A Concordance of Major English Terms
in Thomas More's The Apology

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For the Complete Online Concordance and Complete Term Frequency Index
Visit http://thomasmorestudies.org/ApologyConcordance/framconc.htm

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## A Concordance of Major Terms in Thomas More's *Apology*

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

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<td>a-dazed</td>
<td>, for the time, that</td>
<td>9, 38/ 6</td>
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<tr>
<td>indeed; and laboreth to years not a little</td>
<td>abash</td>
<td>the ordinaries with obloquy</td>
<td>9, 129/ 19</td>
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<td>, Which thing whoso list</td>
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<td>9, 146/ 9</td>
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<td>and sometimes sureties with</td>
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<tr>
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<td>abhor</td>
<td>and cannot abide to</td>
<td>9, 134/ 9</td>
</tr>
<tr>
<td>For if they may selfsame means may they they can for heart-burning hearts abhor and cannot with him, and thereof</td>
<td>abhor</td>
<td>, and call it but</td>
<td>9, 43/ 34</td>
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<td>abhor</td>
<td>also the beastly, bitcherly</td>
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<td>abhor his lewdness -- this</td>
<td>abhorred</td>
<td>and held for abominable</td>
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<td>abide</td>
<td>the judgment of all</td>
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<td>abide</td>
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<td>ever therein; and, at</td>
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<td>9, 166/ 26</td>
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</table>

desire to cause men
to abjure, or to have them
their great desire to
abjure, and punish heretics; but
the apostate that was
in London, and after
that was, as an
abjured, and after perjured and
about twelve or fourteen
abjured, in one town; and
have been convicted and
abjured, and their just condemnations
men to have men
abjured, or to have the extreme
desire to have men
abjured, or to have extreme
been either punished or
abjured, or to have the extreme
their cruel desire of
abjured, and after perjured and
the people shall be
abjured, and after perjured and
without his shame be
abjured
almost, shall be well
able to read it when
never so fast), be
able to judge whether this
as though they were
able to wrest it out
such despair to be
able to win the whole
that would and were
able to match therewith that
they shall not be
able to match them in
he shall never be
able to bring their malice
affinity, shall neither be
able to do that. The
make almost every boy
able to quench and put
he is no more
able to teach some one
learned to spell is
able to perceive the false
that they weened themselves
able to match them in
if they thought themselves
able to avenge their displeasure
babbling, shall never be
able to mate and match
with all their weapons,
able to vanquish. And therein
them both, never be
able to stand against Christ’s
many such, shall be
able to destroy the Catholic
corner to creep into
able to hide his head
submitting himself to that
ablution, for the fulfilling of
de hereticis, cap. Ad
abolendam
de hereticis ca. Ad
abolendam
abolished, and held for
abolishment
foundation of all their
abolished
of chastity against the
abominable
heresies that there is
abhorred and held for
abominable
bitchery of friars that
their adherents, be plain,
abominable
-- yet was that
I plainly prove them
abominable
at all for their
abominable
world wotteth, beastly and
abominable
play, to rebuke as
abominable
how he proveth this
abominable
fault that he layeth
to put his works abroad, to stand and abide 9, 3/ 21
up and walked about abroad among the brethren and 9, 12/ 7
-- I shall put abroad, that all folk may 9, 15/ 19
or live upon trentals abroad. And surely if the 9, 63/ 10
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should spring and go abroad. For he, to remedy 9, 67/ 16
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Pacifier goeth so busily abroad that there is no 9, 104/ 15
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books be once put abroad in print, it is 9, 124/ 5
not put mine answer abroad into every man's hands 9, 124/ 8
was not put out abroad in print), yet I 9, 124/ 10
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matter have been seen abroad in many men's hands 9, 125/ 6
in apostasy, and put abroad their heresies in writing 9, 129/ 6
a seditious murmur, casting abroad a suspicious babbling, of 9, 143/ 27
may by misfortune, for abundance of sin and lack 9, 54/ 32
think that the great abundance that is in the 9, 75/ 5
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away but the great abundance, and leave but the 9, 79/ 3
from the clergy the abundance of their possessions, I 9, 84/ 28
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<td>his good, gentle nature</td>
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<td>defaming them with the</td>
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<td>of those laws toward</td>
<td>9, 144/ 8</td>
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<td>shall be very sore</td>
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<td>by them. Myself have</td>
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<td>thereof the truth appeareth</td>
<td>9, 60/ 24</td>
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<td>abuses</td>
<td>only, but also against</td>
<td>9, 85/ 13</td>
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<td>only, he putteth another</td>
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<td>abuses</td>
<td>and not against the</td>
<td>9, 93/ 8</td>
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<td>abuses</td>
<td>thereof, as adultery, or</td>
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<td>things, but against the</td>
<td>abuses</td>
<td>of them: to this</td>
<td>9, 93/ 25</td>
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<td>default only at the</td>
<td>abuson</td>
<td>and disorder of such</td>
<td>9, 75/ 22</td>
</tr>
<tr>
<td>that speak against the</td>
<td>abuson</td>
<td>or disorder of such</td>
<td>9, 91/ 26</td>
</tr>
<tr>
<td>speak against only the</td>
<td>abusions</td>
<td>of such things as</td>
<td>9, 92/ 28</td>
</tr>
<tr>
<td>find default at such</td>
<td>abusions</td>
<td>and disorder love no</td>
<td>9, 95/ 19</td>
</tr>
<tr>
<td>that find default at</td>
<td>abusions</td>
<td>: the untruth of this</td>
<td>9, 107/ 31</td>
</tr>
<tr>
<td>at their disorder and</td>
<td>abusions</td>
<td>, . . therefore they think it</td>
<td>9, 110/ 10</td>
</tr>
<tr>
<td>at their misorder and</td>
<td>abusions</td>
<td>, therefore they not only</td>
<td>9, 111/ 5</td>
</tr>
<tr>
<td>in their misorder and</td>
<td>abusions</td>
<td>. And when he hath</td>
<td>9, 112/ 1</td>
</tr>
<tr>
<td>at their misorder and</td>
<td>abusions</td>
<td>, and take it as</td>
<td>9, 112/ 29</td>
</tr>
<tr>
<td>against their misorder and</td>
<td>abusions</td>
<td>, and that the clergy</td>
<td>9, 112/ 33</td>
</tr>
<tr>
<td>at the misorder and</td>
<td>abusions</td>
<td>of the clergy. And</td>
<td>9, 114/ 5</td>
</tr>
<tr>
<td>against their misorder and</td>
<td>abusions</td>
<td>, did therefore punish them</td>
<td>9, 114/ 20</td>
</tr>
<tr>
<td>speaking against misorder and</td>
<td>abusions</td>
<td>, yet evermore this word</td>
<td>9, 114/ 27</td>
</tr>
<tr>
<td>speaking against misorder and</td>
<td>abusions</td>
<td>punished, must needs be</td>
<td>9, 114/ 35</td>
</tr>
<tr>
<td>speaking against misorder and</td>
<td>abusions</td>
<td>of the clergy, let</td>
<td>9, 115/ 7</td>
</tr>
<tr>
<td>against the misorder and</td>
<td>abusions</td>
<td>of the clergy. But</td>
<td>9, 115/ 35</td>
</tr>
<tr>
<td>only speaking against their</td>
<td>abusions</td>
<td>and disorder; and of</td>
<td>9, 116/ 15</td>
</tr>
<tr>
<td>against their misorder and</td>
<td>abusions</td>
<td>loveth no priests, and</td>
<td>9, 128/ 2</td>
</tr>
<tr>
<td>spiritual men’s misorder and</td>
<td>abusions</td>
<td>; which point honesty would</td>
<td>9, 142/ 4</td>
</tr>
<tr>
<td>against their misorder and</td>
<td>abusions</td>
<td>-- now honesty would</td>
<td>9, 145/ 20</td>
</tr>
<tr>
<td>obey them, and to</td>
<td>accept</td>
<td>all that they do</td>
<td>9, 96/ 12</td>
</tr>
<tr>
<td>to obey them, and</td>
<td>accept</td>
<td>all that they do</td>
<td>9, 97/ 32</td>
</tr>
<tr>
<td>obey them, and to</td>
<td>accept</td>
<td>all that they do</td>
<td>9, 99/ 2</td>
</tr>
<tr>
<td>obey them, and to</td>
<td>accept</td>
<td>all that they do</td>
<td>9, 101/ 8</td>
</tr>
<tr>
<td>tokens may be sooner</td>
<td>accepted</td>
<td>than truly showed. This</td>
<td>9, 136/ 4</td>
</tr>
<tr>
<td>with other lovingly to</td>
<td>accord</td>
<td>and agree, and, according</td>
<td>9, 53/ 27</td>
</tr>
<tr>
<td>may consider the matter</td>
<td>accordingly</td>
<td>. And on the other</td>
<td>9, 139/ 27</td>
</tr>
<tr>
<td>remnant make I little</td>
<td>account</td>
<td>. But surely loath would</td>
<td>9, 6/ 9</td>
</tr>
<tr>
<td>when he shall ask</td>
<td>account</td>
<td>of his people that</td>
<td>9, 142/ 20</td>
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</table>

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<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page and Line</th>
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<tr>
<td>accounted</td>
<td>her own birds the</td>
<td>9, 3/ 10</td>
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<tr>
<td>accounted</td>
<td>uncourteous that would in</td>
<td>9, 44/ 32</td>
</tr>
<tr>
<td>accounted</td>
<td>my duty to forbear</td>
<td>9, 50/ 27</td>
</tr>
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<td>accounted</td>
<td>for a proof of</td>
<td>9, 69/ 9</td>
</tr>
<tr>
<td>accounted</td>
<td>thrifty, and held their</td>
<td>9, 76/ 11</td>
</tr>
<tr>
<td>accounted</td>
<td>as great a crime</td>
<td>9, 136/ 11</td>
</tr>
<tr>
<td>accounteth</td>
<td>them for &quot;discreet&quot; that</td>
<td>9, 78/ 13</td>
</tr>
<tr>
<td>accounteth</td>
<td>sore and uncharitable, and</td>
<td>9, 138/ 37</td>
</tr>
<tr>
<td>accumulate</td>
<td>and exaggerate the griefs</td>
<td>9, 55/ 18</td>
</tr>
<tr>
<td>accuse</td>
<td>him, and fetch him</td>
<td>9, 166/ 4</td>
</tr>
<tr>
<td>accused</td>
<td>; and that is by</td>
<td>9, 130/ 14</td>
</tr>
<tr>
<td>accused</td>
<td>. I will, in this</td>
<td>9, 130/ 17</td>
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<tr>
<td>accused</td>
<td>and also parties to</td>
<td>9, 135/ 22</td>
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<td>accused</td>
<td>; and then, if they</td>
<td>9, 151/ 9</td>
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<tr>
<td>accusation</td>
<td>. Howbeit, let us put</td>
<td>9, 89/ 17</td>
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<tr>
<td>accusation</td>
<td>or presentment in their</td>
<td>9, 134/ 23</td>
</tr>
<tr>
<td>Accusatus</td>
<td>, &quot;par. &quot;Licit,&quot; it appeareth</td>
<td>9, 135/ 23</td>
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<td>accuse</td>
<td>them, and the bishops</td>
<td>9, 86/ 12</td>
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<tr>
<td>accuse</td>
<td>folk openly for heresy</td>
<td>9, 134/ 28</td>
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<td>accuse</td>
<td>him that their sayings</td>
<td>9, 138/ 8</td>
</tr>
<tr>
<td>accuse</td>
<td>them, nor no man</td>
<td>9, 141/ 3</td>
</tr>
<tr>
<td>accused</td>
<td>them, and thereupon they</td>
<td>9, 130/ 4</td>
</tr>
<tr>
<td>accused</td>
<td>, or peradventure any one</td>
<td>9, 130/ 30</td>
</tr>
<tr>
<td>accused</td>
<td>or indicted of malice</td>
<td>9, 133/ 16</td>
</tr>
<tr>
<td>accused</td>
<td>; that then they may</td>
<td>9, 137/ 15</td>
</tr>
<tr>
<td>accused</td>
<td>. And if they would</td>
<td>9, 137/ 35</td>
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<tr>
<td>accused</td>
<td>; for if he knew</td>
<td>9, 138/ 6</td>
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<td>accuser</td>
<td>, and yet there would</td>
<td>9, 89/ 34</td>
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<tr>
<td>accuser</td>
<td>, should proceed against him</td>
<td>9, 90/ 7</td>
</tr>
<tr>
<td>accuser</td>
<td>let him fair go</td>
<td>9, 90/ 8</td>
</tr>
<tr>
<td>accuser</td>
<td>, the streets were likely</td>
<td>9, 130/ 29</td>
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<td>accuser</td>
<td>of the party, nor</td>
<td>9, 131/ 3</td>
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<td>accuser</td>
<td>, against whom they would</td>
<td>9, 131/ 20</td>
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<td>accuser</td>
<td>: if we should change</td>
<td>9, 132/ 29</td>
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<td>accuser</td>
<td>to the proof of</td>
<td>9, 134/ 1</td>
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<td>accuser</td>
<td>'; and then, since the</td>
<td>9, 164/ 9</td>
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<tr>
<td>accuser</td>
<td>, as an officer of</td>
<td>9, 164/ 13</td>
</tr>
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<td>accuser</td>
<td>against this tinker when</td>
<td>9, 164/ 20</td>
</tr>
<tr>
<td>accusers</td>
<td>; and that hath caused</td>
<td>9, 130/ 9</td>
</tr>
<tr>
<td>accusers</td>
<td>, to entitle him to</td>
<td>9, 133/ 4</td>
</tr>
<tr>
<td>accusers</td>
<td>, and therefore he may</td>
<td>9, 133/ 7</td>
</tr>
<tr>
<td>accusers</td>
<td>or witnesses of heresy</td>
<td>9, 137/ 14</td>
</tr>
<tr>
<td>accusers</td>
<td>or witnesses shall not</td>
<td>9, 137/ 16</td>
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</tbody>
</table>
indemnity of the said
the indemnity of the
it seemeth that the
inquirers dread that the
save and defend the
the names of the
the party against the
lead the witnesses or
mend himself, and rather
too, do use and
that matter hath been
an Almain of mine
tell to an old
as Tyndale told his
with a little more
no business about his
in these words had
after by other twelve
virtuous and very prudent
very prudent act. Which
shrew beginneth a false
providing first such good
Extra. de hereticis, cap.
Extravagant. de hereticis ca.
the right faith which
-- if I would
with good inward motions
Zwingli, with all their
that the Church did
that the Church did
his good counsel, and
man, and it was
man, and it was
man so saith or
of lying Saint Augustine
and admit his wholesome
those men make most
have been somewhat more
it would be somewhat
John Burt, otherwise called
the abuses thereof, as
wot, men fall in
to suffer, as theethe accusers
and witnesses it is
accusers and witnesses, yet it
accusers and witnesses might be
accusers and witnesses might take
accusers and witnesses from the
accusers and witnesses from him
accusers or witnesses, since the
accusers anything to depose or
accustom himself to look upon
accustom to pray, so do
accustomed to be ordered before
acquaintance, when I blamed him
acquaintance of his own, and
acquaintance and my friend, to
acquaintance and communication, have fallen
no business about his acquittal
acquitted himself like a man
acquitted, go get him home
act. Which act, that ever
act, that ever this Pacifier
action, and asketh from him
acts for them as they
Ad abolendam. And that is
Ad abolendam -- yet was
Adam had, and such as
add all those faults to
added also thereto, follow the
adherents, be plain, abominable heretics
admit them to be read
admit them to be read
admit his wholesome admonitions. But
admitted and allowed by the
admitted and allowed by the
admitteth it for true. But
admitteth neither nother, in folk
admonitions. But surely this one
ado that offer nothing at
ado in these matters there
ado to find many such
Adrian, stole out of their
adultery, or against those that
adultery through such damnable passions
adultery, sacrilege, murder, incest, and

---

<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>one man named and advanced</td>
<td>for good, but five</td>
<td>9, 81/ 21</td>
<td></td>
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<tr>
<td>fashion for his own advantage</td>
<td>, is very frivolous and</td>
<td>9, 27/ 9</td>
<td></td>
</tr>
<tr>
<td>that I have more advantage</td>
<td>of these matters than</td>
<td>9, 48/ 4</td>
<td></td>
</tr>
<tr>
<td>be sometimes for the advantage</td>
<td>and furtherance of them</td>
<td>9, 156/ 6</td>
<td></td>
</tr>
<tr>
<td>both long Lents and Advent</td>
<td>, too, and some of</td>
<td>9, 106/ 25</td>
<td></td>
</tr>
<tr>
<td>in him that might adventure</td>
<td>to put his works</td>
<td>9, 3/ 21</td>
<td></td>
</tr>
<tr>
<td>one chapter, either at adventure</td>
<td>or else some chosen</td>
<td>9, 10/ 13</td>
<td></td>
</tr>
<tr>
<td>would never fear to</td>
<td>upon them once. Nor</td>
<td>9, 40/ 38</td>
<td></td>
</tr>
<tr>
<td>and thereof abide the adventure</td>
<td>, as have such a</td>
<td>9, 57/ 22</td>
<td></td>
</tr>
<tr>
<td>every man's hands at adventure</td>
<td>(because Frith's book was</td>
<td>9, 124/ 9</td>
<td></td>
</tr>
<tr>
<td>of chance and of</td>
<td></td>
<td>9, 133/ 15</td>
<td></td>
</tr>
<tr>
<td>conspire to give the adventure</td>
<td>by feat of hands</td>
<td>9, 160/ 39</td>
<td></td>
</tr>
<tr>
<td>and slight of our adversaries</td>
<td>-- it may happen</td>
<td>9, 159/ 3</td>
<td></td>
</tr>
<tr>
<td>which poisoned faults mine</td>
<td>adversaries' books be full. Now</td>
<td>9, 4/ 7</td>
<td></td>
</tr>
<tr>
<td>should wrestle with his adversary</td>
<td>, would find the means</td>
<td>9, 6/ 19</td>
<td></td>
</tr>
<tr>
<td>craft to get his adversary</td>
<td>before the day into</td>
<td>9, 6/ 19</td>
<td></td>
</tr>
<tr>
<td>any labor that mine adversary</td>
<td>can make therein. &quot; And</td>
<td>9, 159/ 14</td>
<td></td>
</tr>
<tr>
<td>in the meanwhile his adversary</td>
<td>(which for lack of</td>
<td>9, 159/ 17</td>
<td></td>
</tr>
<tr>
<td>but, being a preposition</td>
<td>adversee, made more properly to</td>
<td>9, 67/ 2</td>
<td></td>
</tr>
<tr>
<td>divers good, holy places</td>
<td>advertised that he used, in</td>
<td>9, 118/ 13</td>
<td></td>
</tr>
<tr>
<td>head. Whereupon I, being</td>
<td>advertised of these pageants, and</td>
<td>9, 118/ 21</td>
<td></td>
</tr>
<tr>
<td>be wise, upon this</td>
<td>advertisement and preaching of this</td>
<td>9, 106/ 36</td>
<td></td>
</tr>
<tr>
<td>matter after his good</td>
<td>advertisement , and never cease till</td>
<td>9, 155/ 14</td>
<td></td>
</tr>
<tr>
<td>of his good</td>
<td>advice and counsel, in what</td>
<td>9, 93/ 28</td>
<td></td>
</tr>
<tr>
<td>wise and politic: what</td>
<td>advice would here this Pacifier</td>
<td>9, 90/ 38</td>
<td></td>
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<tr>
<td>unto the death; what</td>
<td>advice will this Pacifier give</td>
<td>9, 91/ 4</td>
<td></td>
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<tr>
<td>I would give mine</td>
<td>advice and counsel to the</td>
<td>9, 96/ 32</td>
<td></td>
</tr>
<tr>
<td>that case the secret</td>
<td>advice and counsel may become</td>
<td>9, 96/ 37</td>
<td></td>
</tr>
<tr>
<td>this piece, my poor</td>
<td>advice and counsel shall be</td>
<td>9, 135/ 15</td>
<td></td>
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<tr>
<td>concerning the question, ask</td>
<td>advice and counsel of those</td>
<td>9, 169/ 35</td>
<td></td>
</tr>
<tr>
<td>whereto should any man</td>
<td>advise and bid another come</td>
<td>9, 35/ 22</td>
<td></td>
</tr>
<tr>
<td>-- would this Pacifier</td>
<td>advice the ordinary thus? Or</td>
<td>9, 90/ 20</td>
<td></td>
</tr>
<tr>
<td>suppose, this Pacifier would</td>
<td>advise the ordinary to keep</td>
<td>9, 90/ 24</td>
<td></td>
</tr>
<tr>
<td>neither use myself nor</td>
<td>advise no friend of mine</td>
<td>9, 97/ 11</td>
<td></td>
</tr>
<tr>
<td>years -- I will</td>
<td>advise you therefore, good readers</td>
<td>9, 168/ 36</td>
<td></td>
</tr>
<tr>
<td>to say therein, but</td>
<td>advise every good man endeavor</td>
<td>9, 170/ 12</td>
<td></td>
</tr>
<tr>
<td>thereof, whose read and</td>
<td>advise well this work of</td>
<td>9, 172/ 8</td>
<td></td>
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<tr>
<td>such as would have</td>
<td>advised them to read in</td>
<td>9, 39/ 17</td>
<td></td>
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<tr>
<td>that men be well</td>
<td>advised of them and well</td>
<td>9, 61/ 15</td>
<td></td>
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<tr>
<td>it be considered and</td>
<td>advised well, there will, I</td>
<td>9, 61/ 27</td>
<td></td>
</tr>
<tr>
<td>I not, as thus</td>
<td>advised, neither use myself nor</td>
<td>9, 97/ 10</td>
<td></td>
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<tr>
<td>I for these causes</td>
<td>advised, and by my means</td>
<td>9, 127/ 2</td>
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<td>were not then fully</td>
<td>advised of it. And therefore</td>
<td>9, 146/ 4</td>
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</table>
The Mirror, against religious, we would play as advising every man to give 9, 90/ 2
follow the condition of Aesop telleth a fable of 9, 83/ 11
be neither so sore Aesop’s ape, that thought her 9, 3/ 8
some officers have been afeard in such things nor 9, 11/ 7
pity or some other afeard . And at the leastwise 9, 155/ 33
impugn in general the affection he could be content 9, 52/ 23
in alms. For that affection of giving anything in 9, 86/ 2
the worse part, for affection , ye wot well, bringeth 9, 86/ 3
the said desire and affection unto wot liberty: he 9, 100/ 32
then shall his piteous affection to have the worldly 9, 142/ 12
infected with desire and affection many times do much 9, 148/ 35
the worse mind or affection to have the worldly 9, 153/ 2
be by some pitiful affection for any such subtle 9, 167/ 5
that they be so affection led. And some things 9, 168/ 8
have none of these affectionate unto every evil priest 9, 143/ 2
that are of their affections with notable enormity, then 9, 152/ 15
if he say and affinity, shall neither be able 9, 122/ 15
therein, he forbore to affirm that, then every fool 9, 13/ 3
dare deny, and will affirm it forth out in 9, 28/ 11
they learned it, doth affirm that in the construction 9, 29/ 17
parts yet these heretics affirm the same. But on 9, 32/ 32
openly to speak and affirm for none. As, for 9, 32/ 35
and after confirmeth his affirmation false heresies were for 9, 163/ 22
did but speak it affirmationate by the pretense that 9, 112/ 5
purgatory, have by words affirmed that there is no 9, 75/ 13
of the good brethren affirmed here nearer home. And 9, 120/ 5
and by plain words affirmed heresy, but have also 9, 163/ 17
the whole Catholic Church affirmeth for scripture -- which 9, 32/ 34
as of himself, nor affirmeth them not for true 9, 55/ 37
but that himself first affirmeth it and after confirmeth 9, 112/ 4
-- since this Pacifier affirmeth that "many persons" be 9, 116/ 14
report; and some things affirmeth , peradventure, as of himself 9, 168/ 9
worse as of himself, affirming that "many persons" have 9, 141/ 37
man was not much aforehand . And as they fell 9, 76/ 22
of, then were his foresaid words well and wisely 9, 101/ 37
both for the cause foresaid and also to fear 9, 155/ 31
Whereupon the commissary, worse afraid than hurt, delivered out 9, 157/ 21
far as he were afraid to bide any farther 9, 165/ 38
in the Tower written afresh against purgatory, and a 9, 89/ 37
swatheth about the matter afresh , and hath, I hear 9, 125/ 11
more like be committed afresh, but if they were 9, 136/ 21
of the truth, and afterward into the leaning toward 9, 9/ 33
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<td>afterward</td>
<td>he brought me word</td>
<td>9, 14/32</td>
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<tr>
<td>afterward</td>
<td>that those variances can</td>
<td>9, 64/28</td>
</tr>
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<td>afterward</td>
<td>that he was sorry</td>
<td>9, 76/1</td>
</tr>
<tr>
<td>afterward</td>
<td>should stick by them</td>
<td>9, 117/21</td>
</tr>
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<td>afterward</td>
<td>, being in service with</td>
<td>9, 118/1</td>
</tr>
<tr>
<td>afterward</td>
<td>, by beating and correction</td>
<td>9, 118/8</td>
</tr>
<tr>
<td>afterward</td>
<td>as well. And verily</td>
<td>9, 118/31</td>
</tr>
<tr>
<td>afterward</td>
<td>in fervor of language</td>
<td>9, 128/26</td>
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<tr>
<td>afterward</td>
<td>, being examined on their</td>
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<td>afterward</td>
<td>yet offer to be</td>
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<td>, with a little more</td>
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<td>well perceived that this</td>
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<td>age</td>
<td>to age; and so</td>
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<td>age</td>
<td>; and so, the faith</td>
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<td>age</td>
<td>and use of reason</td>
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<td>age</td>
<td>and use of reason</td>
<td>9, 36/30</td>
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<tr>
<td>age</td>
<td>and discretion, useth not</td>
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<tr>
<td>age</td>
<td>since Christendom began, and</td>
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<td>age</td>
<td>of eight hundred years</td>
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<td>aggrieve</td>
<td>and bring in hatred</td>
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<td>aggrieved</td>
<td>-- as much as</td>
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<td>agility</td>
<td>, and such other like</td>
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<td>ago</td>
<td>. And surely myself remember</td>
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<td>ago</td>
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<td>ago</td>
<td>by the officers of</td>
<td>9, 121/1</td>
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<td>, a young boy waiting</td>
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<td>agree</td>
<td>, and, according to the</td>
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<td>agree</td>
<td>with reason and justice</td>
<td>9, 53/35</td>
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<td>agree</td>
<td>together, and set upon</td>
<td>9, 54/10</td>
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<td>agree</td>
<td>, I will tell you</td>
<td>9, 58/14</td>
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<tr>
<td>agree</td>
<td>much the sooner if</td>
<td>9, 60/3</td>
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<tr>
<td>agree</td>
<td>together well enough. But</td>
<td>9, 67/14</td>
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<tr>
<td>agree</td>
<td>together very well. But</td>
<td>9, 69/36</td>
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<td>agree</td>
<td>all in one. As</td>
<td>9, 71/11</td>
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<td>agree</td>
<td>together in all these</td>
<td>9, 71/32</td>
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<tr>
<td>agree</td>
<td>with them therein too</td>
<td>9, 72/1</td>
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<td>agree</td>
<td>and hold together: himself</td>
<td>9, 72/13</td>
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<tr>
<td>agree</td>
<td>not to these things</td>
<td>9, 72/20</td>
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<tr>
<td>agree</td>
<td>together, for all that</td>
<td>9, 73/33</td>
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<tr>
<td>agree</td>
<td>, providing first such good</td>
<td>9, 166/18</td>
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<tr>
<td>agreed</td>
<td>to put him whole</td>
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net, so were it almost as little labor and 9, 11/34
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inserted before, every child, no "some say" anywhere, were otherwise, then fasted some such so punished I trust to make be a cause of see that it beginneth in every barge, and men winked at, and ashes as it were to the deeds of to withdraw therewith our of giving anything in wear the hair, give them hypocrites for their is to say, give both giving of great wear hair, and give now, as touching of that they do give too, give no little spirituality given anything in it no giving of you have them give call a full charitable he should by your and merit of your finding of servants none house. And of all which is no small to let the matter and read but Tyndale's that he wrestleth all by this one piece good works against faith vow-breaking brethren (which thing they think that book the next) be heretics shall play that part and let the matter evil belief be let his enemy were let to let his but almost , shall be well able 9, 19/ 10 almost , in all the whole 9, 104/ 16 almost no man any fast 9, 106/ 7 almost in every diocese. For 9, 114/ 36 almost every boy able to 9, 125/ 37 almost a universal division and 9, 129/ 13 almost to grow in custom 9, 158/ 20 almost every boat, as few 9, 160/ 1 almost by all folk forslotted 9, 162/ 1 alms all obstinate heretics did 9, 21/ 39 alms and mercy to their 9, 74/ 12 alms from the poor lay 9, 85/ 34 alms . For that affection, ye 9, 86/ 2 alms , and to do other 9, 95/ 32 alms , and say that they 9, 98/ 31 alms , and wear hair, and 9, 102/ 17 alms and wearing of hair 9, 102/ 25 alms . For, he saith, "that 9, 103/ 9 alms , is there none given 9, 103/ 30 alms , I might answer again 9, 103/ 32 alms in the year, whatsoever 9, 104/ 13 alms I use not much 9, 104/ 19 alms by them because the 9, 104/ 30 alms ? For they have none 9, 104/ 32 alms : that is to wit 9, 105/ 6 alms live idle and wax 9, 105/ 14 alms : no more it maketh 9, 105/ 16 alms though they wait on 9, 105/ 17 alms the chief is to 9, 105/ 18 alms , rather somewhat before us 9, 105/ 22 alms than by writing to 9, 3/ 17 alone . Or if any one 9, 7/ 21 alone and giveth himself a 9, 20/ 26 alone may ye clearly perceive 9, 22/ 24 alone , and for holy vows 9, 28/ 31 alone sufficeth for their full 9, 29/ 36 alone too long, let them 9, 38/ 27 alone themselves, and hold their 9, 46/ 8 alone for me. And rather 9, 50/ 34 alone , and neither take up 9, 51/ 30 alone and live in rest 9, 52/ 25 alone with him, and thereof 9, 57/ 21 alone , and will not shoot 9, 67/ 1
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Blessed Sacrament of the Holy Sacrament of the Altar , but instead of bread 9, 44/ 16
Blessed Sacrament of the Holy Sacrament of the Altar ), these blasphemous heretics in 9, 44/ 30
Blessed Sacrament of the Altar -- whither would now 9, 90/ 5
the Sacrament of the Altar , and of miracles in 9, 90/ 34
the Sacrament of the Altar too, for love that 9, 91/ 2
Blessed Sacrament of the Altar were not the very 9, 101/ 29
Blessed Sacrament of the Altar , which heresy this child 9, 117/ 37
Blessed Sacrament of the Altar . Some man will yet 9, 123/ 7
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<td>of mine own in</td>
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<td>. But now if he</td>
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<td>in the priest that</td>
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<td>unto no more but</td>
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<td>to twenty thousand marks</td>
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<td>in their deathbed, and</td>
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<td>, and holy orders, and</td>
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<td>anger</td>
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<td>, and malice, debate, division</td>
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<td>of your husband will</td>
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<td>in a wonderful rage</td>
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<td>, men fall into manslaughter</td>
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<td>word. And therefore they</td>
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<td>angry</td>
<td>, wish ourselves therein, yet</td>
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<td>angon</td>
<td>they will drive him</td>
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<td>For in good faith</td>
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<td>Howbeit, they were of</td>
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<td>I so touch those</td>
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<td>is, as they boast</td>
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<td>they boast that mine</td>
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<td>answer</td>
<td>, but they will say</td>
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<td>substantially maintain, against mine</td>
<td>answer</td>
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<td>some part of mine</td>
<td>answer</td>
<td>Lo, thus beginneth mine</td>
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<tr>
<td>Lo, thus beginneth mine</td>
<td>answer</td>
<td>unto Tyndale's chapter: Lo</td>
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<td>-- except himself be</td>
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<td>a piece of mine</td>
<td>answer</td>
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<td>was warned by mine</td>
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<td>James maketh you an</td>
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<td>be content with this</td>
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<td>Tyndale is by mine</td>
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<td>Tyndale and avoid mine</td>
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<td>place in my book)</td>
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<td>great contempt of mine</td>
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<td>before; and have answered</td>
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<td>in reading of mine</td>
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<td>me, made shortly an</td>
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<td>also, and to make</td>
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<td>9, 126/ 4</td>
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<tr>
<td>unto Thomas Philips</td>
<td>answer as, if he had</td>
<td>9, 127/ 11</td>
</tr>
<tr>
<td>such as, if he had</td>
<td>answer . But surely, as it</td>
<td>9, 151/ 12</td>
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<tr>
<td>the king's jail to</td>
<td>answer in such an open</td>
<td>9, 165/ 1</td>
</tr>
<tr>
<td>And yet when that</td>
<td>answer , and that they may</td>
<td>9, 166/ 15</td>
</tr>
<tr>
<td>be brought in to</td>
<td>answer : that is to wit</td>
<td>9, 170/ 33</td>
</tr>
<tr>
<td>as to vouchsafe to</td>
<td>answer good young Father Frith</td>
<td>9, 171/ 29</td>
</tr>
<tr>
<td>Tyndale, I purpose to</td>
<td>answered and confuted fully in</td>
<td>9, 5/ 13</td>
</tr>
<tr>
<td>parts of my books</td>
<td>answered or else that they</td>
<td>9, 5/ 37</td>
</tr>
<tr>
<td>minds well and fully</td>
<td>answered in this wise: that</td>
<td>9, 12/ 4</td>
</tr>
<tr>
<td>in a sermon, and</td>
<td>answered shortly with one word</td>
<td>9, 14/ 9</td>
</tr>
<tr>
<td>Thomas More is here</td>
<td>answered even to the point</td>
<td>9, 14/ 21</td>
</tr>
<tr>
<td>say that I am</td>
<td>answered that chapter of Tyndale's</td>
<td>9, 14/ 25</td>
</tr>
<tr>
<td>I had so fully</td>
<td>answered now therein, I required</td>
<td>9, 14/ 29</td>
</tr>
<tr>
<td>see how I was</td>
<td>answered not beyond the sea</td>
<td>9, 14/ 33</td>
</tr>
<tr>
<td>word that it was</td>
<td>answered that they will not</td>
<td>9, 39/ 12</td>
</tr>
<tr>
<td>answer before; and have</td>
<td>answered any such as would</td>
<td>9, 39/ 17</td>
</tr>
<tr>
<td>they would thus have</td>
<td>answered them, &quot;Good fellows, I</td>
<td>9, 42/ 25</td>
</tr>
<tr>
<td>traitors. Whereupon King Philip</td>
<td>answered for me to that</td>
<td>9, 43/ 3</td>
</tr>
<tr>
<td>the university. But one</td>
<td>that, one of them answered again and asked, &quot;Why</td>
<td>9, 43/ 7</td>
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<tr>
<td>that, one of them</td>
<td>answered . And then if he</td>
<td>9, 99/ 13</td>
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<tr>
<td>part the Pacifier is</td>
<td>answered me to this once</td>
<td>9, 104/ 25</td>
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<tr>
<td>another way. But one</td>
<td>answered me, &quot;Fare to sould te</td>
<td>9, 106/ 18</td>
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<td>upon a certain day,</td>
<td>answered that he was too</td>
<td>9, 127/ 29</td>
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<td>that he hath been</td>
<td>answered me with an hideous</td>
<td>9, 33/ 32</td>
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<tr>
<td>the service of faith,</td>
<td>answered again, &quot;Fear ye not</td>
<td>9, 159/ 10</td>
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<tr>
<td>or that for himself,</td>
<td>answering than some man would</td>
<td>9, 8/ 26</td>
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<td>labor and length in</td>
<td>answering have I seen made</td>
<td>9, 14/ 18</td>
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<td>of such kind of a</td>
<td>antiquity or seniority of their</td>
<td>9, 64/ 7</td>
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<td>problem, upon the</td>
<td>Antwerp and be Tyndale's man</td>
<td>9, 37/ 29</td>
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<tr>
<td>land and live in</td>
<td>Antwerp ; into whose house there</td>
<td>9, 117/ 33</td>
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<td>all that, welded in</td>
<td>Antwerp . Such lust have these</td>
<td>9, 121/ 22</td>
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<td>and make merry at</td>
<td>anymore together!&quot; And such bankrupts</td>
<td>9, 76/ 33</td>
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<td>you and I bargain</td>
<td>anymore to disciplining that wept</td>
<td>9, 101/ 24</td>
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<td>lady was to come</td>
<td>anyone that would fain falsely</td>
<td>9, 111/ 12</td>
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<td>as maliciously written as</td>
<td>anywhere , almost, in all the</td>
<td>9, 104/ 15</td>
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<tr>
<td>is no &quot;some say&quot;</td>
<td>anywhere is enough for a</td>
<td>9, 115/ 36</td>
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put on his visor
have evidence given them
the condition of Aesop's
of the most foolish
speaketh of in the
The
that run out in
after run out in
the foul name of
an heretic and an
Sacrament; and Blomfield, the
Bayfield, the monk and
same boast Bayfield, the
monks and friars, graceless
few faithless folk (false
open-known perjured persons, open-known
as evil priests and
was kept, till the
the new Paul, this
and Christ and his
by Christ to his
did Christ and his
did Christ's evangelists and
his church by his
in them that the
the mouth of his
the pen of his
believe, the evangelists and
it seem that the
say, which when the
now? Among Christ's own
one of his own
naught, when of Christ's
the spirituality from the
was with his blessed
therefore not only the
Judas was among Christ's
evangelical brethren; some pot-headed
Judas and Christ's faithful
and tradition of his
and continued from the
in any of the
hath been from the

**apace** , and cover his visage  
9, 111/ 29
**apart** , or have heard of  
9, 132/ 36
**ape** , that thought her own  
9, 3/ 8
**apes** that the devil hath  
9, 69/ 3

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**Apology** of Sir Thomas More  
9, 1/ 2
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9, 128/ 20
**apostasy** , and put abroad their  
9, 129/ 6
**apostate** . But, now, these good  
9, 43/ 17
**apostate** , that was burned about  
9, 88/ 5
**apostate** that was abjured in  
9, 113/ 14
**apostate** that was, as an  
9, 113/ 16
**apostate** which was after burned  
9, 157/ 5
**apostates** , and heretics. And then  
9, 30/ 5
**apostates** , wild wedded monks and  
9, 39/ 24
**apostates** , open-known professed or convicted  
9, 50/ 17
**apostates** that the clergy have  
9, 113/ 37
**apostle** may make some bishops  
9, 90/ 17
**apostle** Frith, take shipping at  
9, 90/ 19
**apostles** , hath never, I ween  
9, 4/ 17
**apostles** , and by them forth  
9, 18/ 12
**apostles** say" as they must  
9, 18/ 35
**apostles** write"? Now, good readers  
9, 18/ 37
**apostles** , and wrote it in  
9, 25/ 35
**apostles** and evangelists have written  
9, 26/ 3
**apostles** taught us" as when  
9, 27/ 32
**apostles** written us." Now is  
9, 27/ 33
**apostles** left in their days  
9, 28/ 24
**apostles** and evangelists had written  
9, 30/ 19
**apostles** went about to preach  
9, 41/ 18
**apostles** was some desire of  
9, 68/ 13
**apostles** , was not only worse  
9, 68/ 28
**apostles** there was yet one  
9, 70/ 12
**apostles** and the temporality from  
9, 70/ 16
**apostles** -- men ought with  
9, 100/ 6
**apostles** being diverse, assembled together  
9, 100/ 17
**apostles** ) betrayed the faith of  
9, 129/ 2
**apostles** they have, that wander  
9, 156/ 38
**apostles** . For while they, for  
9, 160/ 11
**apostles** . And especially must we  
9, 169/ 12
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9, 18/ 16
**apostles'** books. And over this  
9, 25/ 37
**apostles'** days hitherto, both temporal  
9, 44/ 25
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As for praying, it appeareth , pardie, they do. And 9, 103/11
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this Pacifier speaketh of appeasing of the people is 9, 107/ 29
of the thing did appeasing of the people is 9, 107/ 29
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at the leastwise, as appeasing unto their part in 9, 146/ 27
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first, and after the apprentices, of many of the 9, 156/ 22
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not what judges, what arbiters, what twelve men go 9, 159/ 13
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we need to stand arguing of this matter? It 9, 26/ 30
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do and teach, without arguments, resistance, or grudging against 9, 99/ 3
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And some question hath
council chamber; and, setting
themselves, clean out of
as at that time
should have authority to
Parliament that ordinaries might
the king’s law to
that the bishops shall
that bishops should not
neither bishop nor king
not be suffered to
ordinaries have power to
the leaving of the
not arrested, but without
that the ordinaries might
the bishop might not
that heretics might be
convenient that he be
neither for no felony
that he should be
that they were not
and would not be
of suit and wrongful
the bishop forever, of
the bishop's power of
heavy must follow the
and small great, their
-- then, except the
themselves in the said
man believeth in these
mistaken themselves in those
mistaken themselves in those
light, nor so strange
this realm -- husbandmen,
as the temporality might
at last, and somewhat
fall as flat to
but let him slip
far-fetched invention. For, setting
that be true, I
their other business, I
man cometh forth to
and then come and
God, when he shall

armed  men at the gate 9, 80/ 19
armor  , without aid or any 9, 80/ 33
arose  upon the chancellor that 9, 126/ 30
arrest  a man for every 9, 151/ 5
arrest  men for heresy; for 9, 151/ 20
arrest  any man for heresy 9, 151/ 22
arrest  no man for heresy 9, 152/ 4
arrest  them, this would also 9, 153/ 23
arrest  them. And in like 9, 153/ 26
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arrest  folk for suspicion of 9, 154/ 23
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arrested  by the body. And 9, 154/ 22
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ask  this Pacifier himself, since 9, 114/ 23
ask  any restitution yet, but 9, 120/ 15
ask  so great sums among 9, 120/ 18
ask  account of his people 9, 142/ 20
then, concerning the question, them answered again and by row, and were readily toward him, and And when he is have any such questions a false action, and talketh with him, and wink and feign himself beams upon us, and to fight therefor, or sent it upon the For if they did never wit them yet the apostles being diverse, and places, with unlawful Now, as for their things for which such and at their such this Pacifier call those babbling, of gathering, and suppose he calleth those called suddenly to an faith, by credence and own reason, into the most famous book of some of them could all the faults be fault that this Pacifier judges that this Pacifier do -- maintain and to repress heretics and which hath by the gathered together, the good without calling for any as verily present and with them, and their whose soul our Lord would intend to pacify, whose displeasure he would spiritual may right well besides, than by the to sever and set

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<tr>
<th>Term</th>
<th>Definition</th>
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<td>advice and counsel of</td>
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<tr>
<td>asked</td>
<td>&quot;Why should I, then&quot;</td>
<td>9, 43/7</td>
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<td>asked</td>
<td>&quot;What say you by&quot;</td>
<td>9, 82/6</td>
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<td>asked</td>
<td>&quot;What wilt thou&quot;</td>
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<td>asked</td>
<td>how the Church believeth</td>
<td>9, 165/3</td>
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<td>asked</td>
<td>him. But they will</td>
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<td>asketh</td>
<td>from him all the</td>
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<td>him how he can</td>
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<td>aspire</td>
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<td>assault</td>
<td>particularly their houses. In</td>
<td>9, 80/29</td>
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<td>assay</td>
<td>, it made their hearts</td>
<td>9, 157/29</td>
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<td>assemble</td>
<td>oftener, and there did</td>
<td>9, 144/28</td>
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<td>assembled</td>
<td>together with the Church</td>
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<td>and great riots also</td>
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<td>confederacies, I would not</td>
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<td>assign</td>
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<td>in them that abide</td>
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<td>, of serving God for</td>
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<td>the spirituality in executing</td>
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<td>assist</td>
<td>the ordinaries. And therefore</td>
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<td>of the Spirit of</td>
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will pretend that their authority is so high, and

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the realm, were the authors and very doers in

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long by all the Ave Marias -- and some

weened themselves able to avenge their displeasure in the

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as he may therewith avoid and refel my confuting

think to escape and avoid my proof, in the

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<tr>
<td>great good in this</td>
<td>&quot;The Thirteenth Chapter But</td>
<td>9, 57/ 13</td>
<td></td>
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<tr>
<td>great good in this</td>
<td>&quot;Now get you hence</td>
<td>9, 59/ 22</td>
<td></td>
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<tr>
<td>free liberty in that</td>
<td>, And that spiritual men</td>
<td>9, 91/ 24</td>
<td></td>
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<tr>
<td>of help in that</td>
<td>, to save and defend</td>
<td>9, 137/ 34</td>
<td></td>
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<tr>
<td>such manner of unmannerly</td>
<td>toward those two most</td>
<td>9, 50/ 28</td>
<td></td>
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<tr>
<td>for that manner of</td>
<td>whereby he giveth all</td>
<td>9, 132/ 3</td>
<td></td>
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<tr>
<td>of what fame and</td>
<td>the man is in</td>
<td>9, 132/ 8</td>
<td></td>
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<tr>
<td>and an even eye</td>
<td>and consider both myself</td>
<td>9, 3/ 6</td>
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<tr>
<td>shall I write it.&quot;</td>
<td>how God gave it</td>
<td>9, 17/ 9</td>
<td></td>
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<tr>
<td>shall I write it.&quot;</td>
<td>how God gave it</td>
<td>9, 24/ 37</td>
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<tr>
<td>I have said, I</td>
<td>him not: I shall</td>
<td>9, 61/ 19</td>
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<tr>
<td>well say they falsely</td>
<td>him therein. Howbeit, some</td>
<td>9, 121/ 36</td>
<td></td>
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<tr>
<td>any man list to</td>
<td>them. For upon this</td>
<td>9, 146/ 34</td>
<td></td>
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<tr>
<td>and preachers of verity,</td>
<td>me), if all the</td>
<td>9, 167/ 23</td>
<td></td>
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<tr>
<td>leaning toward a false</td>
<td>, they be very negligent</td>
<td>9, 9/ 33</td>
<td></td>
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<tr>
<td>truth of the Christian</td>
<td>but if it may</td>
<td>9, 18/ 3</td>
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<tr>
<td>so, the faith and</td>
<td>of those things kept</td>
<td>9, 18/ 15</td>
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<tr>
<td>man's endeavor toward the</td>
<td>, and in scorning that</td>
<td>9, 33/ 30</td>
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<td>into the assent and</td>
<td>of the things that</td>
<td>9, 36/ 24</td>
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<tr>
<td>both be very false</td>
<td>and great, damnable sin</td>
<td>9, 44/ 18</td>
<td></td>
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<tr>
<td>themselves with their evil</td>
<td>be let alone and</td>
<td>9, 52/ 25</td>
<td></td>
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<tr>
<td>been less light of</td>
<td>, or boldly might have</td>
<td>9, 74/ 21</td>
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<td>wot that since the</td>
<td>of purgatory and others</td>
<td>9, 86/ 4</td>
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<tr>
<td>God, and the contrary</td>
<td>is by the whole</td>
<td>9, 86/ 7</td>
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<tr>
<td>the truth of his</td>
<td>, yet what he would</td>
<td>9, 87/ 13</td>
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<tr>
<td>died in the contrary</td>
<td>be perished in body</td>
<td>9, 87/ 26</td>
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<tr>
<td>because that by the</td>
<td>of purgatory, and of</td>
<td>9, 90/ 34</td>
<td></td>
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<tr>
<td>point of our old</td>
<td>for anything brought up</td>
<td>9, 168/ 26</td>
<td></td>
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<td>to the common, well-known</td>
<td>of the common- known</td>
<td>9, 168/ 38</td>
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<tr>
<td>were nothing bound to</td>
<td>but only the things</td>
<td>9, 18/ 17</td>
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<td>and Tyndale as well</td>
<td>the Church in that</td>
<td>9, 18/ 34</td>
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<tr>
<td>say&quot; as they must</td>
<td>the Church (or else</td>
<td>9, 18/ 36</td>
<td></td>
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<tr>
<td>the Church (or else</td>
<td>nothing) in that it</td>
<td>9, 18/ 36</td>
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<td>call on whom they</td>
<td>not? And how shall</td>
<td>9, 19/ 21</td>
<td></td>
</tr>
<tr>
<td>And how shall they</td>
<td>without a preacher?&quot;That</td>
<td>9, 19/ 21</td>
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</table>
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no more can I believe, neither, that the damned 9, 41/ 1
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believeth he. And when he believeth, he will say he believing hearts testify that we believing their holy fathers, think believing either the one disputer believing them, for all that bellies and their ease among bells, and ornaments, and against belly by eating of flesh belong to the matter than belonged unto them; which I belonged unto right, nor were bend unto the setting forth benefit win all their good benefits unto man requireth of beseech you, that if these beseech God to keep in beseech Almighty God to grant beseeching His Grace of help beseeching our Lord and Savior best that they can make best of all this blessed best evangelist of all this best that ever he can best part of their wits best (that is to wit best ) revoke their false heresies best friends to fear that best, and saith that through best. And verily the clergy best and take most labor best and most charitably handle best thing that can be best blood in his body best, and making it seem best spiritual men be such best spiritual men will, he best, till he prove it bestow the one, and with bestow the other, openly among bestow such labor about such bestow some time upon another bestow some time about the
they should be better
little and began to
mighty part), studied and
the water signifieth and
about full busily to
was among Christ's apostles)
could have done it
better, it might much
more and with much
that he saith much
It were indeed somewhat
yet were poisoned bread
jollily it was preached "
and give them no
that poisoned bread is
that poisoned bread were
me that it were
intent ye may the
we should of reason
among the unlearned people
whither part is the
Tyndale or I had
their manner is no
rather, the worse, the
God, that is their
likely to be waken
them; and lest a
he declare it the
it the better, misuse
mislike better men and
England had not their
he had believed them
that it might be
a great deal the
such as it were
set of yourselves some
to find out the
could they find their
steads, and live there
way they should be
against the abuses do
one man may much
the clergy have been

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<th>Term</th>
<th>Definition/Action</th>
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<td>bestowed</td>
<td>, such ways as at</td>
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<td>bethink</td>
<td>them. But shortly some</td>
<td>9, 81/19</td>
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<td>betought</td>
<td>himself what means he</td>
<td>9, 80/2</td>
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<tr>
<td>betokeneth</td>
<td>the inward washing of</td>
<td>9, 35/14</td>
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<td>betray</td>
<td>his master, and bring</td>
<td>9, 160/15</td>
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<tr>
<td>betrayed</td>
<td>the faith of Christ</td>
<td>9, 129/2</td>
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<tr>
<td>better</td>
<td>, it might much better</td>
<td>9, 3/16</td>
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<td>better</td>
<td>have become me to</td>
<td>9, 3/17</td>
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<td>better</td>
<td>will. And yet they</td>
<td>9, 5/30</td>
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<td>better</td>
<td>in some other place</td>
<td>9, 10/25</td>
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<td>better</td>
<td>than it is, if</td>
<td>9, 11/1</td>
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<td>better</td>
<td>than no bread at</td>
<td>9, 12/6</td>
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<td>Better</td>
<td>poisoned bread than no</td>
<td>9, 12/13</td>
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<td>better</td>
<td>staff to stand by</td>
<td>9, 12/29</td>
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<td>better</td>
<td>than no bread. For</td>
<td>9, 12/30</td>
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<td>better</td>
<td>than no bread? I</td>
<td>9, 12/32</td>
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<td>better</td>
<td>for a man to</td>
<td>9, 12/34</td>
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<td>better</td>
<td>perceive for what purpose</td>
<td>9, 17/36</td>
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<td>better</td>
<td>believe holy Saint Augustine</td>
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<td>better</td>
<td>believed -- the old</td>
<td>9, 30/3</td>
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<td>better</td>
<td>of these twain, no</td>
<td>9, 30/7</td>
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<tr>
<td>better</td>
<td>reason on our part</td>
<td>9, 39/9</td>
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<td>better</td>
<td>. But wis ye know</td>
<td>9, 42/26</td>
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<td>better</td>
<td>. For the pleasant oil</td>
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<td>better</td>
<td>, and for whose sake</td>
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<td>better</td>
<td>ere they got thence</td>
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<td>better</td>
<td>opinion of the book</td>
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<td>better</td>
<td>, misuse better men and</td>
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<td>better</td>
<td>men and better learned</td>
<td>9, 63/13</td>
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<td>better</td>
<td>learned, too, than I</td>
<td>9, 63/13</td>
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<td>better</td>
<td>any day this forty</td>
<td>9, 68/19</td>
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<td>better</td>
<td>. And on the other</td>
<td>9, 74/20</td>
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<td>better</td>
<td>used if some other</td>
<td>9, 77/18</td>
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<td>better</td>
<td>if it like him</td>
<td>9, 79/5</td>
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<tr>
<td>better</td>
<td>to have them or</td>
<td>9, 79/17</td>
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<tr>
<td>better</td>
<td>men in their places</td>
<td>9, 81/9</td>
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<td>better</td>
<td>new, that they waxed</td>
<td>9, 81/26</td>
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<td>better</td>
<td>nor their match neither</td>
<td>9, 82/21</td>
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<td>better</td>
<td>than they do, and</td>
<td>9, 82/37</td>
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<td>better</td>
<td>bestowed, such ways as</td>
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<td>better</td>
<td>and have more grace</td>
<td>9, 85/17</td>
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<td>better</td>
<td>feign himself for policy</td>
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<td>better</td>
<td>reformed, and peradventure in</td>
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that the lack of  
other twain besides, of  
might be to the  
the doer to the  
that we be much  
us, God knoweth the  
own cause be somewhat  
but if it be  
as he thinketh, a  
he prove it somewhat  
us, and a little  
their talking, and in  
part should have the  
making; and yet much  
but if they were  
and boast that he  
devices come to little  
labor to make himself  
and the realm any  
his learning find a  
to change them be  
I am, it may  
first I think it  
men's in writing, think  
as were likely to  
up again with this  
any man advise and  
Sirs, we will not  
not say that I  
our own part, but  
he were afraid to  
there was a foolish  
Maidstone, and Sir Thomas  
he will, and may  
him: that I will  
somewhat sore if he  
use the judges to  
told him the tale,  
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that accounted her own  
like as a few  
child at the carnal  
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clear confutations of false, sacraments and saints very of the Altar), these Pacifier that all these the reward of the the Mass, and the Now, whereas these good, best of all this in tenebris, among this not nay -- the matrimony, and the very my writing grieveth this nor wine in the only, but against the the relics, and the thing that offendeth these there be now many of Christ concerning the sacraments and consecrating the it was with his to pray to our or that in the of Christ in his and railed against the that many of the the pyx with the ungracious heresy against the Such lust have these and writing against the people have in Christ's and heresies against the foolish treatise against the sacraments, and blaspheme our rail on Christ's own and Blood in the mine own self. But, boast and brag these how loudly soever these other; and all the am I not so point but labor to the Blessed Sacrament; and very Blessed Body and

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Apology: Concordance of Major English Terms

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more labor, loss, and bodily pain also, than peradventure 9, 122/ 24

though the corps and body of the scripture be 9, 13/ 8

and the very Blessed Body and Blood of Christ 9, 28/ 30

am a simple, plain body much like the Macedonians 9, 42/ 11

and wine, the very Body and Blood of Christ 9, 44/ 16

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and consecrating the Blessed of Christ, with divers 9, 99/ 25

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one, throughout all the     book . For I dare be         9, 10/ 3
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place otherwise in his book . And yet since he 9, 60/ 25
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he doth in his
very great in his
-- so strange a
dundry places of his
putteth out in his
the fashion of his
well therewith, yet his
which in this piteous
this matter -- the
the author of the
I perceive in his
go farther in his
he read not my
have I in that
last of my second
writing. For of new poisioned faults mine adversaries'
auditor, and over my
in length all my
divers parts of my
warrant you, of Tyndale's
any of these heretics'
word was written in
was written in any
not been written in
it was written in
were written in the
it was written in
are now written in
they were written in
it be written in
any of the apostles'
they now know which
all written in those hearts, as before the
him which be those
word was written in
was written in any
not been written in
not been written in
vouchsafe to read their

book of his, he meaneth
, to appease this division
-- there is no
. But surely if this
to find, and so
this Pacifier preacheth and
(as cunning as he
, would of heretics in
goeth about, by sowing
of Division himself saith
, I mean, of this
of Division, because he
, he shall, I trust
, and come to the
, I cannot make him
confuted as for this
of my Dialogue, whereupon
there are now more
be full. Now, then
such a sore controller
, in which the brethren
answered and confuted fully
enough by which they
that have brought them
of paper and parchment
or tablets; and therefore
then! Notwithstanding, ye may
; and that the cause
: now I say that
-- but these be
were all written in
, and yet were at
; since God is at
. And over this, we
be those that have
, but some part still
written they did altogether
in which the words
of paper and parchment
or tablets; and therefore
then! Notwithstanding, ye may
or hear them till
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though the book be bound in boards. The Fifth 9, 14/ 16
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then dare I be bound to forswear this land 9, 37/ 29
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be not both equally bound every good man is bound to speak? Or is he bound people do, and are bound not well, every man bound that hearth them is bound and the bishops are bound relapse, the bishop is bound temporal governors are then bound or else take sureties bound some such others were bound though spiritual men are bound that the people are bound that the people are bound that the people are bound that the people are bound causing them to be bound by the constables and divers, that he was bound and yet besides that, bound whom be they not bound to tell, but be bound, be ready and are bound not, but have been bound -- I dare be bound mind is every man bound of devotion and very bound great way within my bound by his own singular bound his counsel his tinder matches, instead of his bound years ago, a young bound a disputation between the bound to make almost every bound soul and the body bound so late before this bound And therefore, boast and bound false part, and there bound which, among many other bound or dazed in his bound sober, or hath his bound and so distempereth their bound the uttermost flake of bound thereto. And therefore if bound between truth and falsehood bound to stop his ears bound to do, to their bound to do, spiritual and bound to denounce or accuse bound, upon their words proved bound to deliver them, and bound to punish them: if bound for his appearance, as bound for John Burt, and bound in this case -- bound to obey them, and bound to obey them, and bound to obey them, and bound to obey them, and bound to a tree in bound to a tree in bound to a tree in bound about the head with bound to tell, but be bound to keep it close bound to be ready to bound to keep them. And bound to warrant that right bound to bear; and I bound duty, to the holy bound although I would set bound and goodness and special bound , with his flint and bound of evidence; for that bound waiting upon him, and bound and the bishop. But bound able to perceive the bound and strive together; and bound or speech of any bound these blessed brethren never bound and boast that he bound words, meet whatsoever they bound but that he had bound otherwise somewhat out of bound that they neither understand bound , and largely thereupon controlled
tinker that meddleth with brass
not of a sudden brayed, but fore-studied and penned
saints that said the breach of their vows was
unquietness and a great breach of charity through all
that first began the breach whereby the custom grew
I trow, take the bread which he well wist
that though there were bread that were poisoned indeed
indeed, yet were poisoned bread better than no
bread was preached "Better poisoned bread than no
poisoned bread than no eating of flesh without
with my meat the bread better than no
poisoned reason: that poisoned bread is better than no
proved he that poisoned bread were better than no
that there was neither Altar, but instead of bread nor wine in the
nothing but wine and bread and wine, the very
jesteth, starch instead of bread, or else, as Tyndale
in the form of bread : or else, as Tyndale
all the senators, and bread : though there would hereafter
Frith were likely to bread : he shall labor more
was strong enough to break and get him overseas
chamber to keep, and breaking out at a window
deep down into the breast till it be well
more cunning in his breast than he putteth out
come to the very breast of all this battle
his grace into the breasts of others, and make
us, and aspire his breath into us, and in
abide the peril of breeding worms in my belly
among so many bad brethren as I wist well
books, in which the brethren find for the special
see that these good brethren little care how loud
doubt, yet have the brethren among them, I warrant
whereas these good, blessed brethren say that my writing
marvel though these evangelical brethren think my works too
But now will the brethren peradventure say that I
lewd lad's mouth, the brethren boast that they hear
about abroad among the brethren and sistren, so highly
And yet when the brethren have heard such a
of which answer the brethren boast greatly and say
judged by the only
the matter whereof the
-- let these new
together against these vow-breaking
how little cause the
good readers, because the
distinction divers of the
confusion. But now the
on our part: the
heretic. Some of the
But, now, these good
But then the good
and then let the
this that these good
But then say the
if any of the
God. But whereas the
clergy, whereby do these
well that these good
will I that these
But now whereas the
far excellent as the
that offendeth these blessed
But now the good
or else the lay
him close among the
bishops among the new
which some of the
him that all the
would, save that the
stuff therein than the
of their own lay
many of the blessed
some of those good
thereof. What cannot these
But now tell the
divers of the good
told many of his
now, notwithstanding that the
lust have these blessed
some other false, foolish
twain, and caused the
and that thereupon these

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brethren that ever talk of 9, 121/ 23
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brethren to blow it further 9, 121/ 29
brethren build up their tower 9, 122/ 33
some that hear the heresy, when these new brethren that call themselves evangelical and brag these blessed were for those heretic soever these blessed new fathers of these new last fault that the scant believe that the so gaily in the And yet because the together, with a wonderful officers and call them Fleet Street in Saint somewhat broader than a these days, the which have devised worse to these days, the which these days, the which in which we can these days, the which days, in which we these days, the which purpose, there will he I am ready to so doth, devise to as of himself, but nothing meant but to other side, if he him a work to of living, the devil such things as shall the riches that they all such things as the world can never might invent, first to all thing that anything used. But because they think” should serve to were to aggrieve and slip aside and never any man else can wrong to others, and brethren speak of him, and brethren were taken therein, be brethren : some pot-headed apostles they brethren never so fast, they brethren that made it, were brethren , the professors and preachers brethren , like as they make brethren find in my books brethren find any mirth in brethren’s eyes, let them read brethren’s boast hath made it brevity four follies and five bribers nor upon gentlemen and Bride’s Churchyard. % 1533 Cum privilegio bridecake, and greater than a bring forth the scripture for bring forth against me for bring forth the scripture for bring forth the scripture for bring many against them: then bring forth the scripture for bring forth the scripture for bring it forth for Saint bring forth my copy and bring in all the mischief bring them forth under the bring her husband and her bring in the other too bring them into, of a bring so many to such bring riches to the Church bring in by heaps unto bring riches to the Church bring the reason that ever bring the senate in his bring into it: as against bring riches into the Church bring a man in hatred bring in hatred among the bring him forth, and keep bring forth any one of bring to like punishment all
of such things as
not be able to
hard for them to
grudgy, they should anon
into the world, and
pass this Pacifier could
by Master Chancellor to
will be hard to
Pacifier seemeth me to
Chapter And yet to
process against them to
the king's laws to
what they could to
and his Council should
never cease till they
here and there, they
betray his master, and
part of them, to
they were followed, to
the first shift say, "
stick much to say,"
were requisite, I could
they reprofe that I
at the day, he
him, and which he
Saint Paul that Tyndale
of Philipp Schwarzerdt and
things the contrary, but
as of himself, but
not indifferent, when he
the faults that he
affection, ye wot well,
so should -- but
matter whereupon this Pacifier
And this point he
upon this lesson he
body. And therein he
ture his matter is,
honest finding and good
by the spirituality for
without either jury or
fair gap and a
off have been somewhat

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<td>brought</td>
<td>unto the hearer's ear</td>
<td>9, 35/12</td>
</tr>
<tr>
<td>brought</td>
<td>in there by Tyndale</td>
<td>9, 39/1</td>
</tr>
<tr>
<td>brought</td>
<td>to more shameful confusion</td>
<td>9, 39/3</td>
</tr>
<tr>
<td>brought</td>
<td>into your hands; and</td>
<td>9, 80/28</td>
</tr>
<tr>
<td>brought</td>
<td>here their names in</td>
<td>9, 81/10</td>
</tr>
<tr>
<td>brought</td>
<td>forth some at last</td>
<td>9, 82/15</td>
</tr>
<tr>
<td>brought</td>
<td>before them. For albeit</td>
<td>9, 89/13</td>
</tr>
<tr>
<td>brought</td>
<td>before the ordinary by</td>
<td>9, 89/16</td>
</tr>
<tr>
<td>brought</td>
<td>and delivered unto the</td>
<td>9, 89/19</td>
</tr>
<tr>
<td>brought</td>
<td>into the Tower, where</td>
<td>9, 89/23</td>
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<tr>
<td>brought</td>
<td>, as I said, and</td>
<td>9, 89/25</td>
</tr>
<tr>
<td>brought</td>
<td>the people into this</td>
<td>9, 96/5</td>
</tr>
<tr>
<td>brought</td>
<td>unto a wise conclusion</td>
<td>9, 102/6</td>
</tr>
<tr>
<td>brought</td>
<td>up, and well and</td>
<td>9, 105/19</td>
</tr>
<tr>
<td>brought</td>
<td>forth, and the truth</td>
<td>9, 116/20</td>
</tr>
</tbody>
</table>

the two nuns were brought which John Burt, otherwise 9, 117/34
man be ex officio brought before the ordinary for 9, 130/12
but upon a matter brought unto him; whereas the 9, 133/22
it would not be brought about. The provision of 9, 138/31
were taken therein, be brought in question again, and 9, 141/12
have had their surmise brought forth unto the trial 9, 148/14
and so to be brought forth out of the 9, 151/11
-- till it be brought to more quietness than 9, 151/29
commissary's hands, word was brought him that except he 9, 157/17
wist I once, that brought unto the bar (when 9, 159/27
yet, till proofs be brought in first that the 9, 166/1
they may never be brought in to answer, and 9, 166/15
old belief for anything brought up for new, not 9, 168/27
hand, and all to brought the other about the 9, 57/19
hear whereupon they might build their lie. For so 9, 121/38
that thereupon these brethren build up their tower of 9, 122/33
the Church, as in building of the churches fair 9, 71/17
both honor to prelates, built up the Tower of 9, 41/10
they that would have burden of bushes in his 9, 83/13
up an hill a burden and sat him down 9, 83/15
midway laid down his burden , and lay it in 9, 123/10
again with this bicched burden from one man and 9, 123/20
would wittingly take a burn it over his head 9, 157/20
down his house or Burn them twice, if ye 9, 166/17
ye set after conviction. burned , and by the king's 9, 11/28
at Paul's Cross openly burned up and fall as 9, 21/38
their heresies fully be burned , said by Bayfield, both 9, 88/4
Bainham, that was late burned about a year before 9, 88/5
an apostate, that was burned that have had any 9, 92/1
the secular hands and burned , that have had any 9, 92/1
earth here condemned and burned , and in hell damned 9, 93/34
for that they were burned no sooner; and because 9, 94/13
heretic, well and worthily burned in Smithfield. These, with 9, 113/18
content that they were burned twice; and so would 9, 141/6
apostate which was after burned in Smithfield, made unto 9, 157/6
hell damned and there burning still. Now, as for 9, 93/35
of his neighbor's house burning , he would of great 9, 110/33
and Tewkesbury, with Brother burned, and yet Young Father Frith 9, 29/13
were bound for John burned , and force not to 9, 90/14
were brought which John burned , otherwise called Adrian, stole 9, 117/15
chirking and flying from bush to bush 9, 117/15
flying from bush to hill a burden of 9, 83/13
bushes in his neck, for 9, 83/13
our time that go
this Pacifier goeth so
goeth about his matter
these heretics be so
but went about full
them, for all their
half the labor and
by about his other
by about their other
might such a new
be put unto no
put some folk to
hath been, so little
London, after the great
last that all that
which yet in the
all their much worldly
would he be most
the tale, bind that
there be they so
which intend hereafter to
prelates, building of churches,
and take no such
the Extravagant. de hereticis
telleth of one Pacuvius
the clergy. Whereupon this
successors." This motion of
him. "Very well," quoth
the seeking. So that
came at last unto
as wise as a
well whether I may
all true Catholic people
saith, "How shall they
through. Or, because they
the first that would
Macedonians in spite would
and in despite to
rude, that they cannot
Frith, in their writing,
the Macedonians could not
so can I not
should at the leastwise

busily about to heap up 9,41/14
busily abroad that there is 9,104/15
busily , and by all the 9,159/19
busily walking that in every 9,159/36
busily to betray his master 9,160/15
business taken thereabout, are fain 9,5/4
business in writing that I 9,48/14
business , and let the matter 9,51/29
business , I ask this Pacifier 9,114/23
business arise against Master Chancellor 9,126/29
business about his acquittal? And 9,133/3
business , or dishonesty sometimes, without 9,133/36
business in all the shires 9,147/33
business that was there on 9,156/9
business , of any rising to 9,156/18
business fled away themselves, and 9,156/31
business they had spent many 9,169/24
busy in the time of 9,118/16
busy , troublesome man to good 9,134/9
busy with their talking, and 9,160/3
buy no more such again 9,98/21
buying of bells, and ornaments 9,72/23
byways , he would not yet 9,55/17
c . Ad abolendam -- yet 9,131/31
Calavius , the Capuan, in the 9,79/25
Calavius , being a senator, and 9,79/33
Calavius was such that either 9,81/13
Calavius "whom will you now 9,81/17
Calavius , perceiving them begin in 9,81/27
Calavius' pageant, and those that 9,82/2

calf ," would, I ween, the 9,59/23
call them long or short 9,8/36
call very false, pestilent heresies 9,11/25
call on whom they believe 9,19/20
call that too long, let 9,38/25
call others thereto. And thus 9,39/36
call them traitors. Whereupon they 9,42/18
call them false traitors. Whereupon 9,42/24
call an horse but an 9,42/28
call me a poet, it 9,42/30
call a traitor but a 9,42/33
call a fool but a 9,42/34

call Friar Barnes by the 9,43/1
Why should I, then, instead of "Doctor" men instead of "Friar" to the heretics abhor, and evil things (for so of penance, and so which they rebuke and all. And some they men were wont to myself, although they should truth. For if they or else they cannot this reason they may rail upon merchants and rail upon franklins and rail upon sheriffs and rail upon escheators and upon all officers and nor upon gentlemen and forth up higher, to I that these brethren to them, and first both sides. For you their own honor, and rail upon religions, and spiritual men, which they them too little and as easy as we him. Howbeit, though they trumpet awake them and the brethren would then that now grudge and great a grudge and And also, if we same thing which they they might and would reproveh, and cease to the spiritual judge may should upon his discretion rhetoric use commonly to surely if this Pacifier now these heretics that part therein too, and

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<tr>
<th>Word</th>
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<td>call</td>
<td>him 'Friar'</td>
<td>9,43/8</td>
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<tr>
<td>call</td>
<td>them usurers; nor to</td>
<td>9,50/7</td>
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<tr>
<td>call</td>
<td>them partial to</td>
<td>9,50/6</td>
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<tr>
<td>call</td>
<td>me Pharisee for the</td>
<td>9,48/8</td>
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<tr>
<td>call</td>
<td>the matter either the</td>
<td>9,48/24</td>
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<tr>
<td>call</td>
<td>me partial to</td>
<td>9,50/20</td>
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<tr>
<td>call</td>
<td>me partial to</td>
<td>9,50/23</td>
</tr>
<tr>
<td>call</td>
<td>the honor of</td>
<td>9,59/17</td>
</tr>
<tr>
<td>call</td>
<td>every degree by such</td>
<td>9,50/24</td>
</tr>
<tr>
<td>call</td>
<td>me partial, than for</td>
<td>9,50/35</td>
</tr>
<tr>
<td>call</td>
<td>them all that could</td>
<td>9,51/16</td>
</tr>
<tr>
<td>call</td>
<td>her (as I hear</td>
<td>9,59/17</td>
</tr>
<tr>
<td>call</td>
<td>it the honor of</td>
<td>9,68/8</td>
</tr>
<tr>
<td>call</td>
<td>all their prayer pattering</td>
<td>9,69/24</td>
</tr>
<tr>
<td>call</td>
<td>the honor of God</td>
<td>9,71/9</td>
</tr>
<tr>
<td>call</td>
<td>it enough. For if</td>
<td>9,78/20</td>
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<tr>
<td>call</td>
<td>it, and as wealthy</td>
<td>9,83/9</td>
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<tr>
<td>call</td>
<td>them saved souls and</td>
<td>9,88/7</td>
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<tr>
<td>call</td>
<td>them up early, to</td>
<td>9,88/11</td>
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<tr>
<td>call</td>
<td>me long, and will</td>
<td>9,95/6</td>
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<tr>
<td>call</td>
<td>them proud for their</td>
<td>9,98/29</td>
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<tr>
<td>call</td>
<td>them hypocrites for their</td>
<td>9,98/31</td>
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<tr>
<td>call</td>
<td>it no giving of</td>
<td>9,104/30</td>
</tr>
<tr>
<td>call</td>
<td>the proud worldly countenance</td>
<td>9,105/4</td>
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<tr>
<td>call</td>
<td>a full charitable alms</td>
<td>9,105/6</td>
</tr>
<tr>
<td>call</td>
<td>upon God for strength</td>
<td>9,109/29</td>
</tr>
<tr>
<td>call</td>
<td>a man upon his</td>
<td>9,133/23</td>
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<tr>
<td>call</td>
<td>one for suspicion of</td>
<td>9,134/21</td>
</tr>
<tr>
<td>call</td>
<td>a wolf in a</td>
<td>9,136/35</td>
</tr>
<tr>
<td>call</td>
<td>those assemblies confederacies, I</td>
<td>9,145/7</td>
</tr>
<tr>
<td>call</td>
<td>themselves evangelical brethren: some</td>
<td>9,156/38</td>
</tr>
<tr>
<td>call</td>
<td>those twain but both</td>
<td>9,164/17</td>
</tr>
</tbody>
</table>

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hersies faith, so do call also the new old 9, 168 / 33
-- not letting to call in their books that 9, 168 / 34
that is, I trow, called "periphrasis"), to avoid the 9, 43 / 16
praise as to be called indifferent, nor will in 9, 51 / 34
hypocrites; and they have called the others, again, proud 9, 63 / 32
to be called suddenly to an assembly 9, 80 / 21
that he wished and called for death. Whereupon Death 9, 83 / 16
so ready -- "I called you, sir," quoth he 9, 83 / 19
Joye, or Gee, otherwise called Cleric, which is a 9, 117 / 32
which John Burt, otherwise called Adrian, stole out of 9, 117 / 35
fellow's folly might appear, called good and worshipful witnesses 9, 124 / 34
barber in Paternoster Row called Holy John, after that 9, 126 / 33
of office" (that is called in Latin, ex officio 9, 130 / 3
no man should be called , be he never so 9, 130 / 27
divers others, which being called by the judge, and 9, 130 / 37
taken for worshipful, being called in for witnesses, have 9, 131 / 14
a man shall be called ex officio for heresy 9, 132 / 28
not have men commonly called but either by accusation 9, 134 / 22
way that they be called I would not have 9, 134 / 25
would not have them called ; but I would have 9, 134 / 26
I would have them called after such an order 9, 134 / 26
should they never be called " For as for accuse 9, 134 / 27
learned men as be called to them, and that 9, 137 / 18
And so the summa called Summa rosella taketh it 9, 138 / 16
he would have them called by such means as 9, 141 / 1
yet, when he were called again, would cry out 9, 164 / 14
tinker when he were called again and his heresies 9, 164 / 21
the tinker were thereto called , he would say he 9, 164 / 32
again, and thereupon were called again -- he might 9, 165 / 33
those opinions which himself calledleth true Catholic faith, and 9, 11 / 24
spirituality and the temporality calleth no man by no 9, 42 / 5
name that every man calleth all those that be 9, 43 / 14
she behind your back calleth you ' knave ' 9, 59 / 18
of the two parties calleth which, nor who calleth 9, 65 / 35
calleth which, nor who calleth whom, by those names 9, 65 / 36
saith the one sort calleth the other -- nor 9, 66 / 1
mind how little he calleth sufficient, lest that some 9, 78 / 17
folk as this Pacifier calleth " discreet " for their discreet 9, 84 / 27
these men whom he calleth , for this point, so 9, 85 / 16
The third kind he calleth those which, rather than 9, 85 / 28
those whom this Pacifier calleth so politic would within 9, 86 / 18
a book, that he calleth The Mirror, against religious 9, 90 / 1
the least that he calleth many? For though very 9, 114 / 25

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<tr>
<th>Original Text</th>
<th>Lexical Item</th>
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<tr>
<td>those that this Pacifier calleth many now, that, as</td>
<td>9, 131/30</td>
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<tr>
<td>see that the judge calleth him not but upon</td>
<td>9, 133/22</td>
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<tr>
<td>take them (as he calleth) them) for patient folk</td>
<td>9, 143/9</td>
<td></td>
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<tr>
<td>But I suppose he calleth those assemblings at their upon the King’s Highness</td>
<td>9, 155/13</td>
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<td>other before also, he calleth upon the continuance of calling them not but</td>
<td>9, 36/20</td>
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<tr>
<td>will, at God’s he calleth upon the continuance of calling on him and giving</td>
<td>9, 37/33</td>
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<tr>
<td>moved unto, and by with his grace by gracious prevention and first</td>
<td>9, 38/10</td>
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<tr>
<td>and with uncomely words, words of the others, in one. As for list, and there</td>
<td>9, 40/3</td>
<td></td>
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<tr>
<td>prove, some lack in them, more remiss in the their own power, without</td>
<td>9, 100/1</td>
<td></td>
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<tr>
<td>heresy of themselves, without after, at the special they, for all Christ’s</td>
<td>9, 109/16</td>
<td></td>
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<tr>
<td>and then, since the Sygar, a bookseller of Cambridge which was in mine</td>
<td>9, 119/20</td>
<td></td>
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<tr>
<td>fool neither, till Tyndale came forth with his new-translated</td>
<td>9, 14/3</td>
<td></td>
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<tr>
<td>us. For why we came of him, and not</td>
<td>9, 16/16</td>
<td></td>
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<tr>
<td>a rush, because they came not near the purpose</td>
<td>9, 25/10</td>
<td></td>
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<tr>
<td>us. For why we came of him, and not</td>
<td>9, 33/22</td>
<td></td>
</tr>
<tr>
<td>their own king and came of him, and not</td>
<td>9, 36/4</td>
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<tr>
<td>that crime that ever came into King Philip’s service</td>
<td>9, 42/15</td>
<td></td>
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<tr>
<td>and repented himself and came out of Christendom. Howbeit</td>
<td>9, 45/34</td>
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<tr>
<td>and because our communication came into the Church again</td>
<td>9, 76/2</td>
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<tr>
<td>their lands; when we came at last unto Calavius’</td>
<td>9, 82/1</td>
<td></td>
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<tr>
<td>for death, Whereupon Death means unto him that he hath since he</td>
<td>9, 83/16</td>
<td></td>
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<td>that offering and richesse came to their minds, while</td>
<td>9, 89/5</td>
<td></td>
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<td>had, ere ever he came in the Tower written</td>
<td>9, 89/37</td>
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<tr>
<td>caused him, as he came into the clergy; and</td>
<td>9, 90/36</td>
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<tr>
<td>of all that ever came with me, nuzzled up</td>
<td>9, 117/31</td>
<td></td>
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<td>and heretics that ever came wandering by my door</td>
<td>9, 118/24</td>
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<td>on a time one known that the matter came in my hand for</td>
<td>9, 118/33</td>
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<td>the matter ere they came in my hands am</td>
<td>9, 120/9</td>
<td></td>
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<td>my father’s, neither, they came and showed me that</td>
<td>9, 122/1</td>
<td></td>
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<td>came out by him. And</td>
<td>9, 130/35</td>
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<td>came there, and of whom came never together to convocation</td>
<td>9, 144/34</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<tr>
<td>Away themselves, and never</td>
<td>came again after) did put</td>
<td>9, 156/32</td>
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<td>be God, when he</td>
<td>came to the fire, he</td>
<td>9, 157/7</td>
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<td>But yet when he</td>
<td>came with his company, they</td>
<td>9, 160/16</td>
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<tr>
<td>therefore at last it</td>
<td>came to that point that</td>
<td>9, 161/37</td>
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<tr>
<td>thereupon sent for and</td>
<td>came -- he should, by</td>
<td>9, 164/8</td>
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<td>come and remove thy</td>
<td>candlestick of pestilent, poisoned heresies</td>
<td>9, 150/28</td>
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<td>spirituality, and with the</td>
<td>canker no cure can heal</td>
<td>9, 166/38</td>
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<td>and those whose corrupt</td>
<td>cankered parts therefrom; observed in</td>
<td>9, 53/34</td>
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<td>cast off the incurable</td>
<td>cankers, , trouble and vex the</td>
<td>9, 53/32</td>
</tr>
<tr>
<td>like sores, scabs, and</td>
<td>Cannaes, , to kill up all</td>
<td>9, 80/11</td>
</tr>
<tr>
<td>had late had at</td>
<td>cannels that have been cut</td>
<td>9, 72/9</td>
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<tr>
<td>kneel down in the</td>
<td>cap . Ad abolendam. And that</td>
<td>9, 130/14</td>
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<td>the Secrets, and the</td>
<td>cap . Vt inquisitionis, par. &quot;Prohibemus</td>
<td>9, 138/11</td>
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<td>it pass, albeit the</td>
<td>Capi . Multorum querela. And after</td>
<td>9, 151/18</td>
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<td>law Extra. de hereticis,</td>
<td>capiendo , and so to be</td>
<td>9, 151/11</td>
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<td>de hereticis li. vi.</td>
<td>captive his understanding and subdue</td>
<td>9, 33/31</td>
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<td>appeareth Clementinis de hereticis.</td>
<td>captivating of his reason and</td>
<td>9, 35/17</td>
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<td>a writ De excommunicato</td>
<td>captivating of his own understanding</td>
<td>9, 36/23</td>
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<td>scorning that man should</td>
<td>Capua was of all Italy</td>
<td>9, 79/27</td>
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<td>of the will, in</td>
<td>Capuan , in the third book</td>
<td>9, 79/25</td>
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<td>work with God by</td>
<td>Capuans should have changed a</td>
<td>9, 82/8</td>
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<td>city of Carthage. This</td>
<td>care how loud they lie</td>
<td>9, 7/4</td>
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<td>these good brethren little</td>
<td>care not in the spirituality</td>
<td>9, 69/18</td>
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<td>that are naught and</td>
<td>care little for obits within</td>
<td>9, 74/5</td>
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<tr>
<td>-- many men shall</td>
<td>care . And yet stand I</td>
<td>9, 120/28</td>
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<tr>
<td>nor yet very greatly</td>
<td>care not what judges, what</td>
<td>9, 159/12</td>
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<tr>
<td>so plain, that I</td>
<td>cared not greatly what; but</td>
<td>9, 156/3</td>
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<td>some shrewd turn, they</td>
<td>Carmelites claim to fetch their</td>
<td>9, 64/8</td>
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<td>as by which the</td>
<td>carnal birth of his father</td>
<td>9, 36/32</td>
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<td>the child at the</td>
<td>carnal and wretched in their</td>
<td>9, 49/14</td>
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and came into the Church again, and forsook and 9, 76/ 3
take all from the Church that they would take 9, 78/ 32
such others of the Church that have less than 9, 78/ 35
away riches from the Church, speak against all thing 9, 85/ 3
bring riches into the Church, therefore, he saith, though 9, 85/ 11
goods taken from the Church. The first, of those 9, 85/ 22
which, rather than the Church should have anything, let 9, 85/ 28
by the whole Catholic Church plainly determined for heresy 9, 86/ 7
the laws of Christ's church observed, that the saving 9, 89/ 30
of all Christ's Catholic Church, and the laws of 9, 92/ 4
bring richesse into the Church : now cannot this Pacifier 9, 92/ 29
spiritual of the whole Church and temporal of this 9, 94/ 30
do to destroy the Church, or temporal of this 9, 95/ 21
be they of the Church or of the realm 9, 96/ 29
there are in Christ's church ordinary ways to reform 9, 100/ 9
assembled together with the Church in their council held 9, 100/ 18
them keep in the Church in time of God's 9, 100/ 28
the laws of the Church, seeth well enough that 9, 105/ 33
all changed. And the Church, to condescend unto our 9, 106/ 11
do, to destroy the Church . This is a goodly 9, 107/ 33
was a very good Church of Christ in his 9, 108/ 28
malice would destroy the Church and have their goods 9, 112/ 30
or sacrilege in a church (with carrying away the 9, 117/ 16
to come into the church and there make many 9, 118/ 14
is not in the Church to prohibit that: for 9, 138/ 20
those laws of the Church kept with which this 9, 139/ 14
laws of the whole Church may well stand together 9, 140/ 1
said laws of the Church against heresies wholly cruel 9, 140/ 30
-- as though the Church used to lay to 9, 141/ 14
these laws of the Church. But then the cause 9, 141/ 19
these laws of the Church much harm and little 9, 141/ 26
the laws of the Church , as though the spiritual 9, 143/ 33
usual through the whole church of Christ, whereof the 9, 144/ 3
opinions against that the Church teacheth -- nor that 9, 146/ 1
the faith of the Church was his faith, though 9, 146 / 3
the determination of the Church -- and therefore he 9, 146 / 11
is prohibited by the Church : anon they will drive 9, 146 / 20
is prohibited by the Church , anon they will drive 9, 147 / 13
always pass unpunished, the Church of Christ at the 9, 150 / 1
it seemeth that the Church in time past hath 9, 151 / 13
those laws of the Church by which that matter 9, 153 / 16
hell prevail against Christ's Church -- yet, as in 9, 158 / 35
prevail against the Catholic Church ; and all the mischief 9, 160 / 28
the censures of Holy Church , spread their heresies about 9, 161 / 19
the laws of the Church . And yet was it 9, 161 / 26
pull riches from the Church , have not only spoken 9, 163 / 16
he believeth as the Church , believeth he. And when 9, 165 / 3
is asked how the Church believeth, he will say 9, 165 / 4
Catholic faith of the Church -- he will say 9, 165 / 6
not aware that the Church believed so; and will 9, 165 / 6
away riches from the Church ; and therefore can that 9, 165 / 21
and peace of Christ's church , with rest, wealth, and 9, 166 / 35
and for the whole church of Christ in general 9, 168 / 20
the common- known Catholic Church of all Christian people 9, 169 / 10
determinations of Christ's Catholic Church . Now, if any man 9, 169 / 14
holy doctors of the Church write not in such 9, 169 / 16
that as concerning the Church , I have not fulfilled 9, 171 / 6
question, Which is the Church ? For that is the 9, 171 / 13
of Christ's Catholic, known church , against all Tyndale's trifling 9, 171 / 25
have fully confuted Tyndale's church : so have I in 9, 172 / 5
for this world, the church that Friar Barnes had 9, 172 / 6
the certainty of the Church , and of the infallible 9, 172 / 7
there were any such churches made. If ye mean 9, 16 / 32
there were any such churches made. If ye mean 9, 24 / 9
in building of the churches fair and goodly, and 9, 71 / 18
and in appareling the churches for the use of 9, 71 / 18
to prelates, building of churches , buying of bells, and 9, 72 / 23
or custom, nor the churches of God." But now 9, 101 / 2
murderers, and robbers of churches , and notwithstanding also that 9, 117 / 25
Street in Saint Bride's Churchyard . % 1533 Cum privilegio... 9, 172 / 33
circumspect , which till they see 9, 112 / 17
that point, and more circumcision and sure sight to 9, 4 / 15
look for such exact circumspection, for the nonce, qualified 9, 101 / 10
so that he hath circumspectly spoken, so while they 9, 102 / 1
and wisely tempered and circumstances as make the matter 9, 136 / 28
de helped with some such circumvented and punished; nor that 9, 149 / 27

them to sue by 
citation , till men see that 
9, 155/ 1
citations against heretics and process 
9, 153/ 36
cite him, suspend him, and 
9, 166/ 3
city of Carthage. This Capua 
9, 79/ 27
city , and of the greatest 
9, 79/ 28
city of Rome. In which 
9, 79/ 29
city so happed it that 
9, 79/ 29
city for the time -- 
9, 80/ 6
city , and there said in 
9, 80/ 22
city itself, either of residents 
9, 116/ 12
city , bearing the first that 
9, 156/ 22
claim to fetch their origin 
9, 64/ 8
clamor nothing gotten but rebuke 
9, 127/ 21
clamor , and the cause and 
9, 127/ 25
clapped his fist upon the 
9, 76/ 27
perfect in every point, 
clean from all manner of 
9, 4/ 19
clean .These words of mine 
9, 12/ 3
my reasons were avoided 
clean with that one word 
9, 12/ 9
John 15, "Ye be 
clean by reason of the 
9, 19/ 38
well that I said 
clean the contrary. And therefore 
9, 22/ 15
that he playeth nothing 
clean , but fareth like a 
9, 22/ 20
whom he preacheth it, 
clean quailed in the travail 
9, 24/ 20
together alone by themselves, 
clean out of armor, without 
9, 80/ 33
reasoning, to be the 
clean contrary, and of all 
9, 84/ 8
are so pure and 
clean from every spice of 
9, 153/ 19
be rehearsed unto him 
clean contrary to the common-known 
9, 165/ 5
all these heretics so 
clean gone and forgotten, and 
9, 166/ 24
are infected were so 
clean turned and changed, that 
9, 166/ 25
or regard of any 
cleanness or honesty that can 
9, 30/ 13
saith that God hath 
cleansed us "by the word 
9, 35/ 7
maketh them true, and 
cleanseth them from lies; as 
9, 19/ 37
to the washing and 
cleansing of the soul through 
9, 35/ 16
Catholic Church, and are 
clear confutations of false, blasphemous 
9, 4/ 2
ye may see a 
clear proof by these words 
9, 21/ 40
the one side and 
clear against the other. But 
9, 49/ 5
examinations and plain and 
clear proofs, so well and 
9, 127/ 20
make the matter more 
clear . Now see you well 
9, 136/ 28
so lightsome and so 
clear to every man that 
9, 171/ 21
that I have so 
clearly and so fully confuted 
9, 10/ 8
indifferently may well and 
clearly see that they handle 
9, 10/ 9
ye may the more 
clearly perceive the matter, I 
9, 19/ 7
piece alone may ye 
clearly perceive that all those 
9, 22/ 24
do you, good readers, 
clearly perceive and see that 
9, 23/ 11
do, ye cannot but see, Tyndale is most clearly perceive and see that 9, 23/24
Tyndale's said chapter and clearly confounded! But now shall 9, 26/14
Confutation, and ye shall clearly confounded me in that 9, 33/10
and to stop up clearly see that I neither 9, 53/2
plainly proved and so clearly the spring, because all 9, 67/18
that I have so clearly known that it will 9, 123/2
that they do not clearly confuted Tyndale concerning that 9, 171/23
think that the said cleave to these foolish heretics 9, 39/29
he bringeth in the Clementine was not of effect 9, 151/21
need were, as appeareth Clementine and the statute by 9, 154/22
and partial toward the Clementinis de hereticis. Capi. Multorum 9, 151/18
the faults of the clergy . And then they say 9, 5/21
therefore being by the clergy condemned, and at Paul's 9, 11/27
writeth against the whole clergy , and Tyndale saith expressly 9, 43/29
them enemies to the clergy , yet they damn them 9, 43/36
my living by the clergy , to make me very 9, 47/13
of divers of the clergy for making of my 9, 47/26
order with which the clergy is specially consecrated and 9, 48/20
I bear to the clergy , whereby do these brethren 9, 49/7
I bore toward the clergy ; and that as I 9, 49/21
I should rebuke the clergy , and seek out their 9, 50/4
should rail upon the clergy , and reckon up all 9, 50/38
have used toward the clergy nor toward the temporality 9, 53/2
and as commendable a clergy ; though there have never 9, 53/13
the temporality against the clergy to strive, and so 9, 54/7
it began) against the clergy is a great way 9, 54/35
that thus by the clergy some say, and some 9, 56/3
be laid against the clergy (as the like in 9, 56/20
multitude of the whole clergy , and extend in substance 9, 56/25
faults rehearsed against the clergy , for which the temporality 9, 56/38
he would have the clergy mend them -- surely 9, 60/13
him lieth -- the clergy of England for use 9, 60/21
divers persons of the clergy have I divers times 9, 64/2
fault of the whole clergy . And as for the 9, 64/16
the temporality against the clergy ; no more than many 9, 64/19
riots also, cause the clergy to grudge against the 9, 64/22
best. And verily the clergy is not all thing 9, 65/28
whole body of the clergy , because that some of 9, 68/34
conjecture that in the clergy there be secretly some 9, 69/10
and grudge against the clergy -- that is to 9, 70/3
that in the whole clergy , so many as are 9, 70/11
make all the whole clergy good; yet for all 9, 70/29
say this by the clergy
-- were all the clergy
that some of the clergy
thing: that all the clergy
such things as the clergy
own before -- the clergy
such things all the clergy
some such of the clergy
man that the whole clergy
rich that all the clergy
fault that all the clergy
the multitude of the clergy
marvel though the whole clergy
at last of the clergy
say, to see the clergy
take away from the clergy
discreet" that, leaving the clergy
well, beareth to the clergy
these days against the clergy
these matters of the clergy
perused over the whole clergy
any possessions of the clergy
have destroyed not the clergy
 possessions away from the clergy
God given to the clergy
of taking from the clergy
of offerings from the clergy
some part of the clergy
loveth and favoreth the clergy
and body of the clergy
charitable handling of the clergy
For then might the clergy
that are gone, the clergy
richesse came into the clergy
to conceive by the clergy
foolish as, because the clergy
are none heretics the clergy
have been by the clergy
their minds that the clergy
about to defame the clergy
saith that because the clergy
see, pardie, that the clergy
an opinion that the clergy
, and some men say clergy
never so good indeed clergy
be naught, and love clergy
do use to agree clergy
might win by -- clergy
have not striven with clergy
, both secular and religious clergy
such as it is clergy
doth, but do both clergy
should for the great clergy
would have it so clergy
, and especially the prelates clergy
, secular and religious, what clergy
-- wherein when he clergy
put out of the clergy
all that is too clergy
sufficient, would that all clergy
, would leave them too clergy
.Whereupon this Calavus, being clergy
. For in conclusion, after clergy
, both religious and seculars clergy
. For -- albeit that clergy
only but the king clergy
which good and holy clergy
to serve God and clergy
the abundance of their clergy
, to withdraw therewith our clergy
. And well ye wot clergy
-- which no man clergy
, by making the people clergy
have been better reformed clergy
declare their demeanor toward clergy
would, I ween, be clergy
; and therefore would say clergy
such a malicious foolish clergy
, which hath toward many clergy
would do wrong. Surely clergy
delivered to the secular clergy
would in like wise clergy
, he doth indeed greatly clergy
hath punished them that clergy
punisheth those that speak clergy
would, if they might clergy
and believe that the clergy hath done to those countenance, is among the clergy things as the whole clergy most lamenteth that the clergy asleep. But that the clergy is peradventure of the clergy his own party, the clergy Jean Gerson, that the clergy was ordained that the clergy we that for the clergy yet farther, that the clergy his conclusions upon, the clergy not in all the clergy saith that because the clergy fain falsely defame the clergy of himself that the clergy wise imagined against the clergy they loved not the clergy themselves. Now, if the clergy abusions, and that the clergy they would destroy the clergy to get from the clergy themselves) -- if the clergy that saying against the clergy as neither if the clergy none such as the clergy virtue neither, that the clergy but only that the clergy will say that the clergy But then if the clergy take only from the clergy and apostates that the clergy for enemies to the clergy and abusions of the clergy himself saith that the clergy himself, that saith the clergy he saith that the clergy process, and excuseth the clergy and abusions of the clergy and abusions of the clergy be punished by the clergy he said that the clergy to wit, that the clergy hath done to those clergy within these few years clergy of Christendom teacheth and clergy doth no more to clergy prayeth not, that can clergy himself, therefore lest he clergy , for no laymen's pleasure clergy keepeth not now the clergy should keep a longer clergy the Lent were one clergy should wear hair. He clergy begin to spare, and clergy any man that useth clergy so misconstrueth the minds clergy could imagine or devise clergy hath punished many persons clergy as every man that clergy , but of malice would clergy have therefore punished many clergy have therefore misconstrued their clergy for their possessions (which clergy to themselves) -- if clergy did, I say, for clergy is an intolerable defamation clergy lost their lands should clergy needed to punish them clergy could fear that any clergy feared, that by their clergy feared lest those folk clergy feared that thing, they clergy , but, among others, from clergy have punished be none clergy , for only finding of clergy . And he will say clergy have punished many persons clergy misconstrued their minds and clergy hath for that cause clergy himself unawares, and layeth clergy , let this Pacifier peruse clergy . But now every one clergy for the only speaking clergy loved him not, seemed clergy think that every man
is there of the clergy that can please him 9, 128/ 15
have laid unto the clergy as some of the
folk (being among the clergy as Judas was among
metropolitan with all his clergy and people of his
in all the whole clergy, here, but the laws for them with our
provincial, made by the clergy that made them not
such assemblies of the clergy in every province through
and cruelty of the clergy, , wherein if he said
being informed by the clergy's face, besides the matter
these faults to the clergy's cruel, making men ween in all the whole
charitable infamation of the clergy's, which is a priest or Gee, otherwise called
clergy's or clergies (religious and other) going abroad than in a
cloister take a religious man's stoled out of their
stole out of their cloister to make them harlots
come out of their cloisters every man into the
as a spirit in
forth, and keep him close goth about secretly, velut
that he could keep close among the brethren as
his rotten fruit as close -- "Revoke it, Frith
bound to keep it close and as comely as
unto to keep them close , for they be sworn
forth of such heresies close upon pain of excommunication
a new web of
covering, will devise them clothes that shall only cover
lift up all her clothes and cast them quite
waxeth even dead for cold . For what heat or
cold , for he would cold when he speaketh aught
much more mild and cold excuse to a man
cold cause of this new
cold sloth and negligence on
it were a very cold forth of such heresies
never shall), by such cold are there in this
is to wit, the Coletans , there are in this
and evensong) some special Collect , and therein pray God
Canon, and all the Collects wherein mention is made
save for themselves some color to say that they
this preacher would covertly color in his said words
words he voideth the color of his fair figure
too -- and then color all his tale with
Pacifier allegeth under the color of "some say" be
then, to cover and color it with, he saith

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yet shall he never come to it. And thus come as well to heaven come over. But afterward come more near the matter come unto the true faith come into the service of come into his hands) write come forward -- if any come I to them that come to this that these come in the case that come And in this point come in their villainous mouths come to it. For truth come step in between them come within our door. ” Now come first to hand), yet come to this that these come to the Church for come to heaven: then shall come to this point, here come out, he called suddenly come unto hand, determine your come you into religion in come on and enter, and come forth -- or if come abroad, let him appear come forth and appear in come again into the world come anymore to disciplining that come and hear out their come out of their cloisters come hither and see both come both out of France come -- those folk, I come and remove thy candlestick come forth barefaced, and when come about, as well in come to those two dioceses come I to the diocese come forth and here prove come again to himself, being
his wandering about, to
come now, when I can
till yesterday, and then
Chapter But now to
finished and happeth to
must make, wheresoever they
parties have thought have
indictments, what effect would
any great danger might
good or none could
any great winning, but
with suspicious words) and
proof. For let him
the arrest: we be
to lie when they
two or three hundred
been so bold to
and wear so well
contained: There will once
jury, and when they
before the commission could
side, what harm would
proofs, one that would
shall find his devices
many shifts whensoever they
as they shall never
as Saint Paul saith)
The Fiftieth Chapter Now
in his book, and
as close and as
after divers manners, he
showeth you there), he
therein the nearer he
therefore in conclusion he
say, somewhat further and
Tyndale's reason, when he
them both, that it
things as any richesse
and yet in it
now, since no man
openly complain. Howbeit, it
other. For the one
happeth that a man

it after. And now

abusions -- now he

whereas good Tom Truth

illumineth every man that

he made for our

good, and for the

may there in time

then very likely and

for their assemblies and

that then they may

made against heresies, and

as he would, he

Whereupon the King's Highness

the fulfilling of God's

the king's officers at

when they were by

them tell where I

in the so doing

as good and as

good, ancient laws and

thing albeit far from

as for dirge or

the temporalty, but well

his head. Whereupon the

heresy, and in the

put some out of

the king sent his

after, I sealed a

be gone before the

authority of the king's

to time award out

as is the treason

and more like be

his people that were

are consonant unto the

and encouraged by the

of deliverance by the

and noyous unto the

themselves, but be the

only worse than the

are in a mean,

it but under his

justice, according to the

cometh  he and covertly goeth  9, 142/ 6

cometh  in the eighth chapter  9, 145/ 21

cometh  forth upon the other  9, 159/ 24

cometh  into this world, make  9, 171/ 20

comfort  and succor. But yet  9, 15/ 36

comfort  and help of poor  9, 84/ 1

coming  , if these heresies go  9, 70/ 19

coming  to the point as  9, 139/ 16

coming  together to the making  9, 144/ 12

command  that the names of  9, 137/ 16

command  every temporal officer under  9, 155/ 19

commanded  them all suddenly to  9, 80/ 18

commanded  certain of the greatest  9, 127/ 7

commandment  and ordinance. Howbeit, what  9, 35/ 26

commandment  of His Grace and  9, 89/ 22

commandment  of the court compelled  9, 89/ 35

command  pomp and pride, where  9, 49/ 11

commend  any man that doth  9, 96/ 34

commendable  a clergy; though there  9, 53/ 13

commendable  usages long continued in  9, 53/ 29

commendable  , yet with many folk  9, 158/ 22

commendation  for their friends' souls  9, 9/ 24

commended  of both. But of  9, 110/ 17

commissary  , worse afraid than hurt  9, 157/ 21

commissary's  hands, word was brought  9, 157/ 17

commission  and office of justice  9, 134/ 13

commission  under his Great Seal  9, 157/ 26

commission  and sent it upon  9, 157/ 29

commission  could come, and do  9, 161/ 28

commissions  , and also by statute  9, 138/ 19

commissions  to attach such heretics  9, 161/ 24

committed  against any worldly man  9, 136/ 12

committed  afresh, but if they  9, 136/ 21

committed  unto their keeping. If  9, 142/ 21

common  Catholic faith and determinations  9, 4/ 1

common  custom of all indifferent  9, 4/ 35

common  course of their purgation  9, 49/ 34

common  weal -- as thieves  9, 53/ 25

common  laws of all Christendom  9, 60/ 23

common  sort of all those  9, 68/ 29

common  sort of naughtiness among  9, 68/ 36

common  figure of "some say  9, 74/ 16

common  laws of all Christ's  9, 92/ 3
would wish that the common people should of such naughty. And by the common law of this realm or indictments at the common law. I had as us yet that the common people with a great saith: It is a common opinion among doctors that to stand to the well-known belief of the openely known among the people. And Saint Paul a senator for a common law. I had as true points of the common-known Catholic Church: why should clean contrary to the common-known Catholic faith, doth in other declaration than the common-known Catholic faith of the commonality were fallen in grudge commoner, so if they should debate and strife do commonly spring upon. And therefore such other, more than commonly any temporal man doth there be not now commonly so bad men in a mean thing as commonly the chantries be, there as it is most commonly seen that among a they do therein, most commonly, is this: they take the people is, most commonly, this: that they take the spirituality doth, most commonly, nothing else but maliciously would not have men commonly called but either by but that it is commonly helped with some such apparel of rhetoric use commonly to call a wolf For the heretics would commonly be gone before the the nobles, and the commonly toward the maintenance of length grow some great commotion and peril. And therefore Winchester among other things communed with Frith against his taketh it, titulo "Ex communicat.," par. iiii. And if -- and because our communication came sometimes to a me to be at communication upon these matters of it fared in our communication by the spiritual persons upon them the terrible communication and threat that the soul, said in the communication these words, or others of his. In that communication what words were between tell you, in that communication my said lord of little more acquaintance and communication, have fallen into their in divers good, merry companies, never earnestly talking thereof cannot sleep, yet for company at the leastwise to folk any one honest company, either spiritual or temporal charge of any whole company, and rail upon merchants as for the third company, that is to wit

9, 123/ 30
9, 132/ 6
9, 134/ 24
9, 141/ 33
9, 145/ 25
9, 168/ 38
9, 170/ 6
9, 168/ 38
9, 18/ 33
9, 87/ 4
9, 165/ 5
9, 170/ 8
9, 79/ 30
9, 82/ 9
9, 62/ 33
9, 68/ 23
9, 68/ 26
9, 73/ 11
9, 74/ 28
9, 95/ 18
9, 107/ 30
9, 110/ 8
9, 134/ 22
9, 136/ 27
9, 136/ 35
9, 161/ 28
9, 162/ 22
9, 161/ 22
9, 124/ 29
9, 138/ 16
9, 79/ 22
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<td>cried out, all the company</td>
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<td>fared in such good company</td>
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<td>inveigle and corrupt the company</td>
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<td>charity, openly abroad in company</td>
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<td>corrupt some of their company</td>
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<td>have been in the company</td>
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<td>among them for good company</td>
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<td>London, but late, a company</td>
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<td>where they fall in company</td>
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<td>he came with his company</td>
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<td>also, number for number, compared</td>
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<td>of this realm, and compared</td>
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<td>yet happeth it in comparison</td>
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<td>thing devised first and compassed</td>
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<td>for fear of pain compell</td>
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<td>commandment of the court compelleth</td>
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<td>as an heretic nor compelled</td>
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<td>where no such force compelleth</td>
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<td>should fall to naught, compelleth</td>
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<td>can use such a compendious</td>
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<td>which things peradventure the compiler</td>
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<td>day to grudge and complain</td>
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<td>he would never since complain</td>
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<td>not one durst openly complain</td>
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<td>9, 153/11</td>
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<td>them traitors. Whereupon they complained</td>
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<td>9, 153/11</td>
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<tr>
<td>yet after that, he complained</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>Others have besides this complained</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>of King Richard II, complained</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>the office; and the complainer found in his complaining</td>
<td>9, 153/11</td>
<td></td>
</tr>
<tr>
<td>credence to their lamentable complaining</td>
<td></td>
<td>9, 153/11</td>
</tr>
<tr>
<td>complainer found in his complaining</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>hath believed some in complaining</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>upon such folk's false complaining</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>every light suspicion, or complaint</td>
<td></td>
<td>9, 153/11</td>
</tr>
<tr>
<td>not upon every light complaint</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>light suspicion, or every complaint</td>
<td></td>
<td>9, 153/11</td>
</tr>
<tr>
<td>which is a light complaint</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>judges upon many secret complaints</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>fall at some reasonable composition</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>well) there are, that con</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>that are learned and con</td>
<td></td>
<td>9, 153/11</td>
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<tr>
<td>my part. For I con</td>
<td></td>
<td>9, 153/11</td>
</tr>
<tr>
<td>Term</td>
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<td>------</td>
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<tr>
<td>hath any cause to con him any thank. For</td>
<td>9, 56/ 29</td>
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<tr>
<td>telleth me that both con good skill and hath</td>
<td>9, 125/ 33</td>
<td></td>
</tr>
<tr>
<td>reader, in mine own conceit , and thereby so much</td>
<td>9, 3/ 5</td>
<td></td>
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<tr>
<td>any cause thereby to conceive by the clergy such</td>
<td>9, 92/ 6</td>
<td></td>
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<tr>
<td>to wit, because themselves conceive a false suspicion against</td>
<td>9, 128/ 6</td>
<td></td>
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<tr>
<td>in their own mind conceive of the strength and</td>
<td>9, 158/ 24</td>
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<tr>
<td>bearth them in hand) conceived a false suspicion against</td>
<td>9, 111/ 15</td>
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<tr>
<td>suspicion that they have conceived against all those that</td>
<td>9, 111/ 33</td>
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<tr>
<td>they have, he saith, conceived a false suspicion against</td>
<td>9, 112/ 27</td>
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<tr>
<td>false complaining to have conceived this opinion that his</td>
<td>9, 127/ 37</td>
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<tr>
<td>a wrong suspicion falsely conceived in their own minds</td>
<td>9, 129/ 22</td>
<td></td>
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<tr>
<td>Who could end and conclude all his matter more</td>
<td>9, 151/ 37</td>
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<tr>
<td>purpose they prove in conclusion never a piece at</td>
<td>9, 9/ 9</td>
<td></td>
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<tr>
<td>honestly; and therefore in conclusion he cometh down to</td>
<td>9, 26/ 23</td>
<td></td>
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<tr>
<td>And yet for further conclusion , because I hear say</td>
<td>9, 38/ 22</td>
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<tr>
<td>to such pass in conclusion that no part of</td>
<td>9, 39/ 3</td>
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<tr>
<td>men's too, but in conclusion wasted away both twain</td>
<td>9, 76/ 12</td>
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<tr>
<td>the clergy. For in conclusion , after many faults laid</td>
<td>9, 81/ 34</td>
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<tr>
<td>case. So that in conclusion we should be fain</td>
<td>9, 83/ 25</td>
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<tr>
<td>brought unto a wise conclusion ?The Twenty-eighth Chapter Now undone. And therefore, for conclusion of this piece, my</td>
<td>9, 102/ 7</td>
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<td>them for. But in conclusion , whatsoever he be, for</td>
<td>9, 135/ 14</td>
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<tr>
<td>shall, I trust, in conclusion be found no such</td>
<td>9, 168/ 13</td>
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<tr>
<td>of and groundeth his conclusions upon, the clergy begin</td>
<td>9, 109/ 14</td>
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<tr>
<td>Holy Spirit of unity, concord , and truth unto them</td>
<td>9, 41/ 20</td>
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<tr>
<td>ever keeping love and concord between the two principal</td>
<td>9, 54/ 1</td>
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<tr>
<td>between you charity, meekness, concord , and peace, there reigneth</td>
<td>9, 58/ 6</td>
<td></td>
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<tr>
<td>hath reigned charity, meekness, concord , and peace, reigneth now</td>
<td>9, 61/ 33</td>
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<tr>
<td>persuaded them easily to concord with those that they</td>
<td>9, 81/ 28</td>
<td></td>
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<tr>
<td>and that peace and concord may come again into</td>
<td>9, 95/ 35</td>
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</tr>
<tr>
<td>and unlawful men to condemn innocents than to condemn</td>
<td>9, 135/ 34</td>
<td></td>
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<tr>
<td>condemn innocents than to condemn offenders. And it helpeth</td>
<td>9, 135/ 34</td>
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<tr>
<td>he doth not wholly condemn these laws of the</td>
<td>9, 141/ 18</td>
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<tr>
<td>sufficeth for their full condemnation ), else standeth all the</td>
<td>9, 30/ 1</td>
<td></td>
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<tr>
<td>abjured, and their just condemnations , after their open examinations</td>
<td>9, 127/ 19</td>
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</tr>
<tr>
<td>being by the clergy condemned , and at Paul's Cross</td>
<td>9, 11/ 27</td>
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<tr>
<td>been examined, considered, and condemned -- by such as</td>
<td>9, 12/ 23</td>
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<tr>
<td>but in earth here condemned and burned, and in</td>
<td>9, 93/ 34</td>
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<tr>
<td>a man shall be condemned and not know the</td>
<td>9, 137/ 24</td>
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<tr>
<td>punished if they be condemned . But first he would</td>
<td>9, 140/ 35</td>
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<tr>
<td>virtuous folk, nor for condemning for damned heretics the</td>
<td>9, 43/ 22</td>
<td></td>
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<tr>
<td>for records to their condemning that were of their</td>
<td>9, 136/ 22</td>
<td></td>
</tr>
<tr>
<td>And the Church, to condescend unto our infirmity, hath</td>
<td>9, 106/ 11</td>
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not to follow the condition of Aesop’s ape, that
and wretched in their condition, have never been favored
wife hath this evil condition, and some others say
she hath that evil condition, and yet other some
she hath another evil condition; and so, with twenty
if they have that condition, that they be so
do use the same conditions still. Iwis till you
she keepeth those evil conditions, yet if their
saints, yet if their conditions be tolerable, either party
old course, pretending by confederacies and worldly policies, and
that they make great confederacies among them, to make
temporality; and by such confederacies, and worldly policies, and
lay those for any confederacies that should be now
by the name of
Pacifier call those assemblies confederacies, I would not greatly
associate in any such confederacies. For I could never
them for any such confederacies. The Forty-fifth Chapter But
or against the great confederacy that (as many men
them be any such confederacy or cause of this
what persons that privy confederacy began. And in good
greatly wish to be confederate with them, and their
and talking, and finally confederating together? And yet all
that book which they confess themselves they neither read
then must they needs confess that in the construction
chastity, so let them confess that themselves abhor also
surely this will I confess: that if I have
twice nay before they confess once yea; and yet
solemn oath; and yet confess they not so simply
questions be driven to confess anything that is prohibited
interrogatories and questions to confess anything that is prohibited
subtle questions induced to confess them; but they have
but new which themselves confess in the same books
But yet have I confessed the thing that truth
oaths, and after yet confessed them again -- both
well, and as himself confesseth) translated with such changes
saith and Luther himself confesseth) to this common-known Catholic
declareth, and Luther himself confesseth, and the devil himself
Catholic man. For he confesseth in these words that
his words. For he confesseth in his own words
other, and he first confesseth nothing, and after, contrary
a sacrament, and used confession, and done penance for
yet by their own confession no more than match
light receiving of such confession. And yet this Pacifier
for the sacrament of confirmation, and aneling, and holy
custom ratified, agreed, and confirmed, yet he layeth some
not only that law confirmed which law this Pacifier
affirmeth it and after confirmeth his affirmation by the
so great resort and confluence, not only from other
foolish handling so shamefully confound themselves. Howbeit, of very
Tyndale is most clearly confounded! But now shall ye
said chapter and clearly confounded me in that part
his words be so confounded with "they" and "them
for the maintaining or confounding of many great heresies
brought to more shameful confusion. But now the brethren
my preface of my Confutation, that I would prove
third book of Tyndale's Confutation; of which answer the
first part of Tyndale's Confutation overthrown Tyndale therein, he
unto Tyndale in the that part of my Confutation. And this have I
second part of Tyndale's Confutation, in mockage of man's
first part of Tyndale's Confutation, in the answer unto
fourth book of Tyndale's Confutation (which is in the
let them read my Confutation through. Or, because they
are written for the confutation of their errors, every
the parts of the Confutation, and ye shall clearly
my preface before Tyndale's mine made for the Church, and are clear
and authority soil and confute in forty. Now, when
my books answered and confuted fully in sundry of
clearly and so fully confuted him that whoso read
sundry of their sermons confuted; and then they cannot
so well and substantially confuted. But now, because I
chapter is so goodly confuted. The very formal words
I have so clearly confuted Tyndale concerning that point
others I have fully confuted Tyndale's church: so have
I in that book confuted as for this world
avoid and refel my confuting of Tyndale in those
shall nothing avoid my confuting of Tyndale in that
the which is the long ere ever the congregation of all Christian people
whether the Church, or the word beget the congregation taught it. For you
the word beget the congregation, be before the Gospel
and faith maketh the congregation, and he that begetteth
or Gospel before the congregation, therefore is the word
the which is the congregation of all Christian people
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<th>Term</th>
<th>Definition</th>
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<td>congregation</td>
<td>taught it. For you</td>
<td>9, 25/5</td>
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<td>congregation</td>
<td>to God's honor graciously</td>
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<td>congruity</td>
<td>either, or oversight in</td>
<td>9, 63/16</td>
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<td>conjecture</td>
<td>that in the clergy</td>
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<td>conjecture</td>
<td>of this Pacifier that</td>
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<td>conjunction</td>
<td>copulative. But whereas he</td>
<td>9, 67/4</td>
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<td>conscience</td>
<td>giveth them that they</td>
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<td>conscience</td>
<td>have been less light</td>
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<td>conscience</td>
<td>bear it that we</td>
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<td>conscience</td>
<td>they lied. When would</td>
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<td>conscience</td>
<td>they think him any</td>
<td>9, 132/1</td>
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<td>conscience</td>
<td>, for learning and virtue</td>
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<td>consecrated</td>
<td>and dedicated unto God</td>
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<td>consecrated</td>
<td>persons -- the sacred</td>
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<td>consecrating</td>
<td>the Blessed Body of</td>
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<td>consent</td>
<td>thereto. And moreover, as</td>
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<td>consenting</td>
<td>to sin. And, John</td>
<td>9, 20/3</td>
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<td>consequently</td>
<td>pursuing, if the reader</td>
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<td>conservation</td>
<td>of the peace, rest</td>
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<td>consider</td>
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<td>consider</td>
<td>in themselves that it</td>
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<td>consider</td>
<td>, I beseech you, that</td>
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<td>consider</td>
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<td>consider</td>
<td>it, shall not fail</td>
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<td>consider</td>
<td>the matter accordingly. And</td>
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<td>consider</td>
<td>these three chapters of</td>
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<td>consider</td>
<td>the seven first chapters</td>
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<td>considered</td>
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<td>consideration</td>
<td>for the indemnity of</td>
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<td>consideration</td>
<td>cannot suffice to prove</td>
<td>9, 137/28</td>
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<td>considered</td>
<td>, shall appear their own</td>
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<td>considered</td>
<td>that they would peradventure</td>
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<td>, and condemned -- by</td>
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<td>, all his reason after</td>
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<td>considered</td>
<td>and advised well, there</td>
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<td>considered</td>
<td>the spirituality of this</td>
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<td>considered</td>
<td>, I suppose you see</td>
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<td>considered</td>
<td>. But in sundry places</td>
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<td>considering</td>
<td>that the king our</td>
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<td>consistory</td>
<td>; and sometimes his fetters</td>
<td>9, 132/17</td>
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<tr>
<td>consonant</td>
<td>unto the common Catholic</td>
<td>9, 4/1</td>
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to his writ of  conspiracy  conspiracy  conspiracy  conspire  conspire  conspiring  conspired  conspiring  constables  constancy  Constantine  Constantine  Constantine  constitution  constitutions  constructions  construe  construe  contained  contend  content  content  content  content  content  content  content  content  content  content

began only by the conspiracy  of two young lads  disclosed, when they were and agree together, and whole together, waxen the and gather together, and to give the adventure among them not only together and increasing, may and bound to a and perseverance in virtue could steal away -- was gotten away, I himself, I could him, not only upon his-- that he speaketh of provincial -- this Pacifier be so unreasonable as and exposition of holy of the scripture they of the scripture (forasmuch) the scripture as now the mind and intent and report it to :There will once come with other upon the against the sacraments, and to take. And I to find no fault with this answer, but with this answer, but they say that all, like as instead of to forbear any requiting (as I needs must) : that is to wit, for all this, to remain in the to help that they to let his but " -- except himself that

