ween the most part of
ween they stand in great
ween that the thing is
ween ourselves at liberty, and
ween ourselves out of prison
ween it would stop up
ween themselves here in wealth
ween the tale were not
ween themselves right wise. ANTHONY
ween themselves wise? Marry, I
ween were villainy and shame
ween , I might in a
ween, make double the pain
ween that whereas the pain
ween ) in that he provided
ween , attain the right imagination
ween be no man that
ween, that either his power
ween that whereas he falleth
ween , almost every good Christian
ween, Cousin, need much more
weened , oh! my good Uncle
weened ; then say I thus
weened that Moses had not
weened he should have excused
weened (you wot well) that
weened he should have come
weened it were, and that
weened he would fain have
weened they had been, but
weened I had quit me
weenest thou that he shall
weenest thou were half a
weeneth , and all turn at
| Weeneth | I were a devil | 12, 113/ 5 |
| Weeneth | God by his angel | 12, 136/ 10 |
| Weeneth | and the other truly | 12, 139/ 27 |
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| Weening | always that his pot | 12, 210/ 28 |
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| Weening | that we were lords | 12, 272/ 29 |
| Weeping | that you went unto | 12, 289/ 20 |
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| Weep | and wail, for they | 12, 70/ 25 |
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| Weep | . For he made mine | 12, 94/ 21 |
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| Weep | , but some were haply | 12, 97/ 11 |
| Weepeth | because he hath lain | 12, 46/ 1 |
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time, even all his
while after, all the
whole
a victory against the
whole
the Turk with his
whole
in thereto full and
whole
us, we refer it
whole
thereof in all his
whole
his faith, all his
give the reward all
whole
we see that the
course of all his
but in all his
scripture showeth that the
whole
God is marvelously made
whole
before and setteth his
whole
hang till he be
whole
setteth his heart full
whole
pain, was worth a
whole
our Savior, and our
whole
have needed to fast
doctors be full and
whole
soul together make the
whole
against them, and the
whole
scry that the Turk's
whole
upon us, wherewith our
whole
divers other authors, and
whole
victory standeth not all
whole
Rome, he caused the
whole
man fall thereto, an
whole
emperor's duties, all which
whole
give half of his
whole
used to force every
whole
some he taketh the
whole
but cutteth off their
whole
of, and properly pertaineth
whole
the great Turk the
whole
again. But when that
whole
Cousin Vincent, if the
whole
that in all his
whole
Christ, nor all the
whole
him with all your
whole
long after, when your
whole
he won all the

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<td>life in his best</td>
<td>12, 4/ 13</td>
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<tr>
<td>whole</td>
<td>empire was his. The</td>
<td>12, 7/ 30</td>
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<tr>
<td>whole</td>
<td>corps of Christendom, since</td>
<td>12, 8/ 6</td>
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<tr>
<td>whole</td>
<td>host, and all his</td>
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<td>whole</td>
<td>to his will, and</td>
<td>12, 21/ 15</td>
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<td>whole</td>
<td>life, but might have</td>
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<td>whole</td>
<td>pain shall turn all</td>
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<td>whole</td>
<td>to faith alone, give</td>
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<td>whole</td>
<td>Church in the common</td>
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<tr>
<td>whole</td>
<td>life in this world</td>
<td>12, 54/ 3</td>
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<tr>
<td>whole</td>
<td>life he gave himself</td>
<td>12, 54/ 11</td>
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<td>Church without intermission prayed</td>
<td>12, 58/ 16</td>
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<td>whole</td>
<td>. This is God's goodness</td>
<td>12, 58/ 24</td>
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<td>heart like a fool</td>
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<td>whole</td>
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<td>12, 63/ 15</td>
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<td>whole</td>
<td>upon his request, so</td>
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<td>all and more, even</td>
<td>12, 66/ 7</td>
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<td>whole</td>
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<td>forty days together. No</td>
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<td>whole</td>
<td>of that mind, that</td>
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<td>whole</td>
<td>man, the less affliction</td>
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<td>whole</td>
<td>corps of Christendom in</td>
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<td>army was secretly stealing</td>
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<td>whole</td>
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<td>country at once to</td>
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<td>whole</td>
<td>people away, dispersing them</td>
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<td>whole</td>
<td>members by the body</td>
<td>12, 191/ 11</td>
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<td>whole</td>
<td>unto this present purpose</td>
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<td>whole</td>
<td>empire was lost? And</td>
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<td>whole</td>
<td>kingdom and mighty great</td>
<td>12, 206/ 25</td>
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<td>whole</td>
<td>world were animated with</td>
<td>12, 207/ 26</td>
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<td>whole</td>
<td>life studieth and busieth</td>
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whoreson, twice after the head whoreson , twice after the head 12, 125/ 27
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was Daniel, and the
that lived there in
praise; or if of
should wish with God's
as my poor wit
with his own free
I, Cousin, with good
The Third Chapter I
desperate, that hath no
heaviness. One sort, that
comfort; another sort, that
yet of those that
that wit and remembrance
sort are there that
than one. But this
give them comfort, and
he is almighty he
doubt, but that God
faith maketh him sure
wot I well it
and the principal point
the trust that God
well, or else it
it whole to his
with ourselves that we
to God, that we
he would, than we
For else if we
so precisely what we
and so unaware what
what manner mind we
fools) to wit what
flit from him) he
be medicinable, if men
become medicinable, if men
medicinable, but if we
tribulation is (if we
himself, if he himself
Passion (if the man
in it against his
also first against his
fault, and applieth his
pain taken against his
wild
lions about him: and
wilderness
was marvelously much esteemed
wiliness
, or of another pride
will
to be hence, and
will
serve me, to call
will
obeysing freely the inward
will
. The first comfort in
will
in my poor mind
will
to be cured; so
will
seek for no comfort
will
. And yet of those
will
not are there also
will
wear away, and fall
will
seek for no comfort
will
I here say, that
will
. He can, for he
will
, for he is all
will
surely keep this promise
will
not fail to comfort
will
oftener than once. And
will
I reserve, to treat
will
so do. And therefore
will
not be well. One
will
, and instead of our
will
take no comfort in
will
he shall no better
will
ourselves appoint him; or
will
presume to stand unto
will
that he shall do
will
fall, so unsure also
will
have tomorrow, that God
will
serve us when the
will
not fail to tarry
will
so take it; or
will
make of it; or
will
forsake it. VINCENT Surely
will
) medicinable: in this latter
will
. For whereas there was
will
in true faith and
will
, and therefore seemeth worthy
will
, yet as soon as
will
to be content to
will
, but it shall be
and taken against his will (if the man will so make it) a medicinable, if men see, if we bear, and how much or clear. Howbeit I told you before, I pallium" (If a man be a judge, and to justice that ye well declared, if men of his faith. Therefore to work well. Strive as I said, I to seek therefor, it much as once. I me" (If any man very good is therewith, I do for him have worldly wit at them to him they and yet where wealth but for them. Some man with tribulation iniquitatem manus suas" (God of my bolts, Uncle, far wide. VINCENT That will I with good suppose now that you as a good man certain good woman that did it against his with very right good your second, your third For upon this answer not tell. And therefore of great famine, he plague of pestilence, he take it; but yet of God; and yet to God; and yet than sleeping; and yet will . But yet, at the will so make it) a will so consider it, a will so take it, and will thus take it well will overcharge him, and enhance will advise no man to will not advise every man will strive with thee at will have such zeal to will rather abide tribulation by will so consider them: yet will I let God work will I not with them will not strive therefor, nor will be, I fear me will not swear that he will be my disciple, let will tell any man fully will not serve him, but will , which tell great men will tell him another tale will not bring them, he will in wealth fall into will fall into sin, and will not leave the rod will I now take up will I with good will will , Uncle. ANTHONY Well, do will agree that tribulation is will not, as percuse his will not be naught, and will .Then is tribulation, ye will , yet is pain, ye will I join unto this will the solution of your will not warrant it will we shall bear it will that we shall patiently will he that we let will God that we shall will God that we shall will God that we shall
senteth the tempest, he will that the shipmen shall send forth, and will that we maintain them.