Upon which their false conspiracy of two young lads disclosed, when they were must be when they strong as they should such other like, should King Henry V, they dregs of both sorts be taken by the in respect of the neither, but that George have said that when again. And as for of them by George verily, any one provincial of their laws and the disputation whether those whether that in the affirm that in the confess that in the saints that so did own nature indifferent, to own inward goodness to it, were these words Tyndale's part, with great but without arrest, in that each of them they speak ungraciously, and would peradventure have been And therefore are they some will not be some will not be and then am I trifle, I shall be against myself, I am I could, but am wherewith they be worst Howbeit, I am yet found those priests rather affection he could be temporal men." I am covered, let us be
always find others enough  
find other men enough  
defend them I am  
good, would be well  
all that counsel, was  
the spirituality may be  
case, he could be  
And now he is  
One, that he is  
would, I trow, be  
I ween, themselves be  
truth. Yet is he  
I would rather be  
no novelties, but am  
he need, for his  
and that with some  
than to stick in  
any man will be  
fervor of language and  
for the people, crying  
and truth and verity,  
by calling upon the  
God long keep and  
must this division ever  
thus go forth and  
but that they rather  
-- and will yet  
them, but will yet  
those things kept and  
they could not have  
For those things have  
and commendable usages long  
first in opinions and  
sun no light; but  
God no truth; but  
mind no pleasure; but  
But now this appeaser,  
tongue. But this Pacifier,  
put forth unto the  
that I use the  
his pen to the  
I said clean the  
if they hoped the  
content  
to enter into their  
content  
to enter in their  
content  
to do, if I  
content  
to withdraw from all  
content  
that men should both  
content  
to take in good  
content  
that the spiritual judge  
content  
that strait laws be  
content  
they be sore punished  
content  
that they were burned  
content  
too; for they shall  
content  
at the last, lest  
content  
that men should both  
content  
that he were gone  
content  
to stand to the  
contention  
, to see the matter  
contention  
, too. There are of  
contention  
, have suffered and let  
contentious  
in this matter, let  
contentious  
words; and finally, if  
continually  
to our Lord that  
continually  
to devise and imagine  
continuance  
of God's gracious help  
continue  
, worth yearly to my  
continue  
still. For how could  
continue  
, both the spirituality from  
continue  
still after the old  
continue  
still in the same  
continue  
still in the same  
continued  
from the apostles' days  
continued  
in remembrance -- this  
continued  
as long in remembrance  
continued  
in this noble realm  
contrarious  
minds, and afterward in  
contrariwise  
, the light of the  
contrariwise  
, the truth of God's  
contrariwise  
, the worse that such  
contrariwise  
, not only doth in  
contrariwise  
, because he would have  
contrary  
-- any great fault  
contrary  
manner therein that Tyndale  
contrary  
, that there is not  
contrary  
. And therefore, good readers  
contrary  
, they would, I warrant
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bran, and largely thereupon controlled and reproved. But yet 9, 3/ 28
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again, and stand in controversy whether it were heresy 9, 141/ 12
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living be meet and convenient therefor, as any prince 9, 94/ 37
in place and time convenient I would give mine 9, 96/ 31
of time and place convenient to put the defaults 9, 97/ 5
infect others, it seemeth convenient that he be arrested 9, 151/ 25
then he granteth it convenient that he should be 9, 154/ 21
world can well and conveniently by reason and authority 9, 8/ 19
as much as he conveniently might) extenuate the causes 9, 55/ 15
in this point of convening ex officio, no further 9, 130/ 18
For surely if the convening of heretics ex officio 9, 130/ 25
the Observants and the Conventuals. (For as for the 9, 64/ 10
to be too much conversant among her gossips, and 9, 59/ 12
time while I was conversant in the court, of 9, 84/ 18
nor hath no such
good exhortation toward his
diverse countries far off
of eloquence that they
within short process be
and Friar Huessgen secretly
like a juggler that
the judge can lawfully
and openly known and
apostates, open-known professed or
that they have been
heresies were detected and
pain ye set after
came never together to
those assemblings at their
charity so beginning to
the mire, nor surplice,
other) going with banners,
the mire -- surplices,
help to wipe the
turned into some conjunction
let him keep one
me; and then that
this matter, after the
was delivered me (which
book or in the
to bring forth my
Altar, I, having a
the head with a
he devised unto the
if he found a
Tyndale never a dark
men and women in
and some peradventure, in
teaching his gospel in
unto them though the
of all the whole
hundred years all the
wretches -- the whole
been, through the whole
to wit, against the
grudge of the whole
with them, upon a

conversation with heretics that they
conversion again and his salvation
converted unto Christ, did with
convey and couch up together
conveyed round about the realm
conveyed unto him into the
conveyeth his galls so craftily
convict them, he would, I
convicted for heretics, which is
convicted heretics. But surely my
convicted and abjured, and their
convicted . But this law this
conviction . Burn them twice, if
convocation but at the request
convocations by the name of
cool -- it is to
cope , nor censer, nor relic
copes , crosses, and censers, and
copes , censers, crosses, relics, Sacrament
copes , and reverently take up
copulative . But whereas he cannot
copy thereof with himself for
copy that I receive, I
copy that was delivered me
copy I reserve and keep
copy . For I think it
copy and the man of
copy thereof sent unto me
cord and wrung, that he
Corinthians certain good laws and
corner of his neighbor’s house
corner to creep into able
corners secretly and after spread
corners here and there, they
corners , were secretly detected to
corps and body of the
corps of Christendom this fifteen
corps of Christendom hath been
corps of the spirituality and
corps of Christendom, both temporalty
corps and body thereof, that
corps of the temporalty against
Corpus Christi Day, would pick
in providing for the
to their amendment and
afterward, by beating and
go not without due
offenders go without due
offenders go without that in punishing and
worldly policies, and strait
worldly policies, and strait
needs be babbling and
penny pitcher inveigle and
and both twain first
amendable; and those whose
be the occasion of
off in season for
of hatred nor for
of hatred, nor for
evil will or other
either pity greatly their
London said it should
to their travail, labor,
comely as ever any
this Pacifier all his
that they convey and
first of the King's
locked fast in their
King's Grace and his
His Grace and his
King's Grace and his
And if a provincial
the Church in their
the king or his
the king's most honorable
made in a general
judges and the King's
king and to his
King's Highness and his
King's Highness and his
King's Highness and his
King's Highness and his
King's Highness and his
noble prince and his

**correction**
of those that were
9, 49/ 22
that they gave me
9, 49/ 30
, gathered his remembrance to
9, 118/ 9
. In this process, lo
9, 151/ 32
. Who could end and
9, 151/ 36
. For, now, to begin
9, 152/ 11
all these persons before-rehearsed
9, 91/ 22
to rule the people
9, 96/ 2
to rule the people
9, 143/ 17
whom they can: let
9, 46/ 10
the company, whom far
9, 100/ 31
some of their company
9, 129/ 5
canker no cure can
9, 166/ 38
and destroying the souls
9, 89/ 32
farther. The Forty-ninth Chapter
9, 166/ 38
of money -- that
9, 135/ 28
of money, that it
9, 136/ 1
might lead the witnesses
9, 139/ 23
or envy the priests
9, 73/ 26
him the best blood
9, 121/ 31
, and pain, and tarry
9, 145/ 11
covered his basket. But
9, 126/ 2
done about the proof
9, 94/ 18
up together, with a
9, 9/ 5
, and after, his undertreasurer
9, 49/ 16
chamber; and, setting armed
9, 80/ 19
. I mean John Frith
9, 89/ 20
so by the
9, 89/ 23
, or in what place
9, 94/ 10
er, there are in
9, 100/ 9
held at Jerusalem, did
9, 100/ 18
, but will rather of
9, 121/ 8
to know how the
9, 127/ 8
, and that since that
9, 127/ 27
. And verily methinketh that
9, 131/ 32
to put some folk
9, 133/ 36
, beseeching His Grace of
9, 137/ 33
look specially upon this
9, 151/ 28
so specially look upon
9, 151/ 34
should bring this thing
9, 151/ 39
can see, for all
9, 152/ 21
, and his Parliament, to
9, 155/ 13
disappointed, and secretly prevented
9, 162/ 10
two concerning the general
counsels, and I show the
counsel deceived him, not only
counsel; nor no more hath
counsel to take any man's

counsel as he may when
too. When it should
counsel, in what wise he

he giveth such a
give them his discreet
counsel would this man give
counsel to the ordinary to

give his ordinary? What
write unto Frith and
give mine advice and
the secret advice and
was, before his goodly

they follow therein the
God, for all that
give good princes evil
according to his good
house, which uttered his
to keep the king's
my poor advice and
good folk of their
that were of their

for all his wholesome
law. And when his
and openly delivered his
the contrary none evil
I be bold to
him, by my poor
question, ask advice and

after the same worldly
countenances, as they do now
and the same worldly
countenances, as they do now
first, as for worldly
coun tenances, I am among the clergy
the residue of the
coun tenances, I dare be bold
from all their other
coun tenances, the chief part of
them proud for their

coun tenances -- if men were
call the proud worldly
coun tenances, they might and would
setting forth the chief
oration is but a
coun tenances, as they do now

that were in diverse
But strangers of other
spirituality of their own
countries, far off converted unto
countries that come hither and
countries, have said that our

coun tenances, of mildness and charity
coun terfeited figure of rhetoric, as

in, and swallowed whole
service against their own
left their own native
last in some whole
the custom of the
far off into another
diocese, either in the
man is in his
peaceable folk in the
too feeble in what
-- all the whole
to give the people
be so full of
lightness, in such a
grown unto such number,
these heretics into such
deliverance by the common
still after the old
was conversant in the
by commandment of the
thereof, either in the
officers of the spiritual
both in the one
an officer of the
evidently in the same
lesson. Then if the
officer of a temporal
nor in no more
so useth he of
unchecked. Which kind of
but of their own
say that for that
taken in the spiritual
the more because a
clothes that shall only
his visor apace, and
showed himself, then, to
folly thereof, though he
and wherewith to be
as ever any costermonger
Paul speaketh but of
which this preacher would
doth allude. And he

countries  up, and made many  9, 158 / 30
country ; with whom when the  9, 42 / 16
country ; but did also fight  9, 42 / 21
country scant any one good  9, 70 / 21
country may either to the  9, 106 / 3
country ; and there hath changed  9, 166 / 5
county of Essex (for as  9, 116 / 11
county ; and himself lieth sometimes  9, 132 / 8
county but if it were  9, 134 / 11
county soever they be strongest  9, 157 / 35
county knoweth it -- the  9, 159 / 11
courage and boldness to resist  9, 12 / 28
courage that, were the fiends  9, 40 / 36
courage and boldness that they  9, 156 / 33
courage , and boldness that afterward  9, 162 / 3
courage and surety as the  9, 163 / 1
course of their purgation. And  9, 49 / 34
course , pretending by confederacies and  9, 96 / 1
court , of all the nobility  9, 84 / 18
court compelled, not to let  9, 89 / 36
court or elsewhere, appeared very  9, 115 / 30
court ; for they have known  9, 130 / 8
court and in the other  9, 132 / 20
court thereto, without any peril  9, 134 / 30
court , and in the same  9, 135 / 31
court may appoint an officer  9, 164 / 12
court may give information for  9, 164 / 13
courteous manner. And over this  9, 5 / 19
courtesy , if he cannot sleep  9, 4 / 25
courtesy if I should show  9, 4 / 27
courtesy , undeserved on my part  9, 42 / 31
courtesy no man hath any  9, 56 / 29
courts "of office" (that is  9, 130 / 2
cousin of his, a barber  9, 126 / 32
cover them and not keep  9, 78 / 29
cover his visage to walk  9, 111 / 30
cover and color it with  9, 112 / 2
cover his rotten fruit as  9, 126 / 1
covered , let us be content  9, 78 / 23
covered his basket. But this  9, 126 / 2
covering , will devise them clothes  9, 78 / 29
coverly color in his said  9, 30 / 18
coverly layeth, as ye see  9, 34 / 8
now cometh he and of God, and rather
of. And that some folk be naught, that
others, again, proud persons, room that by their that be proud nor that are proud or of pardons riseth of
only of man for great diligence that pride, of pride or of no spice of pride, every spice of pride,
in this fear and in sight upon their that I use but find the means by you. For now, his find the means by default of himself or wretched heretics should by all his trust in conveyeth his galls so many of the mean last therefrom, after great peradventure, for all the reason: "He that hath he gave unto no principal of all his ruler of all his no such deformed, evil-favored were worthy much more ready to give hasty knoweth but by the service of faith, by that would win him simplicity, some of light-giving ordained full faith and have given so much because of the firm not be light of that were not so covertly goeth about to make covet to have rule over covet their bodily ease and covetous folk be naught, that covetous , vainglorious, and lovers of covetous and cruel dealing have covetous , nor have any love covetous , or have love to covetousness of the Church, and covetousness , singularity, or some other covetousness , nor worldly love be covetousness , or any love at covetousness , nor love toward the covetousness , and worldly love. And cowardice of faint heart that cowl ; and then shall it craft and fraud against Tyndale craft to get his adversary craft opened and declared unto craft to sever and set craft of some subtle shrew craft and sophisms be suffered craft ) goeth about his matter craftily that all the table crafts in the city, bearing crakes made of Tyndale's part crakes , not one heretic of created thee without thee, doth creature living in the earth creatures . For he gave unto creatures , the which he made creatures as men imagine them credence if I had written credence to other folk or credence that they give to credence and assent given unto credence . But believe the husband credence , and some of a credence to be given to credence to their lamentable complaining credence that he therein hath credence in the believing either credible as he took them
good piece of the

a dark corner to
the hearing whereof they
wot well, the worst
worst kind of that
time than concerning the
accounted as great a
detestation of such odious
condemned, and at Paul's
done honor to Christ's
going with banners, copes,
-- surplices, copes, censers,
reverently take up the
and favor; nor the
mind proud, envious, and
by their covetous and
marvelous lies, of much
rejoice and have a
so sore and so
all wholly to be
into the handling of
Church against heresies wholly
evil judge and a
sorest and the most
were so malicious and
that he prove their
spiritually have left their
the while they be
so fierce and so
so sore and so
so fierce and so
handled that thing so
and use themselves therein
opinion of malice and
of those laws toward
infamation of the clergy's
thus much mishandling and
therefore as for such
such surmised and unproved
lie there and piteously
were called again, would
his tale to God,
an hideous exclamation, and

Creed , too. Then the Mass 9, 9 / 16
creep into able to hide 9, 171 / 22
cried out, all the company 9, 81 / 16
crime that can be; and 9, 45 / 31
crime that ever came out 9, 45 / 33
crime of heresy. For I 9, 130 / 19
crime as is the treason 9, 136 / 11

Cross , but also for the 9, 136 / 18
cross openly burned, and by 9, 11 / 27
cross , and prayed unto saints 9, 44 / 7
crosses , and censers, and the 9, 51 / 14
crosses , relics, Sacrament, and all 9, 51 / 19
crosses , the relics, and the 9, 51 / 22
crow that accounted her own 9, 3 / 10
cruel. And he bade me 9, 40 / 27
cruel dealing have well showed 9, 80 / 25
cruel tormenting that heretics had 9, 119 / 18
cruel desire of the man's 9, 121 / 34
cruel as this book of 9, 127 / 23
cruel and unreasonable, for I 9, 140 / 11
cruel judges, it might happen 9, 140 / 18
cruel and unreasonable, but so 9, 140 / 30
cruel should do by those 9, 141 / 30
cruel , heinous point, in sundry 9, 147 / 25
cruel but that they would 9, 148 / 23
cruel , wrongful dealing otherwise than 9, 152 / 20
cruel desire of abjuring and 9, 154 / 15
cruel they should judge light 9, 154 / 35
cruel as this Pacifier speaketh 9, 163 / 20
cruel that they will not 9, 165 / 23
cruel should be his judges 9, 165 / 39
cruely that all the world 9, 147 / 29
cruelly -- I dare be 9, 163 / 7
cruelty . But his mild mind 9, 122 / 37
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cruelty , making men ween it 9, 146 / 36
cruelty of the clergy, wherein 9, 150 / 5
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cry in pain. By this 9, 85 / 36
cry out upon that. And 9, 164 / 15
crying out, O good Lord 9, 32 / 9
crying out upon my fleshliness 9, 33 / 33
and for the people, 
  knave ' and ' 
Saint Bride's Churchyard. % 1533
liberality, patience, sobriety, temperance, 
patience, sobriety, temperance, and 
may peradventure have much 
  there is no great 
  Pacifier keep no more 
in his book (as 
taught by some old 
praises of their own 
their prelates and their 
of all them to 
whose corrupt canker no 
such as may be 
  if he be so 
  I will not be 
a very shrewd, fell, 
the fiends never so 
  I hear say) ' 
encouraged by the common 
by long usage and 
  no such guise or 
enough that the universal 
the breach whereby the 
as for fasting, the 
made therefor -- the 
  almost to grow in 
of the whole body, 
cantles that have been 
fellows, let them draw 
  but that he could 
  no cure can heal, 
Reverend Father in God 
Saint Jerome, holy Saint 
Saint Basil, holy Saint 
saith to the Hebrews, " 
saith to the Hebrews, " 
many more variances growing 
poor, plain priests also 
  that so much they 
this that every man 
brethren have made, and

  crying continually to our Lord 9, 95/ 33
  cuckold ' And iwis such 9, 59/ 18
  Cum privilegio.·. 9, 172/ 36
  cunning , and such others, yet 9, 142/ 10
  cunning too. For I am 9, 143/ 1
  cunning , too; but surely either 9, 143/ 6
  cunning in the making of 9, 144/ 9
  cunning in his breast than 9, 148/ 5
  cunning as he weneth it 9, 148/ 6
  cunning weaver in Wycliffe's "Wicket 9, 163/ 33
  cunning , and say that besides 9, 169/ 23
  curates , and to priests and 
  cure such as may be 9, 53/ 32
  cure can heal, cut off 9, 166/ 38
  cured , and for health of 9, 53/ 33
  curious as to seek for 9, 67/ 7
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  cursed mind. And when I 9, 40/ 31
  cursed , if they thought them 9, 40/ 37
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  custom of all indifferent readers 9, 4/ 35
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  custom , nor the churches of 9, 101/ 2
  custom to the contrary dischargeth 9, 105/ 33
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  Cyprian , holy Saint Chrysostom, holy 9, 29/ 5
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  Dabo leges meas," etc. "I 9, 177/ 7
  Dabo leges meas," etc. "I 9, 24/ 36
  daily , in divers times and 
daily do take upon them 9, 99/ 24
  daily pray as some of 9, 103/ 12
  daily heareth -- that there 9, 110/ 12
  daily yet make, by me 9, 117/ 4
times more harm happen daily to folk as innocent 9, 132/ 24
long for, but also daily look for; and would 9, 158/ 14
have, unto these delicate, dainty folk that can away 9, 9/ 26
the clerk, yet they damn them all to the 9, 43/ 37
the doing; and so damn they to the devil 9, 44/ 19
as Tyndale saith) and damnable dreams of men (as 9, 31/ 7
false belief and great, damnable sin in the doing 9, 44/ 18
hold it much more damnable in a spiritual person 9, 48/ 28
that inevitable necessity of damnable , deadly sin, it were 9, 77/ 34
yet in that case damnable to his soul, and 9, 87/ 7
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in adultery through such damnable passions. And by the 9, 149/ 1
that all these blasphemous, damnable heretics shall be spared 9, 149/ 11
spared, for such desperate, damnable passions? If that way 9, 149/ 12
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believe, neither, that the damned spirits have all their 9, 41/ 1
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nor for condemning for damned heretics the whole Catholic 9, 43/ 22
burned, and in hell damned and there burning still 9, 93/ 34
me, saving that the danger of escapes is to 9, 49/ 36
the senate in his danger , and then by some 9, 80/ 3
but the peril and danger that they then presently 9, 80/ 9
fallen again in the danger and peril of relapse 9, 127/ 24
see that any great danger might come to the 9, 137/ 14
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dare be bold to say dare be not so bold 9, 10/ 4
dare deny, and will affirm dare be bold to say 9, 29/ 17
dare boldly promise that he dare I be bound to 9, 30/ 11
his sermon touch, then dare be bold to warrant 9, 37/ 28
to the end, I dare take God and them 9, 38/ 31
could deserve. But I dare be bold to say 9, 47/ 31
naught in both. I dare be bold to say 9, 50/ 14
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them, this Pacifier, I dare say, shall not need 9, 90/ 27
can devise; but I dare say that there is 9, 91/ 13
so far. And this dare I be bold to 9, 94/ 22
over this realm, I
doctorly dare
be bold to warrant
be bold to say that
I say that if
well say they falsely
say he would less
not, be openly known
, peradventure, for his ears
not swear that in
say the ordinaries be
be known to speak
I say; and somewhat
say that the spiritual
be bound to warrant
and less perceived. And
of itself, and receiveth
with lies and receive
air giveth the sun
, where, for lack of
that by their wills
den, and as the
corner to creep into
use they purposely, and
shall walk in this
of malice and division
of challenge appointed in
into his own hands
, he bringeth him forth
after man was made
after man was made
by his own mouth
, nor shall be while
of any other, I
would pick quarrels to
much what after such
, now, as I pray
this forty years, and
to grudge and complain
holy saints in heaven
suddenly to the senate
of Doom. But in
of challenge appointed in
into his own hands
, he bringeth him forth
after man was made
after man was made
by his own mouth
, nor shall be while
of any other, I
would pick quarrels to
much what after such
, now, as I pray
this forty years, and
to grudge and complain
holy saints in heaven
suddenly to the senate
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<tr>
<td>still in rest three days</td>
<td>9, 28/ 11</td>
</tr>
<tr>
<td>head so dulled or dazed</td>
<td>9, 28/ 11</td>
</tr>
<tr>
<td>light, where his eyes</td>
<td>9, 28/ 11</td>
</tr>
<tr>
<td>. Whether should he let</td>
<td>9, 90/ 10</td>
</tr>
<tr>
<td>But this Pacifier, that</td>
<td>9, 105/ 32</td>
</tr>
<tr>
<td>while we dine at</td>
<td>9, 106/ 7</td>
</tr>
<tr>
<td>, answered me, &quot;Fareto soul&quot;</td>
<td>9, 106/ 18</td>
</tr>
<tr>
<td>neither said matins nor</td>
<td>9, 113/ 12</td>
</tr>
<tr>
<td>or twain in mine</td>
<td>9, 126/ 17</td>
</tr>
<tr>
<td>-- as a man</td>
<td>9, 133/ 11</td>
</tr>
<tr>
<td>yet but that I</td>
<td>9, 133/ 28</td>
</tr>
<tr>
<td>, in the morning, by</td>
<td>9, 156/ 9</td>
</tr>
<tr>
<td>, they ensembled themselves together</td>
<td>9, 157/ 11</td>
</tr>
<tr>
<td>And out of question</td>
<td>9, 158/ 12</td>
</tr>
<tr>
<td>they not only long</td>
<td>9, 158/ 13</td>
</tr>
<tr>
<td>; in all which time</td>
<td>9, 13/ 13</td>
</tr>
<tr>
<td>, how should we do</td>
<td>9, 17/ 29</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 17/ 30</td>
</tr>
<tr>
<td>unto our own time</td>
<td>9, 18/ 16</td>
</tr>
<tr>
<td>been left at liberty</td>
<td>9, 18/ 18</td>
</tr>
<tr>
<td>, how should we do</td>
<td>9, 26/ 36</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 26/ 37</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 28/ 15</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 28/ 15</td>
</tr>
<tr>
<td>naught unwritten. Which point</td>
<td>9, 28/ 24</td>
</tr>
<tr>
<td>, how should we do</td>
<td>9, 30/ 23</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 30/ 23</td>
</tr>
<tr>
<td>, how should we do</td>
<td>9, 30/ 23</td>
</tr>
<tr>
<td>, in which we bring</td>
<td>9, 30/ 30</td>
</tr>
<tr>
<td>, how should we do</td>
<td>9, 32/ 11</td>
</tr>
<tr>
<td>, the which bring forth</td>
<td>9, 32/ 11</td>
</tr>
<tr>
<td>hitherto, both temporal and</td>
<td>9, 44/ 25</td>
</tr>
<tr>
<td>, without great heaviness and</td>
<td>9, 61/ 31</td>
</tr>
<tr>
<td>. For Judas, that was</td>
<td>9, 68/ 28</td>
</tr>
<tr>
<td>against the clergy. Whereupon</td>
<td>9, 79/ 32</td>
</tr>
<tr>
<td>much desired -- that</td>
<td>9, 80/ 23</td>
</tr>
<tr>
<td>after, when she talked</td>
<td>9, 101/ 25</td>
</tr>
<tr>
<td>, to devise us new</td>
<td>9, 106/ 14</td>
</tr>
<tr>
<td>ex fictione juris, that</td>
<td>9, 106/ 15</td>
</tr>
<tr>
<td>, and yet were there</td>
<td>9, 108/ 29</td>
</tr>
<tr>
<td>, and never had either</td>
<td>9, 119/ 21</td>
</tr>
<tr>
<td>, as far as I</td>
<td>9, 144/ 33</td>
</tr>
<tr>
<td>, the king's laws to</td>
<td>9, 151/ 10</td>
</tr>
<tr>
<td>. For in all places</td>
<td>9, 157/ 37</td>
</tr>
<tr>
<td>in his brain but</td>
<td>9, 119/ 8</td>
</tr>
<tr>
<td>: so shall I, with</td>
<td>9, 171/ 18</td>
</tr>
</tbody>
</table>
Tyndale's chapter, waxeth even
tavail and utterly borne
that his reason is
there are now three
that he fell down
and after in a
no man might without
inevitable necessity of damnable,
after, stretch a great
shall do a great
good folk a great
heresies and their spiteful
man rebuked their villainous
their covetous and cruel
which part of their
mind and very tender
and partly by the
men, and of uncharitable
outrageous deeds in the
prove their cruel, wrongful
priests that so be
things toward her not
he was too easily
father to our most
thing that ye have,
sedition, and trouble, and
all without any man's
wished and called for
called for death. Whereupon
will abide unto the
desire of the man's
trouble, and death, and
been aneled in their
now anger, and malice,
words between you causeth
to be lamented that
thing as matter of
they would) be at
the payment of their
the payment of their
book of his third
to have the faith
or, after his master's
dead for cold. For what
dead ; while they against whom
dead , as I say it
dead ) that ever I perceived
dead in a swoon! And
dead sleep -- the traitor
deadly sin keep any abundance
deadly sin, it were lawful
dead further than the goods
deal the better if it
deal much more harm: yet
dealing , but if I should
dealing , and would step unto
dealing have well showed themselves
dealing , good charitable manner lacked
dealing in such matters is
dealing of some other such
dealing , is a very false
dealing and mishandling of men
dealing otherwise than by "some
dealt with all have been wont
dealt very well nor like
dealt with, and had wrong
defar sovereign lord the king
defar friends, these many days
dearth , and death, in this
dearth or stroke." At this
dearth . Whereupon Death came anon
Death came anon readily toward
dearth ; what advice will this
dearth -- I know him
dearth , in this realm many
dearthbed , and have taken their
debate , division, and strife. Which
debate on both sides. For
debate and strife should be
debate and strife do commonly
debate and division with the
debts , to make restitutions for
debts , or to restitution of
decade , that treateth of the
decay , and more harm grow
decase , a doctor; and that
default, through persuasion and
deceit of light, should so
which those heretics first
deceive Church to be damnably
is of his counsel
deceived by some subtle shrew
and keep for my
readers, a plain, open
there needed none other
they will labor for
do? For while I
partial, and plainly to
unto them; which I
will, but if he
deeds of his own,
then might the clergy
part he must first
more indifferently, and had
have in my Dialogue
his craft opened and
that he had somewhat
showeth, and Saint Augustine
they boast it, he
spiritual men -- himself
these points -- himself
good readers, this Pacifier
And verily in this
Statuta quedam," it is
witnesses it is there
is specially consecrated and
pry upon every man's
think it a good
as ready, in a
think it a good
partly by his own
I warrant you the
wrongs, or to the
some other words or
to do other good
doing of their evil
some of their outrageous
it not over-lightly sink
himself thereby in another,
deceit of the ghostly enemy
deceive this good man, and
deceive men and women in
deceived in taking the word
deceived him, not only in
deceived . The Twenty-ninth Chapter But declaration ), therein be these words
declaration as, in my mind
declaration than the common-received faith
declarations of heresey, which, as
declare and show their writing
declare himself to be full
declare always that I would
declare it the better, unlike
declare of his mind the
declare their demeanor toward that
declare whether he mean in
declare and made open to
declare, if the men were
declare unto you, ye shall
declare his mind how little
declare , and Luther himself confesseth
declareth and expressly testifieth like
declareth soon after that he
declareth that he believeth the
declareth that he would have
decleration of the world --
decreed that if the bishop
decree that the bishop or
dedicated unto God. But whereas
deal not so narrowly as to
deal to see them punished
deal of its own nature
deal to see them punished
, and partly by the
deal shall show itself that
deal of alms and mercy
deeds of his own, declare
deeds for themselves and for
, those that are done
deeds in the dealing and
depth down into the breast
deeper peril. Others have besides
to the woman full
that whoso be so
clergy is an intolerable
in going about to
he doth indeed greatly
that would fain falsely
goeth about ungodly to
and make them be
book wherein it more
in this one it
again that he still
heresy that he here
them. And as for
lay people have found
great multitude have found
that through grace find
or some other suchlike
that they that find
will pretend that no
will pretend that no
that they that find
all them that find
or oversight, either by
against them for finding
division, and that every
us for every light
us for every light
convenient to put the
rather speaketh of their
in these matters to
such wise also to
would with these words
can in no wise
then because he cannot
But this will evil
or of the realm;
behalf, to save and
as he would not
that it hath well
as stiffly as he
but for that he
all that, in the
except only in the
deply
grounded in malice, to
defamation
but if that be
defame
the clergy, he doth
defame
the people, when he
defame
the clergy could imagine
defame
, do earnestly pray God
defamed
among good men and
defameth
the spirituality than in
defameth
in manner all the
defameth
the people of a
defameth
them of, than he
defaming
with the abuse
default
, as well at priests
default
as well at priests
default
only at the abuse
default
, through persuasion and deceit
default
at such abusions and
default
is in them, but
default
is in them, but
default
at abusions and disorder
default
at their disorder and
default
of himself or craft
default
at their misorder and
default
that is in any
default
. This process were a
default
. When he hath proved
defaults
of the laws abroad
defaults
than ours; wherein I
defend
Tyndale's part. It were
defend
those things as they
defend
. For since the Gospel
defend
Tyndale's reason, he would
defend
Tyndale and avoid mine
defend
them, when Barnes writeth
defend
them I am content
defend
the accusers and witnesses
defend
his heresy and stubbornly
defended
Tyndale's said chapter and
defended
it foolishly, secretly between
defendeth
opinatively his error. And
defending
of those matters with
defense
of such English words
against me for Tyndale's
forswear and abjure the
which is entitled "The
aid or any manner
abroad in audience by
for a while both
devils be no such
higher, to call every
sort. And of all
have first made many
I have, unto these
-- yet hath it
and lovers of worldly
bishop is bound to
necessity been driven to
saving for hope of
them fain of their
the copy that was
writing -- taught and
to be brought and
as I said, and
been by their ordinaries
been by the clergy
of, I remember none
in fifteen years; nor
but of truth, he
-- I by indenture
-- then is he
him that except he
worse afraid than hurt,
was sworn), and openly
that they that were
every session of jail
pass, I would now
the clergy declare their
if for the wrongful
the party by some
is of such evil
to turn it into
out of his dark
Tyndale, George Joye, and
whereas it cannot be
himself had, first had
defense
Defense
defense
defense
defense
defense
defense
defense
defense
defense
defense
defense
defense
degree
degrees
delays
delicate
delighted
delights
deliver
deliver
deliverance
deliverance
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivered
delivery
demand
demonium
den
Denck
denied
denied

denied
plain heresy, yet he 
denieth not to be wise 
9, 85 / 31

them is bound to 
denounce or accuse them, and 
9, 86 / 11

such as shall be 
denounced and ex officio brought 
9, 89 / 13

Which thing himself cannot 
deny , and is fain to 
9, 22 / 12

of their favorers dare 
deny , and will affirm that 
9, 29 / 17

this preacher yet cannot 
deny but kept have such 
9, 31 / 8

not the Church will 
deny both, as this preacher 
9, 32 / 18

let not boldly to 
deny for scripture, because in 
9, 33 / 2

But, now, whereas they 
deny purgatory, this is, as 
9, 85 / 32

and little die and 
depart , God in like wise 
9, 83 / 26

all good Christian souls 
departed hence and yet not 
9, 172 / 27

seest that God's truth 
dependeth not of man. It 
9, 20 / 5

not to let but 
depose the truth -- that 
9, 89 / 36

know and will also 
depose the truth, and he 
9, 131 / 1

or accusers anything to 
depose or do in the 
9, 139 / 24

well appeared, by the 
depositions of divers others being 
9, 131 / 18

as long as a 
deposing forever, since there shall 
9, 154 / 10

have the laws in 
derision under which they live 
9, 97 / 7

high, and so immediately 
derived of God, that the 
9, 96 / 11

high, and so immediately 
derived from God, that the 
9, 97 / 31

high, and so immediately 
derived of God, that the 
9, 99 / 1

little and little he 
descendeth thereto by the expounding 
9, 22 / 32

that I have here 
described you. And then -- 
9, 166 / 13

I did or could 
deserve . But I dare take 
9, 47 / 31

which to him that 
deserveth it not, happeth seldom 
9, 132 / 21

more thanks than he 
deserveth , I will that all 
9, 167 / 35

but, far above my 
deserving , have had it only 
9, 47 / 18

own apostles was some 
desire of prelacy, and that 
9, 68 / 13

good and charitable mind, 
desire him of his good 
9, 89 / 27

where there be no 
desire of vainglory, but that 
9, 104 / 9

to the people than 
desire to punishment, they judge 
9, 114 / 16

and have a cruel 
desire of the man's death 
9, 121 / 34

the prelates will never 
desire to live longer than 
9, 128 / 8

infected with the said 
desire and affection to have 
9, 142 / 12

no heretic, for their 
desire was to know the 
9, 146 / 8

be so great a 
desire in some spiritual men 
9, 146 / 14

men have so great 
desire to have men abjured 
9, 147 / 9

tale of their great 
desire of men's shame or 
9, 148 / 10

is so great a 
desire in spiritual men to 
9, 151 / 1

of heresy, till that 
desire of punishment in spiritual 
9, 151 / 7

for heresy till the 
desire that spiritual men have 
9, 152 / 5

is so infected with 
desire and affection to have 
9, 153 / 2

men have that great 
desire to cause men abjure 
9, 154 / 2
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desired it, nor never have 9, 34/ 31
desired -- that ye might 9, 80/ 23
desired , both for other causes 9, 124/ 16
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despair to be able to 9, 22/ 10
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desperate , damned passions? If that 9, 149/ 12
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despise the Holy House, and 9, 149/ 8
despised others that have not 9, 63/ 28
despised others that have not 9, 65/ 18
despised them -- and then 9, 92/ 36
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despised pilgrimages and purgatory and 9, 163/ 17
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destroy the Church, and to 9, 95/ 21
destroy the Church. This is 9, 107/ 33
destroy the Church and have 9, 112/ 30
destroy the clergy for their 9, 112/ 34
destroy himself; and then might 9, 126/ 28
destroy the Catholic faith, nor 9, 160/ 26
destroyed by; of which poisoned 9, 4/ 6
destroyed not the clergy only 9, 84/ 14
destroyed ; since they might, as 9, 88/ 28
destroyed , and the other saved 9, 167/ 20
destroyeth their heresies. And yet 9, 33/ 2
destroying the souls of other 9, 89/ 32
destruction of many light persons' 9, 113/ 25
destruction of themselves and others 9, 132/ 25
destruction of the king and 9, 162/ 6
destruction of others. Finally, as 9, 168/ 4
detected unto them for very 9, 109/ 11
detected , but if some man 9, 130/ 28
detected and convicted. But this 9, 138/ 36
as are suspected or detected of heresy. And therefore by his ordinary, and determination of the Church -- determinations of Christ's Catholic Church determinations of Christ's Catholic Church determination your pleasure of their determined for heresy; and since determined who shall be taken determined, or that the holy detestation of such odious crimes device peradventure though it would device, though it might serve device, that none be suffered device of naught. And on device, to temper his device in such wise that device. But yet, since which device, heretics may go unarrested device of this Pacifier, for device of this Pacifier, all device of this Pacifier, for devices, and ever the more devices -- but within this devices in divers good, merry devices for their lands; when devices good, and those false devices will serve sufficiently for devices of laws for the devices of this Pacifier could devices do more than manifestly devices come to little better devices devil himself saith not nay devil. And therefore I showed devil hath in his kennel devil lieth in hell never . If he say by devil : yet since God is devil both, it followeth, ye devil himself. % For (as divers devil . For in good faith devil of hell, which so devil -- both themselves and devil -- because they have devil the whole Catholic Church
between God and the 
perfectness of living, the
foolish apes that the
subtle sleights of the
his ghostly enemy the
fall some by the
so sure of their
as are very desperate,
labor about such a
and there answer those
I hear say, the
told me that the
that neither heretics nor
my poor wit could
that he so doth,
that any man could
can find out or
for this Pacifier to
not so well will
but of covering, will
charitable handling will he
handling this Pacifier can
lawful order and form,
the natural days, to
clergy could imagine or
and verity, continually to
of this Pacifier could
fool that list may
the like ungracious policy
or folly than diligently
could this preacher have
he had yet farther
my hands, I have
thing that can be
laws that they there
by himself, when he
beginning were instituted and
Which, after the thing
change of laws before
as thin as Galen
sore and uncharitable, and
the remedy that he
special ways whereby he
devil , to be partial, and
devil bring so many to
devil hath to tumble before
devil , and some others of
devil might make him there
devil's means into some great
devilish doctrine that they refuse
devilish wretches in both, as
devilish work; and, wishing that
devilish arguments openly with which
devilish books of Wycliffe, Zwingli
devils can no such deformed
devis . First, when they were
devis to bring in all
devis to say; and among
devis , and divers of them
devis the means. So that
devis them a diet as
devis them clothes that shall
devis to save his body
devis ; but I dare say
devis for the spiritual weal
devis us new days ex
devis . For here he saith
devis and imagine lies of
devis ) as to be angry
devis and lay the like
devis now these heretics that
devis of wily falsehood or
devis worse to bring forth
devis how it would please
devis a way whereby ye
devis can never lack a
devis and promulgated among the
devis unto the Corinthians certain
devis , much more good might
devis first and compassed between
devis for the repression of
deviseth for him that hath
deviseth , as he thinketh, a
deviseth for the surety of
deviseth that the King's Highness
but for that in devising what way they should 9, 83/ 35
than to do their dever to reform the priest 9, 142/ 28
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they bear, both of devotion and very bounden duty 9, 71/ 24
by the good, faithful devotion of virtuous temporal princes 9, 73/ 20
and riches leteth greatly devotion -- so much that 9, 74/ 33
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in heaven, have of devotion toward God given to 9, 84/ 25
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men both discreet and devout that gave them. The 9, 84/ 29
and required by very devout, religious folk to take 9, 118/ 23
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I have in my Dialogue declared, if the men 9, 13/ 33
I said in my Dialogue that the Church was 9, 20/ 29
showed in my said Dialogue -- and yet the 9, 21/ 25
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there keep him and died in the contrary belief 9, 87/ 26
with such a thin diet him with such a 9, 6/ 21
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And as for the difference . Howbeit, rather than to 9, 43/ 10
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of the labor and difference as between frost and 9, 160/ 8
the matter. Wherein if diligence that in the reforming 9, 53/ 19
to see with great diligence be by the judges 9, 139/ 25
time taken, and much diligence that pride, covetousness, nor 9, 151/ 30
importunate pressing and the diligence used therein -- we 9, 156/ 17
diligence, or rather the negligence 9, 160/ 6
the multitude, be more
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same, had not been
diligent in the time of 9, 139/ 12
they will be more
diligent to cause the layman 9, 142/ 15
he saith, be more
diligent to cause the layman 9, 142/ 27
out and inquire by
diligent examination in what wise 9, 156/ 14
to wax warm and
diligent in the matter that 9, 161/ 3
oversight or folly than
diligently devised of wily falsehood 9, 4/ 30
are such things so
diligently controlled, nor such folk 9, 11/ 2
either party endeavor themselves
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diligently reform and amend in 9, 166/ 36
hearing, did write it
dimine at noon. For the 9, 106/ 8
this day while we
Dinner . For in their only 9, 46/ 18
feast and an evil-dressed
Dioce, ; and in London here 9, 94/ 1
of late in Lincoln
Dioce . For else he plain 9, 114/ 37
punished almost in every
Dioce as it is, and 9, 115/ 25
Lincoln: as great a
Dioce about twelve or fourteen 9, 115/ 28
there were in that
dioece of London, in which 9, 116/ 6
come I to the
dioece there is so great 9, 116/ 8
marvel, since unto this
dioce , either in the county 9, 116/ 11
been punished in this
dioce fell into heresy, it 9, 138/ 25
and people of his
dioce , his "some spiritual men 9, 147/ 36
are both in one
dioce of London, but late 9, 157/ 9
one place of the
dioce also, when there was 9, 157/ 16
And in that same
dioce also, they have made 9, 157/ 25
place of the same
dioce to dioce. Whereof the 9, 161/ 20
to shire and from
dioce. Whereof the realm feared 9, 161/ 20
and from dioece to
dioces of England and Wales 9, 115/ 8
by name all the
dioces have been punished were 9, 115/ 15
in all the other
dioces of London and Lincoln 9, 115/ 23
come to those two
directed and pointed toward the 9, 54/ 21
be naught, but indifferently
dirge or commendation for their 9, 9/ 24
litany. & And as for
dirt again -- were not 9, 51/ 32
the Sacrament in the
disappointed , and secretly prevented, and 9, 162/ 10
 prince and his Council
discern the word of God 9, 21/ 17
to know, judge, and
discerning thereof from all new 9, 168/ 37
faith, and for the
discharge and interpretation of the 9, 106/ 4
bond or to the
discharged not them that first 9, 106/ 1
law, though peradventure it
dischargeth the bond of that 9, 105/ 34
custom to the contrary
disciple and scholar, was yet 9, 164/ 4
he was but Frith's
disciples ) -- if they make 9, 39/ 25
friars, and their fond
disciples will never have half 9, 46/ 16
see well that their
disciples that I should not 9, 51/ 8
And now would their
their ease among Christ's
temporality from the other
to come anymore to
Good Friday with the
beside, have their persons
which their false conspiracy
oft, both in the
pain of excommunication, for
error and lying, of
temperate and thereby more
piteous Pacifier be not "
for folk wise and
Pacifier accounteth them for "
that some of his
seemeth that yet his
as he taketh them,
to give them his
as this Pacifier calleth "
calleth "discreet" for their
to see them so
were those men both
please him that his
peradventure himself and his
therein the gift of
that have age and
lack good order and
sufficient -- yet their
have, he saith, good "
too, such as their
judge should upon his
offense; and that the
they have in manner
they have, in manner,
thought that all their
folk to business, or
both enfeeble and also
resist their prince and
against the abuse or
at such abusions and
default at abusions and
find default at their
the temporalty any warm,
my writing, without any

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<td>may they fall so far</td>
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<td>,&quot; but yet they have</td>
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<td>as were those men</td>
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<td>disorder</td>
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<td>disorder</td>
<td>love no priests; and</td>
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<td>disorder</td>
<td>of the spirituality, love</td>
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<td>word, but have forborne</td>
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<td>word used either toward</td>
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must they do or displease God; and so doth 9, 72/ 1
among the spiritality, so displeased and angry against the
but even the very displeasure of God. Now God
the leastwise take no displeasure with us though we
unto the party whose displeasure he would assuage and
ye know that the displeasure and grudge that your
so many causes of displeasure for naught. For I
though she do you displeasure and grudge of the
division, and of this displeasure of God and peril
fain would, without the displeasure: this is very well
he bear the party displeasure in the night; and
able to avenge their displeasure of God and provoking
heretics, whereby to the displeasures that he can find
all the causes of disposed ; and then had I
if they were so disposition, , without any special, peculiar
of mine own natural disposition under the name of
this Pacifier seemeth to dispraise of his open, known
so evil bear the dispraise for me. For I
temporality shall not be dispraise for me. For I
his book seem a disputation between the boy and
For, setting aside the disputation whether those constitutions be
shall we need to dispute this matter? But good
shall we need to dispute this matter? But good
I will not much dispute with them longer upon
to reason or disputed, as it were, a
said lord is, to dispute with any such as
had some question, and disputed, as it were, a
believing either the one disputer or the other, though
as would fain with disputing against good order be
dissention and "division," as he
is that murmur and dissention (God knoweth how it
as willingly to sow dissention, but that, as meseemeth
about, by sowing of dissention and emboldening of heretics
sect and of policy dissimule it for a season
forth Tyndale's reason, and dissimuled mine answer that I
others, calling them flatterers, dissimulers, and hypocrites; and they
themselves either that he dissimuleth for the while and
 me; and yet he dissimuleth that, and feigning himself
their tongues and so distempereth their brains that they
place fore-remembered, by the distinction that Tyndale hath learned
and feeling faith (which distinction divers of the brethren
wind away with this distinction shall nothing avoid my
place. For if his distinction be true, yet upon

say that the same
the same gay, golden
now Melanchthon -- this thereof than the long
that they hear sometimes as for Tyndale, of boast that they hear
our Lady and other he hath expounded after
feeling faith (which distinction my book) answer as devil himself. % For (as
writeth, and telleth also in ready money of out or devise, and
of before, as are a man may by
some particular variance among the clergy have I variances growing daily, in
the spirituality, but in at such devices in talking, have I heard somewhat varied, so in the said articles, yet
authority now to do Body of Christ, with spiritual things, as be both before and in and some of them in Smithfield. These, with yet make, by me. And I was from I hear say, to much as that have by the examination of been by reason of caused much people in give the names of by the depositions of this piteous Pacifier in here and there in this division. And then

**distinction** of historical faith and

**distinction** of historical faith and

**distinction**, I say, so made

disuse can suffer us now

divers parts of my books

divers whole chapters of his

divers parts of my book

divers points which were only

divers manners, he cometh at

divers of the brethren and

divers of them have done
divers doctors hold opinion) the
divers whom he talketh with
divers of the clergy for
divers of them such as
divers of those which he
divers things well perceive the
divers persons of the clergy
divers times heard -- as
divers times and places, with
divers places by the good
divers good, merry companies, never
divers , both in hand with
divers others we agreed
divers others have said that
divers things by the grant
divers other authorities besides. But
divers of those laws which
divers places after appeareth, the
divers other fasts besides, and
divers such others as have

Divers of them have said
divers good, holy places advertised
divers , that he was bound
divers of the good brethren
divers heretics whom I had
divers suits that have been
divers parties of this realm
divers others, which being called
divers others being with them
divers places of his book
divers places, sometimes with a
divers of the laws that
in the spirituality than strangers -- for which of serving men of some one thing, in and so, with twenty have greatly been inquieted. Chapter And some allege only the apostles being Gentiles that were in in every shire a division hath risen by you some difference and hath more than sufficient, of all the whole upon his high, solemn therefore, in good faith, good people, in the dew suddenly sprung up made a doctor of that their books of the book of The of discord and of which writeth of the the book of The indifferent book of the this other book, of sore a dissension and " this pacifier of this of the book of indifferent, mild book of anger, and malice, debate, in his book of his matter more toward reigneth now envy, pride, The Fifteenth Chapter Which the cause of this or cause of this the matter of this another part of this had by any such whereof he maketh his there is a great beginning he said that divers of those faults which divers of the apprentices and divers lords' houses, and some diverse fashions, in more places diverse "some say"s of Diverse opinions upon powers, authorities diverse causes why it should diverse , assembled together with the diverse countries far off converted diverse name; and some peradventure diversities of opinions that have diversity between his mind and divide it among such others divided into ten could never divination wherein he prophesieth that divine what he should mean divine service; and especially would divines , as lusty, fresh, and divinity by the university. But divinity were worth never so Division between the Temporality and division , the damned devil of Division between the Spirituality and Division the Spirituality and Division neither is more mild Division , nor yet a more division ," as he saith, that division will say that this Division would take upon him Division , and for an entry division , and strife. Which thing Division than this "Some Say division than unity, but also division , and strife; and that division hath been so universal division , and of this displeasure division whereof he maketh his division that he taketh in division hath risen by diversities division risen within this realm division . And therefore this piece division between the spirituality and division reigneth now between spiritual
the noise of this division should spring and go 9, 67/16
before in which this division was never dreamed on 9, 68/6
the beginning of this division ? Or be they all 9, 68/12
set thereto, than this division hath anything been spoken 9, 68/21
cause of this new division, to say that there 9, 68/25
be at debate and division with the whole body 9, 68/34
for a proof of division. And among wise men 9, 69/9
other cause of this division but because they serve 9, 69/34
temporality to be in division and grudge against the 9, 70/2
-- then should this world lasteth must this division not have so late 9, 70/6
a good cause of division ever continue still. For 9, 70/8
cause of division -- division may be 9, 70/25
cease and quench this division, could find the means 9, 70/28
for causes of this division that some men say 9, 70/30
never so well, this division , by his own tale 9, 70/32
should, in lamenting of division, put forth a book 9, 70/35
and murmur and at or speech of any division for causes of this
darkness of malice and division between the spiritualty and
and pray, that this division, as they have done
and keep in this division may cease) -- now 9, 102/18
whether they take this the pacification of this division to be so great 9, 102/26
the pacification of this division in all such manner 9, 102/30
were in grudge and division , then must they peradventure 9, 102/33
manner universal grudge and division already against that one 9, 110/29
any universal grudge or division now of late (as 9, 114/32
a lamentable book of division against any part of 9, 115/21
that his book of division, that may, to pacify 9, 116/1
cause of this late-sprung division showeth -- that is 9, 128/1
they come, the greatest division to be found in 9, 128/22
most cause of this division that can be: first 9, 128/25
there be such a division, if there be such 9, 129/11
of almost a universal division, and that every default 9, 129/11
cause of grudge and division and grudge of the 9, 129/13
occasion of the said division in the spiritualty for 9, 129/17
either to set some division hath been by reason 9, 130/1
book, to appease this division or else to fill 9, 140/5
great cause of this division and grudge of the 9, 143/14
a late grudge and division were a very far-fetched 9, 144/15
cause of this late-sprung division ? But I suppose he 9, 144/23
secret, unperceived cause of division and grudge against them 9, 145/2
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<td>doctor</td>
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seemeth that this preacher doth allude. And he covertly 9, 34/ 7
Saint Paul, as Tyndale doth; but he layeth the 9, 34/ 10
word of the promise" doth all the work in 9, 35/ 2
this sample that Tyndale doth there put, and that 9, 36/ 31
and that this preacher doth here repeat, of the 9, 36/ 32
created thee without thee, doth not justify thee without 9, 38/ 20
some doctors say) he upon the devil himself 9, 40/ 19
appeaser, contrariwise, not only doth in all these things 9, 55/ 25
say that he so, devise to bring in 9, 56/ 31
women, look on them, doth translate them into English 9, 60/ 18
by God's grace he doth there put, and that 9, 60/ 39
with every man that doth not to the very 9, 68/ 1
commonly any temporal man. This is a very 9, 68/ 24
displease God; and so doth every good layman agree 9, 72/ 1
that the whole clergy doth, but do both speak 9, 72/ 22
is in the Church great hurt, and induceth 9, 75/ 6
say that great abundance let and in manner 9, 77/ 22
than he saith he doth , but if himself should 9, 86/ 33
the common-known Catholic faith, doth in his heart secretly 9, 87/ 4
defame the clergy, he indeed greatly defame the 9, 93/ 2
lechery, as Friar Luther doth, and Friar Lambert, and 9, 93/ 13
commend any man that . For if the law 9, 96/ 35
things as the spiritualty doth or saith that is 9, 101/ 4
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that what one man doth in secretness, another cannot 9, 103/ 6
what thy right hand "; as I might in 9, 104/ 2
taketh not away the doth taketh not away the 9, 105/ 15
the labor that he doth , as I suppose -- 9, 105/ 26
which thing the spiritualty doth . But yet saith this 9, 106/ 32
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that much people so doth , nor showeth cause wherefore 9, 112/ 7
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if he do, he doth it not alone. For 9, 126/ 11
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manifest tokens that he doth not wholly condemn these 9, 141/ 18
he showeth why he doth, and yet I trust 9, 143/ 22
yet I trust he doth not) what more odious
 toward cruelty, as he doth in his book --
 at the last as doth the tender mother which
 and I trust so doth this Pacifier too, and
 others, then should I double in length all my
 now falleth he in double folly; for first, his
 in their necks the double slander of that from
 part have been here (double and treble, I trow
 his hanging at his doublet, wherein the poor man
 pulled it from his doublet, and put it in
 put that proof in doublet, yet have the brethren
 yet is there, I doubt, and put it in
 are Tyndale's words: Another doubt, yet have the brethren
 fain to frame the doubt, not of those folk
 two sorts, no great doubt there is, whether the
 good Christian man can doubt and make the objection
 good man can there doubt in the choice (as
 a very frenzy to doubt (ye see well) but
 was no cause to doubt there is, whether the
 taken anything. For I doubt not but that there
 should have named, I doubt not but those that
 therefore he shall, I doubt not be brought, as
 -- since I nothing doubt in my mind but
 not in so much doubt of myself but that
 Saxony. And also the doubt that this Pacifier putteth
 be proved again, I doubt that this Pacifier putteth
 there were also a doubt it not, whencesoever this
 put us out of doubt that he would flee
 besides all that, a doubt that there shall it
 to effect. I little doubt that he would flee
 Highness do as I doubt but that if the
 still and putteth no doubt not but His Highness
 of hands: I nothing doubt in the matter. But
 they have, as I doubt of good men's good
 I shall then, I doubt not but they will
 his work -- I doubt not, make other folk
 and tolerable, I nothing doubt not he that
 thing of itself, not doubted nor do but that
 both, as no man doubted before -- let him
 I suppose no man doubted but there was a
 I suppose no man doubted but that by one
 folly fallen first into doubted but that in the
 before us than anything doubting of the truth, and
 drag behind us. The Thirty-first
the feebler reason may
draw to the worse part
his fellows, let them
draw cut between them. For
But I trust to
draw the serpent out of
he goeth farther and
draweth nearer to the matter
pot. Let them be
drawn out; and as they
thereupon out was there
drawn a name, at the
and then tremble for
drawn where there is no
peril, and for any
dread of men (which, if
and put them in
dread with fear of infamy
the bishop or inquirers
dread that the accusers and
put their officers in
dream from doing of their
him, and leave his
dream uncheck'd. Which kind of
dreamed on. And therefore they
dreams of men (as Barnes
and temporality, lest the
dregs of both sorts conspiring
poets feign that Hercules
drew up Cerberus, the mastiff
they lack no wily
drifts in such wise also
wealth, in meat and
drink and such other, more
saith, "Having meat and
drink and wherewith to be
in scripture -- they
drive us of necessity to
warning now, that they
drive it off no longer
Church: anon they will
drive him to abjure, or
Church, anon they will
drive him to abjure, or
arresting them, and to
drive the ordinaries forever to
answer, after the time
driven forth in furnishing of
have of necessity been
driven to deliver them to
are other folk sometimes
driven of necessity to speak
guilty, and so be
driven to a purgation without
interrogatories and questions be
driven to confess anything that
if he can be
driven by interrogatories and questions
drowned himself in a well
duchy of Lancaster, and when
in the repressing and
due punishment of them. And
offenders go not without
due correction. In this process
willful offenders go without
due correction. Who could end
their invasion: then, after
due punishment done upon many
only kings, or only
dukes, or only lords, or
men out of this
dull sleep, would cause them
of his head so
dulled or dazed in his
had been in Almaine
duly followed in the beginning
sky their foul, filthy
dunghill of all old and
Cuthbert, now bishop of
as he list, I
durst be bold to swear
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
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<tbody>
<tr>
<td>forty years, and I</td>
<td>go a good way</td>
<td>9,68/19</td>
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<tr>
<td>the poor. And I</td>
<td>again be bold to</td>
<td>9,98/28</td>
</tr>
<tr>
<td>and yet not one</td>
<td>openly complain. Howbeit, it</td>
<td>9,131/10</td>
</tr>
<tr>
<td>yet but that I</td>
<td>as well trust the</td>
<td>9,133/28</td>
</tr>
<tr>
<td>-- which is of</td>
<td>duty bound to give honor</td>
<td>9,48/18</td>
</tr>
<tr>
<td>have ever accounted my</td>
<td>duty to forbear all such</td>
<td>9,50/28</td>
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<tr>
<td>think that every man's</td>
<td>duty toward God is so</td>
<td>9,67/31</td>
</tr>
<tr>
<td>devotion and very bounden</td>
<td>duty, to the holy sacrament</td>
<td>9,71/24</td>
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<tr>
<td>party do fully their</td>
<td>duty, yet I suppose in</td>
<td>9,105/20</td>
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<tr>
<td>that they forbear their</td>
<td>duty for fear of false</td>
<td>9,109/21</td>
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<tr>
<td>necessary point of their</td>
<td>duty so negligent, whether God</td>
<td>9,145/1</td>
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<tr>
<td>brought unto the hearer's</td>
<td>ear to the heart; as</td>
<td>9,35/13</td>
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<tr>
<td>ear and from the</td>
<td>ear, much more, I trov</td>
<td>9,98/18</td>
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<tr>
<td>given them in their</td>
<td>ear to the bad folk</td>
<td>9,100/14</td>
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<tr>
<td>the good not give</td>
<td>ear, that might withdraw him</td>
<td>9,122/6</td>
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<tr>
<td>whom he would give</td>
<td>ear ; nor all the wretches</td>
<td>9,160/19</td>
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<tr>
<td>cut off one knife's</td>
<td>early, to rise and record</td>
<td>9,88/12</td>
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<tr>
<td>and call them up</td>
<td>early begun nor fully so</td>
<td>9,103/15</td>
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<tr>
<td>neither, all thing so</td>
<td>early, like good, thriving husbands</td>
<td>9,158/16</td>
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<tr>
<td>and in some morning</td>
<td>earnest matters, fancies and sports</td>
<td>9,170/34</td>
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<tr>
<td>in among the most</td>
<td>earnestly talking thereof (for as</td>
<td>9,79/12</td>
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<td>good, merry companies, never</td>
<td>earnestly pray God for him</td>
<td>9,150/20</td>
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<td>ungodly to defame, do</td>
<td>ears to hear, how the</td>
<td>9,17/25</td>
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<td>eyes to see and</td>
<td>ears to hear, how the</td>
<td>9,26/32</td>
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<tr>
<td>eyes to see and</td>
<td>ears and hear them not</td>
<td>9,56/6</td>
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<tr>
<td>bound to stop his</td>
<td>ears to be such as</td>
<td>9,56/23</td>
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<tr>
<td>sound in the readers'</td>
<td>ears to mitigate their hatred</td>
<td>9,110/31</td>
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<tr>
<td>in all the people's</td>
<td>ears. And this find we</td>
<td>9,131/4</td>
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<tr>
<td>dare, peradventure, for his</td>
<td>earth but only to us</td>
<td>9,15/32</td>
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<tr>
<td>creature living in the</td>
<td>earth : the two great orders</td>
<td>9,50/30</td>
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<td>hath here ordained in</td>
<td>earth here condemned and burned</td>
<td>9,93/34</td>
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<tr>
<td>been saved, but in</td>
<td>ease and shortening of the</td>
<td>9,8/34</td>
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<tr>
<td>is mine own, for</td>
<td>ease as my poor wit</td>
<td>9,9/28</td>
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<tr>
<td>and labor as much</td>
<td>ease and worldly wealth, in</td>
<td>9,68/22</td>
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<tr>
<td>some covet their bodily</td>
<td>ease among Christ's disciples, were</td>
<td>9,68/30</td>
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<tr>
<td>their bellies and their</td>
<td>ease, and some serve God</td>
<td>9,70/5</td>
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<tr>
<td>and some love their</td>
<td>ease and their wealth, and</td>
<td>9,70/36</td>
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<tr>
<td>naught, and love their</td>
<td>ease . So that in conclusion</td>
<td>9,83/24</td>
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<tr>
<td>religious man's life for</td>
<td>ease . But now tell the</td>
<td>9,119/17</td>
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<tr>
<td>sitteth not at his</td>
<td>eased of any further labor</td>
<td>9,10/18</td>
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<tr>
<td>he may be soon</td>
<td>easily seem to soil, and</td>
<td>9,5/32</td>
</tr>
<tr>
<td>as I may most</td>
<td>easily to concord with those</td>
<td>9,81/28</td>
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</tbody>
</table>
in the cause could easily prove that they had 9, 89/ 3
and the truth most easily tried: let this Pacifier 9, 116/ 21
that he was too easily dealt with, and had 9, 127/ 30
part of keeping of Easter, was no heretic, and 9, 146/ 5
and then is it easy, ye wot well, to 9, 6/ 23
goeth now, be very easy to find out so 9, 82/ 33
as wealthy, and as easy, and as glorious as 9, 82/ 34
there have a good, easy life and a wealthy 9, 83/ 7
to it. But as easy as we call it 9, 83/ 9
our words, if that own good nature, been
For that was as easy to wish than likely 9, 166/ 26
that this is more easy without bread than to eat with my meat the 9, 12/ 17
for hunger as to eat rat's bane and die 9, 12/ 33
will be bound to eat it though the book 9, 14/ 16
and yet hath it eaten many places in, and 9, 158/ 30
in my belly by eating of flesh without bread 9, 12/ 16
I see not in hearts indeed and in effect any men more long 9, 9/ 7
this point whereupon the effect of all their whole 9, 21/ 37
hearts indeed and in effect .Thus may ye see 9, 25/ 2
And therein is, in effect , the question also no 9, 29/ 1
grown and given, in effect, all by the spirituality 9, 55/ 12
the same words, in effect, with which he beginneth 9, 58/ 1
pilgrimages be of no effect ; and that the Church 9, 75/ 15
bring their malice to effect. And therefore have they 9, 95/ 24
or others of like way all of one effect. "For if that Frith 9, 122/ 10
presentments and indictments, what effect would come of them 9, 134/ 31
Clementine was not of effect in the king's law 9, 151/ 21
they bring it to effect . I little doubt but 9, 155/ 15
come to little better effect than after this fashion 9, 166/ 12
The whole sum and effect, therefore, of my mind 9, 167/ 13
be supplied the more effectually by the judges, to 9, 139/ 22
they say that this effect in the king's law 9, 44/ 3
for God's part this effect . I little doubt but 9, 155/ 15
than the age of effect than after this fashion 9, 166/ 12
least, as all mine effect, therefore, of my mind 9, 167/ 13
abroad in print. The effectually by the judges, to 9, 139/ 22
eight hundred years all the eight hundred years past, by 9, 44/ 21
eight hundred years -- I eight hundred years -- I 9, 168/ 36
eight books amounteth. For like eight books amounteth. For like 9, 172/ 3
Eighteenth Chapter And some allege 9, 67/ 21
Eighth Chapter For as for 9, 33/ 14
eighth -- which twain treat eighth chapter, and lest besides 9, 145/ 21
the seventh, and the eighth -- and ye shall
whether the father be the son or the son, elder or elder, and their Order of Our
they left off their place by choice and the Mass, about the in their railing. The
fetch their origin from origin from Elijah and a compendious kind of found in any man's
and fully answered or either at adventure or said wonderfully well, or their mother tongue. For were begotten -- or we were begotten; or believe the Church (or were begotten -- or we were begotten; or if he will, or the one side; or for their full condemnation), in scripture, because that he so should; or of God, nor nothing worker with God, or or whether he will had it, too. Or he mend and turn, against the other. But of their deliverance -- they got thence, or to their shame, or so served them, or as they do, or while they study nothing the other's faults; or meet for their persons, either by forgetfulness or very greatly encumbered; or troubled with their strife:
eighth -- and ye shall
der elder than the son or elder than his father. For Election, "beginning, if he list
election, and let the new-chosen election some good temporal man elevation. And if he spied
Eleventh Chapter But now whereas Elijah and Elisha. And some Elisha. And some question hath eloquence that they convey and else before -- that is else that they take him else some chosen piece in Friar Barnes either -- else had it been wrong else how should we be else how could the word else believe nothing) in that else how should we be else how could the word else will not believe else, on the other side else standeth all the question else they could not have else I would never have else but a bare, graceless else where to should any man else reject God's good and else I shall make him else God leaveth finally his else, as for any partial else were they likely to else to tarry there as else they cannot call me else go by about his else that, believe he never else but the one to else (as he will say else he would begin holily else by the plain figure else the lay brethren that else, besides these, there falleth
9, 166/ 11
9, 19/ 15
9, 19/ 16
9, 37/ 8
9, 81/ 29
9, 82/ 10
9, 118/ 17
9, 52/ 1
9, 64/ 9
9, 64/ 9
9, 9/ 4
9, 4/ 17
9, 5/ 37
9, 10/ 14
9, 10/ 16
9, 13/ 11
9, 16/ 22
9, 17/ 16
9, 18/ 36
9, 23/ 35
9, 25/ 7
9, 28/ 4
9, 29/ 9
9, 30/ 1
9, 32/ 3
9, 34/ 30
9, 35/ 5
9, 35/ 21
9, 36/ 27
9, 37/ 17
9, 38/ 18
9, 49/ 7
9, 49/ 37
9, 50/ 1
9, 50/ 5
9, 51/ 29
9, 52/ 22
9, 54/ 9
9, 57/ 26
9, 58/ 1
9, 58/ 34
9, 62/ 13
9, 62/ 15
| or inheritance, or that | else | serve some chantry or | 9, 63/ 9 |
| no small matter -- | else | , as for his rules | 9, 63/ 15 |
| I trow, no man | else | for the time of | 9, 66/ 19 |
| said unto him, or | else | he believed them not | 9, 74/ 18 |
| not mislike it or | else | for shame they would | 9, 81/ 14 |
| him ex officio, or | else | for lack of an | 9, 90/ 7 |
| get him overseas; or | else | take sureties bound for | 9, 90/ 12 |
| the ordinary thus? Or | else | to keep him in | 9, 90/ 21 |
| their opinions himself -- | else | is it not only | 9, 91/ 30 |
| Pacifier nor any man | else | can bring forth any | 9, 91/ 33 |
| was either relapsed or | else | did of obstinacy stand | 9, 92/ 37 |
| goeth much abroad, for | else | he could not surely | 9, 94/ 7 |
| given them himself or | else | they be very presumptuous | 9, 99/ 19 |
| wine and bread, or | else | , as Tyndale jesteth, starch | 9, 101/ 31 |
| gospel) -- other strangers | else | , I say, when they | 9, 108/ 36 |
| doth, most commonly, nothing | else | but maliciously misconstrue the | 9, 110/ 8 |
| for the season, or | else | , of a good mind | 9, 112/ 20 |
| in every diocese. For | else | he plain reproveth his | 9, 114/ 37 |
| such desperate wretches as | else | had not failed to | 9, 117/ 22 |
| keeping, I never did | else | cause any such thing | 9, 117/ 27 |
| could steal away -- | else | had never any of | 9, 118/ 36 |
| any kind of people | else | that any cause have | 9, 120/ 11 |
| therein too, and that | else | he would never have | 9, 121/ 6 |
| either Frith himself or | else | some other false, foolish | 9, 121/ 27 |
| tower of lies. Or | else | , which were not impossible | 9, 122/ 33 |
| Frith or any man | else | would wittingly take a | 9, 123/ 9 |
| it than any man | else | , maketh his new book | 9, 125/ 25 |
| himself and every man | else | knoweth well for mine | 9, 126/ 4 |
| in the other; or | else | instead of one harm | 9, 132/ 20 |
| of the peace, which | else | , for much money, I | 9, 134/ 14 |
| to do it; or | else | many times it would | 9, 138/ 31 |
| set some division or | else | to fill up the | 9, 140/ 5 |
| or "many say"; or | else | that he perceive well | 9, 170/ 16 |
| hand, without remitting over | elsewhere | , or labor of further | 9, 8/ 31 |
| in the court or | elsewhere | , appeared very glad that | 9, 115/ 30 |
| sowing of dissension and | emboldening | of heretics, to infect | 9, 150/ 26 |
| toward those two most | eminent | orders that God hath | 9, 50/ 29 |
| the spirituality, it was | enacted | by Parliament that ordinaries | 9, 151/ 19 |
| told you) bolded and | encouraged | by the common custom | 9, 4/ 35 |
| see to the further | encouraging | of heretics what another | 9, 150/ 31 |
| by such means, each | encouraging | other, took such heart | 9, 157/ 10 |
| is not very greatly | encumbered | ; or else the lay | 9, 62/ 12 |
| free will, by good | endeavor | of himself, be a | 9, 33/ 26 |
in mockage of man's
all occasion and all
free will, and all
the matter of man's
prove that the willing
noable realm, either party
advise every good man
him therefor, and much
pretext of charity: then
mean by that increase
to such an ungracious
for heart-burning abide and
war, some of their
them to make them
and reckoned them for
had as lief his
deceit of the ghostly
bishop's prison, his ghostly
wist was of his
that thereby they both
themselves; and I rather
this preacher underpropped and
I have in all
as this realm of
-- the clergy of
bold to say that
I thank God, in
within the realm of
all the dioceses of
it might serve in
all the shires of
the defense of such
it been wrong with
am sure that every
of the scripture in
of the scripture in
ten could never read
should be in the
veritatis"; that is in
dothis preacher underpropped and

endeavor toward the belief, and
endeavor of man toward the
endeavor of man toward the
endeavor toward the attaining of
endeavor of man in following
endeavor themselves diligently to repress
endeavor himself to keep well
endeavored myself in many things
endeth he that painted process
ending in "priests" after all
ending . And undoubtedly, if the
endure to read it up
enemies fled from their own
enemies to the clergy, yet
enemies to the clergy, for
enemy were let alone with
enemy. Here is, good readers
enemy the devil might make
enemy's hand once poisoned, though
enfeeble and also dishonor the
enforce it and strengthen it
enforced with interpreting of the
England besides such lands and
England hath had hitherto, God
England for use of the
England had not their better
England yet, nor never shall
England now. Moreover -- since
England and Wales therewith, and
England, might not have served
England and Wales, both about
English words as he hath
English people from the faith
English man and woman that
English. And yet is there
English be a thing so
English yet, and many now
English tongue. And albeit that
English , "He hath willingly begotten
English ; whereas Jean Gerson would
English book to ransack and
English, and being instructed and
English books shall in many
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<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>Englisheth</td>
<td>it thus: &quot;He made</td>
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<td>Englishmen</td>
<td>or strangers -- since</td>
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<td>engrossed</td>
<td>into their hands much</td>
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<tr>
<td>enim</td>
<td>genuit nos verbo veritatis</td>
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<tr>
<td>enim</td>
<td>genuit nos verbo veritatis</td>
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<td>enjoin</td>
<td>such as they have</td>
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<td>enjoineth</td>
<td>to the other. For</td>
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<td>enormity</td>
<td>, then till he prove</td>
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<td>enough</td>
<td>by which they may</td>
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<td>enough</td>
<td>without the litany. % And</td>
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<td>enough</td>
<td>. Howbeit, if he list</td>
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<td>that the Church was</td>
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<td>that the word was</td>
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<td>enough</td>
<td>to all men that</td>
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<td>enough</td>
<td>fain to forget that</td>
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<td>that the Church was</td>
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<td>that the word was</td>
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<td>enough</td>
<td>himself. And therefore after</td>
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<td>to all men that</td>
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<td>enough</td>
<td>-- their nature is</td>
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<td>enough</td>
<td>, not only in priests</td>
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<td>enough</td>
<td>. But yet happeth it</td>
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<td>enough</td>
<td>. For if this Pacifier</td>
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<td>enough</td>
<td>, thereas they escape not</td>
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<td>enough</td>
<td>of those that would</td>
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<td>enough</td>
<td>content to enter in</td>
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<td>enough</td>
<td>that all these things</td>
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<td>enough</td>
<td>, and have grace enough</td>
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<td>enough</td>
<td>too, though not so</td>
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<td>enough</td>
<td>-- let us go</td>
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<td>enough</td>
<td>that the universal custom</td>
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<td>for a matter of</td>
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<td>, save that it went</td>
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<td>enough</td>
<td>to break the stocks</td>
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<td>enough</td>
<td>to leap the walls</td>
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<td>enough</td>
<td>when he was once</td>
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<td>enough</td>
<td>left me to wear</td>
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<td>enough</td>
<td>that the answer was</td>
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<td>enough</td>
<td>that ye shall seldom</td>
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<td>enough</td>
<td>, I warrant you, then</td>
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<td>enough</td>
<td>to prove that a</td>
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9, 22/37 9, 116/13 9, 76/9 9, 15/27 9, 22/34 9, 137/21 9, 132/15 9, 152/15 9, 7/23 9, 9/22 9, 10/21 9, 16/19 9, 16/30 9, 17/25 9, 22/11 9, 23/32 9, 24/7 9, 26/16 9, 26/32 9, 42/27 9, 67/8 9, 67/14 9, 78/21 9, 80/7 9, 81/3 9, 82/27 9, 83/32 9, 83/34 9, 85/10 9, 85/19 9, 85/19 9, 85/19 9, 95/7 9, 105/33 9, 115/36 9, 118/28 9, 119/5 9, 119/7 9, 119/9 9, 119/10 9, 125/22 9, 134/29 9, 141/7 9, 145/34
be saved harmless well
or to be strong
they think not far
I ween, do well
are now more than
judges, to inquire and
openly, by day, they
of hell, which so
a broad gate to
any other man should
done; come on and
fall in devotion and
others enough content to
men enough content to
when thou wilt pray,
by their holy vows
of his accusers, to
seventh book, which is
Division, and for an
heretics, to infect and
be in mind proud,
and peace, reigneth now
men's souls, besides the
greatly their cost or
greatly to grudge or
unto the bishop of
it followeth in the
for example, the selfsame
that sermon upon; which
I can somewhat with
of theirs, be so as for virtue --
though the thing be
they be not both
from such indifference and
as it pleased him;
as it pleased him;
and Whether It May
if a provincial council
that a man may
Abbot Joachim, which nevertheless
for that only he
And therefore he that

enough and offenders punished too
enough to bear it out
enough . For as the sea
enough , if he use to
enough . Wherefore, that all such
ensedarch by their wisdoms whether
ensedamed themselves together, to the
entangleth their tongues and so
enter , if they might find
enter in unto them nor
enter , and do but even
enter into religion, and so
enter into their possessions, though
enter in their religions, but
enter into thy chamber and
entered into religion) he handileth
entitle him to his writ
entitled "The Defense of the
entry into his matter, first
envenom with a grudge and
envious , and cruel. And he
envy , pride, division, and strife
envy that they bear to
envy the priests that profit
envy them for any such
envy the priests that profit
entitled "The Defense of the
entry into his matter, first
envenom with a grudge and
envious , and cruel. And he
envy , pride, division, and strife
envy that they bear to
envy the priests that profit
envy them for any such

eware, besides the bold keep the Church from heretics but furnisheth his heresies but furnisheth his the confutation of their which would be long showed in his most far in wit and should by mine oversight any brother think to safe enough, whereas they much of his happy I rather thought negligently to say that he with his company, they that the danger of nor to rail upon purposely, and Tyndale in the things that we And of all degrees amended, and every man of the clergy, and body and soul -- of before (whereby he he did well; and the divine service; and for heresy -- and point specially which most the temporalty either; and of his apostles. And in the county of except only London and new Titus and Timothy point that I most priests; and therefore they priests; and therefore they I not so much many nor so much warm sun (the very, only-begotten Son of his not marvel though these ereth ; but that is to erroneous talking that is now error "leading" it "into every error and lying, of discord error . And therefore he that errors also with pretense of errors , every good Catholic man erst , I ween) could yet erudite , famous book against Luther erudition above me, that in escape me could by the escape and avoid my proof escape not from you. But escape -- yet if he escaped them of oversight or escaped not at all, but escaped not all scot- free escapes is to the ordinary escheators and call them extortioners especial , that except I took especially lay against him whose especially , for my part, I especially labor against him whose especially the prelates, get, every especially when he shall see especially meaneth, as both before especially if he would use especially would he be most especially now, this time -- especially , as the sorest and especially not only such but especially must we also stand Essex (for as for in Essex , and those are both established each in his own esteem . For of all the esteem that they do of esteem that they do it esteem as to vouchsafe to esteemed that ever the temporalty eternal , only-begotten Son of his eternal Father) to spread his evangelical brethren think my works
evangelist of all this evangelical brotherhood that will set
had weened that his evangelical father Tyndale had said
heretics that call themselves evangelical brethren: some pot-headed apostles
good with the best evangelical of all this evangelical
been written by the evangelist in those days, how
this thing did Christ's evangelists and apostles write"? Now
that the apostles and evangelists have written -- the
been written by the evangelists in those days, how
been written by the evangelists in those days, how
bound to believe, the evangelists and apostles left in
that the apostles and evangelists had written all things
been written by the evangelists in those days, how
been written by the evangelists in those days, how
both matins, Mass, and evensong ) some special Collect, and
say in Lent their evensong before noon, and besides
at the least have evensong in the Lenten fast
send the soul into everlasting fire) -- if (which
lewd heresies began, have evermore abhorred and held for
that is regenerated were evermore as far from all
observed in the doing evermore such order and fashion
with you now and evermore , amen." The end of
misorder and abusions, yet evermore this word "many" must
trust they should) have evermore the worst, yet very
their grandfathers also, taken evermore for heresy. And also
works too long. For everything think they too long
truth of scripture, and everything necessary for them to
he may boldly tell everything for true that any
meaning none harm, ween everything were well meant that
their whole authority in everything that they may now
here and there but everywhere noted -- as he
a sessions, and none evidence given openly at the
the indicters may have evidence given them apart, or
to forge him false evidence , maketh means to the
him, and all his evidence unsorted. And one wist
of his box of evidence ; for that had he
proved by plain and evident scripture: the King's Highness
and yet it appeareth evidently in the same court
opinions, and from thinking evil good, and therefore from
speak he never so evil of any, he can
proper ways of uttering evil matter in good words
find good names for evil things; but even as
vices. But this will evil defend them, when Barnes
at their pleasure, as evil and as villainous as 9, 44/ 35
and say they speak evil but of evil but of evil things 9, 45/ 12
speak evil but of evil things (for so call evil 9, 45/ 12
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any layman report any evil of a priest, though 9, 142/ 14
so affectionate unto every evil priest that they can bear the disapraise of evil but that some may evil devices good, and those evil fashion and this very evil counsel. As touching heretics evil man or an abject
good temporal men be evil-content with such as are evil-content as they: yet I other -- but that evil-disposed people might begin against poor feast and an evil-dressed dinner. For in their be no such deformed, evil-favored creatures as men imagine one that was so evililly and so uncharitably handled those great, horrible, open evil-disposed of such desperate, naughty to look for such evil-dressed exact circumpection and sure sight not -- accumulate and evil-favored exaggerate the grieves, and by of them have thereby of living, they have evil-disposed exalted themselves in their own worldly honor of priests evil-disposed exalted and preferred; and therefore worldly honor of priests evil-disposed exalted that he is, through Pacifier might have the examination of that matter. It evils exalted themselves in their own of living, they have examination openly. And also, if worldly honor of priests examination of divers heretics whom worldy honor of priests examination and punishment of heretics and inquire by diligent examinations in what wise and condenations, after their openexaminations and plain and clear Chancellor, I used to examine them with torments, causing the thing had been examined, considered, and condemned -- the cause and handling examined by the greatest lords delays, and afterward, being the calling, attaching, and examined as witnesses against their examined on their oaths, have and inquire by diligent examinations the intent or causeexamining , and of the further examination the intent or cause examination of that matter. It example I shall remember you example , the perpetual virginity of example , the selfsame Epistle of example thereof; and every man example of handling, touch by example of the people, as example , that there were no example of such others. Another example . If a simple, unlearned example of living, some of
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as he conveniently might) extend in substance unto every 9, 56/ 25
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all men that hath
eyes to see and ears
to dazed
, and make them a-dazed
eyes, and kisseth him, and
eyes, hath, that if the
eyes, dazed: so shall I
eye, Now, if it will
fable of a poor old
. But they allude unto
face -- and then go
face, besides the matter of
face, seemed very good, and
face without any visor of
face and said that though
faces, and write some work
faces among other folk. And
facility of his own good
faculty gather and stand about
faculty, besides that they lie
faggot on the other's shoulder
faggot and gunpowder to put
faggots for him, and make
consider it, shall not
fail to perceive. And so
heretics, God will not
fail to make fall in
faith, he will not
fail to make fall upon
penance also if he
fail thereof. Which thing why
every all such folk
fail. And therefore -- since
once up, would not
fail to fall in with
not too weak, not
fail to find it, and
amendment he will not
fail to serve at the
this Pacifier could not
fail , if they were followed
as else had not
failed to have gone further
business taken thereabout, are
fain to put for faults
is with shame enough
fain to forget that I
cannot deny, and is
fain to frame the doubt
were peradventure spied, and
fain would he therefore have
he would at last
fain shake off the question
you, that he would
fain , if he could prove
but because they would
fain it were truth whether
fear thereof maketh them
fain of their deliverance --
away both twain, and
fain to find a place
own, would then very
fain , save for hanging, rob
high thanks, would forthwith
fain have been upon them
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<td>either to put worse</td>
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<td>fain</td>
<td>would, without the displeasure</td>
<td>9, 91/ 17</td>
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<td>fain</td>
<td>with disputing against good</td>
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<td>fain</td>
<td>to ride another way</td>
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<td>fain</td>
<td>therefore to say in</td>
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<td>fain</td>
<td>that the Lent were</td>
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<td>fain</td>
<td>falsely defame the clergy</td>
<td>9, 111/ 12</td>
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<td>fain</td>
<td>to rehearse their opinions</td>
<td>9, 123/ 37</td>
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<td>fain</td>
<td>avoid it too, if</td>
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<td>fain</td>
<td>would. For though they</td>
<td>9, 149/ 19</td>
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<td>fain</td>
<td>there were, and while</td>
<td>9, 162/ 31</td>
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<td>fain</td>
<td>would I that the</td>
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<td>fainest</td>
<td>find my faults cannot</td>
<td>9, 5/ 2</td>
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<td>faint</td>
<td>, and famished, and almost</td>
<td>9, 6/ 22</td>
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<td>faint</td>
<td>heart that, for any</td>
<td>9, 109/ 36</td>
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<td>faint</td>
<td>and feeble in the</td>
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<td>faint</td>
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<td>fainthearted</td>
<td>in his great cause</td>
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<td>faintly</td>
<td>and falsely too; and</td>
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<td>faintly</td>
<td>since he seeth it</td>
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<td>fair</td>
<td>woman that hath a</td>
<td>9, 40/ 29</td>
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<td>fair</td>
<td>shrewd women if there</td>
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<td>fair</td>
<td>women they would never</td>
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<td>fair</td>
<td>. But then they say</td>
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<td>fair</td>
<td>manner, and speak to</td>
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<td>fair</td>
<td>figure unawares (that is)</td>
<td>9, 43/ 15</td>
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<td>fair</td>
<td>as they flatter them</td>
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<td>fair</td>
<td>; nor, using themselves toward</td>
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<td>fair</td>
<td>and as mild as</td>
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<td>fair</td>
<td>gap and a broad</td>
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<td>figure of &quot;some say&quot;</td>
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<td>figure of &quot;some say&quot;</td>
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<td>figure of &quot;some say&quot;</td>
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<td>and goodly, and in</td>
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<td>fair</td>
<td>go? If he would</td>
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<td>fair</td>
<td>set out to the</td>
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<td>fair</td>
<td>a day -- as</td>
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<td>fair</td>
<td>figure of lamentation &quot;and&quot;</td>
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<td>fairer</td>
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<td>fairer</td>
<td>offer: because he may</td>
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<td>fairer</td>
<td>words will I not</td>
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<td>fairest</td>
<td>of all the fowls</td>
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unto the common Catholic
fast in the Catholic
himself calleth true Catholic
English people from the
answer. For in good
age; and so, the
was gathered, and the
must be before the
word is before the
before the faith, and
written; and that the
-- that the right
as in the same
for good works against
saving for the undoubted
toward the attaining of
into the service of
in the working of
toward the getting of
of the soul by
the points of the
into the service of
unto the word of
come unto the true
toward the attaining of
in the working of
to beget him by
at God's calling to
into the service of
of the gift of
toward the attaining of
against me, of historical
historical faith and feeling
every manner kind of
same distinction of historical
historical faith and feeling
golden distinction of historical
historical faith and feeling
in the true Catholic
and search whether the
are fled from the
all them of whose
are fallen to the

faith and determinations of Christ's
faith, they never needed to
faith, and which things all
first brought into this
, I had myself thought
and belief of those
believed, before any part
of the believer. And
, and faith maketh the
maketh the congregation, therefore
was taught, and men
which Adam had, and
succeeded him long ere
alone, and for holy
of the whole Catholic
Against which saying of
, answereth me with an
in my soul, no
, by which we be
; and that the water
be learned, be signs
, by credence and assent
-- in which, whatsoever
? -- so may God
, is the authority of
in my soul, no
as is the child
(by reading, preaching, miracle
; or whether he will
-- if the man
by walking on with
and feeling faith (which
(which distinction divers of
, and procureth the progress
and feeling faith glittereth
glittereth now so gaily
and feeling faith, found
, found first by Philipp
, they would thus have
of all the holy
of all them of
there was no cause
of a few faithless

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| fathers | unto the people -- | 9, 80/ 27 |
| fathers | of these new brethren | 9, 168/ 31 |
| fathers | , and your grandfathers, you | 9, 169/ 1 |
| fathers | , and their grandfathers also | 9, 169/ 3 |
| fault | and intolerable should they | 9, 4/ 4 |
| fault | that they be too | 9, 4/ 33 |
| fault | that my writing is | 9, 5/ 7 |
| fault | that I handle Tyndale | 9, 5/ 17 |
| fault | at the leaving out | 9, 15/ 12 |
| fault | therewith. And thus, good | 9, 33/ 6 |
| fault | that I handle these | 9, 41/ 32 |
| fault | with me that I | 9, 43/ 18 |
| fault | at all for their | 9, 43/ 20 |
the brethren find the
good man find great
this Pacifier findeth a
he proveth this abominable
and layeth no little
open war. And this
spirituality; but rather findeth
saith, find now the
chance and not his
been somewhat a greater
party could find any
I to the last
as to the last
that they were all
neither party to be
vexation if he were
or hope that such
by; of which poisoned
then, as for other
from all manner of
winking at their tolerable
would add all those
would fainest find my
fain to put for
shall appear their own
to the people the
in finding so many
things these words: The
with lying, while the
I never excused their
and seek out their
not to lay the

fault with me if I
fault with them, and some
fault of the whole clergy
fault and fall at variance
fault that this Pacifier assigneth
fault . For if these heresies
fault that all the clergy
fault -- that is to
fault , and rehearseth out of
fault at their misorder and
fault at their misorder and
fault in their misorder and
fault that he layeth here
fault in the temporality, if
fault of these heresies he
fault unto the spirituality; but
fault and cause of grudge
fault . For though it be
fault therein, yet happeth it
fault that such witnesses should
fault in the spirituality than
fault in other; and all
fault that the brethren find
fault that they find, which
faultless , nor I never excused
faultless . But then, which is
faultless ? For amends the law
faults as in my writing
faults mine adversaries' books be
faults of less weight and
faults -- but hath always
faults , and such as I
faults to their others, then
faults cannot yet happen on
faults in my writing such
faults for the finding. For
faults of the clergy. And
faults in that book which
faults be so many in
faults of some they lewdly
faults . And if ever I
faults , and lay them to
faults of the naughty to

9,46/ 12
9,56/ 3
9,64/ 16
9,67/ 33
9,69/ 20
9,69/ 23
9,73/ 12
9,93/ 26
9,105/ 28
9,111/ 4
9,111/ 16
9,111/ 34
9,112/ 23
9,115/ 2
9,128/ 29
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9,129/ 17
9,131/ 30
9,133/ 17
9,136/ 14
9,145/ 5
9,166/ 23
9,170/ 31
9,171/ 5
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9,3/ 23
9,4/ 6
9,4/ 8
9,4/ 20
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9,5/ 6
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9,11/ 31
9,46/ 6
9,49/ 9
9,50/ 4
9,50/ 18
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all this, some such faults more as, if they 9, 55/ 27
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the one the other's faults; or else (as he say) telleth them their 9, 57/ 26
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matter, with rehearsing her faults so mildly rehearsed against 9, 59/ 3
she telleth a man his faults more than ever her 9, 59/ 35
same figure lay like faults , useth to tell it 9, 60/ 14
shall he make two faults in the temporalty concerning 9, 60/ 27
yet besides all the faults for one. For if 9, 60/ 31
And as for the faults that he bringeth in 9, 60/ 34
favorable, to lay these faults of some particular parties 9, 64/ 16
as to seek for faults to the clergy's face 9, 64/ 32
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And yet, as great faults which under the figure 9, 128/ 33
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feared of such heretical favor, as they should be 9, 11/ 3
all that bear them favor find out among them 9, 29/ 19
honesty that can with favor vouchsafe to read their 9, 30/ 13
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<th>Term</th>
<th>Meaning</th>
<th>Page and Line</th>
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<td>few men, I fear</td>
<td>need much at</td>
<td>9, 73/15</td>
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<td>senators in that sudden fear</td>
<td>agreed to put him</td>
<td>9, 80/16</td>
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<td>they would answer, I fear</td>
<td>that they be</td>
<td>9, 83/1</td>
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<td>paynims that would for fear</td>
<td>of pain compel him</td>
<td>9, 87/6</td>
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<td>order -- yet I fear</td>
<td>me there would, as</td>
<td>9, 89/15</td>
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<td>and suspect some further fear</td>
<td>of the like --</td>
<td>9, 94/25</td>
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<td>whom if, for any fear</td>
<td>of such other folk's</td>
<td>9, 109/12</td>
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<tr>
<td>forbear their duty for fear</td>
<td>in the pursuing, God</td>
<td>9, 109/25</td>
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<tr>
<td>and heretics that they fear</td>
<td>-- God (which, when</td>
<td>9, 109/33</td>
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<tr>
<td>poison) would forget the fear</td>
<td>and cowardice of faint</td>
<td>9, 109/36</td>
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<tr>
<td>bishop fall in this fear</td>
<td>, they suffer to be</td>
<td>9, 109/37</td>
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<tr>
<td>that, for any worldly fear</td>
<td>that they should get</td>
<td>9, 113/20</td>
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<td>to punish them for fear</td>
<td>that any men of</td>
<td>9, 113/22</td>
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<tr>
<td>that the clergy could fear</td>
<td>me sore that Christ</td>
<td>9, 122/18</td>
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<tr>
<td>show him that I fear</td>
<td>me that he hath</td>
<td>9, 127/35</td>
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<td>lamentable tales than I fear</td>
<td>of infamy, and falsely</td>
<td>9, 129/20</td>
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<td>them in dread with fear</td>
<td>some wily shrew</td>
<td>9, 129/26</td>
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<tr>
<td>but well, yet I fear</td>
<td>me, sore offended, knoweth</td>
<td>9, 145/3</td>
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<td>such negligence hath, I fear</td>
<td>is ordained to refrain</td>
<td>9, 148/36</td>
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<tr>
<td>the punishment whereof the fear</td>
<td>me very sore that</td>
<td>9, 152/9</td>
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<tr>
<td>be punished. But I fear</td>
<td>the ordinaries therewith, and</td>
<td>9, 155/31</td>
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<td>aforesaid and also to fear</td>
<td>ye not for that</td>
<td>9, 159/11</td>
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<td>for himself, answereth again,&quot; fear</td>
<td>them what pain ye</td>
<td>9, 166/16</td>
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<tr>
<td>-- it will little feared</td>
<td>of such heretical favor</td>
<td>9, 11/3</td>
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<tr>
<td>nor such folk so feared</td>
<td>at length that if</td>
<td>9, 70/15</td>
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<td>it is to be feared</td>
<td>, that by their means</td>
<td>9, 113/24</td>
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<tr>
<td>only that the clergy feared</td>
<td>lest those folk, and</td>
<td>9, 113/26</td>
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<tr>
<td>say that the clergy feared</td>
<td>that thing, they feared</td>
<td>9, 113/31</td>
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<tr>
<td>then if the clergy feared</td>
<td>for more than themselves</td>
<td>9, 113/31</td>
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<tr>
<td>feared that thing, they feared</td>
<td>that if he were</td>
<td>9, 126/26</td>
</tr>
<tr>
<td>talked with him; and feared</td>
<td>in Thomas Philips somewhat</td>
<td>9, 126/31</td>
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<tr>
<td>then; which thing I feared</td>
<td>to flock together --</td>
<td>9, 156/1</td>
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<tr>
<td>that they have not feared</td>
<td>, as the statute expresseth</td>
<td>9, 161/21</td>
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<tr>
<td>diocese. Whereof the realm fearing</td>
<td>the shame of the</td>
<td>9, 127/1</td>
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<td>and spoken to thereof, feast</td>
<td>and an evil-dressed dinner</td>
<td>9, 46/17</td>
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<td>find but a poor feat</td>
<td>of hands: I nothing</td>
<td>9, 160/39</td>
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<td>give the adventure by feather</td>
<td>all together, when it</td>
<td>9, 143/30</td>
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<td>babbling not worth a feature</td>
<td>and favor; nor the</td>
<td>9, 3/9</td>
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<tr>
<td>passing in all goodly feeble</td>
<td>, faint, and famished, and</td>
<td>9, 6/22</td>
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<tr>
<td>he bringeth him forth feeble</td>
<td>in this point whereupon</td>
<td>9, 21/36</td>
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<tr>
<td>I tell you, so feeble</td>
<td>for lack of meat</td>
<td>9, 119/4</td>
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<tr>
<td>he was neither so feeble</td>
<td>in the faith. But</td>
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those same some so
it touched yet very
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places for a very
yet be they too
for the matter, because
be they never so
the wite to a
For like as a
almost every boat, as
there were within these
which time, or ten
may be, by sometimes
have more thieves than
us new days ex
in the chapter "In
to win the whole
secretly prevented, and the
right image of a
doctors hold opinion) the
I believe that the
courage that, were the
spiritual judges were so
where spiritual men so
Catholic Church, all this
whole Catholic Church full
corps of Christendom this
them, not five in
presented, not five in
work at all. The
there be not the
bound in boards. The
the Parliament, in the
strength and increase. The
the sum of full
country, but did also
they were about to
shall not need to
scripture -- with a
fallen on a fair
them in with a

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color of his fair
else by the plain
might with the same
is but a counterfeited
but under his common
with their wily invented
here said under the
in these words the
as I said, this
it begin, use a
faults which under the
faults which under his
so, under his fair
men believe under his
good) and under a
some certain proper invented
men whom by such
division or else to
so much as a
shameful and full of
the sky their foul,
of the Altar. But
turn, else God leaveth
and most odious. Or,
with more indifference, nor,
obits, and pardons, and
well or evil. And,
unto lewd liberty: he
-- when I perceived,
and contentious words; and
rounding, and talking, and
the destruction of others.
intolerable should they none
in which the brethren
writing as men may
folk which would fainest
the finding. For they
And over this, they
either for that they
with his adversary, would
will, and he shall

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we might not always
we could not always
In these words I
myself for surety, and
it that they that
warrant that I can
their countenance would then
it that they that
of all them that
of all those that
against all those that
against all those that
of all the remnant
any meddling with me,
great good hereafter, to
such that I could
faults, I see him
profession still. Nor I
his ears. And this
that, as he saith,
lie still till he
that ye shall seldom
then why should we
will be hard to
it be hard to
faults soever this Pacifier
strange a book to
wrong. And he shall
all Christendom should shortly
I ween, both to
be marvelous hard to
will be hard to
he saith, hard to
twice as hard to
be so hard to
be somewhat ado to
weak, not fail to
a man shall always
whereas men can neither
-- and ye shall
that neither party could
find their better nor their
find out so many. But
find others enough content to
find other men enough content
find again, good readers, a
find him other twain besides
find default at such abusions
find -- of those that
find as great a grudge
find default at abuses and
find default at their disorder
find fault at their disorder
find fault in their disorder
find punished for heresy four
find himself so sore grieved
find out the truth of
find no troth neither in
find none with them that
find not in his book
find we not only in
find now the fault. For
find them is sometimes as
find any man that will
find so great a fault
find any one spiritual man
find any one but that
find in the spirituality, yet
find, and so hard to
find, whomsoever he will name
find, how little fruit would
find such and to be
find any one of them
find any one spiritual man
find any one, it will
find twain; and yet be
find any one such in
find many such in the
find it, and in some
find some; and there be
find him nor yet wot
find his devices come to
find any fault in other
wit and his learning
fault that the brethren
believe that the brethren
last fault that they
thus will do shall
they wait on the
in writing. For he
heresies. But this Pacifier
he can, when he
the spirituality; but rather
with which this Pacifier
of as few; and
Sir John "Some Say"
fellowship, some with rewards,
own faults for the
to perceive that in
am so far from
wit, the right honest
more it maketh the
suspicion against them for
the clergy, for only
mine own faults and
point them with his
discretion, useth not to
made them. And thus
book shall hereafter be
the soul into everlasting
to put out the
Christ will kindle a
for ever into the
getteteth him to the
he came to the
as between frost and
the rod in the
himself because of the
ye wot well, Simon
zeal still that Simon
before the proof and
word he clapped his
brevity, four follies and
could find four or
within these four or
within this four or
find a better way than
find in my books. For
find any mirth in my
, which I was about
himself fully satisfied. And
and do him service
many proper ways of
a fault, and rehearseth
himselth that he sitteth
fault and cause of
now these faults, and
some such things for
. Lo, thus he saith
fellow to forge
. For they find first
so many faults in
the like of myself
and good bringing up
of servants none alms
default at their misorder
of faults at the
of other men's in
, and might as well
and fulfill it without
this matter concerning
and hapeth to come
, and (which our
. The Thirty-fifth Chapter Now
of faggots for him
of hell." Now, in
and shaketh his hat
, he found none very
. And surely between the
. Howbeit, if ever it
credence that he therein
when he made the
had when he was
before the net, and
upon the board, with
lies in less than
; but I cannot believe
years -- for before
years, I have been
advanced for good, but
heresy four persons in
part of them, not
house about four or
had (as he said)
as Frith is, for
very seldom presented, not
the same by stories
sifted to the uttermost
out of France and
up and fall as
as fair as they
the others, calling them
now, they that are
some of their enemies
yet in the business
resist it, and so
that from which they
means by which they
doubt that he would
doubt that he would
men's living. For thereby
by W. Rastell in
belly by eating of
crying out upon my
fashion: how beetle-blind is
all the fowls that
only upon his first
tinder box, with his
have not feared to
and for a while
birds always chirking and
my fleshliness and folly,
I see that those
with any of these
hasty credence to other
unto these delicate, dainty
diligently controlled, nor such
doubt not, of those
both, and very virtuous
the judgment of indifferent
put abroad, that all
-- then had all

five for that one rejected
five years, and in the
five in fifteen years; nor
five days, and never had
five marks; and that caught
five such books as that
five in fifteen years. But
five times as far before
flake of bran, and largely
Flanders, and have here been
flat to ashes as it
flatter them to make them
flatterers, dissimulators, and hypocrites; and
fled from the faith of
fled from their own king
fled away themselves, and never
flee from the getting of
flee. For when they wax
flee from the less. For
flee and not appear, whereby
flee, whereby he might infect
fleeing from the matter of
Fleet Street in Saint Bride's
flesh without bread than to
fleshliness and folly, foameth out
fleshly reason! The will hath
flew. But like as some
flight out of my keeping
flint and his matches, instead
flock together -- not all
flowered, and were accounted thrifty
flying from bush to bush
foameth out his high spiritual
folk which would fairest find
folk ; but I rehearse their
folk or of malice to
folk that can away with
folk so feared of such
folk many a good, saved
folk also, both have been
folk -- I shall put
folk may see, those words
folk before Moses' days been

9, 81/ 21
9, 115/ 11
9, 115/ 12
9, 119/ 21
9, 119/ 31
9, 125/ 30
9, 135/ 7
9, 169/ 6
9, 3/ 28
9, 108/ 34
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9, 43/ 36
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9, 156/ 31
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9, 151/ 25
9, 154/ 20
9, 46/ 4
9, 172/ 32
9, 12/ 16
9, 33/ 33
9, 34/ 1
9, 3/ 11
9, 121/ 19
9, 159/ 29
9, 156/ 1
9, 76/ 10
9, 159/ 35
9, 33/ 33
9, 5/ 2
9, 6/ 27
9, 8/ 2
9, 9/ 26
9, 11/ 3
9, 13/ 16
9, 13/ 30
9, 15/ 18
9, 15/ 19
9, 18/ 18
not plain out, that folk should ween that of 9, 28/ 23
to such good Catholic folk as provoked them thereto 9, 39/ 7
of a few faithless folk (false apostates, wild wedded 9, 39/ 24
truth, God upon such folk as, having wit and 9, 40/ 16
it seemeth, from these folk taken away the best 9, 41/ 8
that I handle these folk so foul -- how 9, 41/ 33
faith, like those good folk am I. For though 9, 42/ 29
honorable, good, and virtuous folk , nor for condemning for 9, 43/ 22
themselves toward all other folk as they do, fairer 9, 44/ 38
the worse that such folk write of me for 9, 45/ 4
witness of all good folk that know them. Secondly 9, 45/ 27
went to call those folk suspect that were suspect 9, 46/ 29
rebuke as abominable, vicious folk any one honest company 9, 50/ 11
to say that proud folk be naught, that covetous 9, 50/ 14
be naught, that covetous folk be naught, that lecherous 9, 50/ 15
be naught, that lecherous folk be naught; and to 9, 50/ 15
those evil and ungracious folk , that like sores, scabs 9, 53/ 31
this toward all good folk hath not this other 9, 54/ 14
between any two Christian folk , is a thing much 9, 58/ 8
tell them that some folk say the wife hath 9, 58/ 16
boasteth, but some good folk also take it at 9, 61/ 12
of his. And lest folk should think that I 9, 61/ 22
both the parties, religious folk , than between those that 9, 62/ 7
say that many religious folk be priests. And they 9, 62/ 8
many priests be religious folk . And some say, therefore 9, 62/ 10
mean here by "religious" folk either women or children 9, 62/ 11
among many good, virtuous folk , there may fall some 9, 65/ 21
reigned most when religious folk lived best. And verily 9, 65/ 27
it, if the religious folk live now so holily 9, 65/ 29
noised. A very few folk may soon begin a 9, 67/ 23
great that very few folk serve him as they 9, 67/ 32
this Pacifier alloweth for folk wise and discreet. But 9, 77/ 6
some of his discreet folk would indiscreetly misconstrue that 9, 78/ 18
that yet his discreet folk should not under the 9, 78/ 31
after all the spiritual folk sufficiently provided for, then 9, 78/ 38
as few as some folk would have them seem 9, 82/ 32
them, "Lo, sirs, these folk that are in religion 9, 82/ 35
and help of poor folk very charitable, appeared after 9, 84/ 2
I to see some folk now so much and 9, 84/ 10
therefore, as for such folk as this Pacifier calleth 9, 84/ 26
put three kinds of folk that would have the 9, 85/ 21
well that these politic folk might impugn in general 9, 86/ 1
undoubtedly say that those folk be saved souls and 9, 88/ 3
Apology: Concordance of Major English Terms

God these same some folk, that so have said 9, 88/ 32
would that such good folk should see, as of 9, 97/ 24
did, even the selfsame folk that now grudge and 9, 98/ 29
are such as good folk may soon perceive them 9, 100/ 13
ear to the bad folk and froward, that against 9, 100/ 15
myself so many poor folk at Westminster at the 9, 104/ 21
friars. And verily, religious folk use, I trow, both 9, 106/ 25
admitteth neither nother, in folk of the perfection that 9, 108/ 4
with whom the good folk of the spiritualty be 9, 108/ 13
faults of evil temporal folk did, even the selfsame folk that now grudge and 9, 98/ 29
did, even the selfsame folk that now grudge and 9, 98/ 29
did, even the selfsame folk that now grudge and 9, 98/ 29
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did, even the selfsame folk that now grudge and 9, 98/ 29
not to make good

doing Which kind of

would grow thereof if
calleth them) for patient

like to some other

special, and before any

innocents or plain, simple

not so favorable toward

of abjuring and punishing

be suffered to arrest

have power to arrest

calleth them) for patient

or for temperate either

when he will. Now

indifferent offer himself to

should be for any

suspected of heresy as

for heresy, they should

for every light suspicion

fail. And therefore --

ween they were very

, yet be they suffered

it happeth upon a

sometimes, when the known

and the false heretics

maintained, and by many

forslothed, the peril was

can testify and his

should of reason reckon

which would labor to

perceive that all my

, spiritual and temporal, in

praise as to be

false suspicion springing upon

false complaining to have

too. Then since these

say that these things

pass and repass all

and five lies in

-- after this done

the condition of Aesop’s

: Now it followeth in

, wherein he saith: It

the Spirit, and walk

them. And yet though

therein the counsel of

his invention and make

the arresting of the

him. But this will

the thing that may

that some of them

, and not stand still
if his mind were followed in this matter, it 9, 130/ 23
been in Almaine duly followed in the beginning, the 9, 139/ 8
if his way were followed , it would be any 9, 155/ 10
fail, if they were followed , to bring them. The 9, 163/ 2
hereafter follow: Now it followed in the epistle, "Voluntarie 9, 15/ 26
him. And then it followed that the word of 9, 19/ 23
hath kept them, then followed it at the least 9, 31/ 22
devil both, it followed it also that he 9, 31/ 26
The Thirty-first Chapter Then followed their fasting, which thing 9, 105/ 25
endeavor of man in the epistle, "Voluntarie following, helpeth to the attaining 9, 38/ 11
his heart to the following of that frantic heresy 9, 122/ 7
them of oversight or folly than diligently devised of 9, 4/ 30
be by their own folly fallen into doubting 9, 9/ 32
falleth he in double folly ; for first, his proper 9, 12/ 36
may feel the man's folly . For the people may 9, 13/ 4
plain and open the folly of that wise word 9, 14/ 11
upon my fleshliness and folly , foameth out his high 9, 33/ 33
the plain figure of folly . For when he saith 9, 58/ 34
and all their fasting folly , and all their holy 9, 69/ 25
they fall into the folly that the prophet reproveth 9, 109/ 28
longing that the fellow's folly might appear, called good 9, 124/ 34
to perceive the false folly thereof, though he cover 9, 125/ 37
can pull that malicious folly out of his poisoned 9, 168/ 2
and friars, and their fond disciples) -- if they 9, 39/ 25
can never lack a fond , froward argument. And therefore 9, 100/ 16
pleasure to see how fondly he juggleth before you 9, 22/ 18
for lack of spiritual food except the scripture be 9, 13/ 1
prophet plainly proved a fool , he may be soon 9, 10/ 17
affirm that, then every fool , almost, may feel the 9, 13/ 3
man say; no, nor fool neither, till Tyndale came 9, 14/ 3
answer therein proved a fool , he goeth, as ye 9, 25/ 13
I not call a fool but a fool but a 9, 42/ 34
make her such a fool , nor an heretic but 9, 42/ 34
false (for a very fool as to believe that 9, 59/ 34
that, a proud, unlearned fool were he that would 9, 61/ 24
that lie. For every fool . But as I was 9, 124/ 27
that such an unlearned fool that list may devise 9, 144/ 10
them. For the most fool shall among such others 9, 165/ 13
is very frivolous and foolish heretic in a town 9, 8/ 17
not cleave to these foolish . And therefore this preacher 9, 27/ 10
those matters with such foolish heretics for anything that 9, 39/ 29
foolish handling so shamefully confound 9, 40/ 14
as none is so foolish to say all false 9, 59/ 31
some of the most foolish apes that the devil 9, 69/ 3
too, there was a foolish bill and a false 9, 84/ 16
clergy such a malicious foolish suspicion as this Pacifier 9, 92/ 7
so malicious and so foolish as, because the clergy 9, 92/ 10
else some other false, foolish brethren of his sect 9, 121/ 28
hear that the young, foolish fellow should bestow such 9, 122/ 3
had written a false, foolish treatise against the Blessed 9, 123/ 26
ordinaries be not so foolish neither but that they 9, 133/ 32
and somewhat is it foolish , too, since he saith 9, 142/ 34
falsely, and yet so foolishly therewith, that no man 9, 10/ 10
as he defended it foolishly, secretly between them twain 9, 124/ 33
their archheretics plainly proved fools . For if they hoped 9, 39/ 35
name of heretics and fools , and so use them 9, 40/ 4
and saints very blasphemous fools , they should ween that 9, 42/ 2
for the speech of fools , is not to be 9, 69/ 8
keep," lest some stubborn fools would peradventure be bold 9, 100/ 23
were as good to forbear meat and starve for 9, 12/ 32
I am content to forbear any requiting thereof, and 9, 44/ 36
so patiently as to forbear to let them hear 9, 45/ 7
the faith, let them forbear instead of reasoning to 9, 46/ 3
accounted my duty to forbear all such manner of 9, 50/ 28
could cause him to forbear that, yet would he 9, 55/ 22
that, yet would he forbear at the leastwise to 9, 55/ 22
that is to wit, forbear such things as he 9, 102/ 12
holy writers appeareth, to forbear their meal till night 9, 106/ 9
his faith that they forbear their duty for fear 9, 109/ 21
matter, I shall not forbear to show you some 9, 129/ 33
to make others also forbear the like for any 9, 148/ 38
the spirituality that he forbeareth to speak anything of 9, 55/ 32
of wiliness than any forbearing or favor. For since 9, 56/ 17
man's mind. For God forbid that any Christian man 9, 52/ 29
if (which our Lord forbid ) any bishop fall in 9, 109/ 35
many men; which God forbid were true. For if 9, 128/ 4
it should (as God forbid it should, and I 9, 160/ 35
neither can nor will forbid any man to follow 9, 168/ 21
inventions of uttering their forbidden ware, besides the bold 9, 117/ 8
king's gracious proclamation openly forbidden, I wrote in a 9, 119/ 29
false, poisoned translation was forbidden the people -- it 9, 126/ 26
Church, for false teaching, forbidden to teach. But then 9, 43/ 6
occasion of the heretics' forbidden books), I sent for 9, 126/ 16
but upon his peril forbiddeth him, of very good 9, 87/ 9
with his authority; and forbidding them to reason or 9, 100/ 34