And as he will that we do for, will he that we do.

his neighbor's soul he will have none of his;

sleep; and when that will not be then they will no soft bed serve

again his sorrow; then will meddle with no physic

when they be sick, will as for this time

that doubt soiled, I will therefore at this time

talking at once. I will well agree, that a

considered together, that you will conformed to God's pleasure

God's sake, and his will I show you causes

both: of this thing will well take it, is

wholesome thing, if we will unto God, and in

conforming of the man's will unto God, and in

then shall his good will , where the power lacketh

like case with the will of patience, and conformity

as I ween ye will agree they be. Now

be. Now whosoever then will well consider the thing

the conformity of man's will unto God, and in

by God, conformeth his will to God's will in

his will to God's will in that behalf, and

giveth him conform his will to God's in that

there none conform his will to God's, and give

all mine heart, and will not fail to love

in conformity of his will and thanks given to

content and conform our will to God's will, and

our will to God's the conforming of our will unto God's, and the

him, submitting his own will wholly to God's pleasure

longer. Now if God will we shall hence, then

that cometh against his will, that saith unto God

cometh to me, I will not cast him out

and at this time will I no longer trouble

aught between. But now, will I, therefore, take another

own, but which I will not tell you; guess

the same, and he will never be from you

the words with good, will , as he hath ever

show my folly, I will be no more shamefast

we proceed further, I will be bold to move

am. Howbeit so partial will I not be to

And yet while it will be no better, we

last long, but out will my soul suddenly someday
a while, and therefore will I with God's help 12, 86/ 4
more such days, then will we, when you list 12, 86/ 13
The first kind also will I shortly pass. For 12, 87/ 17
him against his own will, is (you wot well 12, 87/ 19
embrace all them that will come, and even there 12, 90/ 22
of that first kind will I make no longer 12, 90/ 26
home (being then in will to work if the 12, 92/ 1
be called toward night, will sleep out the morning 12, 92/ 6
cometh but at God's will, and that mind may 12, 92/ 18
he biddeth all that will be his disciples, take 12, 95/ 16
my tears, my couch will I water). But what 12, 96/ 22
with these new men will I not dispute. But 12, 98/ 25
am not he that will envy their good hap 12, 99/ 13
this kind of tribulation will I make an end 12, 99/ 20
to fall in, yet will he rather abide it 12, 100/ 9
open fight. And therefore, crown: so he that will I now call all 12, 100/ 20
but if he willingly will not wrestle, shall none 12, 101/ 24
willing to stand, and will play the coward or 12, 102/ 2
and hope well, God will trust in him and 12, 102/ 17
fighteth against it, and will never fail in all 12, 103/ 12
in his help, he will not follow it, is 12, 103/ 21
of this dark air, will take thee so near 12, 103/ 31
the kite's danger, and will the God of heaven 12, 104/ 1
not doubt, if we will not come at his 12, 104/ 19
we safe, if we will follow him, and with 12, 104/ 21
there. For against our will tarry there. For against 12, 104/ 23
me whose hand that will can there no power 12, 104/ 24
defend those that faithfully will ). And to show the 12, 104/ 27
of his help; so will dwell in the trust 12, 106/ 6
that such one art, will he truly perform it 12, 106/ 6
as long as he will the truth of his 12, 106/ 7
her know that she will abide faithfully in adiutorio 12, 108/ 17
infirmity of the man will ; yet can this peevish 12, 112/ 24
great inconvenience: for he will suffer, yet is he 12, 113/ 18
rigorous justice, that he will, if he can, drive 12, 113/ 26
Howbeit, indeed, because I will keep him from the 12, 113/ 27
warrant you. ANTHONY Then will not be occasion of 12, 116/ 9
he would with good will you make me make 12, 118/ 17
that is so shameful, will be content to lie 12, 125/ 2
very shame. ANTHONY Some will never tell their mind 12, 127/ 7
full sore against her will not indeed, and yet 12, 127/ 10
that it was God's will for that time she 12, 128/ 12
will he should so do 12, 129/ 24
poor-spirited, or proud, which
as Master Gerson saith)
false illusion. If he
that hear me he
good Uncle, nor I
dispense therewith if he
myself waking. ANTHONY And
may dispense where he
will, and when he
upon her against her
may do when he
his deep sleep, but
chamber in their sleep,
help him not, then
against overbold pride, so
unto other. This thing
of that danger, then
good, wise, spiritual leech
feeleth himself against his
devil do what he
with every good deed
whereof (but if he
his mind against his
himself sure, that so
temptation, shall (if he
that, but if himself
hand. If any man
hear us himself, and
by no scripture; I
matter here. He that
mine own part, I
in such a temptation
wicked temptation, And thus
ero similis Altissimo" (I
of the north, and
set him therein), God
his fellow. VINCENT That
much further. For he
of these things he
needeth it. And now
the darkness): and then
you, for this piece
and such folk as

will somewhat appear by his
will make him to spit
will in this thing study
will, or shall; what be
will not dispute upon any
will, yet since the devil
will you not now as
will, and when he will
will, and may command him
will, than willfully, and thereby
will . And when they do
will needs take, his dream
will so rise an hang
will nothing help him, I
will God now (if the
will, in my mind, well
will he begin to take
will first look unto that
will much moved unto such
will, if we fear his
will he wax angry. Then
will willingly turn his good
will, they be not imputed
will God never cease to
will not fall where he
will of his own folly
will stick at that, and
will also say that it
will not dispute the matter
will not do it, I
will as well trust to
will use good counsel and
will I finish this piece
will sty up above the
will be like unto the
will assist him with his
will be very hard, Uncle
will not think only upon
will call to remembrance, that
will I touch one word
will we call for our
will I make you but
will follow him he carrieth
laqueum diaboli" (They that will be rich fall into 12, 170/30
fieri," etc. (They that will be made rich), he 12, 171/10
having, but of the will and the desire and 12, 171/11
sore long for, they will make many shifts to 12, 171/14
conveniently can, and then will we go to dinner 12, 173/26
and affection, that he will rather lose it all 12, 174/32
you, whom, when you will, you may do good 12, 179/25
to every beggar that will ask him, as long 12, 181/13
tem all that they will ask thee. But surely 12, 181/18
give every beggar that will ask, nor to believe 12, 183/26
in the street, that will say himself that he 12, 183/27
Uncle, but some man will peradventure be right well 12, 184/4
Cousin, very true, so will there some be content 12, 185/19
would with as good will or better, forbear the 12, 185/2
his pleasure; well, what will you more? The man 12, 187/5
ANTHONY Well, Cousin, now then for a while 12, 187/5
when I wake I will again come to you 12, 187/11
you may. And I will, Uncle, in the meanwhile 12, 187/22
ANTHONY Tarry while you will, and when you have 12, 187/25
realm of Hungary he will therewith, that can there 12, 188/10
Cousin, that so there will not fail to come 12, 189/9
against the other, he will of likelihood in a 12, 189/20
to such as willingly I verily think, he will Hungary, if he get 12, 190/23
there, lo, those that will not be turned from 12, 190/30
little forceth; for he will have enough. And all 12, 191/12
that point falsely testified, will they take occasion to 12, 191/21
superstitious sect, or else will they put him unto 12, 191/23
week the great part will be won after, I 12, 193/10
hope to have, God will not always send us 12, 193/21
the Turk's aid, either will not, or I ween 12, 195/20
by himself, that he will rather suffer any painful 12, 196/12
unto himself by himself, will make himself that answer 12, 197/17
well wink if he will but he cannot make 12, 198/2
shall he, whether he will or no, think one 12, 198/3
and pain but he will, is a marvelous great 12, 201/26
fourth part of this will make many a man 12, 204/13
of light sand, that will with a blast or 12, 205/16
think that their land will lie still where it 12, 207/9
cannot be stirred, but will lie still where it 12, 207/10
man bearing them better, will therefore do them therefor 12, 211/25
whoso commend him most, will yet, I ween, in 12, 212/12
   to my part (I will not say it, Uncle) 12, 214/1
blowing out his praise, will scantly do him among 12, 219/7
   and asked him; "What will you do, that you 12, 219/26
   as other folks do? Will you sit still by 12, 219/27
wot well, all their will. For how were it 12, 221/29
other, after as men will use them: yet need 12, 223/16
Turk against the faith will declare, and the comfort 12, 225/20
Uncle, also, that there will no man say nay 12, 226/1
see no man that will for very shame confess 12, 226/1
an horse. And therefore will every man say, and 12, 226/4
much. And many men will say so too, that 12, 226/12
faith, that those that will forsake their faith shall 12, 226/25
lose their goods that will not leave their faith 12, 226/26
ever still that they will bethink themselves upon some 12, 227/3
good deed, wherein they will well bestow it once 12, 227/4
from them because he will not part from the 12, 227/29
I ask (for we will take no small man 12, 229/3
too, so that I will forsake the faith of 12, 229/23
St. Paul, that he will have in your service 12, 230/6
lords at once). He will have you believe all 12, 230/10
you, what thing you will do for him, and 12, 230/16
and what thing you will not have you believe 12, 230/26
the beginning, when he will (as I said) not 12, 230/29
with you, yet Christ will that you shall love 12, 230/30
service to halves, but will no such service of 12, 231/4
own mouth, that he will lose all your worldly 12, 231/14
in doubt, whether you will have you do against 12, 231/24
done all that he will keep you his promise 12, 231/25
I say, that he will thou wit it, losel 12, 232/17
a grim countenance: "I will so be lord and 12, 232/19
their pleasure, but I will be at mine own 12, 232/21
the other wit, I will never after lose it 12, 234/8
get it once, he will forbear to say it 12, 234/25
mouth the most foolish will you be so unwise 12, 235/16
keep you them, why will or sufferance, no more 12, 235/22
from you without his will suffer the Turk take 12, 235/23
then, that if he will when you displease him 12, 235/25
you please him; he will well do, reckon yourself 12, 236/19
And therefore if ye will there enter into your 12, 236/24
an heap of heaviness will at the fame thereof 12, 238/2
they that are wise will, I warrant you, not 12, 238/15
near as their wits will serve them. But yet
would not with better will lose it all again
these things, I say, will consider well, and will consider well, and will
will consider well, and will pray God with his
in our hearts, and will abide and dwell still
submit and conform your therein unto his, as
him, and with good will without grudge do as
they be of good will before, and peradventure of
therefore which way God will take with us, we
mind, but that we will with his help (how
mind, and submit our will unto his, and call
well enough that he will never suffer them to
us, and that he will make us able to
of our own froward will also with their temptation
I may, if I will keep us out of
great good, if we will not suffer us to
above our power, but will both provide a way
us, and that he will also round about so
of our own froward will
I may, if I will
as with our good will
do nothing against thy will)
this case, if we be good Christian men
of the devil, and do nothing against thy
I, Cousin, with good for our short bondage
at large where he will
all them therewith: we be good Christian men
may go where he for our short bondage
may go where he will for our short bondage
may walk where he will for our short bondage
consider farther when ye will for our short bondage
may go where a man will for our short bondage
not go where he will, and yet a pair
will, I say, therefore begin will, and yet a pair
will, though he be the will, and yet a pair
will, as is meseemeth in will, and yet a pair
will. But in the meanwhile will, as is meseemeth in
will, be imprisonment, as yourself will, as is meseemeth in
will: for and he might will, be imprisonment, as yourself
will, in much better case will: for and he might
will, but that if they will, be imprisonment, as yourself
will to go but where will, be imprisonment, as yourself
will. ANTHONY Me needeth not will, be imprisonment, as yourself
them free (as I will. ANTHONY Me needeth not
if they have no well grant it doth
of yours, while his to go, but where
theirs to be where their is not longing to
side, if though his be not longing to
because that if his will they have not the will they would have that add yet and ye you think otherwise, I large, walking where we that, I suppose, ye me too. VINCENT That if he escaped; he do therein what we abhorreth. VINCENT The remnant well content therewith, and none needeth, for he lieth all in his ours favoreth us, and to bear. For he may be, that God it be, that he we think, that he not doubt but he this cause. And therefore as black as he albeit a very good many years' penance), yet depart hence with good this case with good be no better, they heart with their good walk therewith where they But they, Cousin, that your way by your sure promise, that he in this world, they mad, that we rather pain, but that pain childish man either, they But yet and you but if that men but that if we by force against his shall have (if we filthy voluptuous fashion, he good God! how fain will so were, he should will to be, but where will, they could not then will, that he were suffered will be very glad to will round about the wide will grant me too. VINCENT will I not, Uncle, deny will never handle him in will, using ourselves in such will I not again say will for God's love live will flee the need; and will for whom we be will suffer no man to will give us the strength will suffer us to live will throw us into that will not do the likewise will do for us either will we, Cousin, assay to will, he is no blacker will gladly to die, and will I not say, but will in this case of will, since they know well will agree to be (as will to go to the will, as the snail creepeth will consider the matter well will, weening that you went will show himself ashamed of will fall on fire for will fall into everlasting shame will be painful, spite of will by their own wills will go back with me will afterward willingly cast it will apply our minds to will, and that is every will) in heaven by the will say, he is better will he then be, with
be, with how good will and how glad
will St. John, that he
To him that overcometh,
and hid. And I him which overcometh he
him that overcometh he
He that overcometh, I follow him, if we