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<th>Gloss</th>
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<td>overthrown Tyndale therein, he forbore to affirm it forth 9, 28/11</td>
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<td>though my name be forborne ; and then they wish 9, 5/14</td>
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<td>displeasing word, but have forborne to touch in special 9, 53/3</td>
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<td>my reasons of little force For they boast much 9, 5/12</td>
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<td>that it shall not force greatly which one, throughout 9, 10/2</td>
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<td>somewhat less shall little force for the matter. For 9, 31/13</td>
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<td>men, where no such force compelleth him, but upon 9, 87/8</td>
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<td>for John Burt, and force not to forfeit their 9, 90/14</td>
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<td>away from them by force -- I cannot say 9, 113/28</td>
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<td>fear that he greatly forced not for the furtherance 9, 61/5</td>
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<td>oversight of some few forced in a manner against 9, 98/16</td>
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<td>would have them all fordone, have an inward hatred 9, 73/4</td>
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<td>proof, in the place fore-remembered, by the distinction that 9, 37/35</td>
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<td>with Frith against his fore-remembered heresy that he so 9, 124/30</td>
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<td>a sudden brayed, but fore-studied and penned; whereof the 9, 14/35</td>
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<td>gloriously forth in the forefront of his battle -- 9, 21/41</td>
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<td>even in the very forefront that shall come first 9, 61/26</td>
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<td>a fillip on the forehead . And some have said 9, 118/37</td>
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<td>making of the laws foresaw , and all Christendom should 9, 150/2</td>
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<td>of them and well foresee what they do in 9, 61/15</td>
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<td>should put them all forever out of his protection 9, 76/27</td>
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<td>power of the bishop forever, of arresting them, and 9, 153/35</td>
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<td>to drive the ordinary forever to sue citations against 9, 153/36</td>
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<tr>
<td>long as a depriving forever, since there shall never 9, 154/10</td>
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<tr>
<td>and force not to forfeit their bond for brotherhood 9, 90/14</td>
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<tr>
<td>the secular hands should forfeit both goods and lands 9, 162/19</td>
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<tr>
<td>findeth a fellow to forge him false evidence, maketh 9, 159/21</td>
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<tr>
<td>shame enough fain to forget that I said the 9, 22/11</td>
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<tr>
<td>many men in plenty forget God, which in penury 9, 77/24</td>
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<tr>
<td>all their poison) would forget the fear -- God 9, 109/33</td>
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<tr>
<td>some say, &quot;either by forgetfulness or else by the 9, 58/34</td>
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<tr>
<td>a visor, and yet, forgetting himself, would first come 9, 111/27</td>
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<tr>
<td>that felt it have forgotten it, if any such 9, 66/17</td>
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<tr>
<td>so clean gone and forgotten , and all those that 9, 166/24</td>
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<tr>
<td>make but a bare form of arguing if it 9, 34/22</td>
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<tr>
<td>a lawful order and form, devise for the spiritual 9, 100/11</td>
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<tr>
<td>woman kneeling at a form, if her head hung 9, 118/18</td>
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<tr>
<td>fruitfully, receive in the form of bread: he shall 9, 122/13</td>
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<tr>
<td>goodly confuted. The very formal words, lo, good readers 9, 15/22</td>
<td></td>
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<tr>
<td>the matter so long forsooth , that at length, in 9, 158/3</td>
<td></td>
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<tr>
<td>almost by all folk forslothed , the peril was so 9, 162/1</td>
<td></td>
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<tr>
<td>the Church again, and forsloshed, that all they swore all the 9, 76/3</td>
<td></td>
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<tr>
<td>and say, &quot;But yet, forsooth , your wife hath not 9, 59/5</td>
<td></td>
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</tbody>
</table>
them till they first 
I be bound to 
again, and forsook and 
they would rather be 
heretics themselves, and first 
his sureties for his 
prove them with his 
him high thanks, would 
he were, he would 
to ground they fell 
subdue such seditious heresies 
to live well; and 
of his words. The 
within less than this 
if such thing should 
every place where he 
soil and confute in 
better any day this 
then, if they tarry 
to bring them. The 
any such confederacies. The 
good to grow. The 
for temperate either. The 
for corrupting farther. The 
laws a change. The 
offenders punished too. The 
their own salvation. The 
that matter alone. The 
him occasion to come 
if some gear go 
may grow and go 
if these heresies go 
to the sky their 
handle these folk so 
periphrasis"), to avoid the 
if they spoke me 
harm done him or 
of them taketh a 
ever, I ween, been 
faith and feeling faith, 
And in this point 
thanks therefor. And I 
For surely he hath 
forswear and abjure the defense 
forswear this land and live 
forswear all the whole hill 
forswear than of the truth 
forswear also; so that yet 
forswear again. Would God this 
forswear have followed, and not 
forthwith fain have been upon 
forthwith have followed, and not 
forthwith, , upright upon their backs 
forthwith, at the first springing 
forthwith, to begin well, get 
forthwith , tell unto another near 
forswore, , as I trust it 
forthwith to fall in reading 
forty . Now, when that Tyndale 
forty years, and I durst 
forty days, the king's laws 
Fifty Chapter And verily, albeit 
fortnight , tell unto another near 
forty, to begin well, get 
Fortieth Chapter And verily, albeit 
Forty-fifth Chapter But what faults 
Forty-first Chapter And it appeareth 
Forty-fourth Chapter And yet to 
Forty-ninth Chapter And thus, good 
Forty-second Chapter And in that 
Forty-seventh Chapter Now, whereas this 
Forty-sixth Chapter For here shall 
Forty-third Chapter Nevertheless, mine intent 
Forty-second Chapter For here shall 
Foul, filthy dunghill of all 
Foul -- how could I 
Foul name of apostate. But 
Foul. For all shall be 
Foul word spoken him while 
Fouler fall than Tyndale, in 
Found in any man's else 
Found first by Philipp Schwarzerdt 
Found I their ordinaries so 
Found those priests rather content 
Found some certain proper invented
as they now be, found to mine hand already 9, 52/ 11
are in either sort found openly evil, and naught 9, 53/ 24
at every sessions openly found some. And yet the 9, 55/ 35
so were that one found two men standing together 9, 57/ 15
happeth, good readers, he found a man that were 9, 57/ 28
the lay people have found default, as well at 9, 66/ 25
the great multitude have found default as well at 9, 67/ 6
twenty temporal either, be found at last in some 9, 70/ 20
to trentals, and to found chantries and obits, and 9, 72/ 30
of their old, yet found they it so hard 9, 81/ 25
pageant, and those that found the faults in the 9, 82/ 2
though we might have found out some that both 9, 82/ 24
we might have also found in all my time 9, 84/ 17
yet had I never found them not, but sent 9, 105/ 10
go beg if they found a corner of his 9, 110/ 32
wise as, if he found out and broken. For 9, 115/ 31
of snakes was so found out and repressed many 9, 117/ 22
stick by them, I certain things that I found out by him (by 9, 126/ 14
office; and the complainer found in his complaining so 9, 127/ 28
these folk ever been found and ever shall. For 9, 127/ 31
his division to be found in the sowing and 9, 128/ 22
ordinary what they have found . And also if a 9, 138/ 24
surety that could be found them beside, have their 9, 139/ 33
spiritual men may be found that have right many 9, 142/ 8
been already proved and found , in those that have 9, 148/ 13
went soonest to have found them, there this Pacifier 9, 152/ 32
before there should be found good judges for them 9, 153/ 22
to the fire, he found none very ready to 9, 157/ 7
complained of heretics, and found great harm grow that 9, 161/ 18
at the last be found that would offer himself 9, 164/ 20
say: that I never found any yet but had 9, 167/ 29
yet after that I found him once changed and 9, 167/ 30
trust, in conclusion be found no such manner of 9, 168/ 13
tell us for a foundation of all their abominable 9, 18/ 1
such other things as foundation and great part of 9, 19/ 2
pilgrimages, making of laws, founding of chantries, making of 9, 75/ 16
out of which the founding of chantries, making of 9, 85/ 7
with a wonderful brevity, fountain of that same good 9, 76/ 4
people far more than four follies and five lies 9, 9/ 5
said he could find four parts of all the 9, 13/ 23
have been within these four or five; but I 9, 40/ 33
four or five years -- 9, 79/ 9
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-- but within this
find punished for heresy
in mine house about
diocese about twelve or
the Catholic faith. The
a sufficient answer. The
him read in my
myself less than the
fairest of all the
of goodness as the
and is fain to
Friar Barnes had falsely
the question, as Tyndale
come both out of
the order of Saint
nor to rail upon
had fallen into the
the following of that
shall see proved very
sisters of the false
use but craft and
he had parted a
man may with his
all the work of
spiritual men might have
if they might, have
escaped not all scot-
child, and have the
it were a very
after into plain, open
fall in a plain
up divines, as lusty,
Tyndale. For as for
of Tyndale's, or of
shall find that of
wonderfully well, or else
and Tyndale both, and
sermon upon; which epistle
epistle Friar Luther and
-- which, like as
Father Alphonse, the Spanish
at the leastwise call
then, call him'

four or five years, I
four persons in five years
four or five days, and
fourteen abjured in one town

Fourteenth Chapter But forasmuch as
Fourth Chapter But now will
fourth book of Tyndale's Confutation
fourth part, even of shrewdness
four owls that flew. But like
frailty of our nature suffereth
frame the doubt and make
framed here also -- whereof
frameth it of his own
France and Flanders, and have
Francis between the Observants and
franklins and call them false
frantic heresies, fell soon after
frantic heresy, wherewith he were
frantic follies -- after this
fraternity -- and to the
fraud against Tyndale. For as
fray, and pacified the parties
free will, by good endeavor
free will, and all endeavor
free liberty in that behalf
free liberty in like manner
free ; nor Peter well awaked
freedom of his own will
frenzy to doubt. But, now
frenzy besides. And albeit that
frenzy too. And in their
fresh, and green as after
Friar Barnes, I perceive by
Friar Barnes' either, but that
Friar Barnes I have left
Friar Barnes either -- when
Friar Barnes too, and all
Friar Luther and Friar Barnes
Friar Barnes both let not
Friar Huessgen hath named himself
Friar , told me that the
Friar Barnes by the name
Friar ' still, while he
now no longer a
heretic, so instead of "
hath Tyndale played and
books and Frith's and
of chastity worse than
and incestuous lechery, as
Friar Luther doth, and
and Friar Lambert, and
of Wycliffe, Zwingli, and
books, and Frith's, and
Luther, Tyndale, Frith, or
world, the church that
the abominable bitchery of
for wedding of monks,
new wedded monks and
wild wedded monks and
sharply rebuke wedding of
bitchery marriages of monks,
send it to the
priest had on Good
though he saw his
was said unto a
therein, I required my
as have such a
myself nor advise no
that a right worshipful
tell unto another near
his acquaintance and my
had some good Christian
I would some good
man and my very
might make his best
that ye have, dear
their servants and their
fellows, with all the
he may, maketh him
or commendation for their
Sandwich and sail into
Burt, and young Father
I handle Tyndale and
on Tyndale, Barnes, and
For though Tyndale and
Council. I mean John
Friar no more than a
Friar " to call him the
Friar Barnes both already, and
Friar Barnes' began to go
Friar Luther's lechery -- if
Friar Luther doth, and Friar
Friar Lambert, and Friar Huessgen
Friar Huessgen and Otho the
Friar Barnes' secretly conveyed unto
Friar Barnes', were now become
Friar Barnes, but also if
Friar Barnes had falsely framed
friars that wed nuns, and
friars, and nuns, which the
friars, graceless apostates, and heretics
friars, and their fond disciples
friars and nuns; which thing
friars, and nuns, and of
friars. And verily, religious folk
Friday with the disciplining rod
friend after scrape it never
friend of mine in great
friend to find the means
friend step in between to
friend of mine to do
friend of mine did of
friend of mine that he
friend, to whom he said
friend to whom he would
friend of his should show
friend. Howbeit, because it were
friends to fear that he
friends, these many days much
friends, yourselves might stand in
friends that are of their
friends, some with good fellowship
friends', souls, all that service
Friesland -- would this Pacifier
Frith . There would be now
Frith and Barnes ungoodly and
Frith, and those other heretics
Frith, in their writing, call
Frith. For he is in
to appear again, which
new Paul, this apostle
the ordinary to keep
the ordinary to exhort
give the ordinary if
George Joye write unto
of Christ, but, as
a pleasure hath either
his body. Now, whether
and showed me that
effect: "For if that
I am sure that
And, over that, if
which were not impossible,
such manner folk as
far unlikely: that either
would haply seem that
understand that after that
of Winchester sent for
wise, and ween that
am sure, have taken
other things communed with
the Altar. And when
because His Lordship perceived
close -- "Revoke it,
with any such as
readers, see: that as
such a one as
only by Luther, Tyndale,
answer good young Father
since Tyndale's books and
hands at adventure (because
and Tyndale's books, and
though he was but
own advantage, is very
a difference as between
the bad folk and
never lack a fond,
peradventure be bold with
that they show their
he cover his rotten
shortly find, how little
good readers, a specially
Frith were likely to break
Frith, take shipping at Sandwich
Frith fast. But, now, when
Frith to leave them, this
Frith would make none excuse
Frith and counsel him to
Frith teacheth, nothing but wine
Frith himself or else some
Frith lied or his fellows
Frith labored so sore that
Frith," quoth I, "sweat in
Frith and all his fellows
Frith labor about the quenching
Frith, if he heard the
Frith is, which not only
Frith or any man else
Frith would turn that tale
Frith had written a false
Frith unto his own place
Frith were wise (which be
Frith ever after for such
Frith against his fore-remembered heresy
Frith there stood in his
Frith loath to have it
Frith," quoth His Lordship, "ye
Frith is, for five such
Frith taketh mine answer from
Frith writeth resorted to him
Frith, or Friar Barnes, but
Frith, Now, good readers, whoso
Frith's and Friar Barnes' began
Frith's book was not put
Frith's, and Friar Barnes', were
Frith's disciple and scholar, was
frivolous and foolish. And therefore
frost and fire. And surely
froward, that against the best
froward argument. And therefore not
froward arguments and reasoning to
frowardness therein very plainly, while
fruit as close and as
fruit would grow thereof. And
fruitful piece of three manner
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and all good folk fruitfully, receive in the form 9, 122/ 13
all his matter more fruitfully? But, now, the special 9, 151/ 37
that I have not fulfill it without man; but 9, 38/ 17
Church, I have not fulfilled my promise. For I 9, 6/ 3
that I have not fulfilled my promise, I shall 9, 171/ 7
my promise is not fulfilled this promise -- if 9, 171/ 30
that ablation, for the fulfilled -- I cannot let 9, 171/ 35
mine adversaries’ books be fulfilling of God’s commandment and 9, 35/ 26
point undoubtedly they see full. Now, then, as for 9, 4/ 7
the whole Catholic Church full well themselves that they 9, 6/ 11
alone sufficeth for their full fifteen hundred years together 9, 29/ 35
is so shameful and full condemnation), else standeth all 9, 30/ 1
For they be so full of filthiness, 1 9, 30/ 11
living the sum of full of courage that were, 9, 40/ 36
declare himself to be full fifty pounds. And thereof 9, 47/ 8
swear to the woman full deeply that his intent 9, 59/ 27
grow now and prosper full prettily in some places 9, 69/ 28
the wine, and so full of good zeal, that 9, 76/ 25
have well showed themselves full unmeet to bear the 9, 80/ 26
heretics, and yet believe full truly, for all that 9, 86/ 29
feign himself for policy full Catholic, and yet in 9, 86/ 30
heart believe the while full falsely. But whatsoever some 9, 86/ 31
plainly put him in full trust. For if he 9, 88/ 2
lie still and sleep full soundly; and sleep shall 9, 88/ 10
the realm swarm very full ere ever they were 9, 89/ 16
this realm have ordained full faith and credence to 9, 94/ 31
and would call a full charitable alms: that is 9, 105/ 6
God wot, to fast full little for our own 9, 106/ 20
there even then many full very naught and stark 9, 108/ 29
were likely to swarm full of heretics before that 9, 130/ 29
God be thanked, hitherto full well. And therefore this 9, 140/ 3
with his devout prayer full holily, and saith, This 9, 150/ 13
that the realm is full of heretics, more than 9, 151/ 4
every light complaint that full lightly may be untrue 9, 151/ 27
that the realm is full of heretics more than 9, 155/ 25
so fast, they feel full well themselves that they 9, 157/ 34
slumbered, but went about full busily to betray his 9, 160/ 14
by thereupon, by the full Parliament, not only that 9, 162/ 16
man may sometimes say full sooth in game. And 9, 170/ 36
books answered and confuted fully in sundry of some 9, 5/ 14
own minds well and fully answered or else that 9, 5/ 37
so clearly and so fully confuted him that whoso 9, 10/ 8
that I had so
point, all their heresies
with this not yet
I am not yet
so. And yet not
But I wot not
But whereas he cannot
so early begun nor
though neither party do
he were not then
that point I have
the others I have
do shall find himself
matter of faith, they
so set forth and
teacheth false heresies but
time driven forth in
But then say they
But finally they say
elsewhere, or labor of
soon eased of any
so will read on
goeth, as ye see,
himself to go the
as I say, somewhat
ordinance. Howbeit, what I
thee." And yet for
nor I mean no
naught. And I say
them. Secondly, I say
And yet say they
stretch a great deal
with one little wrench
cast and suspect some
-- let us go
examining, and of the
and remiss handling. And
failed to have gone
brethren to blow it
conventing ex officio, no
ye see to the
so will it also,
forced not for the

fully answered that chapter of
fully be burned up and
fully satisfied, then hath he
fully so virtuous but that
fully so far but that
fully by what occasion it
fully tell by what occasion
fully so long in doing
fully their duty, yet I
fully advised of it. And
fully performed and more; that
fully confuted Tyndale's church: so
fully satisfied. And therefore, good
furnish out their process with
furnished by the learning and
furnisheth his errors also with
furnishing of Tyndale's reason, when
further, that such places of
further, that I have
further seeking for it, as
further labor. For then hath
further to find it: then
further than Tyndale went. But
further from reason. For what
further and cometh nearer to
further answer Tyndale to these
further conclusion, because I hear
further but for the matters
further, also, that by that
further that by this excuse
further, that he telleth indifferently
further than the goods or
further, to take in like
further fear of the like
further and speed up this
further ordering of heretics, God
further if they fall into
further abroad and to have
further about, that word was
further speak at this time
further encouraging of heretics what
further, if neither bishop nor
furtherance of the Catholic faith
for the advantage and
may serve for the
I have not letted
shall, they say, till
faith glittereth now so
diet as thin as
juggler that conveyeth his
say full sooth in
might have a fair
that good zeal, that
work therefor in your
a tree in my
a tree in my
the shrines be well
gap and a broad
gate to enter, if they
gate to see that neither
gates of hell prevail against
gather it. Myself am, pardi
gather of his words here
gather together, and pull all
gather together by night and
gather and stand about, and
gathered, and the faith believed
gathered, and taught; and that
gathered of old, ancient writings
gathered up together against the
gathered together, the good assistance
gathered his remembrance to him
gathereth first all the causes
gathereth out of Jean Gerson
gathering together of many such
gathering, and assembling, and rounding
gave unto us wit and
gave unto no creature living
gave it them at the
gave it them at the
gave his word to his
gave me this thing, and
gave it me not after
gave me great thanks therefor
gave him such grace afterward
gave them, The Twenty-third Chapter
gave unto Thomas Philips such
and he that first
gave
shall find the same
and give them overly
have given her overly
as for all that
have taken in this
given her overly gay
you mend all this
ten fewer, all this
a while, if some
upon George Joyce, or
or two concerning the
folk might impugn in
our Savior at the
law made in a
church of Christ in
that babbling of a
it might serve most
if in the spiritual
side, if in the
speak to each man
and promulgated among the
and godly, mild and
so abuse his good,
them bribers; nor upon
only lords, or only
the epistle, "Voluntaric enim
Saint James, "Voluntaric enim
and Zwingli, Schwarzberdt, Tyndale,
letters both Tyndale and
him to attend upon
make them harlots. This
sure, neither, but that
some of them by
gathereth out of Jean
that he meant as
and so did Jean
into English; whereas Jean
rehearseth out of Jean
means by craft to
in this behalf." "Now
' Some Say,'
but for vainglory, to
gave
information also; and yet
9, 131 / 2
	gay
 ', golden distinction of historical
9, 38 / 31
	gay
gowns or light-colored liveries
9, 57 / 3
	gay
gear and too much
9, 59 / 13
	gay
reported tale that some
9, 147 / 7

text

gear
since I began. And
9, 48 / 14

gear
and too much money
9, 59 / 13

gear
for your part, I
9, 59 / 14

gear
is begun whereof he
9, 66 / 20

gear
go forward, wear away
9, 69 / 22

Gee
, otherwise called Cleric, which
9, 117 / 32

general
councils, and I show
9, 7 / 6

general
the affection of giving
9, 86 / 2

general
Day of Doom. But
9, 88 / 13

general
council. And verily methinketh
9, 131 / 32

general
, have made those provisions
9, 168 / 20

generality
(wherein he may point
9, 148 / 16

generally
through Christendom, whereas this
9, 139 / 2

generation
the man that is
9, 36 / 11

generation
at the begetting of
9, 36 / 15

genteely
I cannot say nay
9, 42 / 7

Gentiles
that were in diverse
9, 100 / 19

gentle
fashion used by him
9, 5 / 26

gentle
nature and simplicity, as
9, 88 / 20

genlemen
and call them oppressors
9, 50 / 23

genlemen
, or only men of
9, 110 / 21

genuit
nos verbo veritatis. "This
9, 15 / 27

genuit
nos verbo veritatis"; that
9, 22 / 34

George
Joye, and Denck, Bainham
9, 29 / 11

George
Joye write unto Frith
9, 91 / 9

George
Joye, or Gee, otherwise
9, 117 / 32

George
Joye did teach this
9, 117 / 36

George
Constantine could steal away
9, 118 / 35

George
Constantine, not only upon
9, 121 / 19

Gerson
. If he say that
9, 60 / 11

Gerson
did -- that he
9, 60 / 12

Gerson
himself when he wrote
9, 60 / 15

Gerson
would not that a
9, 60 / 19

Gerson
, that the clergy keepeth
9, 105 / 29

get
his adversary before the
9, 6 / 19

get
you hence as wise
9, 59 / 23

get
you shortly hence. For
9, 60 / 2

get
themselves laud and praise
9, 71 / 2
and especially the prelates, get, every man among them 9, 73/ 29
1, that nothing can get by them, beseech God 9, 73/ 37
yet, for all that, get them to go to 9, 83/ 8
likely to break and get him overseas; or else 9, 90/ 12
with those words to get from the clergy to 9, 112/ 37
fear that they should get from them any part 9, 113/ 20
thing very hard to get them well in again 9, 124/ 6
well he could never get it. And at the get him home and be 9, 133/ 11
other twelve acquitted, go get them home again. And 9, 145/ 11
talk, etc., and so get any or none, they 9, 157/ 3
brotherhood. But whether they get himself a good ghostly 9, 169/ 33
forthwith, to begin well, -- as a man getteth him to the fire 9, 133/ 12
means to the sheriff, getteth a partial panel, laboreth 9, 159/ 22
of man toward the getting of faith, by which 9, 34/ 34
so flee from the getting of the gift of 9, 36/ 28
say to this good ghostly pacifier. For spoke he 9, 59/ 24
risen into such a ghostly pride that they have 9, 63/ 28
risen into such a ghostly pride that they have 9, 65/ 17
means into some great ghostly pride, as Lucifer did 9, 65/ 22
and deceit of the ghostly enemy. Here is, good 9, 75/ 28
the bishop's prison, his ghostly enemy the devil might 9, 126/ 27
get himself a good ghostly father, and shrive him 9, 169/ 33
of God therein the gift of discretion to know 9, 18/ 31
and since that that gift is given (as Saint 9, 18/ 32
Paul, it is the gift of God, and not 9, 34/ 4
the getting of the gift of faith -- if 9, 36/ 29
unto them, with the gift of speech and understanding 9, 41/ 21
I have of the gift of the king's most 9, 47/ 5
gifts of nature still, as 9, 40/ 23
of God's gracious gifts, I have not one 9, 47/ 16
great virtues and great gifts as whole and as 9, 41/ 2
among many other great gifts of God, as chastity 9, 142/ 9
give the silly soul a gift, I have not one 9, 47/ 16
disobey their prelates, and give the reader warning. Now 9, 7/ 17
then could not we give hasty credence to other 9, 8/ 1
meas," etc. "I will give the people courage and 9, 12/ 27
the credence that they give them no better staff 9, 12/ 29
heart of man can give him none occasion to 9, 16/ 15
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we call it no
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might withdraw him from
giving
and inclining all his
I now much more
I heard of. Howbeit,
that suspicion am I
stroke." At this word
Which I am very
I ween, be yet
or elsewhere, appeared very
as I would be
I have been so
that both might and
they be true, yet
the spiritual judges would
man, and therein would
and maketh a pretty
faith and feeling faith
as easy, and as
he hath set so
therefore have lost their
give therefor laud and

glittereth
as some say to

gloriously
forth in the forefront
glory
; yet God hath suffered
glory
to God; so dare
glory
, pray to God for
glory
and fame of indifference
glosses
that they give the

gluttony
as against watching and
gluttony
that are lay people

go
to school, and shall
go
more near you, and
go
so far wide from
go
the further from reason
go
busily about to heap
go
by about his other
go
between the temporality and
go
about the purpose that
go
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go
and reconcile them again
go
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that at the beginning
that the word of
how the word of
how the word of
that the word of
since the word of
of the Spirit of
give the word of
by the word of
by the word of
that this word of
is the word of

taught and instructed by
taketh its authority of
of the word of
of the word of
be the word of
the blessed Spirit of
discern the word of
for the word of
to be done to
that the word of
hitherto could, nor while
and the word of
all the words of
and the word of
in this wise: that "
Saint James saith that
we were begotten. If
the universal church of
that the word of
it was written by
give my laws, saith
write it." Behold how
that at the beginning
that the word of
and the words of
written in books; since
have the word of

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<td>that yet remain unwritten</td>
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<td>are written. And therefore</td>
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<td>was before any church</td>
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<td>is as strong and</td>
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<td>did cause all necessary</td>
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<td>, crying out, O good</td>
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<td>, and not of us</td>
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<td>hath willingly begotten us</td>
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<td>, nor nothing else but</td>
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<td>hath cleansed us &quot;by&quot;</td>
<td>9, 35/ 6</td>
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<td>were true but only</td>
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<td>that a preacher preacheth</td>
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<td>useth the one token</td>
<td>9, 35/ 15</td>
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<td>, or else whereto should</td>
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<td>use the other token</td>
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<td>goeth about to beget</td>
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<td>by captiving of his</td>
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<td>willingly after that God</td>
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<td>hath prevented him with</td>
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<td>first began in man</td>
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<td>hath, as it seemeth</td>
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<td>had such a stop</td>
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<td>upon these heretics of</td>
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<td>, I say, which when</td>
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the right way from
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such as have unto
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But I dare take
for my thanks of
consecrated and dedicated unto
much less indifferent. For
Church and heretics, between
most eminent orders that
But I trust in
good man's mind. For
England hath had hitherto,
realm, the scripture of
Howbeit, I trust in
that murmur and dissension (by the grace of
to the honor of
every man's duty toward
it the honor of
now, as I pray
And that some serve
the pure love of
some very naught before
great special cause that
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but because they serve
because they serve not
case, and some serve
is not, I thank
good indeed, and served
all that, and serve
call the honor of
men, the honor of
as honor done to
they do or displease
get by them, beseech
my part, I thank
stranglethe love of
they be ordained of
Supplication of Beggars. But
at the worst. And
God and his sacraments and
God, and have lived all
God, the very sacraments and
God promised and vowed the
God long keep and continue
God and them also to
God, that is their better
God. But whereas the brethren
God keep me from being
God and the devil, to
God hath here ordained in
God that in that point
God forbid that any Christian
God be thanked, as good
God, and the laws of
God very far from so
God knoweth how it began
God agree, I will tell
God and good example of
God is so great that
God, and rather covet to
God that when there shall
God for a worldly laud
God. That same some that
God, whom yet in the
God hath so long held
God for laud, is, I
God for laud, ye shall
God as they should do
God of vainglory, for laud
God, in England yet, nor
God never so well, this
God but for vainglory, to
God, and in such things
God -- I wot ne'er
God -- he seemeth to
God; and so doth every
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so immediately derived of God is, according to Christ's 9, 100/ 5
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I not, I thank

his forthcoming again. Would

For so help me

punished many men; which

albeit I trust in

through the stroke of

a false traitor to

these matters of hersy,

but I trust in

and great gifts of

to spiritual rulers before

other great gifts of

duty so negligent, whether

and grudge against them,
defame, do earnestly pray

way. And they pray

self. But, blessed be

it made their hearts ( Right Reverend Father in

own at length, though

ever it should (as

aid and help of

good Christian readers, would

to the honor of

to the displeasure of

by the Spirit of

my poor counsel, pray

whom himself thinketh, between

words: Now shall I ( -- I beseech Almighty

for glory, pray to

school, and shall with

liberty to leave all

all their truth of

contrariwise, the truth of

thus thou seest that

which will not believe

believe it written; since

the Gospel was in

make men ween that

the Gospel, nor before

before the Gospel and

God , saving, as I said

God , the richer of one

God this Pacifier might have

God , and none otherwise, but

God forbid were true. For

God the man meant himself

God revenging their malice and

God , is in all laws

God be thanked, hitherto full

God it is not so

God , as chastity, liberality, patience

God , when he shall ask

God , patience, soberness, temperance, and

God suffer to grow to

God , whom their such negligence

God for him, to give

God heartily to be more

God , when he came to

God be thanked) faint and

God Cuthbert, now bishop of

God for our sin suffer

God forbid it should, and

God , but that the presence

God the world were such

God and peace of Christ's

God and provoking of his

God and tradition of his

God inspire himself to believe

God and his new-cleansed conscience

God willing) at my next

God to grant us; and

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God's grace, though they never

God's words unbelieved. And then

God's word, in that they

God's word is of herself

God's truth dependeth not of

God's word but if he

God's word taketh its authority

God's mind, nor before it

God's word were of none

God's word, but only say

God's word was put in

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Apology: Concordance of Major English Terms

is to wit, that God's word was ere ever

to be taken for God's word by the teaching

before that any of God's words were written therein

the right understanding of God's word already written. And

and saith they were God's words -- all those

therefore they be not God's words nor any necessary

for the fulfilling of God's commandment and ordinance. Howbeit

whether he will, at God's calling to faith (by

upon the continuance of God's gracious help thereunto, and

he will else reject God's good and gracious motion

be true, yet upon God's gracious prevention and first

began in man by God's own prevention without man

not one man for God's part this eight hundred

well himself (as by God's grace he doth), then

for the use of God's service honorably. And then

in that congregation to God's honor graciously gathered together

church in time of God's service, lest such as

of the goodness that God's benefits unto man requireth

anything do but by God's special sufferance; and that

sample the goodly and godly, mild and gentle fashion

holy profession of their godly state of living. Then

a spirit in close goeth

perceiveth; and therefore he proved a fool, he

And therefore this preacher truth the thing that

such time as God goeth about secretly, velut negotium

time as his grandfather goeth about to beget him

how far the matter goeth about to make men

Pacifier, as some say, of pride. But then

such time as God goeth about by nature to

likelihood some such as goeth much abroad, for else

that since this Pacifier faith that the spirituality

upon that misimagined surmise, cometh he and covertly

cometh he and covertly such holy pretexts he

therewith, yet his book goeth about ungodly to defame

hope, the good man goeth about by sowing of

his trust in craft) goeth him home, and there

officio were gone, home goeth the tinker again merrily

one; and so home goeth the tinker again. Then
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<td>goeth</td>
<td>the tinker again. Now</td>
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<td>golden</td>
<td>distinction of historical faith</td>
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<tr>
<td>gone</td>
<td>, have I put in</td>
<td>9, 77/14</td>
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<tr>
<td>gone</td>
<td>onward in its unhappy</td>
<td>9, 54/35</td>
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<tr>
<td>gone</td>
<td>, the clergy would, I</td>
<td>9, 89/10</td>
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<tr>
<td>gone</td>
<td>about overmuch to appease</td>
<td>9, 109/8</td>
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<td>gone</td>
<td>further abroad and to</td>
<td>9, 117/23</td>
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<td>gone</td>
<td>now so far. For</td>
<td>9, 125/5</td>
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<td>gone</td>
<td>on a great way</td>
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<tr>
<td>gone</td>
<td>in his first chapter</td>
<td>9, 129/24</td>
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<tr>
<td>gone</td>
<td>out at length to</td>
<td>9, 139/9</td>
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<td>gone</td>
<td>-- but that they</td>
<td>9, 151/8</td>
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<td>gone</td>
<td>. And surely I think</td>
<td>9, 152/6</td>
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<td>gone</td>
<td>before the commission could</td>
<td>9, 161/28</td>
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<tr>
<td>gone</td>
<td>, home goeth the tinker</td>
<td>9, 164/10</td>
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<tr>
<td>gone</td>
<td>and forgotten, and all</td>
<td>9, 166/24</td>
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<td>gone</td>
<td>in time than over-long</td>
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<td>good-begun</td>
<td>work unfinished. And therefore</td>
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<td>goodly</td>
<td>feature and favor; nor</td>
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<td>goodly</td>
<td>and godly, mild and</td>
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<td>confuted. The very formal</td>
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<td>way? Surely, for my</td>
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<td>, mild manner, and such</td>
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<td>, and in appareling the</td>
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<td>counsel so by this</td>
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<td>false surmise, grounded, as</td>
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<td>ways, it is no</td>
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<td>&quot;some say&quot; this good</td>
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<td>goodness</td>
<td>hath made us by</td>
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<td>goodness</td>
<td>, by his holy word</td>
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<td>goodness</td>
<td>shall have record and</td>
<td>9, 45/27</td>
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<td>goodness</td>
<td>and special favor toward</td>
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<td>goodness</td>
<td>to construe and report</td>
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<td>goodness</td>
<td>that God's benefits unto</td>
<td>9, 108/19</td>
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<td>goodness</td>
<td>as the frailty of</td>
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<td>goodness</td>
<td>between them and us</td>
<td>9, 108/31</td>
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<td>goodness</td>
<td>moderate and temper the</td>
<td>9, 141/22</td>
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<td>goodness</td>
<td>specially now vouchsafe as</td>
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<td>goods</td>
<td>, and for a while</td>
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<td>goods</td>
<td>from him, pretending that</td>
<td>9, 77/17</td>
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<td>goods</td>
<td>or possessions of only</td>
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<td>goods</td>
<td>taken from the Church</td>
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and to have their goods and possessions themselves; and Church and have their goods by such goodly ways others too, both in hands should forfeit both Church was before the the Gospel, or the congregation, be before the the Gospel, or the begotten, then is the is the word or Church was before the chapter of Saint John's I said that the was before that the any part of the for all the whole Church was before the had been before the Church was before the Church was before the not before that the Church was before the Church was before the Church was before the defend. For since the bringing in of Luther's about and teaching his Barnes, their two new as long as the much conversant among her waxen better ere they Howbeit, soon after, he that when Constantine was then have I not is impossible to be their shameless clamor nothing it happed, the chief except there be some and all good temporal things as any spiritual give them overly gay and shall with God's goods, and possessions themselves. Now goods, body, and soul. And goods and lands; and that , or the Gospel before . It is plain enough , or the Gospel before before the Church." Which before the Church. Which before the Church. Paul before the congregation. And was written; and that . Which he did not and the word of that now is written was written; for as -- that is to written. Which thing himself and the word of But now do you written -- do both was in God's mind Gospels of Christ hath been , and you have given thence, or else to mine answer, I cannot away, I was fallen the one half by But for the point but rebuke and shame of the city for . And therefore two things are then bound to , after a lawful order or light-colored liveries, and , though they never read
toward the infusion of 
grace, or washing of the 
grace, by calling on him 
grace, to the perfecting of 
grace, and therefore have lost 
Grace, is not at this 
grace, thereto, I am both 
grace, in time grow and 
grace, of God agree, I 
grace, he doth), then hath 
grace, find default only at 
grace, afterward that he was 
grace, into the breasts of 
grace, but yet that excluseth 
grace, enough too, though not 
Grace, and his Council. I 
Grace, and his Council, and 
grace, neither; nor to show 
Grace, and his Council, or 
grace, into the world, and 
grace, that is spoken of 
grace, that is spoken of 
grace, that this gracious Pacifier 
grace, that he spoke of 
grace, that he spoke of 
grace, will not appear as 
grace, will never appear as 
Grace, His Highness, as a 
Grace, of help in that 
grace, to change this evil 
grace, of that light which 
grace, to write well or 
grace, every party pray for 
grace, and there for glory 
graceless apostates, and heretics. And 
graceless token, because Saint James 
gracious proclamation openly forbidden, I 
gracious doctors and saints, or 
gracious help thereunto, and thereby 
gracious motion and resist it 
gracious prevention and first calling 
gracious gift, I have not 
gracious Pacifier spoke of before
congregation to God's honor
a good master in
rules of rhetoric or
such time as his
their fathers, and their
and their grandfathers' great-
your fathers, and your
their fathers, and their
their grandfathers, and their
word, we must needs
Then needs must we
therefore must we needs
word, we must needs
Then needs must we
therefore must we needs
believe the Church will
divers things by the
beseech Almighty God to
not had one great
that ever any king
of heresy. Howbeit, he
infect others: then he
no purgatory; and that
for souls in purgatory,
men; and by those
have by the like
it went about in
grandfathers, and their grandfathers'
church and faith, the
realm christened of no
than a bridecake, and
import and signify some
mind been somewhat a
in Basel. And the
ture, were of the
city, and of the
of truth. For the
commanded certain of the
handling examined by the
wheresoever they come, the
by all together. But
it shall not force
answer the brethren boast
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<td>I am not greatly blameworthy therein. For his</td>
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<td>And many good neighbors</td>
<td>greatly marvel, iwis, upon what</td>
<td>9, 58/11</td>
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<td>to fear that he</td>
<td>greatly forced not for the</td>
<td>9, 61/4</td>
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<td>temporality is not very</td>
<td>greatly encumbered; or else the</td>
<td>9, 62/12</td>
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<td>whereby the people have</td>
<td>greatly been inquieted. Diverse opinions</td>
<td>9, 66/9</td>
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<td>we should either pity</td>
<td>greatly their cost or envy</td>
<td>9, 73/26</td>
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<td>honor and riches letteth</td>
<td>greatly devotion -- so much</td>
<td>9, 74/33</td>
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<td>clergy, he doth indeed</td>
<td>greatly defame the people, when</td>
<td>9, 93/3</td>
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<td>people; and that is</td>
<td>greatly to be lamented, and</td>
<td>9, 96/3</td>
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<td>thereof, that they should</td>
<td>greatly need to be appeased</td>
<td>9, 108/9</td>
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<td>say, nor yet very</td>
<td>greatly care. And yet stand</td>
<td>9, 120/28</td>
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<td>But there shall not</td>
<td>greatly need such a bishop</td>
<td>9, 125/29</td>
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<td>confederacies, I would not</td>
<td>greatly wish to be confederate</td>
<td>9, 145/8</td>
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<td>therefore men need not</td>
<td>greatly to grudge or envy</td>
<td>9, 145/12</td>
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<td>turn, they cared not</td>
<td>greatly what; but afterward, with</td>
<td>9, 156/3</td>
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<td>that, of late very</td>
<td>greatly increased; and so more</td>
<td>9, 162/35</td>
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<td>the three Gregorys of</td>
<td>Greece, holy saints all three</td>
<td>9, 29/7</td>
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<td>as lusty, fresh, and</td>
<td>green as after any shower</td>
<td>9, 169/28</td>
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<td>three, and holy Saint</td>
<td>Gregory the pope, with all</td>
<td>9, 29/7</td>
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<td>Cyril, and the three</td>
<td>Gregorys of Greece, holy saints</td>
<td>9, 29/6</td>
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<td>breach whereby the custom</td>
<td>grew . For as for fasting</td>
<td>9, 106/2</td>
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<td>in time, before they</td>
<td>grew to so many. And</td>
<td>9, 161/11</td>
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<td>have more cause of</td>
<td>grief against me than him</td>
<td>9, 123/13</td>
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<td>to have cause of</td>
<td>grief or grudge against me</td>
<td>9, 123/15</td>
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<td>or to any man's</td>
<td>grief or grudge put in</td>
<td>9, 144/20</td>
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<td>accumulate and exaggerate the</td>
<td>griefs , and by all</td>
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<td>he might, make the</td>
<td>griefs appear many, great, and</td>
<td>9, 55/20</td>
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<td>but the one to</td>
<td>grieve the other, the naughty</td>
<td>9, 54/9</td>
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<td>find himself so sore</td>
<td>grieved with anything that I</td>
<td>9, 120/13</td>
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<td>temporality should be most</td>
<td>grieved with and grudge at</td>
<td>9, 129/10</td>
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<td>which in my writing</td>
<td>grieveth this blessed brotherhood a</td>
<td>9, 41/30</td>
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<td>the matter sore and</td>
<td>grievous : that -- whereas they</td>
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<td>our souls than so</td>
<td>grievously to punish us for</td>
<td>9, 146/24</td>
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<tr>
<td>our souls than so</td>
<td>grievously to punish us for</td>
<td>9, 150/15</td>
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<td>I have not one</td>
<td>groat by the means of</td>
<td>9, 47/16</td>
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<tr>
<td>have not had one</td>
<td>groat granted me since I</td>
<td>9, 47/21</td>
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<tr>
<td>the richer of one</td>
<td>groat , and yet have they</td>
<td>9, 120/10</td>
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<td>ye seek,&quot; but to</td>
<td>ground they fell forthwith, upright</td>
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<td>with an untrue surmise</td>
<td>grounded upon imagination, and after</td>
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<td>a goodly false surmise,</td>
<td>grounded , as I said, upon</td>
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<td>their so saying be</td>
<td>grounded but upon imagination and</td>
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<td>whoso be so deeply</td>
<td>grounded in malice, to the</td>
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<tr>
<td>Pacifier speaketh of and</td>
<td>groundeth his conclusions upon, the</td>
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may little and little of grace, in time heresies, I say, may as they begin to by their means might think were good to and less good would whether God suffer to how little fruit would it beginneth almost to part should hap to and found great harm thereof would at length decay, and more harm manner of increase and than many more variances the piteous increase and causes and occasions thereof this great grudge is hath to you is man maketh it, and oversight of the senate saith) sprung up and yet hath there not I be so suddenly more good might have that the heretics were the temporality is in appease any murmur and his process, that the assuage, and appease a and occasions of the and rehearse causes of and therefore bear a have great cause of any cause of great what causes this great that the displeasure and of this displeasure and cause the clergy to were, then must this the cause of any be in division and grow too strong for both and come to it and go forward, as now and prosper full the loss and destruction thereof if folk would to a secret, unperceived thereof. And when this in custom that among so strong as they that they were not some great commotion and thereof than any man of this man's oration daily, in divers times of his lamentable oration and given, in effect. And therefore, to the upon these causes, I to so great as into an unbridled liberty between the spirituality and any universal grudge or to so great substance thereof than the long unto such number, courage against the spirituality, not of the lay people is borne by the would (as much as . But and if he before unknown unto the unto) the main multitude, be rehearseth also some . Howbeit, yet in one is grown. And therefore that your husband hath of the temporality against against the temporality. And of ours against them toward the spirituality, wherein against the clergy --
at this day to grudge and complain of very 9, 73/ 16
commonalty were fallen in grudge and murmur and at 9, 79/ 30
wist well enough what grudge the people had to 9, 80/ 8
into this murmur and grudge , they should anon bring 9, 96/ 6
without argument, resistance, or grudge , and that they will 9, 97/ 33
selfsame folk that now grudge and call them proud 9, 98/ 29
find as great a grudge and call them hypocrites 9, 98/ 31
commonalty were fallen in grudge and murmur and at 9, 79/ 30
at this day to grudge and complain of very 9, 73/ 16
wist well enough what grudge the people had to 9, 80/ 8
into this murmur and grudge , they should anon bring 9, 96/ 6
without argument, resistance, or grudge , and that they will 9, 97/ 33
selfsame folk that now grudge and call them proud 9, 98/ 29
find as great a grudge and call them hypocrites 9, 98/ 31
his audience were in grudge and indignation of the 9, 109/ 3
and in manner universal grudge and division already against 9, 110/ 29
would bear a universal grudge and division now of 9, 114/ 32
so great a universal grudge against all the remnant 9, 115/ 4
not grown any universal grudge as this Pacifier speaketh 9, 115/ 17
a cause of the grudge or division against any 9, 115/ 21
may, to pacify the grudge that many persons were 9, 115/ 33
cause of grief or grudge ere it begin, use 9, 116/ 1
most grieved with and grudge against me nor him 9, 123/ 15
a universal division and grudge at, and therefore should 9, 129/ 10
fault and cause of grudge of the whole corps 9, 129/ 14
so sudden a late grudge and division were a 9, 144/ 15
any man's grief or grudge put in execution, in 9, 144/ 20
cause of division and grudge against them, God, whom 9, 145/ 2
need not greatly to grudge or envy them for 9, 145/ 12
of all this great grudge and division which he 9, 147/ 20
cause to wonder and grudge thereat. But when all 9, 147/ 30
and envenom with a grudge and hatred against the 9, 150/ 27
many other murmurs and grudges besides these that be 9, 95/ 10
spiritual men, knowing these grudges and murmurations among the 9, 95/ 13
His other murmurs and grudgers that he saith he 9, 96/ 20
more to appease these grudgers of the temporality toward 9, 102/ 10
without arguments, resistance, or grudging against them; or that 9, 96/ 13
without arguments, resistance, or grudging against them: in this 9, 99/ 3
without arguments, resistance, or grudging . . . -- so that he 9, 101/ 9
may every man well guess that I have no 9, 47/ 12
great thing spoken by guess , because among many good 9, 65/ 20
among wise men the guess and conjecture that in 9, 69/ 10
but upon imagination and guessing at the secrets of 9, 114/ 13
and well and honestly guided . In which point, though 9, 105/ 19
be suspected and not guilty , and so be driven 9, 130/ 16
which cannot be proved guilty in heresy, and yet 9, 131/ 34
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<td>is not to lay</td>
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<td>guise</td>
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<td>gunpowder</td>
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<td>habits</td>
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<td>fast, pray, wear the</td>
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<td>hair</td>
<td>, give alms, and to</td>
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<td>hair</td>
<td>, and fast, and pray</td>
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<td>hair</td>
<td>, and fasting, and praying</td>
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<td>hair</td>
<td>, and give alms. For</td>
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<td>hair</td>
<td>He is surely somewhat</td>
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<td>hair</td>
<td>in sight upon their</td>
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<td>hair</td>
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<td>half</td>
<td>the lust to look</td>
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<td>half</td>
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<td>half</td>
<td>as much as they</td>
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<td>half</td>
<td>, and felt their opinions</td>
<td>9, 91/29</td>
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<td>half</td>
<td>by right. And yet</td>
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<td>half</td>
<td>so good as I</td>
<td>9, 127/11</td>
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<td>half</td>
<td>so wise as himself</td>
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<td>half</td>
<td>so sufficiently for the</td>
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<td>of every shire</td>
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<td>hand</td>
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<td>hand</td>
<td>without remitting over elsewhere</td>
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<td>hand</td>
<td>. And therein the labor</td>
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<td>hand</td>
<td>once poisoned, though he</td>
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<td>hand</td>
<td>that it is no</td>
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<td>hand</td>
<td>, and therein thus he</td>
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<td>hand</td>
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<td>that it is no</td>
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<td>hand</td>
<td>that it is no</td>
<td>9, 30/31</td>
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<tr>
<td>hand</td>
<td>that it is no</td>
<td>9, 32/12</td>
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<tr>
<td>hand</td>
<td>it is no scripture</td>
<td>9, 32/23</td>
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<tr>
<td>hand</td>
<td>-- &quot;God hath willingly</td>
<td>9, 34/11</td>
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<tr>
<td>hand</td>
<td>, whether he will, at</td>
<td>9, 36/20</td>
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<tr>
<td>hand</td>
<td>so little favor that</td>
<td>9, 49/26</td>
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<tr>
<td>hand</td>
<td>already, hard were it</td>
<td>9, 52/11</td>
</tr>
<tr>
<td>hand</td>
<td>-- that is to</td>
<td>9, 52/31</td>
</tr>
<tr>
<td>hand</td>
<td>they were about to</td>
<td>9, 57/17</td>
</tr>
<tr>
<td>hand</td>
<td>, and all to buffet</td>
<td>9, 57/18</td>
</tr>
<tr>
<td>hand</td>
<td>), yet if it be</td>
<td>9, 61/26</td>
</tr>
<tr>
<td>hand</td>
<td>at once, that ever</td>
<td>9, 64/14</td>
</tr>
<tr>
<td>hand</td>
<td>to treat of. Now</td>
<td>9, 64/34</td>
</tr>
</tbody>
</table>
each other by the hand so long held his hand heard divers, both in words that his own too, and out of and with their own Let not thy left hand see what thy right hand himself beareth them in is here next at ever came in my falsely beareth them in had the matter in they spoke with in the night be at will bear other in great fault that I clearly see that they them that say I the fault that I hard for me to one. For if he Pacifier would have them best and most charitably and seen the judges to see the matter been well and charitably evilly and so uncharitably or been therein otherwise nor, howsoever he have been untruly and unjustly judges in this realm any slight offense sore negligently might it be as truly as he entered into religion) he none could come, he matters with such foolish the manner of his the manner of his by the spirituality. Which by his manner of hand like good fellows, and hand from giving of some hand with prelates and secular hand, determine your pleasure of hand wrote; but, after the hand bestow the one, and hand yearly bestow the other hand see what thy right hand doth”; as I might hand ) conceived a false suspicion hand , whereby the proofs of hand for heresy, as help hand that they have punished hand were neither such as hand that they had secretly hand; and when they were hand that this point or handle Tyndale and Barnes, their handle their matter so falsely handle Tyndale and Frith and handle these folk so foul handle it in such wise handle them as truly as handle other heretics hereafter, such handle him for the saving handle them with very great handle somewhat more at length handled , they might have been handled that the lack of handled than charity with justice handled it, wise will it handled ; and this have they handled that thing so cruelly handled or untruly circumvented and handled , and the matter so handled these -- then shall handled here in such wise handled it so that he handled so shamefully confound themselves handled -- to tell you handled is far from such handled is not, as meseemeth handled, sound in the readers'
all which manner of
for an example of
say that with good
with evil and uncharitable
by good and charitable
better and more charitable
What good and charitable
what good and charitable
of good and charitable
that might with charitable
the evil and uncharitable
their slack and remiss
and the cause and
the spirituality for over-sore
be put into the
ween, with his heinous
day into his own
it in our own
to come into his
with them, into whose
up also both his
have engrossed into their
any abundance in his
put yourselves in my
peaceably brought into your
the matter in their
obstinacy in the secular
them to the secular
delivered to the secular
delivered to the secular
hard upon her lily-white
delivered into the secular
ever came in my
run abroad in men's
abroad into every man's
abroad in many men's
to come to mine
out of the ordinary's
and in the commissary's
adventure by feat of
delivered to the secular

handling it appeareth that if 9, 60/38
handling , touch by the way 9, 61/20
handling they might have been 9, 87/28
handling been the occasion that 9, 88/27
handling of the clergy have 9, 88/30
handling hath been the loss 9, 88/35
handling will he devise to 9, 91/5
handling this Pacifier can devise 9, 91/13
handling lost and perished in 9, 92/22
handling have been saved, be 9, 92/33
handling in body and soul 9, 93/18
handling have been in body 9, 93/31
handling of heretics; whereof the 9, 102/14
handling . And further if they 9, 109/27
handling examined by the greatest 9, 127/26
handling of them that are 9, 129/18
handling of cruel judges, it 9, 140/18
handling , that the spiritual judges 9, 147/28
hands , and there keep him 9, 6/20
hands ; this heard I never 9, 14/2
hands ) write his own words 9, 37/22
hands they were more loath 9, 49/27
hands holily, and would therewith 9, 59/26
hands much other men's goods 9, 76/9
hands . And then if, to 9, 77/33
hands , I have devised a 9, 80/14
hands ; and that in such 9, 80/28
hands , nor in providing for 9, 89/6
hands and burned, that have 9, 92/1
hands and therein have done 9, 92/12
hands ; and that therefore the 9, 92/25
hands but Sir Thomas Hitton 9, 93/38
hands -- whoso would, I 9, 101/27
hands , in the most part 9, 115/13
hands am I not, I 9, 120/9
hands . For as I have 9, 123/29
hands at adventure (because Frith's 9, 124/9
hands ; and that so long 9, 125/6
hands , I trust to make 9, 125/36
hands . Howbeit, as many as 9, 157/13
hands , word was brought him 9, 157/17
hands : I nothing doubt of 9, 160/39
hands should forfeit both goods 9, 162/19
to die or be hanged somewhere there as no man 9, 121/ 15
weight of his matter hangeth, except only in the 9, 7/ 10
all their whole heresies hangeth (for but if they 9, 21/ 37
that upon his speed hangeth all their hope! I 9, 91/ 12
very fain, save for hanging, rob spiritual and temporal 9, 76/ 37
little purse of his hanging at his doublet, wherein 9, 119/ 30
the Romans' war with Hannibal and the city of 9, 79/ 26
into the party of Hannibal. "Howbeit," quoth he, "if 9, 80/ 13
he that is regenerated hang (as it hapeth often 9, 32/ 23
some truth they might hang to be more than 9, 36/ 18
surely though sometimes it hang to hear whereupon they 9, 121/ 37
but that some may hang that a man be 9, 133/ 15
false but some may hang to do it, so 9, 147/ 2
but some man may hang to say it. And 9, 147/ 3
pretext of pacifying may hang to say it, so 9, 147/ 5
without punishment, it might hang to repeat and report 9, 147/ 6
time, so might it hang to punish innocents more 9, 153/ 32
the heretics' part should hang here too. And verily 9, 158/ 4
even now, some parts hap to grow so strong 9, 160/ 38
therein (which I shall haply there are whereupon they 9, 11/ 15
hath been written, and haply make you to mark 9, 23/ 6
their villainous mouths, and haply somewhat before, too, as 9, 31/ 11
with his wife (and haply say true by some 9, 51/ 17
saying, though he might haply not all without cause 9, 57/ 28
apparel too, some others haply in some of them 9, 59/ 1
unlikely as it would haply that love them not 9, 78/ 26
his bishop, that preacheth haply seem that Frith would 9, 123/ 22
was his faith, though haply against the faith, and 9, 145/ 31
be ordered before. And haply he were not then 9, 146/ 4
am, it may better haply if any such men 9, 153/ 17
upon him. But so haply become him merrily to 9, 170/ 37
In which city so happed it then that as 9, 76/ 19
-- being, as it company as it hath happed it that the commonalty 9, 79/ 30
-- yet if he happed, the chief governor of 9, 80/ 5
his book before. Now happed me to be at 9, 81/ 33
of some likelihood which happed to die or be 9, 121/ 15
my faults cannot yet happed it that upon a 9, 124/ 13
mine seen (if it happed him of chance and 9, 133/ 17
much more if it happen on them, but after 9, 5/ 3
these things, howsoever they happen to come into his 9, 37/ 22
shall, I trust, never happen in the temporal man 9, 48/ 30
) all the prelates in happen to vary among themselves 9, 71/ 33
and he might thereupon
  ten times more harm
every matter may it
in some special case
cruel judges, it might
their malice they might
adversaries -- it may
now if it should
men among themselves, there
my principal intent, but
  me the thing that
    it hap (as it
words (as it often
both: if it so
for any strife that
well enough. But yet
hereafter be finished and
  albeit very seldom it
  that deserveth it not,
    now, as it often
his fault therein, yet
  with many folk it
boast much of his
  Which question is as
untouched), it were very
to mine hand already,
  -- that will be
found they it so
  and it will be
disciplining rod beaten her
  that it will be
is a thing very
to be a very
should now think so
heresy, it would be
  it will be very
  yet it will be
  bad that it be
to find, and so
be somewhat the more
shall it be marvelous
  yet it will be
be, as he saith,

happen to report it again
happen daily to folk as
happen that he that seemeth
happen to those by whose
happen that they should many
happen to punish them also
happen to fare between the
happen him to say and
happeneth as I think, now and
happeneth as an incident to
happeth in all other men
happeth often that the preachers
happeth among soldiers, the Macedonians
happeth, good readers, he found
happeth between secular priests among
happeth it well that this
happeth to come to mine
happeth ) that in heresy, upon
happeth seldom, and as seldom
happeth that a man cometh
happeth it in comparison very
happeth upon a good surety
happy escape -- yet if
hard to solve as whether
hard for me to handle
hard were it for me
hard for this Pacifier to
hard a thing to find
hard for them to bring
hard upon her lily-white hands
hard to bring any such
hard to get them well
hard law, for a man
hard a law as this
hard to redress it without
hard that any such thing
hard to find any one
hard to find any one
hard to find any one
hard to find any one
hard to find any one
hard to find any one

9, 122/ 31 9, 132/ 24 9, 137/ 4 9, 138/ 35 9, 140/ 19 9, 145/ 22 9, 159/ 3 9, 165/ 37 9, 66/ 12 9, 97/ 15 9, 4/ 11 9, 32/ 23 9, 42/ 18 9, 57/ 27 9, 63/ 3 9, 67/ 15 9, 125/ 36 9, 131/ 23 9, 132/ 21 9, 133/ 13 9, 133/ 17 9, 158/ 23 9, 121/ 15 9, 19/ 15 9, 41/ 35 9, 52/ 11 9, 70/ 23 9, 81/ 25 9, 96/ 3 9, 101/ 27 9, 123/ 3 9, 124/ 6 9, 130/ 15 9, 131/ 26 9, 138/ 25 9, 139/ 26 9, 142/ 11 9, 142/ 24 9, 146/ 30 9, 152/ 31 9, 152/ 33 9, 153/ 1 9, 153/ 7
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>wot well, twice as</td>
<td>it will be so</td>
<td>9, 153/8</td>
</tr>
<tr>
<td>hard</td>
<td>to find twain; and</td>
<td>9, 153/10</td>
</tr>
<tr>
<td>harlots</td>
<td>This George Joye did</td>
<td>9, 117/36</td>
</tr>
<tr>
<td>harm</td>
<td>And to prove that</td>
<td>9, 11/6</td>
</tr>
<tr>
<td>harm</td>
<td>in them at the</td>
<td>9, 33/23</td>
</tr>
<tr>
<td>harm</td>
<td>that the religious people</td>
<td>9, 69/31</td>
</tr>
<tr>
<td>harm</td>
<td>ween everything were well</td>
<td>9, 97/24</td>
</tr>
<tr>
<td>harm</td>
<td>: yet though I so</td>
<td>9, 117/24</td>
</tr>
<tr>
<td>harm</td>
<td>of him now. And</td>
<td>9, 118/23</td>
</tr>
<tr>
<td>harm</td>
<td>done him or foul</td>
<td>9, 119/21</td>
</tr>
<tr>
<td>harm</td>
<td>-- I by indenture</td>
<td>9, 126/22</td>
</tr>
<tr>
<td>harm</td>
<td>and little good or</td>
<td>9, 130/24</td>
</tr>
<tr>
<td>harm</td>
<td>(which to him that</td>
<td>9, 132/21</td>
</tr>
<tr>
<td>harm</td>
<td>happen daily to folk</td>
<td>9, 132/23</td>
</tr>
<tr>
<td>harm</td>
<td>. But, now, what laws</td>
<td>9, 141/24</td>
</tr>
<tr>
<td>harm</td>
<td>? But then, to show</td>
<td>9, 141/25</td>
</tr>
<tr>
<td>harm</td>
<td>before -- yet after</td>
<td>9, 167/30</td>
</tr>
<tr>
<td>harm</td>
<td>of his own soul</td>
<td>9, 167/37</td>
</tr>
<tr>
<td>harmless</td>
<td>well enough and offenders</td>
<td>9, 155/21</td>
</tr>
<tr>
<td>harms</td>
<td>to the king or</td>
<td>9, 121/8</td>
</tr>
<tr>
<td>harpeth</td>
<td>upon the laws of</td>
<td>9, 143/32</td>
</tr>
<tr>
<td>haste</td>
<td>,&quot; quoth he, &quot;but one</td>
<td>9, 81/1</td>
</tr>
<tr>
<td>hasty</td>
<td>credence to other folk</td>
<td>9, 8/1</td>
</tr>
<tr>
<td>hat</td>
<td>after a shower of</td>
<td>9, 133/12</td>
</tr>
<tr>
<td>hate</td>
<td>but he that hateth</td>
<td>9, 88/17</td>
</tr>
<tr>
<td>hate</td>
<td>that vice of theirs</td>
<td>9, 167/19</td>
</tr>
<tr>
<td>hated</td>
<td>of the spirituality, no</td>
<td>9, 110/16</td>
</tr>
<tr>
<td>hated</td>
<td>the spirituality indeed (as</td>
<td>9, 143/21</td>
</tr>
<tr>
<td>hateth</td>
<td>also the faith --</td>
<td>9, 88/18</td>
</tr>
<tr>
<td>hatred</td>
<td>that they bear to</td>
<td>9, 45/4</td>
</tr>
<tr>
<td>hatred</td>
<td>of their faults, no</td>
<td>9, 55/21</td>
</tr>
<tr>
<td>hatred</td>
<td>unto the profit of</td>
<td>9, 73/4</td>
</tr>
<tr>
<td>hatred</td>
<td>or obloquy. For surely</td>
<td>9, 86/26</td>
</tr>
<tr>
<td>hatred</td>
<td>among the people the</td>
<td>9, 88/24</td>
</tr>
<tr>
<td>hatred</td>
<td>with; and with such</td>
<td>9, 110/31</td>
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<tr>
<td>hatred</td>
<td>against all those that</td>
<td>9, 121/25</td>
</tr>
<tr>
<td>hatred</td>
<td>nor for corruption of</td>
<td>9, 135/28</td>
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</table>

is not done of hatred, nor for corruption of hatred, and to make the hatred against the spirituality, and having day of challenge appointed having of the scripture in having this thing in your having age and use of having wit and learning, fall Having meat and drink and having good proofs and yet having a copy thereof sent head can do my mind head . And I was from head hung anything low in head . Whereupon I, being advertised head so dulled or dazed head with a cord and head , for the words of head . Whereupon the commissary, worse head , or to keep them health I pray God long health of the whole body health with a cord and heap up to the sky heap up a sort of heap of shrewd faults rehearsed heaped up so much good heaped unto every man among hear sometimes divers parts of hear divers parts of my hear , how the word of hear , how the word of hear them till they first hear say that the same hear some part of like hear their ribaldous railing. And hear them not? Or may hear men say that the hear some others say so hear say ' cursed quean hear ; and for my part

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he were, he should 
be yet glad to 
Sunday to come and 
abroad, and yet I 
have a pleasure to 
lying that whoso shall 
God be thanked, I 
reported since, as I 
they might hap to 
truth very heavy to 
of such heresies never 
be, peradventure, some that 
afresh, and hath, I 
then saw nor yet 
weight but they shall 
a simple, unlearned man 
faith itself, because I 
brtherhood that ever I 
at home, when she 
too, that ever I 
our own hands: this 
when the brethren have 
whereupon, when I had 
readers, here have ye 
the time, that never 
her husband had never 
and there I have 
ever her husband had 
too -- had anything 
have I divers times 
thank God, I never 
bargained, the other had 
it. But I have 
-- for before, I 
this matter I never 
familiar talking, have I 
prelates (for I have 
to my remembrance have 
himself thinketh, nor hath 
bad as good. Who 
far as ever I 
if this Pacifier have 
yet have I not
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>heard</td>
<td>speak thereof, either in</td>
<td>9,115/29</td>
</tr>
<tr>
<td>heard</td>
<td>much speaking thereof. What</td>
<td>9,117/13</td>
</tr>
<tr>
<td>heard</td>
<td>the tale told by</td>
<td>9,122/34</td>
</tr>
<tr>
<td>heard</td>
<td>. For they should, I</td>
<td>9,124/23</td>
</tr>
<tr>
<td>heard</td>
<td>of late that he</td>
<td>9,125/10</td>
</tr>
<tr>
<td>heard</td>
<td>a great part read</td>
<td>9,125/33</td>
</tr>
<tr>
<td>heard</td>
<td>of a thing that</td>
<td>9,126/6</td>
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<tr>
<td>heard</td>
<td>upon importunate clamor, and</td>
<td>9,127/25</td>
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<tr>
<td>heard</td>
<td>it not, or remembered</td>
<td>9,131/16</td>
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<td>heard</td>
<td>of the matter ere</td>
<td>9,132/36</td>
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<td>heard</td>
<td>of before. But now</td>
<td>9,141/17</td>
</tr>
<tr>
<td>heard</td>
<td>, nor, as I suppose</td>
<td>9,144/33</td>
</tr>
<tr>
<td>heard</td>
<td>, so fervent and importunate</td>
<td>9,160/4</td>
</tr>
<tr>
<td>heard</td>
<td>of and known the</td>
<td>9,164/33</td>
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<td>heard</td>
<td>by them that the</td>
<td>9,169/2</td>
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<td>heard</td>
<td>that they very merrily</td>
<td>9,171/3</td>
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<td>hearer's</td>
<td>ear and from the</td>
<td>9,35/13</td>
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<td>hearers</td>
<td>, as well and as</td>
<td>9,25/34</td>
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<td>heareth</td>
<td>not the answer --</td>
<td>9,20/20</td>
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<tr>
<td>heareth</td>
<td>some others say? And</td>
<td>9,56/7</td>
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<td>heareth</td>
<td>them is bound to</td>
<td>9,86/11</td>
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<tr>
<td>heareth</td>
<td>it and can rehearse</td>
<td>9,104/16</td>
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<tr>
<td>heareth</td>
<td>any &quot;some say&quot; that</td>
<td>9,104/18</td>
</tr>
<tr>
<td>heareth</td>
<td>-- that there is</td>
<td>9,110/12</td>
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<tr>
<td>hearing</td>
<td>, did write it diminue</td>
<td>9,37/20</td>
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<tr>
<td>hearing</td>
<td>whereof they cried out</td>
<td>9,81/15</td>
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<td>heart</td>
<td>to look upon, they</td>
<td>9,7/34</td>
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<tr>
<td>heart</td>
<td>of man can give</td>
<td>9,19/35</td>
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<tr>
<td>heart</td>
<td>that it is true</td>
<td>9,20/8</td>
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<tr>
<td>heart</td>
<td>; as the water signifieth</td>
<td>9,35/13</td>
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<tr>
<td>heart</td>
<td>? For whereas in times</td>
<td>9,58/5</td>
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<td>heart</td>
<td>? For there, as in</td>
<td>9,61/32</td>
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<tr>
<td>heart</td>
<td>if he hold against</td>
<td>9,86/9</td>
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<tr>
<td>heart</td>
<td>believe the while full</td>
<td>9,86/31</td>
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<tr>
<td>heart</td>
<td>secretly think and believe</td>
<td>9,87/5</td>
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<tr>
<td>heart</td>
<td>he loveth and favoreth</td>
<td>9,88/16</td>
</tr>
<tr>
<td>heart</td>
<td>, contrary to the words</td>
<td>9,90/31</td>
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<tr>
<td>heart</td>
<td>two days after, when</td>
<td>9,101/25</td>
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<tr>
<td>heart</td>
<td>that, for any worldly</td>
<td>9,109/36</td>
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<td>heart</td>
<td>to the following of</td>
<td>9,122/7</td>
</tr>
<tr>
<td>heart</td>
<td>, their words cannot be</td>
<td>9,127/32</td>
</tr>
<tr>
<td>heart</td>
<td>and boldness, and openly</td>
<td>9,157/11</td>
</tr>
<tr>
<td>heart</td>
<td>: I would rather be</td>
<td>9,168/2</td>
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if they can for

can, as I think,

And they pray God

it would do their

saith God, "into their

the beginning in their

law written in their

his laws in their

scripture and all believing

so are all men's

herself and lighteneth the

word had purged their

saith God, into their

the beginning in their

law written in their

his laws in their

it was written in

were all written in

write it in the

it in the people's

remain only written in

very plainly, while their

and believe in their

all that, in their

assay, it made their

of good men's good

us, and in our

his amendment in as

for cold. For what

come as well to

while God liveth in

he may come to

day holy saints in

and you shall have

many blessed saints in

they be not in

never a saint in

saith) come out of

blessed, holy saints in

stand in, without great

these days, without great

was I then so

was of truth very

heart-burning abide and endure to

heartily hate but he that

heartily to be more merciful

hearts good to see my

hearts, and in their minds

hearts, and wrote it in

hearts indeed and in effect

hearts, and therefore must we

hearts testify that we are

hearts of themselves dark with

hearts of the believers, and

hearts from lies, from false

hearts, and in their minds

hearts, and wrote it in

hearts indeed and in effect

hearts, and therefore must we

hearts ere ever it was

hearts before they were written

hearts of the hearers, as

hearts at their preaching, at

hearts, as before the books

hearts abhor and cannot abide

hearts that all these things

hearts some one man may

hearts (God be thanked) faint

hearts, nor of the present

hearts, as Saint Paul saith

hearts loving manner as I

heat or what one spark

heaven , and as soon too

heaven and the devil lieth

heaven: then shall there be

heaven, of such as were

" -- they would answer

heaven, have of devotion toward

heaven. For there is no

heaven, but that all souls

heaven and preach a contrary

heaven, both here for grace

heaviness and sorrow of heart

heaviness and sorrow of heart

heavy for the loss but

heavy to hear that the

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and which is an heavy, and which is a
and which is an heavy, and which is an
matter for light or heavy
they should judge light heavy
he saith to the Hebrews, "Dabo leges meas," etc.
he saith to the Hebrews, "Dabo leges meas," etc.
not, and took no heed
-- it was an heavy
great robbery, or an heavy
a wholesome an odious, and which is an heavy
and the most cruel, men ween, with his
but hath always been held for a thing excusable
have evermore abhorred and held for abominable -- let
therewith right simply, and held up also both his
God hath so long held his hand from giving
stand together -- have held opinion that it is
were accounted thrifty, and held their own and other
Church in their council held at Jerusalem, did in
for that he hath held opinions against that the
for that that he held the wrong part of
Saint Aidan, when he held as an heretic nor
therefore he was neither held excused that would say
every man might be held when the tinker
the heresies that he held he
the devil lieth in hell never hereafter shall (bark
the damned devil of hell, which so entangleth their
and burned, and in hell damned and there burning
into the fire of hell ." Now, in these words
nor the gates of hell prevail against Christ's church
Cerberus, the mastiff of hell, , into the light, where
Huessgen, nor all the hellhounds that the devil hath
Tyndale, with all the help he hath had of
not only do nothing help Tyndale (for all the
could be proved, would help some heresies well forth
continuance of God's gracious help thereunto, and thereby come
-- and take whose help he will, too --
fight against it and help to destroy it, for
without any special, peculiar help of grace thereto, I
as they do, and help them forth in the
pull them up and help to wipe the copes
writing against their heresies help them forth in their
could be content to help that they should themselves
them again together, and
away quite, by the
in his neck, for
much for me as
for the comfort and
for my part, as
any need of mine
hope, if that may
hand for heresy, as
were so. For so
beseeching His Grace of
such laws as may
have the favor and
that were another good
without calling for any
them, this would also
thereby, since it would
the present aid and
and by my means
that it is commonly
of Saint James nothing
of man in following,
know them. But what
condemn offenders. And it
saith that all that
way between us from
behalf." "Now get you
' get you shortly
here, and straight from
good Christian souls departed
it shall be from
of famous memory King
the famous prince King
of famous memory King
that statute of King
of famous memory King
second year of King
said famous prince King
the poets feign that
thing now nor never
than in any time
in the same. And
confutations of false, blasphemous

help to make them at 9, 57/30
help and means of another 9, 69/22
help of his necessity, panting 9, 83/13
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help me God, and none 9, 122/23
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helped, that Thomas Philips (which 9, 127/2
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Henry VII, father to our 9, 73/23
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sooner done to write
may write more false
not only teacheth false
two, these new-fangled
call very false, pestilent
Christ into false Luther's
go, their abominable
great part of his
of all their whole
one point, all their
proved, would help some
before these late, lewd
of all their poisoned
places it destroyeth their
confounding of many great
the matters of their
the falsehood of their
and new false, stinking
truth, if their false
in writing against their
best) revoke their false
true faith and false
speak against their execrable
in writing against their
yet their opinions are
fault. For if these
lechery -- if these
time coming, if these
whole hill of those
those, therefore, that speak
and perished for those
But, now, when his
he wrote all these
truth, and that those
stubbornly set in such
preach any of these
not unto these new
cause of repressing of
fallen into the frantic
writeth false lies and
by change of their
people should of such
by defense of those
setting forth of such heresies closely, a man meet 9, 126/ 21
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those by whose means heresies were detected and convicted 9, 138/ 36
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both to have against heresies those laws of the 9, 139/ 13
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of the Church against heresies indeed, more rather than 9, 140/ 13
made for punishment of heresies, such as be heresies wholly cruel and unreasonable 9, 140/ 30
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Church plainly determined for heresy ; and since men cannot 9, 86/ 8
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or other inquirers of heresy see that any great 9, 137/ 13
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inquiry and punishment of heresy , it appeareth Extra. de 9, 138/ 11
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he that inquireth of heresy taketh knowledge of heresy and so the summa and what not, yet it would be hard to meddle in the, God be thanked, hitherto only for zeal of, when these new brethren or not; and that. And therefore, whereas in, and saith: It is, as it is said-- though he speak, that if any will, though he speak it-- making men ween, and sometimes, ye wot-- though he speak it-- though he speak it, they speak ungraciously, and of ignorance, or of, and stubbornly stick thereto, and that some as, till that desire of, of themselves, without calling; for some men think-- but if a, and that there were. The other is that, as to take away-- as though he, they should not be. Howbeit, he granteth that, and sufficient record and; and would, as far should not pass unpunished, but some fall in, and in the commissary’s, to be taken thence, but have also despised. Now if the judges
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not so many as
side, let all these
as now these new
friars, graceless apostates, and
adherents, be plain, abominable
I mean, which these
none use but these
which parts yet these
cleave to these foolish
by the name of
Frith, and those other
so God upon these
and sent among these
 plainly prove them abominable
for condemning for damned
all Christian people except
good religious people the
and spiritual, and (except
the Altar), these blasphemous
the pleasant oil of
known and convicted for
be; and that, for
were the next) be
the leastwise be reasonable
my labor against these
the Catholic Church and
open-known professed or convicted
sort of villainous, wretched
as thieves, murderers, and
he speaketh aught of
great rumble that the
of policy feign themselves
no such conversation with
some of these wily
pity pretended toward those
the occasion that those
have them handle other
any one of these
which hath toward many
those which are none
in their judgments against
toucheth, being made against
and uncharitable handling of

heretics would make men ween
heretics and all that bear
heretics do, for wedding of
heretics . And then since no
heretics in this one point
heretics say be not specified
heretics only; nor they cannot
heretics affirm for none. As
heretics for anything that they
heretics and fools, and so
heretics , more showed his vengeance
heretics of our time that
heretics the spirit of error
heretics and against God and
heretics the whole Catholic Church
heretics , both spiritual and temporal
heretics abhor, and call it
heretics ) leave not one man
heretics in their ungracious books
heretics cast upon my head
heretics , which is, ye wot
heretics of such a manner
heretics alone themselves, and hold
heretics and honest, and write
heretics , have given me much
heretics , between God and the
heretics . But surely my guise
heretics that, meeting the priests
heretics , and such other wretches
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to provide but that
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them. And therefore when
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openly with which those
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of them that are
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to swarm full of
heretics
should soon after, with
heretics
leastwise would prove them
heretics
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all these blasphemous, damnable
heretics
that wily, false, wretched
heretics
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heretics
and the lies that
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heretics
the further encouraging of
realm is full of
heretics
have made laws that
all unto this world:
heretics
And therefore were the
to sue citations against
heretics
this Pacifier's good device,
realm is full of
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that noise, whereby the
heretics
this very well: that
I wot well, some
heretics
policy devise now these
think so strong that
heretics
between the Catholics and
many places play these
great many: so these
folk and the false
heretics
be sure that neither
heretics
fervent labor of the
the matter that the
heretics
too therein. And as
heretics
indeed; whom if, for
heretics
, God will not fail
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that they fear in
heretics
indeed, yet many others
heretics
be yet much worse
heretics
had in my house
heretics
that ever came in
heretics
will be doing, therefore
heretics
abjure and do their
heretics
first deceive men and
heretics
whom I had spoken
heretics
indeed, ex officio were left
heretics
before that right few
heretics
increased and multiplied, the
heretics
in speaking against some
heretics
, except only London and
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shall be spared, for
heretics
should by craft and
heretics
in many places for
heretics
of malice blow about
heretics
, to infect and envenom
heretics
what another goodly "some
heretics
, more than it is
heretics
might be arrested and
heretics
may sit still and
heretics
likely thus to make
heretics
and process of excommunication
heretics
may go unarrested --
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more than it is
heretics
might be the more
heretics
have made that noise
heretics
have been so bold
heretics
that call themselves evangelical
heretics
, for all their babbling
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at length as it
heretics
and we. For like
heretics
be so busily walking
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heretics
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9, 153 / 21
9, 153 / 37
9, 155 / 9
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9, 155 / 27
9, 155 / 30
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9, 156 / 37
9, 158 / 26
9, 159 / 4
9, 159 / 34
9, 159 / 36
9, 160 / 10
9, 160 / 23
9, 160 / 37
9, 161 / 3
to have repressed those
heretics in time, before they

Richard II, complained of
heretics , and found great harm
commissions to attach such
heretics and keep them in
not suffice. For the
heretics would commonly be gone
themselves perceiving that those
heretics increased still, and would
ordinaries might arrest the
heretics and imprison them themselves
in some places the
heretics waxed too strong, and
long neglected that the
heretics were grown unto such
solemnly sworn to repress
heretics and assist the ordinaries
part of so many
heretics as these that be
them, to bring these
heretics into such courage and
and what increase of
heretics , the whole sum and
they were naughty men,
heretics themselves, and first forsworn
to abjure and punish
heretics ; but must all the
other; and all these
heretics so clean gone and
laws before made against
heretics , whereby to the displeasure
evil counsel. As touching
heretics , I hate that vice
point that all these
heretics , by all the means
read any of these
heretics' books that have brought
the occasion of the
heretics' forbidden books), I sent
the heretics, that the
heretics' part should hap to
But yet, though the
heretics' part should (as I
because he professeth these
heretics' opinions for heresies, as
rosella, in the title "Hereticus"
that such holiness is
in principio," saith that
find a place to
hidden , so that men may
creep into able to
hide their heads, or to
answereth me with an
hide his head. Then, after
folly, foameth out his
hideous exclamation, and crying out
their own sight so
high spiritual sentence after this
their own sight so
high that they have risen
many to such an
high that they have risen
-- and giving him
high spice of pride. But
their authority is so
high thanks, would forthwith fain
stick much upon his
high , and so immediately derived
their authority is so
high , solemn divination wherein he
their authority is so
high , and so immediately derived
their authority is so
high that it is immediately
the faith, and their
high wisdom in providing for
not speak of such
high matters, that serve for
they would both preach
high praises of their own
that may be his
high pleasure; and let him
nor so forth up
For the greatest, and
brethren and sistren, so
evident scripture: the King's
reason of the King's
and yet the King's
ordinary. Whereupon the King's
the King's Grace, His
expedient that the King's
would have the King's
deviseth that the King's
saying -- the King's
mean that the King's
calleth upon the King's
that if the King's
doubt not but His
forswore all the whole
which bearing up an
wafers, and all their
slothful also, to be
forth against me, of the
same distinction of
gay, golden distinction of
other countries that come
in his kennel, never
he hath kept them
have taken for scripture
that himself hath ever
from the apostles' days
of England hath had
both. This hath been
as he hath ever
so great wrong, and
very sure that ever
yet all the prelates
heresy, God be thanked, where heresies have sprung
and Denck, Bainham, Bayfield, hands but Sir Thomas
as was Sir Thomas
wist well, pardon and say, ye see cannot
For (as divers doctors
heretics alone themselves, and
as for vice, as
equal virtue -- as
and religious, agree and
point: to keep and
his heart if he
virtue that men should
any restitution yet, but
him to abjure, or
him to abjure, or
affirmatively, and will not
But he will not
two say true that
upon that. And whoso
this book over-long by
to sew up every
else he would begin
also both his hands
folk live now so
he preacheth to them
all his whole sermon
his devout prayer full
men indeed -- whose
that point, that such
he shall, find his
merciful goodness, by his
by God and his
Holy Spirit with his
the inspiration of his
confirmation, and aneling, and
of Christ in the
faith alone, and for
construction and exposition of
of reason better believe
believe holy Saint Augustine,
Augustine, holy Saint Ambrose,
Ambrose, holy Saint Jerome,
Jerome, holy Saint Cyprian,
Cyprian, holy Saint Chrysostom,
Chrysostom, holy Saint Basil,
three Gregorys of Greece,
saints all three, and
all the other old
hold their tongues and be
hold it much more damnable
hold it yet much more
hold together: himself can, if
hold fast the trentals, because
hold against it openly with
hold fast and keep, there
hold their peace and slack
hold him attainted, without examining
hold him attainted, without any
hold it opinatively; and then
hold it opinatively; and therefore
hold therein contrary parts --
holdeth against the process ex
holding a problem upon every
hole in a net, so
holily with the same words
holily , and would therewith swear
holily as the temporality may
holily what things they should
holily putteth in all the
holily , and saith, This is
holiness and prayer hath been
holiness is hidden, so that
holy prophet plainly proved a
holy word of truth hath
Holy Spirit with his holy
holy word of either kind
Holy Spirit sent thereunto, and
holy orders, and matrimony, and
Holy Sacrament of the Altar
holy vows of chastity against
holy scripture we should of
holy Saint Augustine, holy Saint
holy Saint Ambrose, holy Saint
holy Saint Jerome, holy Saint
holy Saint Cyprian, holy Saint
holy Saint Chrysostom, holy Saint
holy Saint Basil, holy Saint
holy Saint Cyril, and the
holy saints all three, and
holy Saint Gregory the pope
doctors and fathers of
they have the old
doctors on their side
of all the old
saints that so did
one of the old
saints that said the
much as one old
man for their part
in the exposition of
scripture be by reason
believed -- the old
gracious doctors and saints
faith of all the
saints and of all
sent down his own
Spirit of unity, concord
no fairer unto these
prophets of theirs, be
Savior himself in the
Sacrament of the Altar
things be good and
which they rebuke and
the brethren (as their
father writeth, and telleth
and reverence unto that
men indeed -- whose
folly, and all their
vows of chastity worse
bounden duty, to the
sacrament of their sacred
their sacred orders, and
profession of their godly
are at this day
saints in heaven, of
clergy which good and
princes and other devout
be saved souls and
saints -- as Bainham
have spoken against those
things and despised the
against the good and
things, but against the
The end of this
sermon is to little
blessed Lady or other
saints; or to preach
by the scripture and
writers appeareth, to forbear
beginning of this his
preaching, preacheth upon them
was from divers good,
places advertised that he
in Paternoster Row called
John, after that he
when all his wholesome
babbling is done, every
and horribly despise the
Housel, and make mocks
such figures and such
pretexts he goeth about
of the censures of
Church, spread their heresies
writings of the old
doctors and saints, by
determined, or that the
doctors of the Church
Passion, that as his
sacraments thereof took their
prayer of all those
saints that have both
have both by their
doctrine and example of
and all the blessed,
saints in heaven, both
her own husband at
, when she heard him
till it was beaten
. For he could then
brethren affirmed here nearer home
of their company at home, and after run out
acquitted, go get him home, and be merry that again. And therefore men
lie when they come home, and say that more
good man goeth him home, and there sitteth still;
so negligent are good ex officio were gone,
both one; and so
also; so that yet
this tinker yet once
no heresy; so that
to make her too
as Horace saith of against so many other
be reasonable heretics and honest, honorable, good, and virtuous
vicious folk any one honest company, either spiritual or
Lombard Street with an honest merchant with whom he
neither ordinary nor other to wit, the right among many good and
him in any good, only speaketh lies against ways that all his
were, after other good, and rid himself out
up, and well and spoken with him, and of any cleanness or
were more rebuke than honestly; and therefore in conclusion
it for his own honestly guided. In which point
and abusions; which point honestly treated him one day
were neither right nor honestly that can with favor
because they have done honestly . Now, if they excuse
duty bound to give honestly , since he hath said
their order to the honestly would he should have
them procure their own honestly that any man should
and call it the honor to Christ's cross, and
maintenance of the worldly honor and reverence unto that
which they call the honor of God and good
for calling the worldly honor , of God and rather
of spiritual men, the honor of God, and in
wit, by the worldly honor of the Church, and
honor of the Church, and honor of God -- I
done to the Church

Church and taken as honor done to God -- 9,71/ 16
is to wit, the honor that Christian people here 9,71/ 16
meaneth, I suppose, such honor of spiritual persons -- 9,71/ 20
every whit -- both honor as good Christian people 9,71/ 21
persons, thinking that worldly honor to prelates, building of 9,72/ 23
increase of the king's honor and riches letteth greatly 9,74/ 33
that congregation to God's honor , with a great strength 9,84/ 5
to have the worldly honor graciously gathered together, the 9,100/ 3
to have the worldly honor of prelates exalted and 9,142/ 12
one agreeing, to the honor of priests exalted that 9,153/ 3
so many other honest, honor of God and peace 9,166/ 35
that some good and honorable , good, and virtuous folk 9,43/ 21
both good men and honorable men of them would 9,47/ 28
it either good or honorable , yet look I for 9,47/ 35
of the king's most honorable Council, and that since 9,127/ 27
use of God's service honorably . And then in the 9,71/ 19
reverenced their relics and honored their images, and been 9,44/ 8
as I loved and honored the good, so was 9,49/ 21
either to look or hope that such faults as 9,3/ 23
week -- saving for hope of deliverance by the 9,49/ 34
speed hangeth all their hope ! I cannot tell what 9,91/ 12
so there is good hope , if that may help 9,98/ 10
Basel. And the greater hope have they because in 9,158/ 18
And with such good hope , the good man goeth 9,159/ 15
fools. For if they hoped the contrary, they would 9,39/ 35
the writer have, as Horace saith of Homer, here 9,4/ 22
merry tales. For as Horace saith, a man may 9,170/ 35
himself that those great, horrible , open evils of such 9,56/ 18
Savior himself also, and horribly despise the Holy Housel 9,149/ 8
they cannot call an horse but an horse, they 9,42/ 28
an horse but an horse , they." And in good 9,42/ 28
the cart before the horse , as I ween there 9,112/ 16
was a sacrifice, an host , and an oblation, and 9,44/ 13
himself in the matter hot nor cold but if 9,51/ 25
Catholic part, and such hot , fervent labor of the 9,160/ 37
he should within two hours have two or three 9,157/ 19
a right good husband's house . And yet where this 9,72/ 11
him service in his house . And of all alms 9,105/ 18
corner of his neighbor's house burning, he would of 9,110/ 33
as were in my house while I was Chancellor 9,117/ 6
mine in mine own house , whom his father had 9,117/ 30
in Antwerp; into whose house there, the two nuns 9,117/ 34
another child in my house, which uttered his counsel 9, 118/ 2
heretics had in my house-- so far forth 9, 119/ 19
which was in mine house, about four or five 9, 119/ 20
he was in mine house, hath reported since, as 9, 119/ 23
or twain in mine house, and labored about his 9, 126/ 17
would pluck down his house or burn it over 9, 157/ 20
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would pluck down his house or burn it over 9, 157/ 20

Apology: Concordance of Major English Terms 220

yet told her own
By our lakin, brother
true, which yet her
and grudge that your
this anger of your
his indifference, tell her
nor like a good
but to bring her
verily nay; nor her
credence. But believe the
more than ever her
shortly hence. For my
in a right good
in this realm --
early, like good, thriving
because all should be
and call it but
way were there none
them flatterers, dissimulaters, and
and pain be but
grudge and call them
to be too much
by your alms live
open lie; neither an
in unfaithfulness, and with
have lived all in
also for their own
to be understood where
it only of an
speak it but of
they might therein of
he spoke heresy of
said it all of
titulo "Ex communicat.," par.
partial, than for such
of that light which
see a very right
relics and honored their
pilgrimages, setting up of
untrue surmise grounded upon
said, upon a charitable
be grounded but upon
minds (as his own

husband at home, when she
husband," quoth she, "but as
husband had never heard of
husband hath to you is
husband will never be well
husband his parse verse too
husband yourself. For this I
husband and her at one
husband neither, if he were
husband as he list, I
husband had heard of, and
husband and I shall agree
husband's house. And yet where
husbandmen, , artificers, merchants, men of
husbands, arise by themselves uncalled
hushed and never more words
hypocrisy. Then rail they not
hypocrisy -- and yet were
hypocrites and they have called
hypocrites for all that, and
hypocrites for their alms, and
idle, and suffered her to
idle and wax a loiterer
idle lie nor of any
idolatry do service to the
idolatry, and died in service
ignorance, therefore he teacheth the
ignorance excuseth. Then it seemeth
ignorance, or of a passion
ignorance of a passion
ignorance or simplicity so sore
ignorance, or of oversight, or
ignorance. Then if the matter
ignorance. And if that be
ill fashion indifferent. And over
illumineth every man that cometh
image of a fiend, I
images, and been baptized in
images, or such other. For
imagination, and after, with a
imagination. But for all this
imagination and guessing at the
imagination is), yet judge they
false of their own

imagination, because those many persons

imagine, them; but they be

imagine, or devise. For here

imagine, in some other matter

imagine, lies of malice and

imagined, against the clergy as

imagined, that they would destroy

imagined, suspicion, punish those many

immediate, of God, that the

immediately, derived of God, that

immediately, derived from God, that

immediately, derived of God, that

immediately, by God; but have

immediately, given them of God

immediately, before that, he saith

import, and signify some greater

importunate, clamar, and the cause

importunate, in putting forth of

importunate, pressing and the diligence

impossible, Frith, if he heard

impossible, to be gotten. But

impossible, to provide but that

imprison, them themselves. And yet

imprisoned, at Norwich; and Bayfield

impugn, in general the affection

impugn, the true Christian faith

impugn, unto (and therefore bear

impute, it unto Master Chancellor

imputed, to the whole body

imputeth, it to the bishop

inasmuch, as the word is

incest, and perjury, sedition, insurgency

incestuouss, sacrilege and very beastly

incestuouss, lechery, as Friar Luther

incident, unto my matter; and

incident, to fall in my

incriminating, to the worse part

incontinence, in sacred, professed persons

increase, of grace to the

increase, and growing of this

increase, ending in "priests" after

increase, of his oration, with

false of their own imagination, because those many persons; but they be imagination, or devise. For here imagine, in some other matter imagine, lies of malice and imagined, against the clergy as imagined, that they would destroy imagined, suspicion, punish those many immediate, of God, that the immediately, derived of God, that immediately, derived from God, that immediately, derived of God, that immediately, by God; but have immediately, given them of God immediately, before that, he saith import, and signify some greater importunate, clamar, and the cause importunate, in putting forth of importunate, pressing and the diligence impossible, Frith, if he heard impossible, to be gotten. But impossible, to provide but that imprison, them themselves. And yet imprisoned, at Norwich; and Bayfield impugn, in general the affection impugn, the true Christian faith impugn, unto (and therefore bear impute, it unto Master Chancellor imputed, to the whole body imputeth, it to the bishop inasmuch, as the word is incest, and perjury, sedition, insurgency incestuous, sacrilege and very beastly incestuous, lechery, as Friar Luther incident, unto my matter; and incident, to fall in my inclining, all his heart to incontinence, in sacred, professed persons increase, of grace to the increase, and growing of this increase, ending in "priests" after increase, of his oration, with
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<td>and growing of his</td>
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<tr>
<td>increase</td>
<td>of the riches of</td>
<td>9,71/10</td>
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<td>increase</td>
<td>of riches in spiritual</td>
<td>9,71/28</td>
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<td>increase</td>
<td>of riches that</td>
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<td>increase</td>
<td>his favor with the</td>
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<td>increase</td>
<td>of the king's honor</td>
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<td>increase</td>
<td>of heretics, the whole</td>
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<td>increase</td>
<td>. The Fiftieth Chapter Now</td>
<td>9,170/29</td>
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<td>increased</td>
<td>in that he saith</td>
<td>9,111/23</td>
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<td>increased</td>
<td>and multiplied, the faith</td>
<td>9,135/10</td>
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<td>increased</td>
<td>still, and would at</td>
<td>9,161/32</td>
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<tr>
<td>increased</td>
<td>; and so more need</td>
<td>9,162/35</td>
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<td>increasing</td>
<td>, may little and little</td>
<td>9,54/4</td>
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<td>incurable</td>
<td>cankered parts therefrom; observed</td>
<td>9,53/34</td>
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<tr>
<td>indemnity</td>
<td>of the said accusers</td>
<td>9,137/19</td>
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<tr>
<td>indemnity</td>
<td>of the accusers and</td>
<td>9,137/27</td>
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<td>indenture</td>
<td>delivered him to his</td>
<td>9,126/23</td>
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<tr>
<td>indicted</td>
<td>at a sessions, and</td>
<td>9,132/34</td>
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<tr>
<td>indicted</td>
<td>be put unto no</td>
<td>9,133/3</td>
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<td>indicted</td>
<td>of malice, or of</td>
<td>9,133/16</td>
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<td>indicted</td>
<td>neither. But then this</td>
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<td>indicters</td>
<td>may have evidence given</td>
<td>9,132/36</td>
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<td>indicters</td>
<td>are his accusers, and</td>
<td>9,133/6</td>
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<td>indictments</td>
<td>at the common law</td>
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<td>indictments</td>
<td>, what effect would come</td>
<td>9,134/32</td>
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<tr>
<td>trouble of all false</td>
<td>if no man should</td>
<td>9,153/27</td>
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<tr>
<td>indifference</td>
<td>as he should use</td>
<td>9,55/7</td>
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<td>indifference</td>
<td>, nor, finally, with more</td>
<td>9,56/13</td>
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<tr>
<td>indifference</td>
<td>in telling the faults</td>
<td>9,56/36</td>
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<tr>
<td>indifference</td>
<td>, he layeth against them</td>
<td>9,57/7</td>
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<tr>
<td>indifference</td>
<td>, tell her husband his</td>
<td>9,59/4</td>
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<td>indifference</td>
<td>therein as not only</td>
<td>9,61/11</td>
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<td>indifference</td>
<td>, though he leave the</td>
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<tr>
<td>indifference</td>
<td>keep themselves in a</td>
<td>9,112/19</td>
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<tr>
<td>indifference</td>
<td>and equity as ought</td>
<td>9,153/4</td>
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<td>indifferent</td>
<td>as to pardon in</td>
<td>9,4/10</td>
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<td>indifferent</td>
<td>readers -- which would</td>
<td>9,4/35</td>
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<td>indifferent</td>
<td>folk -- I shall</td>
<td>9,15/18</td>
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<tr>
<td>indifferent</td>
<td>that in them they</td>
<td>9,43/20</td>
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<td>indifferent</td>
<td>in the matter, therein</td>
<td>9,48/22</td>
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<tr>
<td>indifferent</td>
<td>indeed between a temporal</td>
<td>9,48/26</td>
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<tr>
<td>indifferent</td>
<td>. Now, if they take</td>
<td>9,48/34</td>
</tr>
<tr>
<td>indifferent</td>
<td>. For God keep me</td>
<td>9,48/37</td>
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*Thomas More Studies 9.1 (2014)*
keep me from being indifferent for such ill fashion if he would be indifferent should, to show himself as to be called indifferent manner, and such an indifferent manner of mild and sure that his mild, indifferent more mild nor more indifferent nor yet a more indifferent be reckoned for more indifferent as meseemeth, very much indifferent which he beginneth his indifferent plain with you and indifferent would seem never so indifferent he showeth himself not indifferent of his the most indifferent soon perceive that mild, indifferent of its own nature indifferent no good folk and indifferent were not a good, indifferent no spiritual judges be indifferent and before any folk indifferent I had written more indifferent that whoso read it indifferent as be naught, but indifferent further, that he telleth indifferent look upon it, and indifferent without any partial leaning, indifferent showeth his wrath and indifferent in the grudge and indifferent and provoking of his indifferent the more the more indifferent his discreet folk would indifferent be more diligent to indifferent than they be to indifferent the multitude;" do rather indifferent shall be able to indifferent by any subtle questions indifferent doth great hurt, and indifferent if, to withdraw that indifferent Church, and of the indifferent you see, his charitable indifferent

indifferent between those two sorts 9, 48/37
indifferent . And over this, I 9, 50/36
indifferent and do somewhat on 9, 51/25
indifferent , either revile and rebuke 9, 51/26
indifferent , nor will in writing 9, 51/34
indifferent fashion, as they find 9, 52/3
indifferent writing by me or 9, 52/32
indifferent book of the Division 9, 52/34
indifferent than any book of 9, 52/35
indifferent , as far as I 9, 54/14
indifferent because his words in 9, 54/18
indifferent . I let pass that 9, 55/13
indifferent , mild book of Division 9, 58/2
indifferent between you both: you 9, 59/7
indifferent ; though he looked therewith 9, 59/25
indifferent , when he bringeth in 9, 60/29
indifferent that it is in 9, 92/17
indifferent book to bear more 9, 97/22
indifferent , to construe the mind 9, 105/1
indifferent think that he did 9, 110/26
indifferent judge in all the 9, 141/28
indifferent . For thus he saith 9, 142/7
indifferent offer himself to the 9, 148/18
indifferent , and had declared and 9, 5/23
indifferent may well and clearly 9, 10/9
indifferently directed and pointed toward 9, 54/21
indifferently the faults as well 9, 56/8
indifferently consider it, shall not 9, 98/9
indifferently to tell him truth 9, 169/37
indifferently with a more vengeance 9, 40/18
indignation of the whole temporality 9, 109/3
indignation , we were likely to 9, 167/11
indignation . I have been within 9, 79/8
indiscreetly misconstrue that word, and 9, 78/18
indiscreetly the people to such 9, 72/28
induced them to the payment 9, 72/31
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the bishop or inquirers may enjoin such as
that the bishop or inquirers may dread that the
if the bishop or inquirers of heresy see that
inquirers of heresy taketh knowledge
the bishop or inquirers or such other learned
the bishop or inquirers may enjoin such as
spiritual; and he that
should have the whole inquiry and punishment of heresy
layman should have the inquiry and punishment of heresies

inquisitionis, par. "Prohibemus," where all
inquiry, thereof, and maketh a
insolubles, which ye shall see
inspiration of his Holy Spirit
inspire his grace into the
inspire himself to believe and
inspired and with the celestial
instead of reason, sometimes, with
Instead of a long porteous
instead of service to be
instead of "Doctor" men call
instead of "Friar" to call
instead of bread and wine
instead of reasoning to fall
instead of one harm (which
instead of his box of
instituted and devised, much more
institution, as by which the
instructed by God and his
instructed and taught by some
instrument of God, nor nothing
instrument also to the same
insurrection, treason, and heresy --
intend to pacify, assuage, and
intend hereafter to buy no
intend unto them but their
intend unhappiness, to make folk
intended now, after the great
intended to be good, they
intended to gather together by
intended but only that I

by search out and

mean. And to the every chapter, to the
therein purposely, to the -- and to the
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But now, to the please him, to the
wrote of any evil
And therefore, to the
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part of my principal construe the mind and
own name, to the Forty-third Chapter Nevertheless, mine maintain it. Now, his attained, without examining the farther consideration of his
unwritten, but upon the to the discharge and underproped and enforced with
if he can by can be driven by
any great fault and people of a great, the clergy is an
to have made their from the Church, have
and purgatory and plain words he despised and
in his words openly of a penny pitcher such other, and therewith
what means he might plain soul and can
found some certain proper him with their wily
for any such subtle like wit nor like tale with his proper
discreet" for their discreet folk would follow his
were a very far-fetched
part. Now, this ungracious
things nor lack such
necessary truths, but false
man is not like
Then if they were
signifieth and betokeneth the
other occasions, with good
all fordone, have an
be of their own
Spirit of God hath
against all religions at
by the passion of
over within, whom it
whoso be so lewd
Capua was of all
since God's word taketh
way gone onward in
in a deed of
thy candlestick out of
hath lost part of
is no better. But
good neighbors greatly marvel,
the same conditions still.
' cuckold.' And
peace, every session of
out of the king's
here, how that Saint
pleased him," saith Saint
the word; for Saint
the word: then Saint
these words of Saint
the word; for Saint
the word: then Saint
fathereth it upon Saint
selfsame Epistle of Saint
him." Mark that Saint
the words of Saint
' saith here Saint
the word of Saint
this authority of Saint
that text of Saint
graceless token, because Saint
these words of Saint

invention
inventions
inventions
inventive
invited
inward
inward
inward
inward
inward
inwardly
ipswich
ire
irketh

irreverently
Italy
its
its
its
its
its
its

ye know them well
, upon what causes this
till you meek yourself
such words were well
delivery, every leet through
to answer. But surely
saith that God hath
, "he hath begotten us
saith that God begot
maketh you an answer
, "Voluntarie enim genuit nos
saith that God begot
maketh you an answer
be it never so
which this preacher made
saith "even as it
which he hath here
; that is to wit
. Which word the preacher
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against the sacrament of
saith that God hath
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he gathereth out of Gerson. If he say Gerson himself when he
them into English; whereas Gerson would not that
and rehearseth out of Gerson, that the clergy so violent and so
Saint Ambrose, holy Saint Jerome, , holy Saint Cyprian, holy
their council held at Jerusalem, , did in those laws
ungracious books so villainously speak, and malapertly to
or else, as Tyndale jest and rail, shall play
Nor yet the Abbot Joachim , which nevertheless erred, for
lies; as thou readest, jesteth and rail -- were
consenting to sin. And, jest and rail, shall play
Christ also saith himself, jesteth , starch instead of bread
his Council. I mean
for his appearance, as
others were bound for
nuns were brought which
Paternoster Row called Holy
let this good Sir jest, and in many a
sixteenth chapter of Saint John's Gospel. Which he did
that was waxen a joiner, and in many a
him boast it, how
onward in its unhappy journey -- and may by
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of them that so judge
before the proof and
they not so evil
in that punishment no

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will give unto a
being called by the
one as the spiritual
leastwise in a temporal
may see that the
him; whereas the spiritual
as for the temporal
I as lief the
the truth of one
presence. For if the
content that the spiritual
will, but if the
lamb. And if the
helpeth little, because the
temporal, of which the
manner take knowledge or
temporal men may not
-- then when the
of which none evil
not a good, indifferent
what hurt an evil
be cruel they should
be loath to be
which much people have
which much people have
to them by the
partiality in the spiritual
times upon suspicion the
-- then use the
two juries. But the
also both the temporal
it: will there no
more effectually by the
diligence be by the
the discretion of the
the handling of cruel
be for that the
other side, the evil
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agree with reason and
handled than charity with
should in learning, wisdom,

commission and office of
seemeth then that all
though they were made
prison till they were
without doth not

own hands, and there
wisely spoken, let him


of man and shall


I pray God long


less indifferent. For God
diligently to repress and


neither priests nor religious

But I suppose they
in this point: to

them, beseech God to
their heads, or to


might without deadly sin
cover them and not


in their stead or


bring him forth, and


thus? Or else to


advise the ordinary to


should in my mind


that was wont to


necessary for you to


he would have them


that thing cause and


-- all such as


that the clergy should


meat. And yet we


should hold fast and


will either of indifference


in a chamber to


thereby to preserve and


think that he could
done ye did; but


be, rather, bound to


just


condemnations, after their open


, the king's laws of


, according to the common


, and living be meet


of the peace, which


of peace in this


of eyre. Now, if


and ordered according to


thee without thee." And


him and diet him


one copy thereof with


for my declaration), therein


the Church from error


their gifts of nature


and continue), worth yearly


me from being indifferent


under those evil and


the perfection of their


it now at this


and hold fast the


in men's devotions toward


them from prison find


any abundance in his


them warm. Besides this


our old still, till


him close among the


him in prison, where


Frith fast. But, now


myself a great way


good yeomen, and that


" lest some stubborn fools


in the church in


in this division, it


still the old Christian


a longer Lent than


not that neither. But


, there are few or


themselves in a stay


, and breaking out at


him from the loss


close -- "Revoke it


it from knowledge you


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| keep | well the laws already keep | 9, 170/13 |
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| keepeth | not now the law keepeth | 9, 105/29 |
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| keeping | of true things, and keeping | 9, 31/35 |
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| keeping | , I never did else keeping | 9, 117/27 |
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| kill | up all the senators kill | 9, 80/12 |
| kill | them too, can yet kill | 9, 109/31 |

them too, can yet all, but was privily such manner sort and his dream unchecked. Which use such a compendious Another sample of such holy word of either attaining of every manner as is the worst all of a new is now a new were of no such in every sort and runneth out against every this Pacifier a third of thinkers, such a good "discretion." %The third party: yet in such them or of any the troth of that to the doing Which say. What any one sore that Christ will this Pacifier put three purpose (of which two whom Plutarch writeth that fled from their own king and came into Whereupon they complained to them false traitors. Whereupon prince of famous memory dear sovereign lord the all, and that "the of the famous prince clergy only but the cause, considering that the read, that ever any his harms to the show it to the suppose but that the prince of famous memory the request of the those also that the kill but the body and killed in prison, and privily kind as the readers should kind of courtesy if I kind of eloquence that they kind of answering have I kind ; that is to wit kind of faith, and procureth kind of that crime that kind . For men were wont kind of suspects, if men kind as the priests that kind of temporal people too kind of men, spiritual and kind of thinkers, such a kind as I never to kind he calleth those which kind of goodness as the kind of people else that kind of people, he would kind of folk will not kind or sort of people kindle a fire of faggots kinds of folk that would kinds of lying Saint Augustine King Philip, their master, made king and came into King Philip's service against their King Philip, and made the King Philip answered them, "Good King Henry VII, father to king that now is. And king should put them all King Henry IV, about the king also and his nobility king our sovereign lord that king granted them the authority king or his Council, but king and to his Council king would sufficiently provide for King Henry IV both to king ; and at their such king might be sure to

if neither bishop nor king arrest them. And in
I perceive, have the king reform them after his
said that though the king sent his commission under
of that statute of King Henry IV, which statute
prince of famous memory King Henry V. For before
the fifth year of King Richard II, complained of
the second year of King Henry IV, both being
of the noble prince King Richard II, and being
the said famous prince King Henry V, they conspired
the destruction of the king and all his nobility
give information for the king: the tinker yet, when
burned, and by the king's gracious proclamation openly forbidden
and evident scripture: the this reason of the
reason and justice, the King's Highness, in his most
-- and yet the King's Highness doth touch and
the gift of the King's Highness much more plainly
I have of the king's most noble Grace, is
was first of the king's gracious gift, I have
to remain in the king's prisons a month than
for the King's Highness much more plainly
right expedient that the king's Grace and his Council
proper person, before the King's Grace and his Council
the ordinary. Whereupon the king's Grace and his Council
and reported to the lords temporal of the
counsel and their own king's Grace and his Council
sworn to keep the king's Grace and his Council
by authority of the king's counsel and their own
tarry forty days, the king's Grace and his Council
forth out of the king's Grace and his Council
of effect in the king's Grace and his Council
right expedient that the king's Grace and his Council
he would have the king's Grace and his Council
he deviseth that the king's Grace and his Council
own saying -- the king's Grace and his Council
he mean that the king's Grace and his Council
he calleth upon the king's Grace and his Council
but that if the King's Grace and his Council