And he therefore that for him once we us therein conform our
us tell him, where about us, looking who for fear of men
falleth sick next, he me. And even thus
poor wit and learning following of himself in chickens of his that
against her will, than of his pleasure: God upon him that is
shall we therewith, God and then is (God
I never found you and work (as a
works, as a man confession, or which he
more meritorious) of obedience, were he from wealth it such as himself
secondly such as himself which a man neither though he would, put
a man taketh himself man taketh himself, or and take upon them
which, though they not willingly take, yet they well, of them that be (but if he
of tribulation that men
willingly works, as a man confession, or which he
more meritorious) of obedience, were he from wealth it such as himself
secondly such as himself which a man neither though he would, put
a man taketh himself man taketh himself, or and take upon them
which, though they not willingly take, yet they well, of them that be (but if he
of tribulation that men
will and how glad will will he then give this will give his holy martyrs will I give manna secret will give him a white will give a white suffrage will in the suffrage give will make him a pillar will come thither. He is will enter in after, "Debet will refuse him and forsake will unto his, not desiring will rather be man's prisoners will fall, that he then will fall) is ready to will wish that he had will I, good Cousin, with will serve me, to put willful poverty, by the leaving willfully walketh abroad in the willfully, and thereby sinfully, herself willing of his goodness to willing to stand, and will willing, make an end of willing ) all this long day willing to be ruled yet willingly taken pain) the purgation willingly performeth enjoined by his willingly farther doth of his willingly . And therefore, though Abraham willingly fallen into tribulation. And willingly taketh, or secondly such willingly suffereth, or finally such willingly taketh in the beginning willingly away. Now think I willingly , which no man putteth willingly bestoweth in punishment of willingly tribulation of penance, what willingly take, yet they willingly willingly suffer. The Eighth Chapter willingly suffer tribulation, though that willingly will play the coward willingly suffer, touched in the
but if he will willingly turn his good into 12, 153/ 10
hath in the world willingly forsaken the likelihood of 12, 185/ 26
part to such as willingly will reny their faith 12, 190/ 15
them from him, yet willingly he giveth them to 12, 227/ 31
poverty that our Savior willingly suffered for us. For 12, 243/ 8
this world that he willingly forsook for our sake 12, 243/ 19
disciples, when himself was willingly taken, or that if 12, 246/ 21
already through sin become willingly thrall and bound unto 12, 253/ 17
suffereth these two things willingly of his own choice 12, 276/ 22
other) have not letted willingly to suffer death, divers 12, 281/ 21
more abide the pain willingly , than would the other 12, 293/ 20
that men will afterward willingly cast it away, he 12, 296/ 13
long hours, till himself willingly gave up unto his 12, 312/ 28
and how many have willingly lost their lives indeed 12, 313/ 13
forsake our Savior that willingly suffered so painful death 12, 313/ 23
other sundry countries have willingly given their own lives 12, 314/ 8
down on the ground willingly fallen himself. For his 12, 318/ 1
full sore against our wills Of which things some 12, 253/ 2
will by their own wills rather let their sickness 12, 293/ 15
brought out against our wills, or else being by 12, 316/ 26
mighty strong wrestlers and wily , that is, to wit 12, 101/ 15
other suggestion or false wily doctrine of a false 12, 114/ 8
scrupulous. But his wise wily confessor accounted them for 12, 115/ 16
as did here the wily wolf. But such folk 12, 120/ 6
persecution is not a wily temptation, but a furious 12, 200/ 30
my lord's commendation, the wily fox had been so 12, 214/ 9
spoken before already, the wily fox would speak never 12, 215/ 28
the other world, and win him eternal salvation? And 12, 26/ 31
so well and surely win it. For now call 12, 189/ 11
all Christendom: though he win it not all in 12, 193/ 10
earth, and ween to win himself to be lord 12, 224/ 25
the short imprisonment would win us everlasting liberty. The 12, 280/ 14
well, they could nothing win ), but even that yet 12, 313/ 15
heaven, that we shall win with this short temporal 12, 314/ 20
himself, ere ever the win waxeth boisterous; so methink 12, 192/ 2
to wave with every wind, nor like a rootless 12, 205/ 15
feedeth himself but with wind, whereof be he never 12, 212/ 6
her, both door and windows too, and used not 12, 277/ 22
give the sorry man wine , to make him forget 12, 82/ 17
side under his holy wing ) sit in safeguard; but 12, 105/ 4
should sit under his wing, here saith he farther 12, 106/ 3
together under her own wings: so from the devil's 12, 103/ 33
of his own heavenly wings . And of this defense 12, 104/ 4
her chickens under her wings, and thou wouldst not
the protection of his wings, and how often like
wings, and then are we wings, with great exultation rejoice
wink if he will but wink and forget him once
winneth by the loss, although winneth therewith much ease. For winneth us. "Id enim quod
winneth thereof he counted as winning of money, or worldly winning any manner of pleasure
winneth in the loss, if winning of the heavenly joys winning by their deaths the winter day and a winter night. For as the
winter hath short days, and winter day. For we begin winter : and so fare many winter day of worldly wealth
wipe his face. Howbeit in wipe
wisdom better seeth what is wisdom is so to do wisdom shall see conveniently for wisdom would we should be wisdom against the devil's trains wisdom of God, and he wisdom , resist it: so must wisdom never to think upon wisdom and eloquence that my wisdom and the grace to wisdom, so temperately disposed, that wisdom so master it, that wisdom in this world can wisdom, though he would without wisdom then, so much to wisdom men of this world wise as no tongue can wise they hap unto us wise perceive, for what cause wise use it, as folk wise man, and especially none
adventure. And in such wise, there is no tribulation, there is no and Lazarus in like wise, so that we be in him, maketh many physic in no manner his hose to a no more. In such letitiae' (The heart of of his, that the this threat of the which was in like heaven again. In what for she is very such, that in such they be in such he said in this made but in such he showeth in what truth, shall in such mistress was a very so scrupulous. But his a tale almost as in some such manner he would in no the party be natural devil, is in such to him in such and in such manner he not in no shall never let any other. And in like of himself a good, ways enough in such reputed him both for a part of a this arrow speaketh the place, and in such went: and in like the devil in like in some manner of these words, in such the saying of the wise deal they with him wise man that either prayeth wise pain; but now receiveth wise therewith, lest there hap wise ways as he weeneth wise, nor send his water wise woman, otherwise called a wise witches, and in such wise men is there as wise man's heart draweth thither wise man, that he that wise very virtuous too, and wise that good father rebuked wise and well-learned, and very wise abuse the great goodness wise coincident, that every tribulation wise 'Hierusalem, Hierusalem, quae occidis wise as, while it defendeth wise we be by the wise defend us and keep wise woman, and (which is wise wily confessor accounted them wise as this. Wherein save wise as it might be wise do it, till he wise, or anything seem fantastical wise deceived, and worse too wise as he doth other wise and to prove and wise ) she offered him, that wise master thereof to draw wise while this man is wise, spiritual leech will first wise to temper his words wise and honest. Two other wise warrior's fight, to flee wise man in the fifth wise closed together again, that wise we, as soon as wise busily tempt them to wise more properly belongeth unto wise, as it may well wise man to be verified
wise turn them then out 12, 182/ 22
wise to prevail against his 12, 193/ 14
wise to be considered. The 12, 209/ 16
wise word to speak after 12, 214/ 28
wise, to tell him even 12, 217/ 12
wise: "The very truth of 12, 217/ 14
wise, what great worldly wealth 12, 219/ 13
wise, reckon that he winneth 12, 227/ 15
wise unto God's pleasure, that 12, 227/ 22
wise man should) that though 12, 235/ 11
wise: "Noli dicere, peccavi, et 12, 236/ 13
wise will at the fame 12, 238/ 2
wise hide their treasure in 12, 239/ 7
wise man can) if we 12, 249/ 14
wise to forsake him for 12, 249/ 21
wise entreat them (for these 12, 257/ 6
wise, that men's hearts have 12, 263/ 24
wise, that our hearts (save 12, 271/ 9
wise in some of such 12, 272/ 15
wise, as he hath (by 12, 272/ 26
wise for our sake, we 12, 280/ 7
wise water them with the 12, 282/ 15
wise advertisement of godly counsel 12, 282/ 15
wise to bridle it at 12, 282/ 23
wise to keep it no 12, 285/ 12
wise. ANTHONY That ween themselves right 12, 287/ 4
wise? Marry, I never saw 12, 287/ 6
wise. For as it is 12, 287/ 7
wise man dread the death 12, 288/ 21
wise and worshipful folk, allowing 12, 289/ 17
wise change the nature of 12, 292/ 25
wise have all such shameful 12, 296/ 25
wise, as to have it 12, 299/ 14
wise to seek for pardon 12, 299/ 17
wise I ween, I might 12, 300/ 12
wise forgiveness well enough. ANTHONY 12, 300/ 19
wise dread any such, that 12, 303/ 18
wise, as would God we 12, 313/ 1
wise to inflame our key-cold 12, 313/ 3
wisely put him in remembrance 12, 144/ 3
wisely, and indited them so 12, 217/ 22
wisely laid up safe before 12, 238/ 3
wisely, but that I verily 12, 270/ 10

ANTHONY That ween themselves right

thought himself other than How can any faithful range, a row of
he hath, in such and not in such
it in such effectual offered after in such slain. And in like
and attain in such should not in such these things in such
not fail in such mind, but well and devised his articles so thereof see well and
twice, I am no
the counsel at some
by which he should
people of Jerusalem) many
wherefore any man should
it. Better would I
before any other man,
haply than himself would
be it, as to
and condition we would
sick next, he will
thou shalt shortly after
weary him. And therefore
dead, and ever he
him his own foolish
Paul saw in himself,
himself saw Lazarus and
prosperity. But the devil
of worldly shame. One
be sore. And I
for such one, as
that gave this counsel,
fantasy. And indeed I
laugh inwardly, while he
comfort, as my poor
glad, as my poor
it feeleth, all the
nothing: that is, to
comfort; that is, to
stand: that is, to
him that hath no
birds, that is, to
may so fall that
therein: that is, to
comfort, that is to
all, that is to
therein; that is to
own foolish wishes. What
we (poor fools) to
you, that is to
point, that is to
behind, that is to
twain: that is to
thing, that is to

wiser man that could have
wish with God's will to
wish among us already before
wish or pray, or any
wish it, but I cannot
wish yet that for the
wish, if it were as
wish it. But yet not
wish ourselves to stand, taking
wish that he had been
wish thou hadst died? Yea
wished I the last time
wished, "Would God I were
wishes What wit have we
wist well the time was
wist him die for hunger
wist well that it was
wist I myself, that had
wist once a great officer
wist well enough what would
wist what he said well
wist a woman once, that
wist well enough that she
wit can give them, anything
wit will serve me, to
wit in the world cannot
wit, the referring the final
wit, the gracious help and
wit, the ground and foundation
wit, so were it undoubtedly
wit, the holy angels of
wit and remembrance will wear
wit, to the desire of
wit, that it may please
wit, the fear of losing
wit, that if God see
wit have we (poor fools
wit what will serve us
wit, what manner comfort a
wit, that tribulation that is
wit, which is sent a
wit, one, that it refraineth
wit, that we shall not
unlearned, and have worldly
children in lack of
tribulation, that is to
patience, that is to
twain; that is to
whom, as my poor
the man that lacketh
tribulation, that is to
as mine own poor
wily, that is, to
not, that is, to
feathers); that is, to
exultabo" that is, to
pavise, that is, to
them), that is, to
soul: that is, to
pusillanimity, that is, to
pusillanimity, that is, to
horrible: that is, to
sleeping: that is, to
they esteemed not his
temptation; that is, to
folk: that is, to
things: that is, to
night, that is to
day, that is, to
that hath any natural
temptation (that is to
tenebris," that is to
said! that is to
twain, that is to
again, that is to
midday, that is to
twain, that is to
to, that is to
consolation as my poor
and that it had
excellence a right mean
studieth and busieth his
erat, that is to
indifferent, that is to
of, that is to
cheap, that is to
wit at will, which tell
wit , and in waywardness. And
wit , patience, conformity, and thanks
wit , to keep himself from
wit , in the conformity of
wit and remembrance would serve
wit and faith, no comfort
wit , in fruitful heaviness and
wit can perceive, the holy
wit , the devils, the cursed
wit , that he may be
wit , for the good hope
wit , that we shall not
wit , that as God hath
wit , tribulation for their wickedness
wit , of the clothing, than
wit , faint and feeble stomach
wit , the horrible temptation, by
wit , Cousin, where the devil
wit , that he which hath
wit as they were wont
wit , some evil humors of
wit , physicians for the body
wit , in resisting and in
wit , in tribulation and adversity
wit , in prosperity; for that
wit and well useth it
wit ,"Ab incursu et demonio
wit , business walking in the
wit , with less than half
wit , our servants, if they
wit , to the day of
wit , even upon them that
wit , both his affectives of
wit , the forsaking of the
wit and learning can call
wit and understanding to mark
wit may come to in
wit about no more but
wit , even as it was
wit , of themselves, things neither
wit , where they have yet
wit , not be compelled utterly
countenance: "I will thou
say, or the other
if they have the
that God could not
any man that any
is, that is to
now would I fain
indeed; that is to
case, that is, to
nature, that is, to
And then would I
sore, that is to
death, that is to
or finally lack of
die for lack of
a little spark of
would no man that
spite of all the
Cousin, fain would I
appear), that is to
Uncle, as my poor
he sought unto a
seek counsel of the
woman, otherwise called a
superstition of this ungracious
desiring a woman by
and put out all
more. In such wise
the devil and his
one ground to begin
against it, and fight
to give it light
to make fair weather
yet were very good
conscience would wax offended
devised to do good
and delude the people
to strengthen his infirmity
end of this piece
deadly sin, and would
to people that land
to bring it in
to finish this piece

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their pleasure is mingled to prove our faith to make them sport but that we would for him, and to to pity them and from which he would wonders. Also, whether they them the truth, and And yet the man at the last he I said before, it more harm than good, flesh, and would by when his tribulation was any kind of tribulation the prick of conscience much prosperity, so to cometh, and the better suffered, but men would sloth in resisting and counsel, well and virtuously shall either be well him, and by false end, we have the Which thing our Savior that have right good times of darkness, their as near as their that the bodily five before they gather their and our dull worldly of the faith, well good he hath than obstinate heretics that endure wanton folly in multiplying I see well, that quia lugebitis et flebitis" ( was it no little wretch no fable. Ah! him that is in in wealth and in wealth shall fall into withal, what harm the love withal, that we may have withal, the devil with the withdraw our thought from the withdraw that plague, and he withdraw his indignation. Anna that withdraw him, or for some withdraw him from such other withdraw their care from them withdraweth no part of his withdraweth his mind from the withdraweth the mind of a withdrawing him in time of withdrawing from them, with help withdrawn, then was he naught withdrawn, either from himself or withdrew and held him back withstand the suggestions of the withstand the temptation. ANTHONY You withstand them and say them withstanding of temptation, his readiness withstood it, and been in withstood and vanquished, or peradventure witness proved upon him, and witness of his own word witnesseth himself, where he saith wits, and are beside that wits are so by the wits will serve them. But wits imprint, and also disposeth wits unto them, and therewith wits so little able to witting by his faith, that wittingly to do deadly sin wittingly painful death for vain wits to an horrible number woe may they be which Woe may you be that woe to him for the woe worth the while that woe, if the men be woe some man may be woe ? "Risus" (saith he) "dolore
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rekon shame almost and 
see, even that same 
out of the mother's 
thanked be God!!) their 
I saw the poor 
young men with young 
sundry sorts, men and 
many years, and many 
and that men and 
strength, but also weak 
dirge), then after favor 
great part will be 
a man, if he 
yet had we both 
that forsaking St. Peter 
unto heavenward with the 
toward heavenly joys waxeth 
Uncle, this was a 
but his preaching was 
Forsoth, this was a 
and necromancers, all their 
many mansions, and all 
which we learn, how 
these affections with the 
it not then a 
is in few years 
much speech and much 
to vain marvels and 
miracles and the devil's 
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liking and lusty, but 
priests and friars be 
which he is ever 
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But we be so 
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won therewithal, a man may 
won after, I fear me 
won all the whole world 
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won but little. For he 
won of the wisdom and 
wonder cold. If dread of 
wonderful thing, and such as 
wonderful Methink I hear him 
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works draw to no 
wealthful in his Father's 
huge and great those 
dolorous effects following thereon 
shame for us for 
increased, and Christendom on 
thing, as it is well 
. Also, whether they withdraw 
. For Christ and his 
woth with that. For 
weary were they both 
to call upon sick 
to send them whom 
to take for poets' 
always to say, that 
to set so much 
, when she sat by 
always to keep company 
to use, or were 
be proud. And 
to do, but ever 
to be our fellows
well, I am not
which they were ever
the war, first were
as my mother was
remember what we were
pleasure that he was
him, then wax they
the beasts of the
the beasts of the
man walk through the
the beasts of the
the fire, the more
only one such good
holy scripture is the
God, and that the
that it were the
true belief of God's
him at the first
I touched before a
witch. Then sendeth she
heart alone, without any
till I heard other
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fast belief of God's
report her so? That
make me make my
tongue therein. At that
out never an hot
illusions, and since God's
overlooking the poor in
will I touch one
witness of his own
thy blood, nor any
some reputation. In the
him, that never speak
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power; and that whoso
in this present time,
for his own imperfect
his medicines (in their
enter, and through grace
at such time as
void of all good
such penance and good
with all the good
without which all our
man in his good
they be his own
with us (for good
be proud of his
bound to work good
and nothing for his
be rewarded for their
folk that from good
is above all his
do all his good
make all his good
necromancers, all their wonderful
out in the fruitful
my good Uncle, the
wise men of this
the wit in the
the pleasure of this
mind cometh of the
hell), yet in this
the fantasies of the
vengeance than in this
greater punishment after this
him here in this
and the false flattering
pain in the other
pain in the other
our sins in this
liking the false flattering
two kinds in another
man may in this
ourselves and all the
be yet in this
patiently taken in this