9, 153/ 26
9, 154/ 25
9, 157/ 26
9, 161/ 13
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9, 161/ 17
9, 161/ 30
9, 161/ 39
9, 162/ 4
9, 162/ 6
9, 164/ 14
9, 11/ 28
9, 18/ 4
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9, 21/ 25
9, 47/ 6
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9, 49/ 16
9, 49/ 33
9, 53/ 36
9, 76/ 32
9, 76/ 33
9, 84/ 5
9, 89/ 20
9, 89/ 22
9, 89/ 23
9, 94/ 10
9, 127/ 7
9, 127/ 9
9, 127/ 27
9, 133/ 2
9, 133/ 36
9, 138/ 19
9, 151/ 10
9, 151/ 11
9, 151/ 21
9, 151/ 28
9, 151/ 34
9, 151/ 38
9, 152/ 21
9, 152/ 24
9, 155/ 13
9, 155/ 16
as would violate the
and some of the
him in by the
by the grant of
other, as of only
wipeth his eyes and
likelihood as some good
back calleth you'
could cut off one
the marketplace, and there
he spied any woman
thing that he never
they not. But he
then, if the ordinary
other folk said and
Pacifier well and thoroughly
accused; for if he
that the spiritual judges
of Sir Thomas More,
Knight Sir Thomas More,
Knight, to the Christian Readers
men of law, judges,
us." Now is this
since I so well
necessary for them to
made us first (ye
gift of discretion to
God written, since ye
ever shall teach to
say that since ye
which church they now
better. But iwis ye
all good folk that
good sister, since ye
yourself. For this I
them, and yet they
such other. For they
yet, he saith, they
he saith, though they
and since men cannot
matter, let him well
notwithstanding that they well
man's death -- I
it was printed I

king's  safe-conduct -- I was 9, 156/ 13
king's  too, which would not 9, 156/ 27
king's  writ when he is 9, 166/ 4
kings  and princes, as have 9, 99/ 10
kings  , or only dukes, or 9, 110/ 20
kisseth  him, and casteth the 9, 160/ 33
Kit  loseth her keys; by 9, 91/ 8
knave  ' and ' cuckold 9, 59/ 18
knave's  car; nor all the 9, 160/ 19
kneel  down in the cannel 9, 107/ 2
kneeling  at a form, if 9, 118/ 18
knew  for true, but thinketh 9, 66/ 2
knew  well that the people 9, 80/ 10
knew  this good, piteous Pacifier 9, 89/ 26
knew  the thing that some 9, 116/ 32
knew  them, I dare say 9, 127/ 33
knew  them, he might percase 9, 138/ 6
knew  not this tale before 9, 146/ 27
knight Sir Thomas More, Knight 9, 1/ 4
knight  to the Christian Readers 9, 3/ 2
knight's  lords, or other -- 9, 143/ 25
knot  so sure that it 9, 27/ 34
know  so many men so 9, 3/ 19
know  concerning the salvation of 9, 13/ 6
know  ) of nothing; and he 9, 15/ 29
know  it; and since that 9, 18/ 31
know  neither the one nor 9, 21/ 11
know  , judge, and discern the 9, 21/ 17
know  , good readers, that they 9, 23/ 22
know  which books be those 9, 26/ 2
know  them well enough -- 9, 42/ 27
know  them. Secondly, I say 9, 45/ 28
know  that the displeasure and 9, 58/ 28
know  myself: that ye have 9, 59/ 9
know  and believe in their 9, 75/ 19
know  well they be ordained 9, 75/ 25
know  well enough that all 9, 85/ 10
know  them for good and 9, 85/ 12
know  that a man believeth 9, 86/ 8
know  that we have no 9, 101/ 1
know  that many merchants of 9, 121/ 21
know  him so well that 9, 121/ 35
know  very well he could 9, 125/ 20
at the leastwise I
feigning himself not to
of his Council to
against their wills, both
where he shall not
and therefore he may
For if the judge
be condemned and not
and unreasonable, for I
their desire was to
the faith. But I
that we, because we
neither Luther nor Tyndale
God unwritten; whereof himself
saith himself. For he
such as every man
murmur and dissension (God
them and us, God
appear false, every man
hear them speak and
well informed that he
it well that he
and every man else
fear me, sore offended,
good man sometimes, that
all the whole county
wecneth all the world
sorrowed that spiritual men,
among the people, and
surety and like certain
spiritual man, to my
but keep it from
way, to put the
in any manner take
inquireth of heresy taketh
or witnesses, since the
that he would have
be well and openly
it was meetly well
some such have I
and was not then
But I have ever
contrary of our old,

know it well that he 9, 125/ 21
know who made it, but 9, 125/ 23
know how the matter stood 9, 127/ 8
know and will also depose 9, 131/ 1
know his accuser: if we 9, 132/ 29
know them. But what helpeth 9, 133/ 7
know by sure information that 9, 134/ 3
know the names of them 9, 137/ 25
know well that it is 9, 140/ 11
know the truth -- and 9, 146/ 8
know this very well: that 9, 155/ 30
know our cause so good 9, 159/ 1
knoweth but by the credence 9, 18/ 25
knoweth well that I said 9, 22/ 15
knoweth not which is the 9, 32/ 19
knoweth well have both. As 9, 40/ 6
knoweth how it began) against 9, 54/ 34
knoweth the better and the 9, 108/ 32
knoweth that some of those 9, 113/ 6
knoweth not what sect they 9, 117/ 1
knoweth very well that I 9, 125/ 16
knoweth well enough that the 9, 125/ 22
knoweth well for mine, and 9, 126/ 5
knoweth. But surely this hath 9, 145/ 4
knoweth his matter so true 9, 159/ 7
knoweth it -- the matter 9, 159/ 12
knoweth how true his matter 9, 159/ 25
knowing these grudges and murmurations 9, 95/ 13
knowing also that many laymen 9, 95/ 14
knowledge of the word of 9, 21/ 9
knowledge ; but, far above my 9, 47/ 17
knowledge you cannot, ye be 9, 125/ 4
knowledge of the names of 9, 138/ 5
knowledge or judge upon heresy 9, 138/ 14
knowledge of heresy. And so 9, 138/ 15
knowledge of the party lacketh 9, 139/ 21
known , believed, and kept -- 9, 22/ 6
known and convicted for heretics 9, 45/ 30
known what manner of favor 9, 49/ 20
known that have engrossed into 9, 76/ 9
known but for his own 9, 76/ 17
known you so wise that 9, 81/ 4
known Catholic faith -- as 9, 101/ 18

peradventure if he were known, he were such one 9, 107/11
he would not be known, would wear a visor 9, 111/27
that point perceived and known, I caused a servant 9, 118/3
Pacifier had by experience known, the troth of that 9, 120/23
proved and so clearly known that it will be 9, 123/2
loath to have it known abroad, out of the 9, 124/36
the matter stood. Which known and reported to the 9, 127/9
so well and openly known that they have by 9, 127/20
the parties have not known who hath accused them 9, 130/3
court; for they have known none other accusers; and 9, 130/9
dare not, be openly known that the matter came 9, 130/35
of them dare be known to speak of it 9, 134/6
is a thing well known unto every man: that 9, 134/35
concerning the testimony of known evil persons to be known known, the troth of that they will 9, 143/3
though it be openly known that it is as 9, 142/14
his lewdness is openly known, yet if any layman 9, 142/25
dispraise of his open, not named nor known untruthfulness that they will 9, 143/3
either never to be known, or to be strong known, that would yet in 9, 156/27
folk sometimes, when the known, truth of their matter 9, 159/31
have heard of and known the true faith before 9, 164/34
to their amendment were known, it would, I warrant 9, 167/25
belief of the common known Catholic Church of all known to be believed; and 9, 169/2
your grandfathers, you have known church, against all Tyndale's known among the common people 9, 170/6
heresy well and openly known church, against all Tyndale's authority of Christ's Catholic, for then should my known Catholic Church of all 9, 171/25
put me to more known church, against all Tyndale's
remitting over elsewhere, or known church, against all Tyndale's
hand. And therein the known church, against all Tyndale's
mine own pain and known church, against all Tyndale's
cased of any further known church, against all Tyndale's
it almost as little known church, against all Tyndale's
Tyndale (for all the known church, against all Tyndale's
in this point but known church, against all Tyndale's
by the learning and known church, against all Tyndale's
good will and my known church, against all Tyndale's
sake I take the known church, against all Tyndale's
and Pelagian for my known church, against all Tyndale's
to take half the known church, against all Tyndale's
some lack of the known church, against all Tyndale's
and every man especially known church, against all Tyndale's
them take so much known church, against all Tyndale's
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<td>and pain be but that he doth taketh</td>
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<td>that mine adversary can</td>
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<td>labor</td>
<td>of the heretics, that</td>
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<td>labor</td>
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<td>labor</td>
<td>to make so dark</td>
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<td>labor</td>
<td>much to him therefor</td>
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<td>labored</td>
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<td>of good remembrance, let</td>
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<td>of the labor and</td>
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<td>good order and discretion</td>
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<td>lack</td>
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<td>lack</td>
<td>them; and then, touching</td>
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<td>in them, calling them</td>
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<td>a fond, froward argument</td>
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<td>stand in that point</td>
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<td>of meat but that</td>
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<td>lack</td>
<td>one or other &quot;some&quot;</td>
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<td>lack</td>
<td>for in which there shall</td>
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his adversary (which for lack
play the truants and lack
though there have never lacked
dealing, good charitable manner for all that there knowledge of the party of his own, and, almost in every lewd conspiracy of two young of those two lewd long by all our perpetual virginity of our pray to our blessed the priest as the and blaspheme our blessed that aught is. Our Assertion of the Sacraments, sovereign lord, took and this preacher which Tyndale truth and lies together were not to be are not to be whom there might be conclusion, after many faults such a large fashion weariness, in the midway when his heresies were the reasons that he might in praying have against whom there are might as well have in exceptions to be making may not be matters which have been come down that they and his heresies were no bread": "By our the apparel of a the apparel of a he that seemeth a a wolf in a a wolf in a side, lewd Luther, and lack of truth of his lack their learning the while lacked, in any of both lacked . But verily, whomsoever they lacketh not a sort of lacketh , must be supplied the lacking the wily shifts that lad's mouth, the brethren boast lads that were apprentices in lads (which yet in the Lady Matins. And the seven Lady and other divers points Lady or other holy saints lady was to come anymore Lady , and our Savior himself Lady's Psalter think they too laid against Luther -- and laid against Tyndale and all laid against me before him laid the living of bad laid against the clergy (as laid against the temporality), he laid appearance of so much laid against the spirituality that laid forth by them as laid down his burden and laid unto his charge, as laid for his law, did laid those other words of laid like lies: one Simonds laid unto the clergy as laid by the party against laid to them; nor men laid unto them, they have laid all the wite to laid unto his charge: yet lakin , brother husband," quot he lamb . And if the judge lamb ," which appearing in apparel lamb may be indeed a lamb's skin. But what order lamb's skin, all manner of Lambert , Barnes, Huessgen, and Zwingli
these new doctors, Luther, 
Luther doth, and Friar 
stocks, nor waken so 
might here a little 
so great cause to 
put forth books and 
a thing no less 
put for the more 
and growing of his 
will nothing serve his 
a matter of a 
much credence to their 
would less believe their 
meant left then no 
his fair figure of 
thing much to be 
much more to be 
yet more to be 
it less to be 
thing more to be 
yet more to be 
is most to be 
is greatly to be 
Now, where he most 
ye wot well, in 
piteous pacifier should, in 
of his duchy of 
bound to forswear this 
against his will, the 
to take any man's 
great strength for the 
the nobility of this 
as well in this 
much space of the 
serve in some one 
and overwhelm all the 
from him all the 
as for all the 
all England besides such 
priests that have temporal 
new devices for their 
them, for it was 
by them because the 

Lambert , Tyndale, Huessgen, and Zwingli 
Lampert , and Friar Huessgen and 
lame of his legs with 
lament this man's wit, that 
lament it -- when it 
lament such divisions, with laying 
lamentable than it fell 
lamentable strife that variance which 
lamentable oration. Then rebuketh he 
lamentable beginning -- which standeth 
lamentable book of division, that 
lamentable complaining as it seemeth 
lamentable tales than I fear 
lamentation for any strife that 
lamentation "and great pity that 
lamented ; and then much more 
lamented when it mishappeth to 
lamented , also between priests and 
lamented that debate and strife 
lamented if variance fall between 
lamented , also between priests and 
lamented and sorrowed that spiritual 
lamented , and it will be 
lamenteth that the clergy doth 
lamenting the change from the 
lamenting of division, put forth 
Lancaster , and when I was 
land and live in Antwerp 
land that is already lawfully 
land or goods from him 
land and a great surety 
land , above the number of 
land as it hath in 
land by temporal men; and 
land would yet not serve 
land , and yet hath it 
land he hath. This good 
lands and fees that I 
lands and fees as I 
lands of their own purchase 
lands ; when we came at 
lands that good princes have 
lands whereof they give it
| the clergy lost their lands should have any part | 9, 113 / 8 |
| any part of their lands to themselves, nor were | 9, 113 / 21 |
| but also from other lands. And yet even here | 9, 116 / 10 |
| that sometime were well-inhabited lands, and hath lost part | 9, 158 / 32 |
| forfeit both goods and lands; and that the great language as they speak. Howbeit | 9, 162 / 19 |
| some part of like language, and either against other | 9, 57 / 9 |
| used to have evil language | 9, 128 / 26 |
| afterward in fervor of the light of his lantern | 9, 109 / 37 |
| in the body at large | 9, 82 / 3 |
| large in such a large language | 9, 82 / 3 |
| large in such a language | 9, 82 / 3 |
| flake of bran, and largely thereupon controlled and reproved | 9, 3 / 28 |
| bold to say very largely of mine own because | 9, 10 / 32 |
| I have somewhat more largely said in my book | 9, 77 / 15 |
| their whole work at last too long by all | 9, 9 / 11 |
| manner, he cometh at last to that exposition by | 9, 23 / 2 |
| half weary thereof at last, and somewhat ashamed, too | 9, 26 / 21 |
| reason, he would at last fain shake off the | 9, 27 / 7 |
| I have in the last chapter of my first | 9, 28 / 9 |
| he saith in the last end: But good Lord | 9, 28 / 13 |
| this offer shrunk at last therefrom, after great crakes | 9, 39 / 11 |
| then yet at the last say thus much of | 9, 58 / 25 |
| either, be found at last in some whole country | 9, 70 / 20 |
| world, they talked at last of the clergy -- | 9, 76 / 23 |
| when we came at last unto Calavius' pageant, and | 9, 82 / 1 |
| brought forth some at last , with whom they might | 9, 82 / 16 |
| he content at the last, lest every man might | 9, 154 / 13 |
| perfectly tried out at last that all that business | 9, 156 / 17 |
| to serve at the last as doth the tender | 9, 160 / 31 |
| them. And therefore at last it came to that | 9, 161 / 37 |
| could yet at the last be found that would | 9, 164 / 20 |
| come I to the last fault that the brethren | 9, 170 / 31 |
| But as to the last fault that they find | 9, 171 / 5 |
| first chapters and the last of my second book | 9, 172 / 10 |
| long as the world lasteth must this division ever | 9, 70 / 8 |
| Tyndale's had been of late come over. But afterward | 9, 14 / 32 |
| hundred years before these late, lewd heresies began, have | 9, 29 / 24 |
| is, but even of late, since Tyndale's books and | 9, 64 / 26 |
| is, that now of late the great multitude of | 9, 66 / 24 |
| these till now so late as about the beginning | 9, 68 / 11 |
| suppose, somewhat amended of late , and will within a | 9, 69 / 21 |
| division not have so late begun, but must have | 9, 70 / 6 |
| which the Romans had late had at Cannae, to | 9, 80 / 11 |
as Bainham, that was late burned, said by Bayfield 9, 88/ 4
brethren let fall of late , and lost them of 9, 91/ 8
for any time so late before this brabbling or 9, 93/ 35
Norwich, and one of late at Exeter, and one 9, 94/ 1
Exeter, and one of late in Lincoln Diocese; and 9, 94/ 1
now, and have done late time past -- the 9, 96/ 17
and have done in late time past, the light 9, 98/ 3
and division now of late (as he saith) sprung 9, 114/ 32
which have been so late for only speaking against 9, 114/ 34
I not heard of late many punished for heresy 9, 115/ 26
of mine did of late , within less than this 9, 117/ 12
that he had of late heard much speaking thereof 9, 117/ 13
also even now of late , notwithstanding that they well 9, 121/ 20
it was now too late for him to think 9, 125/ 2
have I heard of late that he sweateth about 9, 125/ 10
this so sudden a late grudge and division were 9, 144/ 15
diocese of London, but late , a company that by 9, 157/ 10
is, over that, of late very greatly increased; and 9, 162/ 34
or cause of this late-sprung division? But I suppose 9, 144/ 23
he was, that now lately wrote the book of 9, 5/ 27
when I blamed him lately for not fasting upon 9, 106/ 18
and been baptized in Latin , and taken maritmony for 9, 44/ 8
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I will give my
beginning God wrote his
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well seen in the
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and make of the
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this realm and the
to prove the said
right expedient that strait
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surely if the said
to prove the said
is content that strait
not wholly condemn these
the rigor of the

lawfully do or say: I
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lawless and without a rule
laws, " saith God, "into their
laws in their hearts, and
laws, saith God, into their
laws in their hearts, and
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known, yet if any

diligent to cause the

that is but a

both temporal and spiritual,

me partial to the

that not only between

only between laymen and

upon these divisions some

realm, or of any

and say that some

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saith he that some

these things, when the

Pacificer saith that some

tell the same some

so, that some other

I have heard many

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and begin in that

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inquirers, or such other
is there some so
matter than he that
temporal men be sufficiently
men be so sufficiently
men which are so
others as are less
as much wit and
and furnished by the
had neither wit nor
As for wit and
so little wit or
wit or any great
as, having wit and
living, and of their
ordinaries as should in
were of such wisdom,
truants and lack their
his wit and his
is not of such
his new-cleansed conscience, for
one point at the
followeth it at the
one place at the
naught or at the
we should at the
of the things that
some part at the
what number is the
mishandling may here with
some one, at the
such universal cause, and
perceive well, at the
leap the walls, nor by
learned perceived, and among so
learned and con skill, be
learned it, doth affirm the
learned , be signs and tokens
learned of Philipp Schwarzerdt and
learned , too -- had anything
learned that will weigh the
learned , too, than I and
learned as my said lord
learned men as be called
learned to whom the matter
learned to spell is able
learned in those laws of
learned , yet is it possible
learned are not those that
learned than himself, teach boldly
learning both as the best
learning and labor of them
learning ; whereas it cannot be
learning , I nowhere say that
learning either, that the more
learning indeed, and then, for
learning , fall willfully from faith
learning , and of their livelihood
learning , wisdom, justice, and living
learning , nor virtue neither, that
learning the while. And yet
learning find a better way
learning as to perceive by
learning and virtue most likely
least .Which point while it
least that he could have
least ; let them tell where
least more unmeet to take
least have evensong in the
least can become any good
least his words appear false
least that he calleth many
least labor and charge be
least . But surely I suppose
least cause of all in
least , that those folk which
much more, at the least, as all mine eight

Thomas Philips of London, leather-seller, now prisoner in the least, as all mine eight

wink with him, and leave his dream unchecked. Which leave his dream unchecked. Which

seem to soil, and leave out what me list leave out what me list

their own words I leave not one syllable out leave not one syllable out

pursuing, if the reader leave my words out between leave my words out between

see well, that they leave me unanswered for fear leave me unanswered for fear

left at liberty to leave all God's words unbelieved leave all God's words unbelieved

been at liberty to leave a great part of leave a great part of

too long, let them leave a great part of leave a great part of

I needs must, or leave the most necessary points leave the most necessary points

spiritual, and (except heretics) leave one man for leave one man for

and write reason and leave railing; and then let leave railing; and then let

about the realm, and leave no place in peace leave no place in peace

too much, and to leave that is sufficient. And leave that is sufficient. And

is too much, and leave that is sufficient, because leave that is sufficient, because

to the clergy, would leave them too little and leave them too little and

to whom they would leave bare sufficient, but that leave bare sufficient, but that

the great abundance, and leave but the bare sufficient leave but the bare sufficient

would take all and leave nothing. And those men leave nothing. And those men

of those that would leave sufficient and take away leave sufficient and take away

to exhort Frith to leave them, this Pacifier, I leave them, this Pacifier, I

reform themselves, and to leave and avoid all things leave and avoid all things

will, as I say, leave some things of his leave some things of his

part. For if they leave nothing unprayed for that leave nothing unprayed for that

soon as their lips leave stirring. Howbeit, because he leave stirring. Howbeit, because he

of indifference, though he leave the faults of us leave the faults of us

them that I will leave myself less than the leave myself less than the

are already, but to leave them still; and then leave them still; and then

man that I shall leave Tyndale never a dark leave Tyndale never a dark

peradventure he because he leaveth out somewhat that Tyndale leaveth out somewhat that Tyndale

and falsely too; and leaveth out the pith and leaveth out the pith and

to the point, he leaveth mine answer untouched and leaveth mine answer untouched and

and turn, else God leaveth finally his own good-begun leaveth finally his own good-begun

in the one and leaveth the other out. And leaveth the other out. And

I put in whole, leaving out naught but railing leaving out naught but railing

those words that the leaving out of them maketh leaving out of them maketh

no fault at the leaving out of them, but leaving out of them, but

answer again that the leaving out of felony, sacrilege leaving out of felony, sacrilege

them for "discreet" that, leaving the clergy sufficient, would leaving the clergy sufficient, would

the party or the leaving of the arrest: we leaving of the arrest: we

upon another thing; and leaving for a while both leaving for a while both

folk be naught, that lecherous folk be naught; and lecherous folk be naught; and
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<td>left</td>
<td>undone; and then should</td>
<td>9,135/10</td>
</tr>
<tr>
<td>left</td>
<td>their cruel desire of</td>
<td>9,154/15</td>
</tr>
<tr>
<td>left</td>
<td>that will so much</td>
<td>9,155/3</td>
</tr>
<tr>
<td>left</td>
<td>that mind yet, and</td>
<td>9,155/4</td>
</tr>
<tr>
<td>left</td>
<td>at home; so negligent</td>
<td>9,159/30</td>
</tr>
<tr>
<td>left</td>
<td>their great desire to</td>
<td>9,166/2</td>
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<td>left</td>
<td>meas,&quot; etc. &quot;I will</td>
<td>9,17/7</td>
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<tr>
<td>left</td>
<td>meas,&quot; etc. &quot;I will</td>
<td>9,24/36</td>
</tr>
<tr>
<td>left</td>
<td>; and then is it</td>
<td>9,6/23</td>
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<td>left</td>
<td>with lying but that</td>
<td>9,119/6</td>
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<td>left</td>
<td>than the faggot on</td>
<td>9,132/18</td>
</tr>
<tr>
<td>left</td>
<td>make them. And when</td>
<td>9,37/24</td>
</tr>
<tr>
<td>left</td>
<td>go farther in his</td>
<td>9,171/11</td>
</tr>
<tr>
<td>left</td>
<td>. But first I think</td>
<td>9,172/16</td>
</tr>
<tr>
<td>left</td>
<td>all my books, in</td>
<td>9,4/32</td>
</tr>
</tbody>
</table>
to more labor and labor of all that as for the tedious I trust, without great somewhat the more at my books for the handled somewhat more at little more than the to be feared at there gone out at long forsoothed, that at Catholics and heretics at be their own at that thereof would at still, and would at should keep a longer therefore to say in be fain that the for the clergy the have evensong in the I trow, both long are, that con somewhat for other faults of the brotherhood speak much been so much the and five lies in as little labor and own more dark and though it were somewhat of his father, much then am I much or temporal; and much very first chapter appear appear less good and wit, that weeneth it is a thing no naught, made sometimes somewhat with conscience have been the Church that have it were then much Lent were two weeks they flee from the

| length | in answering than some | 9, 8/ 26 |
| length | is mine own, for | 9, 8/ 34 |
| length | of my writing, I | 9, 10/ 28 |
| length | given the good brotherhood | 9, 10/ 29 |
| length | because it toucheth a | 9, 33/ 11 |
| length | , I will make no | 9, 37/ 1 |
| length | . And whoso therefore listeth | 9, 37/ 5 |
| length | . And therefore, where they | 9, 41/ 31 |
| length | that it thus | 9, 70/ 15 |
| length | to such an ungracious | 9, 139/ 9 |
| length | , in time, so might | 9, 158/ 3 |
| length | as it fareth sometimes | 9, 159/ 4 |
| length | , though God for our | 9, 160/ 29 |
| length | grow some great commotion | 9, 161/ 21 |
| length | do some great mischief | 9, 161/ 32 |
| Lent | than they now do | 9, 105/ 30 |
| Lent | their evensong before noon | 9, 106/ 13 |
| Lent | were two weeks less | 9, 106/ 22 |
| Lent | were one week longer | 9, 106/ 23 |
| Lenten | fast before we fall | 9, 106/ 16 |
| Lents | and Advent, too, and | 9, 106/ 25 |
| less | than I, that yet | 9, 3/ 11 |
| less | weight and tolerable, I | 9, 4/ 8 |
| less | of him, either for | 9, 5/ 36 |
| less | . But they will, if | 9, 8/ 13 |
| less | than as many lines | 9, 9/ 6 |
| less | to translate the whole | 9, 11/ 34 |
| less | perceived. And therefore are | 9, 15/ 11 |
| less | shall little force for | 9, 31/ 13 |
| less | like the man at | 9, 36/ 33 |
| less | indifferent. For God keep | 9, 48/ 37 |
| less | meet to rebuke and | 9, 50/ 12 |
| less | good and less truth | 9, 61/ 28 |
| less | truth, too, than men | 9, 61/ 28 |
| less | to be lamented that | 9, 62/ 5 |
| less | lamentable than if it | 9, 62/ 22 |
| less | perfection, by reason of | 9, 63/ 7 |
| less | , but end can it | 9, 70/ 26 |
| less | light of belief, or | 9, 74/ 21 |
| less | than sufficient. Now, if | 9, 78/ 36 |
| less | thanks to them that | 9, 104/ 27 |
| less | -- yet would we | 9, 106/ 22 |
| less | . For instead of the | 9, 109/ 24 |
punishment no more but
mishapped to be in
did of late, within
that I was no
I will leave myself
dare say he would
little wit therein; and
occasion to do the
they will do the
they will do the
though those laws were
it will not be
such others as are
them. For upon this
his scholars a new
one of those the
too much to the
For I read the
he shall see certain
her keys, by which
worldly honor and riches
to worldly things, and
because that great abundance
because the great abundance
to it. But now
and believe the contrary.
punish them. And therefore
old new -- not
now almost in every
on the other side,
years before these late,
but such as be
orders whoso be so
than lightly believe the
part, for affection unto
such well-known naughtiness and
words of those two
wite to a few
faults of some they
so naughty that his
laymen much abhor his
it appeareth (De hereticis
appeareth Extra. de hereticis

less love to the people 9, 114/ 15
less space mispunished in so 9, 115/ 19
less than this fortnight, tell 9, 117/ 12
less worth, in money and 9, 120/ 2
less than the fourth part 9, 120/ 20
less believe their lamentable tales 9, 127/ 34
less good would grow thereof 9, 137/ 8
less in such reformations, because 9, 142/ 18
less toward the amendment of 9, 142/ 29
less toward his amendment because 9, 143/ 4
less good than the great 9, 144/ 5
less than one whole week's 9, 152/ 29
less learned than himself, teach 9, 165/ 13
lesson he bringeth in, as 9, 146/ 35
lesson .Then if the court 9, 164/ 11
lessons that belong to the 9, 148/ 7
letter of his words and 9, 52/ 28
letter myself which was cast 9, 158/ 6
letters which some of the 9, 91/ 7
letters both Tyndale and George 9, 91/ 9
lettetth greatly devotion -- so 9, 74/ 33
lettetth and in manner strangleth 9, 75/ 7
lettetth , they say, and in 9, 77/ 5
lettetth them, they say, to 9, 78/ 15
letting this piece pass, wherein 9, 95/ 4
Letting , therefore, for this time 9, 112/ 22
letting , as I said before 9, 114/ 22
letting to call in their 9, 168/ 34
lewd lad's mouth, the brethren 9, 117/ 10
lewd Luther, and Lambert, Barnes 9, 29/ 9
lewd heresies began, have evermore 9, 29/ 24
lewd and naught -- to 9, 45/ 24
lewd irreverently to speak, and 9, 50/ 33
lewd words of some, and 9, 74/ 23
lewd liberty: he finally, besides 9, 100/ 32
lewd living, besides, that no 9, 113/ 9
lewd lads (which yet in 9, 156/ 31
lewd fellows and women in 9, 157/ 31
lewdly lay to all. If 9, 46/ 6
lewdness is openly known, yet 9, 142/ 25
lewdness -- this Pacifier may 9, 143/ 5
li .vi., in the chapter 9, 135/ 21
li . vi. cap. Vt inquisitionis 9, 138/ 11

were no other but liars, God of his infinite
before we were but liars, and such as worketh
of God, as chastity, liberality, patience, sobriety, temperance, cunning
days been left at liberty to leave all God's
the beginning been at liberty to leave a great
God is at his liberty to give his word
that he is at liberty to speak yet more
liars, such as worketh, and as they must
liberty in that behalf. And
they worketh in like manner to
liberty: he finally, besides the
liberty and walking about abroad

the chapter "Accusatus," par. "Licit,
care how loud they lie: let any man look
them plainly that they lie; wherein every true Christian
in this thing they lie. For they rail against
silly souls themselves that there and piteously cry
place of rest they lie still and sleep full
but that all souls lie still and sleep; or
a very plain, open lie; neither an idle
lie; neither an idle to be), but a
man that list to believe some one man's
they might build their lie. For so was it
allow. And then to lie still till he find
faggot, besides that they lie longer on the one
the making of that lie. For every fool that
in manner a universal lie, since I can yet
yet, and make a lie again of them then
they let not to lie when they come home
would not, I ween, lie still in rest three
for his pleasure to lie. But let him, whatsoever
have believed that they lied, rather than lightly believe
body. Now, whether Frith lied or his fellows, let
every man's conscience they lied. When would these folk
that he had as lief his enemy were let
then had I as lief the judge might do
law. I had as lief, for anything that I
malice to make many lies themselves. It is little
four follies and five lies in less than as
of themselves dark with lies and receive all their
and cleanseth them from lies ; as thou readest, John 9, 19/ 38
purged their hearts from lies , from false opinions, and 9, 20/ 2
have with truth and lies together laid the living 9, 51/ 3
shall he make two lies for one. And yet 9, 60/ 33
springing upon such slanderous lies as this Pacifier speaketh 9, 109/ 14
as have told him lies ; and hath been thereby 9, 116/ 31
of them. For the lies are neither few nor 9, 117/ 3
the brethren many marvelous lies , of much cruel tormenting 9, 119/ 18
there are laid like lies : one Simonds, a long 9, 120/ 36
to devise and imagine lies of malice and hatred 9, 121/ 25
up their tower of lies . Or else, which were 9, 122/ 33
which not only speaketh lies against honest men, but 9, 123/ 5
but also writeth false lies that heretics of malice 9, 150/ 9
good, and those false lies true, then let this 9, 150/ 17
heaven and the devil lieth in hell never hereafter 9, 21/ 34
matter of the question lieth . But then because he 9, 27/ 12
much as in him lieth -- the clergy of 9, 60/ 21
his county; and himself lieth sometimes still in prison 9, 132/ 8
what one spark of life , after this thing considered 9, 23/ 30
my mother-in-law liveth (whose life and good health I 9, 47/ 7
have a good, easy life and a wealthy, and 9, 83/ 7
so weary of his life that he wished and 9, 83/ 16
words, if that easy life and wealthy that is 9, 83/ 21
take a religious man's life for ease. So that 9, 83/ 24
salvation, even till the life left his body. But 9, 89/ 8
all in all my life , except only twain; of 9, 117/ 28
him and save his life at the first time 9, 149/ 20
any man in my life put in trouble for 9, 170/ 4
letted, would labor to lift up all her clothes 9, 118/ 20
much in mine own light , but that I can 9, 3/ 5
and receiveth all her light of the sun: even 9, 19/ 29
giveth the sun no light ; but contrariwise, the light of the sun in 9, 19/ 33
conscience have been less light of belief, or boldly 9, 74/ 21
likeness of angels of light , should so deceive this 9, 88/ 20
anon bring a new light of grace into the 9, 96/ 6
time past -- the light of grace that is 9, 96/ 17
late time past, the light of grace that is 9, 98/ 3
matter, that then the light of the grace that 9, 98/ 11
prophecy, concerning that the light of grace that he 9, 98/ 36
he mean that the light of his grace that 9, 99/ 14
this Pacifier lost the light of truth. For the 9, 99/ 17
good; but that the
more but that the
be blown out the
and destruction of many
but that he was
provideth well against all
punish us for every
have been slight nor
punish us for every
a man for every
but not upon every
arrest folk for every
since which is a
and which is a
of the matter for
cruel they should judge
bold that we make
let him not be
man, I say, be
of hell, into the
the grace of that
overly gay gowns or
of simplicity, some of
is of itself and
is of herself and
there falleth no variance
they lied, rather than
other, they could not
if he will so
so be sent away
light complaint that full
show themselves either of
do th it not of
by their oversight and
that saying, of a
the making open and
you that matter so
sistren, so highly well
then be they of
it soon changed of
and lost them of
must needs be of
in print; and of
light of grace will not
light of grace will never
light of his lantern of
light persons' souls. For if
light enough to leap the
light receiving of such confession
light default. This process were
light , nor so strange articles
light default. When he hath
light suspicion, or complaint, of
light complaint that full lightly
light suspicion, or every complaint
light suspicion and which is
light complaint and which is
light or heavy must follow
light heavy and small great
light and slight of our
light of credence in the
light in believing them, for
light , where his eyes dazed
light which illumineth every man
light-colored liveries, and one or
light-giving credence, and some of
lighteneth the air, and purgeth
lighteneth the hearts of the
lightly between religious and religious
lightly believe the lewd words
lightly find a worse) --
lightly pardon all passions that
lightly , to go teach their
lightly may be untrue. And
lightness ready to give hasty
lightness of mind, nor of
lightness , in such a courage
lightness of wit and slipperiness
lightsome to the reader the
lightsome and so clear to
liked among them that some
likelihood good things, and not
likelihood ; and then shall we
likelihood as some good Kit
likelihood some such as goeth
likelihood he never had it
oath, and saw the
likelihood that he was, in
9, 126/ 21
malice, or of some
likelihood which happed him of
9, 133/ 16
nor yet hear any
likelihood of all, I would put them
9, 134/ 16
-- else were they
likely to be waxen better
9, 50/ 1
after, upon reasoning, more
likely within a while to
9, 84/ 3
by someone that is
likely to be brought and
9, 89/ 18
again, which Frith were
likely to break and get
9, 90/ 12
man could think it
likely that such folk as
9, 113/ 10
were not so few
likely to have made so
9, 115/ 16
it is not very
likely but that by one
9, 125/ 17
a man meet and
likely to do many folk
9, 126/ 22
accuser, the streets were
likely to swarm full of
9, 130/ 29
dangerous law, and more
likely to cause untrue and
9, 135/ 33
it was then very
likely and coming to the
9, 139/ 16
such witnesses as were
likely to bewray them. And
9, 141/ 3
therefore were the heretics
likely thus to make merry
9, 153/ 21
easy to wish than
likely to look for --
9, 166/ 27
his indignation, we were
likely to have the faith
9, 167/ 11
learning and virtue most
likely, without any partial leaning
9, 169/ 37
himself in his own
likeness. Now is it so
9, 15/ 6
transfiguring themselves into the
likeness of angels of light
9, 88/ 19
the whole book, that
likewise as it were as
9, 11/ 32
of their wits. For
likewise as they that would
9, 41/ 10
thy Father privily. " But
likewise as God, for all
9, 104/ 5
him a great, vainglorious
liking of himself, and a
9, 126/ 24
her hard upon her
lily-white hands -- whoso would
9, 101/ 27
some others of his
limbs, in many parts of
9, 103/ 1
Church" the church of
lime and stone, then it
9, 16/ 29
Church" the church of
lime and stone, then it
9, 24/ 6
of the past, by their own
limitation; and of truth, if
9, 44/ 21
one of late in
Lincoln Diocese; and in London
9, 94/ 1
that except London and
Lincoln, he shall scant in
9, 115/ 10
dioceses of London and
Lincoln, and of those twain
9, 115/ 24
first to speak of
Lincoln: as great a diocese
9, 115/ 24
wittingly left out one
line -- and very few
9, 7/ 8
is any leaf or
line that ever themselves have
9, 32/ 31
less than as many
lines. But yet, for all
9, 9/ 6
Tyndale's there be certain
lines left out in mine
9, 15/ 8
two or three
lines of the worst: I
9, 61/ 23
as soon as their
lips leave stirring. Howbeit, because
9, 103/ 19
leave out what me
list, and such as would
9, 5/ 33
enough. Howbeit, if he
list, for all that, to
9, 10/ 22
of Saint James, whoso
list to see, let him
9, 35/ 28
Election," beginning, if he list, in the leaf that 9, 37/ 8
I here say, whoso list to read my books 9, 41/ 28
as villainous as they list, against myself, I am 9, 44/ 36
hence forth, if they list. Like as I do 9, 45/ 37
brethren say: that they list not to read my 9, 46/ 26
them believe as they list, yet this will I 9, 48/ 7
to believe as they list. But I trust in 9, 52/ 26
the husband as he list, I durst be bold 9, 59/ 33
he may when he list, and will peradventure after 9, 77/ 19
in what place he list, and there prove, calling 9, 94/ 11
and thereupon if they list to cast and suspect 9, 94/ 24
abated. Which thing whoso list with an even eye 9, 98/ 8
as every man that list to lie may soon 9, 112/ 10
seem such as himself list, tell it out by 9, 122/ 36
For every fool that list may devise and lay 9, 144/ 10
with which any man list to belie them. For 9, 146/ 34
Now, good readers, whoso list to say that I 9, 171/ 30
the thing that he list not to look on 9, 171/ 32
length. And whoso therefore listeth so to do, let 9, 37/ 5
long enough without the litany . % And as for dirge 9, 9/ 22
sometime fallen in a little slumber; in which places 9, 4/ 24
and my reasons of little force. For they boast 9, 5/ 12
the remnant make I little account. But surely loath 9, 6/ 9
that read them should little wit what they mean 9, 7/ 1
that these good brethren little care how loud they 9, 7/ 3
I have left out little , except a leaf or 9, 7/ 5
lies themselves. It is little marvel that it seem 9, 8/ 3
long process to very little purpose. And since that 9, 9/ 8
so bold yet, but little and little and little will peradventure 9, 11/ 16
yet, but little and little and little will peradventure hereafter. Howbeit 9, 11/ 16
were it almost as little labor and less to 9, 11/ 34
not the matter; but little and little he descendeth 9, 22/ 32
matter; but little and little he descendeth thereto by 9, 22/ 32
were somewhat less shall little force for the matter 9, 31/ 13
somewhat showed you how little cause the brethren have 9, 33/ 8
those, they show so little wit or learning either 9, 40/ 10
this blessed brotherhood a little more than the length 9, 41/ 31
I set not so little by money as to 9, 48/ 5
at my hand so little favor that there was 9, 49/ 26
together and increasing, may little and little and little grow too 9, 54/ 4
increasing, may little and little grow too strong for 9, 54/ 4
things to do no little wrong; and to the 9, 61/ 18
man might here a little lament this man's wit 9, 62/ 4
they shall have so
yea, and also no
many men shall care
say, serve, with one
declared his mind how
would leave them too
for before, I heard
that they paused a
still, till as they
as they little and
God in like wise
like wise little and
point go yet a
contrary now there appeareth
if they would a
table sermon is to
few years not a
parched, to take a
before, did, there is
openly, too, give no
I say, not a
not, to fast full
either much people or
unawares, and layeth no
beating, I spied a
offenders. And it helpeth
that all that helpeth
witness that there is
Church much harm and
spiritual things have very
while hath been, so
speak us, and a
should shortly find, how
make merry for a
it to effect. I
but afterward, with a
was all that too
his devices come to
come -- it will
is a thing that
never can while they
forswear this land and
be let alone and

little, laud thereof that if 9, 69/ 33
little, somewhat taken from them 9, 72/ 5
little, for obits within a 9, 74/ 5
little, wrench further, to take 9, 77/ 37
little, he calleth sufficient, lest 9, 78/ 17
little, and call it enough 9, 78/ 20
little, talking of such manner 9, 79/ 10
little, and began to bethink 9, 81/ 18
little, and little die and 9, 83/ 26
little, die and depart, God 9, 83/ 26
little, and little, as he 9, 83/ 27
little, as he hath ever 9, 83/ 27
little, nearer him. Since he 9, 93/ 30
little, cause, considering that the 9, 94/ 32
little, meeken themselves, and withdraw 9, 96/ 4
little, purpose. For first, as 9, 98/ 6
little, abated. Which thing whoso 9, 98/ 8
little, penance of the priest 9, 101/ 23
little, wit in those words 9, 102/ 3
little, alms in the year 9, 104/ 13
little, that he neither seeth 9, 104/ 17
little, for our own part 9, 106/ 20
little, people, or any one 9, 112/ 8
little, fault in the temporalty 9, 115/ 1
little, purse of his hanging 9, 119/ 29
little, that if there be 9, 135/ 35
little, because the judge may 9, 136/ 31
little, wit therein; and less 9, 137/ 8
little, good or none could 9, 141/ 27
little, done. Wherefore that they 9, 144/ 36
little, business in all the 9, 147/ 33
little, better too. And they 9, 149/ 25
little, fruit would grow thereof 9, 150/ 2
little, season, while men walk 9, 152/ 27
little, doubt but that if 9, 155/ 16
little, more acquaintance and communication 9, 156/ 4
little, too. For in some 9, 161/ 35
little, better effect than after 9, 166/ 12
little, fear them what pain 9, 166/ 16
little, needeth. For I never 9, 170/ 3
live, The Third Chapter Now 9, 7/ 26
live, in Antwerp and be 9, 37/ 29
live, in rest, and be 9, 52/ 25
serve some chantry or
if the religious folk
worse before), whoso shall
do if ye should
in their steads, and
will not bid you
the name of matrimony
derision under which they
should by your alms
will never desire to
appoint with himself to
our own faults and
to reply while he
from God, and have
long as ever they
others that have not
others that have not
most when religious folk
that had while they
minds, while the man
were pity that they
but that all their
learning, and of their
and then, touching their
and of their yearly
an obstruction in his
gay gowns or light-colored
only save all your
could, nor while God
be while my mother-in-law
gave unto no creature
railing upon other men's
worth yearly to my
great part of my
of all the yearly
I have to my
lies together laid the
to their state of
to their states of
to their state of
that through perfectness of
their godly state of
can have any great
live upon trentals abroad. And
live now so holily as
live after them may in
live lawless and without a
live there better than they
live so strait in religion
live in sacrilege and incestuous
live -- namely since he
live idle and wax a
live longer than till this
live well; and forthwith, to
live well -- I beseech
lived . And therefore longing sore
lived all in idolatry, and
lived . But I perceive well
lived in such perfection as
lived in such perfection as
lived best. And verily the
lived here as great possessions
lived and the matter in
lived . But I think, in
livedhood , and all such things
livedhood too; and whether themselves
livedhood , whether it might be
livedhood too, and out of
liver ; and because Saint Paul
liveries , and one or two
lives , but also preserve your
liveth in heaven and the
liveth (whose life and good
living in the earth but
living . For thereby fleeing from
living the sum of full
living by the clergy, to
living that I have of
living at this day of
living of bad to bad
living , whereby many of them
living ; by which words he
living, they have exalted themselves
living , the devil bring so
living . Then as for the
living thereby; and that a

priest should have some living of such a mean 9, 73/ 11
living, wisdom, justice, and living, besides, that no good 9, 113/ 9
prelates that are now living. And how could, then living, which is a thing 9, 172/ 20
doctrine and example of living, some of them planted living, and all good Christian 9, 172/ 27
of mine own in temporal, in this world the story that Titus
who should have some living, of such a mean 9, 73/ 11

The very formal words, Muhammad truer than Christ's,
part of mine answer.
answer unto Tyndale's chapter:
the table spithem, these words would he,
these words, Lo, good readers, of that
scripture . . . . -- these words,
run out of religion. never be well appeased."
over, do thoroughly perceive.
But then the trentals, should say to them, "
unknown. Even thus wisely, that so long that,
John "Some Say" findeth.
the table spithem, these words would he, these words, Lo, good readers, here have
Lo, good readers, here have.
lo, he that readeth this Lo, good readers, here have
lo, though he say it Lo, good readers, here have
lo, prove plainly for my Lo, there have I fallen
Lo, with such words he Lo, there have I fallen
Lo, thus it beginneth: Who Lo, thus it beginneth: Who
lo, they be the things Lo, sirs, these folk that
lo, playeth this Pacifier here Lo, sirs, these folk that
lo, here is an answer Lo, sirs, these folk that
Lo, good readers, this Pacifier Lo, thus he saith: And
Lo, good tender parnel, to Lo, thus he saith: And
His Lordship perceived Frith, would I be to
Lo, with such words he to be judged by
loath to come. And in Lo, with such words he
loath, good tender parnel, to Lo, with such words he
because I would be hands they were more
loath to be judged by hands they were more
loath to come. And in hands they were more
loath, good tender parnel, to hands they were more
because I would be hands they were more

broken and, the tables mended and
the walls and the
the stockes mended and
the walls, and the
the stocks mended and
the walls, and the

locked fast in their council
locked fast, that the prisoner
locked fast, that the prisoner
be his sureties for
be his sureties for

in a tavern in
in a tavern in

Lo, to have it known
Lo, to go to the
Lo, to go to the

London
London
London

Lincoln Diocese; and in London, Bayfield the Monk
that was abjured in London, and after railed against
ween verily that except London and Lincoln, he shall
those two dioceses of London and Lincoln, and of those two dioceses of

\begin{align*}
\text{to the diocese of London} & \text{and Lincoln, and of} \\
\text{that the chancellor of London} & \text{those two dioceses of} \\
\text{unto Master Chancellor of London} & \text{of London, and of} \\
\text{also Thomas Philips of London} & \text{those two dioceses of} \\
\text{into the Tower of London} & \text{of London, and of} \\
\text{of heretics, except only those two dioceses of} \\
\text{that even here in those two dioceses of} \\
\text{of the diocese of those two dioceses of} \\
\text{that time bishop of those two dioceses of} \\
\text{the reader in a long time bishop of} \\
\text{that they be too long they be too} \\
\text{on them, but after long on them, but after} \\
\text{my writing is over-long my writing is so} \\
\text{writing is not so long writing is not so} \\
\text{marvel that it seem long marvel that it seem} \\
\text{and every way seemeth I may call them} \\
\text{effect any men more long effect any men more} \\
\text{they preach sometimes a long they preach sometimes a} \\
\text{work at last too long work at last too} \\
\text{think my works too long think my works too} \\
\text{everything think they too long everything think they too} \\
\text{Psalter think they too long Psalter think they too} \\
\text{Mass think they too long Mass think they too} \\
\text{souls. Instead of a long souls. Instead of a} \\
\text{primer they think too long primer they think too} \\
\text{seven psalms think they long seven psalms think they} \\
\text{service they think too long service they think too} \\
\text{can away with no long can away with no} \\
\text{to read over a long to read over a} \\
\text{himself make my work long himself make my work} \\
\text{say that all the long say that all the} \\
\text{was taught to them long was taught to them} \\
\text{same faith succeeded him long same faith succeeded him} \\
\text{was taught to them long was taught to them} \\
\text{seen, good readers, after long seen, good readers, after} \\
\text{people; yea, and as long people; yea, and as} \\
\text{these things being so long these things being so} \\
\text{they have been so long they have been so} \\
\text{as well all this long as well all this} \\
\text{and have all this long and have all this}
\end{align*}

\begin{align*}
\text{9, 115/ 23 Lond} & \text{9, 116/ 6 Lond} \\
\text{9, 121/ 30 Lond} & \text{9, 121/ 6 Lond} \\
\text{9, 126/ 9 Lond} & \text{9, 126/ 12 Lond} \\
\text{9, 126/ 5 Lond} & \text{9, 127/ 5 Lond} \\
\text{9, 147/ 35 Lond} & \text{9, 147/ 35 Lond} \\
\text{9, 156/ 8 Lond} & \text{9, 157/ 9 Lond} \\
\text{9, 158/ 8 Lond} & \text{9, 158/ 8 Lond} \\
\text{9, 4/ 21 long} & \text{9, 4/ 33 long} \\
\text{9, 5/ 3 long} & \text{9, 5/ 8 long} \\
\text{9, 7/ 29 long} & \text{9, 7/ 29 long} \\
\text{9, 7/ 30 long} & \text{9, 7/ 30 long} \\
\text{9, 8/ 3 long} & \text{9, 8/ 3 long} \\
\text{9, 8/ 5 long} & \text{9, 8/ 5 long} \\
\text{9, 8/ 36 long} & \text{9, 8/ 36 long} \\
\text{9, 9/ 7 long} & \text{9, 9/ 7 long} \\
\text{9, 9/ 8 long} & \text{9, 9/ 8 long} \\
\text{9, 9/ 11 long} & \text{9, 9/ 11 long} \\
\text{9, 9/ 13 long} & \text{9, 9/ 13 long} \\
\text{9, 9/ 14 long} & \text{9, 9/ 14 long} \\
\text{9, 9/ 15 long} & \text{9, 9/ 15 long} \\
\text{9, 9/ 17 long} & \text{9, 9/ 17 long} \\
\text{9, 9/ 20 long} & \text{9, 9/ 21 long} \\
\text{9, 9/ 21 long} & \text{9, 9/ 21 long} \\
\text{9, 9/ 22 long} & \text{9, 9/ 22 long} \\
\text{9, 9/ 25 long} & \text{9, 9/ 25 long} \\
\text{9, 9/ 27 long} & \text{9, 9/ 27 long} \\
\text{9, 9/ 39 long} & \text{9, 9/ 39 long} \\
\text{9, 14/ 8 long} & \text{9, 14/ 8 long} \\
\text{9, 17/ 14 long} & \text{9, 17/ 14 long} \\
\text{9, 20/ 35 long} & \text{9, 20/ 35 long} \\
\text{9, 25/ 5 long} & \text{9, 25/ 5 long} \\
\text{9, 27/ 5 long} & \text{9, 27/ 5 long} \\
\text{9, 31/ 17 long} & \text{9, 31/ 17 long} \\
\text{9, 31/ 19 long} & \text{9, 31/ 19 long} \\
\text{9, 31/ 23 long} & \text{9, 31/ 23 long} \\
\text{9, 31/ 31 long} & \text{9, 31/ 31 long} \\
\end{align*}
things have continued as long in remembrance, which things 9, 32/ 4
as he can with long leisure make them. And 9, 37/ 24
they call that too long , let them read but 9, 38/ 25
that book alone too long , let them leave a 9, 38/ 27
health I pray God long keep and continue), worth 9, 47/ 7
to tarry there as long as ever they lived 9, 50/ 2
laws and commendable usages long continued in this noble 9, 53/ 29
were it is so long ago. And surely myself 9, 66/ 18
that God hath so long held his hand from 9, 69/ 16
remedied hereafter, but as long as the world lasteth 9, 70/ 8
there one, not very long ago, which went about 9, 76/ 16
put out. So that long ere they had perused 9, 81/ 24
that now is, and long may be, hath in 9, 94/ 34
would then call me long , and will yet peradventure 9, 95/ 6
is this: that as long as spiritual rulers will 9, 96/ 10
he prophesieth that as long as the spiritual rulers 9, 97/ 30
priests in years not long past were by the 9, 98/ 14
will not appear as long as spiritual rulers will 9, 98/ 36
will not appear as long as the prelates pretend 9, 99/ 15
that they be, and long have been, through the 9, 99/ 34
temporality and spirituality, by long usage and custom ratified 9, 99/ 36
will not appear as long as the prelates pretend 9, 101/ 6
will never appear as long as the prelates do 9, 102/ 4
some to tarry so long fasting, as on the 9, 103/ 13
begun nor fully so long in doing as it 9, 103/ 16
use, I trow, both long Lents and Advent, too 9, 106/ 25
thing might indeed by long sufferance come about, as 9, 113/ 29
slack their time so long -- I give them 9, 120/ 16
lies: one Simonds, a long well-known heretic walking about 9, 120/ 36
realm, was taken not long ago by the officers 9, 121/ 1
them were now too long to rehearse. But such 9, 124/ 20
hands; and that so long that, lo, here is 9, 125/ 6
in his obstinacy so long as he hath now 9, 127/ 14
if it go forth long , in plain sedition, manslaughter 9, 128/ 27
will make here no long tale again thereof. But 9, 136/ 8
grown thereof than the long disuse can suffer us 9, 144/ 32
longer suspended than as long as spiritual men have 9, 154/ 2
suspending will be as long as a depriving forever 9, 154/ 10
Some Say” now. And long will it be, I 9, 155/ 6
an old statute, made long before, against all such 9, 156/ 12
and the matter so long forsolothed, that at length 9, 158/ 3
day they not only long for, but also daily 9, 158/ 14
that point that men long had looked for. For 9, 161/ 37
the peril was so long neglected that the heretics
longer erst, I ween) could
long away, lest his scholars
longed sore to see that
longer argument of this matter
longer a friar no more
longer upon the matter. But
longer Lent than they now
longer . But some of them
longer . But it appeared well
longer. For if they tarry
longer than till this Pacifier
longer on the one man's
longer suspended than as long
longer longing sore to see how
longing that the fellow's folly
longing or hope that such
look for such exact circumspection
look theron. But then say
look, whoso will, and he
look thereon: they show themselves
look upon, they show themselves
look it over without; and
look on them. They will
look on them. They will
look upon a very fair
look upon their books, wherein
look I for my thanks
look that I should rebuke
look my Dialogue, my Supplication
look thereto, some lack of
look upon his own faults
look on them, doth translate
look to see them so
look what shall become of
look well to the remnant
look upon it, and indifferently
look specially upon this matter
look upon this matter that
look upon this matter after
look once therefor (as far
look for; and would, if
look for -- therefore is

that any man should
he list not to
of them as are
so indifferent; though he
that men long had
it can never be
to be as the
this matter? But good
of my said sovereign
this matter? But good
last end: But good
he saith: But good
crying out, O good
father (whose soul our
our most dear sovereign
the king our sovereign
crying continually to our

-- if (which our
Right Reverend Father my
Right Reverend Father my
that communication my said
between them twain, my
against the Sacrament), my
rather that my said
all against my said
learned as my said
very sore way; our
very sore way; our
concerning heresies, beseeching our
only dukes, or only
certain of the greatest
examined by the greatest
all powers, and all
of law, judges, knights,
serving men of divers
And then, because His
it, Frith," quoth His
shortly to see them
as have aught to
possible for him to
as some good Kit
me with any great
handling hath been the
look
look
looked
looked
looked
loosed
lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
Lord
lord
lord
lord
lord
lord
lord
lord
lord
Lordship
Lordship
lose
lose
loseth
loss
loose
for more thanks than
on. If he have
on by those that
therewith right simply, and
for. For those heresies
but if these heretics
and ruler of all
, if it had not
, took and laid against
, if it had not
, if it had not
, if it had not
, if it had not
assoil), and some have
the king that now
that now is, and
that these divisions may
forbid) any bishop fall
bishop of Winchester; and
bishop of Winchester sent
of Winchester among other
longing that the fellow's
I, say, said unto
of Winchester made it
, of a solemn pride
is, to dispute with
be more merciful to
be more merciful to
and Savior, for his
, or only gentlemen, or
of his Council to
temporal of the king's
temporal and rulers, be
, or other -- but
houses, and some of
perceived Frith loath to
, ye may, and repent
all, and that "the
. But this Pacifier will
it by the law
her keys; by which
by gathering together of
of his body and
9, 167/ 35
9, 171/ 32
9, 5/ 10
9, 59/ 25
9, 161/ 38
9, 27/ 34
9, 15/ 35
9, 17/ 29
9, 18/ 6
9, 26/ 35
9, 28/ 14
9, 30/ 22
9, 32/ 10
9, 47/ 10
9, 73/ 24
9, 94/ 33
9, 95/ 34
9, 109/ 35
9, 121/ 2
9, 124/ 14
9, 124/ 29
9, 124/ 33
9, 125/ 1
9, 125/ 24
9, 125/ 27
9, 125/ 30
9, 146/ 23
9, 150/ 14
9, 170/ 20
9, 110/ 21
9, 127/ 8
9, 127/ 26
9, 138/ 12
9, 143/ 26
9, 156/ 26
9, 124/ 35
9, 125/ 3
9, 76/ 26
9, 113/ 35
9, 159/ 8
9, 91/ 8
9, 4/ 13
9, 88/ 35
means might grow the
so heavy for the
to take more labor,
keep him from the
grace, and therefore have
they be now plainly
fall of late, and
good and charitable handling
which thus have been
then hath this Pacifier
neither if the clergy
then is his tale
well-inhabited lands, and hath
places by negligence be
brethren little care how
mind than this (how
him none occasion to
him none occasion to
him none occasion to
destroy it, for the
Christ's church; ever keeping
than for the pure
but some of them
love authority and some
clergy be naught, and
many of them a
in manner strangeth the
in manner strangeth, the
in manner strangle the
some in whom the
let and strangle the
it letted him to
so much may so
them, they say, to
some others hapy that
the Altar too, for
such abusions and disorder
will, and of no
the people to perfect
disorder of the spirituality,
he would of great
and not of no
of will than of

loss and destruction of many
loss but that I had
loss , and bodily pain also
loss and peril of soul
lost their glory; yet God
lost and perished for those
lost them of likelihood as
lost and perished in body
lost the light of truth
lost their lands should have
lost . For then he shweth
lost part of its own
lost the old. For if
loudly they lie: let any
love us. For why we
love us. For why we
love us; for why we
love and service that they
love and concord between the
love of God. That same
love authority and some love
love their ease, and some
love their ease and their
love to worldly things, and
love of God. And therefore
love of God. And these
love of God: that is
love of God is neither
love of God -- then
love God. For that is
love God as he may
love God -- it had
love them not so well
love that he beareth to
love no priests; and therefore
love unto the people. And
love and obedience to their
love no priests; and therefore
love and policy lay on
love to the people . . . in
love to the people. Well

9, 113/ 25
9, 119/ 10
9, 122/ 24
9, 122/ 27
9, 40/ 22
9, 87/ 31
9, 91/ 8
9, 92/ 23
9, 92/ 31
9, 99/ 17
9, 113/ 7
9, 154/ 6
9, 158/ 32
9, 158/ 37
9, 7/ 4
9, 167/ 22
9, 16/ 16
9, 33/ 21
9, 36/ 4
9, 42/ 22
9, 54/ 1
9, 69/ 2
9, 70/ 4
9, 70/ 5
9, 70/ 36
9, 75/ 6
9, 75/ 7
9, 77/ 5
9, 77/ 23
9, 77/ 27
9, 77/ 31
9, 78/ 3
9, 78/ 7
9, 78/ 16
9, 78/ 26
9, 91/ 3
9, 95/ 20
9, 95/ 26
9, 96/ 7
9, 107/ 31
9, 110/ 33
9, 111/ 8
9, 114/ 10
no more but less
faith, and of a
pride, covetousness, nor worldly
covetous, nor have any
or covetous, or have
of covetousness, or any
of pride, covetousness, nor
pride, covetousness, and worldly
and that as I
of all those that
it as though they
said that the clergy
that would make a
and to a good
persons, covetous, vainglorious, and
-- except himself that
his own heart be
their misorder and abuses
amendment in as heartly,
other places of his
both, each with other
her head hung anything
great ghostly pride, as
should for the great
this tinker or tiler
never have half the
and some of a
merry at Antwerp. Such
sprung up divines, as
shall understand that whereas
the Sacraments, laid against
the true scripture, neither
Saint Augustinian saith and
Church: why should not
Saint Augustine declareth, and
erudite, famous book against
himself -- that neither
now; we say to
now yourself. For since
in all such things
the other side, lewd
that these new doctors,
upon; which epistle Friar

love to the people than 9, 114/ 15
love and a zeal to 9, 140/ 23
love be no judges, nor 9, 151/ 31
love to the world, be 9, 152/ 2
love to the world: if 9, 152/ 14
love at all unto this 9, 152/ 26
love toward the world. And 9, 153/ 6
love. And therefore were the 9, 153/ 20
loved and honored the good 9, 49/ 21
loved their bellies and their 9, 68/ 29
loved not the clergy, but 9, 112/ 29
loved him not, seemed not 9, 127/ 4
loveday and appease any murmur 9, 55/ 8
lover of mine, with one 9, 119/ 28
lovers of worldly delights, and 9, 63/ 33
loveth them go farther therein 9, 78/ 24
loveth and favoroth the clergy 9, 88/ 16
loveth no priests, and that 9, 128/ 3
loving manner as I could 9, 126/ 18
loving book. And yet among 9, 128/ 18
lovingly to accord and agree 9, 53/ 27
low in her meditations, then 9, 118/ 19
Lucifer did in the good 9, 65/ 22
lucre so sore bend unto 9, 73/ 7
lurking about and teaching his 9, 164/ 6
lust to look upon their 9, 46/ 16
lust unto talking. First they 9, 67/ 26
lust have these blessed brethren 9, 121/ 23
lusty , fresh, and green as 9, 169/ 27
Luther first and Tyndale after 9, 17/ 38
Luther -- and I, out 9, 18/ 5
Luther nor Tyndale knoweth but 9, 18/ 24
Luther himself confesseth) to this 9, 18/ 32
Luther and Tyndale as well 9, 18/ 34
Luther himself confesseth, and the 9, 21/ 14
Luther , out of which I 9, 21/ 27
Luther , Tyndale, nor Huessgen, nor 9, 21/ 31
Luther and Tyndale, and all 9, 25/ 27
Luther and Tyndale and other 9, 27/ 18
Luther and Tyndale both, and 9, 27/ 29
Luther , and Lambert, Barnes, Huessgen 9, 29/ 9
Luther , Lambert, Tyndale, Huessgen, and 9, 30/ 8
Luther and Friar Barnes both 9, 33/ 1
incestuous lechery, as Friar
new, not only by
of Christ into false
chastity worse than Friar
for bringing in of
profits, yet if religious
darkness: even so the
spirit of error and
out their process with
which two kinds of
and so shameless in
of his legs with
body much like the
with whom when the
happeth among soldiers), the
but even as the
never man was so
in manner universally so
and there make many
and had declared and
Collects wherein mention is
changes as he hath
be ere it were
more words than one,
answering have I seen
by any book specially
after this manner: He
of his word; he
of nothing; and he
creatures, the which he
ourselves; for we are
his infinite goodness hath
word of truth hath
we were begotten and
any such church was
day after man was
were any such churches
maintain, against mine answer
warned by mine answer
Englisheth it thus: "He
willingly by his word
any such church was
day after man was

Luther doth, and Friar Lambert
Luther, Tyndale, Frith, or Friar
Luther's heresies. And yet when
Luther's lechery -- if these
Luther's gospel) -- other strangers
Lutherans may proceed and prosper
lying heart of man can
lying, of discord and of
lying, while the faults of
lying Saint Augustine admitteth neither
lying that whoso shall hear
lying but that he was
Macedonians for whom Plutarch writeth
Macedonians fell sometimes at words
Macedonians in spite would call
Macedonians could not call a
mad to make this objection
mad and malicious as thereupon
mad toys and trifles, to
mad open to the people
mad either of saints or
mad therein purposely, to the
mad good; besides this --
made you plain and open
made unto the first chapter
made against it, but in
made us by the truth
made us first (ye know
made us as the chief
made for our comfort and
made true by God, through
made us by his word
made us his children, that
made as it pleased him
made. For we find that
made ere ever there were
made. If ye mean by
made unto this chapter. But
made to Tyndale before. For
made us," or "begot" us
made us the children of
made. For we find that
made ere ever there were
were any such churches
answer that I have
-- and, over that,
as I have already
James which this preacher
we were begotten and
named himself Oecolampadius, hath
distinction, I say, so
therefrom, after great crakes
King Philip, their master,
to King Philip, and
he was authorized and
and all their hippocras
used by him that
think the man that
after this holy prologue
of the laws not
the brethren's boast hath
and never more words
that all may be
by sometimes fewer naught,
Simon Fish when he
therewith, but it is
rumble that the heretics
laws or statutes already
this book toucheth, being
interpretation of the laws
few likely to have
the blessed brethren have
thereof sent unto me,
is an answer already
very well that I
that the answer was
not to know who
said lord of Winchester
and when himself had
for witnesses, have first
wise men, neither, that
yet was that law
and of innocents many
upon many secret complaints
me the tales that
many presentments be there
made . If ye mean by
made to it, and so
made a promise, either that
made answer unto Tyndale in
made that sermon upon; which
made even as it pleased
made his name now Melanchthon
made by Melanchthon, shall they
made of Tyndale's part, with
made a reasonable excuse. For
made the matter sore and
made a doctor of divinity
made . The Tenth Chapter Now
made the book of The
made that book to be
made , go forth and tell
made by themselves, but be
made good -- that will
made sometimes somewhat less, but
made the Supplication of Beggars
made by the good use
made , when they would have
made , be they of the
made against heretics, and albeit
made therefor -- the custom
made so great a universal
made , and daily yet make
made shortly an answer thereto
made unto it" -- and
made that answer; and it
made by me; and yet
made it, but to think
made it than any man
made it worse, then change
made many delays, and afterward
made the law. And yet
made in a general council
made nocents, to the destruction
made unto them, without making
made me so to do
made in the whole year
law seem to be made upon a good consideration
he speaketh of was made , as appeareth, upon a
other; and they that made that law
that made that law made it
before the change was made . But surely that law
and others of old made against heresies -- if
that strait laws be made for punishment of heresies
that strait laws be made for punishment of heresies
the spirituality here have made were a great cause
be laws not provincial, made by the clergy here
with our clergy that made them not, but have
speaketh of that was made , or to any man's
say" this Pacifier hath made very great in his
not read that they made either purgation or abjuration
And therefore they have made laws that heretics might
realm, though they were made against heresies, and command
those that are already made against heresies, and command
never more new laws made therefor, yet shall both
well: that heretics have made that noise, both for
morning, by a rising made for the matter, began
by an old statute, made unto mine own self
any rising to be made a great face and
after burned in Smithfield, made their hearts (God be
diocese also, they have made in the later statute, against strangers -- for
upon the assay, it made long before, against all
those heretic brethren that made for the matter, began
whole countries up, and made for the matter, began
For before this statute made not only standeth still
from thence to have made their invasion: then, after
chapter, but also more made thereunto: as that they
which the statute was made not only standeth still
good provisions may be made for them that they
the good laws before made for them that they
Christ in general, have made against heretics, whereby to
well the laws already made of old, except he
ever were those that made them. And thus finish
this work of mine made for the confutation of
my Dialogue, whereupon Tyndale made all his work --
laud, and to be made therefor, more than for
Sir Thomas Hitton at made , and Sir Thomas Bilney a grudge unto) the
Maidstone main multitude of the whole
so well and substantially maintain , against mine answer made
is in them to maintain it. Now, his intent

them, to make and maintain a party against the Highness will do -- then by some folk is either for the repressing of heresies and abjure the defense and as pertain to the the commons toward the Christian mind to the of all the remnant best that they can or of malice to -- and some that and am ready to and so shall he it: then shall himself all new as to that, except the preacher out of them, but of man's witness might was so mad to frame the doubt and which I shall haply that the heretics would many as heretics would said words, and would all these others can the length, I will make no longer argument of Or else I shall can with long leisure too -- if he unlearned men's eyes, and disciples) -- if they Howbeit, rather than to they flatter them to excuse of theirs they by the clergy, to these matters than I fashion that it would should use that would the means he might, that many small sums together, and help to

make I little account. But make it themselves; and I make many lies themselves. It make tables thereof for their make it good with the make it short enough. Howbeit make my work long. For make in his translation so make farther provision besides: that make as though all were make aught true, then were make this objection to Tyndale make the objection as though make you to mark well make men ween that God's make men ween. For many make it seem that the make but a bare form make no longer argument of make him a much fairer make them. And when he make it so as he make them a-dazed, for the make themselves so sure of make this book over-long by make them enemies to the make mine excuse too, in make me very partial to make for, and that I make a good stomach to make a loveday and appease make the griefs appear many make a great, what can make them at one, and

9, 143/ 15
9, 155/ 17
9, 162/ 1
9, 33/ 12
9, 109/ 21
9, 30/ 15
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<td>make</td>
<td>it meet for their</td>
<td>9, 57/ 33</td>
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<tr>
<td>make</td>
<td>her too homely with</td>
<td>9, 59/ 10</td>
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<tr>
<td>make</td>
<td>her such a fool</td>
<td>9, 59/ 34</td>
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<tr>
<td>make</td>
<td>two faults for one</td>
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<td>make</td>
<td>two lies for one</td>
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<tr>
<td>make</td>
<td>his best friends to</td>
<td>9, 61/ 4</td>
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<tr>
<td>make</td>
<td>men see that very</td>
<td>9, 61/ 9</td>
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<td>make</td>
<td>all naught and all</td>
<td>9, 61/ 25</td>
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<td>make</td>
<td>him laugh, when he</td>
<td>9, 69/ 4</td>
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<td>make</td>
<td>all the whole clergy</td>
<td>9, 70/ 29</td>
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<tr>
<td>make</td>
<td>restitutions for such wrongs</td>
<td>9, 72/ 32</td>
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<tr>
<td>make</td>
<td>not the priests so</td>
<td>9, 73/ 6</td>
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<tr>
<td>make</td>
<td>most ado that offer</td>
<td>9, 73/ 17</td>
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<td>make</td>
<td>so great offerings at</td>
<td>9, 73/ 25</td>
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<tr>
<td>make</td>
<td>mocks of the Mass</td>
<td>9, 74/ 5</td>
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<td>make</td>
<td>no laws, and such</td>
<td>9, 75/ 15</td>
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<td>make</td>
<td>a good bargain, and</td>
<td>9, 76/ 16</td>
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<td>make</td>
<td>us many devices, and</td>
<td>9, 79/ 7</td>
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<tr>
<td>make</td>
<td>a good change (for</td>
<td>9, 82/ 12</td>
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<tr>
<td>make</td>
<td>the change, neither could</td>
<td>9, 82/ 20</td>
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<td>make</td>
<td>them fall in devotion</td>
<td>9, 83/ 28</td>
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<tr>
<td>make</td>
<td>many beggars more, than</td>
<td>9, 84/ 3</td>
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<tr>
<td>make</td>
<td>him with their wily</td>
<td>9, 88/ 21</td>
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<tr>
<td>make</td>
<td>some bishops among the</td>
<td>9, 90/ 17</td>
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<tr>
<td>make</td>
<td>none excuse by policy</td>
<td>9, 90/ 39</td>
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<td>make</td>
<td>him work therefor in</td>
<td>9, 105/ 13</td>
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<td>make</td>
<td>their prayers in the</td>
<td>9, 107/ 2</td>
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<td>make</td>
<td>fall in their necks</td>
<td>9, 109/ 18</td>
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<tr>
<td>make</td>
<td>them fall into the</td>
<td>9, 109/ 22</td>
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<tr>
<td>make</td>
<td>them be defamed among</td>
<td>9, 109/ 26</td>
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<tr>
<td>make</td>
<td>fall upon them the</td>
<td>9, 110/ 1</td>
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<td>make</td>
<td>his whole sermon, when</td>
<td>9, 110/ 22</td>
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<td>make</td>
<td>the peace in like</td>
<td>9, 110/ 32</td>
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<td>make</td>
<td>some good folk ween</td>
<td>9, 116/ 3</td>
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<tr>
<td>make</td>
<td>, by me. Divers of</td>
<td>9, 117/ 5</td>
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<td>make</td>
<td>them harlots. This George</td>
<td>9, 117/ 35</td>
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<td>make</td>
<td>many mad toys and</td>
<td>9, 118/ 14</td>
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<td>make</td>
<td>merry at Antwerp. Such</td>
<td>9, 121/ 22</td>
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<td>make</td>
<td>them good. And such</td>
<td>9, 121/ 26</td>
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<tr>
<td>make</td>
<td>him therein sweat the</td>
<td>9, 122/ 19</td>
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<tr>
<td>make</td>
<td>answer unto them. And</td>
<td>9, 123/ 34</td>
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<tr>
<td>make</td>
<td>almost every boy able</td>
<td>9, 125/ 36</td>
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<td>make</td>
<td>him there destroy himself</td>
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And yet do they make, and needs must, but if some man one of them willingly that will, I will folk use not to some such circumstances as follow his invention and temporal power, therefore they faults, and also to witnesses should not peradventure so that he would covertly goeth about to more hatred, and to against them that they confederacies among them, to he ought not to is it told to the passion and to the Holy Housel, and for a very few their judges, laboreth to but that they should may sit still and heretics likely thus to that mind yet, and any good means to the spirituality that will that intend unhappiness, to so bold that we that mine adversary can those laws stand, and either party labor to good Christian readers, I brethren, like as they they may, labor to cometh into this world, my book, I cannot satisfied -- I cannot then, I doubt not, without cause), if this the proof that most leaving out of them

make, and needs must make, and needs must make, wheresoever they come, the himself party against him himself an open accuser here no long tale good folk of their the matter more clear of the laws a such laws as may great provisions against it the men so bold men ween there were the name of the great confederacies among them and maintain a party any purgation nor abjuration all laymen ween that others also forbear the mocks and mows of a very great many men believe them for merry for a little merry a good while a lie again of that willful offenders in that noise, whereby the folk ween they were light and slight of therein." And with such more such to them himself better, and charitably an end of this falsehood truth and truth so dark, that by you that matter so him see the thing him perceive more than other folk perceive that of the book of for the purpose. And mine own more dark

9, 128 / 24
9, 128 / 24
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also that this text word: then Saint James of which book he the faith, and faith of the believers, and also that this text word: then Saint James what shift this preacher proper insinuation thereof, and scripture indeed, which scripture that the fear thereof did -- that he great as this man this division whereof he so evil as he is begun whereof he manner universally, when he done them right, he alms: no more it than any man else, book of this Pacifier witness? And this thing manner universally." Wherein he false means he may, forge him false evidence, truth of their matter is to wit, the riddles too -- the of the clergy for as founding of chantries, granting of pardons, pilgrimages, laws, founding of chantries, of the clergy, by withdrawing the best, and made unto them, without of Christ, whereof the great cunning in the coming together to the of the clergy's cruelty, cause of heresy -- of Christ at the well both before the the time of the

maketh against them that will 9, 16/ 17
maketh you an answer to 9, 16/ 35
maketh the title Which Is 9, 19/ 4
maketh the congregation, therefore is 9, 19/ 26
maketh them true, and cleanseth 9, 19/ 37
maketh against them that will 9, 23/ 9
maketh you an answer to 9, 24/ 12
maketh to shake the matter 9, 27/ 6
maketh a pretty glance thereat 9, 28/ 12
maketh not for them indeed 9, 32/ 25
maketh them fain of their 9, 49/ 37
maketh mention of them because 9, 60/ 12
maketh it, and grown to 9, 64/ 26
maketh his book -- yet 9, 64/ 30
maketh it, if the religious 9, 65/ 28
maketh his division. And therefore 9, 66/ 21
maketh as though the whole 9, 92/ 8
maketh as the whole people 9, 92/ 13
maketh the finding of servants 9, 105/ 16
maketh his new book, as 9, 125/ 25
maketh them, fallen again in 9, 127/ 23
maketh that it may be 9, 131/ 22
maketh yet, as I trust 9, 147/ 22
maketh him friends, some with 9, 159/ 19
maketh means to the sheriff 9, 159/ 21
maketh them over-bold. And surely 9, 159/ 31
maketh of mocks and mows 9, 6/ 1
making open and lightsome to 9, 8/ 24
making of my books. In 9, 47/ 26
making of brotherhoods, and many 9, 75/ 17
making of laws, founding of 9, 85/ 6
making of brotherhoods, and many 9, 85/ 7
making the people ween that 9, 88/ 26
making it seem such as 9, 122/ 35
making the party privy who 9, 134/ 8
making may not be laid 9, 144/ 3
making of that lie. For 9, 144/ 10
making of their laws and 9, 144/ 12
making men ween it were 9, 146/ 36
making men ween, with his 9, 147/ 27
making of the laws foresaw 9, 150/ 1
making of that statute of 9, 161/ 12
making ; and yet much better 9, 161/ 14
very doers in the making and passing of that 9,162/25

conceit against the spirituality, making men believe under his 9,163/5

the cause of the making changed, or some other 9,170/14

irreverently to speak, and malapertly to jest and rail 9,50/33

of wily falsehood or malice -- if I would 9,4/31

other folk or of malice to make many lies 9,8/2

reigneth now anger, and malice, debate, division, and strife 9,58/7

of evil will and malice . And a noise may 9,67/24

that they do of malice all that they do 9,95/20

able to bring their malice to effect. And therefore 9,95/24

in this darkness of malice and division, as they 9,96/19

they do it of malice , all that they do 9,107/32

tell; but either by malice or oversight, either by 9,111/10

the clergy, but of malice would destroy the Church 9,112/30

and imagine lies of malice and hatred against all 9,121/25

people in opinion of malice and cruelty. But his 9,122/37

realm to think great malice and partiality in the 9,130/10

accused or indicted of malice , or of some likelihood 9,133/16

of God revenging their malice and our negligence, should 9,135/12

cause of rancor and malice in them that accuse 9,138/8

punished many men of malice , for only speaking against 9,145/19

and lest besides their malice they might happen to 9,145/21

lies that heretics of malice blow about against their 9,150/9

so deeply grounded in malice , to the harm of 9,167/37

to be of such malicious mind as willingly to 9,55/4

some, and upon the malicious mouths of some, blow 9,74/23

the clergy such a malicious foolish suspicion as this 9,92/6

manner universally were so malicious and so foolish as 9,92/9

universally so mad and malicious as thereupon to take 9,92/14

though evil folk and malicious would have a pleasure 9,110/25

right, nor were so malicious and cruel but that 9,148/23

him can pull that malicious folly out of his 9,168/1

commonly, nothing else but maliciously misconstrue the minds, and 9,110/8

the minds, and therefore maliciously persecute and pursue the 9,110/9

as evil and as maliciously written as anyone that 9,111/12

matter was in a maliciously before the change was 9,139/5

and that no such man will over me be 9,4/11

Tyndale, but for a man of a second sort 9,5/38

fall himself. But every man may well see that 9,6/26

to the intent every man may see that these 9,7/3

they lie: let any man look, whoso will, and 9,7/4

leaf than the wisest man in the whole world 9,8/18

in answering than some man would peradventure have been 9,8/26
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| foolishly therewith, that no man should be if every man there would no wise men the mouth of any heinous presumption of one sure that every Englishman I never any wise demonium meridianum, that every man many a day after was written of any the lying heart of truth dependeth not of it not true because it for true. But receive no witness of acquitted himself like a shall understand that never solution mocketh also no and so went from went from man to -- and not of from the word of taking the word of many a day after was written of any as one old holy since no good Christian these twain, no good that neither hath that by God, or by been kept either by and as mighty as in my Dialogue that and in scorning that if I desired a to say thus: "This and all endeavor of and this preacher too, else where to should any and all endeavor of the spiritual generation the faith -- if the which regardeth either truth did his part; nor reputed and taken for , upon the trust of to kill himself than and woman that could say; no, nor fool may see him somewhat was made ere ever, and it was admitted can give the word It is not true so saith or admitteth is true because he For if the multitude, and borne me over was so mad to but himself. I said to man, from the, from the father to that writeth it. And and shall keep the for the word of was made ere ever, and it was admitted for their part in can doubt whither part can there doubt (ye nor that woman any , or by the devil or devil: yet since and devil both, it may with his free should captive his understanding to give me a willingly gave me this toward the getting of having age and use advise and bid another toward the attaining of that is regenerated were , I say, be at
this case, as every man that hath at the
much less like the man at the spiritual birth
well. But if any man think himself with this
my copy and the man of whom I had
Antwerp and be Tyndale's man . Howbeit, if in the
the willing endeavor of man in following, helpeth to
of that virtue in man, and with man , and with man, which
in man, and with man, which God first began
God first began in God's own prevention without
and fulfill it without man -- but in them
without man; but when man provoketh them to read
Saint Augustine to every man that hath use of
when any good Catholic man that so seeth them
effors, every good Catholic man knoweth well have both
be such as every man and every man understood
that they understood every man and every every man and every
the temporality calleth no man understood them, hath reared
and speak to each man by no such names
very truth. Howbeit, every man genteelly, I cannot say
other name that every man hath not like wit
heretics) leave not one man calleth all those that
-- were not a man for God's part this
wherein every true Christian man , ween you, very far
am, pardie, a temporal man , and by twice wedding
And then may every man well guess that I
means of any spiritual man , to my knowledge; but
hath every good Christian man and woman -- which
indeed between a temporal man and a spiritual. For
than in a temporal man . And as for virtue
happen in the temporal man than in the spiritual
sorts. For every good man is bound between truth
that there was no man that any meddling had
And then if any man rebuked their villainous dealing
neither take up good man out of the mire
example thereof; and every man is not like inventive
like a true Christian man (howsoever the matters go
forbid that any Christian man should mean so. Howbeit
wish amended, and every man especially labor to mend
I would think the man that made that book
evil intent, since no man can use himself neither
well that every wise man would answer in himself
for that courtesy no man hath any cause to can say. And yet man that were angry with and his wife. And could devise to say 'Some Say,' and his wife. For his faults, useth to should reproach and rebuke mean well himself (as might here a little cold excuse to a learned that will weigh may by divers things thus meant indeed, besides may fall in and maketh it, and grown

never, I trow, no priests as religious, a great zeal, with every at variance with every every man, and every than commonly any temporal should (nor, though this perceive well what this some men told this be many, no one I ween, no good the prelates, get, every by heaps unto every misorder riseth only of but for his own be thanked, his own again, for any other believed not, that this take away from any the Souls, if any all men that no away from any one away from every other ye wot well, every be taken from no
so much as no man that hath so much taken anything. For I there be from no man taken anything. For I would take from every man to whom they would should enter in unto among them: when they were not one good man that neither any other evil and a naughty man!" and bade away with named and advanced for in hatred or obloquy served to bring a man in hatred or obloquy to see that young man can show him the that favor that every man fain would, without the that no reasonable that hath not, though no such as every wise man will, I suppose, answer that doth. For if so doing commend any good rules, "If any other honest no reasonable that hath nor, but the open reproof hath nothing proved), but other honest nor other honest but for a spiritual nor temporal, but such heresies that no can show him the counsel may become every good rules, "If any of heretics; whereof the perceiving that what one doth in secretness, another some money because he so deceive this good man, and so abuse his, and so abuse his will think that a man believeth otherwise than he believeth in these articles. For he confesseth in these articles which no man can, as I think, may much better feign believeth the truth in did on all sides, which bearing up an believeth the truth in them: if every other the favor that every else can bring forth nor reasonable that hath would give him nothing give him? First, if he would profess himself for, and then should they lived and the matter give him? First, if no against religious, advising every man to give none of wise and politic: what spiritual nor temporal, but any, other, so show me a poor man, or any other, so would a poor man? First, if no any wise man will, I suppose, answer that doth. For if that doth. For if that doth. For if that doth. For if that doth. For if some good temporal -- I ween a man of a poor old man cannot know that a man speak heresies, every good man will think that a man as a true Christian yet is not every man serve to bring a man their hearts, some one man will think that a man my mind, that this man like a true Catholic man clergy -- which no man so deceive this good man, and so abuse his, and no religious, advising every heretic but for a ordinary nor other honest to see that young man such heresies that no the favor that every this Pacifier nor any there is no good yet, now, though no such as every wise man so doing commend any counsel may become every good rules, "If any of heretics; whereof the perceiving that what one would give a poor man
then fasted almost no man any fast at all 9, 106/ 7 of their cloisters every man into the marketplace, and 9, 107/ 1 that every good temporal man may very much mislike 9, 107/ 17 become any good Christian man . For first he saith 9, 107/ 27 any one good temporal man is, for them that 9, 108/ 6 that God's benefits unto man requireth of men again 9, 108/ 20 in both, as no man doubtesth but there was 9, 108/ 28 by this that every man daily heareth -- that 9, 110/ 12 all the clergy any man that useth to preach 9, 110/ 13 barefaced, and when every man had seen him and 9, 111/ 28 the clergy as every man that list to lie 9, 112/ 10 words appear false, every man knoweth that some of 9, 113/ 6 besides, that no good man think could it likely 9, 113/ 10 which I trow no man thinketh (of all those) 9, 115/ 14 For I suppose no man doubtesth but that by 9, 115/ 18 at that time every man that I heard speak 9, 115/ 29 wrong and every one man an hundred. But Now 9, 116/ 4 so angry with any man of mine that I 9, 119/ 11 be angry with any man that riseth if he 9, 119/ 16 yet: that while the man was in beating, I 9, 119/ 29 doublet, wherein the poor man had (as he said 9, 119/ 30 And now, since no man cometh forth to ask 9, 120/ 14 hanged somewhere thereas no man. The Thirty-seventh Chapter But 9, 120/ 33 and, wishing that the man wist where but they 9, 121/ 16 than peradventure many a man had some good Christian 9, 122/ 5 to win that young man would ween, to win 9, 122/ 25 purpose to some other man to Christ and his 9, 122/ 26 of the Altar. Some man ; and that thereupon these 9, 122/ 32 either Frith or any man will yet peradventure say 9, 123/ 8 a burden from one man else would wittingly take 9, 123/ 9 made it than any man and lay it in 9, 123/ 10 which himself and every man else, maketh his new 9, 125/ 25 such heresies closely, a man else knoweth well for 9, 126/ 4 a burden from one man meet and likely to 9, 126/ 22 of the Altar. Some man that speakaheth against their 9, 128/ 2 order by which no man for that cause (that 9, 128/ 5 much as any one man -- as you may 9, 128/ 17 trust in God the man meant himself but well 9, 129/ 25 judges. And if a man be ex officio brought 9, 130/ 11 hard law, for a man may be suspected and 9, 130/ 16 that is a Catholic man , saving that it seemeth 9, 130/ 22 order by which no man never so good, yet 9, 130/ 23 verily that be this man should be called, be 9, 130/ 26
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sure, that many a man will give unto a 9, 130/ 33
used by some one man or twain in a 9, 131 / 8
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fame and behavior the man is in his county 9, 132 / 8
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For, now, if a day -- as a man be indicted at a 9, 132 / 34
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and yet that the man is, besides, so violent 9, 134 / 5
bind that busy, troublesome man to good abearing? I 9, 134 / 9
openly for heresy, every man hath experience enough that 9, 134 / 28
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well known unto every man : that in every sene 9, 134 / 36
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I will challenge no man, for any labor that 9, 159 / 14
good hope, the good man goeth him home, and 9, 159 / 15
as they be, a policy. Now seeth every man shall always find some 9, 160 / 2
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and growing of this
I think that every
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them all without any
cloister take a religious
will not against a
possible to stand with
sometime believe some one
cruel desire of the
in any good, honest
lay it in another
answer abroad into every
favor toward the young
meddle against any other
time, that in every
longer on the one
made, or to any
spiced, and all their
write it diminute and
if it appear by
saith that heresies be
devices do more than
none find, of such
point, clean from all
in no more courteous
Spirituality; which charitable, mild
I use the contrary
be expounded after this
here hath by their
the chapter of "The
the attaining of every
his words in fair
am sorry that their
heretics of such a
meetly well known what
to forbear all such
such a goodly, mild
is to wit, the
spirituality. And more mild

man's endeavor toward the attaining
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man's head, for the words
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man's writing that is a
man's conscience they lied. When
man's legs than the faggot
man's grief or grudge put
manchets , and all their wafers
mangled for lack of good
manifest tokens that he doth
manifest and open; so that
manifestly show. For suppose me
manner sort and kind as
manner of faults -- but
manner . And over this, I
manner they say that if
manner therein that Tyndale useth
manner : He made us by
manner of expounding these words
Manner and Order of Our
manner kind of faith, and
manner , and speak to each
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of those that would
able to mate and
his flint and his
thought themselves able to
by all our Lady
into their service (both
and hear out their
yet is not the
a day neither said
and holy orders, and
in Latin, and taken
against the sacrament of
under the name of
me, that in such
me to let the
myself suspect in the
would plainly prove the
any weight of his
well appear by the
seem requisite for that
that they handle their
as pertain to this
come more near the
stand arguing of this
need to dispute this
more clearly perceive the
Tyndale's chapter -- the
well ripened in the
words toucheth not the
meeteth nothing with the
so quick in another
draweth nearer to the
of sight of the
have shaken off the
stand arguing of this
need to dispute this
maketh to shake the
point in which the
little force for the
it were in another
longer argument of this
contentation, to see the
see how far the
match the good, as few
match the Catholics, they would
matches instead of his box
mate and match the Catholics
Matins. And the seven psalms
matins, Mass, and evensong some
matins. And yet is not
matins in every parish, neither
matins nor Mass, but raged
matrimony, and the very Blessed
matrimony for a sacrament, and
matrimony, and yet they punish
matrimony live in sacrilege and
matter as I have anything
matter alone than by writing
matter and partial toward the
matter against me. And so
matter hangeth, except only in
matter consequently pursuing, if the
matter that he there hath
matter so falsely, and yet
matter, after the copy that
matter, we may say that
matter? It is plain enough
matter? But good Lord, if
matter, I shall rehearse you
matter whereof the brethren boast
matter -- may ween that
matter; but little and little
matter. For now, this thing
matter, is yet in this
matter, and saith: Yea, but
matter, they might not see
matter and rid himself out
matter? It is plain enough
matter? But good Lord, if
matter off. For seeing that
matter of the question lieth
matter. For if they may
matter. For if I desired
matter here; for in these
matter handled somewhat more at
matter goeth; which if he
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<td>, But let them believe</td>
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<td>matter</td>
<td>-- yet therein am</td>
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<td>alone, and neither take</td>
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imagine in some other
over this, because the
is enough for a
evil word for the
new brotherhood in a
the examination of that
in suchlike manner of
your books of this
he sweathe about the
never be while the
to know how the
great weight of the
were followed in this
openly known that the
no heed to the
have heard of the
not but upon a
the proof of the
and in the same
the nature of the
circumstances as make the
of witness in every
matter. For in every
not even while the
in the beginning, the
or do in the
and may consider the
to meddle in the
to bring in this
let him with that
their part in this
learned to whom the
that belong to the
judges which had the
look specially upon this
specially look upon this
and conclude all his
of laws for the
Church by which that
their weighing of the
-- that, be the
to look upon this
be made for the

matter against any temporal men 9, 112/ 11
matter whereupon this Pacifier bringeth 9, 114/ 30
matter of a lamentable book 9, 115/ 36
matter , more than to my 9, 119/ 12
matter of another man. The 9, 120/ 32
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matter , For ye shall understand 9, 123/ 25
matter have been seen abroad 9, 125/ 5
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matter were followed in this 9, 130/ 24
matter came out by him 9, 130/ 35
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matter ere they came there 9, 132/ 37
matter brought unto him; whereas 9, 133/ 22
matter in the party's presence 9, 134/ 1
matter , that he is a 9, 135/ 31
matter worketh in the proof 9, 136/ 19
matter more clear. Now see 9, 136/ 28
matter . For in every matter 9, 137/ 3
matter may it happen that 9, 137/ 3
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matter . Wherein if diligence be 9, 139/ 25
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matter that neither innocents should 9, 151/ 35
matter more fruitfully? But, now 9, 151/ 37
matter , because few temporal men 9, 153/ 15
matter hath been accustomed to 9, 153/ 16
matter for light or heavy 9, 154/ 31
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be handled, and the  | matter    | so long forslothed, that      | 9,158 / 3  
sometimes, that knoweth his matter    | so true, persuadeth to         | 9,159 / 7  
knoweth it -- the matter    | is so true, and                 | 9,159 / 12  
n o doubt in the matter    | . But in the meanwhile          | 9,159 / 17  
craft) goeth about his matter    | busily, and by all             | 9,159 / 19  
knoweth how true his matter    | is, bringeth never a            | 9,159 / 25  
known truth of their matter    | maketh them over-bold. And     | 9,159 / 31  
and diligent in the matter    | that the heretics should        | 9,161 / 3   
ignorance. Then if the matter    | were such as he                 | 9,164 / 33  
in such an open matter    | will not serve --               | 9,165 / 1   
he better understandeth the matter    | than all the doctors           | 9,165 / 15  
an end of this matter    | -- the book, I                  | 9,167 / 2   
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also stand, in this matter    | of faith, to the               | 9,169 / 13  
thus finish I this matter    | concerning heresies, beseeching our | 9,170 / 19  
world, make you that matter    | so lightsome and so             | 9,171 / 21  
be bold in these matters    | to defend Tyndale's part        | 9,10 / 33   
And in all such words in both these matters    | the question is not            | 9,28 / 33   
wit. And in such further but for the matters    | this is the great              | 9,29 / 16   
words in both these matters    | I have misrehearsed him         | 9,37 / 15   
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the defending of those matters    | with such foolish handling      | 9,40 / 14   
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more advantage of these matters    | than I make for                 | 9,48 / 4    
Christian man (howsoever the matters    | go between the temporality      | 9,52 / 17   
causes and amend these matters    | , and thereby then by          | 9,58 / 13   
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And upon all these matters    | is risen a great                | 9,91 / 21   
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again, as in a maze    | , to the point where            | 9,154 / 33  
appeareth, to forbear their meal    | till night; which is            | 9,106 / 10  

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<tr>
<td>divine what he should mean</td>
<td>by that increase ending</td>
<td>9, 63/ 5</td>
</tr>
<tr>
<td>such a good, meetly mean</td>
<td>manner as they did</td>
<td>9, 68/ 5</td>
</tr>
<tr>
<td>that are in a mean</td>
<td>, common sort of naughtiness</td>
<td>9, 68/ 35</td>
</tr>
<tr>
<td>men that of themselves mean</td>
<td>none harm, that the</td>
<td>9, 69/ 31</td>
</tr>
<tr>
<td>-- he seemeth to mean</td>
<td>the honor that Christian</td>
<td>9, 71/ 16</td>
</tr>
<tr>
<td>living of such a mean</td>
<td>thing as commonly the</td>
<td>9, 73/ 11</td>
</tr>
<tr>
<td>some taking a more mean</td>
<td>way wherein have said</td>
<td>9, 75/ 3</td>
</tr>
<tr>
<td>and his Council. I mean</td>
<td>John Frith. For he</td>
<td>9, 89/ 20</td>
</tr>
<tr>
<td>Pacifier might seem to mean</td>
<td>of, I remember none</td>
<td>9, 93/ 37</td>
</tr>
<tr>
<td>first declare whether he mean</td>
<td>in these words &quot;their&quot;</td>
<td>9, 99/ 4</td>
</tr>
<tr>
<td>some part. If he mean</td>
<td>that they say thus</td>
<td>9, 99/ 6</td>
</tr>
<tr>
<td>And then if he mean</td>
<td>that the light of</td>
<td>9, 99/ 14</td>
</tr>
<tr>
<td>I neither meant nor mean</td>
<td>that I would it</td>
<td>9, 122/ 22</td>
</tr>
<tr>
<td>-- neither prelates nor mean</td>
<td>secular priests, nor religious</td>
<td>9, 128/ 16</td>
</tr>
<tr>
<td>never so well, and mean</td>
<td>he never so well</td>
<td>9, 150/ 24</td>
</tr>
<tr>
<td>the world: if he mean</td>
<td>of such as have</td>
<td>9, 152/ 14</td>
</tr>
<tr>
<td>other side, if he mean</td>
<td>that the King's Highness</td>
<td>9, 152/ 24</td>
</tr>
<tr>
<td>-- since in the mean</td>
<td>season, by this Pacifier's</td>
<td>9, 155/ 8</td>
</tr>
<tr>
<td>of many of the mean</td>
<td>crafts in the city</td>
<td>9, 156/ 22</td>
</tr>
<tr>
<td>-- the book, I mean</td>
<td>, of this division; wherein</td>
<td>9, 167/ 3</td>
</tr>
<tr>
<td>should wit what they mean</td>
<td>. But I trust to</td>
<td>9, 171/ 15</td>
</tr>
<tr>
<td>other purpose than to mean</td>
<td>well -- and as</td>
<td>9, 172/ 24</td>
</tr>
<tr>
<td>words were indeed, he mean</td>
<td>by them (as ye</td>
<td>9, 30/ 32</td>
</tr>
<tr>
<td>by these words he mean</td>
<td>the thing that Tyndale</td>
<td>9, 36/ 6</td>
</tr>
<tr>
<td>well what this man mean</td>
<td>thereby. But by the</td>
<td>9, 71/ 14</td>
</tr>
<tr>
<td>spiritual persons -- he mean</td>
<td>, I suppose, such honor</td>
<td>9, 71/ 21</td>
</tr>
<tr>
<td>soon after that he mean</td>
<td>trentals, chantries, obits, pardons</td>
<td>9, 71/ 29</td>
</tr>
</tbody>
</table>
he neither speaketh nor before (whereby he especially
book of his, he
Yet another mystery he wot ne’er what he
his other things himself
sentence more plainly, his of a good mind,
adversary, would find the friend to find the may abide by any years, by the selfsame
the soul through the
the purpose, by the like
one groat by the
they might find the
by such manner and
and by all the
some by the devil’s
by the help and
this Pacifier find the Pacifier to devise the
division, could find the
and bethought himself what nor omitted no charitable
the ordinary by the the ordinary by the
of people by whose slander by the selfsame this Pacifier by what feared, that by their advised, and by my to those by whose them called by such would be any good company that by such by all the false him false evidence, maketh should there by these heresies, that no good point by more ordinary heretics, by all the to say that they meaneth of such things as meaneth , as both before and meaneth two things. One, that meaneth , whatsoever it be, in meaneth by that word. And meaneth but well, but partly meaning will, but if he meaning none harm, ween everything means by craft to get means, if he might, that means in remembrance a thousand means may they abide in means of obedience of the means of obedience on the means of any spiritual man means by craft to sever means of pacifying, within short means he might, make the means into some great ghostly means of another fault. For means that in the whole means . So that if the means to make all the means he might invent, first means unto him that came means of accusation. Howbeit, let means of the King’s Grace means they have thought that means by which they flee means he proveth it true means might grow the loss means helped, that Thomas Philips means heresies were detected and means as he seeth well means to make that willful means, each encouraging other, took means he may, makethem means to the sheriff, getteth means willful offenders be punished means that men may use means proved than either by means they may, labor to means none harm. And to
and that he nothing meant to bring her
he say that he meant to mend the matter
hereafter say that he meant as Gerson did --
if he so had meant by these words "between
religious," but if he meant left then no lamentation
if the man thus meant to signify that the
priests and priests," he meant indeed, besides that he
seen everything were well meant to put for the
how charitably this Pacifier meant that they see fair
these words I neither meant himself but well, yet
in God the man season, may in the meant spread abroad an opinion
but that in the meant some there be. I pray. But in the
pray. But in the meantime those good men whom
matter. But in the meantime his adversary (which for
tenderly. Whereof, for the meantime , I cannot tell; but
but must all the meantime cite him, suspend him
the Hebrews, "Dabo leges meas ," etc. "I will give
the Hebrews, "Dabo leges meas ," etc. "I will give
Pacifier would moderate and measure his sufficiency by the
as good to forbear meat the bread that I
we would take wholesome meat and starve for hunger
is all their roast meat basted, and all their
and all their pie meat spiced, and all their
and worldly wealth, in meat and drink and such
where he saith, "Having meat and drink and wherewith
before we fall to meat . And yet we keep
fieble for lack of meat but that he was
to presume anything to meddle therewith. And therefore, good
quite off and never meddle more with him; and
say he should not meddle himself in the matter
I purpose not to meddle much withall, as are
I purpose not to meddle with every part of
good faith loath to meddle with this book of
am I anything to meddle against any other man's
cause of heresy to meddle in the matter against
very few men had meddled with it before. But
a poor tinker that meddledeth with brass and not
no man that any meddled with them, into
a religious place for meddled within his parish; or
me, or otherwise any meddled with me, find himself
anything low in her meditations, then would he steal 9, 118/ 19
still. Iwis till you meek yourself and amend them 9, 58/ 31
they would a little meek themselves, and withdraw such 9, 96/ 4
yet the spirituality may meeken themselves according to his 9, 107/ 13
reigned between you charity, meekness , concord, and peace, there 9, 58/ 6
past hath reigned charity, meekness , concord, and peace, reigneth 9, 61/ 33
amended and the time meet therefor. But that it 9, 13/ 34
in which he was meet to teach; and not 9, 43/ 5
when he is not meet to teach, but is 9, 43/ 5
temporal; and much less meet to rebuke and reproach 9, 50/ 12
change to make it meet for their persons, else 9, 57/ 33
justice, and living be meeken themselves according to his 9, 107/ 13
heresies closely, a man meet and likely to do 9, 126/ 22
spell is able and meet to teach a good 9, 148/ 8
many other bragging words, meet whatsoever they were for 9, 158/ 9
blind his audience, and meeteth nothing with the matter 9, 23/ 25
villainous, wretched heretics that, meeting the priests and clerics 9, 51/ 13
I suppose it may meetly well appear by the 9, 7/ 19
already bold upon be meetly well for a beginning 9, 11/ 17
few words it appeareth meetly well. But if any 9, 37/ 2
realm -- it was meetly well known what manner 9, 49/ 20
to think it a meetly part and convenient for 9, 50/ 9
that (ye wot well) meetly good, if his be 9, 52/ 14
after such a good, meetly mean manner as they 9, 68/ 5
seeth in that audience meetly to be spoken of 9, 110/ 15
the proof, I trow, meetly well already. For this 9, 134/ 33
yet (he saith) more meetly to be bishop than 9, 164/ 4
made his name now Melanchthon -- this distinction, I 9, 38/ 34
Melanchthon say, so made by 9, 38/ 35
noble prince of famous memory King Henry VII, father 9, 73/ 23
the prince of famous memory King Henry IV both 9, 139/ 12
the prince of famous memory King Henry V. For 9, 161/ 15
anything written, if other men as many would have 9, 3/ 15
well know so many men so far excel and 9, 3/ 19
judgment of all other men -- I was never 9, 3/ 14
eyes of all other men ; and that no such 9, 4/ 11
happeth in all other men aught regarded; and to 9, 4/ 14
are with very few men may find some in 9, 4/ 37
in my writing as men , again, to whom the 9, 8/ 7
But I find some men as have as much 9, 8/ 10
-- and that, such men, consider in themselves that 9, 8/ 14
if they be reasonable men more long than they 9, 9/ 7
not in effect any
of mine own because
Dialogue declared, if the
was not written by
plain enough to all
first be preached ere
faith was taught, and
-- as all Christian
and write and put
the heretics would make
was not written by
preach and teach that
plain enough to all
as heretics would make
and damnable dreams of
where he saith that
words as though the
deformed, evil-favored creatures as
not good that young
as instead of "Doctor"
say that as touching
a new kind. For
kind of suspects, if
I of some temporal
some good and honorable
they were, both good
such odious names as
thereto? Can he let
these excuses, some other
are, as some true
that one found two
pacified the parties: some
you what I hear
say"s of other
the lay people, both
I think, well make
more than necessary that
be occasion to move
less truth, too, than
religion: then say some
of rhetoric, as some
the better, dislike better
and jurisdiction of spiritual
and jurisdictions of spiritual

men
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men

may not be bold
were amended and the
, but it was written
that hath eyes to
can believe in him
were baptized, and Masses
believe, and the scripture
in mind of that
seen that God's word
, but it was written
are bound to believe
that hath eyes to
seen. For many things
call him heretic, so
, they rail against none
were wont to call
be now "suspected" of
. And then may every
of them would, in
and honorable, yet look
might find some of
to speak? Or is
answer again that the
say, not true. Then
standing together, and would
would say again (as
say that the causes
, say there himself by
and women, look on
see that very few
be well advised of
in some great things
at a sudden shift
that he saith somewhat
say. And in good
and better learned, too
among themselves. And upon
among themselves, there happeneth
reigneth now between spiritual
spiritual men and spiritual
reigneth now between spiritual
spiritual men and temporal
now commonly so bad
Christ's disciples, were they
division. And among wise
sight of the world
many very virtuous, holy
in the minds of
laud and praise of
this division that some
the clergy, and some
farther, that though religious
Church and of spiritual
the riches of spiritual
Church, and of spiritual
of riches in spiritual
things, as those some
say that all spiritual
with wax -- few
chargeable offerings; but those
the Mass -- many
say that "all spiritual
multitude," against all spiritual
every whit. And these
such bankrupts be these
But by what right
tell us of some
and wise and well-learned
possessions of only spiritual
very true, that many
against every kind of
so strong against all
chamber; and, setting armed
of yourselves some better
in religion as these
not always find other
discreet as were those
another sort beside these
leave nothing. And those
the remnant. And those
good things. And those
| men | and use a good | 9, 85/ 31 |
| men | so speak be plain | 9, 86/ 6 |
| men | cannot know that a | 9, 86/ 8 |
| men | may, as he saith | 9, 86/ 27 |
| men | say or some men | 9, 86/ 32 |
| men | think, in that matter | 9, 86/ 32 |
| men | , where no such force | 9, 87/ 8 |
| men | have mistaken themselves in | 9, 87/ 19 |
| men | say that with good | 9, 87/ 27 |
| men | say, but that they | 9, 87/ 31 |
| men | -- what counsel would | 9, 89/ 33 |
| men | might have free liberty | 9, 91/ 24 |
| men | would, if they could | 9, 91/ 25 |
| men | in so great a | 9, 93/ 28 |
| men | may be bold to | 9, 94/ 23 |
| men | , knowing these grudges and | 9, 95/ 13 |
| men | , and that they do | 9, 95/ 16 |
| men | are bound in this | 9, 95/ 26 |
| men | as to temporal men | 9, 95/ 28 |
| men | , that many souls stand | 9, 95/ 28 |
| men | an occasion to look | 9, 97/ 16 |
| men | ; and by those grants | 9, 99/ 11 |
| men | have by the like | 9, 99/ 12 |
| men | ought with reverence, and | 9, 100/ 6 |
| men | see them not do | 9, 102/ 16 |
| men | do not so, that | 9, 102/ 18 |
| men | should both pray and | 9, 104/ 6 |
| men | have given them -- | 9, 104/ 31 |
| men | were as ready, in | 9, 104/ 35 |
| men | in their service, which | 9, 105/ 8 |
| men | may not see it | 9, 106/ 34 |
| men | shall see it. And | 9, 107/ 4 |
| men | be evil-content with such | 9, 108/ 3 |
| men | again, and in respect | 9, 108/ 20 |
| men | should hold fast and | 9, 108/ 21 |
| men | and heretics that they | 9, 109/ 24 |
| men | and Catholics, for their | 9, 109/ 26 |
| men | (which, if they not | 9, 109/ 30 |
| men | of law, or only | 9, 110/ 21 |
| men | " so "say," but that | 9, 111/ 24 |
| men | . But as for his | 9, 112/ 11 |
| men | of wit or of | 9, 113/ 23 |
| men | than so many have | 9, 115/ 19 |
the land by temporal
people saith," and "many
many good and honest
speaketh lies against honest
those heretics first deceive
they have punished many
in writing. And some
by never so many
see, nor those wise
were they many wise
that the same twelve
open cause appearing, whereupon
for the temporal twelve
judges be so wise
he would not have
in this realm many
now, this time --
cause untrue and unlawful
appearing in apparel poor
or such other learned
should seem that spiritual
him. And that spiritual
so, that the temporal
power. And therefore temporal
they rise, as spiritual
be. And therefore spiritual
and help of temporal
not peradventure make the
so, and that spiritual
or riches of spiritual
confederacy that (as many
that he would make
the name of "many
goeth about to make
And though many spiritual
If the best spiritual
it, the best spiritual
-- husbandmen, artificers, merchants,
laid to them; nor
home again. And therefore
rigorously mishandle such good
they have punished many
desire in some spiritual

men ; and yet hath there 9, 115/ 20
men think," and such other 9, 116/ 3
men , among which sort of 9, 120/ 29
men , but also writeth false 9, 123/ 6
men and women in corners 9, 124/ 2
men ; which God forbid were 9, 128/ 4
men say that some prelates 9, 129/ 7
men detected, but if some 9, 130/ 27
men , neither, that made the 9, 131/ 27
men , and not only as 9, 131/ 28
men that are his indicters 9, 133/ 6
men may see that the 9, 133/ 21
men ? For ye wot well 9, 133/ 26
men that for the avoiding 9, 133/ 30
men commonly called but either 9, 134/ 22
men somewhat pretend to punish 9, 138/ 1
men pretend that they only 9, 138/ 9
men may not judge what 9, 138/ 21
men be ready and are 9, 138/ 26
men be. And therefore spiritual 9, 138/ 28
men may not take all 9, 138/ 28
men to do it; or 9, 138/ 31
men so bold as in 9, 139/ 30
men punish not heresy only 9, 140/ 22
men , or against the great 9, 140/ 27
men say) is in them 9, 140/ 28
men ween there were not 9, 141/ 28
men ." And yet immediately before 9, 141/ 36
men ween that no spiritual 9, 142/ 6
men may be found that 9, 142/ 8
men be such as this 9, 142/ 22
men will, he saith, be 9, 142/ 26
men of law, judges, knights 9, 143/ 25
men are not, therefore, so 9, 144/ 4
men need not greatly to 9, 145/ 12
men as are suspected or 9, 145/ 17
men of malice, for only 9, 145/ 19
men to have men abjured 9, 146/ 14
| spiritual men to have abjured, or have the | 9, 146/ 15 |
| understand, that very few | 9, 146/ 30 |
| the clergy's cruelty, making | 9, 146/ 36 |
| say that some spiritual | 9, 147/ 8 |
| great desire to have | 9, 147/ 9 |
| were, by some spiritual | 9, 147/ 18 |
| that those some spiritual | 9, 147/ 19 |
| wit, the mishandling of | 9, 147/ 27 |
| of heresy -- making | 9, 147/ 27 |
| diocese, his "some spiritual | 9, 147/ 36 |
| of their mishandling of | 9, 148/ 11 |
| For well ye wot, | 9, 149/ 1 |
| of ire and anger, | 9, 149/ 2 |
| the same passion also, | 9, 149/ 4 |
| judges, laboreth to make | 9, 150/ 10 |
| the meanwhile those good | 9, 150/ 19 |
| a desire in spiritual | 9, 151/ 2 |
| spiritual men to have | 9, 151/ 2 |
| very perilous that spiritual | 9, 151/ 5 |
| of punishment in spiritual | 9, 151/ 7 |
| that ordinaries might arrest | 9, 151/ 20 |
| for heresy; for some | 9, 151/ 20 |
| they provide that neither | 9, 152/ 1 |
| the desire that spiritual | 9, 152/ 5 |
| men have to cause | 9, 152/ 5 |
| dealing and mishandling of | 9, 152/ 18 |
| a little season, while | 9, 152/ 28 |
| hard because that whereas | 9, 152/ 32 |
| matter, because few temporal | 9, 153/ 15 |
| haply if any such | 9, 153/ 18 |
| it possible that those | 9, 153/ 19 |
| as long as spiritual | 9, 154/ 2 |
| great desire to cause | 9, 154/ 3 |
| he saith that some | 9, 154/ 5 |
| sue by citation, till | 9, 155/ 1 |
| as say that some | 9, 155/ 4 |
| three hundred of serving | 9, 156/ 26 |
| they fall in company, | 9, 158/ 19 |
| good surety that good | 9, 158/ 24 |
| what arbiters, what twelve | 9, 159/ 13 |
| negligence, of good Catholic | 9, 160/ 7 |
| presence of peril raising | 9, 161/ 2 |
| for all good Catholic | 9, 161/ 9 |
to that point that men long had looked for men, winked at, and almost men believe under his figure men, to pull richesse from men think that openly to men, heretics themselves, and first men so fierce and so men can neither find him men be not all saints men should causeless, upon such men would ween. And sure men may use unto him men much speak and boast men more necessary than is men's sermons, though my name men's hearts of themselves dark men's eyes, and make them men's living. For thereby flecing men's; and against such as men's mouths. Howbeit, there may men's souls, besides the envy men's devotions toward trentals and men's goods, and for a men's too, but in conclusion men's possessions. Not for that men's minds (as his own men's causes against whom there men's hands. For as I men's hands; and that so men's disorder and abusions; which men's shame or harm, and men's souls again. For if men's, whose souls, believe himself men's abjuration and punishment utterly men's amendment he will not men's good hearts, nor of men's too, and so set men's in writing, think better mend and turn, else God mend himself, and rather accustom mend all this gear for mend the matter, with rehearsing
would have the clergy mend them -- surely whoso 9, 60/ 13
though they might be mended, yet were of no 9, 57/ 4
should see the stocks mended and locked fast, that 9, 119/ 13
all the Collects wherein mention is made either of 9, 9/ 18
-- that he maketh mention of them because he 9, 60/ 12
Street with an honest merchant with whom he should 9, 76/ 20
company, and rail upon merchants and call them usurers 9, 50/ 20
of law, or only merchants, make his whole sermon 9, 110/ 22
well know that many merchants of our own had 9, 121/ 21
realm -- husbandmen, artificers, men of law, judges 9, 143/ 25
Now God, of his tender mercy to our souls than 9, 146/ 23
our Lord be more tender mercy to our souls than 9, 150/ 14
our Lord be more tender mercy to this Pacifier's poor 9, 150/ 22
heartily to be more tender mercy to their neighbors that 9, 72/ 33
do the works of tender mercy spiritual; and he that 9, 138/ 14
deeds of alms and turn it into demonium meridianum, that every man may 9, 15/ 4
heresy, since it is matter and occasion of merit. Which if it might 9, 77/ 29
away the nature and merit of your alms: no 9, 105/ 15
man may err and merit thereby -- and he 9, 145/ 29
to obey: this man meriteth and yet he 9, 145/ 33
goeth the tinker again merrily for that time, and 9, 164/ 10
better haply become him merrily to tell his mind 9, 170/ 37
heard that they very merrily read them. But as 9, 171/ 3
devices in divers good, merrily solution mocketh also no 9, 20/ 27
And in many such merry companies, never earnestly talking 9, 79/ 11
since laugh and make merry at Antwerp. Such lust 9, 121/ 22
him home and be merry that he hath had 9, 133/ 11
sit still and make merry for a little season 9, 152/ 27
likely thus to make merry a good while, before 9, 153/ 21
fancies and sports and merry tales. For as Horace 9, 170/ 35
dissension, but that, as meseemeth, he taketh at the 9, 55/ 5
handling is not, as meseemeth, very much indifferent. I 9, 55/ 13
of heresy, which, as meseemeth is a thing that 9, 170/ 3
Whereof, for the meanwhile, methinketh I may take to 9, 163/ 12
in the choice (as methinketh) if he that should 9, 29/ 15
purgatory, this is, as methinketh, an evil policy: for 9, 85/ 32
yet above all others methinketh that it is most 9, 95/ 12
their superiors. And here methinketh I might say farther 9, 96/ 9
it well in worth, methinketh yet that every good 9, 107/ 16
general council. And verily methinketh that he which cannot 9, 131/ 33
other, is well worthy, methinketh, to do some penance
And also if a metropolitan with all his pance
for as for in Middlesex, I remember none) or
for weariness, in the midway laid down his burden
as strong and as mighty as man and devil
together, waxen the more mighty part), studied and bethought
the goodly and godly, mild and gentle fashion used
as fair and as mild manner they say that
used such a goodly, mild as the matter may
wit, the manner of mild manner, and such an
very sure that his mild manner, and indifferent writing by
Division neither is more mild indifferent book of the
or spirituality. And more mild book of Division, and
he be reckoned more mild nor more indifferent than
his words much more mild manner than this toward
he beginneth his indifferent, mild because he setteth his
you, soon perceive that mild book to bear
and cruelty. But his mild and very tender
use himself neither more mildly nor with more indifference
all these faults so mildly rehearsed against her, he
spoke he never so mildly , and would seem never
the chief countenance of mildness and charity. And yet
in a far other mind
Gospel was in God's mind
and put men in mind of that point is
this thing had in mind and considered, all his
the things in the mind which are by those
but they be in mind proud, envious, and cruel
very shrewd, fell, cursed mind . And when I showed
head can do my mind no pleasure; but contrariwise
therein, not though my mind were sore set thereon
misconstrue the good man's mind . For God forbid that
be of such malicious mind as willingly to sow
of temperance and good mind toward the spirituality that
into, of a good mind and a favorable, to
them may in my mind be bold to say
had somewhat declared his mind how little he calleth
them, and in my mind not so much neither
be of the mind that it were either
poor policy. Howbeit, what mind this Pacifier hath himself
man therein of my mind . And therefore it would
own, declare of his mind the contrary. And as
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<td>mind</td>
<td>, that this man believeth</td>
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<tr>
<td>mind</td>
<td>were to aggrieve and</td>
<td>9, 88/24</td>
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<td>mind</td>
<td>, desire him of his</td>
<td>9, 89/27</td>
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<td>mind</td>
<td>keep myself a great</td>
<td>9, 95/2</td>
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<td>mind</td>
<td>without any need of</td>
<td>9, 96/24</td>
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<td>mind</td>
<td>, well become those that</td>
<td>9, 97/2</td>
</tr>
<tr>
<td>mind</td>
<td>, meaning none harm, ween</td>
<td>9, 97/24</td>
</tr>
<tr>
<td>mind</td>
<td>but in that congregation</td>
<td>9, 100/3</td>
</tr>
<tr>
<td>mind</td>
<td>and intent of the</td>
<td>9, 105/1</td>
</tr>
<tr>
<td>mind</td>
<td>, rather for the while</td>
<td>9, 112/20</td>
</tr>
<tr>
<td>mind</td>
<td>and very tender dealing</td>
<td>9, 123/1</td>
</tr>
<tr>
<td>mind</td>
<td>were followed in this</td>
<td>9, 130/23</td>
</tr>
<tr>
<td>mind</td>
<td>, nor of hatred nor</td>
<td>9, 135/28</td>
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<tr>
<td>mind</td>
<td>been somewhat a greater</td>
<td>9, 145/4</td>
</tr>
<tr>
<td>mind</td>
<td>to obey: this man</td>
<td>9, 145/32</td>
</tr>
<tr>
<td>mind</td>
<td>to be reformed or</td>
<td>9, 146/22</td>
</tr>
<tr>
<td>mind</td>
<td>of theirs of desiring</td>
<td>9, 155/1</td>
</tr>
<tr>
<td>mind</td>
<td>yet, and make a</td>
<td>9, 155/4</td>
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<tr>
<td>mind</td>
<td>conceive of the strength</td>
<td>9, 158/24</td>
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<tr>
<td>mind</td>
<td>is not only good</td>
<td>9, 158/27</td>
</tr>
<tr>
<td>mind</td>
<td>or affection for any</td>
<td>9, 167/5</td>
</tr>
<tr>
<td>mind</td>
<td>in this matter is</td>
<td>9, 167/13</td>
</tr>
<tr>
<td>mind</td>
<td>, of truth, toward (I</td>
<td>9, 167/14</td>
</tr>
<tr>
<td>mind</td>
<td>is every man bound</td>
<td>9, 167/16</td>
</tr>
<tr>
<td>mind</td>
<td>than this (how loudly)</td>
<td>9, 167/21</td>
</tr>
<tr>
<td>mind</td>
<td>to amend, I have</td>
<td>9, 167/31</td>
</tr>
<tr>
<td>mind</td>
<td>than I. Howbeit, if</td>
<td>9, 168/15</td>
</tr>
<tr>
<td>mind</td>
<td>to the maintenance of</td>
<td>9, 168/24</td>
</tr>
<tr>
<td>mind</td>
<td>than seriously and solemnly</td>
<td>9, 171/1</td>
</tr>
<tr>
<td>minded</td>
<td>to their amendment and</td>
<td>9, 49/29</td>
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<td>minds</td>
<td>well and fully answered</td>
<td>9, 5/37</td>
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<td>minds</td>
<td>shall I write it</td>
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<td>minds</td>
<td>, and they exercise his</td>
<td>9, 17/10</td>
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<td>minds</td>
<td>shall I write it</td>
<td>9, 24/37</td>
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<tr>
<td>minds</td>
<td>, and they exercise his</td>
<td>9, 25/1</td>
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<td>minds</td>
<td>of men that of</td>
<td>9, 69/30</td>
</tr>
<tr>
<td>minds</td>
<td>, or with those, either</td>
<td>9, 87/15</td>
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<tr>
<td>minds</td>
<td>, while the man lived</td>
<td>9, 89/5</td>
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<tr>
<td>minds</td>
<td>that the clergy would</td>
<td>9, 92/26</td>
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<tr>
<td>minds</td>
<td>not only with the</td>
<td>9, 108/37</td>
</tr>
<tr>
<td>minds</td>
<td>, and therefore maliciously persecute</td>
<td>9, 110/9</td>
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<tr>
<td>minds</td>
<td>of all those that</td>
<td>9, 111/4</td>
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</tbody>
</table>