worketh in true faith most
worketh within us the weight
working, and for that that
working ) cold: yet if he
working with their diligence, engender
workmen leave work and go
works whereof we should have
works, as a man willingly
works that he can do
works could neither satisfy nor
works, neither are they that
works with us (for good
works to Godward worketh no
works for his own imperfect
works if they have time
works at all, because his
works, he shall never suffer
works take away the reward
works ), and he standeth not
works wearyly, and without consolation
works and spiritual exercise so
works draw to no fruitful
works of penance, prayer, and
world is here waxen such
world, the old moral philosophers
world cannot bring about. But
world shall never bear us
world, and ourselves, and the
world, in which his high
world. They must also move
world to grant him his
world in another place; this
world before, shall by the
world failing them so fully
world, and win him eternal
world to come for our
world past, which is, as
world, set a cross upon
world, where the reward shall
world, where the tribulation is
world too; yet if we
world, in which is our
world, to serve us in
us in the other
dom in this wretched
come into this wretched
it? Now because this
time of this wretched
must we in this
may in the other
time of this weeping
ever wealthy in this
continental wealth in this
they that in this
and authority of this
and tedious to the
Lord giveth in this
good fortune in this
the goods of this
continental wealth in this
of the devil, the
or change in this
prosperity in this wretched
him here in this
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his wealth in this
we shall in this
and some to the
flesh, some to the
behind here in this
the flesh and the
with tribulation in this
better thing in this
God giveth in the
vertetur in gaudium" (The
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good words in the
we walk in this
the count of the
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come quick into the
living in this wide
led out of this
man in this wretched
greatest man of this
prisoner of the broad
man is in this
round about the wide
mean, of this whole
whole broad prison the
this broad prison the
any wall in the
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never heard of other
that walk about the
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respect therein unto their
things fore-rehearsed, whereupon their
you might keep your
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<td>well, in both. As</td>
<td>12, 53/25</td>
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<tr>
<td>wot</td>
<td>well) fall once by</td>
<td>12, 61/4</td>
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<tr>
<td>wot</td>
<td>well, in many sundry</td>
<td>12, 65/18</td>
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<tr>
<td>wot</td>
<td>I well, that in</td>
<td>12, 65/25</td>
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<tr>
<td>wot</td>
<td>well, now. And the</td>
<td>12, 70/28</td>
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<tr>
<td>wot</td>
<td>well, as some poets</td>
<td>12, 78/24</td>
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<tr>
<td>wot</td>
<td>well) as I somewhat</td>
<td>12, 87/19</td>
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<td>Term</td>
<td>Context</td>
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<td>-------------------------------------------</td>
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<tr>
<td>that had been, you wot well, no very strange</td>
<td>12, 88/ 15</td>
<td></td>
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<tr>
<td>talk to them, you wot well, of no such</td>
<td>12, 99/ 19</td>
<td></td>
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<tr>
<td>of tribulation is, you wot well, of them that</td>
<td>12, 100/ 4</td>
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<tr>
<td>itself, this were, ye wot well, in manner an</td>
<td>12, 100/ 27</td>
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<tr>
<td>wickedness. And well you wot, that the night is</td>
<td>12, 107/ 9</td>
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<tr>
<td>whereof we bestow, God wot, little time), that the</td>
<td>12, 108/ 30</td>
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<tr>
<td>of the wood). Now wot you well, that if</td>
<td>12, 109/ 24</td>
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<tr>
<td>truth: I come (you wot well) therefore, I durst</td>
<td>12, 116/ 1</td>
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<td>cheap afford them, you wot well, than the poulter</td>
<td>12, 116/ 29</td>
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<tr>
<td>live you must, I wot well, and other craft</td>
<td>12, 117/ 7</td>
<td></td>
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<tr>
<td>that. But yet, you wot well, too much is</td>
<td>12, 117/ 9</td>
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<tr>
<td>canonization. And here, I wot well, that her temptation</td>
<td>12, 128/ 25</td>
<td></td>
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<tr>
<td>And that is, you wot well, in the case</td>
<td>12, 136/ 11</td>
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<tr>
<td>the darkneses. For you wot well, that besides the</td>
<td>12, 166/ 20</td>
<td></td>
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<tr>
<td>they: for they neither wot which way they go</td>
<td>12, 167/ 13</td>
<td></td>
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<tr>
<td>days, had weened (you wot well) that he had</td>
<td>12, 168/ 19</td>
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<tr>
<td>near thereto. Now this wot I very well, that</td>
<td>12, 168/ 27</td>
<td></td>
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<tr>
<td>charity, and do (you wot well) alms, either little</td>
<td>12, 173/ 31</td>
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<td>For restitution is, you wot well, duty; and a</td>
<td>12, 177/ 6</td>
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<tr>
<td>after. Men cannot, you wot well, live here in</td>
<td>12, 180/ 14</td>
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<td>and these things, you wot well, must needs be</td>
<td>12, 180/ 17</td>
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<td>to sleep. But, you wot well, I am not</td>
<td>12, 187/ 9</td>
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<td>the one is, you wot well, too far from</td>
<td>12, 195/ 18</td>
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<td>myself, but well you wot I have cause to</td>
<td>12, 202/ 19</td>
<td></td>
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<tr>
<td>these things, Uncle, you wot well, that myself have</td>
<td>12, 203/ 27</td>
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<tr>
<td>of which twain I wot not well which is</td>
<td>12, 204/ 2</td>
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<tr>
<td>VINCENT Well, Uncle, I wot where you be now</td>
<td>12, 220/ 9</td>
<td></td>
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<tr>
<td>themselves cannot have, you wot well, all their will</td>
<td>12, 221/ 29</td>
<td></td>
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<tr>
<td>together, which is (you wot well) damnable, or wastefully</td>
<td>12, 224/ 14</td>
<td></td>
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<td>all our disputation, you wot well, at an end</td>
<td>12, 231/ 9</td>
<td></td>
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<td>you first, whereby you wot that when, you have</td>
<td>12, 231/ 23</td>
<td></td>
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<tr>
<td>of your soul, whereby wot you, I say, that</td>
<td>12, 231/ 25</td>
<td></td>
</tr>
<tr>
<td>your goods, while you wot well, that God, whom</td>
<td>12, 235/ 18</td>
<td></td>
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<td>in this country, ye wot well, and in Seville</td>
<td>12, 256/ 3</td>
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<tr>
<td>pleasure, he were, ye wot well, a prisoner still</td>
<td>12, 261/ 9</td>
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<tr>
<td>would not, and himself wot not whither?VINCENTYes</td>
<td>12, 267/ 19</td>
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<tr>
<td>ANTHONY This were, you wot well, true, although a</td>
<td>12, 267/ 24</td>
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<td>and make melody, you wot well, with some other</td>
<td>12, 274/ 15</td>
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<td>us too; since we wot well for all this</td>
<td>12, 275/ 27</td>
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<td>there come worse, you wot well, it cometh there</td>
<td>12, 276/ 3</td>
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<td>man there is, you wot well, which without any</td>
<td>12, 276/ 20</td>
<td></td>
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<td>the Baptist was, you wot well, in prison, while</td>
<td>12, 279/ 19</td>
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<td>whatsoever I would, I wot well, many a man</td>
<td>12, 283/ 10</td>
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<td>Word</td>
<td>Definition</td>
<td>Page</td>
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<td>at</td>
<td>the leastwise I</td>
<td>12, 286/ 2</td>
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<td>mind,</td>
<td>we have, you</td>
<td>12, 287/ 16</td>
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<td>faith.</td>
<td>For well you</td>
<td>12, 293/ 12</td>
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<tr>
<td>we</td>
<td>utterly ashamed, ye</td>
<td>12, 295/ 23</td>
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<td>is</td>
<td>called crying I</td>
<td>12, 296/ 1</td>
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<td>a little</td>
<td>while, you</td>
<td>12, 300/ 3</td>
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<td>then?</td>
<td>And yet you</td>
<td>12, 300/ 23</td>
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<td>before</td>
<td>(and afterward, you</td>
<td>12, 313/ 15</td>
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<td>walk</td>
<td>hence alone, he</td>
<td>12, 59/ 24</td>
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<td>you</td>
<td>see not, he</td>
<td>12, 104/ 13</td>
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<td>that</td>
<td>walketh in darknesses</td>
<td>12, 104/ 18</td>
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<td>those</td>
<td>words, that he</td>
<td>12, 104/ 17</td>
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<tr>
<td>us</td>
<td>than he well</td>
<td>12, 104/ 12</td>
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<tr>
<td>heart</td>
<td>too, or else</td>
<td>12, 104/ 9</td>
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<tr>
<td>her</td>
<td>wings, and thou</td>
<td>12, 104/ 12</td>
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<tr>
<td>husband,</td>
<td>I would thou</td>
<td>12, 104/ 12</td>
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<td>The</td>
<td>very truth thou</td>
<td>12, 104/ 12</td>
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<tr>
<td>give</td>
<td>us any deadly</td>
<td>12, 104/ 12</td>
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<tr>
<td>wealth</td>
<td>shall never so</td>
<td>12, 104/ 12</td>
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<td>to</td>
<td>cut and sore</td>
<td>12, 104/ 12</td>
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<tr>
<td>them</td>
<td>with, and therewith</td>
<td>12, 104/ 12</td>
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<tr>
<td>feeleth</td>
<td>not sometimes his</td>
<td>12, 104/ 12</td>
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<tr>
<td>the</td>
<td>man may be</td>
<td>12, 104/ 12</td>
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<tr>
<td>down</td>
<td>upon the painful</td>
<td>12, 104/ 12</td>
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<td>of</td>
<td>every bodily pain</td>
<td>12, 104/ 12</td>
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<tr>
<td>to</td>
<td>cure our deadly</td>
<td>12, 104/ 12</td>
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<tr>
<td>that</td>
<td>the man waxed</td>
<td>12, 104/ 12</td>
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<td>heart</td>
<td>on fire in</td>
<td>12, 104/ 12</td>
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<td>thorns</td>
<td>that she had</td>
<td>12, 104/ 12</td>
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<tr>
<td>and</td>
<td>as hardly, and</td>
<td>12, 104/ 12</td>
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<td>never</td>
<td>be able to</td>
<td>12, 104/ 12</td>
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<tr>
<td>his</td>
<td>limbs, with the</td>
<td>12, 104/ 12</td>
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<td>alone</td>
<td>that we must</td>
<td>12, 104/ 12</td>
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<tr>
<td>he</td>
<td>that will not</td>
<td>12, 104/ 12</td>
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<td>couldst</td>
<td>thou fight or</td>
<td>12, 104/ 12</td>
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<td>to</td>
<td>his course to</td>
<td>12, 104/ 12</td>
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<tr>
<td>man</td>
<td>may with words</td>
<td>12, 104/ 12</td>
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<tr>
<td>side</td>
<td>come mighty strong</td>
<td>12, 104/ 12</td>
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<tr>
<td>were</td>
<td>a game of nequitiae in celestibus&quot; (Our</td>
<td>12, 104/ 12</td>
</tr>
<tr>
<td>hell</td>
<td>with all the sanguinem, sed, etc.&quot; (Our</td>
<td>12, 104/ 12</td>
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<tr>
<td>beggar</td>
<td>, pardie, nor no</td>
<td>12, 104/ 12</td>
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<tr>
<td>Term</td>
<td>Description</td>
<td>Page References</td>
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<tr>
<td>wretch</td>
<td>a man a miserable wretch as evil as he</td>
<td>12, 47</td>
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<tr>
<td>wretch</td>
<td>answered to the rich wretch: &quot;fili, recordare quia recipisti</td>
<td>12, 55</td>
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<tr>
<td>wretch</td>
<td>then findeth it the wretch no fable. Ah! woe</td>
<td>12, 61</td>
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<tr>
<td>wretch</td>
<td>beast, or a desperate wretch, calleth upon God, not</td>
<td>12, 65</td>
</tr>
<tr>
<td>wretch</td>
<td>unto himself: &quot;Alas! wicked wretch that I am, I</td>
<td>12, 119</td>
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<td>wretch</td>
<td>many a lewd simple wretch, by that special imprisonment</td>
<td>12, 263</td>
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<td>wretched</td>
<td>depart out of this wretched world, they find no</td>
<td>12, 38</td>
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<tr>
<td>wretched</td>
<td>not come into this wretched wealth, were not yet</td>
<td>12, 41</td>
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<tr>
<td>wretched</td>
<td>desire of this world's wretched world, and the laughing</td>
<td>12, 41</td>
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<td>wretched</td>
<td>the time of this wretched sins, and not be</td>
<td>12, 42</td>
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<td>wretched</td>
<td>we do, bewail their wretched . And therefore it seemeth</td>
<td>12, 47</td>
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<tr>
<td>wretched</td>
<td>evil as he is wretched world, that is to</td>
<td>12, 52</td>
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<td>wretched</td>
<td>and prosperity in this wretched wealth and uncomfortable comfort</td>
<td>12, 70</td>
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<td>wretched</td>
<td>it discommendeth this worldly wretched world, mine heart is</td>
<td>12, 76</td>
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<td>wretched</td>
<td>loath to leave this wretched life. And, therefore, let</td>
<td>12, 92</td>
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<td>wretched</td>
<td>hope hung all his wretched girl, and ever puling</td>
<td>12, 112</td>
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<td>wretched</td>
<td>timorous daughter, a silly wretched living here, do now</td>
<td>12, 169</td>
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<tr>
<td>wretched</td>
<td>in hell for their wretched living, he goeth about</td>
<td>12, 194</td>
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<tr>
<td>wretched</td>
<td>that for our sinful wretched necessity, besides the grief</td>
<td>12, 204</td>
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<tr>
<td>wretched</td>
<td>which is the most wretched wealth of this world</td>
<td>12, 223</td>
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<td>wretched</td>
<td>but only for the wretched world, forsake my faith</td>
<td>12, 237</td>
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<tr>
<td>wretched</td>
<td>or substance of this wretched worldly goods, for whose</td>
<td>12, 244</td>
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<tr>
<td>wretched</td>
<td>from us of our wretched sort the devil driveth</td>
<td>12, 253</td>
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<td>wretched</td>
<td>and of what vile wretched worms of the earth</td>
<td>12, 268</td>
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<td>wretched</td>
<td>and be eaten with wretched world for execution of</td>
<td>12, 268</td>
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<td>wretched</td>
<td>every man in this wretched state (which is but</td>
<td>12, 273</td>
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<tr>
<td>wretched</td>
<td>forgetfulness of our own wretched beasts) never so shamefully</td>
<td>12, 280</td>
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<td>wretched</td>
<td>we be worse than wretched fools ween were villainy</td>
<td>12, 290</td>
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<tr>
<td>wretched</td>
<td>faith, that we worldly wretched folly fall then these</td>
<td>12, 304</td>
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<td>wretched</td>
<td>an hour. In how wretched world into eternal bliss</td>
<td>12, 319</td>
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<td>wretched</td>
<td>deliver him from this wretched , and gone to the</td>
<td>12, 26</td>
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<td>wretched</td>
<td>but might have died wretchedly disposed, and yet long</td>
<td>12, 152</td>
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<td>wretched</td>
<td>body. Some that are wretchedly , have need of some</td>
<td>12, 3</td>
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<td>wretched</td>
<td>to live here in wretchedness the matter of their</td>
<td>12, 60</td>
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<td>wretched</td>
<td>forth about their worldly wretchedness of this world, and</td>
<td>12, 80</td>
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<td>wretched</td>
<td>a sermon of the wretchedness is such, that in</td>
<td>12, 83</td>
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<td>wretched</td>
<td>God help us! our wretchedness, if his pleasure be</td>
<td>12, 195</td>
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<tr>
<td>wretched</td>
<td>and keep away this wretchedness, have need of some</td>
<td>12, 3</td>
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<td>wretched</td>
<td>his heart? To such wretchedness the matter of their</td>
<td>12, 60</td>
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<td>wretched</td>
<td>say, Cousin, that some wretchedness of this world, and</td>
<td>12, 80</td>
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<td>wretched</td>
<td>never lack desperately disposed wretchedness is such, that in</td>
<td>12, 83</td>
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<tr>
<td>wretched</td>
<td>mighty mercy keep those wretchedness, if his pleasure be</td>
<td>12, 195</td>
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<td>wretched</td>
<td>like misery, and ungracious wretched as care not for</td>
<td>12, 51</td>
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<td>wretched</td>
<td>and infidels, and his wretched as care not for</td>
<td>12, 204</td>
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*Thomas More Studies 8 (2013)*
jeopardy there, to live
it) even silly poor
of those mad foolish
of a few worldly
horrible pains that damned
guys shape as damned
the cold ground. He
in their fingers, he
counsel as I may
since he began to
And the old saints
both twain say and
where Saint John did
did they use to
thereof. And I shall
that father which Cassian
Paul declareth, where he
great solemn doctor in
natural reasons have they
another commandment of God's
thereof, whereof it is
suffrage a new name
thereon, not only old
take harm than do
and right is called
than suffer them take
mighty man, than judge
do you very much
their way be not
shall do you great
gotten in effect with
do them very great
Grief is mine own
restitution whom he had
those that he hath
man whom he had
man whom he had
hardly, and wrenched and
a man sue me
done so many great
hither. Howbeit, he that
he would be wondrous