And therein undoubtedly their
the spirituality the worse

effect, therefore, of my
I bear a tender
naught therein. And this

no man any other
changed and in good
the realm any better
will, a good Christian
merrily to tell his

their ordinaries so well
him in their own
hearts, and in their
wrote it in their
hearts, and in their
wrote it in their
an opinion in the
believe right in their
that came to their
may think in their

compared them in their
but maliciously misconstrue the
clergy so misconstrueth the

**Apology**: Concordance of Major English Terms 303

have therefore misconstrued their minds because they misconstrued their minds of other men's secrets of other men's minds the clergy misconstrued their minds such mistaking of their minds in opinions and contrarious minds conceived in their own and the other sacraments ministered take upon them, in faith (by reading, preaching, the Altar, and of throw them in the them somewhat in the man out of the that he calleth The the brethren find any bring in all the poor woman all the and bring himself to Church; and all the length do some great own favor to themselves, discreet folk would indiscreetly nothing else but maliciously the clergy have therefore to wit, because they that saith the clergy because the clergy so that it may by thing to see so not only in the they should not rigorously that the spiritual judges to be so wrongfully many" persons so sore that many persons were Pacifier, of those many proofs of all such walls, nor by any is to wit, the harm, and of their hath told thus much in the dealing and minds and imagined that they minds and reckoned them for minds (as his own imagination minds and, upon such mistaking minds for only speaking against minds, and afterward in fervor minds against those whom they ministered among Christian people, before ministering the sacraments and consecrating miracle, and such other occasions miracles in so many places mire -- surplices, copes, censers mire for the pleasure of mire, nor surplice, cope, nor Mirror, against religious, advising every mirth in my books. For mischief that any man can mischief that any man could mischief. But yet when he mischief shall be their own mischief but if they were misconstrue the good man's mind misconstrue that word, and for misconstrue the minds, and therefore misconstrued their minds and imagined misconstrued the minds, and therefore misconstrued their minds and reckoned misconstrued their minds and, upon misconstrued the minds of all misconstrue the minds of all, for abundance of sin misfortune between any two Christian mischief of his matter more mishandle such good men as mishandle those matters and use mishandle and punished for only mishandle and punished for only mishandle and wrong-punished persons that mishandle may here with least mishandle of his head so mishandle of men in the mishandle of men, and of mishandle and cruelty of the mishandle of men for heresy
for such cruelty and than so many have be lamented when it this Pacifier, upon that declare it the better, reason they could not place somewhat seemeth to man may very much as much as they at the abuson and God, and that the find fault at their find fault at their find fault in their finding default at their only spoken against their that spoke against their of faults at the only speaking against their for only speaking against for only speaking against for only speaking against only speaking against the against their abusions and that speakeh against their only against spiritual men's only speaking against their be in less space would I be to these matters I have that they will not they have wasted and therewith suddenly cast a so perished did not to do may sometimes though some men have of those that have that have so far minds and, upon such words seem to be many that wear the very many; but to the people's ears to

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<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
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<td>misleading</td>
<td>of innocents, that this</td>
<td>9, 163/ 23</td>
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<td>mishap</td>
<td>to be in less</td>
<td>9, 115/ 19</td>
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<td>mishapeth</td>
<td>to fall between a</td>
<td>9, 58/ 10</td>
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<td>misimagined</td>
<td>surmise, goeth on farther</td>
<td>9, 111/ 2</td>
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<td>dislike</td>
<td>better men and better</td>
<td>9, 63/ 13</td>
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<td>dislike</td>
<td>it or else for</td>
<td>9, 81/ 14</td>
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<td>dislike</td>
<td>that order -- yet</td>
<td>9, 89/ 14</td>
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<tr>
<td>dislike</td>
<td>: that this Pacifier, in</td>
<td>9, 107/ 17</td>
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<td>disliked</td>
<td>many of their old</td>
<td>9, 81/ 24</td>
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<td>disorder</td>
<td>of such things, and</td>
<td>9, 75/ 23</td>
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<td>riseth only of man</td>
<td>9, 75/ 26</td>
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<tr>
<td>disorder</td>
<td>and abusions, . . . therefore they</td>
<td>9, 111/ 4</td>
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<tr>
<td>disorder</td>
<td>and abusions, therefore they</td>
<td>9, 111/ 16</td>
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<td>disorder</td>
<td>and abusions. And when</td>
<td>9, 111/ 34</td>
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<tr>
<td>disorder</td>
<td>and abusions, and take</td>
<td>9, 112/ 28</td>
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<td>disorder</td>
<td>and abusions, and that</td>
<td>9, 112/ 33</td>
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<td>went about with those</td>
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<td>and abusions of the</td>
<td>9, 114/ 5</td>
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<td>disorder</td>
<td>and abusions, did therefore</td>
<td>9, 114/ 20</td>
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<td>disorder</td>
<td>and abusions, yet evermore</td>
<td>9, 114/ 27</td>
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<tr>
<td>disorder</td>
<td>and abusions punished, must</td>
<td>9, 114/ 35</td>
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<td>disorder</td>
<td>and abusions of the</td>
<td>9, 115/ 7</td>
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<td>disorder</td>
<td>and abusions of the</td>
<td>9, 115/ 35</td>
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<tr>
<td>disorder</td>
<td>; and of those that</td>
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<td>disorder</td>
<td>and abusions loveth no</td>
<td>9, 128/ 2</td>
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<td>and abusions; which point</td>
<td>9, 142/ 3</td>
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<td>-- now</td>
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<td>mispunished</td>
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<td>misrehearse</td>
<td>any man's reason against</td>
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<td>misrehearsed</td>
<td>him, I am ready</td>
<td>9, 37/ 15</td>
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<td>misspend</td>
<td>their time in reading</td>
<td>9, 39/ 13</td>
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<td>misspent</td>
<td>their own, would then</td>
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<td>mist</td>
<td>before unlearned men's eyes</td>
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<td>mistake</td>
<td>themselves at all, nor</td>
<td>9, 93/ 18</td>
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<td>mistake</td>
<td>the matter and think</td>
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<td>themselves in the said</td>
<td>9, 87/ 19</td>
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<td>themselves in those articles</td>
<td>9, 92/ 33</td>
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<td>mistaken</td>
<td>themselves in those articles</td>
<td>9, 93/ 4</td>
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<td>mistaking</td>
<td>of their minds for</td>
<td>9, 114/ 19</td>
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<td>miswritten</td>
<td>, either in the principal</td>
<td>9, 30/ 27</td>
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<td>miter</td>
<td>: now if this tinker</td>
<td>9, 164/ 5</td>
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<tr>
<td>mitigate</td>
<td>the matter with, he</td>
<td>9, 56/ 2</td>
</tr>
<tr>
<td>mitigate</td>
<td>their hatred with; and</td>
<td>9, 110/ 31</td>
</tr>
</tbody>
</table>
by the assuaging and mitigation of any part of
would come of his mitigations, and what increase of
of Tyndale's Confutation), in mockage of man's endeavor toward
in his merry solution mocketh also no man but
wit, the making of mocks and mows against the
against purgatory, and make mocks of the Mass --
Holy Housel, and make mocks and mows of the
if this Pacifier would moderate and measure his sufficiency
their wisdom and goodness moderate and temper the rigor
the nonce, qualified and moderated his tale with this
great rewards in ready money of divers of the
rather have cast their money into the Thames than
not so little by money as to refuse it
to be hired for money to take half the
gear and too much money in her purse; and
Church as to give money to trentals, and to
a poor man some money because he needeth, and
no less worth, in money and plate and other
pay great sums of money for redeeming thereof --
which else, for much money, I would not have
nor for corruption of money -- that then his
nor for corruption of money, that it should be
worth never so much money, or that by the
Huessgen and Otho the Monk, and such others. And
London here, Bayfield the Monk, and Tewkesbury the Pouchmaker
Norwich; and Bayfield, the monk and apostate that was
do, for wedding of monks, friars, and nuns, which
or these new wedded monks and friars, graceless apostates
false apostates, wild wedded monks and friars, and their
beastly, bitcherly marriages of monks, friars, and nuns, and
ever I heard, the monks use not to send
the king's prisons a month than in the bishop's
May Day, in the morning, by a rising made
it, and in some morning early, like good, thriving
had all folk before Moses' days been left at
unto them in their discretion, which is the mother tongue. For else had
as doth the tender mother of all virtue, therefore
shall be while my mother-in-law liveth (whose life and
God's good and gracious motion and resist it, and
therewith their successors. "This motion of Calavius was such
occasions, with good inward motion of Calavius was such
in every lewd lad's mouth, the brethren boast that
I heard pass the mouth of any man reputed 9, 12/ 21
meat in at our mouth but if we may 9, 14/ 1
to the son, by mouth. And I said that 9, 20/ 38
preached and taught by mouth, but only before it 9, 23/ 17
day by his own mouth, through the inspiration of 9, 25/ 32
Spirit or by the mouth of his apostles taught 9, 27/ 32
it openly with his mouth, and those, therefore, that 9, 86/ 10
and chewed in the mouth; and not only see 9, 97/ 19
sistren have in their mouths now, and therewith suddenly 9, 38/ 5
come in their villainous mouths, and hapyly say true 9, 51/ 17
neither, spoken by the of a few men's mouths of very many; but 9, 56/ 1
and upon the malicious mouths. Howbeit, there may be 9, 69/ 6
chief part of their mouths of some, blow abroad 9, 74/ 23
and plate and other movables, and of their yearly 9, 98/ 25
may be occasion to move men in some great 9, 61/ 18
be causes that might move the temporality to be 9, 70/ 2
that he shall be moved unto, and by calling 9, 36/ 25
not the reason that moved him. For it were 9, 62/ 36
when the laymen have moved some things sometimes whereby 9, 72/ 3
put in writing what moveth him so to say 9, 171/ 37
making of mocks and mows against the Mass, and 9, 6/ 2
and make mocks and mows of the Mass, and 9, 149/ 9
them over-bold. And surely muchwhat after this fashion in 9, 159/ 33
were the doctrine of Muhammad truer than Christ's. Lo 9, 20/ 11
with heretics increased and multiplied, the faith be undone 9, 135/ 11
man." For if the multitude of man's witness might 9, 20/ 10
grudge unto) the main multitude of the whole clergy 9, 56/ 25
of late the great multitude of all the lay 9, 66/ 25
what occasion the great multitude have found default as 9, 67/ 6
men, as to the multitude, be more diligent to 9, 72/ 27
wot well, whereby the multitude of the clergy, and 9, 73/ 29
men, as to the multitude," do rather induce the multitude, " against all spiritual men 9, 74/ 9
saith, "as to the multitude there be many that 9, 74/ 29
that among a great Clementinis de hereticis. Capi. Multorum querela. And after, at 9, 151/ 18
falling to theft and murder, had at my hand 9, 49/ 25
theft, robbery, sacrilege, and murder -- whereof in sundry 9, 55/ 34
of felony, sacrilege, and murder is rather a token 9, 56/ 16
robbery, or an heinous murder, or sacrilege in a 9, 117/ 16
of treason, but of murder also, and of other 9, 136/ 16
rejected in heresy, treason, murder, or felony; but also 9, 137/ 1
as theft, adultery, sacrilege, murder, incest, and perjury, sedition 9, 166/ 33
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<th>Term</th>
<th>Definition</th>
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<td>therein too, and that</td>
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<td>open-known perfused persons, open-known</td>
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<td>and heretics, and such</td>
<td>9, 53/25</td>
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<td>and robbers of churches</td>
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<td>and heretics that ever</td>
<td>9, 120/8</td>
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<td>and grudges besides these</td>
<td>9, 95/10</td>
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<td>and grudges that he</td>
<td>9, 96/20</td>
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<td>mystery</td>
<td>he meaneth, whatsoever it</td>
<td>9, 141/9</td>
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<td>mystery</td>
<td>sought out in Summa</td>
<td>9, 146/29</td>
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<tr>
<td>name</td>
<td>be forborne; and then</td>
<td>9, 5/14</td>
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<td>name</td>
<td>now Melanchthon -- this</td>
<td>9, 38/34</td>
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<td>name</td>
<td>of heretics and fools</td>
<td>9, 40/4</td>
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<td>name</td>
<td>of &quot;Doctor,&quot; because he</td>
<td>9, 43/2</td>
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<tr>
<td>name</td>
<td>was given to serve</td>
<td>9, 43/4</td>
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<td>name</td>
<td>that every man calleth</td>
<td>9, 43/14</td>
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<td>of apostate. But, now</td>
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<td>name</td>
<td>, whose special goodness shall</td>
<td>9, 45/26</td>
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<td>name</td>
<td>of abundance take all</td>
<td>9, 78/32</td>
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<td>name</td>
<td>of fathers unto the</td>
<td>9, 80/26</td>
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<td>name</td>
<td>, at the hearing whereof</td>
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<td>name</td>
<td>to put in his</td>
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<td>and body of the</td>
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<td>name</td>
<td>of matrimony live in</td>
<td>9, 93/12</td>
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<td>name</td>
<td>of proud worldly countenance</td>
<td>9, 104/35</td>
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<td>name</td>
<td>all the dioceses of</td>
<td>9, 115/8</td>
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<td>name</td>
<td>. But forasmuch as that</td>
<td>9, 123/31</td>
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<td>name</td>
<td>, to the intent I</td>
<td>9, 124/11</td>
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<tr>
<td>name</td>
<td>, but all against my</td>
<td>9, 125/26</td>
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<td>name</td>
<td>of &quot;the people&quot; and</td>
<td>9, 141/34</td>
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<tr>
<td>name</td>
<td>of &quot;many men.&quot; And</td>
<td>9, 141/35</td>
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<td>name</td>
<td>of the spirituality the</td>
<td>9, 143/12</td>
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<td>name</td>
<td>of confederacies.                                                         For but</td>
<td>9, 144/25</td>
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<tr>
<td>name</td>
<td>. For if they did</td>
<td>9, 144/28</td>
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<tr>
<td>name</td>
<td>. Secondly, of those same</td>
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<td>name</td>
<td>any one whom he</td>
<td>9, 148/19</td>
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<tr>
<td>name</td>
<td>that hath been either</td>
<td>9, 148/25</td>
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every shire a diverse name; and some peradventure, in 9, 157/ 1
there hath changed his name and set up a 9, 166/ 6
as Friar Huessgen hath named himself Oecolampadius, hath made 9, 38/ 33
them. But shortly some named one, and some named another. But with perusing 9, 81/ 19
named one, and some named one and advanced for good 9, 81/ 21
none that one man named him at the leastwise 9, 88/ 33
unto this Pacifier, had named , I doubt not but 9, 89/ 2
whomsoever they should have named not known, that would 9, 156/ 27
which would not be named such a variance as 9, 62/ 18
and then the variance, which they live -- named since he that so 9, 97/ 8
another man's neck, and namely to lay it to 9, 123/ 11
shall in this time: namely , in which, though there 9, 162/ 29
bide any farther reckoning, namely where spiritual men so 9, 165/ 38
man by no such names , but speak he never 9, 42/ 6
as to find good names for evil things; but 9, 42/ 33
to rehearse their worshipful names ! If any of them 9, 44/ 34
degree by such odious names as men might find 9, 50/ 25
calleth whom, by those names that he saith the 9, 65/ 36
have brought here their names in a pot. Let 9, 81/ 10
when they had the names of this prelate and 9, 82/ 5
he sometimes give the names of divers others, which 9, 130/ 36
tell him there the names of his accusers, to 9, 133/ 4
may command that the names of the accusers or 9, 137/ 16
they have showed the names of such witnesses unto 9, 137/ 22
and not know the names of them that be 9, 137/ 25
the knowledge of the names of the accusers and 9, 138/ 5
which much people he nameth yet never one -- 9, 112/ 6
and come to the naming of any one person 9, 148/ 17
at the leastwise to nap and wink with him 9, 4/ 26
every man's deed so narrowly as to spy that 9, 67/ 33
only left their own native country, but did also 9, 42/ 21
spirits have all their native gifts as whole and 9, 41/ 2
that of mine own natural disposition, without any special 9, 48/ 11
noon, and besides the natural days, to devise us 9, 106/ 14
grandfather goeth about by nature to beget his father 9, 36/ 14
keep their gifts of nature, still, as wit, beauty 9, 40/ 23
well enough -- their nature is so plain, and 9, 42/ 27
abuse his good, gentle nature and simplicity, as to 9, 88/ 21
deed of its own nature indifferent, to construe the 9, 105/ 1
naturth not away the nature and merit of your 9, 105/ 15
the frailty of our nature suffereth in this world 9, 108/ 23
of his own good nature, been easy to believe 9, 116/ 30
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<td>of the matter worketh</td>
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<td>naughtiness</td>
<td>among themselves! And that</td>
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<td>naughtiness</td>
<td>and lewd living, besides</td>
<td>9, 113/9</td>
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<td>naughty</td>
<td>to the charge of</td>
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<td>then conspire and agree</td>
<td>9, 54/9</td>
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<td>naughty</td>
<td>wretches were not to</td>
<td>9, 56/19</td>
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<td>naughty</td>
<td>brotherhood boasteth, but some</td>
<td>9, 61/11</td>
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<td>naughty</td>
<td>man!&quot; and bade away</td>
<td>9, 81/16</td>
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<td>naughty</td>
<td>secular priests, and them</td>
<td>9, 82/28</td>
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<td>naughty</td>
<td>beggars the good that</td>
<td>9, 98/32</td>
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<td>naughty</td>
<td>spiritual persons to the</td>
<td>9, 108/10</td>
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<td>naughty</td>
<td>priests and naughty religious</td>
<td>9, 128/31</td>
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<tr>
<td>naughty</td>
<td>religious persons have always</td>
<td>9, 128/31</td>
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<tr>
<td>naughty</td>
<td>priests and naughty religious</td>
<td>9, 128/34</td>
</tr>
<tr>
<td>naughty</td>
<td>religious folk (being among)</td>
<td>9, 128/34</td>
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<tr>
<td>naughty</td>
<td>lay folk for theirs</td>
<td>9, 129/4</td>
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<td>naughty</td>
<td>persons of the spirituality</td>
<td>9, 129/12</td>
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<td>naughty</td>
<td>that his lewdness is</td>
<td>9, 142/25</td>
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<td>naughty</td>
<td>men, heretics themselves, and</td>
<td>9, 164/28</td>
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<td>ne'er</td>
<td>well whether I may</td>
<td>9, 8/35</td>
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<td>ne'er</td>
<td>whether I perceive well</td>
<td>9, 71/13</td>
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<td>ne'er</td>
<td>what he meaneth by</td>
<td>9, 144/25</td>
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<td>nearer</td>
<td>to the matter, and</td>
<td>9, 24/26</td>
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<td>nearer</td>
<td>he cometh to the</td>
<td>9, 25/14</td>
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<td>nearer</td>
<td>to the point in</td>
<td>9, 27/11</td>
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<td>nearer</td>
<td>to their purpose against</td>
<td>9, 35/33</td>
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<td>nearer</td>
<td>him. Since he speaketh</td>
<td>9, 93/30</td>
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<td>nearer</td>
<td>home. And surely this</td>
<td>9, 120/5</td>
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<td>necessary</td>
<td>truth of scripture, and</td>
<td>9, 13/5</td>
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<td>necessary</td>
<td>for them to know</td>
<td>9, 13/6</td>
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<td>necessary</td>
<td>to look on them</td>
<td>9, 17/21</td>
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<tr>
<td>necessary</td>
<td>to look on them</td>
<td>9, 26/28</td>
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<td>necessary</td>
<td>things to be put</td>
<td>9, 30/33</td>
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<td>necessary</td>
<td>, and saith they were</td>
<td>9, 31/3</td>
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<td>necessary</td>
<td>truths, but false inventions</td>
<td>9, 31/6</td>
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<td>necessary</td>
<td>truth that he would</td>
<td>9, 31/27</td>
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<td>necessary</td>
<td>things to be written</td>
<td>9, 32/2</td>
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<td>necessary</td>
<td>points of all the</td>
<td>9, 41/35</td>
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<td>necessary</td>
<td>that men be well</td>
<td>9, 61/15</td>
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<td>necessary</td>
<td>for you to keep</td>
<td>9, 100/22</td>
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<tr>
<td>necessary</td>
<td>point of their duty</td>
<td>9, 144/37</td>
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for many men more necessary than is writing. For
so requisite, of precise necessity, that the people's souls
thing of such precise necessity that the people's souls
for him. For the necessity of this question you
they drive us of necessity to tell them again
that there was a necessity wherefore God caused all
that he had no necessity to cause every necessary
this preacher protesteth the necessity of the putting of
but it falleth of necessity between priests and priests
also in right extreme necessity. Now, in good faith
too, in right extreme necessity: for my part, I
to withdraw that inevitable necessity of damnable, deadly sin
for help of his necessity, panting for weariness, in
overmuch favorable, have of necessity been driven to deliver
folk sometimes driven of necessity to speak of those
might, saving that very necessity, lest all should fall
take this way; which necessity sometimes causeth also both
but also for the necessity which the nature of
or some other great necessity; and that he see
of bushes in his neck
lay it in my neck. "So ween I that
it in another man's neck
sorer stroke upon the neck
make fall in their necks
that they shall not necks of them that are
need to read over any necks the double slander of
need to read more of need to read over any
must be ere it need to read more of
so many changes as need to stand arguing of
or what shall we need to stand arguing of
therefore what shall we need to dispute this matter
or what shall we need to dispute this matter
therefore what shall we need to dispute this matter
satisfied, then hath he need, for his contentation, to
I cannot see what need there were that I
is the cause, have need there were that I
men, I fear me, need there were that I
as ye shall not need there were that I
dare say, shall not need there were that I
own mind without any need there were that I
that they should greatly need there were that I
not let for a need there were that I
there shall not greatly need such a bishop so
cause, then had we need not greatly to grudge
prison, and stocks if
well perceived what great
increased; and so more
bear witness. % And therefore
Catholic faith, they never
of true things, and
such as the clergy
were neither such as
changed, that no man
it seemeth, that there
as religious, a man
upon them. "Sirs, there
some money because he
a thing that little
that the people must
the people's souls should
the people's souls must
by the word, then
the word, we must
by the word; then
church was begotten. Then
and therefore must we
therefore the word must
by the word, then
the word, we must
by the word; then
church was begotten. Then
and therefore must we
therefore the word must
them: then must they
be such (as I
am content (as I
of theirs, they must
be still, but will
and if he would
not be, but must
none such, but must
this word "many" must
and abusions punished, must
do they make, and
of his cause, must
such as he must
that be poor and need
were, as appeareth Clementini
need it was ever after
need to let those laws
need we no such change
need to have read any
need to the keeping no
need to punish them for
need of this Pacifier to
need either abjuration or punishment
need none other declaration than
needeth never to study for
needeth in this point none
needeth, and yet would make
needeth. For I never wist
needeth perish for lack of
needeth perish but if they
needeth perish but if that
needeth must the word be
needeth grant that he that
needeth must the word be
needeth must we grant that
needeth must the word be
needeth grant that the word
needeth be before we were
needeth must the word be
needeth grant that he that
needeth must the word be
needeth must we grant that
needeth grant that the word
needeth be before we were
needeth must be before we were
need confess that in the
need must, or leave the
need must (as I) to give them
need excuse me too, when
need be babbling and corrupt
need walk plainly forth and
need let and strangle the
need be of likelihood some
need import and signify some
need be so many as
need must make, wheresoever they
need put all his trust
need have heard of and
needly -- and that sometimes
needed to have read any
needed to the keeping no
needed to punish them for
needed of this Pacifier to
needed either abjuration or punishment
needed none other declaration than
needeth never to study for
needeth in this point none
needeth, and yet would make
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needeth grant that the word
needeth be before we were
needeth must the word be
needeth grant that he that
needeth must the word be
needeth must we grant that
needeth grant that the word
needeth be before we were
need confess that in the
need must, or leave the
need must (as I) to give them
need excuse me too, when
need be babbling and corrupt
need walk plainly forth and
need let and strangle the
need be of likelihood some
need import and signify some
need be so many as
need must make, wheresoever they
need put all his trust
need have heard of and
needly -- and that sometimes
that are poor and needy, and sometimes, too, in 9, 74/ 13
and give to the needy, and do other works 9, 104/ 7
peril was so long neglected that the heretics were 9, 162/ 2
their malice and our negligence, should by sedition, and 9, 135/ 12
God, whom their such negligence hath, I fear me 9, 145/ 3
in some places by negligence of good Catholic men 9, 160/ 7
diligence, or rather the such cold sloth and negligence on the Catholic part 9, 160/ 36
belief, they be very negligent and unreasonable if they 9, 9/ 34
of their duty so negligent be lost the old 9, 158/ 37
left at home; so negligent are good folk sometimes 9, 159/ 30
as I rather thought negligently escaped them of oversight 9, 4/ 29
yet. And surely so negligently might it be handled 9, 158/ 2
goeth about secretly, velut negotium perambulans in tenebris, among 9, 15/ 2
a corner of his neighbor's house burning, he would 9, 110/ 33
and before all their neighbors too, then, saving for 9, 57/ 32
wife. And many good neighbors greatly marvel, iwis, upon 9, 58/ 11
of mercy to their neighbors that be poor and 9, 72/ 33
and mercy to their neighbors that are poor and 9, 74/ 12
shire, whereby all their neighbors sore smarted, and yet 9, 131/ 9
that all his honest neighbors ween he were one 9, 131/ 35
evil demeanor among his neighbors that they may not 9, 134/ 4
every hole in a net, so were it almost 9, 11/ 34
and fish before the net, and set the cart 9, 112/ 15
alone. The Forty-third Chapter it is not so.

Nevertheless, mine intent is not 9, 140/ 10
Nevertheless, whether it be so 9, 140/ 20
nevertheless erred, for he was 9, 146/ 10
and Barnes, their two new gospellers, with no fairer 9, 5/ 18
his translation of the New Testament. And yet therein 9, 7/ 11
may perceive whether these new teachers of theirs be 9, 9/ 36
false translation of the New Testament was (as ye 9, 11/ 20
Tyndale's translation of the New Testament, and so spread 9, 11/ 31
done to weave a new web of cloth as 9, 11/ 33
the whole book all new as to make in 9, 11/ 35
-- weening that some new work ofTyndale's had 9, 14/ 31
any part of the New Testament was put in 9, 18/ 22
any part of the New Testament was put in 9, 20/ 32
scripture as now these new heretics do, for wedding 9, 29/ 21
abominable -- let these new brethren (I say) now 9, 29/ 25
and saints, or these new wedded monks and friars 9, 30/ 5
well) but that these new doctors, Luther, Lambert, Tyndale 9, 30/ 8
the preachers of these new sects do lay forth 9, 32/ 24
of all old and new false, stinking heresies, gathered 9, 41/ 15
waxeth all of a new kind. For men were 9, 46/ 29
this is now a new kind of suspects, if 9, 46/ 30
as not only the new, naughty brotherhood boasteth, but 9, 61/ 11
times past into the new vices of this time 9, 65/ 26
when there shall any new come, they may prove 9, 68/ 16
cold cause of this new division, to say that 9, 68/ 25
find out the better new, that they waxed weary 9, 81/ 26
is now, and many new devices for their lands 9, 82/ 1
some bishops among the new brethren; and after his 9, 90/ 17
brethren; and after his new Titus and Timothy established 9, 90/ 18
own see, then the new Paul, this apostle Frith 9, 90/ 19
should anon bring a new light of grace into 9, 96/ 6
fall not unto these new heresies. But this Pacifier 9, 105/ 27
days, to devise us new days ex fictione juris 9, 106/ 15
that are of this new brotherhood be so bold 9, 116/ 34
some twain of this new brotherhood in a matter 9, 120/ 32
great way in a new book against the Sacrament 9, 125/ 13
man else, maketh his own book, as I am 9, 125/ 25
or than this his new is either, if it 9, 125/ 32
then might such a new business arise against Master 9, 126/ 29
every heresy, when these new brethren were taken therein 9, 141/ 11
many changes and many new devices of laws for 9, 153/ 14
there were never more new laws made therefor, yet 9, 155/ 20
places it winneth in new people, so may there 9, 158/ 36
forth his scholars a new lesson. Then if the 9, 164/ 11
and set up a new school, whereas men can 9, 166/ 6
loudly soever these blessed new brethren, the professors and 9, 167/ 22
anything brought up for new, not only by Luther 9, 168/ 27
and preach a contrary new. Secondly, forasmuch as these 9, 168/ 30
Secondly, forasmuch as these new fathers of these new 9, 168/ 31
new fathers of these new brethren, like as they 9, 168/ 31
do call also the new old and the old 9, 168/ 33
old and the old new -- not letting to 9, 168/ 34
books that faith but new which themselves confess in 9, 168/ 34
discerning thereof from all new, to stand to the 9, 168/ 38
the old faith from new, stand to the writings 9, 169/ 7
now, as touching any new order concerning heresies, with 9, 170/ 10
is writing. For of new bookmakers there are now 9, 172/ 21
secret brother of this new-broached brotherhood; whereupon, when I 9, 14/ 23
election, and let the new-chosen pass, and kept their 9, 81/ 30
between God and his new-cleansed conscience, for learning and 9, 169/ 36
brought them into these new-fangled heresies. But now, since 9, 9/ 31
setting forth of these new-sprung heresies. And yet do 9, 128/ 23
came forth with his new-translated scripture, translating the truth 9, 14/ 3
not (which were the next ) be heretics alone themselves 9, 46/ 8
and this is here next at hand, whereby the 9, 116/ 19
God willing) at my next leisure go farther in 9, 171/ 11
forbear their meal till next ; which is, as ye 9, 106/ 10
would yet in the next be at hand; and 9, 156/ 28
their displeasure in the next ; and after either never 9, 156/ 34
to gather together by next and from thence to 9, 162/ 11
among the people. The

Nineteenth Chapter And some laymen 9, 71/ 3
for this point. The Ninth Chapter Now come I 9, 40/ 1
king also and his nobility too, there was a 9, 84/ 15
court, of all the nobility of this land, above 9, 84/ 18
king and all his nobility , with a plain subversion 9, 162/ 7
of the king's most noble realm, either party endeavor 9, 47/ 6
long continued in this noble Grace, is not at 9, 162/ 9
purchased by the most noble prince of famous memory 9, 73/ 22
the time of the noble Prince Richard II 9, 161/ 39
the policy of the noble prince and his Council 9, 162/ 9
and prelates, and the noblemen of this realm, and 9, 139/ 11
of the prince, the nobles , and the commons toward 9, 162/ 22
of innocents many made nocents , to the destruction of 9, 132/ 25
pity that such a noise should spring and go 9, 66/ 29
great pity that the noise of this division should 9, 67/ 16
to pull back the noise thereof, and to stop 9, 67/ 17
may soon begin a noise of evil will and 9, 67/ 23
and malice. And a noise may soon be borne 9, 67/ 24
of a policy do noise it that the realm 9, 151/ 3
as of policy do noise it that the realm 9, 155/ 25
that will make that noise , whereby the heretics might 9, 155/ 27
heretics have made that noise , both for the cause 9, 155/ 30
And peradventure upon such noise some officers have been 9, 155/ 33
it should be so noised . A very few folk 9, 67/ 22
heresies also. And such noises be sometimes for the 9, 156/ 5
hath circumspectly, for the nonce , qualified and moderated his 9, 101/ 10
being a senator, and nonetheless leaning all unto the 9, 79/ 33
while we dine at noon . For the very fast 9, 106/ 8
Lent their evensong before noon , and besides the natural 9, 106/ 13
Sir Thomas Bilney at Norwich ; and Bayfield, the monk 9, 113/ 16
taken and imprisoned at Norwich nos verbo veritatis." This text 9, 15/ 27
epistle, "Voluntarie enim genuit nos verbo veritatis"; that is 9, 22/ 34
James, "Voluntarie enim genuit notable that the temporalty so 9, 62/ 19
-- that is so notable fault of the whole 9, 64/ 15
of these affections with notable enormity, then till he 9, 152/ 15
and which suspicion is notable and which is not 9, 154/ 28
and which is not notable, and which witnesses be 9, 154/ 29
heresy, if he be notably suspected of heresy -- 9, 130/ 12
man were openly and notably suspected of heresy, and
one is openly and notably suspected of heresy, and
as the temporality may note that through perfectness of
a thing or two noted and marked therein (which
and there but everywhere noted -- as he saith
was at the time noted through the realm and
is now in manner noted through all the realm
abjure, and to be noted with heresy, and that
Saint Augustine admitteth neither noter, , in folk of the
none good in neither noter party: yet in such
and can invent no noter novelties, but am content to
he saith that men nowadays, if "we" lay them
men use them not nowadays as the time was
wit and learning, I nowhere say that any of
at between his two nows than it would if
those that were naught, noymous to good people, and
evil, and naught, and noymous unto the common weal
unto Tyndale's preface, the number 53, and then set
is marked with the number of 112, and then
is marked with the number of 340. And then
as laudable a temporality, number for number, as hath
a temporality, number for number, as hath it had also,
had also, number for number, compared with
naught in the small number of twelve! And verily
this land, above the number of seven (of which
as any prince hath ( number for number that hath
prince hath (number for number) that hath reigned over
cause "punished many," what number is the least that
and signify some greater number , pardie, than one or
many more also in number, than those that this
themselves together, to the number of an hundred or
were grown unto such number, courage, and boldness that
of friars that wed nuns, and many such other
of monks, friars, and nuns, which the whole Catholic
wedding of friars and nuns; which thing is, as
of monks, friars, and nuns, and of all such
walk out and wed nuns and preach against purgatory
house there, the two nuns were brought which John
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<td>the people should be nuzzled in those opinions which</td>
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<td>he came with me, nuzzled up in such matters</td>
<td>9, 117/ 31</td>
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<td>John 17, &quot;Sanctify them, O Father, through thy truth</td>
<td>9, 20/ 4</td>
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<td>to God, crying out, O good Lord, if it</td>
<td>9, 32/ 10</td>
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<td>his word nor his oath, and saw the likelihood</td>
<td>9, 126/ 20</td>
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<td>nay upon a solemn oath; and yet confess they</td>
<td>9, 136/ 26</td>
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<td>believed than would the oaths of some twain of</td>
<td>9, 120/ 32</td>
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<td>being examined on their oaths, have sworn that they</td>
<td>9, 131/ 16</td>
<td></td>
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<td>their heresies upon their oaths, and after yet confessed</td>
<td>9, 164/ 24</td>
<td></td>
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<td>through the means of obedience of the will, in</td>
<td>9, 35/ 16</td>
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<td>the like means of obedience on the man's part</td>
<td>9, 35/ 24</td>
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<td>to perfect love and obedience to their superiors. And</td>
<td>9, 96/ 8</td>
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<td>people are bound to obey them, and to accept</td>
<td>9, 96/ 12</td>
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<td>people are bound to obey them, and accept all</td>
<td>9, 97/ 32</td>
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<td>or dispute thereagainst, but obey them, and to accept</td>
<td>9, 99/ 2</td>
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<td>a ready mind to obey it, said, against all</td>
<td>9, 100/ 35</td>
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<td>they pretend to be obeyed, and have their ordinances</td>
<td>9, 99/ 29</td>
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<td>not pretend to be obeyed in things as well</td>
<td>9, 101/ 12</td>
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<td>that they should be obeyed in all things were</td>
<td>9, 101/ 13</td>
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<td>he meaneth trentals, chantries, obits, pardons, and pilgrimages, Now</td>
<td>9, 71/ 30</td>
<td></td>
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<td>against pilgrimages, trentals, chantries, obits, and</td>
<td>9, 72/ 25</td>
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<td>to found chantries and obits, pardons, and finally</td>
<td>9, 72/ 30</td>
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<td>murmur against chantries, trentals, obits, pardons, and pilgramages, as</td>
<td>9, 73/ 2</td>
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<td>toward trentals and toward obits, too. For as much</td>
<td>9, 74/ 1</td>
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<td>shall care little for obits, within a while and</td>
<td>9, 74/ 6</td>
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<td>to pilgrimages, pardons, chantries, obits, and trentals to than to</td>
<td>9, 74/ 10</td>
<td></td>
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<td>articles of purgatory, trentals, obits, and pilgramages, and have</td>
<td>9, 92/ 34</td>
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<td>quite; he solveth the objection so plainly, and playeth</td>
<td>9, 20/ 23</td>
<td></td>
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<tr>
<td>mad to make this objection to Tyndale but himself</td>
<td>9, 20/ 25</td>
<td></td>
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<tr>
<td>doubt and make the objection as though I had</td>
<td>9, 22/ 13</td>
<td></td>
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<tr>
<td>may serve against such objections ?What place is there</td>
<td>9, 136/ 36</td>
<td></td>
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<tr>
<td>an host, and an oblation, and that it should</td>
<td>9, 44/ 14</td>
<td></td>
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<tr>
<td>man in hatred or obloquy . For surely some say</td>
<td>9, 86/ 27</td>
<td></td>
</tr>
<tr>
<td>abash the ordinaries with obloquy, and put them in</td>
<td>9, 129/ 20</td>
<td></td>
</tr>
<tr>
<td>for the avoiding of obloquy, they will not be</td>
<td>9, 133/ 30</td>
<td></td>
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<tr>
<td>Saint Francis between the Observants and the Conventuals. (For</td>
<td>9, 64/ 10</td>
<td></td>
</tr>
<tr>
<td>been in remembrance and observed this thousand years, yea</td>
<td>9, 31/ 9</td>
<td></td>
</tr>
<tr>
<td>incurable cankered parts therefrom; observed in the doing evermore</td>
<td>9, 53/ 34</td>
<td></td>
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<tr>
<td>laws of Christ's church observed, that the saving of</td>
<td>9, 89/ 30</td>
<td></td>
</tr>
<tr>
<td>may be kept and observed without peril of soul</td>
<td>9, 97/ 3</td>
<td></td>
</tr>
<tr>
<td>ordinances and their teachings observed, without resistance, grudge, or</td>
<td>9, 99/ 30</td>
<td></td>
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<tr>
<td>Term</td>
<td>Definition/Related Details</td>
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<tr>
<td>obstinacy</td>
<td>that are in their obstinacy perished, set his words</td>
<td>9, 88/23</td>
</tr>
<tr>
<td>obstinacy</td>
<td>stick stiff in his obstinacy, should not be the</td>
<td>9, 89/31</td>
</tr>
<tr>
<td>obstinacy</td>
<td>ordinaries delivered for their obstinacy in the secular hands</td>
<td>9, 92/1</td>
</tr>
<tr>
<td>obstinacy</td>
<td>or else did of their obstinacy stand still in them</td>
<td>9, 93/1</td>
</tr>
<tr>
<td>obstinacy</td>
<td>stood still in his obstinacy so long as he</td>
<td>9, 127/13</td>
</tr>
<tr>
<td>obstinate</td>
<td>it were alms all of his poisoned, proud, his that hath an obstruction in his liver; and</td>
<td>9, 78/28</td>
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<td></td>
<td>and obits, and to we give him none</td>
<td>9, 72/30</td>
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<td></td>
<td>we give him none</td>
<td>9, 16/15</td>
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<tr>
<td></td>
<td>his purpose against all we give him none</td>
<td>9, 36/4</td>
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<td></td>
<td>his stand still in his obstinacy so long as he</td>
<td>9, 93/1</td>
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<td></td>
<td>we give him none</td>
<td>9, 168/2</td>
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<td></td>
<td>pondered right) may be another upon some suchlike</td>
<td>9, 64/5</td>
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<td></td>
<td>not fully by what</td>
<td>9, 66/24</td>
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<td></td>
<td>fully tell by what</td>
<td>9, 67/5</td>
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<td>thereof the matter and thus thereof the matter and</td>
<td>9, 77/29</td>
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<td>uncharitable handling been the uncharitable handling been the</td>
<td>9, 88/27</td>
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<td></td>
<td>should not be the opinion that a great</td>
<td>9, 89/32</td>
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<td></td>
<td>all things that give</td>
<td>9, 95/15</td>
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<td>change give the people to give men an</td>
<td>9, 95/30</td>
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<td></td>
<td>sight thereof may have</td>
<td>9, 97/7</td>
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<td></td>
<td>but that by one</td>
<td>9, 97/16</td>
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<td>spoken with, upon the mind and mine.</td>
<td>9, 104/10</td>
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<td></td>
<td>another upon some suchlike</td>
<td>9, 115/18</td>
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<td></td>
<td>giveth all other folk</td>
<td>9, 126/15</td>
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<td>demeanor of himself giveth</td>
<td>9, 130/1</td>
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<td>as it were, an</td>
<td>9, 132/4</td>
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<td></td>
<td>miracle, and such other</td>
<td>9, 133/19</td>
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<td>and the causes and</td>
<td>9, 142/17</td>
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<td>extenuate the causes and</td>
<td>9, 36/21</td>
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<td></td>
<td>never to study for</td>
<td>9, 55/11</td>
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<td></td>
<td>spoken with many other</td>
<td>9, 55/16</td>
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<td></td>
<td>every degree by such</td>
<td>9, 67/7</td>
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<td>many, great, and most</td>
<td>9, 156/24</td>
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<td></td>
<td>and detestation of such</td>
<td>9, 50/25</td>
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<td>the spirituality the more doth not) what more</td>
<td>9, 55/20</td>
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<td>and a wholesome an</td>
<td>9, 136/18</td>
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<td>odious names as men might</td>
<td>9, 143/12</td>
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<td>odious Or, finally, if for</td>
<td>9, 143/23</td>
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<td>odious crimes, but also for</td>
<td>9, 144/28</td>
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<td>odious among the people, this</td>
<td>9, 143/12</td>
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<td>odious thing he might say</td>
<td>9, 143/23</td>
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<td></td>
<td>odious , heinous name. For if</td>
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<tr>
<td>Oecolampadius</td>
<td>Huessgen hath named himself Oecolampadius, hath made his name</td>
<td>9, 38/34</td>
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<tr>
<td>offend, offend</td>
<td>the people so to offend, as they ought to, but it falleth of offend</td>
<td>9, 95/31, 9, 140/24, 9, 62/17</td>
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<tr>
<td>offended</td>
<td>I fear me, sore offended, knoweth. But surely this offender</td>
<td>9, 145/3, 9, 135/35, 9, 140/17</td>
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<td>offenders, offender</td>
<td>innocents than to condemn offenders, as they ought to offender, so to offend</td>
<td>9, 140/20, 9, 140/25</td>
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<td>offendeth</td>
<td>the people so to offend, as they ought to, to wit, that willful</td>
<td>9, 37/17</td>
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<td>offendeth</td>
<td>innocents than to condemn innocents as well as offendeth</td>
<td>9, 135/22, 9, 140/13</td>
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<td>offendeth</td>
<td>to do, how great offendeth, as well as offendeth</td>
<td>9, 140/35</td>
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<td>offendeth</td>
<td>nor yet that willful offendeth, go not without due</td>
<td>9, 151/32</td>
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<tr>
<td>offendeth</td>
<td>punished nor yet willful offendeth, go without due correction</td>
<td>9, 151/36, 9, 152/10</td>
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<td>offendeth</td>
<td>other side, that willful offendeth, go not without correction</td>
<td>9, 153/30</td>
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<td>offendeth</td>
<td>it would help willful offendeth, to pass without punishment</td>
<td>9, 153/31</td>
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<td>offendeth</td>
<td>to make that willful offendeth, in heresy should not</td>
<td>9, 155/11</td>
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<td>offendeth</td>
<td>harmless well enough and offendeth, punished too. The Forty-seventh</td>
<td>9, 155/22</td>
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<td>offendeth</td>
<td>by these means willful offendeth, be punished? Which though</td>
<td>9, 166/8</td>
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<td>offendeth</td>
<td>is the thing that offendeth, these blessed brethren, I</td>
<td>9, 53/6</td>
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<td>offendeth</td>
<td>without proof or without offense in him, or be</td>
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<td>offendeth</td>
<td>parties to the same offense, may be witnesses in</td>
<td>9, 135/22</td>
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<td>offendeth</td>
<td>rather than any other offense, ; and that the discretion</td>
<td>9, 140/13</td>
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<td>offendeth</td>
<td>be for any slight offense, sore handled or untruly</td>
<td>9, 149/27</td>
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<td>offendeth</td>
<td>For they be such offense, as a man may</td>
<td>9, 63/18</td>
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<td>offendeth</td>
<td>him a much fairer offer, shrunk at last therefrom</td>
<td>9, 39/10</td>
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<td>offendeth</td>
<td>brethren have upon this offer, nothing at all. And</td>
<td>9, 73/17</td>
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<td>offendeth</td>
<td>make most ado that offer, to see the truth</td>
<td>9, 94/22</td>
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<td>offendeth</td>
<td>I be bold to before any folk indifferent offer, himself to the proof</td>
<td>9, 148/18</td>
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<td>is in religion were offered, we would play as</td>
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<td>thereon, he saw that offered us, as weary as</td>
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<td>complain of very chargeable offerings, and richesse came into</td>
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with a very plain, open lie; neither an idle
soon after into plain, open frenzy besides. And albeit
just condemnations, after their open examinations and plain and
plain sedition, manslaughter, and open war. And this fault
willingly make himself an open accuser of the party
a temporal judge an open cause appearing, whereupon men
purpose not in any open English book to ransack
boldly therein his own open face without any visor
the dispraise of his open, known unthriftiness that they
and which is an open suspicion and which but
to rescue a well-known open heretic out of the
answer in such an open matter will not serve
heresies be manifest and open ; so that he thought
some say," he saith open-faced some of the worst
and to speak against open-known thieves, open-known murderers, open-known perjured persons,
murderers, open-known perjured persons,
perjured persons, open-known apostates,
article be a plain, open-known thing of itself, not
For now, his craft opened and declared unto you
and at Paul's Cross opened burned, and by the
the king's gracious proclamation openly forbidden, I wrote in
sermon once or twice openly preached. Howbeit, not of
they be well and openly known and convicted for
in either sort found openly evil, and naught, and
that many priests be openly taken in -- as
are at every sessions openly found some. And yet
say, be plainly and openly false. By all which
purposely say evil and openly speak heresy, and for
men, though they speak openly plat and plain heresy
he hold against it openly with his mouth, and
which in his words openly inveigheth against good and
to see the truth openly proved. After which well
yearly bestow the other, openly among the poor. And
penance and of charity, openly abroad in company where
they both secretly and openly , too, do use and
they both secretly and openly , too, give no little
answer those devilish arguments openly with which those heretics
heresies in their examination openly known that they have
proofs, so well and openly known that the matter
peradventure dare not, be openly complain. Howbeit, it cometh
to the bar as
and none evidence given
as for accuse folk
priest, though it be
that his lewdness is
if a man were
that where one is
heart and boldness, and
jury was sworn), and
other men think that
for heresy well and
The will hath none
The will hath none
for that he defendeth
will not hold it
will not hold it
also of the same
as divers doctors hold
and lest a better
either party hath his
meantime spread abroad an
together -- have held
is risen a great
thereupon to take an
the people have an
say”s, nor what
that many laymen have
among the people in
bring any such sinister
to have conceived this
It is a common
was of the same
be nuzzled in those
from lies, from false
they shall find their
spirituality) that yet their
risen by diversities of
greatly been inquieted. Diverse
half, and felt their
for appeasing of these
fain to rehearse their
can be: first in
that he hath held

openly as the other to
openly at the bar (as
openly for heresy, every man
openly known that it is
openly known, yet if any
openly and notably suspected of
openly and notably suspected of
, by day, they ensembled
openly delivered his counsel his
openly to speak and affirm
openly known among the common
operation at all in the
operation at all in the
operation his error. And therefore
opinatively ; and then, ye wot
will not hold it
opinatively ; and therefore yet again
opinion still, as I have
opinion ) the fiends be fallen
opinion of the book than
opinion upon his own side
opinion in the minds of
opinion that it is not
opinion in the people, in
opinion that to those which
opinion that the clergy would
opinion the whole people of
opinion that a great occasion
opinion of malice and cruelty
opinion of him in any
opinion that his book of
opinion among doctors that none
opinion as Saint Aidan was
opinions which himself calleth true
opinions, and from thinking evil
opinions plainly proved false, and
opinions are heresies. But they
opinions that have been upon
opinions upon powers, authorities, and
opinions himself -- else is
opinions in the people which
opinions in the pulpit, and
opinions and contrarious minds, and
opinions against that the Church
he professeth these heretics' opinions for heresies, as they to be ready to oppress heresies when they rise oppress them that speak anything oppression used by some one oppressors; nor so forth up opressors used by some one oration is but a counterfeited oration, with putting in the oration. Then rebuketh he of ordained in earth: the two ordained of God, and that ordained full faith and credence ordained that the clergy should ordained to refrain the passion

Order of Our Election," beginning order with which the clergy order. Which sort of priests order and fashion as may order of Saint Francis between order of priesthood have by order to the honor of order and discretion, which is order the remnant. For though order all the matter as order -- yet I fear order themselves in no other order and form, devise for order that he would have order be taken and reputed order with him, caused him order by which no man order as they might be order may serve against such order and laws) but also order concerning heresies, with the ordered as they should be ordered before. And haply if ordered according to the laws ordered in spiritual things, as ordering of the thing did ordering of heretics, God will ordering of them by their orders, and matrimony, and the orders that God hath here

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<td>that God hath here</td>
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<td>know well they be</td>
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<td>order as they might be</td>
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earth: the two great
of which two reverent
sacrament of their sacred
purgatory and all religious
certain good laws and
of God's commandment and
obeyed, and have their
point found I their
people ween that their
those that were the
have been by their
that our prelates and
have such prelates and
of them, if their
in complaining upon their
laboreth to abash the
I dare say the
enacted by Parliament that
and to drive the
statute by which the
also to fear the
things provide that the
heretics and assist the
hath, that if the
escapes is to the
were brought before the
and delivered unto the
and delivered unto the
Now, then, if the
this Pacifier: that the
this Pacifier advise the
Pacifier would advise the
give counsel to the
this Pacifier give his
would he give the
that there is neither
he proveth wronged, his
are in Christ's church
delivered him to his
me but against the
officio brought before the
the will of the
-- and inform the

orders, I mean, of specially
orders, whoso be so lewd
orders, and holy profession of
orders, and the Sacrament of
orders, concerning their order that
ordinance, . Howbeit, what I further
ordinances and their teachings observed
ordinaries so well minded to
ordinaries had with evil and
ordinaries in the cause could
ordinaries delivered for their obstinacy
ordinaries in their judgments against
ordinaries as should in learning
ordinaries had been so sore
ordinaries, against whom he seemeth
ordinaries with obloquy, and put
ordinaries be not so foolish
ordinaries might arrest men for
ordinaries forever to sue citations
ordinaries have power to arrest
ordinaries therewith, and to put
ordinaries might arrest the heretics
ordinaries . And therefore undoubtedly the
ordinaries and the spiritual judges
ordinaries be not so foolish
ordinaries, so chargeable that the
ordinary by the means of
ordinary by the means of
ordinary, . Now, then, if the
ordinary knew this good, piteous
ordinary, having good proofs and
ordinary, thus? Or else to
ordinary to keep Frith fast
ordinary to exhort Frith to
ordinary, ?What counsel would he
ordinary if Frith would make
ordinary nor other honest man
ordinary, or his other officer
ordinary ways to reform it
ordinary, . And yet for because
ordinary, . Whereupon the King's Highness
ordinary, for heresy, if he
ordinary, or be accursed; and
ordinary what they have found
| ordinary         | , the Chancellor should from 9, 161/ 23 |
| ordinary         | , and thereupon sent for 9, 164/ 7 |
| ordinary         | means proved than either 9, 170/ 15 |
| ordinary's       | hands. Howbeit, as many 9, 157/ 13 |
| origin           | from Elijah and Elisha 9, 64/ 8 |
| ornaments        | , and against pilgrimages, trentals 9, 72/ 24 |
| Otho             | the Monk, and such 9, 93/ 14 |
| ought            | to be taken for 9, 18/ 2 |
| ought            | to look thereto, some 9, 53/ 18 |
| ought            | of reason be reckoned 9, 64/ 17 |
| ought            | not have been by 9, 92/ 24 |
| ought            | with reverence, and without 9, 100/ 6 |
| ought            | not to stand against 9, 138/ 9 |
| ought            | to do, how great 9, 140/ 25 |
| ought            | not to make any 9, 146/ 1 |
| ought            | and must be in 9, 153/ 4 |
| ought            | in any wise to 9, 166/ 32 |
| ours             | against them have been 9, 64/ 24 |
| ours             | wherein I will not 9, 103/ 23 |
| over-familiarily | , and give them overly 9, 57/ 2 |
| over-lightly     | sink deep down into 9, 97/ 17 |
| over-long        | and therefore too 9, 5/ 7 |
| over-long        | by holding a problem 9, 43/ 11 |
| over-long        | to tarry to the 9, 168/ 3 |
| over-sore        | handling of them that 9, 129/ 18 |
| overflowed       | with heresies, nor the 9, 158/ 33 |
| overly           | gay gowns or light-colored 9, 57/ 3 |
| overly           | gay gear and too 9, 59/ 13 |
| overseas         | ; or else take sureties 9, 90/ 12 |
| overseen         | as either to look 9, 3/ 22 |
| overseen         | and worthy to be 9, 44/ 32 |
| overseen         | in that saying, of 9, 165/ 33 |
| overshoot        | themselves, But where this 9, 148/ 31 |
| oversight        | escape me could by 9, 3/ 24 |
| oversight        | or folly than diligently 9, 4/ 30 |
| oversight        | in my writing as 9, 4/ 37 |
| oversight        | either -- but have 9, 7/ 8 |
| oversight        | in the printing, which 9, 15/ 9 |
| oversight        | in reasoning, as things 9, 63/ 16 |
| oversight        | of the senate grown 9, 79/ 34 |

The request of the ordinary, the Chancellor should from secretly detected to his point by more heretic out of the claim to fetch their claim to fetch their buying of bells, and and Friar Huessgen and there is nothing that as by their offices places, is nothing that soul, had wrong and blessed apostles -- men sayings by no law so offend, as they -- nor that he indifference and equity as one nor the other must this grudge of of their defaults than by some of their more. Wherein they show outwardly to rise against all their matter maketh them they use the priests over-familiarily and let it not over-lightly that my writing is over-long to make this book gone in time than in the spiritualty for Christ shall never be over-familiarily, and give them you have given her break and get him was never so far ween you, very far again that he were or simplicity so sore writing should by mine negligently escaped them of hold excused such tolerable I am sure, of truth left out by grammatical congruity either, or them by sufferance and
by the pride and 
be peradventure therein some 
either by malice or 
shower by his own 
of ignorance, or of 
some others, by their 
now, after the great 
part of Tyndale's Confutation 
a plain subversion and 
shall never surround and 
apple like unto an 
they pray for the 
may pertain to the 
this book of this 
parted a fray, and 
they say that the 
them. Howbeit, if this 
also; whereof because the 
to this good ghostly 
of very truth this 
vulgar tongue. But this 
the people. Also, this 
well that this good 
this fault that this 
these causes which this 
For how could this 
be hard for this 
standeth. But if this 
farther, that no piteous 
And yet where this 
their perfection, as this 
trentuno. Howbeit, where this 
I see well, this 
judgment of this piteous 
second sort that this 
that thus say, this 
-- that thing this 
Moreover -- since this 
enough. For if this 
the senate; as this 
some say to this 
such folk as this 
Chapter Yet putteth this 
extinct of some few forced 
upon their part. For 
, either by default of 
, though sometimes of chance 
or of simplicity, or 
and lightness, in such 
which the Romans had 
Tyndale therein, he forbore 
of the state of 
all the land, and 
. Howbeit, good readers, because 
of this division in 
of this division, then 
; which things peradventure the 
the parties: some men 
which writeth of the 
of this division will 
would be put unto 
. For spoke he never 
, as some say, goeth 
, contrariwise, because he would 
agrieveth -- as much 
hath so great pity 
assigneth, of serving God 
allegeth under the color 
find the means that 
to devise the means 
, to cease and quench 
should, in lamenting of 
saith that some laymen 
saith), agree together, for 
saith that some say 
himself, for he saith 
be not "discreet," but 
speaketh of be they 
alloweth for folk wise 
telleth us not yet 
accounteth them for "discreet 
would moderate and measure 
saith that the temporality 
that religion is, yet 
calleth "discreet" for their 
a third kind of
much. Thus hath this Pacifier put three kinds of
of those whom this Pacifier calleth so politic would
Howbeit, what mind this Pacifier hath himself concerning these
Howbeit, what this good Pacifier, though he believe right
have said unto this Pacifier, had named him at
they perceive by this Pacifier in which part of
charitable fashion this piteous Pacifier would have them handle
For albeit that this Pacifier calleth so politic would
knew this good, piteous Pacifier, though he believe right
whither would now this Pacifier advise the ordinary thus
Friesland -- would this Pacifier advise the ordinary somewhat
as I suppose, this Pacifier would advise the ordinary

to leave them, this Pacifier, and would, because he
the manner that this Pacifier have said unto this
advice would here this Pacifier, had named him at
what advice will this Pacifier advise the ordinary
and charitable handling this Pacifier
as sorry as this Pacifier
well spoken of this Pacifier
since that neither this Pacifier
foolish suspicion as this Pacifier
Church: now cannot this Pacifier
the temporality, that this Pacifier
I say: let this Pacifier
done, shall give this Pacifier
grace that this gracious Pacifier
in that part the Pacifier spoke of before is
-- then hath this Pacifier
those laws which this Pacifier
But now will this Pacifier
the thing that this Pacifier
readers, by this good Pacifier
these things which this Pacifier
so universal as this Pacifier

Twenty-ninth Chapter But this Pacifier
are lay people, this Pacifier
the year, whatsoever this Pacifier
marvel that since this Pacifier
thing also which this Pacifier
new heresies. But this Pacifier

But yet saith this Pacifier

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poor soul than this Pacifier hath told thus much 9, 150/ 11
lo, good readers, this Pacifier is to other men's 9, 150/ 23
found them, there this Pacifier declareth that he would 9, 151/ 33
those judges that this Pacifier assigneth, which must have 9, 153/ 5
But yet is this Chapter Now, whereas this Pacifier not so favorable toward 9, 153/ 34
IV, which statute this Pacifier saith that some of 9, 155/ 24
confirmed which law this Pacifier would have now reformed 9, 161/ 13
act, that ever this Pacifier here speaketh of in 9, 162/ 17
goodly devices of this Pacifier, or a great many 9, 162/ 26
some say"s, this Pacifier could not fail, if 9, 163/ 1
so cruel as this Pacifier himself and his own 9, 163/ 13
the device of this Pacifier speaketh of, then would 9, 163/ 21
-- then hath this Pacifier, for the first shift 9, 164/ 8
the device of this Pacifier, all their witness were 9, 164/ 27
-- yet hath this Pacifier taught him to say 9, 165/ 20
it is by this Pacifier taught him farther to 9, 165/ 24
punished? Which though this Pacifier no heresy. And therefore 9, 165/ 26
goodly devices of this Pacifier pretend that he would 9, 166/ 9
trust so doth this Pacifier too, and will of 9, 167/ 17
were one of this Pacifier's politiques, and would say 9, 90/ 30
as for all this
the purpose, if this
more merciful to this
mean season, by this
of innocents, that this
at that time, no
is to wit, to
verily would intend to
he would assuage and
division, that may, to
manner and means of
man under pretext of
Livius telleth of one
at last unto Calavius'
being advertised of these
except I took some
I sometimes take the
shortening of the reader's
provided with mine own
I taken the more
remembrance: take now the
so much labor and
take most labor and
abide all our old
and piteously cry in
would for fear of
laymen think it a
them by their well-deserved
labor, loss, and bodily
keep them close upon
travail, labor, cost, and
bring them in upon
little fear them what
yet not out of
both sides upon great
both sides upon great
then endeth he that
was cast into the
sheriff, getteth a partial
help of his necessity,
written in books of
written in books of
in the chapter "Accusatus,"

Pacifier's  preaching, the spirituality may 9, 107/ 9
Pacifier's  doctoring were a good 9, 146/ 26
Pacifier's  poor soul than this 9, 150/ 23
Pacifier's  good device, heretics may 9, 155/ 8
Pacifier's  tale is untrue, both 9, 163/ 24
pacifiers  to put forth books 9, 115/ 32
pacify  and appease two parties 9, 54/ 27
pacify  , assuage, and appease a 9, 55/ 14
pacify  . But now this appeaser 9, 55/ 24
pacify  the grudge ere it 9, 116/ 1
pacifying  , within short process be 9, 55/ 1
pacifying  may hap to repeat 9, 147/ 6
Pacuvius  Calavius, the Capuan, in 9, 79/ 24
pageant  , and those that found 9, 82/ 2
pageants  , and being sent unto 9, 118/ 22
pain  to set out their 9, 6/ 35
pain  to rehearse some one 9, 8/ 28
pain  . Now on the other 9, 8/ 34
pain  and labor as much 9, 9/ 28
pain  upon every chapter, to 9, 10/ 1
pain  to read Tyndale's words 9, 22/ 17
pain  for the reward of 9, 69/ 5
pain  be but hypocrites for 9, 71/ 1
pain  abroad than in a 9, 83/ 23
pain  . By this "policy" we 9, 85/ 36
pain  compel him to renay 9, 87/ 6
pain  once in a week 9, 103/ 12
pain  , and without any great 9, 117/ 20
pain  also, than peradventure many 9, 122/ 24
pain  of excommunication, for disclosing 9, 137/ 22
pain  , and tarry and talk 9, 145/ 11
pain  of accruing; and then 9, 151/ 9
pain  ye set after conviction 9, 166/ 17
pain  , may for grace every 9, 172/ 28
pains  , I think it would 9, 57/ 12
pains  , I think it would 9, 59/ 21
painted  process with his devout 9, 150/ 12
palace  of the Right Reverend 9, 158/ 7
panel  , laboreth the jury, and 9, 159/ 22
panting  for weariness, in the 9, 83/ 14
paper  and parchment and such 9, 17/ 19
paper  and parchment and such 9, 26/ 26
par  . "Licit," it appeareth that 9, 135/ 23
Apology: Concordance of Major English Terms 332

vi. cap. Vt inquisitionis, it, titulo "Ex communicat."
baskets of paper and parchment
gather it. Myself am, all the people see, it were his part, for praying, it appeareth, besides, and they be,
signify some greater number,
and indifferent as to would, I wist well,
for all that, to unto the Savoy, great
great offerings at a trust it is no
he will so lightly meaneth trentals, chantries, obits,
trentals, chantries, obits, and obits, and to obtain
against chantries, trentals, obits,
nothing at all. And the people to pilgrimages,
and that granting of in purgatory, granting of
for meddling within his the matins in every
false put into a it was enacted by his Council, and his
this statute made, the place. And therefore the thereupon, by the full
to induce this prudent as loath, good tender
tell her husband his -- as sometimes one
his tithes; or a be but a simple
own than take any matters to defend Tyndale's every man did his
must there the most

**par** . "Prohibemus," where all powers 9, 138/ 12
**par** . iii. And if that 9, 138/ 17
**par** and such other things 9, 17/ 19
**par** and such other things 9, 26/ 26
**pardon** , a temporal man, and 9, 47/ 2
**pardon** , that the clergy punisheth 9, 93/ 9
**pardon** , to prove it for 9, 94/ 20
**pardon** , they do. And that 9, 103/ 11
**pardon** , a great part of 9, 106/ 26
**pardon** , than one or two 9, 114/ 29
**pardon** in me the thing 9, 4/ 10
**pardon** and hold excused such 9, 4/ 36
**pardon** his prophet in that 9, 10/ 22
**pardon** purchased by the most 9, 73/ 22
**pardon** that we should either 9, 73/ 25
**pardon** that ye have purchased 9, 76/ 31
**pardon** all passions that he 9, 148/ 33
**pardon** , and pilgrimages. Now saith 9, 71/ 30
**pardon** , and finally purgatory too 9, 72/ 25
**pardon** , and to go upon 9, 72/ 30
**pardon** , and pilgrimages, as would 9, 73/ 2
**pardon** have been purchased not 9, 73/ 19
**pardon** , chantries, obits, and trentals 9, 74/ 10
**pardon** riseth of covetousness of 9, 75/ 14
**pardon** , pilgrimages, making of laws 9, 85/ 5
**parish** ; or one place of 9, 64/ 4
**parish** , neither, all thing go to parliament or twain, and sped 9, 84/ 16
**Parliament** that ordinaries might arrest 9, 151/ 19
**Parliament** , to look upon this 9, 155/ 13
**Parliament** , in the fifth year 9, 161/ 16
**Parliament** in the second year 9, 161/ 29
**Parliament** , not only that law 9, 162/ 16
**Parliament** to change, that will 9, 162/ 28
**parnel** , to take a little 9, 101/ 23
**parse** verse too, and say 9, 59/ 5
**parson** against another for his 9, 64/ 2
**parson** against a religious place 9, 64/ 3
**parson** indeed, yet the spiritualty 9, 107/ 12
**part** of theirs therefrom. % And 9, 6/ 29
**part** . It were indeed somewhat 9, 10/ 33
**part** ; nor they lack no 9, 11/ 4
**part** perish for all that 9, 13/ 20
yet for mine own part, I both have been word of God is written in the scripture, and to leave a great part of Christ's own words part of the New Testament part of his heresies, he part of mine answer thereto part of mine answer. Lo part of the New Testament part of the Gospel was part of his words toucheth part still remain only written part of Tyndale's Confutation overthrown part in all the remnant part in this point in part is the better of part : that there is as part of my Confutation. And part of Tyndale's Confutation), in part, in submitting himself to part of Tyndale's Confutation, in part ), in the chapter of part of the book, and part of all Tyndale's tale part : the brethren have upon part , with great contempt of part and the falsehood of part than (as some doctors part , than he did upon part of their wits. For part . For I con neither part this eight hundred years part ) they do me. But part of like language as part toward the spirituality -- part of my living by part and convenient for me part , I have ever accounted part alone for me. And part hath Tyndale played and part , I am not so part, in that they falsely part, look my Dialogue, my
been, peradventure, on either
And yet the most
in substance unto every
step in between to
this gear for your
although he saw some
all the realm; and
variances can be no

Sixteenth Chapter And another
extreme necessity: for my
as for mine own
waxen the more mighty
year somewhat into some
on all sides the
hear; and for my
this Pacifier in which
it is in any
nothing, it were his
for that the more
this matter is no
can see, a great
other countenance the chief
as for the other
against them: in this
their authority in some
And therefore in that
prelates pretend that any
draw to the worse
yea, or the most
some do not their
some oversight upon their
doer to the better
might peradventure, the great
little for our own
would for our own
be, pardie, a great
much better for our
or upon any one
sermon, when that one
and would by that
already against that one
show that in some
lands should have any

part, in some such as
part of such faults as
part, And as touching that
part of them, Howbeit, if this
part, I cannot much marvel
part of his tale true
part of it hath risen
part or cause of this
part of this division hath
part, I thank God, I
part, like as I have
part, studied and bethought himself
part of the clergy. And
part of a good Christian
part, as help me God
part of their dealing, good
part that I see therein
part, pardie, to prove it
part of them be such
part of my principal intent
part of the proud and
part of their movables, and
part of his prophecy, concerning
part he must first declare
part, If he mean that
part the Pacifier is answered
part of their authority is
part, for affection unto lewd
part of them; yea, or
part therein, yet among the
part, For if they leave
part as they be of
part of them, go beg
part, but bid the priester
part be fain that the
part of the spirituality. The
part than the spirituality be
part of either the one
part only were not his
part among all folk say
part, whose faults and vices
part at the least his
part thereof themselves, and were
get from them any part of their lands to 9, 113/ 21
and in the more part of them, not five 9, 115/ 12
hands, in the most part of them, any one 9, 115/ 13
or division against any part of the people thereby 9, 115/ 22
wrong, far the most part will I for my less than the fourth part hath heard a great part you see. For no
as fervently for their part to meddle with every done since in any
I suppose, a good part he held the wrong what appertained unto their part sufficiently for the one part sufficiently for the other part to wit, in any part the same for his part inclinable to the worse part them and take their part lands, and hath lost so true, and my part negligence on the Catholic part heretics, that the heretics' part yet, though the heretics' part it is that neither part be not the fifteenth part and mitigation of any part would take the tinker's part teach boldly the false part every man to whose part say that he had in the matter and in these matters, and part to make me very And therefore, cause of the devil, to be part else, as for any part cannot call me but they may call me part these brethren call me lest he should seem part of their lands to 9, 112/ 23
part of them, not five 9, 115/ 12
part of them, any one 9, 115/ 13
part of the people thereby 9, 115/ 22
part have been here (double part be so unreasonable as 9, 119/ 16
part , even of shrewdness, rather 9, 120/ 21
part read; nor, howsoever he part is there of the part as naughty lay folk 9, 129/ 4
part of his book that 9, 129/ 30
part of Switzerland or Saxony 9, 139/ 17
part of my father's, neither 9, 144/ 34
part of keeping of Easter 9, 146/ 5
part in this matter until 9, 146/ 28
part -- that is to 9, 152/ 8
part -- that is to 9, 152/ 10
part of the spirituality -- 9, 152/ 34
part -- though there were 9, 155/ 20
part , and the more faint 9, 155/ 28
part . Now, this ungracious invention 9, 156/ 29
part of its own possession 9, 158/ 32
part so plain, that I 9, 159/ 12
part , and such hot, fervent part should hap to grow 9, 160/ 37
part should (as I verily part should have the better 9, 161/ 6
part of so many heretics 9, 162/ 30
part of them, to bring 9, 162/ 37
part therein too, and call 9, 164/ 16
part , and there brag and part soever any such change 9, 165/ 14
part parted a fray, and pacified 9, 168/ 22
partial toward the clergy. And partial toward the spirituality. As partial to them. And over partial favor to the priests' partial , and plainly to declare partial favor that I bear partial to the priests. Howbeit partial to the laymen too partial , than for such ill partial to his own party 9, 103/ 22
if the judge be partial, such tokens may be 9, 136/ 3
the judge may be partial, and "the witness may 9, 136/ 32
saith here) may be, partial ? And therefore not only 9, 136/ 39
the sheriff, getteth a partial panel, laboreth the jury 9, 159/ 22
most likely, without any partial leaning, indifferently to tell 9, 169/ 37
it. Now, as touching partiality upon my part toward 9, 447/ 1
think great malice and partiality in the spiritual judges 9, 130/ 11
in the worst things partially pointed toward such as 9, 54/ 20
such other. Of some particular variance among divers persons 9, 64/ 1
the faults of some particular parties, either persons or 9, 64/ 16
fight therefor, or assault particularly their houses. In expugnation 9, 80/ 29
any of both the parties , plenty of such as 9, 53/ 14
between the two principal parties the spiritualty and temporality 9, 54/ 2
pacify and appease two parties being at so sore 9, 54/ 27
fray, and pacified the parties : some men would say 9, 57/ 20
that are, both the parties , religious folk, than between 9, 62/ 7
that are, both the parties , priests. For some say 9, 62/ 8
faults of some particular parties , either persons or places 9, 64/ 17
first reproacheth both the parties of great singularity, which 9, 65/ 6
which of the two parties calleth which, nor who 9, 65/ 35
appear; but that both parties shall walk in this 9, 96/ 18
the punishers did the parties wrong, as this Pacifier 9, 114/ 17
officio), so that the parties have not known who 9, 130/ 3
that vexation and charges the parties have thought have come 9, 130/ 7
much people in divers parties of this realm to 9, 130/ 10
be accursed and also partners to the same offense 9, 135/ 22
Chancellor, ye shall perceive and heresy -- both
his own deed, and partly by his own deed 9, 123/ 23
and, among other causes, partly by the dealing of 9, 123/ 24
meaneth but well, but partly also for this: because 9, 124/ 17
of their counsel and partly may be by some 9, 168/ 7
they hear sometimes divers partners to the doing Which 9, 136/ 23
that they hear divers parts of my books answered 9, 5/ 13
be bold upon some parts of my book well 9, 11/ 10
parts even now, some parts even now, some parts 9, 11/ 14
peradventure hereafter. Howbeit, some parts haply there are whereupon 9, 11/ 15
side, there are some parts that they be already 9, 11/ 17
far more than four parts of all the whole 9, 13/ 23
for scripture -- which parts of scripture, which the 9, 32/ 33
Souls, and both the parts yet these heretics affirm 9, 32/ 35
off the incurable cankered parts of the Confutation, and 9, 53/ 1
see that very few parts thereof had either such 9, 61/ 10
his limbs, in many parts of this book of his
not only from other parts of this realm, but
the remedy on both parts in the repressing and
not done all their parts again: so, though the
own possession in other parts -- then, except the
that hold therein contrary parts to be faultless. But
this noble realm, either party endeavor themselves diligently to
before unknown unto the party whose displeasure he would
because he striketh neither party , but only telleth the
past favored the one party , and some the other
in such cases either party hath his opinion upon
some to the one party and some to the
and fall into the party of Hannibal. "Howbeit," quoth
partial to his own party , he rather speaketh of
yet of his own party , the clergy, for no
which point, though neither party do fully their duty
good in neither nither some man make himself
open accuser of the party against him as his
own), shall, then, the party that is indicted be
seldom but that the party by some demeanor of
if he bear the party privy who told him
them, without making the party. And for the more
not showed to the party
be laid by the party
the knowledge of the party
persons disclosed unto the party
make and maintain a party
the arresting of the party
all -- that neither party
conditions be tolerable, either and charitably somewhat either party
may for grace every party's presence. For if the
the matter in the pass me in all such
so far excel and pass forth unspied; but shortly
of all other men pass and repass all unperceived
have their false follies pass the mouth of any
that ever I heard pass untouched where he saith
words, I have let pass in conclusion that no
it cometh to such pass that he which verily
much indifferent, I let pass , albeit the cantles that
and let the new-chosen
now letting this piece
chapters, which I will
time his much people
before, his much people
to prove to what
that are done should
I say, should always
willful offenders should not
help willful offenders to
in heresy should not
beauteous and so far
The Tenth Chapter Now
in the making and
ignorance, or of a
ignorance or of a
or said in a
ordained to refrain the
for any such manner
passions. And by the
manslaughter. And by a
And by the same
was in a great
simplicity, or of a
Savior, for his bitter
this Pacifier speaketh of
so lightly pardon all
adultery through such damnable
too. And in their
for such desperate, damnable
this eight hundred years
For whereas in times
there, as in times
old virtues of times
laymen have in time
have done late time
have done in time
done in late time
in years not long
the Church in time
within these few years
any such), but for
true. And therefore this

pass , and kept their old 9, 81/ 30
pass , wherein I might say 9, 95/ 4
pass over untouched, both for 9, 96/ 22
pass , I would now demand 9, 112/ 22
pass by about their other 9, 114/ 22
pass this Pacifier could bring 9, 115/ 5
pass unpunished, and more like 9, 136/ 21
pass unpunished, the church of 9, 149/ 39
pass unpunished. And thereby, since 9, 153/ 30
pass without punishment, it might 9, 153/ 31
pass unpunished, as fast as 9, 155/ 11
passing in all goodly feature 9, 3/ 9
passing over this point, I 9, 46/ 25
passing of that very virtuous 9, 162/ 25
passion -- or if he 9, 146/ 18
passion , or if he can 9, 147/ 12
passion , then shall his pitheous 9, 148/ 35
passion and to make others 9, 148/ 37
passion . For well ye wot 9, 148/ 39
passion of ire and anger 9, 149/ 2
passion of pride, many a 9, 149/ 3
passion also, men fall into 9, 149/ 4
passion . Now, as for willing 9, 149/ 15
passion -- or which as 9, 149/ 36
Passion , that as his holy 9, 170/ 20
passions and of willing to 9, 148/ 32
passions that he will have 9, 148/ 33
passions . And by the passion 9, 149/ 2
passions of heresy, they speak 9, 149/ 6
passions ? If that way were 9, 149/ 12
past , by their own limitation 9, 44/ 21
past hath reigned between you 9, 58/ 5
past hath reigned charity, meekness 9, 61/ 33
past into the new vices 9, 65/ 26
past favored the one party 9, 66/ 8
past -- the light of 9, 96/ 17
past . His other murmurs and 9, 96/ 19
past , the light of grace 9, 98/ 3
past were by the pride 9, 98/ 14
past hath done what they 9, 151/ 13
past ; and thereby the cause 9, 162/ 33
pastime , by way of familiar 9, 79/ 13
patch of this Pacifier concerning 9, 137/ 6
his, a barber in
my people, but have
God, as chastity, liberality,
great gifts of God,
this Pacifier may be
he calleth them) for
not to bear so
perfection suffer them all
call all their prayer
world; as witness Saint
Gospel before the Church.
world; as witness Saint
own father. For, saith
the authority of Saint
the authority of Saint
the words of Saint
liver; and because Saint
see, then the new
resist it; but Saint
would God, as Saint
an angel (as Saint
common people. And Saint
our hearts, as Saint
clergy condemned, and at
place?" At that they
than ever I will
do penance, or to
delivered; and yet he
induce them to the
trentals than to the
if he were among
leave no place in
charity, meekness, concord, and
charity, meekness, concord, and
may cease, and that
fasting, and praying for
so to make the
yet, but hold their
of justice of the
sene, every session of
that all justices of
the conservation of the
honor of God and

**Paternoster**
Row called Holy John 9, 126/ 32

**patience**
. I am sorry that 9, 42/ 26

**patience**
sobriety, temperance, cunning, and 9, 142/ 10

**patience**
sobriety, temperance, and cunning 9, 142/ 36

**patient**
I will not say 9, 143/ 5

**patient**
folk or for temperate 9, 143/ 9

**patiently**
as to forbear to 9, 45/ 7

**patiently**
than to pursue and 9, 121/ 9

**patterning**
, and all their fasting 9, 69/ 25

**Paul**
, where he saith to 9, 17/ 6

**Paul**
also, Romans 9, saith 9, 19/ 20

**Paul**
, where he saith to 9, 24/ 35

**Paul**
, it is the gift 9, 34/ 3

**Paul**
, as Tyndale doth; but 9, 34/ 10

**Paul**
that Tyndale bringeth forth 9, 35/ 35

**Paul**
, where he saith, "Having 9, 78/ 22

**Paul**
speaketh but of covering 9, 78/ 28

**Paul**
this apostle Frith, take 9, 90/ 19

**Paul**
also by himself, when 9, 100/ 24

**Paul**
saith, that both they 9, 105/ 31

**Paul**
saith) come out of 9, 168/ 29

**Paul**
saith that hereses be 9, 170/ 6

**Paul**
saith, give his faith 9, 170/ 29

**Paul's**
Cross openly burned, and 9, 11/ 27

**paused**
a little and began 9, 81/ 18

**pay**
them. And now dare 9, 120/ 21

**pay**
great sums of money 9, 130/ 6

**payeth**
his fees ere he 9, 132/ 11

**payment**
of their debts, to 9, 72/ 32

**payment**
of their debts, or 9, 74/ 11

**paynims**
that would for fear 9, 87/ 6

**peace**
. Not that I would 9, 55/ 3

**peace**
, there reigneth now anger 9, 58/ 6

**peace**
, reigneth now envy, pride 9, 61/ 33

**peace**
and concord may come 9, 95/ 35

**peace**
. But whether they take 9, 102/ 26

**peace**
in like manner wise 9, 110/ 32

**peace**
and slack their time 9, 120/ 15

**peace**
, which else, for much 9, 134/ 13

**peace**
, every session of jail 9, 134/ 37

**peace**
in this realm be 9, 138/ 18

**peace**
, rest, and surety of 9, 162/ 24

**peace**
of Christ's church, with 9, 166/ 35
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</tr>
<tr>
<td>people</td>
<td>should be nuzzled in</td>
<td>9, 11/ 23</td>
</tr>
<tr>
<td>people</td>
<td>call very false, pestilent</td>
<td>9, 11/ 25</td>
</tr>
<tr>
<td>people</td>
<td>-- it was an</td>
<td>9, 12/ 26</td>
</tr>
<tr>
<td>people</td>
<td>courage and boldness to</td>
<td>9, 12/ 27</td>
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<tr>
<td>people</td>
<td>must needs perish for</td>
<td>9, 12/ 37</td>
</tr>
<tr>
<td>people</td>
<td>may have every necessary</td>
<td>9, 13/ 5</td>
</tr>
<tr>
<td>people</td>
<td>from the faith first</td>
<td>9, 13/ 12</td>
</tr>
<tr>
<td>people</td>
<td>shall be able to</td>
<td>9, 13/ 21</td>
</tr>
<tr>
<td>people</td>
<td>far more than four</td>
<td>9, 13/ 22</td>
</tr>
<tr>
<td>people</td>
<td>; if you mean this</td>
<td>9, 16/ 34</td>
</tr>
<tr>
<td>people</td>
<td>from age to age</td>
<td>9, 18/ 14</td>
</tr>
<tr>
<td>people</td>
<td>, before any part of</td>
<td>9, 20/ 32</td>
</tr>
<tr>
<td>people</td>
<td>; if you mean this</td>
<td>9, 24/ 11</td>
</tr>
<tr>
<td>people</td>
<td>better believed -- the</td>
<td>9, 30/ 3</td>
</tr>
<tr>
<td>people</td>
<td>; yea, and as long</td>
<td>9, 31/ 10</td>
</tr>
<tr>
<td>people</td>
<td>, but be false things</td>
<td>9, 31/ 30</td>
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<tr>
<td>people</td>
<td>letted not in anger</td>
<td>9, 42/ 23</td>
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<tr>
<td>people</td>
<td>, but have patience. 1</td>
<td>9, 42/ 26</td>
</tr>
<tr>
<td>people</td>
<td>except heretics, both spiritual</td>
<td>9, 43/ 23</td>
</tr>
<tr>
<td>people</td>
<td>the heretics abhor, and</td>
<td>9, 43/ 33</td>
</tr>
<tr>
<td>people</td>
<td>; but, as fair as</td>
<td>9, 43/ 35</td>
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naught, noyous to good people, and slanderous to their
set upon the good people of both. This hath
grudge of the lay people against the priests. For
the priests against lay people, and lay people, and lay such as few lay people would have the lay people of both. This hath a grudge of the lay people against the priests. For the priests against lay people, and lay people against lay people, and lay people against priests, have used such as few lay people, and unlearned -- yea, and people, both men and women. Also, this Pacifier aggrieveth people have greatly been inquieted
people hath had by any people of this realm that of all the lay people have found default, as and kind of temporal people too, and ever might people as they should do than to profit the people. Were there never none people do fast and pray .The Nineteenth Chapter And
people here in the world people do, and are bound people to such things as
people make so great offerings people to pilgrimages, pardons, chantries people ; and that pilgrimages be (because he saw them people besides. Upon this -- people had to them, but people intended now, after the people of the city, and people -- this thing have people -- and giving him people, of whom there be people too -- and yet people the name and body people ween that their ordinaries people, in manner universally, that people. For if he have people in manner universally. For people of this realm in people in manner universally were people universally. But, now, if people in manner universally think
and praise among the people the honor that Christian people honor as good Christian people diligent to induce the people never yet perceived the people do rather induce the people and profiteth not the people leaning all unto the people his favor with the people enough what grudge the people knew well that the people an assembly the whole people of fathers unto the people glad was all the people and other devout, virtuous people from the poor lay people in hatred among the people clergy, by making the people great opinion in the people this Pacifier by the people rebuke of the whole people layeth unto the whole people as though the whole people maketh as the whole people manner all the whole people if he say the
that therefore the whole
indeed greatly defame the
the things themselves, the
things. For all the
without reproach of the
well say that the
he still defameth the
what opinion the whole
rehearsed be among the
and murmurations among the
many persons, which much
no love unto the
these opinions in the
give occasion to the
themselves and for the
corrections, to rule the
as have brought the
world, and bring the
of God, that the
them, but in the
writing abroad among the
laws abroad among the
the change give the
from God, that the
of God, that the
of God, that the
please him that the
gluttony that are lay
faults of us lay
vainglory, but that the
the appeasing of the
appease that sort of
many persons, which much
no love to the
say," but that "much
he saith that "much
the pretense that much
same; of which much
nor proveth that much
cause wherefore either much
much people or little
as for his much
much by. For much people
in manner universally do
, when he saith that
would be so far
see, pardie, that the
well say that the
have an opinion that
of a great, intolerable
of the realm hath
, more than I can
, and knowing also that
have judged them to
. And though spiritual men
which be so dangerous
so to offend, that
, crying continually to our
; and that is greatly
into this murmur and
to perfect love and
are bound to obey
-- and will yet
against them, that would
in writing, and without
occasion to have the
are bound to obey
are bound to obey
are bound to obey
May perceive the subtle
, this Pacifier can wink
untouched, yet of his
by the sight thereof
is, most commonly, this
by whose means they
have judged them to
... in these words how
" so "judgeth." Howbeit, as
" "judgeth" so. And therefore
judgeth the same; of
he nameth yet never
so doth, nor showeth
or little people, or
, or any one person
, I set not much
may sometime believe some
And against his much people, if there were much 9, 112/ 14
against them much other people more wise in that 9, 112/ 17
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any part of the people thereby. Let us now 9, 115/ 22
many say," and "much people saith," and "many men 9, 116/ 2
the trouble of good people , in the divine service 9, 118/ 15
of any kind of people else that any cause 9, 120/ 11
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that all true Christian people have in Christ's Blessed 9, 122/ 11
bring him among the people in opinion of malice 9, 122/ 37
is among all the people , by good experience, so 9, 123/ 2
wish that the common people should of such heresies 9, 123/ 31
that hath caused much people in divers parties of 9, 130/ 10
all his clergy and people of his diocese fell 9, 138/ 24
realm, and the good people of the same, had 9, 139/ 11
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-- but that evil-disposed people might begin against them 9, 143/ 26
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Church of all Christian people ; such faith as by 9, 168/ 39
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precise necessity that the people's souls must needs perish 9, 13/ 35
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<td>say that I may</td>
<td>9, 10/31</td>
</tr>
<tr>
<td>perplex</td>
<td>hereafter. Howbeit, some parts</td>
<td>9, 11/16</td>
</tr>
<tr>
<td>perplex</td>
<td>that preached that wise</td>
<td>9, 13/27</td>
</tr>
<tr>
<td>perplex</td>
<td>will say that the</td>
<td>9, 17/18</td>
</tr>
<tr>
<td>perplex</td>
<td>spied, and fain would</td>
<td>9, 26/22</td>
</tr>
<tr>
<td>perplex</td>
<td>will say that the</td>
<td>9, 26/25</td>
</tr>
<tr>
<td>perplex</td>
<td>say that of his</td>
<td>9, 37/14</td>
</tr>
<tr>
<td>perplex</td>
<td>say that he never</td>
<td>9, 37/18</td>
</tr>
<tr>
<td>perplex</td>
<td>on either part, in</td>
<td>9, 53/17</td>
</tr>
<tr>
<td>perplex</td>
<td>true, which yet her</td>
<td>9, 58/21</td>
</tr>
<tr>
<td>perplex</td>
<td>if he search well</td>
<td>9, 67/11</td>
</tr>
<tr>
<td>perplex</td>
<td>say not much untrue</td>
<td>9, 67/30</td>
</tr>
<tr>
<td>perplex</td>
<td>twenty temporal either, be</td>
<td>9, 70/20</td>
</tr>
<tr>
<td>perplex</td>
<td>at another time tell</td>
<td>9, 77/10</td>
</tr>
<tr>
<td>perplex</td>
<td>after, stretch a great</td>
<td>9, 77/20</td>
</tr>
<tr>
<td>perplex</td>
<td>himself and his discreets</td>
<td>9, 79/6</td>
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<tr>
<td>perplex</td>
<td>when our wives are</td>
<td>9, 83/9</td>
</tr>
<tr>
<td>perplex</td>
<td>saved in body and</td>
<td>9, 87/21</td>
</tr>
<tr>
<td>perplex</td>
<td>saved in body and</td>
<td>9, 87/29</td>
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<tr>
<td>perplex</td>
<td>in soul and body</td>
<td>9, 88/30</td>
</tr>
<tr>
<td>perplex</td>
<td>say that I am</td>
<td>9, 95/6</td>
</tr>
<tr>
<td>perplex</td>
<td>that in one point</td>
<td>9, 99/27</td>
</tr>
<tr>
<td>perplex</td>
<td>be bold with froward</td>
<td>9, 100/23</td>
</tr>
<tr>
<td>perplex</td>
<td>say that he neither</td>
<td>9, 101/3</td>
</tr>
<tr>
<td>perplex</td>
<td>they do not. And</td>
<td>9, 102/28</td>
</tr>
<tr>
<td>perplex</td>
<td>therein some oversight upon</td>
<td>9, 102/31</td>
</tr>
<tr>
<td>perplex</td>
<td>put into their service</td>
<td>9, 102/34</td>
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<tr>
<td>perplex</td>
<td>the compiler perceived not</td>
<td>9, 103/2</td>
</tr>
<tr>
<td>perplex</td>
<td>of the clergy himself</td>
<td>9, 103/21</td>
</tr>
<tr>
<td>perplex</td>
<td>the great part of</td>
<td>9, 105/9</td>
</tr>
<tr>
<td>perplex</td>
<td>it discharged not them</td>
<td>9, 106/1</td>
</tr>
<tr>
<td>perplex</td>
<td>if he were known</td>
<td>9, 107/10</td>
</tr>
<tr>
<td>perplex</td>
<td>say that though such</td>
<td>9, 113/36</td>
</tr>
<tr>
<td>perplex</td>
<td>do him great good</td>
<td>9, 121/12</td>
</tr>
<tr>
<td>perplex</td>
<td>many a man would</td>
<td>9, 122/25</td>
</tr>
<tr>
<td>perplex</td>
<td>be that I told</td>
<td>9, 122/29</td>
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<tr>
<td>perplex</td>
<td>say that this is</td>
<td>9, 123/8</td>
</tr>
<tr>
<td>perplex</td>
<td>some that hear the</td>
<td>9, 124/21</td>
</tr>
<tr>
<td>perplex</td>
<td>any one, either. For</td>
<td>9, 130/30</td>
</tr>
<tr>
<td>perplex</td>
<td>dare not, be openly</td>
<td>9, 130/35</td>
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<tr>
<td>perplex</td>
<td>for his ears. And</td>
<td>9, 131/4</td>
</tr>
<tr>
<td>perplex</td>
<td>many more also in</td>
<td>9, 131/29</td>
</tr>
<tr>
<td>perplex</td>
<td>say that the same</td>
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do. But yet will better. But his device the witnesses should not indeed." Here would he say nay, and may of their office. And diverse name; and some kept still, there would if the witnesses were, and some things affirmeth, about secretly, velut negotium knew them, he might that I very well in a long work for Friar Barnes, I so far as to somewhat whereby they may us. Here may you then! Notwithstanding, ye may ye may the better may the more clearly unto you, ye shall alone may ye clearly beginneth: Here may you you, good readers, clearly ye cannot but clearly then! Notwithstanding, ye may then! Notwithstanding, ye may they lived. But I reading over, do thoroughly by divers things well sorted, that I cannot laud: they shall well wot ne’er whether I and then should they I warrant you, soon shall not fail to good folk may soon that the people may Master Chancellor, ye shall every boy able to as you may plainly suffer us now to

**peradventure** this Pacifier say that 9, 134/ 19
**peradventure** though it would serve 9, 138/ 38
**peradventure** make the men so 9, 139/ 29
**peradventure** have every heresy, when 9, 141/ 11
**peradventure** have much cunning, too 9, 143/ 6
**peradventure** upon such noise some 9, 155/ 33
**peradventure** , in corners here and 9, 157/ 1
**peradventure** , for all the crakes 9, 157/ 22
**peradventure** , some scholars of his 9, 164/ 22
**peradventure** , as of himself because 9, 168/ 9

**perambulans** in tenebris, among this 9, 15/ 2

**percase** allege and prove so 9, 138/ 7
**perceive** very many so far 9, 3/ 14
**perceive** that the writer have 9, 4/ 21
**perceive** by sundry ways that 9, 5/ 35
**perceive** that in finding so 9, 7/ 32
**perceive** whether these new teachers 9, 9/ 35
**perceive** also that this text 9, 16/ 17
**perceive** how the word was 9, 17/ 33
**perceive** for what purpose the 9, 17/ 36
**perceive** the matter, I shall 9, 19/ 7
**perceive** that he playeth nothing 9, 22/ 19
**perceive** that all those words 9, 22/ 24
**perceive** also that this text 9, 23/ 9
**perceive** and see that this 9, 23/ 11
**perceive** and see that this 9, 23/ 24
**perceive** how the word was 9, 27/ 2
**perceive** how the word was 9, 28/ 18
**perceive** well that these good 9, 50/ 3
**perceive** . Lo, thus it beginneth 9, 61/ 29
**perceive** the contrary, he had 9, 63/ 2
**perceive** which of the two 9, 65/ 35
**perceive** within a while that 9, 69/ 32
**perceive** well what this man 9, 71/ 13
**perceive** by this Pacifier in 9, 88/ 37
**perceive** that mild, indifferent book 9, 97/ 22
**perceive** . And so there is 9, 98/ 10
**perceive** them for good: in 9, 100/ 13
**perceive** the subtle sleights of 9, 102/ 36
**perceive** partly by his own 9, 123/ 23
**perceive** the false folly thereof 9, 125/ 37
**perceive** by other words of 9, 128/ 17
**perceive** . But as for my 9, 144/ 32
as far as I perceive, have the king reform for anything that I shall in many things such learning as to or else that he I cannot make him not, make other folk good and well-learned con skill, be soon his will be well more dark and less indeed may well be faith, I never yet Which when the other (dead) that ever I things peradventure the compiler And upon that point to such as I then, because His Lordship could -- when I yet for because I of pride that I And this thing was was it afterward well them, it was well himself that preached it ye see that himself see that this preacher preacher himself so well true that any man seeking. So that Calavius, Chapter But this Pacifier, and also by themselves must also, for the give them all plain to wit, to be as whole and as thought their state most to be the most bring the people to of grace to the a state of less not lived in such perceive , have the king reform perceive in his book, he perceive the same by stories perceive by himself whither of perceive well, at the least perceive more than his wit perceive that all my promise perceived , and among so many perceived for naught, and my perceived hath put me to perceived. And therefore are they perceived by this. For if perceived the people make so perceived "Brother," quoth he, "you perceived to be of the perceived not himself, but was perceived and known, I caused perceived had seen his book perceived Frith loath to have perceived , finally, the person such perceived in him a great perceived before in Richard Hunne perceived very well both before perceived that this provision could perceived what great need it perceived ; and therefore he goeth perceiveth that all his other perceiveth it well enough himself perceiveth that this point is perceiveth possible. The Sixteenth Chapter perceiveth them begin in the perceiveth that what one man perceiveth that those heretics increased perceiveth of the old faith peremptory warning now, that they perfect in every point, clean perfect as they had before perfect , before all others. And perfect and best, and saith perfect love and obedience to perfecting of that virtue in perfection , by reason of the perfection as they think they
with other upon the
not lived in such
nor religious keep the
the very point and
the preeminence of their
the preeminence of their
in folk of the
but will rather of
used therein -- we
may note that through
point I have fully
I rather abide the
to them, but the
yourselves might stand in
him, but upon his
displeasure of God and
souls stand in great
kept and observed without
where there is no
wherewith he were in
from the loss and
thereby in another, deeper
in the danger and
court thereto, without any
man might spy the
that the presence of
some great commotion and
all folk forslothed, the
that it is very
will weigh the whole
is, I trow, called"
should in their souls
the people must needs
people's souls should needs
there the most part
people's souls must needs
were in peril to
the contrary belief be
now plainly lost and
are in their obstinacy
charitable handling lost and
have been lost and
body and soul so

perfection of their two states
perfection as they think they
perfection of their order to
perfection even all that he
perfection, as is said before
perfection, as this Pacifier saith
perfection that this Pacifier, by
perfection suffer them all patiently
perfectly tried out at last
perfectness of living, the devil
performed and more; that is
peril of breeding worms in
peril and danger that they
peril. But I have shut
peril forbiddeth him, of very
peril of their own souls
peril thereby -- not only
peril of soul, though the
peril, and for any dread
peril to perish both body
peril of soul and body
peril. Others have besides this
peril of relapse. And some
peril of expenses; and then
peril of his device, to
peril raising men out of
peril. And therefore it was
peril was so long neglected
perilous that spiritual men should
periodus together, if he would
periphrasis, to avoid the foul
perish and be destroyed by
perish for lack of spiritual
perish but if they have
perish for all that, except
perish but if that be
perish both body and soul
perished in body and soul
perished for those heresies. Which
perished, set his words in
perished in body and soul
perished, that might, as he
perished did not mistake themselves
thieves, open-known murderers, open-known perjured persons, open-known apostates, open-known professed persons, open-known persons, open-known perjured persons, open-known perjured person. This is a perjury, sedition, insurrection, treason, and perjury, which is one of perjury, wealth, which, ye see perjury, and pursue the bodies perjury, and punished many persons perjury, and unrighteous punishment well person, in virtue that men person, than in a temporal person, before the King's Grace person, so should -- but person, or twain, they would person, such that I could person, This is a dangerous person, special, and before any person, and yet if he persons, that have vowed chastity persons, have I none, more persons, which I take not persons, by profession, and are persons, open-known apostates, open-known professed persons, the sacred princes persons, only, but against the persons, could cause him to persons, else he would begin persons, or between those that persons, and priests have had persons, covetous, vainglorious, and lovers persons, of the clergy have persons, or places, is nothing persons, and also priests have persons, -- he meaneth, I persons, for the respect and persons, And yet are there persons, thinking that worldly honor persons, there be that through persons, of themselves, because they persons, and talked of their persons, and substitute therewith their persons, so fared it, in