wretches forever. VINCENT In good
wretches in prison. For of
wretches, or hold on your
wretches, it is allowed and
wretches have in hell. Wherefore
wretches shall see them, and
wringeth them by the brows
wringeth them by the legs
write and keep with us
write, hath not somewhat changed
write very sore in this
write the same, yet would
write) to elect and choose
write the name of him
write upon him the name
write on him also my
writeth of, that were of
writeth unto Timothy: "Qui volunt
writing. But yet, Cousin, although
written, whereby they might encourage
written law also; that finally
written, "Satibor quum apparuerit gloria
written, which no man knoweth
written stories, but over that
wrong in any manner of
wrong, abideth by the truth
wrong: or, if ye be
wrong for his favor; such
wrong, to give you occasion
wrong, but that they have
wrong. For it must needs
wrong, because he was grown
wrong, when it is one
wrong imagination, whereby I beguile
wronged, and then give half
wronged, so far peradventure asunder
wronged, but more and recompense
wronged four times as much
wronged and broken in such
wrongfully for my land, in
wrongs that they have many
wrote the letter, saith that
wroth with that. For he
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<td>with myself for mine</td>
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<td>wroth</td>
<td>. You find in some</td>
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<td>wroth</td>
<td>and impatient therewith, is</td>
<td>12, 201/ 16</td>
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<td>wrought</td>
<td>in his heart within</td>
<td>12, 176/ 24</td>
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<td>wrought</td>
<td>, and the waves rose</td>
<td>12, 301/ 10</td>
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<td>wrung</td>
<td>through the grate) and</td>
<td>12, 80/ 10</td>
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<td>wry</td>
<td>away, from this</td>
<td>12, 60/ 20</td>
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<td>year</td>
<td>more, and of a</td>
<td>12, 4/ 18</td>
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<td>year</td>
<td>have believed, to be</td>
<td>12, 39/ 26</td>
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<td>year</td>
<td>, as we should find</td>
<td>12, 85/ 1</td>
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<td>year</td>
<td>never pass upon yourself</td>
<td>12, 117/ 12</td>
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<td>year</td>
<td>; he would pray God</td>
<td>12, 144/ 19</td>
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<td>year</td>
<td>then was his lust</td>
<td>12, 144/ 21</td>
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<td>year</td>
<td>. Many things might make</td>
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to whom (being certain years of an hundred thousand) therein, but live many myself have so many well content many long that many men many continuance of so many to purchase in many or gold, white and hounds, these Turks come they do tell them, do tell them, yes, A man would ween cast it off. ANTHONY it off. ANTHONY Yes, done the same? VINCENT far his better? VINCENT in our days. ANTHONY God? VINCENT God? What, whither he would. VINCENT wot not whither? VINCENT stick at all. ANTHONY longer ago than even Christ's faith cruelly killed well by them, or he well able to a fearful noise, if I was aware. For him. Now, then, is the money, as for well wot, that a he destroyed our noble under the water. Some as soon cometh a them, that as the there another, that a hen, to keep her when I was a close walking with her as are full of from stinging, to put put young men with years about his merchandise in years, to cast yourself both years! And therefore our Savior years after, and die their years taken for so very years together, as are other years, and many women too years, and calleteth yet all years' penance, yet will I yellow metal, not so profitable yelping and bawling upon us yes, yes, well enough: for yes, well enough: for I yes, that readeth in the Yes, yes, Cousin, many an yes, Cousin, many an hundred Yes, that have I, and Yes, Uncle, if the difference Yes, by God's grace: but yes, pardie; who doubteth of Yes, by Saint Mary, Uncle Yes, in good faith, Uncle Yes, (peradventure) suddenly before they yesterday, one that came out yesterday, even for the desire yield them thanks that do yield every man his duty yon should suddenly then on yonder dead horse, because I yonder quick horse of likelihood yonder peevish cow seemeth unto young man may die soon young goodly king. And now young lovely lady, lo, that young sheep's skin to the young man may hap sometime young girl here in this young chickens from the kite young man, I was once young calf by her side young warm, lusty blood and young men with young women young women, without danger of

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as he list. Some maids maketh harlots, some in war, and some that he so taketh make you one day bold courage of blind he list in their beginning in their tender commonly folk are in any special calling thereunto. unto him, and said, " and bribery, and then marvel me somewhat, wherefore doing their alms after, temper the tongue of the thing that little and will have such young maids maketh harlots, some young men he bringeth up young children he causeth to young to any use of younger tomorrow, but every day youth there is a very youth, and taketh them from youth, to know this point youth set forth to convenient Zacchaeus, lo, that climbed up Zacchaeus, make haste and come Zacchaeus, not only the chief Zacchaeus used his words in Zacchaeus should have said more Zacchaeus in the utterance of Zacchaeus, that same great publican zeal to justice that ye
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