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pestilent heresies. This translation therefore 9, 11 / 25
pestilent heresy against the Sacrament 9, 125 / 1
pestilent , poisoned heresies, and all 9, 150 / 28
pestilent Peter well awaked out of 9, 160 / 17
Pharisee for the boast, and 9, 48 / 8
Pharisee , their master, made a 9, 42 / 13
Philip , and made the matter 9, 42 / 19
Philip answered them, "Good fellows 9, 42 / 24
Philip's service against their own 9, 42 / 16
Philipp Schwarzerdt and bringeth forth 9, 38 / 1
Philipp -- which, like 9, 38 / 33
Philipp of London, leather-seller, now 9, 126 / 12
Philips somewhat also the more 9, 126 / 31
Philips (which, albeit that he 9, 127 / 3
Philips such answer as, if 9, 127 / 11
pick out pieces at my 9, 5 / 31
pick quarrels to them, and 9, 51 / 16
pick out here and there 9, 61 / 22
pie meat spiced, and all 9, 46 / 21
piece at all, were their 9, 9 / 10
piece of the Creed, too 9, 9 / 16
piece in which himself had 9, 10 / 14
piece peradventure while the Spirit 9, 10 / 23
piece of mine answer unto 9, 22 / 22
piece alone may ye clearly 9, 22 / 24
piece of that sermon, and 9, 33 / 8
piece of Tyndale's tale it 9, 34 / 7
piece of his is, to 9, 66 / 21
piece of three manner of 9, 75 / 29
piece of his tale he 9, 93 / 33
piece pass, wherein I might 9, 95 / 4
piece or twain to give 9, 97 / 16
piece farther yet: that while 9, 119 / 28
piece of this fault unto 9, 129 / 16
piece of a faggot, besides 9, 132 / 17
piece , my poor advice and 9, 135 / 15

than truly showed. This
did but pick out for the preacher's other true faith before, as chantries, obits, pardons, and and ornaments, and against and to go upon trentals, obits, pardons, and too. And as for induce the people to the people; and that themselves, neither of purgatory, purgatory, granting of pardons, purgatory, trentals, obits, and but have also despised despised and inveighed against so fast and sure out of a penny chief appeareth by the provide farther, that no the judgment of this of charitable fashion this ordinary knew this good, among the people, this passion, then shall his words which in this that lie there and my garden, and there garden, and thereto too and leaveth out the all the strength and may be by some himself, yet either of For -- albeit great yet is it more verily it is great Pacifier hath so great such as it is that we should either of such favor and some say," under a against him), it were piece , concerning the testimony of piece , and somewhat also to pieces at my pleasure, such pieces in the beginning of pilgrimage , purgatory, or the Sacrament pilgrimages . Now saith he that pilgrimages , trentals, chantries, obits, and pilgrimages , and such other) than pilgrimages , as would have them pilgrimages -- though the shrines pilgrimages , pardons, chantries, obits, and pilgrimages be of no effect pilgrimages , setting up of images pilgrimages , making of laws, founding pilgrimages , and have, as himself pilgrimages and purgatory and plain pilgrimages and purgatory, and such pitched upon the rock -- pitcher inveigle and corrupt the piteous increase and growing of piteous pacifier should, in lamenting piteous Pacifier be not "discreet piteous Pacifier would have them piteous Pacifier, and would, because piteous Pacifier in divers places piteous affection many times do piteous book of Division himself piteously cry in pain. By piteously beaten. And this tale piteously beaten; and yet besides pith and the strength, and pith of his proof. But pitiful affection led. And some pity or some other affection pity it is to see pity that such a noise pity that the noise of pity that ever they were pity greatly their cost or pity as himself, ye see pity pretended toward those heretics pity that they lived. But
people, with a fatherly pity to them that so
yet of his tender pity he hath ever a
sooth, it were great pity if it should be
of lamentation "and great pity that it were if
and say it is pity indeed that such a
put it for no pity at all that such
all the favor and pity that I have used
rehearseth mine in every place faintly and falsely too
not requisite in every place, but I use it
that but in one place or twain; and where
leastwise some one such place for a sample. But
reader should in every place where he fortuneth to
prophet in that one place where he fortuneth to
better in some other place , and so will read
I wrote in a place of my Dialogue, in
my proof, in the place fore-remembered, by the distinction
of Tyndale in that place. For if his distinction
them to read the place in my book) answer
my writing some one place at the least; let
realm, and leave no place in peace. Not that
Howbeit, yet in one place , to show his farther
truth appeareth in some place otherwise in his book
parson against a religious place for meddling within his
his parish; or one place of religion with another
fain to find a place to hide their heads
spiritualty take into his place ?" At that they paused
say, but in some place by choice and election
this Pacifier in another place somewhat seemeth to mislike
show you, many a place in the realm swarm
Council, or in what place he list, and there
naught, albeit that in place and time convenient I
out of time and place convenient to put the
Frith unto his own place ." The Thirty-fourth Chapter Now
against such objections? What place , of very fatherly favor
there was in one place is there in this
him. And in some place of the diocese of
much hurt in another place of the same diocese
little slumber; in which place . And therefore the Parliament
they further, that such places as the reader seeth
not only in such places of them as are
it also in such places as I do not
places besides as of all
diverse fashions, in more
scripture, because in many
plainly proved in many
way one or two
that are in some
parties, either persons or
in divers times and
full prettily in some
spirituality, but in divers
better men in their
so succeed in their
miracles in so many
this Pacifier in some
before and in divers
Augustine showeth in more
from divers good, holy
of his in other
served well in many
piteous Pacifier in divers
and there in divers
considered. But in sundry
therefore, whereas in other
heinous point, in sundry
of heretics in many
days. For in all
have they because in
hath it eaten many
up, and made many
yet, as in some
may there in some
this fashion in many
talking, and in better
to prevail in some
too. For in some
than one, made you
the Gospel. It is
stone, then it is
this matter? It is
may be proved by
in writing, be as
he saith: It is
stone, then it is
this matter? It is
places than one, because I
places it destroyeth their heresies
places, that he shall well
places of his. And lest
places of religion, which are
places, is nothing that ought
places, with unlawful assemblies and
places; and then if those
places by the good, faithful
places. Wherefore I have brought
places. Now, as it fared
places so plainly showed thereon
places of this book toucheth
places after appeareth, the evil
places than one. For if
places advertised that he used
places of his loving book
places of Almaine that are
places of his book, to
places, sometimes with a "some
places much he harpeth upon
places he hath showed before
places of his book this
places for a very few
places where heresies have sprung
places where they fall in
places in, and swallowed whole
places now sea that sometime
places it winneth in new
places by negligence be lost
places play these heretics and
places also where they may
places here and there for
places the heretics waxed too
plain and open the folly
plain enough that the Church
plain enough that the word
plain enough to all men
plain and evident scripture: the
plain infidels as they that
plain enough that the Church
plain enough that the word
plain enough to all men
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so true, and so wise as when I church), I answer them thereof, but (as I to be partial, and he would needs walk some, they say, be out his sentence more the whole right Catholic Church believe right himself and that they be now they dare well and so many places so all the prelates hitherto this surmise well and himself, where he saith by good experience, so for such as he -- as you may other. For he saith come in and prove point, and shall have by causing him to living, some of them times well watered the though they speak openly worth, in money and convenient for me to jest and rail, shall thus offered, we would fashion in many places lest his scholars should that part hath Tyndale alone. For this point objection so plainly, and shall perceive that he him here. But he Even thus wisely, lo, the better. For the and playeth therewith so in many things to devised how it would God that it may

plainly proved in many places 9, 41/ 29
plainly prove them abominable heretics 9, 41/ 36
plainly that they lie; wherein 9, 45/ 16
plainly told them) I would 9, 47/ 33
plainly to declare himself to 9, 49/ 4
plainly forth and take no 9, 55/ 17
plainly and openly false. By 9, 60/ 36
plainly , his meaning will, but 9, 63/ 12
plainly determined for heresy; and 9, 86/ 7
plainly protesteth the truth of 9, 87/ 13
plainly lost and perished for 9, 87/ 31
plainly put him in full 9, 88/ 2
plainly showed thereon, he saw 9, 90/ 35
plainly do preach and teach 9, 101/ 34
plainly appeareth by this that 9, 110/ 11
plainly that they have punished 9, 112/ 25
plainly proved and so clearly 9, 123/ 2
plainly , before good record, proved 9, 124/ 25
plainly perceive by other words 9, 128/ 17
plainly that have they never 9, 152/ 36
plainly the heresies that he 9, 164/ 31
plainly proved you the sure 9, 171/ 24
plainly in here and there 9, 61/ 3
planted the faith and some 9, 170/ 23
planted, so himself will of 9, 170/ 24
plat and plain heresy, yet 9, 85/ 30
plate and other movables, than 9, 120/ 3
play , to rebuke as abominable 9, 50/ 10
play that part alone for 9, 50/ 34
play as Aesop telleth a 9, 83/ 11
play these heretics and we 9, 159/ 33
play the truants and lack 9, 165/ 30
played and Friar Barnes both 9, 51/ 1
played also Thomas Philips of 9, 126/ 11
playeth therewith so pleasantly. But 9, 20/ 23
playeth nothing clean, but fareth 9, 22/ 20
playeth like a wily thief 9, 111/ 26
playeth this Pacifier here. For 9, 111/ 31
pleasant oil of heretics cast 9, 45/ 2
pleasantly . But, now, when ye 9, 20/ 23
please him, to the intent 9, 34/ 25
please him that his discreets 9, 79/ 1
please him that the people 9, 102/ 36
the clergy that can please him -- neither prelates
truth; "even as it pleased him," saith Saint James
saith "even as it pleased him" he begot us
and made as it pleased him -- then was
not done as it pleased us. And again, and
truth, even as it pleased him. "Mark that Saint
saith "even as it pleased him" he begot us
made even as it pleased him -- then was
not done as it pleased us. And again, and
will, and as it pleased him; ergo he did
will, nor as it pleased us." This argument hath
will, and as it pleased himself." And yet neither
will, and as it pleased him; ergo he gave
will and as it pleased me." For as ye
ye see, it both will, and as it pleased me that he so
if it would have out pieces at my
ye shall have a pleasure, such as I may
their words at their pleasure to see how fondly
do my mind no pleasure, as evil and as
and faith, the greater pleasure ; but contrariwise, the worse
the mire for the pleasure (as for mine own
set your short present pleasure of them that so
unto hand, determine your pleasure before your perpetual wealth
clergy, for no laymen's pleasure of their persons, and
malicious would have a good. And such a pleasure he never should say
man upon his own pleasure to hear it, yet
standeth not with his pleasure hath either Frith himself
may be his high pleasure if he bear the
let him for his pleasure to approve. And now
find not yet such pleasure ; and let him thereupon
of both the parties, pleasure to lic. But let
that many men in plenty and store of virtue
fetch him, that would plenty of such as have
Plutarch, for whom plenty forget God, which in
writing, call me a poet, it is but of
con neither so much poetry nor so much rhetoric
den, and as the poets feign that Hercules drew
I was of one point very fast and sure
be perfect in every point, clean from all manner
clergy. And in this point they lay for a
I begin with that point that I most esteem slenderly. And in that point answered even to the point in the scripture. Which point so feeble in this point they vanquish this one point far wide from the point he cometh to the point in mind of that point preacher doth in this point he cometh to the point cometh nearer to the point he cometh to the point well perceiveth that this point days naught unwritten. Which point their part in this point as appertaineth to this point heretics in this one point at the least. Which point to return to the point writing. But unto that point because it toucheth a point shall, as for this point time sufficeth for this point Now passing over this point come. And in this point God that in that point some say": to that point since he proveth that point over and touch every point And saving for that point not to the very point then in the second point as for the third point all that, in this point should come to this point to a much like point there needeth in this point such as, for one point he calleth, for this point Surely in this one point For there is no point I shall in this point

| point | that I most esteem          | 9, 6/ 8     |
| point | undoubtedly they see full   | 9, 6/ 11    |
| point | . For this word was          | 9, 14/ 21   |
| point | is so fast and               | 9, 21/ 30   |
| point | whereupon the effect of      | 9, 21/ 36   |
| point | , all their heresies fully   | 9, 21/ 38   |
| point | that they not only           | 9, 22/ 25   |
| point | with which we be             | 9, 23/ 7    |
| point | is because that the          | 9, 23/ 19   |
| point | but labor to blind           | 9, 23/ 25   |
| point | , the more he proveth        | 9, 25/ 14   |
| point | in which the matter          | 9, 27/ 11   |
| point | , he leaveth mine answer     | 9, 27/ 14   |
| point | is true that I               | 9, 28/ 6    |
| point | , if it could be              | 9, 28/ 25   |
| point | in which we can              | 9, 29/ 31   |
| point | ), saving for the undoubted  | 9, 29/ 34   |
| point | at the least. Which          | 9, 30/ 10   |
| point | while it is so               | 9, 30/ 10   |
| point | which this preacher would   | 9, 30/ 18   |
| point | as I have already            | 9, 31/ 1    |
| point | that is either for           | 9, 33/ 12   |
| point | , in all reason be           | 9, 37/ 12   |
| point | . The Ninth Chapter Now      | 9, 39/ 38   |
| point | , I come to this             | 9, 46/ 25   |
| point | found I their ordinaries     | 9, 49/ 29   |
| point | they lean too much           | 9, 52/ 27   |
| point | some others say that         | 9, 56/ 28   |
| point | but by a "some               | 9, 60/ 26   |
| point | thereof. Which if I          | 9, 61/ 9    |
| point | -- which is no               | 9, 63/ 14   |
| point | and perfection even all      | 9, 68/ 2    |
| point | -- that is to                | 9, 71/ 20   |
| point | -- that is, the              | 9, 71/ 27   |
| point | : to keep and hold           | 9, 73/ 34   |
| point | , here might peradventure himself | 9, 79/ 6 |
| point | , sometimes have I told       | 9, 79/ 23   |
| point | none haste," quoth he         | 9, 81/ 1    |
| point | or other, they could         | 9, 82/ 13   |
| point | , so politic. And he          | 9, 85/ 16   |
| point | is this book of               | 9, 92/ 17   |
| point | in all the book              | 9, 92/ 18   |
| point | go yet a little              | 9, 93/ 30   |
peradventure, that in one
honestly guided. In which
spirituality goeth in that
lack stand in that
more wise in that
counsel. And upon that
gotten. But for the
not alone. For this
I will, in this
sometimes to much worse
and coming to the
misorder and abusions; which
them under. And this
in that great necessary
spiritual judges one great
of all in this
the most cruel, heinous
seemeth in manner to
generality (wherein he may
as for the other
a maze, to the
he can prove this
it came to that
contrary change of any
in hand that this
this point or that
in trouble for any
that he see that
For that is the
confuted Tyndale concerning that
my promise in that
the worst things partially
but indifferently directed and
Lady and other divers
preacheth, by which the
Tyndale in those two
leave the most necessary
with religious in some
hath himself concerning these
things, and despiseth true
too, in some such
expositions we see what
the scripture, and what
point at the leastwise the
point, though neither party do
point, which is no small
point, that such holiness is
point, and more circumspect, which
point perceived and known, I
point that I spoke of
point played also Thomas Philips
point of conventing ex officio
point. For I have wist
point as utterly to have
point honesty would he should
point he bringeth in here
point of their duty so
point concerning heresy, and saith
point specially which most especially
point, in sundry places of
point them with his finger
point and spice a false
point, that bishops should not
point where we began --
point or that for himself
point that men long had
point of our old belief
point or that point is
point is not determined, or
point of heresy but such
point by more ordinary means
point that all these heretics
point, and shall have plainly
point I have fully performed
pointed toward such as be
pointed toward the whole body
points which were only taught
points of the faith be
points that those words of
points of all the matter
points concerning the preeminence of
points -- himself declareth that
points of the common-known Catholic
points as change it when
points are expressed in the
points the Catholic Church of
of heresy but such points as were for heresy 9, 170/ 5

bane and die by poison, but if the preacher 9, 12/ 33
willfully kill ourselves with poison rather than we would 9, 13/ 37
have spit all their poison ) would forget the fear 9, 109/ 32
he went about to poison the realm with that 9, 124/ 37
heresies and sow their poisoned faults mine adversaries' books 9, 4/ 6
destroyed by; of which poisoned, though he saw his 9, 12/ 2
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by confederacies and worldly policies , and strait corrections, to 9, 96/ 2
such confederacies, and worldly policies , and strait corrections, to 9, 143/ 17
same sect and of policy dissimule it for a 9, 69/ 29
also, as of a policy to pull riches from 9, 75/ 9
have I now by policy for your sakes peaceably 9, 80/ 27
against them all, of policy ; not against the abuses 9, 85/ 13
and use a good " policy . But, now, whereas they 9, 85/ 31
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in pain. By this " policy " we wot well that 9, 86/ 1
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as he saith, of policy feign themselves heretics, and 9, 86/ 28
better feign himself for policy full Catholic, and yet 9, 86/ 30
all these heresies of policy , because that by the 9, 90/ 33
make none excuse by policy , but say that he 9, 91/ 1
were there also good policy , for then should it 9, 107/ 6
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it were of a policy do noise it that 9, 151/ 3
the spirituality as of policy do noise it that 9, 155/ 25
And the like ungracious policy devise now these heretics 9, 156/ 37
they were by the policy of the noble prince 9, 162/ 9
manner purpose any proper policy . Now seeth every man 9, 163/ 18
policy . And therefore as for 9, 163/ 23
he did it of policy, to pull away riches 9, 165/ 20
will not allow that policy -- yet hath this 9, 165/ 24
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things against which these politic men so speak be 9, 86/ 5
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a man wise and politic : what advice would here 9, 90/ 38
think there is no politic man of the spirituality 9, 155/ 26
one of this Pacifier's politiques, and would say that 9, 90/ 30
not so much against pemp and pride and gluttony 9, 43/ 31
tell where I commend pomp and pride, where I 9, 49/ 11
of the proud and pondered right) may be occasion 9, 61/ 17
bear (if it be poor wit could devise. First 9, 9/ 28
much ease as my poor argument, to say thus 9, 34/ 26
were then but a poor feast and an evil-dressed 9, 46/ 17
then find but a as far as my poor as my wit could give me 9, 49/ 35
there himself by the poor woman all the mischief 9, 58/ 19
their neighbors that be poor and needy -- and 9, 72/ 34
their neighbors that are poor and needy, and sometimes 9, 74/ 13
a fable of a poor old man, which bearing 9, 83/ 11
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other, openly among the poor . And I durst again 9, 98/ 28
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sometimes myself so many poor folk at Westminster at 9, 104/ 21
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his doublet, wherein the poor man had (as he 9, 119/ 30
be sometimes with good, poor, peacable folk in the 9, 134/ 10
of this piece, my poor advice and counsel shall 9, 135/ 15
which appearing in apparel poor men that cannot apparel 9, 136/ 33
merciful to this Pacifier's poor soul than this Pacifier 9, 150/ 23
doctors, to such a poor tinker that meddleth with 9, 165/ 8
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let him, by my poor counsel, pray God inspire 9, 169/ 30
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Some Say" take his porteous and his beads and 9, 150/ 17
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Church to have any possessions. And some taking a "possessions" -- but they think possessions, but that all their possessions of only spiritual men possessions as hath either spiritual possessions. Not for that we possessions, though we could not possessions of the clergy. For possessions away from the clergy the abundance of their possessions, I never look to possessions themselves; and therefore they possessions themselves. Now, if the possessions (which those other folk possible that he wrote of possible, The Sixteenth Chapter And possible to stand with man's possible that those men which possible for him to lose possible, pot seasoned, and all their pot, Let them be drawn themselves evangelical brethren: some pot-headed apostles they have, that Monk, and Tewkesbury the sum of full fifty pounds, And thereof have I poverty; and all these things power save only the city power of them that be power of them that be power, without calling for any power, therefore they make such power, And therefore temporal men power, only did it, for power, or riches of spiritual power, And therefore they have power of the bishop forever power, of arresting no longer power of theirs should in power, to arrest folk for power) some of them have powers, and jurisdiction of spiritual powers, authorities, and jurisdictions of powers, and all lords temporal praise, avarice, where lechery, or praise as to be called
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<td>get themselves laud and praise of men -- then</td>
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<td>wealth, and much worldly</td>
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<td>pray you be not angry</td>
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<td>pray, wear the hair, give</td>
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<td>hair, and fast,</td>
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<td>pray , wear hair, and give</td>
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<td>so much they daily</td>
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<td>pray to thy Father privily</td>
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<td>that men should both use and accustom to</td>
<td>pray and give to the</td>
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<td>and call all their</td>
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hair, and fasting, and 
appeareth not." As for 
as I might in 
than they. For they 
false in that they 
apostles went about to 
and wed nuns and 
from God as to 
and sleep; or to 
who so would, I say, 
realm fall thereto and 
prelates hitherto plainly do 
may be bold to 
would be bold to 
such one as to 
man that useth to 
out of heaven and 
though they would both 
seriously and solemnly to 
how jollily it was 
properly as that was 
souls, truly taught and 
as himself, peradventure, that 
And whensoever he that 
one or twice openly 
Christ must first be 
nor before it was 
it is, himself that 
poison, but if the 
all that, except the 
to judge whether this 
they believe without a 
the word of the 
it), but also the 
Tyndale, in that the 
ye see: that this 
of truth." Howbeit, the 
therein hereafter than the 
and see that this 
they against whom this 
and see that this 
whose said chapter this 
praying 
for peace. But whether 
praying , it appeareth, pardie, they 
praying have laid those other 
preach sometimes a long process 
preach and teach that men 
preach the true faith, sent 
preach against purgatory, and make 
preach the contrary of our 
preach that there is yet 
preach against penance, as Tyndale 
preach any of these heresies 
preach the same, yet all 
preach and teach that no 
preach being a priest, so 
preach thus much again to 
preach to all the spiritulty 
preach the word of God 
preach a contrary new. Secondly 
preach high praises of their 
preach . And over this, I 
preached "Better poisoned bread than 
preached , yet would I rather 
preached unto them though the 
preached that wise word. Many 
preached it can hereafter again 
preached . Howbeit, not of a 
preached ere men can believe 
preached and taught by mouth 
preached it perceiveth; and therefore 
preacher prove me that it 
preacher make farther provision besides 
preacher have in his sermon 
preacher ?"That is, Christ must 
preacher must be before the 
preacher of them taketh a 
preacher stumbleth at the same 
preacher in the first part 
preacher Englisheth it thus: "He 
preacher showeth you there), he 
preacher saith wrong. For while 
preacher thus preacheth do mean 
preacher doth in this point 
preacher would with these words
this world could this preacher have devised worse to 9, 26/ 13
ye see that this preacher perceiveth it well enough 9, 26/ 16
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his book this Pacifier
naught but railing and
therein; and, at the
people's hearts at their
to faith (by reading,
upon this advertisement and
for all this Pacifier's
of this his holy
this Pacifier, by his
with; and with such
unlearned man hear the
is to wit, the
thing so requisite, of
a thing of such
he preacheth say not
states whither should have
some points concerning the
themselves beside (concerning the
they say, in my
the answer unto Tyndale's
the end of my
have in my said
of priests exalted and
was some desire of
the names of this
this prelate and that
they might for this
that if ever any
prince and disobey their
reproach and rebuke the
There are of our
to do, to their
-- both honor to
clergy, and especially the
both in hand with
no farther than the
been exchanged for the
should suspect that our
it should have such
as long as the
that now not only
as long as the
preacheth haphly against the faith
preacheth and presseth upon --
preaching without proof; and that
preaching of the Church, write
preaching, at such time as
preaching, miracle, and such other
preaching of this good Pacifier
preaching, the spiritualty may be
preaching, preacheth upon them to
preaching used with such authority
preaching so to make the
preaching of his bishop, that
precious Body and Blood of
precise necessity, that the people's
precise necessity that the people's
precisely that the Church was
preeminence, these priests that are
preeminence of their perfection, as
preeminence of their perfection, as
preface of my Confutation, that
preface, the number 53, and
preface before Tyndale's Confutation, these
preface promised -- I purpose
preferred ; and therefore if any
prelacy, and that with some
prelate and that prelate recited
prelate recited and rehearsed unto
prelate or that, concerning some
prelate of this realm; yea
prelates, and give them no
prelates before the people. Also
prelates some such at this
prelates and their curates, and
prelates, building of churches, buying
prelates, get, every man among
prelates and secular priests and
prelates, if we should have
prelates (for I have heard
prelates and ordinaries in their
prelates and ordinaries as should
prelates pretend that any part
prelates but other poor, plain
prelates pretend that their authority
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past were by the
lord, of a solemn
the same spirit of
much told of any
by a passion of
with great diligence that
at all either of
he is, through such
have no spice of
from every spice of
I can never be
thereby; and that a
little penance of the
of it, that the
to preach being a
if I were a
Cleric, which is a
most silence, while the
any evil of a
is amiss in the
but that though any
devoir to reform the
the amendment of the
affectionate unto every evil
when there was a
except he delivered the
hurt, delivered out the
suffer a sore- suspected
laymen fasten? Let te
part, but bid the
besides their order of
order. Which sort of
And I found those
but partial to the
the sacred princes and
heretics that, meeting the
would step unto the
revile and rebuke the
lay people against the
open faults that many
because they use the
such kind as the
them both that the

pride and oversight of some
pride, that he would have
pride that I perceived before
pride to teach them, as
pride, many a man falleth
pride, covetousness, nor worldly love
pride, or of covetousness, or
pride, far from such indifference
pride, covetousness, nor love toward
pride, covetousness, and worldly love
And as for all
priest should have some living
priest as the lady was
priest had on Good Friday
priest, so if I were
priest too, I would be
priest, and is now, for
priest was at the Secrets
priest, though it be openly
priest that it is spoken
priest be so naughty that
priest; yea, and yet more
priest because laymen speak so
priest that they can so
priest taken for heresy, and
priest and let him go
priest; whom if he had
priest of theirs for heresy
priester fasten" -- so we
priester go fasten. And where
priesthood have by their holy
priests and religious running out
priests rather content to remain
priests. Howbeit, by this reason
priests. Against any of which
priests and clerics (religious and
priests, and pull them up
priests (or at the leastwise
priests. For he showeth, in
priests be openly taken in
priests over-familiarly, and give them
priests that so be dealt
priests against lay people, and
and lay people against religious, and also between be lamented, also between also between priests and strife should be between are, both the parties, many religious folk be also that as many falleth of necessity between necessity between priests and fell between as many when themselves be both he mean here by " those that are secular variance fall between secular priests than between those fall between any secular it fall between those by these words "between words "between priests and priests and priests" the that happeth between secular that increase ending in " that the state of state of those secular that religious persons and be lamented, also between also between priests and which falleth between secular religious persons and also should have preeminence, these default, as well at default as well at enough, not only in they say that neither religious, and that some their curates, and to were thereof, either secular that they bear to they make not the cost or envy the with prelates and secular evil and naughty secular priests, have used to have priests and religious, and that priests and priests. Some say priests. Some say that a priests and religious persons, or priests. For some say that priests. And they that so priests be religious folk. And priests and priests; and then priests; and then the variance priests when themselves be both priests. And then if he priests "those that are secular priests, as by his other priests than between those priests priests that are in religion priests -- yet is it priests that have also vowed priests and priests" the priests "the priests that are priests that are in religion priests among themselves. I cannot priests "after all the "religious priests professing religion were a priests that have temporal lands priests have had to their priests and priests," he meant priests "he meant to put priests, "he meant to put priests, than that that falleth priests have had to their priests that are secular or priests as religious, so far priests as religious, a man priests and in religious, but priests nor religious keep the priests have varied also with priests and religious persons, for priests or religious persons. And priests. For some of these priests so very rich that priests that profit. But then priests and religious persons, and priests, and them that are
and disorder love no priests; and therefore they esteem pompous apparel that many priests in years not long but other poor, plain priests also daily do take the spirituality, love no priests; and therefore they esteem manner folk as evil priests and apostates that the and abusions loveth no priests, and that therefore they prelates nor mean secular priests, nor religious persons, not priests and naughty religious folk priests and naughty religious persons priests exalted and preferred; and priests, or religious persons -- priests exalted that he is priests' persons have I none primer shall serve them. And primer they think too long prince and disobey their prelates prince of famous memory King prince, and a great sparing prince King Henry IV, about prince hath (number for number prince gave unto Thomas Philips prince, and detestation of such prince, and prelates, and the prince of famous memory King prince of famous memory King prince King Richard II, and prince King Henry V, they prince and his Council disappointed prince, the nobles, and the prince and the realm, diligently prince and the realm any prince and priests. Against any princes -- as was to princes and other devout, virtuous princes, as have also many princes evil counsel for to princes of all his creatures principal book or in the principal parties, the spirituality and principal purpose, I will therefore principal intent, but happeneth as principio," saith that a man
it out abroad in print
not put abroad in print
once put abroad in print
put out abroad in print
him my book in print
hath the book in print
that had it in print
so by this pretty print mine answer to be
and before it was print for us all. Amen.
by oversight in the print to keep them from
For he is in print to keep him in print
the bishop's officers in print
was privily killed in print
were in the bishop's print
go to the bishop's print
lieth sometimes still in print
arrested and put in print
keep them in strong
locked fast, that the print of London, leather-seller, now
bishop's prison) was received
remain in the king's print or of some other

Bride's Churchyard. % 1533 Cum privilegio
this pretty printed book print
pray to thy Father print
at all, but was print
killed in prison, and print
between them twain, perused print
without making the party print
and which but a print
by what persons that print
over-long by holding a print
as it were, a print
wise should with some print
if religious Lutherans may print
yet none accuser, should print
he would he should print
preach sometimes a long print

print . The Eighteenth Chapter And
print , I would not, therefore
print , it is a thing
print ), yet I caused mine
print ; but of truth, he
print ; and of likelihood he
print already; and before it
print printed book privily given them
print printed under mine own name
print printed I know very well
Printed printed by W. Rastell in
printing print, which may well appear
prison print find some other shift
prison in the Tower already
prison , where he should do
prison , and should have been
prison , and privily cast away
prison , his ghostly enemy the
prison ) was received prisoner into
prison till the return; and
prison , and stocks if need
prison till they were justified
prisoner steal not in again
prisoner in the Tower. Whom
prisoner into the Tower of
prisons a month than in
prisons , with which ordering of
privillegio
privily given them in their
privily " But likewise as God
privily killed in prison, and
privily cast away. For so
privily the journeymen first, and
privy who told him the
privy , and which suspicion is
privy confederacy began. And in
problem upon every trifle, I
problem , upon the antiquity or
problem pulled out of a
proceed and prosper, that cast
proceed against him ex officio
proceed ex officio, as I
process to very little purpose
they furnish out their process with lying, while the process of pacifying, within short process of all his plain reproveth his own process, that the grudge is process, and excuseth the clergy process of his "many" persons process ex officio, the thing process were a pretty piece process with his devout prayer process against them to bring process, lo, good readers, this process of excommunication; but will process ex officio would take processes ex officio stand; and process ex officio stand; and the king's gracious proclamation openly forbidden, I wrote procure their own honor, and procureth the progress and increase profess himself for his accuser professed persons that have vowed professed or convicted heretics. But professed farther, somewhat a more professed the contrary, and not professedeth these heretics' opinions for professing religion were a state profession , and are therewith carnal profession , than is the state profession of their godly state profession still. Nor I find professors and preachers of verity proffer him: that I will profit the people. Were there profit of men's souls, besides profit . But then the trentals profitable that the scripture well profitable, as they be indeed profitable, without lawful cause to profiteth not the people; and profits, yet if religious Lutherans progress and increase of grace progress of all his process Prohibemus," where all powers, and prohibit that: for though it prohibited on both sides upon prohibited on both sides upon
<table>
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<td>temporal and rulers</td>
<td>be prohibited</td>
<td>9, 138/13</td>
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<tr>
<td>confess anything that is</td>
<td>prohibited by the Church: anon</td>
<td>9, 146/20</td>
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<tr>
<td>confess anything that is now, after this holy</td>
<td>prohibited by the Church, anon</td>
<td>9, 147/13</td>
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<td>have not fulfilled my</td>
<td>prologue made, go forth and</td>
<td>9, 58/15</td>
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<td>over that, made a</td>
<td>promise . For I promised, they</td>
<td>9, 6/4</td>
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<td>the word of the</td>
<td>promise , either that he will</td>
<td>9, 27/37</td>
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<tr>
<td>the word of his</td>
<td>promise &quot; doth all the work</td>
<td>9, 35/2</td>
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<td>true but only his</td>
<td>promise ; as though never a</td>
<td>9, 35/8</td>
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<tr>
<td>out, I dare boldly</td>
<td>promise . Now of truth, the</td>
<td>9, 35/9</td>
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<td>walk abroad upon his</td>
<td>promise that he shall there</td>
<td>9, 37/11</td>
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<td>is, according to Christ's</td>
<td>promise to appear again, which</td>
<td>9, 90/11</td>
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<td>treat very well, and</td>
<td>promise , as verily present and</td>
<td>9, 100/5</td>
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<td>to be reformed, and</td>
<td>promise that he would amend</td>
<td>9, 149/39</td>
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<td>have not fulfilled my</td>
<td>promise , I shall here first</td>
<td>9, 171/7</td>
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<td>in remembrance what my</td>
<td>promise was. In the end</td>
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<td>have not fulfilled this</td>
<td>promise -- if he read</td>
<td>9, 171/31</td>
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<tr>
<td>yet will say my</td>
<td>promise is not fulfilled --</td>
<td>9, 171/35</td>
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<td>perceive that all my</td>
<td>promise in that point I</td>
<td>9, 172/2</td>
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<td>my promise. For I</td>
<td>promised , they say, in my</td>
<td>9, 6/4</td>
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<td>as have unto God</td>
<td>promised and vowed the contrary</td>
<td>9, 46/2</td>
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<td>also -- whereof I</td>
<td>promised nothing. So that as</td>
<td>9, 172/7</td>
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<td>in my said preface</td>
<td>promised -- I purpose to</td>
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<td>they there devised and</td>
<td>proof among the Gentiles that</td>
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<td>the strength, and the</td>
<td>proof that most maketh for</td>
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<td>and pith of his</td>
<td>proof . But all the remnant</td>
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<td>railing and preaching without</td>
<td>proof ; and that but in</td>
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<td>of chance put that</td>
<td>proof in doubt, yet have</td>
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<td>may see a clear</td>
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<td>escape and avoid my</td>
<td>proof , in the place fore-remembered</td>
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<td>be put unto no</td>
<td>proof , he would not say</td>
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<td>be accounted for a</td>
<td>proof of division. And among</td>
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<td>costs done about the</td>
<td>proof , and a reasonable reward</td>
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<td>proof and fish before the</td>
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<td>to a purgation without</td>
<td>proof or without offense in</td>
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<td>the accuser to the</td>
<td>proof of the matter in</td>
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<td>heresy, ye see the</td>
<td>proof , I trow, meetly well</td>
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<td>matter worketh in the</td>
<td>proof . For since evil folk</td>
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<td>doctoring were a good</td>
<td>proof that the spiritual judges</td>
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<td>offer himself to the</td>
<td>proof . For let him come</td>
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<td>say&quot; be no sufficient</td>
<td>proof , then is his tale</td>
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<td>say&quot; be a good</td>
<td>proof , then the suspending will</td>
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<td>the ordinary, having good</td>
<td>proofs and yet none accuser</td>
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at hand, whereby the proofs of all such mishandling 9, 116/ 19
and plain and clear proofs, so well and openly 9, 127/ 20
after other good, honest proofs, one that would come 9, 164/ 30
arrest him yet, till proofs be brought in first 9, 166/ 1
folly; for first, his proper, wise word can have 9, 12/ 36
giveth his audience a proper insinuation thereof, and maketh 9, 28/ 12
For he findeth many proper ways of uttering evil 9, 42/ 10
hath found some certain proper invented figures in that 9, 52/ 9
his tale with his proper invention of "some say" 9, 60/ 1
appear in his own proper person, before the King's 9, 94/ 10
any manner purpose any proper policy. And therefore as 9, 163/ 23
quoth she, "but as properly as that was preached 9, 12/ 14
preposition adversative, standeth more properly to shoot at between 9, 67/ 3
solemn divination wherein he prophecy, concerning that the light 9, 98/ 35
shall, find his holy prophet plainly proved a fool 9, 10/ 17
that, to pardon his prophet in that one place 9, 10/ 22
the folly that the prophet reproveth, and cease to 9, 109/ 28
writing as, except the prophets of God, and Christ 9, 4/ 16
fairer unto these holy prophets of theirs, be so 9, 43/ 19
to grow now and prosper full prettily in some 9, 69/ 28
Lutherans may proceed and prosper, that cast off their 9, 74/ 3
forever out of his protection !" And with that word 9, 76/ 27
zeal that his own protection fell out of his 9, 76/ 29
out of the king's protection ere you and I 9, 76/ 33
to purchase such a protection for them that I 9, 120/ 20
For where this preacher protesteth the necessity of the 9, 32/ 7
right himself and plainly protesteth the truth of his 9, 87/ 13
one of the most proud and presumptuous, and therewith 9, 12/ 20
they be in mind proud, envious, and cruel. And 9, 40/ 27
I am both over proud and over slothful also 9, 48/ 12
bold to say that proud folk be naught, that 9, 50/ 14
called the others, again, proud persons, covetous, vainglorious, and 9, 63/ 32
great part of the proud and pompous apparel that 9, 98/ 13
grudge and call them proud for their countenance would 9, 98/ 30
the spirituality is too proud . For he saith they 9, 99/ 28
under the name of proud worldly countenance -- if 9, 104/ 35
which they call the proud worldly countenance, they might 9, 105/ 4
but besides that, a proud, unlearned fool. But as 9, 124/ 26
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of heresy that are proud or covetous, or have 9, 152/ 13
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such as would plainly prove the matter against me 9, 5/ 33
Confutation, that I would prove the Church; and that 9, 6/ 5
their whole purpose they prove in conclusion never a 9, 9/ 9
none harm. And to prove that they be neither 9, 11/ 7
but if the preacher prove me that it were 9, 12/ 34
therein but if he prove that the people must 9, 12/ 37
I have here written, prove his word wisely spoken 9, 14/ 13
can by plain scripture prove us that God hath 9, 27/ 36
fain, if he could prove it, say that all 9, 28/ 7
-- these words, lo, prove plainly for my part 9, 32/ 14
serve to seem to prove his purpose, there will 9, 33/ 4
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I say and there prove that the willing endeavor 9, 38/ 10
as when I plainly prove them abominable heretics and 9, 41/ 36
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of this realm, and prove it in like wise 9, 60/ 28
that he can never prove, and some, they say 9, 60/ 36
new come, they may prove no worse. For of 9, 68/ 16
reason that ever can prove it right. And as 9, 77/ 14
would within a while prove a poor policy. Howbeit 9, 86/ 19
the cause could easily prove that they had used 9, 89/ 3
he list, and there prove , calling me thereto, that 9, 94/ 11
as when I plainly prove it for his own 9, 94/ 20
of this realm, and prove to what pass this 9, 115/ 5
that he can never prove us some. Let him 9, 116/ 23
reason that ever can prove twenty, let him prove 9, 116/ 23
would within a while prove twelve, let him prove 9, 116/ 24
the cause could easily prove ten, let him prove 9, 116/ 24
he list, and there prove six, let him prove 9, 116/ 25
so many,“ let him prove some, at the 9, 116/ 26
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enormity, then till he prove that a man is 9, 145/ 35
to say, till he prove them that are already 9, 152/ 15
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his holy prophet plainly proved a fool, he may 9, 10/ 17
if it may be proved by plain and evident 9, 18/ 3
unwritten that appeareth not proved therein; as, for example 9, 18/ 9
by mine answer therein proved a fool, he goeth 9, 25/ 13
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find their opinions plainly proved false, and their archheretics 9, 39/ 34
and their archheretics plainly proved fools. For if they 9, 39/ 35
true, and so plainly proved in many places, that 9, 41/ 29
I have seen it proved by experience that in 9, 72/ 2
bound, upon their words proved , to put them to 9, 86/ 13
not one such wrong proved . But I shall in 9, 93/ 29
see the truth openly proved . After which well proved 9, 94/ 22
proved. After which well proved once to be as 9, 94/ 23
thing that they see proved true; and thereupon if 9, 94/ 24
without any such thing proved before, there will no 9, 94/ 26
the man hath nothing proved ), but also that they 9, 102/ 15
such an evil tale proved true will either of 9, 112/ 18
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he which cannot be proved guilty in heresy, and 9, 131/ 33
would he should have proved and found, in those 9, 148/ 10
so hath been already proved against them, and neither 9, 148/ 28
and so shall be proved it by a "some 9, 150/ 6
he which cannot be proved those evil devices good 9, 150/ 16
would he should have proved , and that he prove 9, 152/ 19
so hath he had well proved that they have so 9, 154/ 4
and so shall be proved yet. And surely so 9, 158/ 2
very few, and hath proved than either by "some 9, 170/ 15
default. When he hath proved those evil devices good 9, 150/ 16
than he hath yet proved , and that he prove 9, 152/ 19
though he had well proved that they have so 9, 154/ 4
so hath it ever proved yet. And surely so 9, 158/ 2
by more ordinary means proved than either by "some 9, 170/ 15
and shall have plainly proved you the sure and 9, 171/ 24
which ye shall see proved very frantic follies -- 9, 171/ 27
I pray you, how proveth he that poisoned bread 9, 12/ 31
point, the more he proveth himself to go the 9, 25/ 15
bringeth forth; which yet proveth it not. And the 9, 35/ 36
And yet since he proveth that point but by 9, 60/ 26
of these whom he proveth wronged, his ordinary, or 9, 94/ 16
never one -- nor proveth that much people so 9, 112/ 7
of him how he proveth this abominable fault that 9, 112/ 23
by what means he proveth it true. And first 9, 113/ 3
already, worse than he cease; except he could
thing is impossible to the king would sufficiently
a sure eye to one is if they among other good things
with no long reading,
the spiritual folk sufficiently he hath ever hitherto prudently and as virtuously therefore it was then himself sheweth, the law remain nor slack in
t heir hands, nor in their high wisdom in with good will agree, the clergy in every them. And if a of be laws not their laws and constitutions think verily, any one the preacher make farther I used therein this be brought about. The well perceived that this also to make great -- if such good general, have made those good Catholic folk as any good Catholic man displeasure of God and very virtuous and very able to induce this in his time as do. And therefore whoso
Matins. And the seven aught is. Our Lady's falleth into the same unto the priests, and matter with, and to of a policy to are " politic " which, to
proveth them yet -- that
provide farther, that no piteous
provide but that heretics will
provide for their safeguard. But
provide that neither innocents or
provide that neither men that
provide that the ordinaries might
provided with mine own pain
provided for, then had it
provided, shall shall inspire his grace
provided for this realm, that
provided that at the request
provideth well against all light
providing for the correction of
providing for good exhortation toward
providing for the conservation of
providing first such good acts
province through all Christendom from
provincial council err, there are
provincial, made by the clergy
provincial -- this Pacifier to
provincial constitution that he speaketh
provision besides: that all the
provision for the remedy on
provision of the law that
provision could not suffice. For
provisions against it besides --
provisions may be made for
provisions of old: I neither
provoked them thereto and offered
provoketh them to read the
provoking of his indignation, we
prudent act. Which act, that
prudent Parliament to change, that
prudently and as virtuously provided
pry upon every man's deed
psalms think they long enough
Psalter think they too long puddle, that Tyndale did, and pull them up and help pull back the noise thereof pull riches from the Church pull away riches from the Church
and gather together, and
none very ready to
that some men, to
it of policy, to
use unto him can
should with some problem
quickly to me and
their opinions in the
are then bound to
think that they would
matrimony, and yet they
in like manner to
own false, imagined suspicion,
the clergy needed to
and abusions, did therefore
men somewhat pretend to
they should many times
and that spiritual men
rule the people and
they might happen to
than so grievously to
than so grievously to
about that they might
abjure heresies, and to
it might hap to
desire to abjure and
because the clergy hath
deed to see them
And therefore have they
deed to see them
and they have therefore
only have persecuted and
that the clergy hath
plainly that they have
the clergy have therefore
those that have been
others as have been
that the clergy have
of those that they
many others have they
that the clergy have
to wit, that they
yet say that they

pull all away from them 9, 113/ 28
pull him from it. Howbeit 9, 157/ 7
pull richesse from the Church 9, 163/ 16
pull away riches from the 9, 165/ 21
pull that malicious folly out 9, 168/ 1
pulled out of a penny 9, 100/ 30
pulled it from his doublet 9, 119/ 32
pulpit , and there answer those 9, 123/ 37
punish them: if every other 9, 86/ 16
punish in like wise all 9, 93/ 7
punish not those that speak 9, 93/ 11
punish all others that would 9, 93/ 23
punish those many persons that 9, 112/ 38
punish them for fear that 9, 113/ 20
punish them. And therefore letting 9, 114/ 20
punish heresies only of their 9, 138/ 1
punish innocents as well as 9, 140/ 19
punish not heresy only for 9, 140/ 22
punish them, and keep them 9, 143/ 18
punish them also for their 9, 145/ 22
punish us for every light 9, 146/ 24
punish us for every light 9, 150/ 15
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punish them for heresies, be 9, 152/ 6
punish innocents more sore than 9, 153/ 32
punish heretics; but must all 9, 166/ 2
punished them that have so 9, 93/ 4
punished , so that they shall 9, 95/ 23
punished many persons, which much 9, 95/ 24
punished , and they have therefore 9, 111/ 6
punished many persons, which much 9, 111/ 7
punished many persons, but also 9, 111/ 17
punished many persons "therefore"; that 9, 111/ 32
punished many persons "therefore"; that 9, 112/ 25
punished many persons -- because 9, 112/ 31
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punished be none of those 9, 113/ 37
punished for that cause, but 9, 114/ 1
punished for that cause -- 9, 114/ 2
punished many persons therefore, but 9, 114/ 7
punished them therefore -- will 9, 114/ 9
punished them rather of will 9, 114/ 9
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against disorder and abusions punisher punished , must needs be so 9, 114/ 35
been some such so punisher punished almost in every diocese 9, 114/ 36
so sore mishandled and punisher punished for only speaking against 9, 115/ 6
all the remnant find punisher punished for heresy four persons 9, 115/ 11
other dioceses have been punisher punished were wronged every one 9, 115/ 15
heard of late many punisher punished for heresy among them 9, 115/ 26
persons were mishandled and punisher punished for only speaking against 9, 115/ 34
every one that is punisher punished anywhere is enough for 9, 115/ 36
all that hath been punisher punished in this diocese, either 9, 116/ 11
that "many persons" be punisher punished by the clergy for 9, 116/ 14
those that have been punisher punished either right or wrong 9, 116/ 16
that therefore they have punisher punished many men; which God 9, 128/ 3
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that hath been either punisher punished or abjured, that the 9, 148/ 26
will have no man punisher punished for anything done or 9, 148/ 34
or untruly circumvented and punisher punished ; nor that wily, false 9, 149/ 28
judges, nor innocents be punisher punished , nor yet that willful 9, 151/ 31
neither innocents should be punisher punished nor yet willful offenders 9, 151/ 35
none innocents shall be punisher punished . But I fear me 9, 152/ 8
or to have them punisher punished for heresy -- as 9, 154/ 3
well enough and offenders punisher punished too. The Forty-seventh Chapter 9, 155/ 22
and some of them punisher punished after. And in that 9, 157/ 14
means willful offenders be punisher punished ?Which though this Pacifier 9, 166/ 8
not yet that the punisher punishers did the parties wrong 9, 114/ 17
pardie, that the clergy punisher punisheth those that speak against 9, 93/ 9
manner universally, that in punisher punishing and corrections all these 9, 91/ 22
First, that since in punisher punishing of heresies there is 9, 147/ 32
desire of abjuring and punisher punishing folk for heresy, they 9, 154/ 15
before-rehearsed should have like punisher punishment if spiritual men might 9, 91/ 23
and bring to like punisher punishment all those persons that 9, 92/ 27
wrongful persecution and unrighteous punisher punishment well done. What can 9, 111/ 18
they judge in that punisher punishment no more but less 9, 114/ 15
people than desire to punisher punishment , they judge not yet 9, 114/ 16
the repressing and due punisher punishment of them. And yet 9, 129/ 8
the whole inquiry and
have the inquiry and
laws be made for
laws be made for
in those words "the
or have the extreme
or to have extreme
both about examination and
taking away of the
till that desire of
offenders to pass without
desiring men's abjuration and
invasion: then, after due
needed either abjuration or
of their souls very
lands of their own
marks, I purpose to
some have I also
And pardons have been
the Savoy, great pardon
pardon that ye have
more than for the
those that are so
common course of their
be driven to a
be put to his
not to make any
that they made either
and pardons, and finally
nuns and preach against
praying for souls in
that there is no
things themselves, neither of
praying for souls in
now, whereas they deny
since the belief of
Tower written afresh against
by the belief of
that he wrote against
in those articles of
that there were no
also despised pilgrimages and
faith before, as pilgrimage,
punishment of heresy, it appeareth
punishment of heresies: the laws
punishment of heresies, that be
punishment of heresies, such as
punishment of heresies that be
punishment for heresy, as it
punishment for heresy, that if
punishment of heretics, except only
punishment whereof the fear is
punishment in spiritual men be
punishment, it might hap to
punishment utterly changed and cease
punishment done upon many of
punishment. But since that this
punishment, , while they cannot see
punishment, or inheritance, or that
punishment such a protection for
punishment myself; and some fees
punishment not only by the
punishment by the most noble
punishment there. You trust, you
punishment love of God. That
punishment and clean from every
punishment. And yet, as far
punishment without proof or without
punishment, and to penance also
punishment nor abjuration for it
punishment or abjuration. Nor yet
punishment too. The Twentieth Chapter
punishment, and make mocks of
punishment, have by words affirmed
punishment; and that granting of
punishment, pilgrimages, setting up of
punishment, granting of pardons, pilgrimages
punishment, this is, as methinketh
punishment and others of those
punishment, a book, that
punishment, and of the Sacrament
punishment and all religious orders
punishment, trentals, obits, and pilgrimages
punishment after this world, or
punishment and plain inveighed against
punishment, or the Sacrament of
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<td>inveighed</td>
<td>against pilgrimages and heresy -- he must</td>
<td>9, 165/18</td>
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<td>purgatory</td>
<td>, and such other things</td>
<td>9, 46/32</td>
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<td>purge</td>
<td>it. Now, as touching</td>
<td>9, 130/13</td>
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<td>purged</td>
<td>their hearts from lies</td>
<td>9, 20/2</td>
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<td>purged</td>
<td>-- then is he</td>
<td>9, 132/10</td>
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<td>purgth</td>
<td>it from darkness: even</td>
<td>9, 19/34</td>
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<td>purpose</td>
<td>. And he fareth therein</td>
<td>9, 6/17</td>
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<td>purpose</td>
<td>. And since that of</td>
<td>9, 9/8</td>
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<td>purpose</td>
<td>they prove in conclusion</td>
<td>9, 9/9</td>
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<tr>
<td>purpose</td>
<td>, or what shall we</td>
<td>9, 17/23</td>
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<td>purpose</td>
<td>the brotherhood boasteth these</td>
<td>9, 17/37</td>
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<tr>
<td>purpose</td>
<td>, nor anything toucheth them</td>
<td>9, 25/11</td>
</tr>
<tr>
<td>purpose</td>
<td>, or what shall we</td>
<td>9, 26/30</td>
</tr>
<tr>
<td>purpose</td>
<td>, there will he bring</td>
<td>9, 33/4</td>
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<tr>
<td>purpose</td>
<td>upon this word &quot;willingly&quot;</td>
<td>9, 34/13</td>
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<td>purpose</td>
<td>against all occasion and</td>
<td>9, 34/33</td>
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<td>purpose</td>
<td>, by the like means</td>
<td>9, 35/24</td>
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<td>purpose</td>
<td>against all the work</td>
<td>9, 35/33</td>
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<td>purpose</td>
<td>not to bear so</td>
<td>9, 45/6</td>
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<td>purpose</td>
<td>never to purge it</td>
<td>9, 46/32</td>
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<td>purpose</td>
<td>that he pretendeth: that</td>
<td>9, 54/26</td>
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<td>purpose</td>
<td>, I will therefore not</td>
<td>9, 61/8</td>
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<td>purpose</td>
<td>of this matter. For</td>
<td>9, 69/8</td>
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<tr>
<td>purpose</td>
<td>to see you out</td>
<td>9, 76/32</td>
</tr>
<tr>
<td>purpose</td>
<td>not to meddle much</td>
<td>9, 96/27</td>
</tr>
<tr>
<td>purpose</td>
<td>. For first, as for</td>
<td>9, 98/6</td>
</tr>
<tr>
<td>purpose</td>
<td>(of which two kinds)</td>
<td>9, 107/21</td>
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<td>purpose</td>
<td>to purchase such a</td>
<td>9, 120/19</td>
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<tr>
<td>purpose</td>
<td>to some other man</td>
<td>9, 122/32</td>
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<tr>
<td>purpose</td>
<td>not to meddle with</td>
<td>9, 129/29</td>
</tr>
<tr>
<td>purpose</td>
<td>, as they think. But</td>
<td>9, 138/4</td>
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<td>purpose</td>
<td>now, but if it</td>
<td>9, 140/4</td>
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<tr>
<td>purpose</td>
<td>not in any open</td>
<td>9, 140/6</td>
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<td>purpose</td>
<td>, if this Pacifier's doctoring</td>
<td>9, 146/25</td>
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<td>purpose</td>
<td>, that between their importunate</td>
<td>9, 160/5</td>
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<td>purpose</td>
<td>a surmised suspicion against</td>
<td>9, 163/4</td>
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<td>purpose</td>
<td>any proper policy. And</td>
<td>9, 163/22</td>
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<td>purpose</td>
<td>. But on the other</td>
<td>9, 163/28</td>
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<td>purpose</td>
<td>to answer good young</td>
<td>9, 171/29</td>
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<td>purpose</td>
<td>to pursue at some</td>
<td>9, 172/15</td>
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<tr>
<td>purpose</td>
<td>than to mean well</td>
<td>9, 172/24</td>
</tr>
<tr>
<td>purpose</td>
<td>, and Tyndale in especial</td>
<td>9, 6/34</td>
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<tr>
<td>purposely</td>
<td>, to the intent that</td>
<td>9, 11/22</td>
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wit, of such as purposely
much money in her say evil and openly
I spied a little; and surely till you
his appearance, as John of his hanging at
therefore maliciously persecute and and some such others
all patiently than to
-- I purpose to
by the matter consequently
they fear in the
yet for all that
that might adventure to
by Tyndale and Barnes
thereabout, are fain to
either -- but have
but that I have
have gone, have I
left out of chance
be well perceived hath
folk -- I shall
his truth, and hath
the New Testament was
May Err or Not,
the New Testament was
word but if he
say and write and
and God's word was
necessary things to be
in remembrance to be
hath the choice thereby
that Tyndale doth there
For his book was
would with that word
the pacifier would be
Some Say" that we
were he that would
priests," he meant to
hath, as ye see,
in lamenting of division,
that "the king should
to see the clergy
he, "if ye dare
sudden fear agreed to
you now name to
purse say evil and openly
purse; and surely till you
purse of his hanging at
Pursuer and some such others
pursue the bodies, of all
pursue and prove them with
pursue at some other, farther
pursuing, , if the reader leave
pursuing, , God will send them
put out their works in
put his works abroad, to
put forth unto the contrary
put for faults in my
put in all his chapters
put in all the strength
put in whole, leaving out
put that proof in doubt
put me to more labor
put abroad, that all folk
put us here into this
put in writing. And which
put this chapter, "Whether the
put in writing; and that
put it in writing, be
put men in mind of
put in writing. And that
put in writing. But unto
put in the scripture, as
put in his own hand
put, and that this preacher
put out since; and therefore
put the one prettily back
put unto no proof, he
put for a sample between
put forth a book and
put for the more lamentable
put it out abroad in
put forth a book and
put them all forever out
put out of the king's
put yourselves in my hands
put him whole in trust
put in his place?" At

9,85/ 1
9,59/ 14
9,119/ 29
9,90/ 13
9,110/ 9
9,121/ 9
9,172/ 15
9,7/ 19
9,109/ 25
9,3/ 12
9,3/ 21
9,4/ 3
9,5/ 5
9,7/ 9
9,7/ 12
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9,19/ 5
9,20/ 32
9,21/ 5
9,23/ 18
9,24/ 24
9,31/ 1
9,31/ 28
9,36/ 19
9,36/ 31
9,52/ 6
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9,60/ 6
9,61/ 25
9,65/ 1
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9,70/ 35
9,76/ 14
9,76/ 26
9,76/ 32
9,80/ 14
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<td>the whom they would put out</td>
<td>So that long</td>
<td>9,81/23</td>
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<tr>
<td>be fain either to put worse in their stead</td>
<td>worse in their stead</td>
<td>9,83/25</td>
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<tr>
<td>bill and a false put into a parliament or</td>
<td>into a parliament or</td>
<td>9,84/16</td>
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<tr>
<td>Thus hath this Pacifier put three kinds of folk</td>
<td>three kinds of folk</td>
<td>9,85/21</td>
</tr>
<tr>
<td>their words proved, to put them to penance and</td>
<td>them to penance and</td>
<td>9,86/13</td>
</tr>
<tr>
<td>dare well and plainly put him in full trust</td>
<td>him in full trust</td>
<td>9,88/2</td>
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<tr>
<td>accusation. Howbeit, let us put the sample by someone</td>
<td>the sample by someone</td>
<td>9,89/18</td>
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<tr>
<td>they could, as well put them to silence that</td>
<td>them to silence that</td>
<td>9,90/25</td>
</tr>
<tr>
<td>the change, yet to put out books in writing</td>
<td>out books in writing</td>
<td>9,91/32</td>
</tr>
<tr>
<td>and place convenient to put the defaults of the</td>
<td>the defaults of the</td>
<td>9,92/5</td>
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<tr>
<td>for his law, did put them to silence with</td>
<td>them to silence with</td>
<td>9,93/33</td>
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<tr>
<td>then must they peradventure put into their service (both</td>
<td>into their service (both)</td>
<td>9,94/34</td>
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<tr>
<td>and have here been put in trouble by the</td>
<td>in trouble by the</td>
<td>9,95/34</td>
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<td>faggots and gunpowder to put out the fire. The</td>
<td>put out the fire. The</td>
<td>9,96/34</td>
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<tr>
<td>him well, would then put on his visor apace</td>
<td>on his visor apace</td>
<td>9,97/29</td>
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<tr>
<td>time, no pacifiers to put forth books and lament</td>
<td>forth books and lament</td>
<td>9,98/32</td>
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<tr>
<td>he had therefore been put up in Bedlam, and</td>
<td>put up in Bedlam, and</td>
<td>9,99/8</td>
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<tr>
<td>from his doublet, and put it in my bosom</td>
<td>put it in my bosom</td>
<td>9,100/32</td>
</tr>
<tr>
<td>of Winchester; and, being able to quench and put in a chamber to</td>
<td>put in a chamber to</td>
<td>9,101/3</td>
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<tr>
<td>his book was not put out that faith. And</td>
<td>put out that faith. And</td>
<td>9,102/3</td>
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<tr>
<td>their books be once put abroad in print, I</td>
<td>put abroad in print, I</td>
<td>9,103/5</td>
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<tr>
<td>though I would not put abroad in print, it</td>
<td>put abroad in print, it</td>
<td>9,104/5</td>
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<tr>
<td>Frith's book was not put mine answer abroad into</td>
<td>put mine answer abroad into</td>
<td>9,105/8</td>
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<td>as he hath now put out abroad in print</td>
<td>put out abroad in print</td>
<td>9,106/9</td>
</tr>
<tr>
<td>out in apostasy, and put himself thereby in another</td>
<td>put himself thereby in another</td>
<td>9,107/14</td>
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<tr>
<td>ordinaries with obloquy, and put abroad their heresies in</td>
<td>put abroad their heresies in</td>
<td>9,108/6</td>
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<td>a man may be put in dread with</td>
<td>put in dread with</td>
<td>9,109/20</td>
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<td>that is indicted be put to his purgregation, and</td>
<td>put to his purgregation, and</td>
<td>9,110/24</td>
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<td>they will not be put unto no business about</td>
<td>put unto no business about</td>
<td>9,111/3</td>
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<td>the King's Council to put in the trust. And</td>
<td>put in the trust. And</td>
<td>9,112/31</td>
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<td>such secret information have put some folk to business</td>
<td>put some folk to business</td>
<td>9,113/36</td>
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<td>any likelihood), I would put them out again, and</td>
<td>put them out again, and</td>
<td>9,114/13</td>
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<td>doth, if he should put away the process ex</td>
<td>put away the process ex</td>
<td>9,115/17</td>
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<tr>
<td>the charitable way, to put the knowledge of the</td>
<td>put the knowledge of the</td>
<td>9,116/9</td>
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<td>said laws should be put into the handling of</td>
<td>put into the handling of</td>
<td>9,117/18</td>
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<td>man's grief or grudge put in execution, in the</td>
<td>put in execution, in the</td>
<td>9,118/20</td>
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<td>might be arrested and put in prison, and stocks</td>
<td>put in prison, and stocks</td>
<td>9,119/17</td>
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<tr>
<td>there this Pacifier hath put us out of doubt</td>
<td>put us out of doubt</td>
<td>9,120/23</td>
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<td>ordinaries therewith, and to put their officers in dread</td>
<td>put their officers in dread</td>
<td>9,121/32</td>
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<td>came again after) did put some others, by their</td>
<td>put some others, by their</td>
<td>9,122/32</td>
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<td>his cause, must needs put all his trust in</td>
<td>put all his trust in</td>
<td>9,123/18</td>
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<td>him. But they will put it for no pity</td>
<td>put it for no pity</td>
<td>9,124/12</td>
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man in my life

I shall here first

him, whatsoever he be,

The Twenty-third Chapter Yet the abuses only, he

his whole sermon holyly
doubt that this Pacifier thereby -- and he

his breast than he

there sitteth still and

the necessity of the of his oration, with

fervent and importunate in

with carrying away the

he preacheth it, clean

circumspectly, for the nonce,

Christian region of the

christened of no greater

Christi Day, would pick

hear say)' cursed

there, that beginneth "Statuta

Pacifier, to cease and

sweat in laboring to

neither be able to

Frith labor about the

de hereticis. Capi. Multorum

before the Church. Which

fain shake off the

question. And indeed the

the matter of the

would shake off the

the necessity of this

all such matters the

is, in effect, the

this is the great

else standeth all the

religion have had some

and Elisha. And some

therein, be brought in
day. And out of

and then, concerning the

is to wit, the

can by interrogatories and

put in trouble for any

put you in remembrance what

put in writing what moveth

putteth this Pacifier a third

putteth another sort beside these

putteth in all the people's

putteth in exceptions to be

putteth this example. If a

putteth out in his book

putteth no doubt in the

putting of all things in

putting in the end "and

putting forth of anything which

pyx with the Blessed Sacrament

quailed in the travail and

qualified and moderated his tale

quantity , as good and as

quantity , so hath it had

quarrels to them, and first

quean ' and ' shrew

quedam, it is decreed that

quench this division, could find

quench the faith that all

quench and put out that

quenching thereof till he sweat

querela . And after, at the

question is as hard to

question . And indeed the question

question , as Tyndale frameth it

question lieth. But then because

question for naught. But that

question you see now yourself

question is not of the

question also no more but

question indeed; which thing if

question but in this: whither

question , and disputed, as it

question hath arisen in the

question again, and stand in

question that day they not

question, ask advice and counsel

question , Which is the Church

questions be driven to confess
driven by interrogatories and
*questions* to confess anything that
been by any subtle
*questions* induced to confess them
should have any such
*questions* asked him. But they
be it never so
*quick* in another matter, is
*questions* to me and pulled
and that caught I
*quietness* than it is yet
be brought to more
*quiet* off and never meddle
cause to cast him
*quite* ; he solveth the objection
and borne me over
*quite* , by the help and
go forward, wear away
*quite* over her head. Whereupon
clothes and cast them
our lakin, brother husband,"
*quick* should have any such
the other perceived, "Brother,"
questions
party of Hannibal. "Howbeit,"
this point none haste,"
with him. "Very well,"
I called you, sir,"
For if that Frith,"
#VALUE!
anger in a wonderful
*rage* . But surely though I
most could rail and
*rage* . For then might it
matins nor Mass, but
*raged* and railed against the
it but hypocrisy. Then
*rail* they not so sore
so villainously jest and
*rail* -- were not a
as touching men, they
*rail* against none but such
they lie. For they
*rail* against all. And some
any whole company, and
*rail* upon merchants and call
them usurers; nor to
*rail* upon franklins and call
false jurors; nor to
*rail* upon sheriffs and call
them raveners; nor to
*rail* upon escheators and call
malapertly to jest and
*rail* , shall play that part
were that I should
*rail* upon the clergy, and
if these heresies that
*rail* upon religions, and call
of the Mass, and
*rail* on Christ's own Blessed
the faith most could
Mass, but raged and
*rail* against the Blessed Sacrament
in London, and after
*railed* against all religions at
leaving out naught but
*railed* and preaching without proof
all for their abominable
*railing* against so many other
me. But surely their
*railing* against all others, I
reasoning to fall to
*railing* upon other men's living
write reason and leave
*railing* ; and then let the
For in their only
*railing* standeth all their revel
their revel; with only
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<td>The Eleventh Chapter But . And yet not against</td>
<td>9, 51/ 6</td>
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<td>rain</td>
<td>. And, now, as it</td>
<td>9, 133/ 13</td>
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<tr>
<td>rain</td>
<td>ever sprung any bed</td>
<td>9, 169/ 28</td>
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<td>raising</td>
<td>men out of this</td>
<td>9, 161/ 2</td>
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<td>rancor</td>
<td>and malice in them</td>
<td>9, 138/ 7</td>
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<td>ransack</td>
<td>and rebuke either the</td>
<td>9, 140/ 7</td>
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<td>Rastell</td>
<td>in Fleet Street in</td>
<td>9, 172/ 31</td>
</tr>
<tr>
<td>rat's</td>
<td>bane and die by</td>
<td>9, 12/ 33</td>
</tr>
<tr>
<td>ratified</td>
<td>, agreed, and confirmed, yet</td>
<td>9, 99/ 36</td>
</tr>
<tr>
<td>ravengers</td>
<td>; nor to rail upon</td>
<td>9, 50/ 22</td>
</tr>
<tr>
<td>read</td>
<td>. For which cause, they</td>
<td>9, 5/ 8</td>
</tr>
<tr>
<td>read</td>
<td>both of many more</td>
<td>9, 5/ 29</td>
</tr>
<tr>
<td>read</td>
<td>them should little wit</td>
<td>9, 7/ 1</td>
</tr>
<tr>
<td>read</td>
<td>but Tyndale's alone, Or</td>
<td>9, 7/ 20</td>
</tr>
<tr>
<td>read</td>
<td>nor can find in</td>
<td>9, 7/ 34</td>
</tr>
<tr>
<td>read</td>
<td>it over within, whom</td>
<td>9, 8/ 4</td>
</tr>
<tr>
<td>read</td>
<td>the whole book over</td>
<td>9, 8/ 8</td>
</tr>
<tr>
<td>read</td>
<td>any of these heretics'</td>
<td>9, 9/ 30</td>
</tr>
<tr>
<td>read</td>
<td>over a long book</td>
<td>9, 9/ 39</td>
</tr>
<tr>
<td>read</td>
<td>over any chapter but</td>
<td>9, 10/ 2</td>
</tr>
<tr>
<td>read</td>
<td>it indifferently may well</td>
<td>9, 10/ 8</td>
</tr>
<tr>
<td>read</td>
<td>any farther of them</td>
<td>9, 10/ 11</td>
</tr>
<tr>
<td>read</td>
<td>any one chapter, either</td>
<td>9, 10/ 13</td>
</tr>
<tr>
<td>read</td>
<td>more of my book</td>
<td>9, 10/ 20</td>
</tr>
<tr>
<td>read</td>
<td>on further to find</td>
<td>9, 10/ 25</td>
</tr>
<tr>
<td>read</td>
<td>it over, and yet</td>
<td>9, 10/ 26</td>
</tr>
<tr>
<td>read</td>
<td>it had not a</td>
<td>9, 13/ 14</td>
</tr>
<tr>
<td>read</td>
<td>it when they have</td>
<td>9, 13/ 22</td>
</tr>
<tr>
<td>read</td>
<td>English yet, and many</td>
<td>9, 13/ 24</td>
</tr>
<tr>
<td>read</td>
<td>word of scripture, come</td>
<td>9, 13/ 25</td>
</tr>
<tr>
<td>read</td>
<td>of them which they</td>
<td>9, 17/ 20</td>
</tr>
<tr>
<td>read</td>
<td>again the words of</td>
<td>9, 19/ 9</td>
</tr>
<tr>
<td>read</td>
<td>Tyndale's words again and</td>
<td>9, 22/ 17</td>
</tr>
<tr>
<td>read</td>
<td>of them which they</td>
<td>9, 26/ 27</td>
</tr>
<tr>
<td>read</td>
<td>their books or hear</td>
<td>9, 30/ 13</td>
</tr>
<tr>
<td>read</td>
<td>in my first part</td>
<td>9, 35/ 28</td>
</tr>
<tr>
<td>read</td>
<td>in my fourth book</td>
<td>9, 37/ 6</td>
</tr>
<tr>
<td>read</td>
<td>out, I dare boldly</td>
<td>9, 37/ 10</td>
</tr>
<tr>
<td>read</td>
<td>my Confutation through. Or</td>
<td>9, 38/ 24</td>
</tr>
<tr>
<td>read</td>
<td>but the seventh book</td>
<td>9, 38/ 25</td>
</tr>
<tr>
<td>read</td>
<td>it up to the</td>
<td>9, 38/ 30</td>
</tr>
<tr>
<td>read</td>
<td>the place in my</td>
<td>9, 39/ 6</td>
</tr>
</tbody>
</table>
thereto and offered to read it with them, and 9, 39/ 8
have advised them to read in Tyndale, and search 9, 39/ 17
that they refuse to read the things that are 9, 39/ 26
and cannot abide to read any book by which 9, 39/ 32
say, whoso list to read my books shall find 9, 41/ 28
they list not to read my books, for I 9, 46/ 26
as far as I read or remember, in this 9, 64/ 13
For I have never read , or at the leastwise 9, 99/ 21
not that I have read that ever any king 9, 99/ 22
heard a great part where since they may read the things that are 9, 39/ 26
therefore it is not read that they made either 9, 146/ 8
master in grammar to read . Thirdly, that all his 9, 148/ 9
it neither. For I read the letter myself which 9, 158/ 6
as some there can) And also ye that read English, and being instructed 9, 163/ 32
That they refuse to read but even in English 9, 169/ 4
promise -- if he read them. But as to 9, 171/ 3
on. If he have read not my book, I 9, 171/ 31
infallible doctrine thereof, whoso of Tyndale; and therewith reader, in mine own conceit 9, 3/ 4
I thank God), good therewith. And therefore, good reader -- since I so 9, 3/ 19
that every good Christian reader will be so reasonable 9, 4/ 9
thing excusable, though the reader in a long work 9, 4/ 21
which places as the reader seeth that the writer 9, 4/ 24
do, I give the reader warning. Now, that his 9, 7/ 17
consequently pursuing, if the reader leave my words out 9, 7/ 20
and lightsome to the reader the dark writing of 9, 8/ 24
I would that the reader should in every place 9, 8/ 30
And of truth, good reader, this word of his 9, 12/ 19
the wisdom of the reader, consider what may be 9, 97/ 20
and therewith inveigle the reader, and make some good 9, 116/ 3
and shortening of the reader's pain. Now on the 9, 8/ 34
Knight, to the Christian Readers The First Chapter So 9, 3/ 2
and kind as the readers should in their souls 9, 4/ 5
custom of all indifferent readers -- which would, I 9, 4/ 35
together. But now, good readers , I have, unto these 9, 9/ 26
formal words, lo, good readers , of that sermon, for 9, 15/ 22
be written. Now, good readers , to the intent ye 9, 17/ 36
apostles write"? Now, good readers , Tyndale seeing how sore 9, 19/ 1
than Christ's. Lo, good readers , here have ye heard 9, 20/ 12
contrary. And therefore, good readers , having this thing in 9, 22/ 16
Apology: Concordance of Major English Terms

spith them. Lo, good readers, here have I now
now do you, good readers, clearly perceive and see
since ye know, good readers, that they against whom
By these words, good readers, ye see that himself
written. And therefore, good readers, here have I somewhat
have ye seen, good readers, have no great harm
that thing now, good readers, because the brethren blame
they. And thus, good readers, have ye seen, good
And thus, good Christian readers, after long wrestling with
us. These words, good readers, will not well be
an oyster. Howbeit, good Chapter But now, good
it so happeth, good readers, a specially fruitful piece
well. But now, good readers, a plain, open declaration
enemy. Here is, good readers, by this good Pacifier
I find again, good readers, see: that as Frith
not this therefore, good readers, this Pacifier declareth that
said, ye may, good readers, this Pacifier declareth that
this process, lo, good And therefore, good Christian
And therefore, good Christian And thus, good Christian
advise you therefore, good Father Frith. Now, good
And therefore, good Christian handling, sound in the
from lies; as thou readers', ears to be such
chapter: Lo, he that readeth, John 15, "Ye be
whoso hath wit and readeth this and heareth not
Whereupon Death came anon readily toward him, and asked
again, to whom the reading is so far from
fortuneth to fall in reading have at his hand
away with no long reading, provided with mine own
calling to faith (by reading, preaching, miracle, and such
misspend their time in reading of mine answer, they
it at a superficial reading. And yet because the
shift, in the first reading over, do thoroughly perceive
themselves either of lightness reading, and satisfy his own
to say, and am ready to give hasty credence
misrehearsed him, I am ready to make it good
taken great rewards in ready to bring forth my
lean whoreson, there so ready money of divers of
there would twenty be ready -- "I called you

9, 22/ 22
9, 23/ 11
9, 23/ 22
9, 27/ 9
9, 26/ 12
9, 27/ 5
9, 27/ 16
9, 31/ 37
9, 33/ 7
9, 33/ 23
9, 36/ 35
9, 57/ 15
9, 57/ 27
9, 69/ 37
9, 75/ 29
9, 87/ 23
9, 102/ 6
9, 126/ 3
9, 151/ 33
9, 166/ 21
9, 167/ 2
9, 168/ 36
9, 171/ 30
9, 172/ 14
9, 56/ 23
9, 19/ 38
9, 20/ 20
9, 97/ 21
9, 83/ 17
9, 8/ 7
9, 8/ 30
9, 9/ 27
9, 36/ 20
9, 39/ 13
9, 61/ 12
9, 61/ 29
9, 96/ 24
9, 8/ 1
9, 10/ 4
9, 37/ 16
9, 47/ 26
9, 83/ 18
9, 89/ 35

if men were as ready,
therefore temporal men be ready to be
believeth it with a ready erred, for he was
he found none very ready
hath all his trinkets first brought into this, but here within the
his Chancellor of this true: that as this number, compared with any
continued in this noble
king's laws of the -- through this whole
conveyed round about the sundry shires of the
the laws of this the state of this charity through all the there are in this or remember, in this
time noted through the division risen within this the people of this noted through all the or temporal within the to more stand the could be to the a place in the the laws of this whole people of this whole people of the and temporal of this virtuously provided for this hath reigned over this Church or of the and also dishonor the the prelates of this any prelate of this the prelates in this in all the whole and "spirituality" of this

return 9, 105/1
return and are bound to 9, 138/26
return to oppress heresies when 9, 138/27
return mind to obey: this 9, 145/32
return to submit him to 9, 146/10
return to pull him from 9, 157/7
return -- whereas good Tom 9, 159/23
return unto our own days 9, 13/12
return ; not by any book 9, 14/33
return -- it was meetly 9, 49/20
return of England hath had 9, 53/8
return christened of no greater 9, 53/12
return, either party endeavor themselves 9, 53/29
return, the scripture of God 9, 53/36
return. Howbeit, I trust in 9, 54/30
return, and leave no place 9, 55/2
return there are at every 9, 55/34
return, and prove it in 9, 60/28
return now in these days 9, 61/31
return ; and part of it 9, 63/23
return none.) But yet of 9, 64/12
return either so very great 9, 64/13
return and spoken of for 9, 64/15
return, or of any laymen 9, 66/15
return that felt it have 9, 66/17
return that there is a 9, 66/27
return of England now. Moreover 9, 78/12
return in great stead, and 9, 84/5
return profitable, without lawful cause 9, 84/21
return swarm very full ere 9, 89/16
return, have required: there is 9, 92/5
return in manner universally, when 9, 92/8
return hath in manner universally 9, 94/8
return have ordained full faith 9, 94/30
return, that it should have 9, 94/35
return, I dare boldly say 9, 95/1
return ; defend them I am 9, 96/29
return. Now, as for the 9, 98/34
return pretend this -- that 9, 101/13
return ; yea, or the most 9, 101/16
return fall thereto and preach 9, 101/33
return but that he heareth 9, 104/16
return, but that we be 9, 108/16
the spirituality of this realm, and compared them in 9, 108/ 37
the spirituality of this realm is so far fallen 9, 109/ 3
or honorable for this realm that other realms should 9, 109/ 6
other parts of this realm, but also from other 9, 116/ 9
remnant of the whole realm ); and this is here 9, 116/ 18
heretic walking about the realm, was taken not long 9, 121/ 1
about to poison the realm with that pestilent heresy 9, 124/ 37
divers parties of this realm to think great malice 9, 130/ 10
it would work this realm great harm and no 9, 130/ 24
common law of this realm, many times upon suspicion 9, 132/ 6
every lect through the realm, the first thing that 9, 135/ 1
this, through the whole realm how many presentments be 9, 135/ 3
and death, in this realm many men, both good 9, 135/ 13
of peace in this realm be excommunicate: for they 9, 138/ 18
the noblemen of this realm, and the good people 9, 139/ 11
the faith in this realm here as it hath 9, 139/ 17
the laws of this realm and the laws of 9, 139/ 37
is there in this realm -- husbandmen, artificers, merchants 9, 143/ 24
now hath in this realm against the spirituality "in 9, 147/ 21
spiritual judges in this realm handled that thing so 9, 147/ 29
noise it that the few for all the realm is full of heretics 9, 151/ 3
noise it that the realm, though they were made 9, 153/ 9
that wander about the realm is full of heretics 9, 155/ 25
time had in this realm into sundry shires, of 9, 156/ 39
to diocese. Whereof the realm feared, as the statute 9, 161/ 5
state of his whole realm. Upon which their false 9, 162/ 8
great officers of the realm should be solemnly sworn 9, 162/ 20
and surety of the realm, were the authors and 9, 162/ 24
the prince and the realm, diligently reform and amend 9, 166/ 36
the prince and the realm any better mind than 9, 168/ 15
they which for this realm in special, and for 9, 168/ 19
the strangers of other realms so should lay the 9, 108/ 12
this realm that other realms should ween it were 9, 109/ 6
man understood them, hath reared up and sent among 9, 41/ 23
to misrehearse any man's reason against whom I write 9, 6/ 10
For there is no reason that I rehearse of 9, 6/ 12
but I rehearse their reason to the best that 9, 6/ 27
well and conveniently by reason and authority soil and 9, 8/ 19
also with pretense of reason and scripture -- and 9, 8/ 22
-- and instead of reason, sometimes, with blunt subtleties 9, 8/ 23
such a bald poisoned reason : that poisoned bread is 9, 12/ 30
unto us wit and reason, the which he gave 9, 15/ 31
seeing how sore this
reason of the King's Highness 9, 19/ 1
Ye be clean by
reason of the word. "Which 9, 19/ 38
and considered, all his
reason after, which he taketh 9, 23/ 28
was. All this childish
reason , ye wot well, which 9, 24/ 16
writing. And that his
reason is dead, as I 9, 24/ 25
go the further from
reason . For what reason hath 9, 25/ 15
from reason. For what
reason hath he that in 9, 25/ 15
hath set forth Tyndale's
reason , and dissimuled mine answer 9, 26/ 18
no wise defend Tyndale's
reason , he would at last 9, 27/ 7
in furnishing of Tyndale's
reason , when he cometh to 9, 27/ 14
as I said, of
reason believe the Church as 9, 27/ 30
scripture we should of
reason better believe holy Saint 9, 29/ 3
holyscripture be by
reason among the unlearned people 9, 30/ 3
ye see that this
reason of this preacher which 9, 31/ 37
in remembrance -- this
reason , I say, ye see 9, 32/ 3
understanding and subdue his
reason into the service of 9, 33/ 31
how beetle-blind is fleshy
reason ! The will hath none 9, 34/ 1
as ye see, the
reason that Tyndale layeth for 9, 34/ 8
in captiving of his
reason and understanding into the 9, 35/ 17
age and use of
reason may be a willing 9, 35/ 20
it not. And the
reason that he layeth by 9, 35/ 36
the son -- which
reason this preacher, though somewhat 9, 35/ 37
subduing of his own
reason , into the assent and 9, 36/ 24
age and use of
reason is, then is this 9, 36/ 31
then will his own
reason serve him to see 9, 37/ 9
this point, in all
reason be sufficient to satisfy 9, 37/ 12
that hath use of
reason : "He that hath created 9, 38/ 20
Defense of the Second
Reason against Tyndale." Or if 9, 38/ 26
or I had better
reason on our part: the 9, 39/ 10
do, may with good
reason tell them that they 9, 39/ 28
between them tell some
reason of difference. Howbeit, rather 9, 43/ 10
and honest, and write
reason and leave railing; and 9, 46/ 11
priests. Howbeit, by this
reason they may call me 9, 50/ 6
stand and agree with
reason and justice, the king's 9, 53/ 35
I see not the
reason that moved him. For 9, 62/ 36
of less perfection, by
reason of the profession, than 9, 63/ 7
it hath risen by
reason of a great singularity 9, 63/ 23
nothing that ought of
reason be reckoned for the 9, 64/ 17
as it is not
reason that it so were 9, 64/ 22
good, can by no
reason be the cause of 9, 69/ 12
upon will than upon
reason , and that though they 9, 74/ 30
men that lay this
reason and that reason for it. But I 9, 77/ 11
this reason and that

can never bring the reason that ever can prove 9,77/13
unto him. But this reason runneth out against every 9,77/25
-- then were the reason so strong against all 9,77/31
sufficient -- the same reason would, as I say 9,77/36
such that either of reason they could not mislike 9,81/13
him, of very good reason damnable to his body 9,87/10
he would think it reason : what should he then 9,90/9
before, there will no reason nor good conscience bear 9,94/27
far above all good reason. For I have never 9,99/21
whom far the feeble reason may draw to the 9,100/31
and forbidding them to reason or dispute thereagainst, but 9,100/35
they would think it reason that the strangers of 9,108/11
division hath been by reason of divers suits that 9,130/1
should be by this reason of his rejected in 9,137/1
also, by his other reason of a wolf in 9,137/2
as folk should of reason reckon to bear unto 9,168/14
reader will be so reasonable and indifferent as to 9,4/10
will, if they be reasonable men, consider in themselves 9,8/14
good answer and a reasonable , if when they were 9,39/15
their master, made a reasonable excuse. For when they 9,42/14
to fall at some reasonable composition with them. Let 9,45/35
at the leastwise be reasonable heretics and honest, and 9,46/11
were either right or reasonable , or could be to 9,84/21
no good man nor reasonable that hath any cause 9,92/5
the proof, and a reasonable reward besides. And yet 9,94/19
reader will be so reasonable. For it seemeth that 9,137/29
temperature forbid instead of reasonable to fall to railing 9,46/3
either, or oversight in reasoning , as things of no 9,63/16
charitable, appeared after, upon reasoning , more likely within a 9,84/2
appeared after, upon farther reasoning , to be the clean 9,84/8
with froward arguments and reasoning to resist it; but 9,100/24
for naught, and my reasons of little force. For 9,5/12
said that all my reasons were avoided clean with 9,12/9
that all the long reasons of Sir Thomas More 9,14/8
he finally, besides the reasons that he laid for 9,100/33
match them were more rebuke than honesty. Now, if 9,45/11
and holy which they rebuke and call naught. And 9,45/18
where I somewhat sharply rebuke wedding of friars and 9,45/21
me too, when I rebuke themselves. For they be 9,45/29
look that I should rebuke the clergy, and seek 9,50/4
me to play, to rebuke as abominable, vicious folk 9,50/10
much less meet to rebuke and reproach either the 9,50/12
indifferent, either revile and rebuke the priests (or at 9,51/27
man should reproach and rebuke the prelates before the 9, 60/ 20
to the false, contrived rebuke of the whole people 9, 91/ 32
spiritual persons to the rebuke of the whole spirituality 9, 108/ 10
folk here to the rebuke of the whole temporality 9, 108/ 13
clamor nothing gotten but rebuke and shame. And yet 9, 127/ 21
book to ransack and rebuke either the one law 9, 140/ 7
then if any man rebuked their villainous dealing, and
his lamentable oration. Then rebuketh he of the religious 9, 65/ 13
that copy that I receive, I will be bound 9, 14/ 15
dark with lies and receive all their truth of 9, 19/ 30
himself, John 5, "I receive no witness of man 9, 20/ 9
grudge, or arguments, to receive them. And if a 9, 100/ 8
all good folk fruitfully, receive in the form of 9, 122/ 13
For though they may receive him and save his 9, 149/ 19
the bishop's prison) was received prisoner into the Tower 9, 127/ 5
evil persons to be received and taken in heresy 9, 136/ 6
such witnesses should be received in a cause of 9, 136/ 15
of heresy as are received not only in a 9, 136/ 15
but if they were received for records to their 9, 136/ 22
nor no man be received that can prove it 9, 141/ 4
hath, beside the scripture, receiveth all her light of 9, 19/ 28
dark of itself, and receiving of such confession. And 9, 136/ 30
prelate and that prelate recited and rehearsed unto them 9, 82/ 5
how bad soever they reckon me, I am not 9, 48/ 10
upon the clergy, and reckon up all their faults 9, 50/ 38
in worth, because they reckon themselves recompensed in another 9, 52/ 20
I trust I may reckon him, mine own word 9, 120/ 30
that all such folk reckon in themselves that they 9, 123/ 12
folk should of reason reckon to bear unto the 9, 168/ 14
but if he be reckoned more mild because he 9, 54/ 15
but if he be reckoned for more indifferent because 9, 54/ 18
ought of reason be reckoned for the cause of 9, 64/ 18
misconstrued their minds and reckoned them for enemies to 9, 114/ 4
to bide any farther reckoning , namely where spiritual men 9, 165/ 38
he be any religious recluse that cannot come abroad 9, 94/ 4
fear this one thing recommorced me: that since I 9, 3/ 30
because they reckon themselves reconciled more mild because he 9, 54/ 15
him to go and reconcile them again together, and 9, 57/ 30
special goodness shall have record and witness of all 9, 45/ 27
and them also to record , that all they could 9, 47/ 31
early, to rise and record their appearance before our 9, 88/ 12
he plainly, before good record, proved himself then -- 9, 124/ 25
that there were sufficient
of heresy, and sufficient
witnesses and worshipful shall
I may take to
they were received for
to see my cheeks
the open reproof and
sums of money for
would be hard to
may therewith avoid and
them to penance and
-- not only to
church ordinary ways to
in them is to to
do their devoir to
perceive, have the king
and the realm, diligently
also as are only
the less in such
they might have been
they might have been
clergy have been better
a mind to be
whether he would be
of willing to be
for willing to be
yet offer to be
Pacifier would have now
diligence that in the
fear is ordained to
devilish doctrine that they
by money as to
shame they would not
them, which if they
man; but when man
woman any respect or
for the respect and
of authority would anything
very few men aught
that no man which
the man that is
himself, he that is
the work in the
record and witness against him
record and witness against him
record and testify that they
record, for all his "some
records to their condemning that
red for shame. And over
redargution thereof may not, in
redeeming thereof -- which vexation
redress it without temporal power
refel my confuting of Tyndale
reform them, which if they
reform themselves, and to leave
reform it. But in such
reform that is amiss in
reform the priest; yea, and
reform them after his device
reform and amend in such
reformable by the spiritual law
reformations, because laymen speak so
reformed, and peradventure saved in
reformed, and peradventure saved in
reformed, and peradventure in soul
reformed or not. And that
reformed or not . . . all this
reformed: surely if he will
reformed -- I dare say
reformed, and promise that he
reformed, and also at the
reforming of it should have
refrain the passion and to
refuse to read the things
refuse it when it were
refuse it. And thereupon out
refuse or fall in relapse
refuseth, except he mend and
regard of any cleanness or
regard that they bear, both
regard their words; but only
regarded; and to look for
regardeth either truth or wit
regenerated were evermore as far
regenerated hap to be more
regenerating of the soul by
| time of the spiritual regeneration of himself, he that | 9, 36/ 17 |
| region of the quantity, so | 9, 53/ 11 |
| rehearse him slenderly. And in | 9, 6/ 11 |
| rehearse of Tyndale's, or of | 9, 6/ 13 |
| rehearse their reason to the | 9, 6/ 27 |
| rehearse all their own words | 9, 6/ 31 |
| rehearse some one thing, in | 9, 8/ 28 |
| rehearse you whole; and after | 9, 19/ 7 |
| rehearse you some part of | 9, 20/ 17 |
| rehearse their worshipful names! If | 9, 44/ 34 |
| rehearse of my writing some | 9, 49/ 10 |
| rehearse causes of grudge before | 9, 55/ 23 |
| rehearse now; but yet above | 9, 95/ 11 |
| rehearse , he rehearseth after many | 9, 96/ 21 |
| rehearse it -- I marvel | 9, 104/ 17 |
| rehearse by name all the | 9, 115/ 8 |
| rehearse his faults himself and | 9, 118/ 29 |
| rehearse their opinions in the | 9, 123/ 37 |
| rehearse . But such they were | 9, 124/ 20 |
| rehearse them even by name | 9, 148/ 2 |
| rehearse in my book I | 9, 7/ 18 |
| rehearsed in a sermon, and | 9, 12/ 4 |
| rehearsed you but a piece | 9, 22/ 22 |
| rehearsed against the clergy, for | 9, 56/ 37 |
| rehearsed against her, he would | 9, 59/ 3 |
| rehearsed -- the story that | 9, 79/ 23 |
| rehearsed unto them by row | 9, 82/ 5 |
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| reigned charity, meekness, concord, and | 9, 61/ 33 |
| reigned most when religious folk | 9, 65/ 27 |
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he said that division
he here, "But it
whether he will else
five for that one
this reason of his
though Master Chancellor should
refuse or fall in
danger and peril of
that he was either
and after perjured and
when the man is
cope, nor censer, nor
saints and reverenced their
surplices, copes, censers, crosses,
up the crosses, the
beggars more, than to be run out of
religious running out of
in some places of
priests that are in
priests that are in
state of priests professing
or one place of
or sometimes some one
holy vows entered into
are run out of
to this Pacifier that
folk that are in
out; come you into
they were invited into
live so strait in
wealthy that is in
devotion and enter into
they be of that
-- and some whole
heresies that rail upon
to enter in their
after railed against all
and temporal, secular and
these things in good
and spiritual, laymen and
sort of priests and
reigneth
now envy, pride, division
9, 61/ 33
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9, 66/ 30
reigneth
now between spiritual men
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9, 81/ 22
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laymen, but also between
also between religious and
also between priests and
be between priests and
are, both the parties,
some say that many
as many priests be
man mean here by "religious.
no variance lightly between
lightly between religious and
when it falleth between
falleth between religious and
priests" after all the "religious.
a great singularity that
a parson against a
great singularity, which both
or those that are
rebuketh he of the
and reigned most when
maketh it, if the
well at priests as
well at priests as
in priests and in
that neither priests nor
none harm, that the
say farther, that though
men have varied with
have varied also with
riches of spiritual men,
and to priests and
clergy, both secular and
either secular priests or
whole clergy, secular and
saith that secular and
these profits, yet if
and secular priests and
the whole clergy, both
a cloister take a
calleth The Mirror, against
against purgatory and all
if he be any
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but some part still remain naughty priests and naughty religious persons, not so much 9, 128/ 32
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and can never be remedied hereafter, but as long
abroad. For he, to remedy that matter with, and
this provision for the remedy on both parts: that
yet is there no remedy but both these must
the other side, the remedy that he deviseth for
for example I shall remember you one or twain
onto them: "Who may remember the state that ye
it beginneth: Who may remember the state of this
as I read or remember, , in this realm either
ago. And surely myself remember none, nor, I trow
 to mean of, I remember none delivered to the
at the leastwise I remember not that I have
for in Middlesex, I remember none) or in the
never so few, I remember many times that even
talkings I have always remembered -- and because our
heard it not, or remembered it not, and took
thereof for their own remembrance -- and that, such
this thing in your remembrance : take now the pain
such things been in remembrance and observed this thousand
by any means in remembrance a thousand years, by
may they abide in remembrance another thousand too. Then
preserved and kept in remembrance be out of the
would have kept in remembrance to be put in
not have continued in remembrance -- this reason, I
continued as long in remembrance, which things themselves say
for lack of good remembrance, let him upon this
I never to my remembrance have heard of before
ten-year ago, to my remembrance, there were in that
and correction, gathered his remembrance to him and began
appeared well that his remembrance was good enough, save
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by his repeating and
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was ever after to
be solemnly sworn to
I found out and
before, and to have
if they were better
his great cause of
their parts in the
before devised for the
meet to rebuke and
that a man should
therefore he may without
may without any special
wise that he first
man, but the open
spoken if one would
to wit, where they
largely thereupon controlled and
folly that the prophet
For else he plain
mouth of any man
order be taken and
shall be taken and
convocation but at the
provided that at the
such things as are
answered now therein, I
of this realm, have
being sent unto and
wise as the thing
God’s benefits unto man
for that is not
much as shall seem
be a thing so
whereof, if it were
content to forbear any
hundred or above, to
me (which copy I
city itself, either of
again. And for the
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reported tale that some laymen
reporting under a pretext of
repress and keep under those
repress and subdue such seditious
repress heretics and assist the
repressed many such desperate wretches
repressed those heretics in time
repressed, did among other good
repressing of heresies and maintaining
repressing and due punishment of
repression of them -- I
reproach either the whole spirituality
reproach and rebuke the prelates
reproach of the people well
reproach show their faces among
reproach both the parties of
reproof and redargution thereof may
reprove him that thus did
reprove that I bring in
reproved . But yet against all
reprove, and cease to call
reprovethe his own process, and
reputed and taken for wise
reputed for wise should with
reputed for an heretic, and
request of the king; and
request of the ordinary, the
required in him that might
required my friend to find
required: there is no good
required by very devout, religious
required, that I cannot tell
required of men again, and
required in every place), but
requisite for that matter that
requisite, of precise necessity, that
requisite, I could bring forth
requiting thereof, and give them
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residue of the countenance, I
courage and boldness to 
and gracious motion and 
arguments and reasoning to 
and teach, without arguments, 
and teach, without argument, 
and teach, without arguments, 
their teachings observed, without 
with reverence, and without 
and teach, without arguments, 
there is so great 
one as Frith writeth 
residents therein or of 
they take him, in 
of the sun in 
nor that woman any 
religious persons, for the 
trust that though in 
men again, and in 
have both had a 
alone and live in 
in some place of 
ween, lie still in 
conservation of the peace, 
of Christ's church, with 
their debts, or to 
forth to ask any 
their debts, to make 
sometimes whereby should be 
Chapter But now to 
in prison till the 
and if he be 
And if he be 
plain and open truths 
railing standeth all their 
ye might once be 
the stroke of God 
heresies presume without great 
to give honor and 
-- men ought with 
prayed unto saints and 
officers of the Right 
a time, the Right 
palace of the Right 
resist their prince and disobey 
resist it, and so flee 
resist it; but Saint Paul 
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resistance, or grudge, and that 
resistance, or grudging against them 
resistance, grudge, or arguments to 
resistance, grudge, or arguments to 
resistance, or grudging . . . -- so 
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resorted to him, which, though 
resorters thereto, Englishmen or strangers 
respect of Tyndale, but for 
respect of the air is 
respect or regard of any 
respect and regard that they 
respect of the goodness that 
respect of the constancy and 
respect and a sure eye 
rest, and be suffered to 
rest they lie still and 
rest three days. For in 
rest, and surety of the 
rest, wealth, and surety of 
restitution of their wrongs, or 
restitution yet, but hold their 
restitutions for such wrongs as 
restrained some such things as 
return to the point which 
return; and if he be 
returned good -- that is 
returned naught -- then use 
revealed by God, and the 
revel; with only railing is 
revenge upon this unhappy senate 
revenged upon this unhappy senate 
revenge their malice and our 
reverence to rehearse their worshipful 
reverence unto that holy sacrament 
reverence, and without resistance, grudge 
reverenced their relics and honored 
Reverend Father my lord bishop 
Reverend Father my lord bishop 
Reverend Father in God Cuthbert
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<td>two objects are compared</td>
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<td>wipe the copes, and</td>
<td>order to clean and arrange the vestments</td>
<td>9, 51</td>
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<td>show himself indifferent, either</td>
<td>display indifference</td>
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<td>could keep close -- &quot;</td>
<td>make close</td>
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<td>of them would, in</td>
<td>one of them</td>
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<td>and pain for the</td>
<td>cause pain</td>
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<td>proof, and a reasonable</td>
<td>make reasonable</td>
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<td>I have taken great</td>
<td>make great</td>
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<td>good fellowship, some with</td>
<td>have fellowship</td>
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<td>poetry nor so much</td>
<td>have poetry</td>
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<td>a counterfeited figure of</td>
<td>have a figure</td>
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<td>for his rules of</td>
<td>have rules</td>
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<td>speech with apparel of</td>
<td>have speech</td>
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<tr>
<td>vomit to hear their</td>
<td>cause vomit</td>
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<td>the priests so very</td>
<td>have priests</td>
<td>9, 55</td>
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<td>I perceived before in</td>
<td>have perceived</td>
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<td>fifth year of King</td>
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<td>the noble prince King</td>
<td>have a king</td>
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<td>I thank God, the</td>
<td>thank God</td>
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<td>the increase of the</td>
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<td>things as shall bring</td>
<td>have things</td>
<td>9, 55</td>
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<td>that worldly honor and</td>
<td>have honor</td>
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<td>a policy to pull</td>
<td>have a policy</td>
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<td>such things as bring</td>
<td>have things</td>
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<td>Church. And because great</td>
<td>have Church</td>
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<td>which, to pull away</td>
<td>have a way</td>
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<td>But because they bring</td>
<td>have they</td>
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<td>the worldly power or</td>
<td>have power</td>
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<td>policy, to pull away</td>
<td>have policy</td>
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<td>great increase of the</td>
<td>have an increase</td>
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<td>such things as any</td>
<td>have things</td>
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<td>saw that offering and</td>
<td>have offering</td>
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<td>such things as bring</td>
<td>have things</td>
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<td>so great substance of</td>
<td>have substance</td>
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<td>some men, to pull</td>
<td>have men</td>
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<td>off the matter and</td>
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<td>blunt subtleties and rude</td>
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<td>have been fain to</td>
<td>have been</td>
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<td>And albeit that many</td>
<td>have many</td>
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<td>again -- that the</td>
<td>have again</td>
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and some say that Saint Chad was of the
the same opinion as Saint Aidan was, which in
will) an angel (as Saint Paul saith) come out
the common people. And Saint Paul saith that heresies
in our hearts, as Saint Paul saith, give his
in Fleet Street in Saint Bride's Churchyard. % 1533 Cum
is made either of Saint Saints or souls. Instead of
Gregorys of Grecce, holy Saint Saints all three, and holy
of the old holy Saint Saints that so did construe
holy, gracious doctors and Saint Saints that said the breach
of all the holy Saint Saints, , or these new wedded
and his sacraments and Saint Saints and all of the
cross, and prayed unto Saint Saints very blasphemous fools, they
all that good is ( Saint Saints and reverenced their relics
at this day holy Saint Saints, ceremonies, service of God
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saved souls and holy Saint Saints in heaven, have of
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Lady or other holy Saint Saints, , yet will they say
men be not all Saint Saints; or to preach that
old holy doctors and Saint Saints, , yet if their conditions
of all those holy Saint Saints, by whose expositions we
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him, and that he Saint Saith of Homer, here and
how that Saint James Saint Saith much better in some
as it pleased him," Saint Saith that God hath begotten
Mark how that he Saint Saith Saint James, "he hath
word; for Saint James Saint Saith "even as it pleased
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| saith | , . . . "he hath begotten us | 9, 33/ 16 |
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<td>saith</td>
<td>, hard to find any</td>
<td>9, 153/ 7</td>
</tr>
<tr>
<td>saith</td>
<td>, the bishop's power of</td>
<td>9, 154/ 1</td>
</tr>
<tr>
<td>saith</td>
<td>that some men say</td>
<td>9, 154/ 4</td>
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<tr>
<td>saith</td>
<td>that some of the</td>
<td>9, 155/ 24</td>
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<tr>
<td>saith</td>
<td>. For in his first</td>
<td>9, 163/ 14</td>
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<tr>
<td>saith</td>
<td>(as I showed you</td>
<td>9, 163/ 15</td>
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<tr>
<td>saith</td>
<td>) more meetly to be</td>
<td>9, 164/ 4</td>
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<tr>
<td>saith</td>
<td>but upon report; and</td>
<td>9, 168/ 8</td>
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<tr>
<td>saith</td>
<td>) come out of heaven</td>
<td>9, 168/ 29</td>
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<tr>
<td>saith</td>
<td>that heresies be manifest</td>
<td>9, 170/ 6</td>
</tr>
<tr>
<td>saith</td>
<td>, give his faith strength</td>
<td>9, 170/ 29</td>
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</tbody>
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Apology: Concordance of Major English Terms 412

Safe

Tales. For as Horace better, and for whose by policy for your to know concerning the of truth and of of truth and of conversion again and his to stand with man's all against their own they lay for a such place for a The Fifth Chapter Another that he layeth by is, then is this we put for a let us put the sin. And, John 17, "Frith, take shipping at then that as he down his burden and but false inventions of like the angels of this not yet fully and think himself not shall find himself fully reason be sufficient to in the reading, and things as they may would then very fain, of the greatest power me shortly, not only will he devise to do -- and would, remembrance was good enough, in that behalf, to may receive him and like wise will it folk many a good, and yet be a been reformed, and peradventure been reformed, and peradventure that those folk be though they call them

saith , a man may sometimes
sake I take the labor
sakes peaceably brought into your salvation of their souls, truly salvation, whereas before we were salvation , even till the life salvation, then in that case salvation . The Forty-sixth Chapter For sample the goodly and godly sample But that thing neither sample of such kind of sample of the father and sample that Tyndale doth there sample between the man and sample by someone that is Sanctify them, O Father, through Sandwich and sail into Friesland sat in a tavern in sat him down and sighed Satan (as Tyndale saith) and Satan transfiguring themselves into the satisfied , then hath he need satisfied -- I cannot make satisfied . And therefore, good Christian satisfy him. But now if satisfy his own mind without save for themselves some color save for hanging, rob spiritual save only the city of save all your lives, but save his body and soul save that the brethren would save that it went about save and defend the accusers save his life at the save innocents from the trouble saved soul. And secondly, also saved soul, as well as saved in body and saved in body and saved souls and holy saved souls and saints, yet
in soul and body
charitable handling have been
in body and soul
that have not been
and witnesses might be
shall both innocents be
destroyed, and the other
appertaineth to this point),
bishop's a week --
wit could give me,
of spirituality nor temporalty,
their neighbors too, then,
he be both. And
handle him for the
church observed, that the
hither and see both ( than all they, yet,
as help me God,
is a Catholic man,
too, if they might,
written by God our
the rock -- our
written by God our
and Blood of our
their appearance before our
blessed Lady, and our
beseecching our Lord and
Westminster, and unto the
once poisoned, though he
him that I never
favor. For since he
were wise, although he
the people (because he
when the poor fellow
plainly showed thereon, he
and that Sygar never
nor his oath, and
good faith, I never
whereof I neither then
part of Switzerland or
For which cause, they
look thereon. But then
wish me there, they

saved, Would God these same 9, 88/ 31
saved, be of those that 9, 92/ 33
saved, it appeareth well, as 9, 93/ 32
saved, but in earth here 9, 93/ 33
saved from danger by another 9, 137/ 30
saved harmless well enough and 9, 155/ 21
saved, And that I have 9, 167/ 21
saving for the undoubted faith 9, 29/ 34
saving for hope of deliverance 9, 49/ 33
saving that the danger of 9, 49/ 35
saving that there have been 9, 53/ 16
saving for some change to 9, 57/ 33
saving for that point -- 9, 63/ 14
saving of his soul and 9, 89/ 29
saving of him, if he 9, 89/ 31
saving some that have come 9, 108/ 33
saving only their sure keeping 9, 117/ 27
saving, as I said, the 9, 118/ 34
saving that it seemeth me 9, 130/ 22
saving that very necessity, lest 9, 133/ 33
Savior before the beginning of 9, 17/ 5
Savior Christ himself -- that 9, 21/ 31
Savior before the beginning of 9, 24/ 33
Savior himself in the Holy 9, 44/ 29
Savior at the general Day 9, 88/ 12
Savior himself also, and horribly 9, 149/ 7
Savior, for his bitter Passion 9, 170/ 20
Savoy great pardon purchased by 9, 73/ 21
saw his friend after scrape 9, 12/ 2
saw none such, nor wist 9, 40/ 31
saw well that every wise 9, 56/ 17
saw some part of his 9, 59/ 31
saw them by sufferance and 9, 79/ 34
saw him, the lean whoreson 9, 83/ 18
saw that offering and richesse 9, 90/ 35
saw it after -- and 9, 119/ 33
saw the likelihood that he 9, 126/ 20
saw the day yet but 9, 133/ 28
saw nor yet hear any 9, 134/ 16
Saxony And also the doubt 9, 139/ 18
say, they will never once 9, 5/ 8
say they further, that such 9, 5/ 10
say, for that it would 9, 5/ 15
this, I write, they say, in such wise that 9, 5/ 20
clergy. And then they say that my works were 9, 5/ 22
charitable, mild manner they say that if I had 9, 5/ 28
will. And yet they say , besides all this, that 9, 5/ 31
me. And so they say that I use but 9, 5/ 34
Altar. But finally they say further yet, that I 9, 6/ 3
For I promised, they say , in my preface of 9, 6/ 4
Church; and that, they say , I have not done 9, 6/ 5
well themselves that they say not true. For there 9, 6/ 12
therein they can never say but that I have 9, 7/ 12
were untrue that I say , some of them could 9, 7/ 24
these good, blessed brethren say that my writing is 9, 7/ 28
dare be bold to say , and am ready to 9, 10/ 4
will the brethren peradventure say that I may be 9, 10/ 31
may be bold to say very largely of mine 9, 10/ 32
themselves some color to say that they meant none 9, 11/ 6
and then they cannot say , ye see well, that 9, 11/ 12
tongue. Now, if he say and affirm that, then 9, 13/ 3
never any wise man say ; no, nor fool neither 9, 14/ 3
a sure authority, and say that all the long 9, 14/ 8
brethren boast greatly and say that I am answered 9, 14/ 20
the matter, we may say that God willingly begot 9, 15/ 33
more near you, and say how that he hath 9, 15/ 36
children, that is to say , the children of his 9, 16/ 10
against them that will say the Church was before 9, 16/ 17
begotten, how can we say that the Church was 9, 16/ 28
mean this church, and say how this church was 9, 16/ 34
answer, but they will say that the Church was 9, 17/ 1
but yet I will say to you again how 9, 17/ 3
us? Some peradventure will say that the Church was 9, 17/ 18
on them. They will say that the Church was 9, 17/ 22
Christ and his apostles say " as they must believe 9, 18/ 35
there -- and yet say here again -- that 9, 20/ 34
against them that will say the Church was before 9, 23/ 10
to wit, they that say the Church was before 9, 23/ 13
cause why they so say and write and put 9, 23/ 18
the books: now I say that since ye know 9, 23/ 21
preacheth do mean, and say , and write, as ye 9, 23/ 23
begotten, how can we say that the Church was 9, 24/ 5
mean this church, and say how this church was 9, 24/ 11
against whom he preacheth say not precisely that the 9, 24/ 21
God's word, but only say that the Church was 9, 24/ 23
is dead, as I say it is, himself that 9, 24/ 25
answer, but they will say that the Church was 9, 24/ 29
but yet I will say to you again how 9, 24/ 31
the same that they say ? Now, all that ever 9, 25/ 16
saith in these words, say we against whom he 9, 25/ 17
And we not only say the things that he 9, 25/ 19
they be now; we say to Luther and Tyndale 9, 25/ 27
other heretics, that they say false in that they 9, 25/ 28
the same church, I say , doth tell them that 9, 26/ 4
this: Some peradventure will say that the Church was 9, 26/ 25
on them. They will say that the Church was 9, 26/ 28
preacher goeth, as I say , somewhat further and cometh 9, 27/ 10
he could prove it, say that all such things 9, 28/ 7
he, lo, though he say it not plain out 9, 28/ 22
many things that they say be not in scripture 9, 28/ 27
these new brethren (I say ) now find out, among 9, 29/ 25
am I content they say that all the remnant 9, 29/ 27
dare be bold to say that neither hath that 9, 30/ 11
mean, which these heretics say be not specified in 9, 31/ 4
Then since these folks say that these things being 9, 31/ 16
the devil. If he say by God, then be 9, 31/ 20
truths. And if he say that they be false 9, 31/ 21
if this preacher will say , on the other side 9, 31/ 29
- this reason, I say , ye see cannot hold 9, 32/ 4
remembrance, which things themselves say be not in the 9, 32/ 5
the true Catholic preachers say that they abuse the 9, 32/ 27
But they will never say that the scripture which 9, 32/ 28
nor they cannot all say that there is any 9, 32/ 30
of that sermon, and say that it hath well 9, 33/ 9
against me because I say in my Dialogue that 9, 33/ 25
a poor argument, to say thus: "This man willingly 9, 34/ 26
in which, whatsoever Tyndale say and this preacher too 9, 35/ 19
if the man, I say , be at the time 9, 36/ 29
this preacher will peradventure say that of his words 9, 37/ 14
because he may peradventure say that he never wrote 9, 37/ 18
first calling upon, I say and there prove that 9, 38/ 10
conclusion, because I hear say that the same distinction 9, 38/ 22
- this distinction, I say , so made by Melanchthon 9, 38/ 35
they think them to say truth, but because they 9, 39/ 30
I to them that say I handle Tyndale and 9, 40/ 2
cannot be denied, they say , that they be such 9, 40/ 6
and learning, I nowhere say that any of them 9, 40/ 8
than (as some doctors say ) he doth upon the 9, 40/ 19
them once. Nor, to say the truth, no more 9, 41/ 1
Church -- God, I say, which when the apostles shall well see and say that this is the fair. But then they say that the pacifier which man genteely. I cannot say nay but it is brethren excuse them and say that they write against grandfathers too. For they say that this eight hundred Christ. All these things, they excuse themselves and will testify that I call naught. And I will excuse themselves and know them. Secondly, I that these good brethren shall this I truly these matters. But then faith, I will not as some of them I be bold to But whereas the brethren that is to wit, dare be bold to nothing for me to villainous mouths, and haply that thus did, and not letted furthermore to by the clergy some he heareth some others others say? And yet word. And therefore they a figure of "some that point some others fair figure of "some wot well, and some that any man can his masker of "some as some true men then go forth and parties: some men would of this division will else (as he will his matter, first would what I hear men say , which when the apostles say , whose list to read say that this is the say that the pacifier which say nay but it is say that they write against say that this eight hundred say Tyndale and Barnes, both say they speak evil but say truth; for those things say further, also, that by say that as touching men say : that they list not say : that of all the say the brethren (as their say nay but that some say , that I have more say for myself, although they say that I am not say the truth. For if say that proud folk be say therein, not though my say true by some; and say he should not meddle say the thing which I say , and some find this say that it cannot be say ": to that point some say that for that courtesy say , " he may, ye wot say that he so doth say , not true. Then, as say that he had parted say again (as I suppose say that this is nothing say ) tellet them their faults say thus unto them: "Who say that the causes be
them that some folk say the wife hath this 9, 58/ 16
condition, and some others say that she hath that 9, 58/ 16
and yet other some say that she hath another 9, 58/ 17
with twenty diverse "some say "s of other men 9, 58/ 18
s of other men, say there himself by the 9, 58/ 19
man could devise to say ; and among those, some 9, 58/ 20
proof, he would not say them as of himself 9, 58/ 23
fair figure of "some say "." And when he had 9, 58/ 24
yet at the last say thus much of himself 9, 58/ 25
have heard some others say , whether they say true 9, 58/ 26
others say, whether they say true or no, the 9, 58/ 27
fair figure of "some say "," either by forgetfulness or 9, 58/ 34
that all his "some say "s be of his 9, 58/ 36
them hear some others say so too besides. But 9, 59/ 2
parse verse too, and say , "But yet, forsooth, your 9, 59/ 5
her (as I hear say ) ' cursed quean' 9, 59/ 17
shrew '; and some say that she behind your 9, 59/ 17
ween, the good wife say to this good ghostly 9, 59/ 24
is so foolish to say all false, that would 9, 59/ 32
proper invention of "some say " ." But she would for 9, 60/ 1
would for his "some say " shortly say to him 9, 60/ 2
his "some say " shortly say to him, "I pray 9, 60/ 2
good man ' Some Say ', get you shortly 9, 60/ 2
such Brother ' Some Say ' come within our 9, 60/ 4
this Pacifier, as some say , goeth yet worse to 9, 60/ 5
Division than this "Some Say " that we put for 9, 60/ 6
Jean Gerson. If he say that he meant as 9, 60/ 12
Christendom. If he will say that he blameth but 9, 60/ 24
but by a "some say " ," he might with the 9, 60/ 26
with a great "some say " too. And therein he 9, 60/ 28
bringeth in under "some say " and "they say," some 9, 60/ 34
some say" and "they say ," some that himself saith 9, 60/ 35
saith without any "some say " be such as some 9, 60/ 35
be such as some say that he can never 9, 60/ 36
prove, and some, they say , be plainly and openly 9, 60/ 36
priests and priests. Some say that a man might 9, 62/ 4
parties, priests. For some say that many religious folk 9, 62/ 8
And they that so say , do say also that 9, 62/ 9
that so say, do say also that as many 9, 62/ 9
religious folk. And some say , therefore, that except this 9, 62/ 10
are in religion: then say some men that he 9, 62/ 27
then they that so say , seem to me to 9, 62/ 28
seem to me to say true. For -- albeit 9, 62/ 29
rhetoric, as some men say. And in good faith 9, 62/ 35
if he would hereafter say that he meant by 9, 62/ 38
unto talking. First they say that neither priests nor 9, 67/ 27
Verily, they that so say peradventure say not much 9, 67/ 30
that so say peradventure say not much untrue. For 9, 67/ 30
And therefore they that say this is the cause 9, 68/ 7
mind be bold to say that England had not 9, 68/ 18
this new division, to say that there be not 9, 68/ 25
nor, though this man say thus, I think them 9, 68/ 33
if these heresies, I say , may grow and go 9, 69/ 27
the color of "some say " be causes that might 9, 70/ 1
division that some men say this by the clergy 9, 70/ 30
clergy, and some men say by them that -- 9, 70/ 31
forth a book and say that some laymen say 9, 70/ 35
wealth, and that some say that those that seem 9, 70/ 37
Chapter And some laymen say farther, that though religious 9, 71/ 4
religious or secular, they say they agree all in 9, 71/ 11
saith that some laymen say that in all such 9, 72/ 12
that some other laymen say nay. For they say 9, 72/ 15
say nay. For they say that they see very 9, 72/ 16
Chapter And therefore they say that all spiritual men 9, 72/ 27
Pacifier saith that some say that "all spiritual men 9, 74/ 8
common figure of "some say ." But therefore this would 9, 74/ 16
therefore this would I say : that either he believed 9, 74/ 17
three manner of "some say "s, or three manner 9, 75/ 30
those that think and say that it is not 9, 75/ 31
there. You trust, you say , to see the clergy 9, 76/ 31
they that think and say that it were good 9, 77/ 3
great abundance letteth, they say , and in manner stranglet 9, 77/ 5
And these that thus say , this Pacifier alloweth for 9, 77/ 6
wise and well-learned men say that all the world 9, 77/ 12
he saith that some say that great abundance doth 9, 77/ 22
reason would, as I say , serve, with one little 9, 77/ 37
abundance letteth them, they say , to love God -- 9, 78/ 16
ye would, I dare say , do first. For they 9, 81/ 2
and were asked, "What say you by him?" and 9, 82/ 6
by some of them say they were naught, and 9, 82/ 7
as glorious as some say to this Pacifier that 9, 82/ 34
if some others should say to them, "Lo, sirs 9, 82/ 35
the worst. And to say the truth, much marvel 9, 84/ 10
of such as purposely say evil and openly speak 9, 85/ 1
wrong if every "some say " and every "some think 9, 86/ 26
obloquy. For surely some say that they think that 9, 86/ 27
But whatsoever some men say or some men think 9, 86/ 32
saith that some men say that with good handling 9, 87/ 27
as any other men say, but that they be 9, 87/ 31
should hear them undoubtedly say that those folk be 9, 88/ 3
saints, yet will they say that they be not 9, 88/ 8
is no soul, they say, but in some place 9, 88/ 8
and sleep shall, they say, till Gabriel's trumpet awake 9, 88/ 11
invented figure of "some say," under a pity pretended 9, 88/ 22
the figure of "some say," by good and charitable 9, 88/ 29
forasmuch as some so say by them concerning some 9, 89/ 9
this Pacifier, I dare say, shall not need; nor 9, 90/ 27
Pacifier's politiques, and would say that he believed ever 9, 90/ 30
clergy; and therefore would say that he must not 9, 90/ 36
excuse by policy, but say that he wrote against 9, 91/ 1
device; but I dare say that there is neither 9, 91/ 14
But, now, if he say the people in manner 9, 92/ 21
own words again, and say now that some of 9, 93/ 16
of the people well say that the people have 9, 93/ 21
them: to this I say yet once again that 9, 93/ 25
Now this will I say : let this Pacifier come 9, 94/ 3
of so many "some say "s, nor what opinion 9, 94/ 7
because he shall not say that I bid him 9, 94/ 13
may be bold to say the thing that they 9, 94/ 24
realm, I dare boldly say this hundred years -- 9, 95/ 1
pass, wherein I might say many things more than 9, 95/ 4
and will yet peradventure say that I am scant 9, 95/ 6
here methinketh I might say farther in one thing 9, 96/ 9
I will, as I say, leave some things of 9, 97/ 12
book untouched, whether he say well or evil. And 9, 97/ 13
for their alms, and say that they spend upon 9, 98/ 31
he mean that they say thus of all their 9, 99/ 6
time lawfully do or say : I answer that they 9, 99/ 7
in those things I say that -- since I 9, 100/ 2
will this Pacifier peradventure say that he neither speaketh 9, 101/ 3
and not letted to say that if ever any 9, 101/ 15
-- whoso would, I say, preach any of these 9, 101/ 28
do (that is to say, give alms, and wear 9, 102/ 17
is therefore bold to say they do not all 9, 103/ 7
pleasure he never should say more than truth. For 9, 103/ 29
the spirituality? If he say, as he saith here 9, 103/ 31
so dare I boldly say that as they both 9, 104/ 11
year, whatsoever this Pacifier say. And I somewhat marvel 9, 104/ 14
there is no "some say " anywhere, almost, in all 9, 104 / 15
-- I marvel, I say , not a little, that 9, 104 / 17
nor heareth any "some say " that there is in 9, 104 / 18
yet I hear some say that there is; and 9, 104 / 20
worse, then might I say that the same thing 9, 105 / 4
-- the custom, I say , may do much, as 9, 106 / 5
been fain therefore to say in Lent their evensong 9, 106 / 12
all this, as I say , that not the temporality 9, 108 / 5
they should grudge and say shrewdly by us for 9, 108 / 14
if this Pacifier will say that it is not 9, 108 / 15
not like, and will say that we be not 9, 108 / 15
other strangers else, I say , when they have considered 9, 108 / 36
-- those folk, I say , of whom by good 9, 109 / 11
part among all folk say many shrewd things by 9, 110 / 24
the figure of "some say " will not well serve 9, 111 / 22
that "some men" so "say ," but that "much people 9, 111 / 24
the clergy did, I say , for this cause of 9, 112 / 37
if this Pacifier will say that the clergy feared 9, 113 / 26
force -- I cannot say nay but such a 9, 113 / 28
this Pacifier will peradventure say that though such manner 9, 113 / 36
clergy. And he will say , as he saith, that 9, 114 / 6
much people, though they say not so far as 9, 114 / 8
therefore -- will yet say that they punished them 9, 114 / 9
have heard them so say , though their so saying 9, 114 / 11
a figure of "some say ," and "they say," and 9, 116 / 2
some say," and "they say," and "many say," and 9, 116 / 2
they say," and "many people saith 9, 116 / 2
What cannot these brethren say , that can be so 9, 117 / 14
be so shameless to say thus? For of very 9, 117 / 15
since, as I hear say , to divers, that he 9, 119 / 23
And now dare I say that if this Pacifier 9, 120 / 22
some of his "some say ,"s he doth. Howbeit 9, 120 / 25
I cannot very surely say , nor yet very greatly 9, 120 / 27
for a need to say that he escaped not 9, 121 / 17
that I dare well say they falsely belic him 9, 121 / 35
report it again, or say some suchlike words of 9, 122 / 31
man will yet peradventure say that this is a 9, 123 / 8
Sacrament), my lord, I say , said unto him that 9, 125 / 1
and hath, I hear say , the devilish books of 9, 125 / 11
knew them, I dare say he would less believe 9, 127 / 34
the figure of "some say ," this book layeth to 9, 128 / 33
writing. And some men say that some prelates have 9, 129 / 7
spirituality -- yet, I say , for all this, the 9, 129 / 15
This Pacifier will peradventure say that the same twelve
 Now, if this Pacifier say that yet here is
 trust. And I dare say the ordinaries be not
 will peradventure this Pacifier say that sometimes, in some
 that this Pacifier should say thus: "By this way
 years. But this I say : that since some will
 man be sworn to say the truth concerning heresy
 may not have some say that he is, or
 where he seemeth to say true. And therefore this
 that (as many men say ) is in them to
 with a great rumor say the contrary. And the
 any visor of "some say ." And therefore, since he
 somewhat shameless, dare I say ; and somewhat is it
 patient, I will not say nay, and may peradventure
 sometimes with a "some say ," and sometimes with a
 sometimes with a "they say ," and sometimes he saith
 spirituality indeed (as some say he doth, and yet
 odious thing he might say . What any one kind
 his figure of "some say " this Pacifier hath made
 no heretic, and some say that Saint Chad was
 reported so, and some say that it is so
 so." But surely some say again that like as
 some may hap to say it. And some others
 it. And some others say also that like as
 man may hap to say it, so can no
 so can no man say anything so false but
 tale that some laymen say that some spiritual men
 reformed -- I dare say that the spiritual judges
 and feign simplicity and say they repent, and so
 held excused that would say he spoke heresy of
 if all these, I say , should always pass unpunished
 it by a "some say " of as few; and
 good Sir John "Some Say " take his porteous and
 what another goodly "some say " this good Sir John
 good Sir John "Some Say " findeth. Lo, thus he
 saith: And here some say , that because there is
 -- that is to say , till he prove it
 otherwise than by "some say "s, or by his
 saith that some men say so. But, now, if
 But, now, if "some say " be no sufficient proof
 other side, if "some say " be a good proof
 one or other "some say " to say more than
 other "some say" to say more than truth. Yet
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<tr>
<th>Term</th>
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<td>cease; that is to</td>
<td>say, till there be no</td>
<td>9,155/3</td>
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<td>will so much as</td>
<td>say, that some men say</td>
<td>9,155/4</td>
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<tr>
<td>say that some men</td>
<td>say, that they have not</td>
<td>9,155/4</td>
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<tr>
<td>to Sir John &quot;Some&quot;</td>
<td>Say, &quot;now. And long will&quot;</td>
<td>9,155/6</td>
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<td>they come home, and</td>
<td>say, that more than half</td>
<td>9,157/4</td>
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<td>have not let to</td>
<td>say, nor some to write</td>
<td>9,158/5</td>
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<td>his figure of &quot;some&quot;</td>
<td>say, &quot;that the spiritual judges</td>
<td>9,163/6</td>
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<td>always, and sometimes, to</td>
<td>say, the truth, too tenderly</td>
<td>9,163/10</td>
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<td>for all his &quot;some&quot;</td>
<td>&quot;s, this Pacifier himself</td>
<td>9,163/13</td>
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<td>for the first shift</td>
<td>say, &quot;Bring me forth mine&quot;</td>
<td>9,164/9</td>
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<td>thereto called, he would</td>
<td>say, he said it all</td>
<td>9,164/32</td>
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<tr>
<td>yet stick much to</td>
<td>say, &quot;Bring in somebody here, serve -- he will</td>
<td>9,164/35</td>
</tr>
<tr>
<td>Church believeth, he will</td>
<td>say, he wotteth ne'er. And</td>
<td>9,165/4</td>
</tr>
<tr>
<td>Church -- he will</td>
<td>say, he was not aware</td>
<td>9,165/6</td>
</tr>
<tr>
<td>believed so; and will</td>
<td>say, that they should not</td>
<td>9,165/7</td>
</tr>
<tr>
<td>and stand about, and</td>
<td>say, it is pity indeed</td>
<td>9,165/10</td>
</tr>
<tr>
<td>Pacifier taught him to</td>
<td>say, that he did it</td>
<td>9,165/20</td>
</tr>
<tr>
<td>taught him farther to</td>
<td>say, that he did but</td>
<td>9,165/24</td>
</tr>
<tr>
<td>again -- he might</td>
<td>say, again that he were</td>
<td>9,165/33</td>
</tr>
<tr>
<td>should happen him to</td>
<td>say, and do so far</td>
<td>9,165/37</td>
</tr>
<tr>
<td>a figure of &quot;some&quot;</td>
<td>&quot;say some things false</td>
<td>9,167/7</td>
</tr>
<tr>
<td>figure of &quot;some say&quot;</td>
<td>some things false themselves</td>
<td>9,167/7</td>
</tr>
<tr>
<td>of truth, toward (I)</td>
<td>) the body, not toward</td>
<td>9,167/15</td>
</tr>
<tr>
<td>I be bold to</td>
<td>say, : that I never found</td>
<td>9,167/28</td>
</tr>
<tr>
<td>whither of those two</td>
<td>say, true that hold therein</td>
<td>9,169/18</td>
</tr>
<tr>
<td>their own cunning, and</td>
<td>say, that besides all their</td>
<td>9,169/23</td>
</tr>
<tr>
<td>Let no man, I</td>
<td>say, be light in believing</td>
<td>9,169/29</td>
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<tr>
<td>And thus far I</td>
<td>say, for the faith itself</td>
<td>9,170/1</td>
</tr>
<tr>
<td>have no more to</td>
<td>say, therein, but advise every</td>
<td>9,170/12</td>
</tr>
<tr>
<td>than either by &quot;some&quot;</td>
<td>&quot;or &quot;they say,&quot; or</td>
<td>9,170/16</td>
</tr>
<tr>
<td>some say&quot; or &quot;they&quot;</td>
<td>&quot;or &quot;many say&quot;; or</td>
<td>9,170/16</td>
</tr>
<tr>
<td>they say,&quot; or &quot;many&quot;</td>
<td>; or else that he</td>
<td>9,170/16</td>
</tr>
<tr>
<td>a man may sometimes</td>
<td>say, full sooth in game</td>
<td>9,170/36</td>
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<tr>
<td>speak of, whereas they</td>
<td>say, that as concerning the</td>
<td>9,171/6</td>
</tr>
<tr>
<td>after this done, I</td>
<td>say, before I go farther</td>
<td>9,171/28</td>
</tr>
<tr>
<td>readers, whoso list to</td>
<td>say, that I have not</td>
<td>9,171/30</td>
</tr>
<tr>
<td>well, and yet will</td>
<td>say, my promise is not</td>
<td>9,171/35</td>
</tr>
<tr>
<td>moveth him so to</td>
<td>say, and I shall then</td>
<td>9,172/1</td>
</tr>
<tr>
<td>an answer to that,</td>
<td>saying, how that by the</td>
<td>9,16/36</td>
</tr>
<tr>
<td>an answer to that, of faith.</td>
<td>saying, how that by the</td>
<td>9,24/13</td>
</tr>
<tr>
<td>Against which</td>
<td>saying, of mine, Tyndale (as)</td>
<td>9,33/28</td>
</tr>
<tr>
<td>be of his own</td>
<td>saying, though he might haply</td>
<td>9,59/1</td>
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true, so is this saying the very worst that 9, 111/ 21
And therefore, since that saying against the clergy is 9, 113/ 2
say, though their so saying be grounded but upon 9, 114/ 12
contrary to his first saying, he appealeth both himself 9, 135/ 26
to cease off that saying than to do that 9, 142/ 16
layman cease off his saying than to do their 9, 142/ 27
or cause of his saying, or whether he had 9, 146/ 22
or by his own saying -- the King's Highness 9, 152/ 21
were overseen in that saying, of a lightness of 9, 165/ 34
accuse him that their sayings by no law ought 9, 138/ 8
folk, that like sores, scabs, and cankers, trouble and 9, 53/ 31
lean that he can scant stand on his legs 9, 6/ 23
in some whole country scant any one good. But 9, 70/ 21
say that I am scant short enough -- let 9, 95/ 6
and Lincoln, he shall scant in any one of 9, 115/ 10
the spirituality, I can scant believe but that it 9, 153/ 11
over this, I can scant believe that the brethren 9, 171/ 2
upon him, and a scholar of his. In that 9, 124/ 18
but Frith's disciple and scholar, was yet (he saith 9, 164/ 4
and taketh forth his scholars a new lesson. Then 9, 164/ 11
witnesses were, peradventure, some scholars of his own, and 9, 164/ 23
long away, lest his scholars should play the truants 9, 165/ 30
begin to go to school, and shall with God's 9, 13/ 25
set up a new school, whereas men can neither 9, 166/ 6
Barnes, Huessgen, and Zwingli, Schwarzerdt, Tyndale, George Joye, and 9, 29/ 11
hath learned of Philipp Schwarzerdt and bringeth forth against 9, 38/ 1
found first by Philipp Schwarzerdt -- which, like as 9, 38/ 33
the belief, and in scorning that man should captive 9, 33/ 30
they escaped not all scot-free; nor Peter well 9, 160/ 16
suffer them for a scourge to prevail in some 9, 160/ 29
saw his friend after scrape it never so clean 9, 12/ 3
pretense of reason and scripture -- and instead of 9, 8/ 22
spiritual food except the scripture be translated into their 9, 13/ 1
every necessary truth of scripture, and everything necessary for 9, 13/ 5
and body of the scripture be not translated unto 9, 13/ 8
by them of the scripture in English. And yet 9, 13/ 15
the having of the scripture in English be a 9, 13/ 17
never read word of scripture, come as well to 9, 13/ 26
and profitable that the scripture well and truly translated 9, 13/ 28
forth with his new-translated scripture, translating the truth of 9, 14/ 4
which bring forth the scripture for them indeed? -- 9, 17/ 30
that it is no scripture and if it had 9, 17/ 32
by plain and evident scripture: the King's Highness, in 9, 18/ 4
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<td>, and part unwritten that</td>
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<td>Scripture</td>
<td>and without writing --</td>
<td>9, 18</td>
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<td>Scripture</td>
<td>-- then had all</td>
<td>9, 18</td>
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<tr>
<td>Scripture</td>
<td>, neither Luther nor Tyndale</td>
<td>9, 18</td>
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<td>Scripture</td>
<td>and all believing hearts</td>
<td>9, 19</td>
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<tr>
<td>Scripture</td>
<td>showeth, and Saint Augustine</td>
<td>9, 21</td>
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<td>Scripture</td>
<td>Which point is so</td>
<td>9, 21</td>
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<td>Scripture</td>
<td>for them indeed? --</td>
<td>9, 26</td>
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<tr>
<td>Scripture</td>
<td>and if it had</td>
<td>9, 27</td>
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<tr>
<td>Scripture</td>
<td>-- they drive us</td>
<td>9, 27</td>
</tr>
<tr>
<td>Scripture</td>
<td>, and before that any</td>
<td>9, 27</td>
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<tr>
<td>Scripture</td>
<td>prove us that God</td>
<td>9, 27</td>
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<tr>
<td>Scripture</td>
<td>already -- and, over</td>
<td>9, 27</td>
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<tr>
<td>Scripture</td>
<td>already, he shall write</td>
<td>9, 28</td>
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<td>Scripture</td>
<td>. And therefore though, because</td>
<td>9, 28</td>
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<td>Scripture</td>
<td>for them indeed? --</td>
<td>9, 28</td>
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<tr>
<td>Scripture</td>
<td>and if it had</td>
<td>9, 28</td>
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<tr>
<td>Scripture</td>
<td>are yet in scripture</td>
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<td>Scripture</td>
<td>indeed. As is for</td>
<td>9, 28</td>
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<td>Scripture</td>
<td>we should of reason</td>
<td>9, 29</td>
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<td>Scripture</td>
<td>they have the old</td>
<td>9, 29</td>
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<td>Scripture</td>
<td>as now these new</td>
<td>9, 29</td>
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<td>Scripture</td>
<td>(forasmuch, at the leastwise</td>
<td>9, 29</td>
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<tr>
<td>Scripture</td>
<td>be by reason among</td>
<td>9, 30</td>
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<tr>
<td>Scripture</td>
<td>for them indeed? --</td>
<td>9, 30</td>
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<tr>
<td>Scripture</td>
<td>and if it had</td>
<td>9, 30</td>
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<tr>
<td>Scripture</td>
<td>for us indeed, and</td>
<td>9, 30</td>
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<td>Scripture</td>
<td>.&quot; Howbeit, howsoever his words</td>
<td>9, 30</td>
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<tr>
<td>Scripture</td>
<td>and that therefore they</td>
<td>9, 31</td>
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<tr>
<td>Scripture</td>
<td>: now would I wit</td>
<td>9, 31</td>
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<tr>
<td>Scripture</td>
<td>, as he hath kept</td>
<td>9, 31</td>
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<tr>
<td>Scripture</td>
<td>, as this preacher would</td>
<td>9, 31</td>
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<tr>
<td>Scripture</td>
<td>than they. And thus</td>
<td>9, 31</td>
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<tr>
<td>Scripture</td>
<td>, because that else they</td>
<td>9, 32</td>
</tr>
<tr>
<td>Scripture</td>
<td>. For where this preacher</td>
<td>9, 32</td>
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<tr>
<td>Scripture</td>
<td>-- with a figure</td>
<td>9, 32</td>
</tr>
<tr>
<td>Scripture</td>
<td>for them indeed? --</td>
<td>9, 32</td>
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<tr>
<td>Scripture</td>
<td>. . . -- these words, lo</td>
<td>9, 32</td>
</tr>
<tr>
<td>Scripture</td>
<td>as in his word</td>
<td>9, 32</td>
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<tr>
<td>Scripture</td>
<td>. For whoso believe the</td>
<td>9, 32</td>
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<tr>
<td>Scripture</td>
<td>but by the Church</td>
<td>9, 32</td>
</tr>
<tr>
<td>Scripture</td>
<td>indeed, &quot;they will bear</td>
<td>9, 32</td>
</tr>
<tr>
<td>Scripture</td>
<td>,&quot; verily if it hap</td>
<td>9, 32</td>
</tr>
</tbody>
</table>
forth for them very scripture indeed, which scripture maketh not for them 9, 32/ 25
very scripture indeed, which scripture maketh indeed -- there will 9, 32/ 26
that they give the scripture indeed. But they will 9, 32/ 27
that they abuse the scripture which they brought forth 9, 32/ 28
never say that the scripture indeed. For that way 9, 32/ 29
brought forth is no scripture hitherto but the Catholic 9, 32/ 31
themselves have taken for are some parts of scripture which they brought forth 9, 32/ 32
Catholic Church affirmeth for boldly to deny for scripture indeed -- there will 9, 32/ 33
as both by the are expressed in the scripture shall never surround and 9, 158/ 28
Christ hath, beside the Christ hath, beside the scripture that sometime were well-inhabited 9, 158/ 31
about the study of made many places now sea, but here within the 9, 14/ 33
answered not beyond the sea shall never surround and 9, 158/ 28
enough. For as the sea that sometime were well-inhabited 9, 158/ 31
made many places now commission under his Great
when that after, I Sea therefore, they would not 9, 157/ 27
for their own surety, sealed a commission and sent 9, 157/ 29
read in Tyndale, and search and see somewhat whereby 9, 9/ 35
may peradventure, if he search whether the faith of 9, 39/ 18
if they will charitably search well, find some in 9, 67/ 11
appointed, among others, to search for the truth. But 9, 140/ 17
after long seeking and search out and inquire by 9, 156/ 14
be curious about the searching for them, for all 9, 5/ 4
dissimule it for a searching out of the cause 9, 135/ 6
their sentence for the season, may in the meantime 9, 69/ 29
merry for a little season, or else, of a 9, 112/ 20
since in the mean season, while men walk about 9, 152/ 27
heal, cut off in season, by this Pacifier's good 9, 155/ 8
and all their pot seasoned, for corrupting farther. The 9, 166/ 38
a man of a seasoned, and all their pie 9, 46/ 21
have not done. The second sort. And that may 9, 5/ 38
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first book of the second part of Tyndale's Confutation 9, 33/ 29
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The Twenty-second Chapter The second point -- that is 9, 71/ 20
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the Parliament in the second, of those that would 9, 85/ 25
second year of King Henry 9, 161/ 30
the last of my
good, saved soul. And
folk that know them.
them even by name.
preach a contrary new.
by a special sure,
in that case the
give unto a judge
no judges upon many
was Chancellor, upon such
excommunication, for disclosing that
to grow to a
taught them this great
in close goeth about
to tell it him
the clergy there be
doth in his heart
that as they both
so do they both
and women in corners
he defended it foolishly,
Zwingli, and Friar Huessgen
hand that they had
his Council disappointed, and
gospel in corners, were
one man doth in
too long by the
and guessing at the
priest was at the
be of the same
and knoweth not what
foolish brethren of his
is of their own
preachers of these new
both spiritual and temporal,
"priests" those that are
if variance fall between
variance fall between any
strife that happeth between
the state of those
variance which falleth between
these priests that are
spiritual men, religious or

second book of my Dialogue
, also, if the having
, I say further that
, of those same some
, forasmuch as these new
brother of this new-broached
advice and counsel may
information of such things
complaints made unto them
information have put some
without their license. And
, unperceived cause of division
mystery sought out in
, velut negotium perambulans in
; and so did Jean
some very naught before
think and believe right
and openly, too, do
and openly, too, give
and after spread them
between them twain, my
conveyed unto him into
spoken with many other
prevented, and the field
detected to his ordinary
, another cannot see, is
, and the Canon, and
of other men's minds
of the Mass, about
and of policy dissimule
they be of shall
. For he told one
. And the same boast
do lay forth for
and religious too. But
priests, as by his
priests than between those
priests -- yet is
priests among themselves. I
priests that have temporal
priests, than that that
or those that are
, they say they agree
all the clergy, both secular and religious, agree and though the whole clergy, as he saith that hand with prelates and are evil and naughty their obstinacy in the deliver them to the clergy delivered to the none delivered to the nor delivered into the neither prelates nor mean help therein of the the spirituality -- prelates, were delivered to the clergy, both religious and forth long, in plain our negligence, should by murder, incest, and perjury, begin against them a repress and subdue such upon the sowing of like as some (I and bold when I their hearts good to that point undoubtedly they every man may well intent every man may purblind, while they cannot for all this, I own surety, search and may well and clearly they cannot say, ye I longed sore to therefore longing sore to might, that I might that every man may they shall all well that all folk may effect. Thus may ye taught it. For you that hath eyes to shall ye laugh to see well) there are, that see that those folk which see my cheeks red for see full well themselves that see that I never use see that these good brethren see so far as to see not in effect any see somewhat whereby they may see that they handle their see well, that they leave see that answer. For in see how I was answered see the book -- weening see him somewhat more plainly see that I fear not see that by the word see and ears to hear see that he wrestleth all

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heretics did), ye may see a clear proof by 9, 21/ 40
have a pleasure to see how fondly he juggleth 9, 22/ 18
For this here ye see : that this preacher in 9, 22/ 31
to mark well and see somewhat more therein hereafter 9, 23/ 6
readers, clearly perceive and see that this preacher saith 9, 23/ 11
write, as ye now see they do, ye cannot 9, 23/ 23
but clearly perceive and see that this preacher doth 9, 23/ 24
effect. Thus may ye see that at the beginning 9, 25/ 3
taught it. For you see that by the word 9, 25/ 6
words, good readers, ye see that himself perceiveth that 9, 25/ 9
he goeth, as ye see, , further than Tyndale went 9, 25/ 13
with which, as ye see, Tyndale is most clearly 9, 26/ 14
But now shall ye see that this preacher perceiveth 9, 26/ 16
matter, they might not see how he fell, he 9, 26/ 20
that hath eyes to see and ears to hear 9, 26/ 32
of this question you see now yourself. For since 9, 27/ 17
can there doubt (ye see well) but that these 9, 30/ 7
by them (as ye see well) that the thing 9, 31/ 33
both, it followeth, ye see that this reason of 9, 31/ 37
readers, every way ye see cannot hold. For those 9, 32/ 4
reason, I say, ye see, the reason that Tyndale 9, 34/ 8
coverly layeth, as ye see, , it both pleased him 9, 34/ 29
me." For as ye see, that this authority of 9, 34/ 32
therefor. And thus ye see, let him read in 9, 35/ 28
James, whoso list to see that neither Tyndale there 9, 35/ 30
it; and he shall see the matter handled somewhat 9, 37/ 4
for his contentation, to see how far the matter 9, 37/ 9
reason serve him to see so brought in there 9, 38/ 35
by Melanchthon, shall they see Tyndale's tale so sure 9, 39/ 13
of mine answer, they see a very right image 9, 40/ 28
that if I would see and say that this 9, 41/ 30
that he shall well see well that their disciples 9, 46/ 15
ween. For then they see what need there were 9, 50/ 37
over this, I cannot see that I neither have 9, 53/ 2
and ye shall clearly see , but if he be 9, 54/ 15
far as I can see so misfortune between any 9, 58/ 8
strife. Which thing to see that very few parts 9, 61/ 10
think, well make men see strife and variance fall 9, 62/ 29
also that ye may see it fall between those 9, 62/ 30
pity it is to see not the reason that 9, 62/ 36
it more pity to see 9, 67/ 19
as for myself, I see put it out abroad
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<tr>
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<td>they say that they</td>
<td>see very well that in</td>
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<td>for aught that I</td>
<td>see , such as so murmur</td>
<td>9,73/1</td>
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<td>no more hath, I</td>
<td>see well, this Pacifier himself</td>
<td>9,74/15</td>
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<td>he trusted shortly to</td>
<td>see them lose all, and</td>
<td>9,76/26</td>
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<tr>
<td>trust, you say, to</td>
<td>see the clergy put out</td>
<td>9,76/32</td>
</tr>
<tr>
<td>and I purpose to</td>
<td>see you out of the</td>
<td>9,76/32</td>
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<tr>
<td>pity as himself, ye</td>
<td>see well, beareth to the</td>
<td>9,78/19</td>
</tr>
<tr>
<td>way whereby ye shall</td>
<td>see me shortly, not only</td>
<td>9,80/15</td>
</tr>
<tr>
<td>at the gate to</td>
<td>see that neither any other</td>
<td>9,80/19</td>
</tr>
<tr>
<td>perpetual wealth, which, ye</td>
<td>see well, ye should do</td>
<td>9,81/6</td>
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<tr>
<td>marvel have I to</td>
<td>see some folk now so</td>
<td>9,84/10</td>
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<tr>
<td>I never look to</td>
<td>see them so discreet as</td>
<td>9,84/29</td>
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<td>am I sorry to</td>
<td>see : that since himself secmeth</td>
<td>9,88/14</td>
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<td>each in his own</td>
<td>see , then the new Paul</td>
<td>9,90/19</td>
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<td>especially when he shall</td>
<td>see certain letters which some</td>
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<td>this Pacifier himself to</td>
<td>see that young man, or</td>
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<td>any part that I</td>
<td>see therein. For there is</td>
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<td>For all the people</td>
<td>see , pardon, that the clergy</td>
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<td>bold to offer, to</td>
<td>see the truth openly proved</td>
<td>9,94/22</td>
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<td>the thing that they</td>
<td>see proved true; and thereupon</td>
<td>9,94/24</td>
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<td>a good deed to</td>
<td>see them punished, so that</td>
<td>9,95/23</td>
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<td>mouth; and not only</td>
<td>see what he saith, but</td>
<td>9,97/19</td>
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<td>such good folk should</td>
<td>see , as of a good</td>
<td>9,97/24</td>
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<td>well meant that they</td>
<td>see fair set out to</td>
<td>9,97/25</td>
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<tr>
<td>aught that I can</td>
<td>see , a great part of</td>
<td>9,98/13</td>
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<td>which, he saith, men</td>
<td>see them not do (that)</td>
<td>9,102/16</td>
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<tr>
<td>in secretness, another cannot</td>
<td>see , is therefore bold to</td>
<td>9,103/7</td>
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<tr>
<td>not thy left hand</td>
<td>see what thy right hand</td>
<td>9,104/1</td>
</tr>
<tr>
<td>there is; and I</td>
<td>see sometimes myself so many</td>
<td>9,104/20</td>
</tr>
<tr>
<td>the chief is to</td>
<td>see them well brought up</td>
<td>9,105/18</td>
</tr>
<tr>
<td>which is, as ye</td>
<td>see , all changed. And the</td>
<td>9,106/11</td>
</tr>
<tr>
<td>that men may not</td>
<td>see it, it shall be</td>
<td>9,106/35</td>
</tr>
<tr>
<td>appear, and men shall</td>
<td>see it. And surely for</td>
<td>9,107/4</td>
</tr>
<tr>
<td>that come hither and</td>
<td>see both (saving some that)</td>
<td>9,108/33</td>
</tr>
<tr>
<td>Pacifier speaketh, I neither</td>
<td>see cause why it should</td>
<td>9,109/4</td>
</tr>
<tr>
<td>a good deed to</td>
<td>see them punished, and they</td>
<td>9,111/6</td>
</tr>
<tr>
<td>circumspect, which till they</td>
<td>see such an evil tale</td>
<td>9,112/18</td>
</tr>
<tr>
<td>porter that he should</td>
<td>see the stocks mended and</td>
<td>9,119/13</td>
</tr>
<tr>
<td>ye may, good readers,</td>
<td>see : that as Frith taketh</td>
<td>9,126/3</td>
</tr>
<tr>
<td>considered, I suppose you</td>
<td>see . For no part is</td>
<td>9,128/15</td>
</tr>
<tr>
<td>all these faults, I</td>
<td>see him find none with</td>
<td>9,128/19</td>
</tr>
<tr>
<td>they do, I cannot</td>
<td>see , nor those wise men</td>
<td>9,131/27</td>
</tr>
<tr>
<td>aught that I can</td>
<td>see , but if it be</td>
<td>9,132/32</td>
</tr>
<tr>
<td>appearing, whereupon men may see \text{that the judge calleth} \hspace{1cm} 9, 133/ 21</td>
<td></td>
<td></td>
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<tr>
<td>for anything that I see \text{, that this Pacifier should} \hspace{1cm} 9, 134/ 24</td>
<td></td>
<td></td>
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<tr>
<td>them concerning heresy, ye see \text{the proof, I trow} \hspace{1cm} 9, 134/ 33</td>
<td></td>
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<tr>
<td>matter more clear. Now see you well that, as \hspace{1cm} 9, 136/ 29</td>
<td></td>
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<tr>
<td>other inquirers of heresy see \text{that any great danger} \hspace{1cm} 9, 137/ 13</td>
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<tr>
<td>for aught that I see \text{in them both; and} \hspace{1cm} 9, 140/ 1</td>
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<tr>
<td>for aught that I see \text{, he giveth a good} \hspace{1cm} 9, 144/ 27</td>
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<td>a special eye to see \text{that they should not} \hspace{1cm} 9, 145/ 16</td>
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<td>bringeth in, as you see \text{, his charitable infamation of} \hspace{1cm} 9, 146/ 35</td>
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<td>since I can yet see \text{no such universal cause} \hspace{1cm} 9, 147/ 23</td>
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<td>done, every man may see \text{these three things true} \hspace{1cm} 9, 147/ 32</td>
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<tr>
<td>spiritual judges would gladly see every man, and therein \hspace{1cm} 9, 149/ 17</td>
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<td>For here shall ye see to the further encouraging \hspace{1cm} 9, 150/ 31</td>
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<tr>
<td>is yet, and to see with great diligence that \hspace{1cm} 9, 151/ 30</td>
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<tr>
<td>and his Council can see \text{, for all his wholesome} \hspace{1cm} 9, 152/ 21</td>
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<tr>
<td>by citation, till men see \text{that same mind of} \hspace{1cm} 9, 155/ 1</td>
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<td>they did. For they see \text{that it beginneth almost} \hspace{1cm} 9, 158/ 20</td>
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<tr>
<td>change, that will I see ere I believe. Which \hspace{1cm} 9, 162/ 28</td>
<td></td>
<td></td>
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<tr>
<td>by whose expositions we see \text{what points are expressed} \hspace{1cm} 9, 169/ 9</td>
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<tr>
<td>of old, except he see \text{the cause of the} \hspace{1cm} 9, 170/ 14</td>
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<tr>
<td>necessity; and that he see \text{that point by more} \hspace{1cm} 9, 170/ 15</td>
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<tr>
<td>insolubles, which ye shall see \text{proved very frantic follies} \hspace{1cm} 9, 171/ 27</td>
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<tr>
<td>I cannot make him see \text{the thing that he} \hspace{1cm} 9, 171/ 31</td>
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<tr>
<td>Now, good readers, Tyndale seeing how sore this reason \hspace{1cm} 9, 19/ 1</td>
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<td>preacheth them. And therefore, seeing that Tyndale is by \hspace{1cm} 9, 25/ 12</td>
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<td>the matter off. For seeing that he can in \hspace{1cm} 9, 27/ 6</td>
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<tr>
<td>rebuke the clergy, and seek out their faults, and \hspace{1cm} 9, 50/ 4</td>
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<td>at the leastwise to seek up and rehearse causes \hspace{1cm} 9, 55/ 22</td>
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<tr>
<td>he would therefore rather seek out and heap up \hspace{1cm} 9, 56/ 21</td>
<td></td>
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<tr>
<td>so curious as to seek for faults, he may \hspace{1cm} 9, 67/ 8</td>
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<tr>
<td>have need to go seek some other. . . . but that \hspace{1cm} 9, 68/ 7</td>
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<tr>
<td>sent them abroad to seek themselves a service. And \hspace{1cm} 9, 105/ 10</td>
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<tr>
<td>men walk about and seek for such judges. For \hspace{1cm} 9, 152/ 28</td>
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<tr>
<td>am he whom ye seek \text{,&quot; but to ground they} \hspace{1cm} 9, 160/ 21</td>
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<tr>
<td>yet wot where to seek him. When should there \hspace{1cm} 9, 166/ 7</td>
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<tr>
<td>them, but after long seeking and searching for them \hspace{1cm} 9, 5/ 3</td>
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<tr>
<td>or labor of further seeking for it, as much \hspace{1cm} 9, 8/ 32</td>
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<tr>
<td>waxed weary of the seeking . So that Calavius, perceiving \hspace{1cm} 9, 81/ 26</td>
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<tr>
<td>I may most easily seem to soil, and leave \hspace{1cm} 9, 5/ 32</td>
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<tr>
<td>little marvel that it seem \text{long and tedious unto} \hspace{1cm} 9, 8/ 3</td>
<td></td>
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<tr>
<td>as much as shall seem requisite for that matter \hspace{1cm} 9, 8/ 32</td>
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<tr>
<td>and would make it seem that the apostles and \hspace{1cm} 9, 30/ 19</td>
<td></td>
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<tr>
<td>books then! These words seem to be miswritten, either \hspace{1cm} 9, 30/ 27</td>
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</tbody>
</table>
preacher would have it seem . But now if this 9, 31/ 28
it may serve to seem to prove his purpose 9, 33/ 4
things were all true, seem to have great cause 9, 36/ 39
so mildly, and would seem never so indifferent; though 9, 59/ 25
they that so say, seem to me to say 9, 62/ 28
say that those that seem best and take most 9, 70/ 37
folk would have them seem , it would not, I 9, 82/ 32
that this Pacifier might seem to mean of, I 9, 93/ 37
therefore lest he should seem partial to his own 9, 103/ 22
all the spirituality, should seem to be), but a 9, 107/ 25
best, and making it seem such as himself list 9, 122/ 35
as it would haply seem that Frith would turn 9, 123/ 22
would have his book seem a disputation between the 9, 125/ 28
though the said law seem to be made upon 9, 137/ 26
forasmuch as it should seem that spiritual men somewhat 9, 137/ 37
Pacifier would have them seem , this thing sufficeth against 9, 144/ 18
that he would have seem so great a sum 9, 147/ 37
sophisms be suffered to seem wise among unlearned people 9, 149/ 29
to bush, many times seem a great many: so 9, 159/ 35
yet would have them seem to be, yet are 9, 162/ 31
which he would should seem so solemn, subtle insolubles 9, 171/ 27
at the first face seem very good, and for 9, 84/ 1
them, "These things have seemed both to us and 9, 100/ 21
clergy loved him not, seemed not yet very loath 9, 127/ 4
without; and every way seemeth long to him that 9, 8/ 5
of Tyndale's tale it seemeth that this preacher doth 9, 34/ 7
God hath, as it seemeth , from these folk taken 9, 41/ 8
they take, as it seemeth , all those words of 9, 52/ 19
the very truth, it seemeth to me somewhat strange 9, 54/ 25
his other words he seemeth to do; and so 9, 62/ 25
to God -- he seemeth to mean the honor 9, 71/ 16
warm. Besides this, it seemeth that yet his discreet 9, 78/ 31
see: that since himself seemeth to me so faithful 9, 88/ 15
in another place somewhat seemeth to mislike that order 9, 89/ 14
authorities besides. But it seemeth to him, peradventure, that 9, 99/ 27
also which this Pacifier seemeth to dispraise under the 9, 104/ 34
lamentable complaining as it seemeth me by some of 9, 120/ 25
ordinaries, against whom he seemeth upon such folk's false 9, 127/ 36
man, saving that it seemeth me verily that be 9, 130/ 22
happen that he that seemeth a lamb may be 9, 137/ 4
be naught where he seemeth good, and swear false 9, 137/ 5
witnesses, yet it seemeth to say true. And 9, 137/ 6
that that consideration cannot seemeth that that consideration cannot 9, 137/ 28
law reasonable. For it seemeth that be true, it they may, as it And therefore this Pacifier ignorance excusest. Then it so few that he were taken which it the seventh chapter, it might infect others, it he thought, as it of answering have I written. Here have ye this answer of mine too. And I have it is most commonly that is so well when every man had of our own had as I perceived had this matter have been suppose yes, and have have been present and truth." And thus thou places as the reader therefore though, because he somewhat faintly since he Catholic man that so him laugh, when he and would, because he little, that he neither laws of the Church, temporality, such as he such means as he them, of policy. Now the thing that they be sometimes (albeit very deserveth it not, happeth happest seldom, and as theft, and much more it in comparison very enough that ye shall never or so very made unto mine own seemeth that the accusers and seemeth then that all justices seemeth , by their own authority seemeth me to bring in seemeth that it is not seemeth in manner to point seemeth that this Pacifier would seemeth that the Church in seemeth convenient that he be seemeth , that there needed none seen made unto the first seen , good readers, after long seen (if it happen to seen it proved by experience seen that among a great seen in the laws of seen him and marked him seen him since laugh and seen his book before. Now seen abroad in many men's seen it so, too; and seen the judges handle them seest that God's truth dependeth seest that the writer slept seeth that I have in seeth it will not serve seeth them do, may with seeth them take so much seeth his good and charitable seeth nor heareth any "some seeth well enough that the seeth in that audience meetly seeth well they never should seeth every man that any seldom do: that is to seldom it happeth) that in seldom , and as seldom, I seldom , I am sure, in seldom too), ye shall have seldom but that the party seldom find any man that seldom presented, not live in self. But, blessed be God
thousand years, by the
  selfsame
As, for example, the
  selfsame
  selfsame
more slander by the
  selfsame
at division with the
  senate
and oversight of the
  senate
first to bring the
day suddenly to the
revenged upon this unhappy
and kept their old
this Calavius, being a
should have changed a
  senate
  selfsame
  selfsame
  selfsame
  senate
kill up all the
state." And when the
himself for leesing, and
  senate
  senate
monks use not to
themselves as fast, and
the pursuing, God will
slain the body, may
and straight from hence
suspended from them, and
they have all done,
the worst. And God
man: that in every
or presentment in their
upon the antiquity or
  sene
  senes
  senes
of his Holy Spirit
preach the true faith,
hath reared up and
found them not, but
these pageants, and being
about, that word was
having a copy thereof
lord bishop of Winchester
heretics' forbidden books), I
they never should be
repent, and so be
that though the king
sealed a commission and
his ordinary, and thereupon
out his high spiritual
have set out his
stay, and suspend their

selfsame means may they abide 9, 31/ 15
selfsame Epistle of Saint James 9, 32/ 36
selfsame folk that now grudge 9, 98/ 29
selfsame means by which they 9, 109/ 23

senate ; as this Pacifier saith 9, 79/ 31
senate grown into an unbridled 9, 79/ 35
senate in his danger, and 9, 80/ 3
senate , and told them that 9, 80/ 7
senate , and remove them from 9, 80/ 24
senate still. % And surely somewhat 9, 81/ 30
senator , and nonetheless leaning all 9, 79/ 33
senator for a commoner, so 9, 82/ 9
senators , and break their league 9, 80/ 12
senators in that sudden fear 9, 80/ 16
send another to me; and 9, 14/ 15
send away many unserved, that 9, 104/ 22
send it to the friars 9, 106/ 24
send them a true slander 9, 109/ 25
send the soul into everlasting 9, 109/ 34
send his soul for ever 9, 122/ 20
send them to sue by 9, 154/ 36
send this tinker yet once 9, 165/ 28
sendeth some of them such 9, 76/ 8
sene , every session of peace 9, 134/ 36
senes or indictments at the 9, 134/ 23
seniority of their institution, as 9, 64/ 7
sent thereunto, and by himself 9, 25/ 32
sent down his own Holy 9, 41/ 19
sent among these heretics the 9, 41/ 23
sent them abroad to seek 9, 105/ 10
sent unto and required by 9, 118/ 22
sent him into the Tower 9, 121/ 30
sent unto me, made shortly 9, 123/ 27
sent for Frith unto his 9, 124/ 14
sent for; and when I 9, 126/ 16
sent for. And then he 9, 141/ 2
sent away lightly, to go 9, 149/ 30
sent his commission under his 9, 157/ 26
sent it upon the assay 9, 157/ 29
sent for and came -- 9, 164/ 7

sentence after this fashion: how 9, 33/ 34
sentence more plainly, his meaning 9, 63/ 12
sentence for the season, or 9, 112/ 19

the whole sum and sequel of his devices do

seriously and solemnly to preach

sermon, and answered in this

sermon, that word use they

sermon once or twice openly

sermon so well and substantially

sermon by which they boast

sermon, for as far as

sermon that I have here

sermon avoided well mine answer

sermon do so well and

sermon may bear out their

sermon go so far wide

sermon upon; which epistle Friar

sermon, and say that it

sermon himself, but that some

sermon touch, then dare I

sermon is to little purpose

sermon, when that one part

sermon holily putteth in all

sermons, though my name be

sermons confused; and then they

serpent out of his dark

servant of mine in mine

servant of mine to stripe

servants and their friends, yourselves

servants, by the aid of

servants none alms though they

serve them. And yet the

serve to seem to prove

serve, yet somewhat repeateth here

serve him to see how

serve for the time in

serve some chantry or live

serve his lamentable beginning --

serve him as they should

serve God for a worldly

serve God for laud, ye

serve not God as they

serve God of vainglory, for

serve God but for vainglory

serve, with one little wrench

serve except there be some
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<th>Term</th>
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<td>serve</td>
<td>God and pray for</td>
<td>9, 84/25</td>
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<td>serve</td>
<td>to bring a man</td>
<td>9, 86/26</td>
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<tr>
<td>serve</td>
<td>him; and yet in</td>
<td>9, 111/22</td>
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<tr>
<td>serve</td>
<td>him here. But he</td>
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<td>serve</td>
<td>against such objections?</td>
<td>9, 136/36</td>
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<td>serve</td>
<td>in some one land</td>
<td>9, 138/38</td>
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<td>serve</td>
<td>in some other; and</td>
<td>9, 139/1</td>
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<tr>
<td>serve</td>
<td>most generally through Christendom</td>
<td>9, 139/2</td>
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<tr>
<td>serve</td>
<td>in England, might not</td>
<td>9, 139/3</td>
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<td>serve</td>
<td>sufficiently for the one</td>
<td>9, 152/7</td>
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<td>serve</td>
<td>half so sufficiently for</td>
<td>9, 152/9</td>
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<td>serve</td>
<td>for the other side</td>
<td>9, 153/29</td>
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<td>serve</td>
<td>for the furtherance of</td>
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<td>serve</td>
<td>at the last as</td>
<td>9, 160/31</td>
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<td>serve</td>
<td>-- he will say</td>
<td>9, 165/2</td>
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<td>serve</td>
<td>for doctors, to such</td>
<td>9, 165/8</td>
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<td>serve</td>
<td>him. If he understand</td>
<td>9, 171/34</td>
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<td>served</td>
<td>them, or else go</td>
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<td>served</td>
<td>God never so well</td>
<td>9, 70/32</td>
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<td>served</td>
<td>. And such have these</td>
<td>9, 127/30</td>
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<td>served</td>
<td>well in many places</td>
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<td>serveth</td>
<td>that device of naught</td>
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<td>service</td>
<td>they think too long</td>
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<td>service</td>
<td>to be done to</td>
<td>9, 21/22</td>
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<td>service</td>
<td>to the devil. And</td>
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<td>service</td>
<td>of faith, answereth me</td>
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<td>service</td>
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<td>service</td>
<td>of faith; or whether</td>
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<td>service</td>
<td>against their own country</td>
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<td>service</td>
<td>that they bore toward</td>
<td>9, 42/22</td>
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<td>service</td>
<td>of the devil --</td>
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<td>service</td>
<td>of God, the very</td>
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<td>service</td>
<td>honorably. And then in</td>
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<td>service</td>
<td>, lest such as would</td>
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<td>service</td>
<td>(both matins, Mass, and</td>
<td>9, 102/34</td>
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<td>service</td>
<td>, which, though they be</td>
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<td>service</td>
<td>. And like as if</td>
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<td>service</td>
<td>in his house. And</td>
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<td>service</td>
<td>with me, began to</td>
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<td>service</td>
<td>; and especially would he</td>
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<td>serving</td>
<td>God for laud, is</td>
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<td>serving</td>
<td>men of divers lords'</td>
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<td>session</td>
<td>of peace, every session</td>
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session of peace, every session of jail delivery, every 9, 134/37
there are at every sessions openly found some. And 9, 55/35
be indicted at a sessions, and none evidence given 9, 132/34
took some pain to sessions out their arguments plainly 9, 6/35
evangelical brotherhood that will set his pen to the 9, 10/5
Tyndale which he hath set so gloriously forth in 9, 21/41
after that he hath set forth Tyndale's reason, and 9, 26/17
number 53, and then set this to it; and 9, 35/30
by Tyndale, and so set forth and furnished by 9, 39/1
the Church, and have set more by the Mass 9, 44/12
for, and that I set not so little by 9, 48/5
my mind were sore set thereon. They have with 9, 51/2
craft to sever and set asunder the temporalty against 9, 54/6
and agree together, and set upon the good people 9, 54/10
that he should have set out his sentence more 9, 63/12
shrews that so have set him a work to 9, 64/31
twenty years, and ten set thereto, than this division 9, 68/20
within a while and set no more by a 9, 74/6
not, I wot well, set your short present pleasure 9, 81/5
remove these and also set of yourselves some better 9, 81/9
in their obstinacy perished, set his words in such 9, 88/23
any other, so stubbornly set in such heresies that 9, 91/16
bounds although I would set another hundred to it 9, 95/3
that they see fair set out to the show 9, 97/25
his much people, I set not much by. For 9, 112/12
before the net, and set the cart before the 9, 112/15
such matters, and had set him to attend upon 9, 117/31
to himself, being thereupon set at liberty and walking 9, 118/11
Christ, and begun and set forth these ungracious heresies 9, 129/3
wily shrew hath somewhat setteth his words much more 9, 129/26
if the judge should set an officer of the 9, 134/30
it be either to set some division or else 9, 140/5
changed his name and set up a new school 9, 166/6
them what pain ye set after conviction. Burn them 9, 166/17
men's too, and so set upon the sowing of 9, 167/38
more mild because he setteth his words much more 9, 54/16
goeth he forth and setteth them to chide together 9, 65/32
a ruffian at Rome setteth by a trentuno. Howbeit 9, 74/7
sore bend unto the setting forth thereof. For as 9, 73/8
neither of purgatory, pilgrimages, setting up of images, or 9, 75/24
their council chamber; and, setting armed men at the 9, 80/19
he was, in the setting forth of such heresies 9, 126/21
hath for the first setting forth the chief countenance 9, 128/13
in the sowing and  
very far-fetched invention. For,  
he useth to the  
Lady Matins. And the  
not in the other  
above the number of  
of seven (of which  
I ween in some  
read and consider the  
showed me within this  
feeling, very cold. The  
very beastly bitchery. The  
them read but the  
amend, yet in his  
touched before in the  
-- the first, the  
means by craft to  
of cloth as to  
this preacher maketh to  
would at last fain  
answer untouched and would  
would he therefore have  
to the fire and  
my cheeks red for  
should never without his  
that he is with  
some work to their  
it or else for  
twain; or for very  
to thereof, fearing the  
gotten but rebuke and  
great desire of men's  
while it is so  
is brought to more  
it somewhat better, this  
such foolish handling so  
the spirituality spoken very  
so bold and so  
that can be so  
they have by their  
shameful tale is somewhat  
his complaining so very  
wit, where I somewhat  

setting  forth of these new-sprung  
setting aside the disputation whether  
setting forth of his purpose  
seven psalms think they long  
seven hundred before that, neither  
seven (of which seven there  
seven there are now three  
seven years not one. And  
seven first chapters and the  
seven-night , I not so much  
Seventeenth Chapter But I wot  
Seventh Chapter But now to  
seventh book, which is entitled  
seventh chapter and his eighth  
seventh chapter, it seemeth that  
seventh, and the eighth --  
sever and set asunder the  
seven-night  , I not so much  

9, 128/ 23  
9, 144/ 16  
9, 163/ 4  
9, 9/ 22  
9, 44/ 23  
9, 84/ 19  
9, 84/ 19  
9, 135/ 4  
9, 172/ 10  
9, 170/ 32  
9, 66/ 23  
9, 30/ 17  
9, 38/ 26  
9, 129/ 31  
9, 151/ 12  
9, 166/ 11  
9, 54/ 6  
9, 11/ 33  
9, 27/ 6  
9, 27/ 8  
9, 27/ 15  
9, 26/ 22  
9, 133/ 12  
9, 5/ 16  
9, 14/ 28  
9, 22/ 10  
9, 50/ 5  
9, 81/ 14  
9, 116/ 25  
9, 127/ 1  
9, 127/ 21  
9, 148/ 11  
9, 30/ 11  
9, 39/ 4  
9, 142/ 33  
9, 40/ 14  
9, 91/ 31  
9, 116/ 34  
9, 117/ 14  
9, 127/ 21  
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9, 127/ 29  
9, 45/ 21
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<th>Word</th>
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<tr>
<td>sheriff</td>
<td>geteth a partial panel</td>
<td>9, 159/ 22</td>
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<td>sheriffs</td>
<td>and call them raveners</td>
<td>9, 50/ 21</td>
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<td>shift</td>
<td>this preacher maketh to</td>
<td>9, 27/ 6</td>
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<td>shift</td>
<td>, in the first reading</td>
<td>9, 61/ 29</td>
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<td>shift</td>
<td>. Of these sort was</td>
<td>9, 76/ 14</td>
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<tr>
<td>shift</td>
<td>say,&quot;Bring me forth&quot;</td>
<td>9, 164/ 9</td>
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<td>shifts</td>
<td>that himself had, first</td>
<td>9, 164/ 23</td>
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<td>shifts</td>
<td>whensoever they come --</td>
<td>9, 166/ 16</td>
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<td>shipping</td>
<td>at Sandwich and sail</td>
<td>9, 90/ 19</td>
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<td>shire</td>
<td>, whereby all their neighbors</td>
<td>9, 131/ 9</td>
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<td>shire</td>
<td>a diverse name; and</td>
<td>9, 157/ 1</td>
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<td>shire</td>
<td>is of their own</td>
<td>9, 157/ 4</td>
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<td>shire</td>
<td>to shire and from</td>
<td>9, 161/ 20</td>
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<td>shire</td>
<td>and from diocese to</td>
<td>9, 161/ 20</td>
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<td>shires</td>
<td>of the realm there</td>
<td>9, 55/ 34</td>
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<td>as it hath within</td>
<td>9, 115/ 25</td>
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<td>shires</td>
<td>of England and Wales</td>
<td>9, 147/ 34</td>
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<td>shires</td>
<td>, of whom every one</td>
<td>9, 156/ 39</td>
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<td>shirts</td>
<td>of hair in sight</td>
<td>9, 107/ 3</td>
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<td>shirts</td>
<td>of hair in this</td>
<td>9, 107/ 5</td>
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<td>shoot</td>
<td>threat for this once</td>
<td>9, 67/ 1</td>
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<td>shoot</td>
<td>at between his two</td>
<td>9, 67/ 3</td>
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<td>short</td>
<td>, and the eyes of</td>
<td>9, 7/ 31</td>
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<td>short</td>
<td>; for then should my</td>
<td>9, 8/ 13</td>
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<td>short</td>
<td>. For sometimes they be</td>
<td>9, 8/ 36</td>
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<td>short</td>
<td>indeed, because they would</td>
<td>9, 8/ 37</td>
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<td>short</td>
<td>, yet were their whole</td>
<td>9, 9/ 10</td>
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<td>short</td>
<td>primer shall serve them</td>
<td>9, 9/ 20</td>
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<td>short</td>
<td>enough. Howbeit, if he</td>
<td>9, 10/ 21</td>
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<td>short</td>
<td>process be conveyed round</td>
<td>9, 55/ 2</td>
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<td>short</td>
<td>present pleasure before your</td>
<td>9, 81/ 5</td>
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<td>short</td>
<td>enough -- let us</td>
<td>9, 95/ 7</td>
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<td>shortening</td>
<td>of the reader's pain</td>
<td>9, 8/ 34</td>
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<td>shorter</td>
<td>thing and sooner done</td>
<td>9, 8/ 15</td>
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<td>shortly</td>
<td>should be both by</td>
<td>9, 3/ 25</td>
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<td>shortly</td>
<td>with one word. But</td>
<td>9, 14/ 9</td>
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<td>shortly</td>
<td>say to him, &quot;I&quot;</td>
<td>9, 60/ 2</td>
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<td>shortly</td>
<td>hence. For my husband</td>
<td>9, 60/ 3</td>
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<td>shortly</td>
<td>agree together very well</td>
<td>9, 69/ 36</td>
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<td>shortly</td>
<td>to see them lose</td>
<td>9, 76/ 26</td>
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<td>shortly</td>
<td>, not only save all</td>
<td>9, 80/ 15</td>
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<td>shortly</td>
<td>some named one, and</td>
<td>9, 81/ 19</td>
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<td>shortly</td>
<td>make a good change</td>
<td>9, 82/ 12</td>
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</table>
not, that can he
sent unto me, made
and all Christendom should
faggot on the other's
courtesy if I should
such wise that I
general councils, and I
to look thereon: they
to look upon, they
more plainly appear, and
as ye see) to
us. My wit must
no; and that they
treating of those, they
while I declare and
therefore he should, to
in one place, to
her, he would, to
many more. Wherein they
as I shall after
grace, neither; nor to
that no man can
set out to the
without any special reproach
true. And first, to
friend of his should
shall not forbear to
sometimes a wolf may
before: then might they
harm? But then, to
you the deed shall
and therein would gladly
but sometimes they cannot
do more than manifestly
of God written. I
devil. And therefore I
Highness much more plainly
here have I somewhat
And this have I
Tyndale (as I have
mind. And when I
those other heretics, more
cruel dealing have well

 shortly  spy, as soon as  9, 103/ 19
 shortly  an answer thereto. And  9, 123/ 27
 shortly  find, how little fruit  9, 150/ 2
 shoulder . And yet is there  9, 132/ 19
 show  how often I have  9, 4/ 27
 show  myself suspect in the  9, 5/ 20
 show  the cause why; and  9, 7/ 6
 show  themselves that my writing  9, 7/ 30
 show  themselves either of lightness  9, 7/ 34
 show  himself in his own  9, 15/ 5
 show  that there was a  9, 30/ 32
 show  me a true cause  9, 34/ 4
 show  their frowardness therein very  9, 39/ 31
 show  so little wit or  9, 40/ 10
 show  their writing to be  9, 41/ 33
 show  himself indifferent, either revile  9, 51/ 26
 show  his farther indifference, he  9, 57/ 7
 show  somewhat of his indifference  9, 59/ 4
 show  outwardly to rise against  9, 75/ 17
 show  you, many a place  9, 89/ 15
 show  him great favor upon  9, 90/ 28
 show  him the favor that  9, 91/ 17
 show  , and soft and smoothly  9, 97/ 26
 show  their faces among other  9, 109/ 1
 show  that in some part  9, 113/ 5
 show  him that I fear  9, 122/ 18
 show  you some difference and  9, 129/ 33
 show  himself in the apparel  9, 136/ 2
 show  it to the king  9, 137/ 32
 show  that by these laws  9, 141/ 26
 show  itself that the spiritual  9, 148/ 20
 show  them all the favor  9, 149/ 17
 show  all the favor that  9, 149/ 18
 show  . For suppose me, now  9, 163/ 30
 showed  also that the church  9, 21/ 1
 showed  in my said dialogue  9, 21/ 25
 showed  in my most erudite  9, 21/ 26
 showed  you how little cause  9, 33/ 7
 showed  you somewhat the more  9, 33/ 11
 showed  in my second part  9, 33/ 29
 showed  him that I never  9, 40/ 31
 showed  his vengeance, in some  9, 44/ 6
 showed  themselves full unmeet to  9, 80/ 26
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<td>showed</td>
<td>thereon, he saw that</td>
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<td>showed</td>
<td>himself, then, to cover</td>
<td>9, 112/2</td>
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<td>showed</td>
<td>me that Frith labored</td>
<td>9, 122/1</td>
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<td>showed</td>
<td>him my book in</td>
<td>9, 125/7</td>
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<td>showed</td>
<td>.This piece, concerning the</td>
<td>9, 136/4</td>
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<td>showed</td>
<td>but to the bishop</td>
<td>9, 137/17</td>
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<td>showed</td>
<td>to the party. And</td>
<td>9, 137/19</td>
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<td>showed</td>
<td>the names of such</td>
<td>9, 137/21</td>
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<td>showed</td>
<td>what hurt an evil</td>
<td>9, 141/29</td>
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<td>showed</td>
<td>before that they have</td>
<td>9, 145/19</td>
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<td>showed</td>
<td>you) that some men</td>
<td>9, 163/15</td>
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<td>showed</td>
<td>me within this seven-night</td>
<td>9, 170/32</td>
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<td>shower</td>
<td>of rain. And, now</td>
<td>9, 133/12</td>
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<td>shower</td>
<td>by his own oversight</td>
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<td>shower</td>
<td>of rain ever sprung</td>
<td>9, 169/28</td>
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<td>showeth</td>
<td>, and Saint Augustine declareth</td>
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<td>showeth</td>
<td>you there), he cometh</td>
<td>9, 23/7</td>
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<td>showeth</td>
<td>his wrath and indignation</td>
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<td>showeth</td>
<td>himself therein more temperate</td>
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<td>showeth</td>
<td>, in the progress of</td>
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<td>showeth</td>
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<td>showeth</td>
<td>that all his &quot;some</td>
<td>9, 58/36</td>
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<td>showeth</td>
<td>himself not indifferent, when</td>
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<td>showeth</td>
<td>that each of them</td>
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<td>showeth</td>
<td>him that all the</td>
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<td>showeth</td>
<td>in more places than</td>
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<td>showeth</td>
<td>cause wherefore either much</td>
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<td>showeth</td>
<td>-- that is to</td>
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<td>, the law provideth well</td>
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<td>showeth</td>
<td>why he doth not</td>
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<td>showeth</td>
<td>to be such as</td>
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<td>showeth</td>
<td>us yet that the</td>
<td>9, 141/32</td>
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<td>showeth</td>
<td>no cause why that</td>
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<td>showing</td>
<td>himself appareled in the</td>
<td>9, 136/32</td>
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<td>showing</td>
<td>forth boldly therein his</td>
<td>9, 142/31</td>
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<td>shrew</td>
<td>'; and some say</td>
<td>9, 59/17</td>
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<td>shrew</td>
<td>that is of his</td>
<td>9, 61/1</td>
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<td>shrew</td>
<td>deceived. The Twenty-ninth Chapter</td>
<td>9, 103/4</td>
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<td>shrew</td>
<td>, these words are as</td>
<td>9, 111/11</td>
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<td>shrew</td>
<td>hath somewhat set him</td>
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<td>shrew</td>
<td>beginneth a false action</td>
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<td>shrewd</td>
<td>, fell, cursed mind. And</td>
<td>9, 40/30</td>
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<td>shrewd</td>
<td>women if there were</td>
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<td>a great heap of shrewd faults rehearsed against the</td>
<td>9, 56/37</td>
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<td>book to bear more shrewd store of evil stuff</td>
<td>9, 97/22</td>
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<td>all folk say many shrewd things by manner of</td>
<td>9, 110/24</td>
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<tr>
<td>be they a very shrewd sort indeed, if they</td>
<td>9, 142/23</td>
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<tr>
<td>company, to do some shrewd turn, they cared not</td>
<td>9, 156/3</td>
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<td>should grudge and say shrewdly by us for them</td>
<td>9, 108/14</td>
<td></td>
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<td>he spoke therein so shrewdly -- then hath this</td>
<td>9, 165/19</td>
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<td>fourth part, even of himself or some subtle shrewdness, rather than ever I</td>
<td>9, 120/21</td>
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<td>pilgrimages -- though the shrews that so have set</td>
<td>9, 64/31</td>
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<tr>
<td>good ghostly father, and shrines be well garnished, and</td>
<td>9, 73/14</td>
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<td>have upon this offer shrive him of his sins</td>
<td>9, 169/34</td>
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<td>peril. But I have shut the door, and pray</td>
<td>9, 104/4</td>
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<tr>
<td>into thy chamber and shut them up yonder together</td>
<td>9, 80/32</td>
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<td>blind upon the other side but that I very</td>
<td>9, 3/13</td>
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<td>Now on the other side, as for Tyndale and</td>
<td>9, 8/35</td>
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<tr>
<td>doctrine, on the one side; or else, on the</td>
<td>9, 29/9</td>
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<tr>
<td>else, on the other side, lewd Luther, and Lambert</td>
<td>9, 29/9</td>
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<tr>
<td>holy doctors on their side, let all these heretics</td>
<td>9, 29/19</td>
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<td>But on the other side, if they cannot among</td>
<td>9, 29/30</td>
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<td>say, on the other side, that these things have</td>
<td>9, 31/29</td>
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<td>But on the other side, there are some parts</td>
<td>9, 32/33</td>
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<td>now, on the other side, if in the generation</td>
<td>9, 36/15</td>
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<td>that leaf and that side of the leaf that</td>
<td>9, 38/28</td>
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<tr>
<td>whole upon the one side and clear against the</td>
<td>9, 49/5</td>
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<td>And on the other side, if he bring in</td>
<td>9, 60/30</td>
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<td>opinion upon his own side, But of any great</td>
<td>9, 66/14</td>
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<td>And on the other side, if he believed them</td>
<td>9, 74/20</td>
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<td>And on the other side, if there be taken</td>
<td>9, 78/5</td>
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<td>yet on the other side, again, at some of</td>
<td>9, 82/14</td>
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<td>But on the other side, if I think them</td>
<td>9, 96/30</td>
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<td>And on the other side, the remedy that he</td>
<td>9, 139/28</td>
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<td>but on the other side, the evil judges may</td>
<td>9, 141/23</td>
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<td>And on the other side, if he so do</td>
<td>9, 144/26</td>
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<td>And on the other side, if he mean that</td>
<td>9, 152/24</td>
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<td>serve for the other side, that willful offenders should</td>
<td>9, 153/29</td>
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<td>And on the other side, if &quot;some say&quot; be</td>
<td>9, 154/9</td>
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<td>forth upon the other side, and because he weeneth</td>
<td>9, 159/24</td>
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<tr>
<td>But on the other side, what harm would come</td>
<td>9, 163/28</td>
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<tr>
<td>it, on the other side, that whoso be so</td>
<td>9, 167/36</td>
<td></td>
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<tr>
<td>somewhat on the both sides; and therefore he should</td>
<td>9, 51/26</td>
<td></td>
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<tr>
<td>were prohibited on both sides upon great pains, I</td>
<td>9, 57/12</td>
<td></td>
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<tr>
<td>causeth debate on both sides For you call her</td>
<td>9, 59/16</td>
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be left on both
were prohibited on both
man did on all
both sought out and
sat him down and
exact circumspection and sure
where, for lack of
themselves in their own
themselves in their own
whom yet in the
the people by the
shirts of hair in
heart; as the water
signs and tokens that
if he meant to
must needs import and
faith be learned, be
well put them to
did put them to
the time of most
well, to give the
of all, from the
had, ye wot well,
good zeal still that
laid like lies: one
upon, but am a
he be but a
this example. If a
neither innocents or plain,
that such a poor,
be, with some of
good, gentle nature and
but was therein, of
he that erreth of
therein of ignorance or
unlearned people, and feign
of oversight, or of
he said it of
did it not of
he looked therewith right
confess they not so
therefore from consenting to
their vows was no
sides ; for surely they do
sides upon great pains, I
sides the part of a
sifted to the uttermost flake
sighed , and waxed so weary
sight to be by me
sight of the matter, they
sight so high that they
sight so high that they
sight of the world men
sight thereof may have occasion
sight upon their cowls; and
signifieth and betokeneth the inward
signify the things in the
signify that the state of
signify some greater number, pardie
signs and tokens that signify
silence that speak against the
silence with his authority; and
silence, while the priest was
silly soul a fall. And
silly souls themselves that lie
Simon Fish when he made
Simon Fish had when he
Simonds , a long well-known heretic
simple , plain body much like
simple parson indeed, yet the
simple , unlearned man hear the
simple folk should be for
simple soul should have any
simple, some of light-giving credence
simplicity, as to make him
simplicity, by some subtle shrew
simplicity may in no wise
simplicity so sore overshot themselves
simplicity and say they repent
simplicity, or of a passion
simplicity, and that he believeth
simplicity when he spoke therein
simplicity, and held up also
sin . And, John 17, "Sanctify
sin ; and then am I
belief and great, damnable
misfortune, for abundance of
man might without deadly
necessity of damnable, deadly
down, now falling by
though God for our
and of other more
only by his own
reason of a great
the parties of great
that through the great
of man for covetousness,
to bring any such
let it not over-lightly
and done penance for
for as many other
there be any such
shrive him of his
The Apology of
Sir Thomas More, Knight
the long reasons of
-- "I called you,
the secular hands but
Hitton at Maidstone, and
any devotion: as was
then let this good
some say" this good
so said already to
ye not for that,
have been upon them. "
say to them,"Lo,
unto them thus -- "
in good faith, good
the only brethren and
among the brethren and
of the brethren and
this world: heretics may
findeth himself that he
him home, and there
ten, let him prove
saith himself in the
man perceiveth possible. The
not believe him. The

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<td>sin</td>
<td>and lack of grace</td>
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<td>sin</td>
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<td>sin</td>
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<td>sin</td>
<td>and now rising again</td>
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<td>sin</td>
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<td>9, 160/ 29</td>
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<td>felony; not only in</td>
<td>9, 136/ 16</td>
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<td>sin</td>
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<td>sinister</td>
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<td>sins</td>
<td>, and prayed for all</td>
<td>9, 44/ 10</td>
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<td>sins</td>
<td>also as are only</td>
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<tr>
<td>sins</td>
<td>of them as ye</td>
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<td>sins</td>
<td>; and then, concerning the</td>
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<td>Sir</td>
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<td>Sir</td>
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<td>Sir</td>
<td>Thomas More is here</td>
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<td>sir</td>
<td>,&quot; quoth he, &quot;to pray</td>
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<td>Thomas Hitton at Maidstone</td>
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<td>John &quot;Some Say&quot; findeth</td>
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<td>still and putteth no</td>
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are learned and con
that both con good
wolf in a lamb's
wolf in a lamb's
heap up to the
was not remiss nor
such causes begin to
and Catholics, for their
hold their peace and
which, when he hath
them to their sore
their necks the double
fall into the more
instead of the false
send them a true
they not only would
to good people, and
suspicion springing upon such
for fear of false
courtesy, if he cannot
they lie still and
sleep full soundly; and
souls lie still and
rise so soon from
after in a dead
awaked out of his
out of this dull
fell out of his
may perceive the subtle
or to rehearse him
seeth that the writer
-- the traitor neither
and neither have been
should be for any
we make light and
brotherhood, but let him
lightness of wit and
And yet at our
shall), by such cold
over proud and over
sleep was not so
fallen in a little
fell first in a

skill , be soon perceived for
skill and hath heard a
skin . But what order may
skin, all manner of witness
sky their foul, filthy dunghill
slack in providing for the
slack, and be the more
slack and remiss handling And
slack their time so long
slain the body, may send
slander -- first, with an
slander of that from which
slander by the selfsame means
slander of evil men and
slander, and make them be
slander them but beat them
slander to their own order

slanderous lies as this Pacifier
slanderous words, God will then
sleep , yet for company at
sleep full soundly; and sleep
sleep shall, they say, till
sleep ; or to preach against
sleep , and some to tarry
sleep -- the traitor neither
sleep was not so slothful
sleep , would cause them then
sleeve . Which when the other
sleights of the devil, and
slenderly . And in that point
slept , so useth he of
slept nor slumbered, but went
slight nor light, nor so
slight offense sore handled or
slight of our adversaries --
slip aside and never bring
slipperiness of tongue. But he
sloth and gluttony that are
sloth and negligence on the
slothful also, to be hired
slothful but that he could
slumber ; in which places as
slumber and after in a
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handling in body and
been in body and
observed without peril of
body, may send the
perish both body and
from hence send his
loss and peril of
in goods, body, and
to this Pacifier's poor
such a poor, simple
harm of his own
am but a plain
day, answered me, "Fareto
readers should in their
the eyes of their
either of saints or
commendation for their friends'
the salvation of their
necessity, that the people's
necessity that the people's
prayed for all Christian
Dialogue, my Supplication of
the profit of men's
Church for praying for
the Supplication of the
pray for all Christian
as against praying for
all, from the silly
those folk be saved
they call them saved
corrupting and destroying the
peril of their own
temporal men, that many
spiritual weal of their
heaven, but that all
of many light persons'
more merciful to our
their poison into men's
more merciful to our
to other men's, whose
and all good Christian
his manner of handling,
still and sleep full

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soul saved, it appeareth well 9, 93/ 32
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sound in the readers' ears 9, 56/ 23
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some of them) and
book of my said
to our most dear
that the king our
mind as willingly to
teach their heresies and
be found in the
book goeth about, by
so set upon the
to be in less
mispunished in so much
And Father Alphonse, the
damnable heretics shall be
prince, and a great
heat or what one
ways that the brotherhood
is at liberty to
that he will never
should ween that I
no such names, but
in fair manner, and
with me that I
again than if they
like language as they
themselves and say they
be naught, and to
so lewd irreverently to
that I should not
that he forbeareth to
he let men to
either against other to
doth, but do both
of such things, and
much and so boldly
say evil and openly
riches from the Church,
more. And though they
them good, yet they
For of those that
that those that only
anything, let not to
those men, though they

souse  them somewhat in the
sovereign  lord somewhat in the
sovereign  lord the king that
sovereign  lord that now is
sow  dissension, but that, as
sow  their poison into men's
sowing  and setting forth of
sowing  of dissension and emboldening
sowing  of seditious heresies, that
space  mispunished in so much
space  of the land by
Spanish  friar, told me that
spare , and for any such
spared , for such desperate, damnable
sparing  of the people's charge
spark  of life, after this
speak  much less of him
speak  yet more words when
speak  any such word more
speak  them fair. But then
speak  he never so evil
speak  to each man genteelly
speak  no fairer unto these
speak  me fair; nor, using
speak . Howbeit, utterly to match
speak  evil but of evil
speak against open-known thieves, open-known
speak , and malapertly to jest
speak against their execrable heresies
speak anything of the great
speak ? Or is he bound
speak unsitting words. And thereupon
speak and write against all
speak nothing against the things
speak of taking away any
speak heresy, and for all
speak against all thing that
speak against all these things
speak against them all, of
speak against the abuses only
speak against the abuses do
speak against good things. And
speak openly plat and plain
these politic men so speak be plain and open 9, 86/ 6
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whom the matter most  
and his Council look  
and his Council so  
will of his goodness  
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parliament or twain, and  
as they were, they  
with the gift of  
For as for the  
before this brabbling or  
that cannot apparel their  
of them such good  
and that upon his  
us go further and  
eretics should have such  
he that learned to  
those that most may  
and say that they  
trow, than the one-half  
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special sufferance; and that they  
special, and for the whole  
specially made against it, but  
specially consecrated and dedicated unto  
specially consecrated persons -- the  
specially fruitful piece of three  
specially which most especially, as  
specially pertaineth, that if this  
specially upon this matter --  
specially look upon this matter  
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spaced, and all their manchets  
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spied a little purse of  
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Spirit was not upon him  
spirit in close goeth about  
Spirit of God therein the
God and his Holy Spirit
nay -- the blessed Spirit
inspiration of his Holy Spirit
hath by his own
the Church by the
also thereto), follow the
down his own Holy
among these heretics the
good assistance of the
us and to the
and threat that the
talk of faith and
spice of the same
and kept by the
or that by the
neither, that the damned
perish for lack of
foameth out his high
somewhat, if in the
the time of the
the time of his
the man at the
people except heretics, both
Church both temporal and
hitherto, both temporal and
the means of any
temporal man and a
more damnable in a
man than in the
thing Those that be
one honest company, either
powers, and jurisdiction of
authorities, and jurisdictions of
division reigneth now between
between spiritual men and
it reigneth now between
go forward, among twelve
the Church and of
of the riches of
the Church, and of
wit, the honor of
increase of riches in
they say that all

Spirit with his holy word
Spirit of God hath inwardly
Spirit sent thereunto, and by
Spirit or by the mouth
Spirit without the scripture as
Spirit, and walk and work
Spirit of unity, concord, and
Spirit of error and lying
Spirit of God is, according
Spirit of God necessary for
Spirit speaketh of in the
Spirit and truth and verity
Spirit of pride that I
Spirit of God and tradition
Spirit they were inspired and
spirits have all their natural
spiritual food except the scripture
spiritual sentence after this fashion
spiritual generation the man that
spiritual regeneration of himself, he
spiritual begetting in this case
spiritual birth of himself than
spiritual and temporal, secular and
spiritual, and (except heretics) leave
spiritual, laymen and religious), and
spiritual man, to my knowledge
spiritual. For as for vice
spiritual person than in a
spiritual ; because though the thing
spiritual persons by profession, and
spiritual or temporal; and much
spiritual men among themselves. And
spiritual men among themselves, there
spiritual men and spiritual men
spiritual men. And then saith
spiritual men and temporal men
spiritual, or peradventure twenty temporal
spiritual men, which they call
spiritual men, religious or secular
spiritual men, the honor of
spiritual persons -- he meaneth
spiritual men -- himself declareth
spiritual men, as to the
some say that "all
the multitude," against all
save for hanging, rob
away from any man,
or possessions of only
every kind of men,
other man, were he
man bound to do,
of such as were
possessions as hath either
remaining after all the
our communication by the
a manner, by the
nor other honest man,
have like punishment if
that behalf. And that
all the laws both
lamented and sorrowed that
occasion thereof riseth by
the people. And though
dangerous, as well to
that as long as
that are no more
as long as the
appear as long as
teacheth and ordereth in
such things as any
form, devise for the
now, that all the
the faults of naughty
to come to some
been taken in the
the officers of the
and partiality in the
the one as the
a thing in the
we should change the
unto him; whereas the
be content that the
only reformable by the
is in all laws,
there in this world,
it should seem that
against him. And that since it is mere when they rise, as men be. And therefore discretion of the judges is so, and that power or riches of that himself trusteth the before spoken only against men ween that no saith: And though many to find any one be none excuse to keeping. If the best report it, the best Church, as though the their such assemblies concerning therefore he teacheth the a desire in some good proof that the laymen say that some it were, by some ween that those some heinous handling, that the one diocese, his "some show itself that the dare say that the great a desire in is very perilous that desire of punishment in till the desire that to find any one than as long as be weighed by the some say" that the the ordinaries and the farther reckoning, namely where were so good -- is it wisdom that and that all folk, the Temporality and the the division between the and partial toward the spiritual men pretend that they; and he that inquireth men be. And therefore men may not take may right well assuage men punish not heresy men, or against the judges be not such men's disorder and abuses judges be indifferent. For men may be found man that is not rulers before God, when men be such as men will, he saith laws which the spiritualty things have very little judges one great point men to have men judges knew not this men have so great men, yet is it men were so great judges in this realm "men" that he would judges which had the judges would gladly see men to have men men should have authority men be ceased and men have to cause man but that he men have that great judges; and upon their judges mishandle those matters judges were so fierce men so fierce and , temporal, and all -- and temporal both, albeit and temporal, in this ; which charitable, mild manner and the temporality calleth. As for suspect --.
my part toward the spiritualty -- I marvel whereof
reproach either the whole spiritualty or temporality, because of
The Division between the spiritualty and the Spiritualty: I and the Temporality; I
by him concerning the spiritualty and the temporalty --
whole body, neither of whole corps of the spiritualty and temporality both, each
two principal parties, the spiritualty and temporality, lest the
either toward temporality or the faults of the spiritualty.
in grudge against the effect, all by the
good mind toward the spiritualty that he forbeareth to
the temporality and the spiritualty -- and would there
the great division between the spiritualty and the temporalty. And
that, they may, both be some in the spiritualty . For when was it
any grudge toward the spiritualty , wherein may be besides
care not in the spiritualty and the temporalty both
and continue, both the spiritualty from the apostles and
not only by the spiritualty , but in divers places
the spoil of the spiritualty , which when they have
every one of the spiritualty take into his place
not only against the spiritualty spoken very shamefully, but
it more defameth the spiritualty than in this one
any division between the spiritualty and the temporalty, that
at the leastwise the spiritualty is too proud. For
Christendom, both temporality and spiritualty , by long usage and
such things as the spiritualty doth or saith that
therein, yet among the spiritualty there is both giving
troweth he, by the spiritualty? If he say, as
there is in the spiritualty given anything in alms
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this Pacifier's preaching, the spiritualty may be content to
preach to all the spiritualty might well become his
parson indeed, yet the spiritualty may meeken themselves according
one thing, though the spiritualty bear it and take
authority toward all the spiritualty, should seem to be
that . . . all that the spiritualty doth to the appeasing
and disorder of the spirituality, love no priests; and
as are in the spirituality naught, with whom the

good folk of the spirituality be as evil-content as
are naught among the spirituality, so displeased and angry

and angry against the spirituality, that is to wit
rebuke of the whole spirituality -- no more than
suitly the "temporalty" and " spiritalty " of this realm, but

our part than the spirituality be for theirs --
I trust, and the spirituality both, for all that

in trouble by the spirituality for bringing in of
they have considered the spirituality of this realm, and
but also with the spirituality of their own countries
have said that our spirituality may without any special
whole body of the spirituality of this realm is
that some of the spirituality have not in some
here surmiseth that the spirituality doth, most commonly, nothing
the faults of the spirituality ; and is for his
not hated of the spirituality , no more than of
would either upon the spirituality alone or upon the
layeth here to the spirituality himself, where he saith
and grown between the spirituality and the temporality, these
the charge of the spirituality : so have naughty priests
naughty persons of the spirituality be a cause of
whole body of the spirituality ; but rather findeth fault
this fault unto the spirituality pretend that no layman
and division in the spirituality for over-sore handling of
this Pacifier that the spirituality for an evil suspicion
been punished by the spirituality pretend that no layman
yet to bring the spirituality in the more hatred
the name of the spirituality the more odious among
if he hated the spirituality indeed (as some say
spiritual laws which the spirituality here have made were
greater fault in the spirituality than divers of those
Pacifier find in the spirituality , yet of his tender
this realm against the spirituality "in manner universally." Wherein
and hatred against the spirituality , and with the canker
calling on of the spirituality , it was enacted by
any part of the spirituality -- prelates, secular priests
since in all the spirituality it will be, as
one such in the spirituality, I can scant believe
wise that till the spirituality have left their cruel
maintain and assist the spirituality in executing of the
that some of the spirituality as of policy do
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men, that many souls were not possible to if all the lack greatly care. And yet have followed, and not the processes ex officio of the faith shall law ought not to whole Church may well in question again, and their weapons, able to to let those laws other faculty gather and but am content to and that they therein from all new, to old faith from new, especially must we also their full condemnation), else in their only railing lamentable beginning -- which being a preposition adversative, have while the world of them as it was made not only one found two men else, as Tyndale jesteth, such as are very full very naught and unto them for very to forbear meat and Who may remember the Who may remember the to signify that the professing religion were a profession, than is the have had to their them have thought their they have to their profession of their godly but also preserve your and overturning of the have had to their men, that many souls were not possible to if all the lack greatly care. And yet have followed, and not the processes ex officio of the faith shall law ought not to whole Church may well in question again, and their weapons, able to to let those laws other faculty gather and but am content to and that they therein from all new, to old faith from new, especially must we also their full condemnation), else in their only railing lamentable beginning -- which being a preposition adversative, have while the world of them as it was made not only one found two men else, as Tyndale jesteth, such as are very full very naught and unto them for very to forbear meat and Who may remember the Who may remember the to signify that the professing religion were a profession, than is the have had to their them have thought their they have to their profession of their godly but also preserve your and overturning of the have had to their
perfection of their two
chapter there, that beginneth "
commissions, and also by
the Clementine and the
treason, by an old
the making of that
King Henry IV, which
V. For before this
realm feared, as the
cause for which the
touch any laws or
somewhat to stacker and
keep themselves in a
some of them they
put worse in their
the realm in great
you the sure and
into religion in their
meditations, then would he
that George Constantine could
fast, that the prisoner
villainous dealing, and would
together, and would come
have such a friend
but rather than to
secular and religious both
him, if he would
and counsel him to
I will not, also,
hurt that afterward should
his heresy and stubbornly
he will not yet
his truth" -- and
if he would stick
in his heresy, as
of the same opinion
books, but some part
their gifts of nature
him ' Friar ' their tongues and be
use the same conditions
keepeth those evil conditions
this division ever continue

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statute statute
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, persuaded them easily to 9, 81 / 28
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still still
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still still
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still still
. Iwis till you meek 9, 58 / 31
still still
and amendeth them not 9, 58 / 36
still still
. For how could this 9, 70 / 9
the same good zeal
kept their old senate
or keep our old
of rest they lie
did of obstinacy stand
once again that he
damned and there burning
that they rather continue
and will yet continue
but will yet continue
that all souls lie
all such as keep
him to have tarried
followed, and not stand
abide in their profession
and himself lieth sometimes
And then to lie
in the one room
keep their own tongues
but to leave them
world: heretics may sit
if he had kept
not, I ween, lie
home, and there sitteth
that those heretics increased
made not only standeth
old and new false,
as their lips leave
stumbleth at the same
tarried still in the
enough to break the
he should see the
put in prison, and
Burt, otherwise called Adrian,
would make a good
church of lime and
church of lime and
that they then presently
his words), had there
And when Frith there
know how the matter
God had such a
is he bound to
still that Simon Fish had
still , % And surely somewhat like
still , till as they little
still and sleep full soundly
still in them. And then
still defameth the people of
still . Now, as for any
still after the old course
still in the same manner
still in the same manner
still the old Christian faith
still in the stocks, yet
still in his obstinacy so
still . Nor I find not
still in prison till the
still till he find them
still and they in the
still than, with all the
still ; and then serveth that
still and make merry for
still , there would peradventure, for
still in rest three days
still and putteth no doubt
still , and would at length
still , but is, over that
stinking heresies, gathered up together
stirring . Howbeit, because he is
stock , and falleth into the
stocks , yet when he was
stocks , nor waxen so lame
stocks mended and locked fast
stocks if need were, as
stole out of their cloister
stomach to vomit to hear
stone , then it is plain
stone , then it is plain
stood in, that, he said
stood by and heard. For
stood in his heresy, as
stood . Which known and reported
stop thrown upon them that
stop his ears and hear

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rather enforce it and strengthened it of mine own 9, 6/ 29
willingly” of itself nor strengthened with all these others 9, 34/ 21
Which word the preacher strengtheneth here with "after his
and will peradventure after, stretch a great deal further
malice, debate, division, and strife .Which thing to see
envy, pride, division, and strife ; and that not only
lamented that debate and strife should be between priests
much troubled with their strife : else, besides these, there
it is to see strife and variance fall between
matter of debate and strife do commonly spring upon
no lamentation for any strife that happeth between secular
for the more lamentable strife that variance which falleth
present matter, because he striketh neither party, but only
servant of mine to stripe him like a child
town, and there they stripe or stroke given them
against the clergy to striped him with rods therefore
the body struble and strive , and so let, as
I will not much strive together; and while they
the clergy have not strive with him. But surely
the giving of some sorer striven with the temporality therefore
any man's death or stroke upon the necks of
them any stripe or stroke." At this word glad
after that, through the
of God is as
since God is as strong unwritten as written, and
and little grow too strong and as mighty as
the reason so
but that he was strong for both; whereto they
were the reason so
strong against all men that
known, or to be
they verily think so
hap to grow so
and keep them in
the heretics waxed too
county soever they be strong
strong prison till they were
strong , and would not be strongerest . For if they thought
strongest fools would peradventure be
or any other, so stubbornly set in such heresies
defend his heresy and stubbornly stick thereto, or though
the more mighty part), studied and bethought himself what
together; and while they studied nothing else but the
man needeth never to study for occasions thereof; but
many years about the study of scripture, and boast
he sweat, again, in studying and writing against the
shrewd store of evil stuff therein than the brethren
in that the preacher stumbleth at the same stock
captive his understanding and  
subdue his reason into the  
subdue such seditious heresies forthwith  
submit himself to that ablation  
subduing of his own reason  
submit to every part. And  
subduing of his own reason  
submit to that ablution  
the man's part, in  
subduing of his own reason  
clergy, and extend in  
subduing of his own reason  
twain besides, of better  
subdue such seditious heresies forthwith  
grown to so great  
subdue such seditious heresies forthwith  
being folk of good  
subdue such seditious heresies forthwith  
sermon so well and  
substantially maintain, against mine answer  
do so well and  
substitute therewith their successors." This  
of their persons, and  
substitute therewith their successors." This  
then hath some other  
subtle shrew that is of  
either himself or some  
subtle shrews that so have  
people may perceive the  
subtle sleights of the devil  
of simplicity, by some  
subtle shrew deceived. The Twenty-ninth  
or craft of some  
subtle shrew, these words are  
not been by any  
subtle questions induced to confess  
man against whom a  
subtle , wily shrew beginneth a  
affection for any such  
subtle invented ways that lay  
should seem so solemn,  
subtle insolubles, which ye shall  
reason, sometimes, with blunt  
subtle and rude riddles too  
nobility, with a plain  
subversion and overturning of the  
as utterly to have  
subverted the faith in this  
to into religion, and so  
succeed in their places. Now  
in the same faith  
succeeded him long ere writing  
and substitute therewith their  
succeeding this motion of Calavius  
for our comfort and  
succor. But yet we may  
with another upon some  
suchlike occasion; or sometimes some  
singularity, or some other  
suchlike default, through persuasion and  
again, or say some  
suchlike manner of matter. For  
some other such in  
suchlike words of like purpose  
Howbeit, not of a  
suchlike brayed, but fore-studied and  
than men at a  
sudden shift, in the first  
the senators in that  
sudden fear agreed to put  
cause of this so  
sudden a late grudge and  
well as he then  
suddenly spoke them, but as  
mouths now, and therewith  
suddenly cast a mist before  
thrown upon them that  
suddenly none understood what another  
broke upon a day  
suddenly to the senate, and  
he commanded them all  
suddenly to be locked fast  
come out, he called  
suddenly to an assembly the  
though I be so  
suddenly grown to so great
themselves uncalled, as they
with the celestial dew
the ordinaries forever to
and send them to
that therefore we should
as the matter may
any worldly fear, they
will rather of perfection
time -- men shall
the long disuse can
so negligent, whether God
the King's Highness shall
therefor, they would not
God for our sin
in any wise to
he saw them by
might indeed by long
but by God's special
did not if he
 glory; yet God hath
in rest, and be
with you, and have
too much idle, and
stick in contention, have
I would not have
craft and sophisms be
to the world, be
device, that none be
they should not be
the apprentices and journeymen
folk, yet be they
frailty of our nature
them, and that shall
that that consideration cannot
this provision could not
brethren (which thing alone
much for this time
my way, wherein it
them seem, this thing
moderate and measure his
the good brotherhood a
in all reason be
to leave that is

suddenly did in Basel. And
suddenly sprung up divines, as
sue citations against heretics and
sue by citation, till men
suffer rather such a poisoned
suffer and bear. But this
suffer to be blown out
suffer them all patiently than
suffer the processes ex officio
suffer us now to perceive
suffer to grow to a
suffer none to be judges
suffer a sore- suspected priest
suffer them for a scourge
suffer, as theft, adultery, sacrilege
sufferance and oversight of the
sufferance come about, as well
sufferance ; and that they shall
suffered the Church to be
suffered them to keep their
suffered to believe as they
suffered her to be too
suffered her to be too
suffered and let it pass
suffered him go if it
suffered to seem wise among
suffered to be judges in
suffered to be judges in
suffered to arrest folk for
suffered execution of treason, by
suffered boldly to talk unchecked
suffereth in this world, now
suffice -- though they be
suffice to prove the law
suffice . For the heretics would
sufficeth for their full condemnation
sufficeth for this point. The
sufficeth by the consideration of
sufficeth against him: that there
sufficeth by the words of
sufficient answer. The Fourth Chapter
sufficient to satisfy him. But
sufficient . And some also, as
and leave that is sufficient, because that great abundance should be but even sufficient -- the same reason that, leaving the clergy sufficient, would that all the how little he calleth sufficient, lest that some of they would leave bare sufficient, but that they rather that hath more than sufficient, divide it among such that have less than sufficient, Now, if they should leave but the bare sufficient -- yet their discretion those that would leave sufficient and take away the and that there were sufficient record and witness against some say" be no suspected of heres, and sufficient proof, then is his and which witnesses be sufficient record and witness against and which be not sufficient and which be not all the spiritual folk sufficiently provided for, then had that the king would sufficiently provide for their safeguard two devices will serve sufficiently for the one part not serve half so sufficiently for the other part few temporal men be sufficiently learned in those laws such men be so sufficiently learned, yet is it from any trouble of suit ; and so will it should the trouble of suit and wrongful arresting do fareth sometimes in a suitly the "temporality" and "spirituality that be not suits that have been taken by reason of divers sum of full fifty pounds sum of my writing, without sum, but, as himself saith sum remaining after all the sum that it were some seem so great a sum are yet of truth sum and sequel of his can tell. The whole sum and effect, therefore, of heresy. And so the summa called Summa taketh it, titulo said an heretic. And mystery sought out in though that many small sums make a great, what and ask so great sums among them as shall or to pay great sums of money for redeeming her light of the sun : even so are all the light of the sun in respect of the
vouchsafe as the warm
fasting, as on the
and confuted fully in
Barnes, I perceive by
well and plainly in
murder -- whereof in
well considered. But in
cruel, heinous point, in
about the realm into
some of them in
take it at a
and obedience to their
look my Dialogue, my
when he made the
my book of the
party lacketh, must be
in my book I
say again (as I
that believe him? I
-- nor himself, I
with him. But I
for laud, is, I
-- he meaneth, I
for so would, I
far yet, as I
wise man will, I
their duty, yet I
spirituality doth, as I
speaketh of. For I
least. But surely I
Thirty-sixth Chapter But I
it is considered, I
to good abearing? I
not one. And I
it is not to
late-sprung division? But I
heard, nor, as I
than manifestly show. For
point very fast and
such exact circumspection and
very few, I am
chapter, as I am
time before, I am
sun (the very, eternal, only-begotten
Sunday to come and hear
sundry of some men's sermons
sundry ways that the brotherhood
sundry of their sermons confuted
sundry shires of the realm
sundry places much he harpeth
sundry places of his book
sundry shires, of whom every
sundry times well watered the
superficial reading. And yet because
superior . And here methinketh I
Supplication of Souls, and both
Supplication of Beggars. But God
Supplication of the Souls, if
supplied the more effectually by
suppose it may meetly well
suppose ) that he had as
suppose verily nay; nor her
suppose , neither, as the thing
suppose they keep it now
suppose , somewhat amended of late
suppose , such honor as good
suppose , every good layman too
suppose , this Pacifier would advise
suppose , answer them himself in
suppose in good faith that
suppose -- all such as
suppose no man doubteth but
suppose he shall never be
suppose in good faith that
suppose you see. For no
suppose yes, and have seen
suppose no man doubteth but
suppose but that the king
suppose he calleth those assemblings
suppose , a good part of
suppose , a good part of
suppose me, now, that a
sure -- that such things
sure sight to be by
sure , of oversight either --
sure he shall, find his
sure that every English man
take solemnly for a 
sure authority, and say that 9, 14/ 7
boast, by a special 
sure, secret brother of this 9, 14/ 23
be taken for a 
sure and undoubted truth of 9, 18/ 2
as certain, and as 
sure as is his word 9, 21/ 29
is so fast and 
sure pitched upon the rock 9, 21/ 30
is this knot so 
sure that it can never 9, 27/ 34
see Tyndale's tale so 
sure . Now, of truth, this 9, 39/ 14
they make themselves so 
sure of their devilish doctrine 9, 39/ 25
therein am I very 
sure that his mild, indifferent 9, 52/ 34
wrong. For I am 
sure there was none of 9, 92/ 36
-- which, were they 
sure that it should in 9, 98/ 23
good? I am very 
sure that ever hitherto they 9, 101/ 14
done. For I am 
sure that though some do 9, 102/ 23
yet, saving only their 
sure keeping, I never did 9, 117/ 27
as I said, the 
sure keeping of them -- 9, 118/ 34
and yet not so 
sure , neither, but that George 9, 118/ 35
vain. For I am 
sure that Frith and all 9, 122/ 14
they should, I am 
sure , have taken Frith ever 9, 124/ 24
not unknown, I am 
sure , that many a man 9, 130/ 32
as seldom, I am 
sure , in heresy as in 9, 132/ 22
the judge know by 
sure information that some one 9, 134/ 3
as they might be 
sure that then should they 9, 134/ 27
too. For I am 
sure if they have that 9, 143/ 1
were that heretic most 
sure , that against all the 9, 149/ 13
a respect and a 
sure eye to provide that 9, 149/ 25
such and to be 
sure that they be such 9, 152/ 30
the king might be 
sure to be such; besides 9, 153/ 13
backs. Whereby we be 
sure that neither heretics nor 9, 160/ 23
the worst, yet very 
sure it is that neither 9, 161/ 7
men would ween. And 
sure this one thing will 9, 167/ 28
plainly proved you the 
sure and steadfast authority of 9, 171/ 24
I little account. But 
surely loath would I be 9, 6/ 9
as well and as 
surely as ever he gave 9, 25/ 35
before their fall. But 
surely if they have, then 9, 41/ 5
understood what another said: 
surely so God upon these 9, 41/ 13
they do me. But 
surely their railing against all 9, 45/ 6
or convicted heretics. But 
surely my guise is not 9, 50/ 18
this a goodly way? 
surely, for my part, I 9, 51/ 33
his own wit. For 
surely he hath found some 9, 52/ 8
in her purse; and 
surely till you mend all 9, 59/ 14
on both sides; for 
surely they do no good 9, 59/ 20
clergy mend them -- 
surely whoso for such good 9, 60/ 13
upon trentals abroad. And 
surely if the man thus 9, 63/ 11
so long ago. And
for this once. Howbeit,
old senate still. % And
hatred or obloquy. For
that he believeth wrong;
clergy would do wrong.
else he could not
spiritual than I. And
arguments to the contrary,
they do or no,
strive with him. But
wear hair. He is
shall see it. And
his wholesome admonitions. But
more than themselves. For
at the least. But
for very truth. And
a wonderful rage. But
here nearer home. And
causes, I cannot very
cut between them. For
against me than him.
For if it were,
and no good. For
and of adventure: so
without their license. And
as they think. But
change was made. But
for the truth. But
much against them. But
much cunning, too; but
sore offended, knoweth. But
in his book. But
it is so. " But
willing to be reformed:
 jail to answer. But
ceased and gone. And
ever proved yet. And
maketh them over-bold. And
frost and fire. And
overseas; or else take
the locks be his
good abearing, and sometimes

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<td>myself remember none, nor</td>
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<tr>
<td>surely</td>
<td>if this Pacifier call</td>
<td>9, 145/7</td>
</tr>
<tr>
<td>surely</td>
<td>some say again that</td>
<td>9, 147/1</td>
</tr>
<tr>
<td>surely</td>
<td>if he will so</td>
<td>9, 148/33</td>
</tr>
<tr>
<td>surely</td>
<td>, as it is somewhat</td>
<td>9, 151/12</td>
</tr>
<tr>
<td>surely</td>
<td>I think that his</td>
<td>9, 152/7</td>
</tr>
<tr>
<td>surely</td>
<td>so negligently might it</td>
<td>9, 158/2</td>
</tr>
<tr>
<td>surely</td>
<td>muchwhat after this fashion</td>
<td>9, 159/33</td>
</tr>
<tr>
<td>surely</td>
<td>between the true Catholic</td>
<td>9, 160/9</td>
</tr>
<tr>
<td>sureties</td>
<td>bound for his appearance</td>
<td>9, 90/13</td>
</tr>
<tr>
<td>sureties</td>
<td>for his forthcoming? Thus</td>
<td>9, 90/23</td>
</tr>
<tr>
<td>sureties</td>
<td>with him, too, such</td>
<td>9, 132/13</td>
</tr>
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leastwise for their own
And there is like
there is as great
land and a great
will bind myself for
writing, and without any
he deviseth for the
would for their own
than, with all the
also help to the
happeth upon a good
the peace, rest, and
into such courage and
with rest, wealth, and
first, with an untrue
is a goodly false
the untruth of this

Pacifier, upon that misimagined
bringeth forth a bare
that have had their
of his purpose a
should causeless, upon such
where this Pacifier here
of the mire, nor
in the mire --
the sea shall never
that I show myself
books, for I am
the spirituality. As for
if I be now
to call those folk
folk suspect that were
list to cast and
it that we should
if men be now "

after that he was
if he be notably
a man may be
he never so sore
folk have him so
good men as are
were openly and notably
so favorable toward folk
surety
surety
surety
surety
surety
surety
surety
surety
surety
surety
surety

, search and see somewhat
and like certain knowledge
in the word of
for the prince, and
, and find him other
of the change give
of the witnesses should
keep their own tongues
that could be found
of innocents, as from
that good men in
of the realm, were
as the goodly devices
of the prince and
grounded upon imagination, and
, grounded, as I said
well and plainly appeareth
goeth on farther and
in such wise imagined
brought forth unto the
suspicion against the spirituality
and unproved cruelty, change
that the spirituality doth
well, nor censer, nor
, copes, censers, crosses, relics
and overwhelm all the
in the matter and
in these matters, and
-- if I be
, the world waxeth all
that were suspect of
of heresy. And this
some further fear of
that our prelates and
" of the Catholic faith
of heresy and spoken
of heresy -- he
and not guilty, and
nor by never so
. Now, if this Pacifier
or detected of heresy
of heresy, and that
of heresy as to
is openly and notably suspected of heresy, and sufficient 9, 154/ 18
not suffer a sore-suspected priest of theirs for 9, 157/ 28
a new kind of suspects, if men be now 9, 46/ 30
in a stay, and suspend their sentence for the 9, 112/ 19
the meanwhile cite him, suspend him, and accuse him 9, 166/ 3
of arresting no longer suspended than as long as 9, 154/ 2
any cause be more suspended now than in any 9, 154/ 8
at all must be suspended from them, and send 9, 154/ 36
good proof, then the suspending will be as long 9, 154/ 9
faith. Howbeit, in that suspicion am I glad to 9, 46/ 31
such a malicious foolish suspicion as this Pacifier here 9, 92/ 7
such other folk's false suspicion springing upon such slanderous 9, 109/ 13
hand) conceived a false suspicion against all those that 9, 111/ 15
the evil and false suspicion that they have conceived 9, 111/ 33
saith, conceived a false suspension against them for finding 9, 112/ 27
such other folk's false suspicion , punish those many persons 9, 112/ 38
themselves conceive a false suspicion against him), it were 9, 128/ 6
persons for a wrong suspicion falsely conceived in their 9, 129/ 22
realm, many times upon suspicion the judges award a 9, 132/ 7
discretion call one for suspicion of heresy ex officio 9, 134/ 21
their wisdons whether any suspicion of evil will or 9, 139/ 23
spirituality for an evil suspicion and a false of 9, 142/ 1
man for every light suspicion , or complaint, of heresy 9, 151/ 6
folk for every light suspicion , or every complaint, of 9, 154/ 17
to arrest folk for suspicion of heresy; and would 9, 154/ 24
which is a light suspicion and which is an 9, 154/ 26
which is an open suspicion and which but a 9, 154/ 27
a privy, and which suspicion is notable and which 9, 154/ 28
his purpose a surmised suspicion against the spirituality, making 9, 163/ 5
heresy, upon other vehement suspicions without witnesses a man 9, 131/ 23
murmur, casting abroad a suspicious babbling, of gathering, and 9, 143/ 27
And yet all such suspicious babbling not worth a 9, 143/ 30
a false tale with suspicious words) and come to 9, 148/ 16
many places in, and swallowed whole countries up, and 9, 158/ 30
place in the realm swarm very full ere ever 9, 89/ 16
streets were likely to swarm full of heretics before 9, 130/ 29
holily, and would therewith swear to the woman full 9, 59/ 27
durst be bold to swear for the wife, that 9, 59/ 33
and therefore dare not swear that in their conscience 9, 132/ 1
will not let to swear twice nay before they 9, 136/ 24
he seemeth good, and swear false where he seemeth 9, 137/ 5
somebody here that will swear that ever he did 9, 164/ 36
so sore that he sweat , again, in studying and 9, 122/ 1
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<td>sweat</td>
<td>in laboring to quench</td>
<td>9, 122/10</td>
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<tr>
<td>sweat</td>
<td>, I would some good</td>
<td>9, 122/17</td>
</tr>
<tr>
<td>sweat</td>
<td>the blood out of</td>
<td>9, 122/19</td>
</tr>
<tr>
<td>sweateth</td>
<td>in, to impugn the</td>
<td>9, 124/30</td>
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<tr>
<td>sweateth</td>
<td>about the matter afresh</td>
<td>9, 125/10</td>
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<td>Switzerland</td>
<td>or Saxony. And also</td>
<td>9, 139/18</td>
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<tr>
<td>swoon</td>
<td>! And this tale of</td>
<td>9, 119/26</td>
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<tr>
<td>swore</td>
<td>by the Mass he</td>
<td>9, 76/25</td>
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<td>sworn</td>
<td>that they heard it</td>
<td>9, 131/16</td>
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<tr>
<td>sworn</td>
<td>to keep the king's</td>
<td>9, 133/1</td>
</tr>
<tr>
<td>sworn</td>
<td>to say the truth</td>
<td>9, 135/24</td>
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<tr>
<td>sworn</td>
<td>), and openly delivered his</td>
<td>9, 159/28</td>
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<tr>
<td>Sygar</td>
<td>, a bookseller of Cambridge</td>
<td>9, 119/20</td>
</tr>
<tr>
<td>Sygar</td>
<td>never saw it after</td>
<td>9, 119/33</td>
</tr>
<tr>
<td>Sygar</td>
<td>himself neither, in good</td>
<td>9, 119/35</td>
</tr>
<tr>
<td>syllable</td>
<td>out. For such darkness</td>
<td>9, 6/34</td>
</tr>
<tr>
<td>table</td>
<td>spieth them. Lo, good</td>
<td>9, 22/21</td>
</tr>
<tr>
<td>tables</td>
<td>thereof for their own</td>
<td>9, 8/9</td>
</tr>
<tr>
<td>tablets</td>
<td>; and therefore what shall</td>
<td>9, 17/27</td>
</tr>
<tr>
<td>tablets</td>
<td>; and therefore what shall</td>
<td>9, 26/34</td>
</tr>
<tr>
<td>take</td>
<td>him, in respect of</td>
<td>9, 5/38</td>
</tr>
<tr>
<td>take</td>
<td>any part of theirs</td>
<td>9, 6/29</td>
</tr>
<tr>
<td>take</td>
<td>. And I sometimes take</td>
<td>9, 8/27</td>
</tr>
<tr>
<td>take</td>
<td>the pain to rehearse</td>
<td>9, 8/28</td>
</tr>
<tr>
<td>take</td>
<td>them for. Now have</td>
<td>9, 9/36</td>
</tr>
<tr>
<td>take</td>
<td>the bread which he</td>
<td>9, 12/1</td>
</tr>
<tr>
<td>take</td>
<td>wholesome meat in at</td>
<td>9, 14/1</td>
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<tr>
<td>take</td>
<td>solemnly for a sure</td>
<td>9, 14/7</td>
</tr>
<tr>
<td>take</td>
<td>now the pain to</td>
<td>9, 22/17</td>
</tr>
<tr>
<td>take</td>
<td>about it), but also</td>
<td>9, 22/26</td>
</tr>
<tr>
<td>take</td>
<td>no displeasure with us</td>
<td>9, 28/2</td>
</tr>
<tr>
<td>take</td>
<td>whose help he will</td>
<td>9, 37/26</td>
</tr>
<tr>
<td>take</td>
<td>this way between us</td>
<td>9, 45/36</td>
</tr>
<tr>
<td>take</td>
<td>, I ween. For then</td>
<td>9, 46/15</td>
</tr>
<tr>
<td>take</td>
<td>God and them also</td>
<td>9, 47/31</td>
</tr>
<tr>
<td>take</td>
<td>it. For albeit they</td>
<td>9, 47/34</td>
</tr>
<tr>
<td>take</td>
<td>the labor, and not</td>
<td>9, 48/1</td>
</tr>
<tr>
<td>take</td>
<td>whose help he will</td>
<td>9, 48/34</td>
</tr>
<tr>
<td>take</td>
<td>this for the matter</td>
<td>9, 48/13</td>
</tr>
<tr>
<td>take</td>
<td>for the matter</td>
<td>9, 48/25</td>
</tr>
<tr>
<td>take</td>
<td>for the matter the</td>
<td>9, 48/33</td>
</tr>
<tr>
<td>take</td>
<td>for the matter --</td>
<td>9, 48/35</td>
</tr>
</tbody>
</table>
the copes, and reverently take up the crosses, the
matter alone, and neither I, when I wrote, take up good man out
are heresies. But they take none example thereof; and
take, as it seemeth, all take also for very true
the thing which I take no such byways, he
walk plainly forth and take upon him to go
book of Division would take it at a superficial
some good folk also take his first chapter whole
the worst: I will take each other by the
both spirituality and temporality, take so much labor and
when he seeth them take for very good, can
of the world men take most labor and pain
that seem best and take away that is too
it were good to take away from the clergy
it were good to what right men may take away from any man
give the counsel to take any man's land or
it were lawful to take as much away from
little wrench further, to take in like wise away
the name of abundance take all from the Church
Church that they would take from every man to
such as they would take from one that hath
themselves, because they would take away but the great
least more unmeet to take in than he whom
one of the spirituality take into his place by
than in a cloister take a religious man's life
without lawful cause to take any possessions away from
of those that would take all and leave nothing
would leave sufficient and take away the remnant. And
him overseas; or else take sureties bound for his
Paul, this apostle Frith, take shipping at Sandwich and
not need; nor to take him to grace, neither
malicious as thereupon to take an opinion that to
commonly, is this: they take it that they that
priests also daily do take upon them, in ministering
good tender parnel, to take a little penance of
peace. But whether they take this division to be
evil counsel for to take it from them. And
may be content to take in good worth. For
spirituality bear it and take it well in worth
commonly, this: that they take it that they that
miser and abuses, and take it as though they
those folk would not take only from the clergy
devout, religious folk to
would be glad to
man else would wittingly
speaketh of, if he
other folk occasion to
naught, compelleth them to
accusers and witnesses might
not in any manner
spiritual men may not
Howbeit, lest we should
of temper, if he
to teach us, to
Sir John "Some Say"
of heresy as to
in with them and
meanwhile, methink I may
process ex officio would
as many would have
for all their business
and therefore have I
Now was this word,
any man reputed and
that ought to be
believed, nor to be
that ever themselves have
seemeth, from these folk
baptized in Latin, and
their deathbed, and have
with) that I have
writing that I have
many priests be openly
to the Church and
also no little somewhat
Church by, should be
side, if there be
be from no man
all the remnant were
it might be lawfully
would have the goods
in the Tower already
he must not be
against good order be
at Ipswich, and thereupon

take some other order with 9, 118/ 23
take more labor, loss, and 9, 122/ 24
take a burden from one 9, 123/ 10
take heresies for any. For 9, 128/ 31
take him for so naughty 9, 132/ 4
take this way; which necessity 9, 133/ 35
take hurt, as is said 9, 137/ 32
take knowledge or judge upon 9, 138/ 14
take all the thanks to 9, 138/ 28
take him at that word 9, 141/ 32
take them (as he calleth 9, 143/ 8
take and believe for true 9, 146/ 33
take his porteous and his 9, 150/ 17
take away the power of 9, 153/ 35
take their part. Now, this 9, 156/ 29
take to record, for all 9, 163/ 12
take the tinker's part therein 9, 164/ 16
taken it in hand as 9, 3/ 16
taken therabout, are fain to 9, 5/ 4
taken the more pain upon 9, 9/ 39
taken up and walked about 9, 12/ 7
taken for wise. For when 9, 12/ 21
taken for a sure and 9, 18/ 2
taken for God's word by 9, 27/ 19
taken for scripture hitherto but 9, 32/ 31
taken away the best part 9, 41/ 8
taken matrimony for a sacrament 9, 44/ 9
taken their Housel after the 9, 44/ 11
taken great rewards in ready 9, 47/ 25
taken in this gear since 9, 48/ 14
taken in -- as theft 9, 55/ 33
taken as honor done to 9, 71/ 15
taken from them, to that 9, 72/ 5
taken away every whit. And 9, 75/ 33
taken from no man anything 9, 78/ 5
taken anything. For I doubt 9, 78/ 8
taken away from them, because 9, 78/ 15
taken from them or not 9, 79/ 19
taken from the Church. The 9, 85/ 22
taken by the bishop's servants 9, 89/ 21
taken for an heretic but 9, 90/ 37
taken and reputed for wise 9, 100/ 29
taken and imprisoned at Norwich 9, 113/ 15
my door, to be taken by the constables and
anything that I have taken of his, he had
about the realm, was taken not long ago by
taken Frith ever after for
suits that have been taken in the spiritual courts
and such as were taken for worshipful, being called
that it should be taken ; for sometimes a wolf
taken to be received and
these new brethren were taken in heresy, I have
taken therein, be brought in
if that way were taken and reputed for an
-- after great time taken which it seemeth that
there was a priest taken for heresy, and in
taken thence. Howbeit, when that
for heresy to be taken up before, in which
taken prevented, and the field and their grandfathers also,
taken out somewhat that Tyndale done all this, he
done written; since God's word
written; the preacher of them
reason after, which he
that, as meseemeth, he
taketh to do; and so
taketh this division that he
taketh of the both himself
they be, as he
labor that he doth
see: that as Frith
And because this Pacifier
that inquireth of heresy
summa called Summa rosella
he by and by
for that time, and
be damnably deceived in
any possessions. And some
so boldly speak of
their discreet invention of
it is spoken of,
much harm, by the
readers, for the true
apostrophe, and turning his
this piece of Tyndale's
part of all Tyndale's
taken the fall himself. But
taketh its authority of God
math the fowler fall than
taketh out of Tyndale's chapter
math at the leastwise unawares
math it for a thing
math in hand to treat
taketh for the chief appeareth
math them, discreet persons of
math not away the nature
math mine answer from me
math it for so sore
math knowledge of heresy. And
math it, titulo "Ex communicat
math it away. For he
math forth his scholars a
math the word of man
math a more mean way
math away any possessions of
math from the clergy the
math, as it were, an
math away of the punishment
math of the old faith
tale to God, crying out
tale it seemeth that this
tale is brought to more
answer, they see Tyndale's
tale so sure. Now, of
9, 39/ 14
some part of his
tale true -- as none
9, 59/ 31
then color all his
tale with his proper invention
9, 60/ 1
division, by his own
tale , yet could not for
9, 70/ 33
to have left their
tale untold, till he had
9, 74/ 19
books so false a
tale himself against not a
9, 74/ 24
this piece of his
tale he speaketh of those
9, 93/ 33
qualified and moderated his
tale with this word "all
9, 101/ 11
now doth all his
tale amount unto no more
9, 102/ 3
And therefore his whole
tale amounteth unto no more
9, 112/ 3
see such an evil
tale proved true will either
9, 112/ 18
piteously beaten. And this
tale had some of those
9, 117/ 10
a swoon! And this
tale of his beating did
9, 119/ 27
such a false heretic's
tale . And now, notwithstanding that
9, 121/ 13
told Master Chancellor this
tale ; and so, I ween
9, 122/ 30
if he heard the
tale told by me, might
9, 122/ 34
Frith would turn that
tale from me to Master
9, 123/ 22
I tell you this
tale for is this. I
9, 125/ 15
prove that same false
tale true. The Thirty-ninth Chapter
9, 128/ 9
who told him the
tale , bind that busy, troublesome
9, 134/ 8
make here no long
tale again thereof. But well
9, 136/ 9
somewhat better, this shameful
tale is somewhat shameless, dare
9, 142/ 33
judges knew not this
tale before, nor wist what
9, 146/ 27
it before. But the
tale is not so much
9, 146/ 32
true every false, feigned
tale with which any man
9, 146/ 34
all that gay reported
tale that some laymen say
9, 147/ 7
or not . . . all this
tale , though he tell it
9, 147/ 17
that all his whole
tale of their great desire
9, 148/ 10
a very false, feigned
tale ; and so hath been
9, 148/ 12
and spice a false
tale with suspicious words) and
9, 148/ 16
proof, then is his
tale lost. For then he
9, 154/ 6
innocents, that this Pacifier's
tale is untrue, both other
9, 163/ 24
less believe their lamentable
tales than I fear me
9, 127/ 34
who told me the
tales that made me so
9, 134/ 18
and sports and merry
tales . For as Horace saith
9, 170/ 35
blessed brethren that ever
talk of faith and Spirit
9, 121/ 23
pain, and tarry and
talk , etc., and so get
9, 145/ 11
they suffered boldly to
talk unchecked. Which thing albeit
9, 158/ 22
of the world, they
talked at last of the
9, 76/ 23
and religious persons, and
talked of their living, and
9, 79/ 16
days after, when she
talked of it, that the
9, 101/ 26
Richard Hunne when I
talked with him; and feared
9, 126/ 26
also divers whom he
talketh with) that I have
9, 47/ 25
well himself, but also
And when his counsel
besides the bold erroneous
of a lust unto
as they fell in
before, I heard little
merry companies, never earnestly
by way of familiar
assembling, and rounding, and
so busy with their
in many such merry
pleased him to have
thence, or else to
sleep, and some to
longer. For if they
cost, and pain, and
and then, if they
time than over-long to
of their souls, truly
word of God was
er ever the congregation
points which were only
and without writing --
that the faith was
er writing began, was
and ever shall be
of God hath inwardly
Church begun, gathered, and
it was preached and
word of God was
er ever the congregation
mouth of his apostles
of God unwritten and
himself hath ever hitherto
matter until this Pacifier
this Pacifier to be
and being instructed and
then hath this Pacifier
yet hath this Pacifier
he sat in a
every alehouse, in every
answered me, "Fareto sould
I have always remembered
still in the stocks
there as long as
so long fasting, as
till yesterday, and then
and talk, etc., and
forty days, the king's
to the destruction of
and preached unto them
to them long ere
it. For you see
by Christ to his
and delivered unto Christian
and men were baptized
by the word of
and instructed by God
, teacheth, and ever shall
; and that the Church
by mouth, but only
to them long ere
it. For you see
us' as when it
unto the Church by
his true Catholic Church
them this great secret
what belonged unto right
by some old cunning
him to say that
him farther to say
in Lombard Street with
, in every barge, and
laymen fasten? Let
teacheth, and ever shall teach that they preach and
other such heretics do
he was meet to
is not meet to false teaching, forbidden to
that they do and
that they do and
that they do and
that they do and
plainly do preach and
This George Joye did
with me, began to
of any pride to
as of charity to
no more able to
able and meet to
as this Pacifier can
away lightly, to go
that ever he did
less learned than himself,
perceive whether these new
that Tyndale not only
God hath inwardly taught,
things that the Church
whole clergy of Christendom
Christ, but, as Frith
own ignorance, therefore he
against that the Church
God's word by the
the Church, for false
tiler lurking about and
their ordinances and their
long, and therefore too
so long and so
it seem long and
is so far from
thus, as for the
and Tyndale after him
word written Tyndale cannot
be all, as I
And over this, we
church, I say, doth
teach to know, judge, and
that men are bound
that no word of
; and not now, when
, but is by the
. But then, unto that
, without arguments, resistance, or
, without argument, resistance, or
, without arguments, resistance, or
, without arguments, resistance, or
that they preach and teach that men are bound
that no word of

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9, 8/ 3
9, 8/ 8
9, 10/ 28
9, 18/ 1
9, 18/ 29
9, 21/ 36
9, 26/ 1
9, 26/ 4

did altogether. And we
tell them that Tyndale must
9, 26/ 7
us of necessity to
tell them again that the
9, 27/ 21
with us though we
tell him plainly that since
9, 28/ 2
is true that I
tell you, that he would
9, 28/ 7
may with good reason
tell them that they do
9, 39/ 28
I could between them
tell some reason of difference
9, 43/ 10
the least; let them
tell where I commend pomp
9, 49/ 11
his handling -- to
tell you the very truth
9, 54/ 24
Or may he not
tell what he heareth some
9, 56/ 6
God agree, I will
tell you what I hear
9, 58/ 14
made, go forth and
somewhat of his indifference,
tell them that some folk
9, 58/ 15
his faults, useth to
tell her husband his parse
9, 59/ 4
thinketh he may boldly
tell it him secretly; and
9, 60/ 14
whereas he cannot fully
tell everything for true that
9, 66/ 3
can, if he will,
tell by what occasion the
9, 67/ 5
peradventure at another time
tell the same some laymen
9, 72/ 14
their hope! I cannot
tell us of some men
9, 77/ 10
he could not surely
tell what good and charitable
9, 91/ 12
that can I not
tell us of so many
9, 94/ 7
requireth, that I cannot
tell ; and peradventure they do
9, 102/ 28
Pacifier meant, I cannot
tell , but there may be
9, 102/ 31
less than this fortnight,
tell ; but either by malice
9, 111/ 9
his case. But now
tell unto another near friend
9, 117/ 12
his beating did Tyndale
tell the brethren many marvelous
9, 119/ 18
For surely where they
tell to an old acquaintance
9, 119/ 27
such as himself list,
tell it under such manner
9, 121/ 33
I was about to
tell it out by Master
9, 122/ 36
mine answer, I cannot
tell you in that communication
9, 124/ 28
the thing that I
tell of whom; and since
9, 125/ 9
they not bound to
tell you this tale for
9, 125/ 15
acquittal? And who shall
tell , but be, rather, bound
9, 133/ 1
out again, and never
tell him there the names
9, 133/ 4
this tale, though he
tell them who told me
9, 134/ 17
any man yet can
tell it but, as it
9, 147/ 17
partial leaning, indifferently to
tell . The whole sum and
9, 167/ 12
become him merrily to
tell his mind than seriously
9, 169/ 37
Church in that it
tell him truth. And thus
9, 171/ 1
nothing) in that it
telleth them "this thing did"
9, 18/ 35
as well when it
telleth them "this thing did"
9, 18/ 36
us" as when it
telleth them "these things Christ
9, 27/ 31
holy father writeth, and
telleth them "these things hath
9, 27/ 33
the greatest weight; and
telleth also divers whom he
9, 47/ 25
telleth them as though they
9, 55/ 28
...
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hath either spiritual or temporal, they, and all good honest man, spiritual nor the whole Church and spiritual men as to as have also many right in those as up of so many yet that every good all this, though good nor any one good the faults of evil other matter against any of the land by by the greatest lords heresy, but in many need to change the the leastwise in a said as for the he now for the causeth also both the all laws, spiritual and this world, spiritual or any assistance of the powers, and all lords were so, that the to redress it without temporal power. And therefore favor and help of the matter, because few heresies, and command every an officer of a so good -- spiritual, wisdom that spiritual and all folk, spiritual and The Division between the the spirituality and the the whole spirituality or the Spirituality and the matters go between the the spirituality and the clergy nor toward the temporal within the realm of temporal man, they might for temporal governors are then bound temporal , but that he is temporal of this realm have temporal men, that many souls temporal men; and by those temporal men have by the temporal men in their service temporal man may very much temporal men be evil-content with temporal man is, for them temporal folk here to the temporal men. But as for temporal men; and yet hath temporal of the king's most temporal matters among ourselves, whereof temporal , too, in some such temporal judge an open cause temporal judge. But what saith temporal twelve men? For ye temporal judges and the King's temporal both, accounted as great temporal , of which the judge temporal power, therefore they make temporal and rulers, be prohibited temporal men may not judge temporal power. And therefore temporal temporal men be ready and temporal men to do it temporal men be sufficiently learned temporal officer under him to temporal court may give information temporal , and all -- that temporal both, albeit men be temporal , in this world living Temporality and the Spirituality; which Temporality calleth no man by Temporality , because of such as Temporality : I am not greatly Temporality and the spirituality) that Temporality -- therein am I Temporality any warm, displeasant word

9, 78/ 11 9, 82/ 11 9, 86/ 15 9, 91/ 15 9, 94/ 30 9, 95/ 28 9, 99/ 11 9, 99/ 12 9, 105/ 8 9, 107/ 16 9, 108/ 2 9, 108/ 6 9, 108/ 13 9, 112/ 11 9, 115/ 20 9, 127/ 26 9, 131/ 5 9, 132/ 30 9, 133/ 21 9, 133/ 25 9, 133/ 26 9, 133/ 36 9, 136/ 11 9, 136/ 37 9, 138/ 2 9, 138/ 13 9, 138/ 21 9, 138/ 26 9, 138/ 26 9, 138/ 30 9, 153/ 15 9, 155/ 19 9, 164/ 13 9, 166/ 22 9, 166/ 28 9, 172/ 27 9, 5/ 27 9, 42/ 5 9, 50/ 13 9, 52/ 5 9, 52/ 17 9, 52/ 33 9, 53/ 3

and as laudable a temporalty , number for number, as 9, 53/ 10
neither of spirituality nor temporalty , saving that there have 9, 53/ 16
of the spirituality and temporalty both, each with other 9, 53/ 27
parties, the spirituality and temporalty , lest the dregs of 9, 54/ 2
and set asunder the temporalty against the clergy to 9, 54/ 6
word used either toward temporalty or spirituality. And more 9, 54/ 12
he saith, that the temporalty is in grudge against 9, 54/ 28
is borne by the temporalty , and the causes and 9, 55/ 11
as well of the temporalty as of the spirituality 9, 56/ 9
neither of spiritualty nor temporalty , saving that there have 9, 53/ 16
parties, the spiritualty and temporalty both, each with other 9, 53/ 27
and set asunder the temporalty against the clergy to 9, 54/ 6
word used either toward temporalty or spirituality. And more 9, 54/ 12
he saith, that the temporalty is in grudge against 9, 54/ 28
is borne by the temporalty , and the causes and 9, 55/ 11
as well of the temporalty as of the spirituality 9, 56/ 9

not be between the temporalty and the spiritualty so 9, 56/ 10
be laid against the temporalty ), he would therefore rather 9, 56/ 21
be such as the temporalty might ascribe and impute 9, 56/ 23
the faults of the temporalty too -- of truth 9, 56/ 37
clergy, for which the temporalty might, if the things 9, 56/ 38
some faults of the temporalty too, as that they 9, 57/ 1
like faults in the temporalty concerning the laws of 9, 60/ 27
with whose variance the temporalty is not very greatly 9, 62/ 12
esteemed that ever the temporalty was much troubled with 9, 62/ 14
and religious, wherewith the temporalty have been offended, but 9, 62/ 17
so notable that the temporalty so much mark it 9, 62/ 20
and grudge against the temporalty against the clergy; no 9, 64/ 19
to grudge against the temporalty . And as it is 9, 64/ 22
so holily as the temporalty may note that through 9, 65/ 29
the spiritualty and the temporalty . And verily it is 9, 66/ 28
may, both spiritualty and temporalty , take each other by 9, 67/ 13
bad men in the temporalty as there be some 9, 68/ 26
were this that the temporalty should (nor, though this 9, 68/ 32
the spiritualty and the temporalty both. And yet this 9, 69/ 19
that might move the temporalty to be in division 9, 70/ 2
the apostles and the temporalty from the other disciples 9, 70/ 16
not striven with the temporalty therefore, but rather than 9, 72/ 7
Pacifier saith that the temporalty is here at these 9, 79/ 32
the spiritualty and the temporalty , that this Pacifier might 9, 93/ 37
corps of Christendom, both temporalty and spirituality, by long 9, 99/ 35
these grudges of the temporalty toward them, and after 9, 102/ 10
say, that not the temporalty nor any one good 9, 108/ 5
rebu of the whole temporalty that they should grudge 9, 108/ 13
be not suitly the " temporalty " and "spirituality" of this 9, 108/ 16
for theirs -- the temporalty shall not be dispraised 9, 108/ 18
again by grace, the temporalty is good, I trust 9, 108/ 25
not only with the temporalty of the same, but 9, 108/ 38
indignation of the whole temporalty as this Pacifier speaketh 9, 109/ 4
the faults of the temporalty , such as he seeth 9, 110/ 14
more than of the 
temporality , but well commended of 
9, 110/ 17
alone or upon the 
temporality alone, or upon any 
9, 110/ 19
the spirituality and the 
temporality , these many persons that 
9, 114/ 33
little fault in the 
temporality , if for the wrongful 
9, 115/ 2
such as all the 
temporality should be most grieved 
9, 129/ 9
whole corps of the 
temporality against the whole body 
9, 129/ 14
a party against the 
temporality ; and by such confederacies 
9, 143/ 16
he saith that the 
temporality now hath in this 
9, 147/ 21
many such in the 
temporality either; and especially not 
9, 153/ 12
I would not the 
temporality bear the spirituality the 
9, 167/ 4
the whole divided into 
ten could never read English 
9, 13/ 23
within which time, or 
ten fewer, all this gear 
9, 66/ 20
by twenty years, and 
ten set thereto, than this 
9, 68/ 20
twelve, let him prove 
ten , let him prove six 
9, 116/ 24
too), ye shall have 
ten times more harm happen 
9, 132/ 23
all. But about a 
ten-year ago, to my remembrance 
9, 115/ 27
nor, finally, with more 
tender charity. But, now, to 
9, 56/ 14
thereupon he showeth his 
tender charity, and saith, "If 
9, 57/ 11
is as loath, good 
tender parnel, to take a 
9, 101/ 23
that wept even for 
tender heart two days after 
9, 101/ 25
mild mind and very 
tender dealing in such matters 
9, 123/ 1
spirituality, yet of his 
tender pity he hath ever 
9, 145/ 16
last as doth the 
tender mother which, when she 
9, 160/ 32
spirituality, I bear a 
tender mind, of truth, toward 
9, 167/ 14
say the truth, too 
tenderly . Whereof, for the meanwhile 
9, 163/ 11
velut negotium perambulans in 
tenebris , among this blessed brotherhood 
9, 15/ 3
their hippocras made. The 
Tenth Chapter Now passing over 
9, 46/ 24
fall upon them the 
terrible communication and threat that 
9, 110/ 1
translation of the New 
Testament . And yet therein they 
9, 7/ 12
translation of the New 
Testament was (as ye wot 
9, 11/ 31
translation of the New 
Testament , and so spread through 
9, 11/ 31
part of the New 
Testament was put in writing 
9, 118/ 23
part of the New 
Testament was put in writing 
9, 20/ 32
because he believeth it, 
testifieth , and giveth witness in 
9, 20/ 7
he declareth and expressly 
testifieth like a true Christian 
9, 52/ 16
and all believing hearts 
testify that we are begotten 
9, 19/ 17
true Christian man will 
testify that I say truth 
9, 45/ 17
worshipful shall record and 
testify that they have been 
9, 163/ 9
other good folk can 
testify and his own words 
9, 163/ 25
This piece, concerning the 
testimony of known evil persons 
9, 136/ 5
Bainham, Bayfield, Hitton, and 
Tewkesbury , with Brother Burt, and 
9, 29/ 12
Bayfield the Monk, and 
Tewkesbury the Pouchmaker, and Bainham 
9, 94/ 2
nos verbo veritatis." This 
text may be expounded after 
9, 15/ 28
perceive also that this text maketh against them that 9, 16/ 17
perceive also that this text maketh against them that 9, 23/ 9
But Tyndale layeth that text of Saint James against 9, 35/ 1
their money into the Thames than take it. For 9, 47/ 34
stand I not (I thank God), good reader, in 9, 3/ 4
to con him any thank . For under his fair 9, 56/ 30
world is not, I thank God, in England yet 9, 70/ 21
for my part, I thank God, I never heard 9, 74/ 14
for as yet I thank God that of this 9, 79/ 12
in good faith good thank. For never will I 9, 119/ 15
am I not, I thanked, as good and as 9, 53/ 9
had hitherto, God be thanked is now, God be 9, 76/ 18
And verily, God be thanked, his own man again 9, 118/ 31
of heresy, God be thanked , I hear none harm 9, 140/ 3
their hearts (God be thanked ) faint and wear so 9, 157/ 30
look I for my thanks of God, that is 9, 47/ 35
they gave me great thanks therefor. And I found 9, 49/ 30
and giving him high thanks , would forthwith fain have 9, 80/ 36
that it was no thanks to them, for it 9, 104/ 25
were then much less thanks to them that would 9, 104/ 27
not take all the thanks to themselves when heresies 9, 138/ 28
should look for more thanks than he deserveth, I 9, 167/ 35
religion and falling to theft and murder, had at 9, 49/ 25
taken in -- as theft , robbery, sacrilege, and murder 9, 55/ 33
in heresy as in theft , and much more seldom 9, 132/ 22
wise to suffer, as theft , adultery, sacrilege, murder, incest 9, 166/ 33
have used him from thenceforth not as an evil 9, 167/ 32
all their business taken thereabout , are fain to put 9, 5/ 4
to reason or dispute thereagainst , but obey it, said 9, 100/ 35
the while safe enough, thereas they escape not from 9, 81/ 3
or be hanged somewhere thereas no man wist where 9, 121/ 16
any part of theirs therefore . % And this use I 9, 6/ 29
offer shrunk at last therefore , after great crakes made 9, 39/ 11
the incurable cankered parts therefore ; observed in the doing 9, 53/ 34
you be not a thief , I think, and therefore 9, 76/ 30
playeth like a wily thief that, because he would 9, 111/ 26
to speak against open-known thieves , open-known murderers, open-known perjured 9, 50/ 16
common weal -- as thieves , murderers, and heretics, and 9, 53/ 25
I so did in thieves , murderers, and robbers of 9, 117/ 25
yet by all the thieves , murderers, and heretics that 9, 120/ 8
better to have more thieves than fewer. For, now 9, 132/ 33
him with such a thin diet that at the 9, 6/ 21
them a diet as

though these evangelical brethren

too long. For everything

is. Our Lady's Psalter

too. Then the Mass

yet the primer they

And the seven psalms

all that service they

that one place, and

the copy. For I

But if any man

-- if any brother

Tyndale." Or if they

for anything that they

believing their holy fathers,

in myself as to

Not that I would

upon great pains, I

upon great pains, I

at one: would she,

would, I could, I

And lest folk should

such perfection as they

such perfection as they

their own, there happeneth, I

much untrue. For I

man say thus, I

hath been, I verily

And verily, therein I

much that, as they

said that (as they

possessions -- but they

God. And therefore they

is of those that

not a thief, I

of be they that

and for all that

them for good and

say' and every "some

some say that they

say or some men

matter I never will

to the right faith,

thin as Galen deviseth for

think my works too long

think they too long that

think they too long by

think they too long by

think too long by all

think they long enough without

think too long by all

think that he wrote that

think it would be, "if

think himself with this not

think to escape and avoid

think that book alone too

think them to say truth

think , as some of them

think it a meely part

think the man that Made

think it would do great

think it would do great

think you, for all that

think , well make men see

think that I pick out

think they do. And of

think they do. This is

think , now and then to

think that every man's duty

think them not so unreasonable

think , one great special cause

think he saith true; for

think , they cannot stand together

think ) it is lawful and

think that the great abundance

think that it were good

think and say that it

think , and therefore I trust

think and say that it

think well. And those, he

think them good, yet they

think " should serve to bring

think that if some men

think , in that matter I

think that a man believeth

think that he believeth wrong
so can I not
in his heart secretly
man, can as I
ex officio, as I
I think he would
people in manner universally
do and well may
unreasonable as therefore to
he saith that they
themselves; and therefore they
to do, if I
other side, if I
mistake the matter and
years old. But I
some of us laymen
but among them I
more than they would
it is so, nor
good folk and indifferent
and abusions, . . . therefore they
many persons, but also
rather for the while
no good man could
saith," and "many men
been thereby persuaded to
good, they should neither
late for him to
made it, but to
wit, that the clergy
they lived. But I
his book that I
of this realm to
so many should now
in their conscience they
of them as ye
their purpose, as they
of heresies. And I
there is not, I
heresy; for some men
gone. And surely I
it is indeed; I
faith; which they verily
very true. But they

think that he which in
think and believe right; but
think, heartily hate but he
think, he would think it
think, it reason: what should
think, that those which are
think, in their minds that
think, that they would punish
think and believe that the
think, it a good deed
think, them good. But on
think, them naught, albeit that
think, the thing not good
think, that many of them
think, it a pain once
think, that many do already
think, it reason that the
think, it either good or
think, that he did well
think, it a good deed
think, their wrongful persecution and
think, and believe the contrary
think, it likely that such
think, " and such other, and
think, that many other folk
think, themselves to have cause
think, that he could keep
think, it rather that my
think, that every man that
think, , in good faith, that
think, were well done for
think, great malice and partiality
think, so hard a law
think, him any other, is
think, were good to grow
think, . But surely that is
think, it is not in
think, verily, any one provincial
think, that the said Clementine
think, that his two devices
think, there is no politic
think, so strong that heretics
think, not far enough. For
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<td>that openly to speak</td>
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<td>himself not satisfied --</td>
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<td>think</td>
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<td>Thirdly</td>
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<td>thirteenth</td>
<td>hundred, among Christian people</td>
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this point played also
thing I feared in
my means helped, that
Catholic prince, gave unto
first reading over, do
this Pacifier well and
of Aesop's ape, that
such as I rather
wise word. Many have
faith, I had myself
of them which they
of them which they
so cursed, if they
words, which I never
many of them have
there that if ye
for some of them
they might, as they
whose means they have
charges the parties have
abolendam. And that is
strongest. For if they
open; so that he
remembrance and observed this
means in remembrance a
abide in remembrance another
I trow, that this
a thing of a
other movables, than twenty
shall amount to twenty
the terrible communication and
Almaine this two or
Saint Cyril, and the
Greece, holy saints all
and there two or
specially fruitful piece of
some say"s, or
seven there are now
hath this Pacifier put
one or two or
man may see these
there were two or
hours have two or

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<td>thoroughly</td>
<td>perceive. Lo, thus it</td>
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<td>thoroughly</td>
<td>knew them, I dare</td>
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<td>thought</td>
<td>her own babes so</td>
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<td>them like fair women</td>
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<td>thought</td>
<td>upon, but am a</td>
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<td>they such as, for</td>
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<td>thought</td>
<td>, match them, and yet</td>
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<td>thought</td>
<td>that all their disease</td>
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<td>years, yea, twelve or</td>
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<td>years, by the selfsame</td>
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<td>too. Then since these</td>
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<td>years old. But I</td>
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<td>9, 120/ 3</td>
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<td>marks, I purpose to</td>
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<td>threat</td>
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<td>Gregorys of Greece, holy</td>
<td>9, 29/ 6</td>
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<tr>
<td>three</td>
<td>, and holy Saint Gregory</td>
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<td>manner of &quot;some say</td>
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<td>manner of thinkings. The</td>
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<tr>
<td>three</td>
<td>dead) that ever I</td>
<td>9, 84/ 20</td>
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<td>three</td>
<td>kinds of folk that</td>
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<td>. And over this, because</td>
<td>9, 114/ 29</td>
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<tr>
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<td>things true. First, that</td>
<td>9, 147/ 32</td>
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<tr>
<td>three</td>
<td>hundred of serving men</td>
<td>9, 156/ 25</td>
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<tr>
<td>three</td>
<td>hundred come fetch him</td>
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</table>
lie still in rest
three
days. For in all
three
chapters of his which
thrice
-- and some that
thriftiness
, and held their own
thriving
husbands, arise by themselves
throughout
all the book. For
throw
them in the mire
done, yet consider these
the whole book over
flowered, and were accounted
morning early, like good,
force greatly which one,
by the heads and
had such a stop
a tinker or a
days; in all which
were amended and the
days unto our own
yet were at that
their preaching, at such
mine answer, after the
of will at such
the child at such
all; and at the
say, be at the
that hath at the
them a-dazed, for the
will not misspend their
thus much for this
these heretics of our
to serve for the
-- and in that
lack of grace, in
it was at the
new vices of this
some laymen have in
man else for the
twenty years, within which
so may there in
will peradventure at another
the city for the
that once in the
Henry IV, about the
found in all my
Now, as for any
be, hath in his
and have done late
they have done in

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9, 166/ 10
9, 8/ 8
9, 76/ 11
9, 158/ 16
9, 10/ 3
9, 51/ 18
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9, 164/ 6
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9, 84/ 13
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9, 93/ 35
9, 94/ 34
9, 96/ 17
9, 96/ 19
that in place and 
time better, yet out of 
time have done in late 
time may now at this 
in the church in 
time years was never the 

Letting, therefore, for this 
town; and at that 
time were there, at that 
time most busy in the 
his, he had some 

peace and slack their 
it that on a 
it that upon a 
as yet (at that 
is, as at that 

further speak at this 
had experience many a 

the company at the 

the matter at the 
with them at the 

and especially now, this 
been diligent in the 
in execution, in the 

life at the first 
that the Church in 
now than in any 

shall never be any 
faith -- after great 

that at length, in 

Durham and at that 
not nowadays as the 

they have before this 
repressed those heretics in 

and also at the 

the Chancellor should from 
should from time to 
by Wycliffe in the 
that afterward, in the 
never shall in this 
again merrily for that 
he were gone in 

better to bestow some 
time

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better to bestow some
time about the amending of

heart? For whereas in
times past hath reigned between

times past hath reigned charity

times heard -- as sometimes
times and places, with unlawful

times past into the new
times they lack good order

times very true, that many
times upon suspicion the judges

times more harm happen daily
times it would not be

times punish innocents as well
times do much harm, by

times that even here in
times seem a great many

times of their fathers, and
times as far before that

times well watered the plants

God: that is many
times very true, that many

of this realm, many
times many very true, that many

ye shall have ten
times it would not be

it; or else many

times it would not be

that they should many

times punish innocents as well

his piteous affection many

times do much harm, by

few, I remember many

times that even here in

bush to bush, many

times seem a great many

contrary was in the
times of their fathers, and

same by stories five
times as far before that

of them in sundry
times well watered the plants

his new Titus and
timothy established each in his

delivered his counsel his

tinder box, with his flint

me, now, that a
tinker or a tiler which

miter: now if this
tinker or tiler lurking about

gone, home goeth the
tinker again merrily for that

for the king: the
tinker yet, when he were

so home goeth the
tinker again. Then if some

an accuser against this
tinker when he were called

themselves and their Master
Tinker too -- then, were

yet home goeth the

tinker again. Now if there

held -- when the
tinker were thereto called, he

to such a poor
tinker that meddleth with brass

all done, send this
tinker yet once home again

that home must the
tinker again. And now if

officio would take the
tinker's part therein too, and

against another for his
tithes ; or a parson against

book he maketh the
title Which Is the Church

Summa roSELLA, in the
title "Hereticus in principio," saith

Summa roSELLA taketh it,
titulo "Ex communicat.," par. iii

-- the story that
Titus Livius telleth of one

and after his new
Titus and Timothy established each

great loss by gathering
together of many such things

convey and couch up
together, with a wonderful brevity

too long by all
together. But now, good readers

too long by all
two or three years
together, is yet in such
full fifteen hundred years
together against these vow-breaking brethren
this fifteen hundred years
together were true or false
stinking heresies, gathered up
together against the true Catholic
with truth and lies
together laid the living of
of both sorts conspiring
together and increasing, may little
body brabble and strive
together ; and while they study
then conspire and agree
together, and set upon the
found two men standing
and reconcile them again
found two men standing
weigh the whole periodus
and reconcile them again
setheth them to chide
shall we shortly agree
good fellows, and agree
do use to agree
shall we shortly agree
religious, agree and hold
religious, agree and hold
this Pacificer saith), agree
this Pacificer saith), agree
think, they cannot stand
and I bargain anymore
when they conspire whole
when they conspire whole
God's honor graciously gathered
God's honor graciously gathered
apostles being diverse, assembled
apostles being diverse, assembled
should conspire and gather
should conspire and gather
up so much good
Church may well stand
talking, and finally confederating
worth a feather all
their assemblies and coming
their assemblies and coming
neither, they came never
neither, they came never
not feared to flock
donot feared to flock
day, they ensembled themselves
day, they ensembled themselves
had intended to gather
had intended to gather
but a bare, graceless
God useth the one
God use the other
forth for a great
murder is rather a
is yet another good
learned, be signs and
great favor upon good
it appear by manifest
that if there be
token, because Saint James saith
token, of the word to
token, of the water as
token, of temperance and good
token, of wiliness than any
token, that he not only
tokens that signify the things
tokens of his repentance and
tokens that he doth it
tokens that it is not
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<th>Token</th>
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<td>wives yet</td>
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<td>(as I plainly)</td>
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<td>laymen that so</td>
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<td>point</td>
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<td>to</td>
<td>the senate, and</td>
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<td>and hold</td>
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<td>that except I</td>
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<td>so credible</td>
<td>as he</td>
<td>9, 166/ 30</td>
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his holy sacraments thereof
that he was marvelously
lies, of much cruel
to examine them with
But some of them
mine answer I so
the King's Highness doth
words of his sermon
but have forborne to
peruse it over and
an example of handling,
not much vouchsafe to
are the things that
before that I would
either, that I have
and so have I
heresy, I have somewhat
he said true it
as it is somewhat
wherein I have nothing
part of his words
the purpose, nor anything
at length because it
places of this book
but that, as he
be spoken of, so
yet in this, as
and say that as
purge it. Now, as
mean so. Howbeit, as
Twelfth Chapter Howbeit, as
every part. And as
not true. Then, as
But forasmuch as the
lack them; and then,
finally, for that the
truth. For, now, as
the party. And as
matter is that as
none evil counsel. As
contrary. But now, as
nothing. So that as
have built up the
took
by the bishop's officers
that heretics had in
, causing them to be
it from themselves as
those words that the
and turn up the
, then dare I be
in special either the
every point thereof. Which
by the way one
For they be such
any laws or statutes
of this book, and
through mine whole work
, his first chapter whole
in the third chapter
yet very few, and
before in the seventh
not intended but only
not the matter; but
them against whom he
a point that is
, being made against heretics
the faults of the
he in like wise
them against whom he
men, they rail against
partiality upon my part
the matter wherewith we
the manner of his
that he saith not
his indifference in telling
of the book is
their livelihood, whether it
of this matter is
of alms, is there
the conjecture of this
the spirituality, I bear
heretics, I hate that
any new order concerning
the certainty of the
Tower
of Babylon for themselves
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in prison in the
officers brought into the
he came in the
sent him into the
brethren build up their
unto him into the
now prisoner in the
received prisoner into the
foolish heretic in a
fourteen abjured in one
street, before the whole
and women in the
the doctors in the
there make many mad
and so -- by
God, but by the
Spirit of God and
could not call a
a traitor but a
man becometh a false
dead sleep -- the
despitely would call them

the angels of Satan
labor and less to
look on them, doth
and as himself confesseth)
except the scripture be
the scripture be not
if they have it
scripture well and truly
with his new-translated scripture,
hath changed in his
or twain. Tyndale's false
false, pestilent heresies. This
so many in Tyndale's
to make in his
unto, that false, poisoned
rather such a poisoned
clean quailed in the
come up to their
crime as is the
in a cause of
Tower already taken by the
Tower , where he remaineth yet
Tower written afresh against purgatory
Tower that the chancellor of
tower of lies. Or else
Tower, and hath begun and
Tower, Whom when I was
Tower of London. And yet
town may write more false
town; and at that time
town, and there they striped
town. And therefore, boast and
town. Yet if it appear
town and trifes, to the
town. And therefore, boast and
town. Yet if it appear

tradition of the Church beside
tradition of the Church. Which
tradition of his apostles. And
could not call a
traitor but a
traitor to God, is in
traitor neither slept nor slumbered
traitors. Whereupon they complained to
traitors. Whereupon King Philip answered

transfiguring themselves into the likeness
translate the whole book all
translate them into English; whereas
translated with such changes as
translated into their own tongue
translated unto them in their
translated into their own tongue
translated should be in the
translating the truth of Christ
translation of the New Testament
translation of the New Testament
translation therefore being by the
translation of the New Testament
translation so many changes as
translation was forbidden the people
translation than none, and willfully
travail and utterly borne dead
travail, labor, cost, and pain
treason committed against any worldly
treason, but of murder also
his rejected in heresy,
  a man falleth to
journeymen suffered execution of
  and perjury, sedition, insurrection,
among them, an infinite
taketh in hand to
  himself and speak and
eighth -- which twain
with him, and honestly
  his third decade, that
heresies. And in the
written a false, foolish
  been here (double and
be bound to a
  and bound to a
was bound to a
  for strength, and then
no more by a
  chantry or live upon
after that he meaneth
ornaments, and against pilgrimages,
to give money to
  so murmur against chantries,
profit. But then the
  and hold fast the
in men's devotions toward
pardons, chantries, obits, and
  those articles of purgatory,
Rome setteth by a
  brought forth unto the
the truth most easily
  therein -- we perfectly
a problem upon every
many mad toys and
church, against all Tyndale's
  he hath all his
that I bid him
  by experience known the
I could find no
  as well trust the
sores, scabs, and cankers,
  here been put in
and trifles, to the
  treason, murder, or felony; but
  treason, And by the same
  treason, by an old statute
  treason, and heresy -- both
  treasure in a year; so
  treat of. Now, the remnant
  treat very well, and promise
  treat all of these matters
  treated him one day or
  treateth of the Romans' war
  treating of those, they show
  treatise against the Blessed Sacrament
  treble, I trow, to all
  tree in my garden, and
  tree in the street, before
  tree in my garden, and
  tremble for dread where there
  trental than a ruffian at
  trentals abroad. And surely if
  trentals, chanoises, obits, pardons, and
  trentals, chanoises, obits, and pardons
  trentals, and to found chanoises
  trentals, obits, pardons, and pilgrimages
  trentals, lo, they be the
  trentals, because of the great
  trentals and toward obits too
  trentals than to the payment
  trentals, obits, and pilgrimages, and
  trentuno. Howbeit, where this Pacifier
  trial; and so shall be
  tried: let this Pacifier, of
  tried out at last that
  trifle, I shall be content
  trifles, to the trouble of
  trifling sophistifications -- which he
  trinkets ready -- whereas good
  trot about for naught, this
  troth of that kind of
  troth neither in his word
  troth of one judge as
  trouble and vex the body
  trouble by the spirituality for
  trouble of good people, in
should by sedition, and
innocents, as from any
save innocents from the
sore than should the
my life put in
the temporality was much
tale, bind that busy,
no wise man, I
unawares (that is, I
remember none, nor, I
car, much more, I
is as true, I
religious folk use, I
thus, although (which I
double and treble, I
-- and therein, I
before neither, nor, I
see the proof, I
them, he would, I
is there none given,
scholars should play the
that they say not
they may try this
is, if they said
opinions which himself calleth
and which things all
that we be not
for we are made
was or is the
believers, and maketh them
man. It is not
or admitteth it for
ture. But man is
heart that it is
witness might make aught
that this point is
though they had been
in the keeping of
-- there will the
must show me a
word of God were
another come unto the
if his distinction be

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<td>trouble</td>
<td>of all false indictments</td>
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<td>, than the one-half spent</td>
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as offenders; but I

doth, and yet I

maketh yet, as I

needs put all his

it should, and I

should (as I verily

I believe. Which I

to bear; and I

as they be, I

book, he shall, I

they mean. But I

by the Mass he

he saith that himself

into doubting of the

man which regardeth either

were poisoned." And of

may have every necessary

new-translated scripture, translating the

Howbeit, they were of

made us by the

the word of his

the word of his

through his word of

word the children of

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the children of his

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let but depose the truth, -- that he hath 9, 89/36
he beareth to the truth, , and that those heresies 9, 91/3
offer, to see the truth, openly proved. After which 9, 94/22
lost the light of truth, . For the greatest, and 9, 99/17
should say more than truth, . For, now, as touching 9, 103/29
of both. But of truth, , he that would either 9, 110/18
brought forth, and the truth, most easily tried: let 9, 116/21
told him for very truth. And surely they that 9, 116/ 33
thus? For of very truth, albeit that for a 9, 117/ 15
to find out the truth of such a false 9, 121 / 13
faith and Spirit and truth and verity, continually to 9, 121 / 24
him therein. Howbeit, some truth they might hap to 9, 121 / 37
And I was of truth very heavy to hear 9, 122 / 3
in print; but of truth, he delivered it not 9, 125 / 8
will also depose the truth to bear witness? And 9, 131 / 2
forsworn than of the truth concerning heresy, as well 9, 135 / 24
sworn to say the truth of such a false faith and Spirit and 9, 121 / 24
charitably search for the truth and verity, continually to 9, 121 / 24
was to know the truth so few that he 9, 146 / 8
sum are yet of truth. Yet is he content 9, 147 / 37
say more than truth. Yet is he content 9, 147 / 37
which for lack of truth of his cause, must 9, 159 / 18
-- whereas good Tom truth cometh forth upon the 9, 159 / 24
sometimes, when the known truth of their matter maketh 9, 159 / 31
yet are there of truth many more than there 9, 162 / 32
sometimes, to say the truth, too tenderly. Whereof, for 9, 163 / 10
a tender mind, of truth, toward (I say) the 9, 167 / 14
as they make falsehood truth and truth falsehood, and 9, 168 / 32
make falsehood truth and truth falsehood, and faith heresies 9, 168 / 32
indifferently to tell him truth. And thus far I 9, 169 / 37
words nor any necessary truths, but false inventions of 9, 31 / 6
and not falsehoods but truths. And if he say 9, 31 / 21
be plain and open truths revealed by God, and 9, 86 / 6
by which they may try this true. And well 9, 7 / 23
them, and thereupon to try between them whether Tyndale 9, 39 / 9
the devil hath to tumble before him and to 9, 69 / 4
but I trust to turn it into demonium meridianum 9, 15 / 4
Highness doth touch and turn up the very foundation 9, 19 / 2
except he mend and turn, else God leaveth finally 9, 38 / 18
seem that Frith would turn that tale from me 9, 123 / 22
to do some shrewd turn, they cared not greatly 9, 156 / 3
would if it were turned into some conjunction copulative 9, 67 / 4
infected were so clean turned and changed, that no 9, 166 / 25
figure of apostrophe, and turning his tale to God 9, 32 / 8
in one place or twain; and where I so 9, 7 / 16
remember you one or twain. Tyndale's false translation of 9, 117 / 19
this: whither of the twain should in the exposition 9, 30 / 2
the better of these twain, no good man can 9, 30 / 7
their favor from both twain, and from the Christian 9, 72 / 20
conclusion wasted away both twain, and fain to find 9, 76 / 12
are there in both  
twain some in whom the  
9, 77/ 26
into a parliament or  
twain , and sped as they  
9, 84/ 16
and find him other  
twain besides, of better substance  
9, 94/ 15
of one piece or  
twain to give men an  
9, 97/ 16
of one bishop or  
twain in one person or  
9, 115/ 3
in one person or  
twain , they would bear a  
9, 115/ 3
Lincoln, and of those  
twain , first to speak of  
9, 115/ 24
six, let him prove  
twain ; or for very shame  
9, 116/ 25
my life, except only  
twain ; of which the one  
9, 117/ 29
have they spent me  
twain . Howbeit, if either any  
9, 120/ 10
the oaths of some  
twain of this new brotherhood  
9, 120/ 32
he told one or  
twain , and caused the brethren  
9, 121/ 28
foolishly, secretly between them  
twain , my lord, longing that  
9, 124/ 33
him one day or  
twain in mine house, and  
9, 126/ 17
for theirs; and both  
twain first corrupt some of  
9, 129/ 4
his eighth -- which  
twain treat all of these  
9, 129/ 31
some one man or  
twain in a shire, whereby  
9, 131/ 8
this thing about be  
twain . The one is if  
9, 151/ 39
as hard to find  
twain ; and yet be they  
9, 153/ 8
and compassed between them  
twain , perused privily the journeymen  
9, 156/ 21
too, and call those  
twain but both one; and  
9, 164/ 17
the whole body. The  
Twelfth Chapter Howbeit, as touching  
9, 54/ 23
this thousand years, yea,  
twelve or thirteen hundred, among  
9, 31/ 9
the small number of  
twelve ! And verily in this  
9, 70/ 13
then one naught among  
twelve , so may there in  
9, 70/ 18
heresies go forward, among  
twelve spiritual, or peradventure twenty  
9, 70/ 19
in that diocese about  
twelve or fourteen abjured in  
9, 115/ 28
twenty, let him prove  
twelve , let him prove ten  
9, 116/ 24
say that the same  
twelve men that are his  
9, 133/ 6
is after by other  
twelve acquitted, go get him  
9, 133/ 10
now for the temporal  
twelve men? For ye wot  
9, 133/ 26
judges, what arbiters, what  
twelve men go thereon. I  
9, 159/ 13
finally purgatory too. The  
Twentieth Chapter And therefore they  
9, 72/ 26
condition; and so, with  
twenty diverse "some say"s  
9, 58/ 18
the time of this  
twenty years, within which time  
9, 66/ 19
this is more by  
twenty years, and ten set  
9, 68/ 20
twelve spiritual, or peradventure  
twenty temporal either, be found  
9, 70/ 20
and yet there would  
twenty be ready, when they  
9, 89/ 35
them, any one in  
twenty years. And then if  
9, 115/ 13
some. Let him prove  
twenty , let him prove twelve  
9, 116/ 24
and other movables, than  
twenty thousand marks. And as  
9, 120/ 3
as shall amount to  
twenty thousand marks, I purpose  
9, 120/ 19
a wise conclusion? The  
Twenty-eighth Chapter Now, where he  
9, 102/ 8
other men's too. The
twenty-fifth 
chapter And upon all
9, 91/ 20

all spiritual men. The
twenty-first 
chapter And forasmuch as
9, 74/ 27

to his body. The
twenty-fourth 
chapter Howbeit, what this
9, 87/ 11

subtle shrew deceived. The
twenty-ninth 
chapter But this Pacifier
9, 103/ 5

and temporal too. The
twenty-second 
chapter The second sort
9, 77/ 1

and smoothly spoken. The
twenty-seventh 
chapter Chapter And many other
9, 95/ 9

chapter of his. The
twenty-sixth 
chapter Chapter I will not
9, 97/ 27

that gave them. The
twenty-sixth 
chapter And many other
9, 95/ 9

a sermon once or
twenty-third 
chapter Yet putteth this
9, 84/ 31

temporal man, and by
twice 
openly preached. Howbeit, not
9, 14/ 34

of their own; and

twice 
wedding am come in
9, 47/ 3

not let to swear

twice 
hath he there in
9, 90/ 3

bare word than their

twice 
nay before they confess
9, 136/ 24

that they were burned

twice 
nay upon a solemn
9, 136/ 26

be, ye wot well,
twice 
; and so would, I
9, 141/ 6

after conviction. Burn them
twice 
as hard to find
9, 153/ 8

Tyndale and Barnes, their
two 
new gospellers, with no
9, 5/ 18

except a leaf or
two 
concerning the general councils
9, 7/ 5

heretics in Almaine this
two 
or three years together
9, 22/ 9

after a thing or
two 
noted and marked therein
9, 23/ 5

be now, between these
two 
sorts, no great doubt
9, 29/ 14

of Tyndale in those
two 
points that those words
9, 37/ 27

being indifferent between those
two 
sorts. For every good
9, 49/ 1

unmannerly behavior toward those
two 
most eminent orders that
9, 50/ 29

ordained in earth: the
two 
great orders, I mean
9, 50/ 30

Against any of which
two 
reverent orders whoso be
9, 50/ 32

and concord between the
two 
principal parties, the spirituality
9, 54/ 2

to pacify and appease
two 
parties being at so
9, 54/ 27

liveries, and one or
two 
such things more as
9, 57/ 3

were that one found
two 
men standing together, and
9, 57/ 15

so misfortune between any
two 
Christian folk, is a
9, 58/ 8

then shall he make
two 
faults for one. For
9, 60/ 31

then shall he make
two 
lies for one. And
9, 60/ 33

the way one or
two 
places of his. And
9, 61/ 20

out here and there
two 
or three lines of
9, 61/ 22

the perfection of their
two 
states whither should have
9, 65/ 9

other," and in the
two 
verses of their chiding
9, 65/ 34

perceive which of the
two 
parties calleth which, nor
9, 65/ 35

shoot at between his
two 
owns than it would
9, 67/ 3

the first of those
two 
things -- that is
9, 71/ 14

some governors. And therefore
two 
things must ye do
9, 81/ 8

even for tender heart
two 
days after, when she
9, 101/ 25

that the Lent were
two 
weeks less -- yet
9, 106/ 22
good purpose (of which)  

pardie, than one or  

then, come to those  

whose house there, the  

one judge as of  

of his, he meaneth  

I think that his  

by the conspiracy of  

besides them, there were  

these words of those  

go, he should within  

within two hours have  

himself whither of those  

false, blasphemous heresies by  

I have used with  

fault that I handle  

craft and fraud against  

him, in respect of  

leaveth out somewhat that  

contrary manner therein that  

fall. And yet when  

use that way with  

use they purposely, and  

why; and as for  

forty. Now, when that  

other side, as for  

that his evangelical father  

nor fool neither, till  

whereas Luther first and  

took and laid against  

scripture, neither Luther nor  

is his word written  

should not Luther and  

write"? Now, good readers,  

-- may ween that  

make this objection to  

-- that neither Luther,  

by these words of  

thing that I said,  

unto that chapter of  

only do nothing help  

a fouler fall than  

the same puddle, that  

two kinds of lying Saint  

two or three. And over  

two dioceses of London and  

two nuns were brought which  

two juries. But the judges  

two things. One, that he  

two devices will serve sufficiently  

two young lads that were  

two or three hundred of  

two lewd lads (which yet  

two hours have two or  

two or three hundred come  

two say true that hold  

Tyndale and Barnes put forth  

Tyndale and Barnes both, winking  

Tyndale and Barnes, their two  

Tyndale. For as for Friar  

Tyndale, but for a man  

Tyndale taketh in; that is  

Tyndale useth with mine. For  

Tyndale hath done all this  

Tyndale nor with any of  

Tyndale in especial, that except  

Tyndale, of divers whole chapters  

Tyndale not only teacheth false  

Tyndale and Barnes, I wot  

Tyndale had said wonderfully well  

Tyndale came forth with his  

Tyndale after him tell us  

Tyndale and all such --  

Tyndale knoweth but by the  

Tyndale cannot tell but by  

Tyndale as well believe the  

Tyndale seeing how sore this  

Tyndale in these words had  

Tyndale but himself, then shall  

Tyndale, nor Huessgen, nor all  

Tyndale which he hath set  

Tyndale, with all the help  

Tyndale; and yet by this  

Tyndale (for all the labor  

Tyndale, in that the preacher  

Tyndale did, and that after  

9, 107/ 21  

9, 114/ 29  

9, 115/ 23  

9, 117/ 34  

9, 133/ 29  

9, 140/ 34  

9, 152/ 7  

9, 156/ 19  

9, 156/ 25  

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9, 6/ 25  

9, 6/ 27  

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9, 7/ 7  

9, 8/ 21  

9, 8/ 35  

9, 10/ 15  

9, 14/ 3  

9, 17/ 38  

9, 18/ 7  

9, 18/ 24  

9, 18/ 29  

9, 18/ 34  

9, 19/ 1  

9, 20/ 21  

9, 20/ 25  

9, 21/ 32  

9, 21/ 40  

9, 22/ 7  

9, 22/ 23  

9, 22/ 26  

9, 22/ 27  

9, 22/ 29  
mine answer made to
ye wot well, which
And therefore, seeing that
ye see, further than
say to Luther and
we tell them that
which, as ye see,
indeed the question, as
because he cannot defend
For since Luther and
such things Luther and
of Tyndale's Confutation overthrown
Huessgen, and Zwingli, Schwarzerdt,
new doctors, Luther, Lambert,
already made answer unto
inventions of Satan (as
of this preacher which
unto certain words of
which saying of mine,
see, the reason that
of Saint Paul, as
we be begotten. But
of truth" -- which
-- in which, whatsoever
what I further answer
shall see that neither
of Saint Paul that
meaneth the thing that
father. And of truth,
is this sample that
such things as, against
reaf my confuting of
by the distinction that
avoid my confuting of
the Second Reason against
brought in there by
try between them whether
them to read in
that say I handle
before, God hath on
am I. For though
the whole clergy, and
All these things, say

Tyndale  before. For this here 9, 22 / 30
Tyndale  hath begotten him, and 9, 24 / 16
Tyndale  is by mine answer 9, 25 / 12
Tyndale  went. But therein the 9, 25 / 13
Tyndale  , and all such other 9, 25 / 27
Tyndale  must as well believe 9, 26 / 7
Tyndale  is most clearly confounded 9, 26 / 14
Tyndale  frameth it of his 9, 27 / 8
Tyndale  and avoid mine answer 9, 27 / 12
Tyndale  and other such heretics 9, 27 / 18
Tyndale  both, and Friar Barnes 9, 27 / 29
Tyndale  therein, he forbore to 9, 28 / 10
Tyndale  , George Joye, and Denck 9, 29 / 11
Tyndale  , Huessgen, and Zwingli, with 9, 30 / 8
Tyndale  in the Confutation: all 9, 31 / 2
Tyndale  saith) and damnable dreams 9, 31 / 6
Tyndale  laid against me before 9, 32 / 1
Tyndale  with which he argueth 9, 33 / 24
Tyndale  (as I have showed 9, 33 / 28
Tyndale  layeth for it: of 9, 34 / 8
Tyndale  doth; but he layeth 9, 34 / 10
Tyndale  layeth that text of 9, 35 / 1
Tyndale  there expoundeth "by the 9, 35 / 8
Tyndale  say and this preacher 9, 35 / 19
Tyndale  to these words of 9, 35 / 24
Tyndale  there nor this preacher 9, 35 / 30
Tyndale  bringeth forth; which yet 9, 35 / 35
Tyndale  allegeth where he saith 9, 36 / 6
Tyndale  and this preacher said 9, 36 / 10
Tyndale  doth there put, and 9, 36 / 31
Tyndale  and this preacher both 9, 37 / 11
Tyndale  in those two points 9, 37 / 27
Tyndale  hath learned of Philipp 9, 38 / 1
Tyndale  in that place. For 9, 38 / 8
Tyndale  ." Or if they think 9, 38 / 27
Tyndale  , and so set forth 9, 39 / 1
Tyndale  or I had better 9, 39 / 9
Tyndale  , and search whether the 9, 39 / 18
Tyndale  and Frith and Barnes 9, 40 / 2
Tyndale  , Barnes, and Frith, and 9, 41 / 6
Tyndale  and Frith, in their 9, 42 / 30
Tyndale  saith expressly that of 9, 43 / 29
Tyndale  and Barnes, both be 9, 44 / 17
For that part hath Tyndale played and Friar Barnes 9, 51/ 1
by which letters both Tyndale and George Joye write 9, 91/ 9
to stick fast, and Tyndale showeth him that all 9, 91/ 10
preach against penance, as Tyndale doth, that is as 9, 101 / 23
bread, or else, as Tyndale jesteth, starch instead of 9, 101 / 31
of his beating did Tyndale tell to an old 9, 119/ 27
substance of richesse, as Tyndale told his acquaintance and 9, 120/ 1
not only by Luther, Tyndale , Frith, or Friar Barnes 9, 168/ 27
that I shall leave Tyndale never a dark corner 9, 171/ 21
have so clearly confuted Tyndale concerning that point, and 9, 171/ 23
I go farther with Tyndale , I purpose to answer 9, 171/ 29
for the confutation of Tyndale ; and therewith read and 9, 172/ 9
of my Dialogue, whereupon Tyndale made all his work 9, 172/ 11
that I rehearse of Tyndale's, or of Friar Barnes' 9, 6/ 13
between and read but Tyndale's alone. Or if any 9, 7/ 20
I warrant you, of Tyndale's books enough by which 9, 7/ 23
not one chapter of Tyndale's, or Barnes' either, that 9, 10/ 6
these matters to defend Tyndale's part. It were indeed 9, 10/ 33
you one or twain. Tyndale's false translation of the 9, 11/ 20
be so many in Tyndale's translation of the New 9, 11/ 31
my third book of Tyndale's Confutation; of which answer 9, 14/ 19
answered that chapter of Tyndale's which is "Whether the 9, 14/ 26
some new work of Tyndale's had been of late 9, 14/ 31
in that chapter of Tyndale's there be certain lines 9, 15/ 7
unto that chapter of Tyndale's chapter is so goodly 9, 15/ 21
or no. These are Tyndale's words: Another doubt there 9, 19/ 12
here have ye heard Tyndale's chapter -- the matter 9, 20/ 12
beginneth mine answer unto Tyndale's chapter: Lo, he that 9, 20/ 18
the pain to read Tyndale's words again and ye 9, 22/ 17
he taketh out of Tyndale's chapter, waxeth even dead 9, 23/ 28
he bringeth out of Tyndale's chapter and fathereth it 9, 24/ 17
forth against me for Tyndale's defense than those with 9, 26/ 13
he hath set forth Tyndale's reason, and dissimuled mine 9, 26/ 17
in no wise defend Tyndale's reason, he would at 9, 27/ 7
forth in furnishing of Tyndale's reason, when he cometh 9, 27/ 14
my first part of Tyndale's Confutation overthrown Tyndale therein 9, 28/ 10
it hath well defended Tyndale's said chapter and clearly 9, 33/ 9
my second part of Tyndale's Confutation), in mockage of 9, 33/ 29
To this piece of Tyndale's tale it seemeth that 9, 34/ 7
my first part of Tyndale's Confutation, in the answer 9, 35/ 28
in the answer unto Tyndale's preface, the number 53 9, 35/ 29
my fourth book of Tyndale's Confutation (which is in 9, 37/ 6
in Antwerp and be Tyndale's man. Howbeit, if in 9, 37/ 29
no part of all Tyndale's tale is brought to 9, 39/ 3
great crakes made of Tyndale's part, with great contempt 9, 39/ 11
mine answer, they see Tyndale's tale so sure. Now 9, 39/ 14
even of late, since Tyndale's books and Frith's and 9, 64/ 27
in Wycliffe's "Wicket" and Tyndale's books, and Frith's, and 9, 163/ 33
of my preface before Tyndale's Confutation, these are my 9, 171/ 9
known church, against all Tyndale's trifling sophistications -- which 9, 171/ 25
I have fully confuted Tyndale's church: so have I 9, 172/ 4
that they leave me unanswered for fear. Howbeit, though 9, 11/ 12
device, heretics may go unarrested -- I cannot believe 9, 155/ 9
on a fair figure unawares (that is, I trow 9, 43/ 15
taketh at the leastwise unawares , and layeth no little 9, 115/ 1
excuseth the clergy himself unawares , and, as it seems he 9, 55/ 5
leave all God's words unbelieved . And then had Christ's 9, 18/ 19
of Christ's own words unbelieved . For the Church was 9, 18/ 21
senate grown into an unbridled liberty; and, as they 9, 79/ 35
husbands, arise by themselves uncalled , as they suddenly did 9, 158/ 17
had with evil and uncharitable handling been the occasion 9, 88/ 27
appareareth, the evil and uncharitable handling of heretics; whereof 9, 102/ 14
Pacifier accounteth sore and uncharitable , and deviseth, as he 9, 138/ 37
of men, and of uncharitable dealing, is a very 9, 148/ 12
so evilly and so uncharitably handled that the lack 9, 88/ 34
and leave his dream unchecked . Which kind of courtesy 9, 4/ 27
suffered boldly to talk unchecked . Which thing albeit far 9, 158/ 22
Barnes ungoodly and with uncomely words, calling them by 9, 40/ 3
worthy to be accounted uncourteous that would in writing 9, 44/ 32
argument hath this preacher underpropped and enforced with interpreting 9, 34/ 17
these words, ye shall understand that whereas Luther first 9, 17/ 37
now, when ye shall understand that never man was 9, 20/ 24
brains that they neither understand well one of them 9, 41/ 26
matter. For ye shall understand that after that Frith 9, 123/ 25
and so hard to understand , that very few men 9, 146/ 30
serve him. If he understand it well, and yet 9, 171/ 35
boast that he better understandeth the matter than all 9, 165/ 15
interpretation and the right understanding of God's word already 9, 28/ 35
man should captivate his understanding and subdue his reason 9, 33/ 31
of his reason and understanding into the service of 9, 35/ 17
captivating of his own understanding and subduing of his 9, 36/ 23
gift of speech and understanding , so that they understood 9, 41/ 22
Which is to be understood in that the word 9, 20/ 1
them that suddenly none understood what another said: surely 9, 41/ 13
understanding, so that they understood every man and every 9, 41/ 22
man and every man understood them, hath reared up 9, 41/ 23
that is to be understood where ignorance excuseth. Then 9, 145/ 33
Council, and after, his undertreasurer -- and in that 9, 49/ 17
of their own courtesy, undeserved on my part. For 9, 42/ 31
what helpeth that his undeserved vexation if he were 9, 133/ 8
thing should be left undone ; and then should soon 9, 135/ 10
multiplied, the faith be undone ; and after that, through 9, 135/ 11
good and bad, be undone. And therefore, for conclusion 9, 135/ 14
for a sure and point), saving for the undoubted truth of the Christian 9, 18/ 2
And in that point undoubtedly they see full well 9, 6/ 11
he should hear them undoubtedly say that those folk 9, 88/ 3
an ungracious ending. And undoubtedly, if the prince, and 9, 139/ 10
to vanquish. And therein undoubtedly their mind is not 9, 158/ 27
the ordinaries. And therefore undoubtedly the good Christian zeal 9, 162/ 21
to God, fall in unfaithfulness , and with idolatry do 9, 21/ 23
his own good-begun work unfinished . And therefore saith Saint 9, 38/ 18
pretexts he goeth about ungodly to defame, do earnestly 9, 150/ 20
and Frith and Barnes ungodly and with uncomely words 9, 40/ 3
blasphemous heretics in their ungracious books so villainously jest 9, 94/ 31
under those evil and ungracious folk, that like sores 9, 53/ 31
teach this child his ungracious heresy against the Blessed 9, 117/ 36
and set forth these ungracious heresies, as fast and 9, 129/ 3
length to such an ungracious ending. And undoubtedly, if 9, 139/ 9
their part. Now, this ungracious invention and these words 9, 156/ 30
farther. And the like ungracious policy devise now these 9, 156/ 37
of heresy, they speak ungraciously , and contend against the 9, 149/ 6
of them that intend unhappiness , to make folk ween 9, 156/ 6
gone onward in its unhappy journey -- and may 9, 55/ 1
be revenged upon this unhappy senate, and remove them 9, 80/ 24
own Holy Spirit of unity , concord, and truth unto 9, 41/ 20
more toward division than unity , but also by causing 9, 61/ 2
by "the Church" the universal church of God, the 9, 16/ 33
by "the Church" the universal church of God, the 9, 24/ 10
division hath been so universal that it hath been 9, 63/ 21
so great and so universal as this Pacifier speaketh 9, 102/ 27
well enough that the universal custom to the contrary 9, 105/ 33
great and in manner universal grudge and division now 9, 114/ 31
they would bear a universal grudge against all the 9, 115/ 4
made so great a universal grudge as this Pacifier 9, 115/ 17
there not grown any universal grudge or division against 9, 115/ 21
cause of almost a universal division and grudge of 9, 129/ 13
trust, in manner a universal lie, since I can 9, 147/ 23
yet see no such universal cause, and least cause 9, 147/ 23
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<td>universally</td>
<td>. But, now, if he</td>
<td>9, 92/ 20</td>
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<tr>
<td>universally</td>
<td>think that those which</td>
<td>9, 92/ 21</td>
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<td>universally</td>
<td>do and well may</td>
<td>9, 92/ 25</td>
</tr>
<tr>
<td>universally</td>
<td>) and therefore let him</td>
<td>9, 94/ 9</td>
</tr>
<tr>
<td>university</td>
<td>. But one answered for</td>
<td>9, 43/ 3</td>
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<tr>
<td>unjust</td>
<td>and unreasonable judgment --</td>
<td>9, 93/ 26</td>
</tr>
<tr>
<td>unjustly</td>
<td>handled; and this have</td>
<td>9, 127/ 17</td>
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<tr>
<td>unknown</td>
<td>unto the party whose</td>
<td>9, 55/ 23</td>
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<tr>
<td>unknown</td>
<td>. Even thus wisely, lo</td>
<td>9, 111/ 30</td>
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<tr>
<td>unknown</td>
<td>, I am sure, that</td>
<td>9, 130/ 32</td>
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<td>unknown</td>
<td>as they might therein</td>
<td>9, 148/ 30</td>
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<td>unlawful</td>
<td>assemblies and great riots</td>
<td>9, 64/ 21</td>
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<td>unlawful</td>
<td>men to condemn innocents</td>
<td>9, 135/ 34</td>
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<tr>
<td>unlearned</td>
<td>people better believed --</td>
<td>9, 30/ 3</td>
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<tr>
<td>unlearned</td>
<td>men's eyes, and make</td>
<td>9, 38/ 5</td>
</tr>
<tr>
<td>unlearned</td>
<td>-- yea, and few</td>
<td>9, 60/ 9</td>
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<td>unlearned</td>
<td>man hear the preaching</td>
<td>9, 124/ 26</td>
</tr>
<tr>
<td>unlearned</td>
<td>people, and feign simplicity</td>
<td>9, 145/ 30</td>
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<tr>
<td>unlearned</td>
<td>fool. But as I</td>
<td>9, 149/ 29</td>
</tr>
<tr>
<td>unlearned</td>
<td>fool shall among such</td>
<td>9, 165/ 13</td>
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<tr>
<td>unlikely</td>
<td>: that either Frith or</td>
<td>9, 123/ 9</td>
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<tr>
<td>unlikely</td>
<td>as it would haply</td>
<td>9, 123/ 21</td>
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<tr>
<td>unlikely</td>
<td>that he would, when</td>
<td>9, 126/ 6</td>
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<td>unmannery</td>
<td>behavior toward those two</td>
<td>9, 50/ 28</td>
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<td>unmeet</td>
<td>to bear the name</td>
<td>9, 80/ 26</td>
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<tr>
<td>unmeet</td>
<td>to take in than</td>
<td>9, 81/ 23</td>
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<tr>
<td>unperceived</td>
<td>. % Sometimes they can use</td>
<td>9, 9/ 1</td>
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<tr>
<td>unperceived</td>
<td>cause of division and</td>
<td>9, 145/ 2</td>
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<td>unprayed</td>
<td>for that may pertain</td>
<td>9, 102/ 32</td>
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<td>unproved</td>
<td>cruelty, change the good</td>
<td>9, 167/ 9</td>
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<tr>
<td>unpunished</td>
<td>, and more like be</td>
<td>9, 136/ 21</td>
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<tr>
<td>unpunished</td>
<td>, the church of Christ</td>
<td>9, 150/ 1</td>
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<tr>
<td>unpunished</td>
<td>. And thereby, since it</td>
<td>9, 153/ 30</td>
</tr>
<tr>
<td>unpunished</td>
<td>, as fast as, both</td>
<td>9, 155/ 11</td>
</tr>
<tr>
<td>unquietness</td>
<td>and a great breach</td>
<td>9, 63/ 22</td>
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<tr>
<td>unreasonable</td>
<td>if they will not</td>
<td>9, 9/ 34</td>
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<tr>
<th>Term</th>
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<td>unreasonable</td>
<td>that they would) be</td>
<td>9, 68/33</td>
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<tr>
<td>unreasonable</td>
<td>as therefore to think</td>
<td>9, 93/6</td>
</tr>
<tr>
<td>unreasonable</td>
<td>judgment -- while he</td>
<td>9, 93/27</td>
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<td>unreasonable</td>
<td>as to be angry</td>
<td>9, 119/16</td>
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<td>unreasonable</td>
<td>, for I know well</td>
<td>9, 140/11</td>
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<td>unreasonable</td>
<td>, but so much of</td>
<td>9, 140/30</td>
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<td>unreasonable</td>
<td>(though those laws were</td>
<td>9, 144/4</td>
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<td>unreasonable</td>
<td>as this Pacifier would</td>
<td>9, 144/17</td>
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<td>unreasonable</td>
<td>punishment well done. What</td>
<td>9, 111/18</td>
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<td>unserved</td>
<td>, that myself for the</td>
<td>9, 104/23</td>
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<tr>
<td>unsitting</td>
<td>words. And thereupon he</td>
<td>9, 57/10</td>
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<tr>
<td>unsitting</td>
<td>words of the others</td>
<td>9, 63/31</td>
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<tr>
<td>unsorted</td>
<td>. And one wist I</td>
<td>9, 159/26</td>
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<tr>
<td>unspied</td>
<td>; but shortly should be</td>
<td>9, 3/25</td>
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<tr>
<td>unsuitly</td>
<td>sorted, that I cannot</td>
<td>9, 65/34</td>
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<td>untruthiness</td>
<td>that they will do</td>
<td>9, 143/3</td>
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<td>untold</td>
<td>, till he had believed</td>
<td>9, 74/19</td>
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<td>untouched</td>
<td>and would shake off</td>
<td>9, 27/15</td>
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<tr>
<td>untouched</td>
<td>where he saith, . . . &quot;he</td>
<td>9, 33/16</td>
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<tr>
<td>untouched</td>
<td>, it were very hard</td>
<td>9, 41/35</td>
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<tr>
<td>untouched</td>
<td>, both for that the</td>
<td>9, 96/22</td>
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<tr>
<td>untouched</td>
<td>, whether he say well</td>
<td>9, 97/12</td>
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<tr>
<td>untouched</td>
<td>, yet of his own</td>
<td>9, 103/28</td>
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<tr>
<td>untrue</td>
<td>that I say, some</td>
<td>9, 7/24</td>
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<tr>
<td>untrue</td>
<td>. For I think that</td>
<td>9, 67/30</td>
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<tr>
<td>untrue</td>
<td>surmise grounded upon imagination</td>
<td>9, 107/19</td>
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<tr>
<td>untrue</td>
<td>and unlawful men to</td>
<td>9, 135/33</td>
</tr>
<tr>
<td>untrue</td>
<td>. And it will be</td>
<td>9, 151/27</td>
</tr>
<tr>
<td>untrue</td>
<td>, both other good folk</td>
<td>9, 163/24</td>
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<tr>
<td>untruly</td>
<td>layeth unto the whole</td>
<td>9, 92/7</td>
</tr>
<tr>
<td>untruly</td>
<td>and unjustly handled; and</td>
<td>9, 127/16</td>
</tr>
<tr>
<td>untruly</td>
<td>circumvented and punished; nor</td>
<td>9, 149/27</td>
</tr>
<tr>
<td>untruth</td>
<td>of this surmise well</td>
<td>9, 110/11</td>
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<tr>
<td>unwise</td>
<td>, too, that ever I</td>
<td>9, 12/20</td>
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<td>unwritten</td>
<td>that appeareth not proved</td>
<td>9, 18/8</td>
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<td>unwritten</td>
<td>as written, and which</td>
<td>9, 18/27</td>
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<tr>
<td>unwritten</td>
<td>. And I said also</td>
<td>9, 20/33</td>
</tr>
<tr>
<td>unwritten</td>
<td>; and so went from</td>
<td>9, 20/36</td>
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<tr>
<td>unwritten</td>
<td>is of as great</td>
<td>9, 20/39</td>
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<td>unwritten</td>
<td>; and that they which</td>
<td>9, 21/4</td>
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<td>unwritten</td>
<td>as there is of</td>
<td>9, 21/10</td>
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<td>unwritten</td>
<td>is of as great</td>
<td>9, 21/28</td>
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<td>unwritten</td>
<td>was before the Church</td>
<td>9, 22/1</td>
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the word of God
unwritten ; whereof himself knoweth well 9, 22/ 15

as it was yet
unwritten in any of the 9, 25/ 37

God that yet remain
unwritten as he doth and 9, 26/ 9

spoke before, be it
unwritten or written. And that 9, 27/ 28

in their days naught
unwritten .Which point, if it 9, 28/ 25

the word written or
unwritten , but upon the interpretation 9, 28/ 34

the word of God
unwritten and taught unto the 9, 32/ 15

ground they fell forthwith,
upright upon their backs. Whereby 9, 160/ 22

after the rite and
usage of the Church, and 9, 44/ 12

and spirituality, by long
usage and custom ratified, agreed 9, 99/ 36

ancient laws and commendable
usages long continued in this 9, 53/ 29

mine own. Nor I
use not to follow the 9, 3/ 7

either, but that I
use but craft and fraud 9, 5/ 34

see that I never
use the contrary manner therein 9, 6/ 13

theiris therefrom. % And this
use that way with Tyndale 9, 6/ 26

every place), but I
use I not only in 9, 6/ 31

out. For such darkness
use it also in such 9, 6/ 33

unperceived. % Sometimes they can
use they purposely, and Tyndale 9, 6/ 34

a sermon, that word
use such a compendious kind 9, 9/ 3

that way doth none
use they to take solemnly 9, 14/ 7

man having age and
use but these heretics only 9, 32/ 29

-- so may God
use of reason may be 9, 35/ 20

the time age and
use the other token of 9, 35/ 23

every man that hath
use of reason is, then 9, 36/ 30

and fools, and so
use but these heretics only 9, 32/ 29

any, he can yet
use of reason may be 9, 35/ 20

If any of them
use the contrary manner therein 9, 6/ 13

with me if I
use that way with Tyndale 9, 6/ 26

indifference as he should
use that would make a 9, 55/ 7

since no man can
use himself neither more mildly 9, 56/ 12

to blame because they
use the priests over-familiarly, and 9, 57/ 2

one, and therein would
use this way -- that 9, 57/ 31

myself that you do
use the same conditions still 9, 58/ 30

clergy of England for
use of the laws not 9, 60/ 22

here in the world
use to do to the 9, 71/ 17

the churches for the
use of God's service honorably 9, 71/ 19

all the clergy do
use to agree together in 9, 71/ 32

made by the good
use thereof the matter and 9, 77/ 28

were, then to what
use . And in many such 9, 79/ 21

be wise men and
use a good "policy." But 9, 85/ 31

their judgments against heretics
use to do them wrong 9, 94/ 29

he that so shall
use to do may sometimes 9, 97/ 8
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<tr>
<th>Term</th>
<th>Synonym</th>
<th>Line Numbers</th>
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<td>as thus advised, neither</td>
<td>use</td>
<td>9, 97/11</td>
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<td>and openly, too, do</td>
<td>use</td>
<td>9, 104/12</td>
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<td>anything in alms, I</td>
<td>use</td>
<td>9, 104/19</td>
</tr>
<tr>
<td>I heard, the monks</td>
<td>use</td>
<td>9, 104/22</td>
</tr>
<tr>
<td>And verily, religious folk</td>
<td>use</td>
<td>9, 106/25</td>
</tr>
<tr>
<td>especially if he would</td>
<td>use</td>
<td>9, 110/27</td>
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<td>grudge ere it begin,</td>
<td>use</td>
<td>9, 116/1</td>
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<tr>
<td>returned naught -- then</td>
<td>use</td>
<td>9, 132/12</td>
</tr>
<tr>
<td>For since evil folk</td>
<td>use</td>
<td>9, 136/19</td>
</tr>
<tr>
<td>with apparel of rhetoric</td>
<td>use</td>
<td>9, 136/35</td>
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<tr>
<td>the said laws, and</td>
<td>use</td>
<td>9, 140/15</td>
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<tr>
<td>fall in company, men</td>
<td>use</td>
<td>9, 158/19</td>
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<tr>
<td>mishandle those matters and</td>
<td>use</td>
<td>9, 163/7</td>
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<tr>
<td>well enough, if he</td>
<td>use</td>
<td>9, 167/18</td>
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<td>means that men may</td>
<td>use</td>
<td>9, 168/1</td>
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<td>to be by me</td>
<td>used</td>
<td>9, 4/16</td>
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<td>how often I have</td>
<td>used</td>
<td>9, 4/28</td>
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<tr>
<td>mild and gentle fashion</td>
<td>used</td>
<td>9, 5/26</td>
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<td>that if I had</td>
<td>used</td>
<td>9, 5/29</td>
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<td>for a sacrament, and</td>
<td>used</td>
<td>9, 50/7</td>
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<td>too. For I never</td>
<td>used</td>
<td>9, 52/3</td>
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<tr>
<td>that I had not</td>
<td>used</td>
<td>9, 52/4</td>
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<td>fashion, as they find</td>
<td>used</td>
<td>9, 53/2</td>
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<td>that I neither have</td>
<td>used</td>
<td>9, 54/12</td>
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<tr>
<td>without any unpleasant word</td>
<td>used</td>
<td>9, 57/9</td>
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<td>people against priests, have</td>
<td>used</td>
<td>9, 59/9</td>
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<tr>
<td>myself; that ye have</td>
<td>used</td>
<td>9, 77/18</td>
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<td>it might be better</td>
<td>used</td>
<td>9, 85/11</td>
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<td>and may be well</td>
<td>used</td>
<td>9, 89/4</td>
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<td>prove that they had</td>
<td>used</td>
<td>9, 107/24</td>
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<td>Pacifier, by his preaching</td>
<td>used</td>
<td>9, 117/7</td>
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<td>I was Chancellor, I</td>
<td>used</td>
<td>9, 118/13</td>
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<td>places advertised that he</td>
<td>used</td>
<td>9, 124/7</td>
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<td>as for me, I</td>
<td>used</td>
<td>9, 131/8</td>
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<td>of much other oppression</td>
<td>used</td>
<td>9, 139/25</td>
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<td>be by the judges</td>
<td>used</td>
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<td>as though the Church taken,</td>
<td>used</td>
<td>9, 156/17</td>
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<td>and much diligence</td>
<td>used</td>
<td>9, 167/24</td>
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<td>pity that I have</td>
<td>used</td>
<td>9, 167/32</td>
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<td>thereof that I have</td>
<td>used</td>
<td>9, 4/25</td>
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<td>the writer slept, so</td>
<td>useth</td>
<td>9, 6/14</td>
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<td>manner therein that Tyndale</td>
<td>useth</td>
<td>9, 35/15</td>
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<td>sacrament. And as God</td>
<td>useth</td>
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have age and discretion, useth not to finish and 9, 38/16
   a man his faults, useth to tell it him 9, 60/14
   much, or that he useth it not well, or 9, 77/18
   clergy any man that useth to preach the word 9, 110/13
   in heresy, and yet useth such manner of ways 9, 131/34
   Which -- whereas he useth to the setting forth 9, 163/4
   now become himself an usher, or, after his master's useth , or, after his master's 9, 164/2
   speak me fair; nor, useth themselves toward all other 9, 44/38
   here, but the laws usual through the whole church 9, 144/2
   merchants and call them usurers ; nor to rail upon 9, 50/20
   be very presumptuous and usurp many things far above 9, 99/20
   so plain, and their utterance so rude, that they 9, 42/28
   in my house, which uttered his counsel. And upon 9, 118/2
   lack such inventions of uttering their forbidden ware, besides 9, 117/8
   many proper ways of uttering evil matter in good 9, 42/10
   in the travail and utterly borne dead; while they 9, 24/20
   as they speak. Howbeit, utterly to match them therein 9, 45/8
   to the point as utterly to have subverted the 9, 139/16
   men's abjuration and punishment utterly changed and cease; that 9, 155/2
   and sifted to the uttermost flake of bran, and 9, 3/28
\begin{itemize}
   \item labor more than in vain. For I am sure 9, 122/14
   \item again, proud persons, covetous, vainglorious , and lovers of worldly 9, 63/33
   \item in him a great, vainglorious liking of himself, and 9, 126/24
   \item some serve God of vainglory , for laud and praise 9, 70/5
   \item serve God but for vainglory , to get themselves laud 9, 71/1
   \item be no desire of vainglory , but that the people 9, 104/9
   \item for but if they vanquish this one point, all 9, 21/38
   \item never be able to vanquish . And therein undoubtedly their 9, 158/26
   \item or children, with whose variance the temporalty is not 9, 62/12
   \item these, there falleth no variance lightly between religious and 9, 62/16
   \item priests; and then the variance , namely such a variance 9, 62/18
   \item variance, namely such a variance as this book speaketh 9, 62/19
   \item to be lamented if variance fall between secular priests 9, 62/26
   \item to see strife and variance fall between any secular 9, 62/29
   \item other. Of some particular variance among divers persons of 9, 64/1
   \item more lamentable strife that variance which falleth between secular 9, 65/2
   \item no other cause of variance than that, they may 9, 67/12
   \item fault and fall at variance, of great zeal, with 9, 68/1
   \item within a while at variance with every man, and 9, 68/3
   \item secular and religious, what variance soever they have among 9, 73/32
   \item more than many more variances growing daily, in divers 9, 64/20
   \item words afterward that those variances can be no part 9, 64/29
   \item though religious men have varied with religious, and that 9, 71/5
\end{itemize}
that some priests have varied also with religious in 9, 71/ 5
they and I somewhat varied , so in divers others 9, 82/ 19
howsoever they happen to vary among themselves for some 9, 71/ 33
in heresy, upon other vehement suspicions, without witnesses a 9, 131/ 23
so great and so vehement cause of rancor and
close goeth about secretly, vengeance in some part than 9, 138/ 7
indignation with a more vengeance , in some part, than 9, 40/ 18
heretics, more showed his vengeance , in divers others 9, 82/ 19
Voluntarie enim genuit nos verbo veritatis." This text may 9, 15/ 27
it is no scripture," verbo veritatis"; that is in 9, 22/ 34
cannot believe him. Nor, verily if it hap (as 9, 40/ 34
favor toward me. And verily, no more can I
pass that he which verily would intend to pacify 9, 55/ 14
believe him? I suppose verily nay; nor her husband 9, 59/ 30
folk lived best. And verily the clergy is not 9, 65/ 28
and the temporality. And verily it is great pity 9, 66/ 28
as they should do.
Verily , they that so say 9, 67/ 30
pray hath been, I verily think, one great special 9, 69/ 15
number of twelve! And verily in this declination of 9, 70/ 13
some other things. And verily , therein I think he 9, 71/ 34
help me God, I verily trust he feigneth not 9, 86/ 23
a true Christian man verily saith as he thinketh 9, 86/ 24
charitable manner lacked. But verily , whomsoever they should have 9, 89/ 1
very far behind. And verily, for aught that I 9, 98/ 12
to Christ's promise, as verily present and assistant as 9, 100/ 5
to the friars. And verily , religious folk use, I 9, 106/ 24
as they: yet I verily trust for all this 9, 108/ 5
therewith, and I ween verily that except London and 9, 115/ 9
afterward as well. And verily , God be thanked, I 9, 118/ 31
which all Christian folk verily , and all good folk 9, 122/ 12
The Fortieth Chapter And verily , albeit, as I said 9, 129/ 29
that it seemeth me verily that be this man 9, 130/ 22
a general council. And verily methinketh that he which 9, 131/ 33
is not, I think verily , any one provincial constitution 9, 144/ 19
hap here too. And verily , that they look once 9, 158/ 4
Catholic faith; which they verily think so strong that 9, 158/ 25
part should (as I verily trust they should) have 9, 161/ 6
enim genuit nos verbo veritatis ." This text may be 9, 15/ 27
enim genuit nos verbo veritatis "; that is in English 9, 22/ 34
Spirit and truth and verity , continually to devise and 9, 121/ 24
professors and preachers of verity , belie me), if all 9, 167/ 23
her husband his parse verse too, and say, "But 9, 59/ 5
and in the two
and cankers, trouble and
redeeming thereof -- which
helpeth that his undeserved
the matter either the
spiritual. For as for
time present. And this
heretics, I hate that
write but against their
past into the new
part, whose faults and
other. And those extreme
to rebuke as abominable,
both, in such a
as evil and as
in such a vile,
were a sort of
could come in their
any man rebuked their
their ungracious books so
the Blessed Sacrament, or
all such as would
man is, besides, so
for example, the perpetual
the perfecting of that
either the vice or
man. And as for
for virtue -- equal
plenty and store of
the mother of all
constancy and perseverance in
such wisdom, learning, nor
conscience, for learning and
change from the old
have right many great
they never so many
well-learned both, and very
honest, honorable, good, and
not yet fully so
because among many good,
are indeed, many very
good, faithful devotion of
princes and other devout,

verses  of their chiding, his  9, 65/ 34
vex  the body; and of  9, 53/ 32
vexation  and charges the parties  9, 130/ 7
vexation  if he were faultless  9, 133/ 8
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vice  , I hold it much  9, 48/ 27
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villainous  as they list, against  9, 44/ 36
villainous  fashion that it would  9, 51/ 4
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villainously  casting it out), I  9, 117/ 17
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violent  and so jeopardous that  9, 134/ 5
virginity  of our Lady and  9, 18/ 10
virtue  in man, and with  9, 38/ 14
virtue  of the persons, which  9, 48/ 25
virtue  -- equal virtue --  9, 48/ 29
virtue  -- I hold it  9, 48/ 29
virtue  in myself as to  9, 50/ 9
virtue  , therefore some persons, thinking  9, 74/ 32
virtue  that men should hold  9, 108/ 21
virtue  neither, that the clergy  9, 113/ 22
virtue  most likely, without any  9, 169/ 36
virtues  of times past into  9, 65/ 25
virtues  and great gifts of  9, 142/ 9
virtues  beside, yet it will  9, 152/ 36
virtuous  folk also, both have  9, 13/ 30
virtuous  folk, nor for condemning  9, 43/ 22
virtuous  but that of mine  9, 48/ 10
virtuous  folk, there may fall  9, 65/ 21
virtuous  , holy men indeed --  9, 69/ 14
virtuous  temporal princes -- as  9, 73/ 20
virtuous  people, of whom there  9, 84/ 23
Highness, as a most virtue Catholic prince, gave unto

passing of that very virtue and very prudent act

as prudently and as virtue provided for this realm

apace, and cover his virtue, and yet, forgetting himself

known, would wear a virtue, apace, and cover his

then put on his virtue of "some say." And

open face without any virtue

with such words he virtue

followeth in the epistle, "

words of Saint James, "

a good stomach to virtue

they will never once virtue

they will not once virtue

or wit should once virtue

that can with favor virtue

I would not much virtue

his goodness specially now virtue

much esteem as to virtue

years together against these virtue-breathing

professed persons that have virtue

unto God promised and virtue

priests that have also virtue

alone, and for holy virtue

the breach of their virtue

have by their holy virtue

and all their holy virtue

and not in the virtue

manchets, and all their virtue

that he hath to virtue

none alms though they virtue

ago, a young boy virtue

calling upon them to virtue

dioceses of England and virtue

shires of England and virtue

follow the Spirit, and virtue

if he would needs virtue

off their habits and virtue

should he let him virtue

that both parties shall virtue

cover his visage to virtue

once out, wisely to virtue

little season, while men virtue

word, taken up and virtue

virtual Voluntarie

vomit Voluntarie

diocese of Saint James, Voluntarie

vomit to hear their ribaldous

vouchsafe to look thereon. But

vouchsafe to read any farther

vouchsafe to read their books

vouchsafe to touch. For they

vouchsafe as the warm sun

vouchsafe to answer: that is

years together against these vow-breaking

professed persons that have vowed

unto God promised and vowed

priests that have also vowed

alone, and for holy vowed

the breach of their vowed

have by their holy vowed

and all their holy vowed

and not in the vowed

manchets, and all their vowed

that he hath to vowed

none alms though they vowed

ago, a young boy vowed

calling upon them to vowed

dioceses of England and Wales

shires of England and Wales

follow the Spirit, and walk

if he would needs walk

off their habits and walk

should he let him walk

that both parties shall walk

cover his visage to walk

once out, wisely to walk

little season, while men walk

word, taken up and walked
attaining of faith by walking on with God willingly 9, 37/32
set at liberty and walking about abroad, his old walking 9, 118/11
a long well-known heretic walking about the realm, was walking 9, 121/1
heretics be so busily walls and the locks be 9, 159/36
hurt, and let the walls, nor by any mishandling walls 9, 119/7
enough to leap the wander about the realm into wander 9, 156/39
apostles they have, that wandering about, to come into wandering 9, 118/13
he used, in his wandering by my door, to wandering 9, 118/24
him, as he came wantonness , wipeth his eyes and wantonness 9, 160/33
her child for his ware, besides the bold erroneous ware 9, 117/8
they were in the warm, displeasing word, but have warm 9, 79/3
of well-known heretics warm with the wine, and warm 9, 76/24
treatment of the Romans' warm, besides this, it seemeth warm 9, 78/30
sedition, manslaughter, and open warm sun (the very, eternal warm 9, 170/25
of uttering their forbidden warm before, and to have warmer 9, 161/10
war toward the temporalty any warm by mine answer made warned 9, 22/30
fallen, he waxed so warm and diligent in the warm 9, 161/3
and not keep them warm (the very, eternal, warm 9, 161/3
then so to wax warm with the wine, and warm 9, 76/3
now vouchsafe as the warm. Besides this, it seemeth warm 9, 78/30
men to have waxen warm and diligent in the warm 9, 161/3
after that he was warned by mine answer made warming 9, 22/30
I give the reader warning now, that they drive warning 9, 120/16
them all plain peremptory warning you, of Tyndale's books warranty 9, 7/22
brethren among them, I warning they shall find warranty 9, 38/31
dare be bold to warranty you, be themselves the warranty 9, 39/36
contrary, they would, I warranty you, soon perceive that warranty 9, 97/21
that wise, shall, I warranty that I can find warranty 9, 98/22
dare be bold to warranty that if they so warranty 9, 98/28
again be bold to warranty you, then. Yet another warranty 9, 141/7
be safe enough, I warranty you the deed shall warranty 9, 148/20
he will, and I warranty you, ere ever all warranty 9, 155/7
will it be, I warranty you -- all the warranty 9, 159/11
for that, sir, I warranty that right good witnesses warranty 9, 163/8
dare be bound to warranty you, well and plain warranty 9, 167/25
known, it would, I warranted him. And in some warranted 9, 157/24
infusion of grace, or washing of the soul, is washing 9, 35/4
and betokeneth the inward washing of the soul in washing 9, 35/14
the word to the washing and cleansing of the washing 9, 35/16
too, but in conclusion wasted away both twain, and wasted 9, 76/12
which when they have wasted and misspent their own wasted 9, 76/36
and gluttony as against watching and praying, fasting and watching 9, 43/32
faith, and that the water toward the infusion of water 9, 35/3
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<td>in sundry</td>
<td>water as an instrument also</td>
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<td>times well</td>
<td>watered the plants, so himself</td>
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<td>that they</td>
<td>wax weary to read over</td>
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<td>would</td>
<td>wax within a while</td>
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<td>peradventure</td>
<td>wax not worse before), whoso</td>
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<td>he should</td>
<td>wax -- few men, I</td>
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<td>he should</td>
<td>wax so fainthearted in his</td>
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<td>die</td>
<td>wax warm and diligent in</td>
<td>9, 161/3</td>
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<td>them then so</td>
<td>waxed yet half weary thereof</td>
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<td>to</td>
<td>waxed so warm with the</td>
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<td>he was</td>
<td>waxed weary of the seeking</td>
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<td>fallen, he</td>
<td>waxed so weary of his</td>
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<td>better new</td>
<td>waxed weary, and somewhat longer</td>
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<td>that they</td>
<td>waxed too strong, and would</td>
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<td>down and</td>
<td>waxen better ere they got</td>
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<td>sighed, and</td>
<td>waxen the more mighty part</td>
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<td>rods therefor</td>
<td>waxen a joiner, and in</td>
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<td>till he</td>
<td>waxen so lame of his</td>
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<td>some places</td>
<td>waxen warmer before, and to</td>
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<td>the heretics</td>
<td>waxeth even dead for cold</td>
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<td>they likely</td>
<td>waxeth all of a new</td>
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<td>to be</td>
<td>I never use that over without; and every</td>
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<td>they conspire</td>
<td>way with Tyndale nor with</td>
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<td>way seemeth long to him</td>
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<td>Thomas Hitton, that was</td>
<td>way ye see that this</td>
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<td>break the stocks, nor</td>
<td>way doth none use but</td>
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<td>Catholic men to have</td>
<td>way from God, and have</td>
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<td>way between us from hence</td>
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<td>now suspect, the world</td>
<td>way will they never take</td>
<td>9, 50/8</td>
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<td>I never used that</td>
<td>way neither toward the one</td>
<td>9, 51/10</td>
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<td>over without; and every</td>
<td>way do as they do</td>
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<td>thus, good readers, every</td>
<td>way gone onward in its</td>
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<td>scripture indeed. For that</td>
<td>way toward the contrary; and</td>
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<td>out of the right</td>
<td>way -- that when he</td>
<td>9, 57/31</td>
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<td>Let us take this</td>
<td>way one or two places</td>
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<td>and bear. But this</td>
<td>way above, too. But this</td>
<td>9, 68/20</td>
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<td>I never used that</td>
<td>way therein have said that</td>
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<td>I should by the not this a goodly way? Surely, for my part</td>
<td>9, 79/14</td>
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<td>clergy is a great</td>
<td>way gone onward in its</td>
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<td>leastwise unawares a wrong</td>
<td>way they should be better</td>
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<td>therein would use this</td>
<td>way that appeared at the</td>
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he believeth the right way and the true. Which 9, 86/21
believed ever the right way in his own heart 9, 90/31
keep myself a great way within my bounds although 9, 95/2
be worse -- that way will I not, as 9, 97/10
to fall in my way, wherein it sufficeth by 9, 97/15
fain to ride another way. But one answered me 9, 104/24
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<td>9, 158/ 31</td>
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<tr>
<td>and were of such</td>
<td></td>
<td>9, 113/ 9</td>
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<tr>
<td>one Simonds, a long</td>
<td></td>
<td>9, 120/ 36</td>
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<tr>
<td>above, to rescue a</td>
<td></td>
<td>9, 157/ 13</td>
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<tr>
<td>stand to the common,</td>
<td></td>
<td>9, 168/ 38</td>
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<tr>
<td>both by good and</td>
<td></td>
<td>9, 3/ 25</td>
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<tr>
<td>many right wise and</td>
<td></td>
<td>9, 13/ 30</td>
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<tr>
<td>good and wise and</td>
<td></td>
<td>9, 77/ 12</td>
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<tr>
<td>God unwritten; and so</td>
<td></td>
<td>9, 20/ 37</td>
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<tr>
<td>see, further than Tyndale</td>
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<td>9, 25/ 14</td>
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<td>which when the apostles</td>
<td></td>
<td>9, 41/ 19</td>
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<tr>
<td>I first wrote, or</td>
<td></td>
<td>9, 47/ 22</td>
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<td>very long ago, which</td>
<td></td>
<td>9, 76/ 16</td>
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<tr>
<td>neither. Now, whereas we</td>
<td></td>
<td>9, 82/ 22</td>
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<tr>
<td>spoke against their disorder</td>
<td></td>
<td>9, 112/ 36</td>
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<tr>
<td>enough, save that it</td>
<td></td>
<td>9, 118/ 28</td>
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<tr>
<td>that time that he</td>
<td></td>
<td>9, 124/ 37</td>
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<tr>
<td>whereas men would have</td>
<td></td>
<td>9, 152/ 32</td>
</tr>
<tr>
<td>slept nor slumbered, but</td>
<td></td>
<td>9, 160/ 14</td>
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<tr>
<td>anymore to disciplining that</td>
<td></td>
<td>9, 101/ 25</td>
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<tr>
<td>-- as was to</td>
<td></td>
<td>9, 73/ 21</td>
</tr>
<tr>
<td>many poor folk at</td>
<td></td>
<td>9, 104/ 21</td>
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<tr>
<td>all these things every</td>
<td></td>
<td>9, 72/ 23</td>
</tr>
</tbody>
</table>

be taken away every whit. And these men in chapters of his I 
for Tyndale, of divers whole , leaving out naught but
in all his chapters whereupon any weight of
have I put in whole rehearsed in my book
that his chapters be whole book over thrice --
they have read the whole world can well and
wisest man in the whole purpose they prove in
that of all their whole work at last too
short, yet were their whole work, but that I
have touched through mine whole book, that likewise as
so spread through the whole book all new as
less to translate the whole divided into ten could
I shall rehearse you whole ; and after that, some
his father. For the whole scripture and all believing
effect of all their whole heresies hangeth (for but
able to win the whole field. For whereas I
as for all the whole Gospel -- that is
and nuns, which the whole Catholic Church, all this
all the remnant be whole upon their part in
undoubtedly faith of the whole Catholic Church full fifteen
of scripture, which the whole Catholic Church affirmeth for
and of all the whole corps of Christendom this
their natural gifts as whole and as perfect as
for damned heretics the whole Catholic Church of all
Barnes writeth against the whole clergy, and Tyndale saith
to the devil the whole Catholic Church both temporal
that against all the whole Catholic Church (both that
to be full and whole upon the one side
and reproach either the whole spirituality or temporality, because
the charge of any whole company, and rail upon
be imputed to the whole body, neither of spirituality
other wretches -- the whole corps of the spirituality
for health of the whole body, cut and cast
hath been hitherto the whole sum of my writing
and pointed toward the whole body. The Twelfth Chapter
universally” -- through this whole realm. Howbeit, I trust
main multitude of the whole clergy, and extend in
take his first chapter whole . In which though all
that will weigh the whole periodus together, if he
notable fault of the whole clergy. And as for
and division with the whole body of the clergy
means that in the whole clergy, so many as
at last in some
to make all the
this man that the
no marvel though the
and forswore all the
be when they conspire
agreed to put him
to an assembly the
have perused over the
belief is by the
contrived rebuke of the
untruly layeth unto the
maketh as though the
he maketh as the
in manner all the
and that therefore the
nor what opinion the
both spiritual of the
their authority" all their
thus of all their
such things as the
have been, through the
yea, or all the
almost, in all the
already -- and some
the rebuke of the
the rebuke of the
And therefore, that the
and indignation of the
only merchants, make his
only were not his
and vices all his
so. And therefore his
the remnant of the
the street, before the
touched, his first chapter
and grudge of the
the temporality against the
all this, through the
there made in the
only should have the
the laws of the
judge in all the
whole country scant any one
whole clergy good: yet for
whole clergy doth, but do
whole clergy, secular and religious
whole hill of those heresies
whole together, waxen the more
whole in trust to order
whole people of the city
whole clergy, both religious and
whole Catholic Church plainly determined
whole people in manner universally
whole people of this realm
whole people in manner universally
whole people were in manner
whole people universally. But, now
whole people in manner universally
whole people of the realm
whole Church and temporal of
whole authority, or their authority
whole authority in everything that
whole clergy of Christendom teacheth
whole corps of Christendom, both
whole many, were so far
whole realm but that he
whole religion doth. But yet
whole spirituality -- no more
whole temporality that they should
whole body of the spirituality
whole temporality as this Pacifier
whole sermon, when that one
whole audience; and would by
whole sermon holily putteth in
whole tale amounteth unto no
whole realm); and this is
whole town, and there they
whole , because it hath for
whole corps of the temporality
whole body of the spirituality
whole realm how many presentments
whole year? I ween in
whole inquiry and punishment of
whole Church may well stand
whole clergy. For when he
laws usual through the whole church of Christ, whereof 9, 144/ 2
Thirdly, that all his whole tale of their great 9, 148/ 10
be less than one whole week's work, I ween 9, 152/ 29
places in, and swallowed whole countries up, and made 9, 158/ 30
you -- all the whole county knoweth it -- 9, 159/ 11
the state of his whole realm. Upon which their 9, 162/ 8
increase of heretics, the whole sum and sequel of 9, 163/ 29
the bad to the whole body (wherein be many 9, 167/ 6
yet can tell. The whole sum and effect, therefore 9, 167/ 13
special, and for the whole church of Christ in 9, 168/ 20
than we would take wholesome meat in at our 9, 14/ 1
counsel, and admit his wholesome admonitions. But surely this 9, 107/ 14
good thing and a wholesome an odious, heinous name 9, 144/ 27
But when all his wholesome holy babbling is done 9, 147/ 31
see, for all his wholesome counsel, no cause to 9, 152/ 21
the said laws all wholesome to be cruel and 9, 140/ 10
the Church against heresies wholly cruel and unreasonable, but 9, 140/ 30
why he doth not wholly condemn these laws of 9, 141/ 18
saw him, the lean wholesome , there so ready -- 9, 83/ 18
Wycliffe's " Wicket " and Tyndale's books, and wide from the point that 9, 22/ 25
I some by my wife , and some by my wife (and haply not all 9, 57/ 28
were angry with his wife . And many good neighbors 9, 58/ 10
a man and his wife hath this evil condition 9, 58/ 16
some folk say the But yet, forsooth, your wife hath not given you 9, 59/ 5
I ween, the good wife say to this good 9, 59/ 24
to swear for the wife , that he should never 9, 59/ 33
the man and his wife . For he gathereth first 9, 60/ 7
faithless folk (false apostates, wild wedded monks and friars 9, 39/ 24
rather a token of williness than any forbearing or 9, 56/ 17
every good Christian reader will be so reasonable and 9, 4/ 10
that no such man will over me be so 9, 4/ 11
cause, they say, they will never once vouchsafe to 9, 5/ 9
and with much better will . And yet they say 9, 5/ 30
The Second Chapter Now will I begin with that 9, 6/ 8
any man look, whoso will , and he shall find 9, 7/ 4
so tedious that they will not once vouchsafe to 9, 7/ 29
the less. But they will , if they be reasonable 9, 8/ 14
would not by his will be well perceived hath 9, 8/ 25
and unreasonable if they will not, at the leastwise 9, 9/ 34
this evangelical brotherhood that will set his pen to 9, 10/ 5
them. Now, he that will , therefore, read any one 9, 10/ 13
other place, and so will read on further to 9, 10/ 25
Fourth Chapter But now will the brethren peradventure say 9, 10/ 31
but little and little will peradventure hereafter. Howbeit, some 9, 11/ 16
that I receive, I will be bound to eat 9, 14/ 15
maketh against them that will say the Church was 9, 16/ 17
was. Yea, but some will not be content with 9, 16/ 39
this answer, but they will say that the Church 9, 16/ 39
Yea, but yet I will say to you again 9, 17/ 3
leges meas," etc. "I will give my laws," saith 9, 17/ 8
beget us? Some peradventure will say that the Church 9, 17/ 18
look on them. They will say that the Church 9, 17/ 21
-- and yet they will bear them in hand 9, 17/ 31
and that they which will not believe God's word 9, 21/ 4
infidels as they that will not believe it written 9, 21/ 6
maketh against them that will say the Church was 9, 23/ 10
saith: Yea, but some will not be content with 9, 24/ 28
this answer, but they will say that the Church 9, 24/ 28
Yea, but yet I will say to you again 9, 24/ 31
leges meas," etc. "I will give my laws, saith 9, 24/ 36
of God which God will have us believe, be 9, 26/ 5
to this: Some peradventure will say that the Church 9, 26/ 25
look on them. They will say that the Church 9, 26/ 28
-- and yet they will bear them in hand 9, 26/ 38
thing now, good readers, will not well be for 9, 27/ 16
his words that he will have believed, were never 9, 27/ 24
more words when he will, and may bind us 9, 27/ 26
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if he do, he will at the leastwise take 9, 28/ 1
it in if he will , or else will we 9, 28/ 3
he will, or else will we not believe him 9, 28/ 4
-- and yet they will bear them in hand 9, 28/ 16
favorers dare deny, and will affirm that in the 9, 29/ 17
-- and yet they will bear them in hand 9, 30/ 24
now if this preacher will say, on the other 9, 31/ 29
-- and yet they will bear them in hand 9, 32/ 12
whoso believe the Church will grant both, and whoso 9, 32/ 17
believe not the Church will deny both, as this 9, 32/ 18
the scripture indeed, "they will bear them in hand 9, 32/ 22
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prove his purpose, there will he bring it forth 9, 33/ 5
may with his free will , by good endeavor of 9, 33/ 26
is fleshly reason! The will hath none operation at 9, 34/ 1
cause why, ere my will have any working at 9, 34/ 5
wit, after his own will , and as it pleased 9, 34/ 15
us after our own will , nor as it pleased 9, 34/ 16
with "after his own will , and as it pleased 9, 34/ 20
and after his own will , and as it pleased 9, 34/ 27
not after mine own will and as it pleased 9, 34/ 28
of obedience of the will , in captiving of his 9, 35/ 17
the work of free will , and all endeavor of 9, 35/ 34
since he seeth it will not serve, yet somewhat 9, 36/ 1
where he saith, The will hath none operation at 9, 36/ 8
from all work of will at such time as 9, 36/ 12
child, nor hath no will at all; and at 9, 36/ 17
freedom of his own will , and hath the choice 9, 36/ 19
own hand, whether he will , at God's calling to 9, 36/ 20
faith; or whether he will else reject God's good 9, 37/ 27
for the length, I will make no longer argument 9, 37/ 1
of 112, and then will his own reason serve 9, 37/ 9
now if this preacher will peradventure say that of 9, 37/ 14
take whose help he will , too -- if he 9, 37/ 26
But now the brethren will (when any good Catholic 9, 39/ 5
have answered that they will not misspend their time 9, 39/ 12
their vices. But this will evil defend them, when 9, 43/ 28
they do, fairer words will I not give them 9, 44/ 39
though I would, nor will testify that I say 9, 45/ 9
every true Christian man will excuse themselves and say 9, 45/ 23
And also if they will not (which were the 9, 46/ 7
their false heresies; nor will not (which were the 9, 46/ 8
and be still, but will needs be babbling and 9, 46/ 9
bear. But this way will they never take, I 9, 46/ 15
well that their disciples will never have half the 9, 46/ 16
In good faith, I will not say nay but 9, 47/ 28
reward of my good will and my labor against 9, 47/ 29
were offered -- I will not much dispute with 9, 48/ 6
they list, yet this will I be bold to 9, 48/ 7
for me. And rather will I that these brethren 9, 50/ 34
be called indifferent, nor will in writing against their 9, 51/ 34
pacifier of this division will say that this is 9, 57/ 24
or else (as he will say) telleth them their 9, 57/ 26
of God agree, I will tell you what I 9, 58/ 14
anger of your husband will never be well appeased 9, 58/ 32
for naught. For I will be plain with you 9, 59/ 6
whoso for such good will telleth a man his 9, 60/ 14
all Christendom. If he will say that he blameth
my principal purpose, I will therefore not peruse it
of the worst; I will take his first chapter
and advised well, there will , I ween, even in
a man learned that will weigh the whole periodus
more plainly, his meaning will , but if he declare
old that these words will nothing serve his lamentable
his but alone, and will not shoot thereat for
a noise of evil will and malice. And a
amended of late, and will within a while, if
made good -- that will be hard for this
himself can, if he will tell the same some
the chantries be, there will , I ween, no good
that work rather upon will than upon reason, and
or temporal, against his will , the land that is
not yet. But he will peradventure at another time
when he list, and will peradventure after, stretch a
them not so well will devise them a diet
speaketh but of covering, will devise them clothes that
so wise that ye will not, I wot well
well," quoeth Calavius, "whom will you now name to
bishops with a good will ) -- and though we
thus -- "Sirs, we will not bid you live
that matter I never will think that a man
contrary. And as I will not against a man's
souls and saints, yet will they say that they
faith, by which he will abide unto the death
the death; what advice will this Pacifier give the
good and charitable handling will he devise to save
And yet if he will go from his own
and Bainham. Now this will I say: let this
proffer him: that I will bind myself for surety
of worse, if they will -- I will not let them. But
they will -- I will no reason nor good
thing proved before, there will yet peradventure say that
call me long, and will , and of no love
them to do upon will be hard for them
be lamented, and it will pretend that no default
long as spiritual rulers will either pretend that their
them; or that they will pretend that no default
the people -- and will yet continue still in
is spoken of before will not appear; but that
other chapters, which I will pass over untouched, both
as every wise man will, I suppose, answer them 9, 96/23
worse -- that way will I not, as thus 9, 97/10
do. And therefore I will, as I say, leave 9, 97/12
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as the spiritual rulers will either pretend that their 9, 97/30
grudge, and that they will pretend that no default 9, 98/1
is in them, but will yet continue still in 9, 98/1
he spoke of before will not appear as long 9, 98/36
long as spiritual rulers will pretend that their authority 9, 98/37
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of God." But now will this Pacifier peradventure say 9, 101/3
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than ours; wherein I will not much strive with 9, 103/23
given them -- whereof will you have them give 9, 104/32
them, and so they will do if they be 9, 106/36
Now, if this Pacifier will say that it is 9, 108/15
is not like, and will say that we be 9, 108/15
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false slanderous words, God will then make them fall 9, 109/22
in the pursuing, God will send them a true 9, 109/25
lantern of faith, he will not fail to make 9, 110/1
bishop of Ephesus: "I will come and remove thy 9, 110/4
them to do upon will, and not of no 9, 111/8
figure of "some say" will not well serve him 9, 111/22
I said, this figure will not serve him here 9, 111/25
evil tale proved true will either of indifference keep 9, 112/18
For if this Pacifier will say that the clergy 9, 113/26
lose. But this Pacifier will peradventure say that though 9, 113/36
the clergy. And he will say, as he saith 9, 114/6
punished them therefore -- will yet say that they 9, 114/9
punished them rather of will than of love to 9, 114/10
good thank. For never will I for my part 9, 119/15
home. And surely this will I confess: that if 9, 120/6
for them that I will leave myself less than 9, 120/20
rather than ever I will pay them. And now 9, 120/21
what faith my words will have with him in 9, 120/26
or his Council, but will rather of perfection suffer 9, 121/8
me sore that Christ will kindle a fire of 9, 122/19
clearly known that it will be hard to bring 9, 123/3
the Altar. Some man will yet peradventure say that 9, 123/8
provide but that heretics will be doing, therefore are 9, 123/33
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<tr>
<th>will</th>
<th>it never be while</th>
<th>9, 125/34</th>
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<tbody>
<tr>
<td>will</td>
<td>never desire to live</td>
<td>9, 128/8</td>
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<tr>
<td>will</td>
<td>of the ordinary, or</td>
<td>9, 130/13</td>
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<td>will</td>
<td>, in this point of</td>
<td>9, 130/18</td>
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<td>will</td>
<td>give unto a judge</td>
<td>9, 130/33</td>
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<td>will</td>
<td>not, or peradventure dare</td>
<td>9, 130/34</td>
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<td>will</td>
<td>also depose the truth</td>
<td>9, 131/1</td>
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<td>will</td>
<td>never one of them</td>
<td>9, 131/2</td>
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<td>will</td>
<td>allow. And then to</td>
<td>9, 132/14</td>
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<td>will</td>
<td>, and ye shall change</td>
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<td>will</td>
<td>peradventure say that the</td>
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<td>will</td>
<td>not be put in</td>
<td>9, 133/30</td>
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<td>will</td>
<td>there no judges upon</td>
<td>9, 134/6</td>
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<td>will</td>
<td>peradventure this Pacifier say</td>
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<td>will</td>
<td>, but if the judge</td>
<td>9, 134/29</td>
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<td>will</td>
<td>not be curious about</td>
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<td>will</td>
<td>not, some cannot, and</td>
<td>9, 135/8</td>
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<td>will</td>
<td>, I will make here</td>
<td>9, 136/8</td>
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<tr>
<td>will</td>
<td>make here no long</td>
<td>9, 136/8</td>
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<td>will</td>
<td>not let to swear</td>
<td>9, 136/24</td>
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<td>will</td>
<td>or other corruption might</td>
<td>9, 139/23</td>
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<td>will</td>
<td>be very hard that</td>
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<td>will</td>
<td>charitably search for the</td>
<td>9, 140/17</td>
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<td>be hard to find</td>
<td>9, 142/11</td>
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<td>will</td>
<td>be more diligent to</td>
<td>9, 142/15</td>
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<td>will</td>
<td>be none excuse to</td>
<td>9, 142/19</td>
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<td>will</td>
<td>, he saith, be more</td>
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<td>will</td>
<td>do the less toward</td>
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<td>will</td>
<td>do, have yet, among</td>
<td>9, 142/35</td>
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<td>9, 143/4</td>
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<tr>
<td>will</td>
<td>not say nay, and</td>
<td>9, 143/6</td>
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<td>will</td>
<td>. Now, as for their</td>
<td>9, 144/11</td>
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<td>will</td>
<td>witness that a man</td>
<td>9, 146/16</td>
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<td>will</td>
<td>drive him to abjure</td>
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<td>will</td>
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<td>9, 147/10</td>
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<td>will</td>
<td>drive him to abjure</td>
<td>9, 147/14</td>
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<tr>
<td>will</td>
<td>fall from that babbling</td>
<td>9, 148/15</td>
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<tr>
<td>will</td>
<td>, and I warrant you</td>
<td>9, 148/19</td>
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<tr>
<td>will</td>
<td>name that hath been</td>
<td>9, 148/25</td>
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<td>will</td>
<td>so lightly pardon all</td>
<td>9, 148/33</td>
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<td>will</td>
<td>have no man punished</td>
<td>9, 148/34</td>
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<tr>
<td>will</td>
<td>this Pacifier that all</td>
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<tr>
<td>will</td>
<td>be right expedient that</td>
<td>9, 151/27</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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| will                          | serve sufficiently for the                        | 9, 152/ 7
| will                          | not serve half so                                 | 9, 152/ 9
| will                          | not be less than                                  | 9, 152/ 28
| will                          | be somewhat the more                              | 9, 152/ 31
| will                          | be hard to find                                   | 9, 153/ 1
| will                          | be, as he saith                                   | 9, 153/ 7
| will                          | be, ye wot well                                   | 9, 153/ 7
| will                          | be so hard to                                    | 9, 153/ 10
| will                          | it also, further, if                              | 9, 153/ 25
| will                          | it save innocents from                            | 9, 153/ 26
| will                          | have, he saith, the                               | 9, 154/ 1
| will                          | be as long as                                     | 9, 154/ 10
| will                          | it be, I warrant                                  | 9, 155/ 6
| will                          | do -- maintain and                                | 9, 155/ 17
| will                          | make that noise, whereby                          | 9, 155/ 27
| will                          | once come a day                                   | 9, 158/ 25
| will                          | challenge no man, for                              | 9, 159/ 13
| will                          | not fail to serve                                 | 9, 160/ 31
| will                          | I see ere I                                       | 9, 162/ 28
| will                          | appoint an officer of                             | 9, 164/ 12
| will                          | not yet stick much                                | 9, 164/ 35
| will                          | swear that ever he                                | 9, 164/ 36
| will                          | not serve -- he                                   | 9, 165/ 2
| will                          | say that he said                                  | 9, 165/ 2
| will                          | say he wotteth ne'er                               | 9, 165/ 4
| will                          | say he was not                                    | 9, 165/ 6
| will                          | say that they should                              | 9, 165/ 7
| will                          | put it for no                                     | 9, 165/ 12
| will                          | not allow that policy                             | 9, 165/ 23
| will                          | not hold it opinatively                           | 9, 165/ 25
| will                          | not hold it opinatively                           | 9, 165/ 35
| will                          | little fear them what                             | 9, 166/ 16
| will                          | , after judgment, they will                       | 9, 166/ 18
| will                          | with good will agree                              | 9, 166/ 22
| will                          | agree, providing first such                       | 9, 166/ 18
| will                          | of himself, I ween                                | 9, 167/ 17
| will                          | I be bold to                                      | 9, 167/ 28
| will                          | that all the world                                | 9, 167/ 35
| will                          | forbid any man to                                 | 9, 168/ 21
| will                          | I be bold to                                      | 9, 168/ 22
| will                          | , a good Christian mind                           | 9, 168/ 24
| will                          | ) an angel (as Saint                              | 9, 168/ 29

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<td>advise you therefore, good</td>
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<td>will</td>
<td>bear other in hand</td>
<td>9, 169/15</td>
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<td>will</td>
<td>labor for declarations of</td>
<td>9, 170/2</td>
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<td>will</td>
<td>of his goodness specially</td>
<td>9, 170/25</td>
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<td>will</td>
<td>serve him. If he</td>
<td>9, 171/34</td>
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<td>will</td>
<td>say my promise is</td>
<td>9, 171/35</td>
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<td>will</td>
<td>do shall find himself</td>
<td>9, 172/12</td>
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<td>will</td>
<td>write may have the</td>
<td>9, 172/23</td>
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<td>willful</td>
<td>poverty; and all these</td>
<td>9, 43/32</td>
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<td>willful</td>
<td>offenders, if they will</td>
<td>9, 140/16</td>
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<tr>
<td>willful</td>
<td>offenders go without</td>
<td>9, 151/32</td>
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<td>offenders go without due</td>
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<td>willful</td>
<td>offenders go without</td>
<td>9, 152/10</td>
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<td>willful</td>
<td>offenders should not pass</td>
<td>9, 153/30</td>
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<td>willful</td>
<td>offenders to pass without</td>
<td>9, 153/31</td>
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<td>willful</td>
<td>offenders in heresy should</td>
<td>9, 155/11</td>
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<tr>
<td>willful</td>
<td>offenders be punished</td>
<td>9, 166/8</td>
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<td>willfully</td>
<td>kill ourselves with poison</td>
<td>9, 13/37</td>
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<td>willfully</td>
<td>from faith to false</td>
<td>9, 40/17</td>
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<td>willingly</td>
<td>begotten us by the</td>
<td>9, 22/35</td>
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<td>willingly</td>
<td>by his word made</td>
<td>9, 23/3</td>
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<td>willingly</td>
<td>begotten us with the</td>
<td>9, 34/12</td>
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<td>willingly</td>
<td>&quot; and argueth thus: &quot;God</td>
<td>9, 34/13</td>
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<td>willingly</td>
<td>*, saith here Saint</td>
<td>9, 34/14</td>
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<td>willingly</td>
<td>&quot; for that is the</td>
<td>9, 34/18</td>
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<td>willingly</td>
<td>&quot; of itself nor strengthened</td>
<td>9, 34/21</td>
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<td>willingly</td>
<td>gave me this thing</td>
<td>9, 34/27</td>
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<td>willingly</td>
<td>after that God hath</td>
<td>9, 37/32</td>
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<td>willingly</td>
<td>to sow dissension, but</td>
<td>9, 55/4</td>
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<td>willingly</td>
<td>make himself an open</td>
<td>9, 131/3</td>
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<td>willy</td>
<td>, and yet therewith increase</td>
<td>9, 80/4</td>
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<td>wills</td>
<td>to wear was, before</td>
<td>9, 98/17</td>
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<td>wills</td>
<td>, both know and will</td>
<td>9, 131/1</td>
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<td>wills</td>
<td>no man should wit</td>
<td>9, 171/15</td>
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<td>wilt</td>
<td>thou with me? But</td>
<td>9, 83/17</td>
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<tr>
<td>wilt</td>
<td>pray, enter into thy</td>
<td>9, 104/3</td>
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<td>willy</td>
<td>falsehood or malice</td>
<td>9, 4/31</td>
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*Thomas More Studies 9.1 (2014)*
nor they lack no wily drifts in such wise 9, 11/ 4
-- some of these wily heretics, like the angels 9, 88/ 18
make him with their wily invented figure of "some 9, 88/ 21
he playeth like a wily thief that, because he 9, 111/ 26
I fear me some wily shrew hath somewhat set 9, 129/ 26
and punished; nor that wily , false, wretched heretics should 9, 149/ 28
against whom a subtle, wily shrew beginneth a false 9, 159/ 5
own, and, lacking the wily shifts that himself had 9, 164/ 23
they were able to all false, that would 9, 21/ 42
as the clergy might win him credence. But believe 9, 59/ 32
then by some benefit win by -- yea, and 9, 72/ 5
man would ween, to win all their good wills 9, 80/ 4
my lord bishop of Winchester ; and, being put in 9, 121/ 3
my lord bishop of Winchester sent for Frith unto 9, 124/ 14
my said lord of Winchester among other things communed 9, 124/ 29
my said lord of Winchester made it than any 9, 125/ 24
Winchester , it were not much 9, 126/ 5
before), he that would wind away with this distinction 9, 38/ 7
breaking out at a window, hath told many of 9, 121/ 4
was neither bread nor wine in the Blessed Sacrament 9, 44/ 15
instead of bread and wine, the very Body and 9, 44/ 16
so warm with the wine , and so full of 9, 76/ 25
Frith teacheth, nothing but winneth in new people, so 9, 158/ 36
leastwise to nap and winning for any great 9, 103/ 26
people, this Pacifier can up and help to wiped away with the
and by many men wise eyes and kisseth 9, 160/ 33
Tyndale and Barnes both, wisdom , justice, and living be
in some places it wisdom of the reader, consider
him: that for any wisdom , learning, nor virtue neither
assemble for any great wisdom of this Pacifier could
up and help to wisdom and goodness moderate and
child for his wantonness, wisdom of of this Pacifier could
as should in learning, wisdom for all good Catholic
but also, by the wisdom in providing for the
nor were of such wisdom that spiritual and temporal
charitable) may by their wisdom whether any suspicion of
good than the great wisdom that I show myself
had been much more wise
faith, and their high
-- therefore is it
and ensearch by their wisdom
they say, in such
wily drifts in such wise also to defend those 9, 11/ 4
that there would no wise man, I trow, take 9, 12/ 1
and answered in this wise: that though there were 9, 12/ 5
reputed and taken for wise. For when the thing 9, 12/ 22
for first, his proper, wise word can have no 9, 12/ 36
peradventure, that preached that wise word. Many have thought 9, 13/ 27
albeit that many right wise and well-learned both, and 9, 13/ 30
heard I never any wise man say; no, nor 9, 14/ 2
have heard such a wise word in a sermon 9, 14/ 6
the folly of that wise word. And whomsoever he 9, 14/ 11
those words in this wise: that "God hath willingly 9, 23/ 3
he can in no wise defend Tyndale's reason, he 9, 27/ 7
handle it in such wise as when I plainly 9, 41/ 36
matter -- in this wise I am not indifferent 9, 48/ 33
saw well that every wise man would answer in 9, 56/ 18
get you hence as wise as a calf," would 9, 59/ 23
neither, if he were wise, although he saw some 9, 59/ 30
prove it in like wise with a great "some 9, 60/ 28
handleth here in such wise that he first reproacheth 9, 65/ 5
of division. And among wise men the guess and 9, 69/ 9
Pacificer alloweth for folk wise and discreet. But by 9, 77/ 6
heard some good and wise and well-learned men say 9, 77/ 11
to take in like wise away from every other 9, 78/ 1
there said in this wise unto them: "The thing 9, 80/ 22
and that in such wise as ye shall not 9, 80/ 29
ever known you so wise that ye will not 9, 81/ 4
depart, God in like wise little and little, as 9, 83/ 27
denieth not to be wise men and use a 9, 85/ 31
his words in such wise as though his mind 9, 88/ 24
to hear in what wise manner of charitable fashion 9, 89/ 11
and counsel, in what wise he might best and 9, 89/ 28
he there in like wise written against the Catholic 9, 90/ 4
but for a man wise and politic; what advice 9, 90/ 37
clergy would in like wise do wrong to others 9, 92/ 27
would punish in like wise all those that would 9, 93/ 7
be such as every wise man will, I suppose 9, 96/ 23
readeth it in that wise, shall, I warrant you 9, 97/ 21
taken and reputed for wise should with some problem 9, 100/ 29
Pacificer brought unto a wise conclusion? The Twenty-eighth Chapter 9, 102/ 7
in all such manner wise as the thing requireth 9, 102/ 30
do if they be wise, upon this advertisement and 9, 106/ 36
toucheth he in like wise the faults of the 9, 110/ 15
peace in like manner wise as, if he found 9, 110/ 32
| bare surmise in such wise imagined against the clergy 9, 112/ 9 |
| --- | --- |
| much other people more wise in that point, and 9, 112/ 17 |
| Surely if they were wise and intended to be 9, 123/ 14 |
| all such as be wise , and ween that Frith 9, 124/ 21 |
| ween that Frith were wise (which be, peradventure, some 9, 124/ 21 |
| he have handled it, wise will it never be 9, 125/ 34 |
| were, or half so wise as himself weeneth he 9, 127/ 12 |
| cannot see, nor those wise men, neither, that made 9, 131/ 27 |
| yet were they many wise men, and not only 9, 131/ 28 |
| and not only as wise , but peradventure many more 9, 131/ 28 |
| the judges be so wise man may bear witness 9, 137/ 15 |
| concerning witnesses -- every wise be said an heretic 9, 145/ 28 |
| simplicity may in no wise was, which in like 9, 146/ 7 |
| be suffered to seem wise among unlearned people, and 9, 149/ 29 |
| them. And in like wise will it save innocents 9, 153/ 26 |
| his device in such wise that till the spirituality 9, 154/ 14 |
| diligent examination in what wise and by what persons 9, 156/ 15 |
| other ought in any wise to suffer, as theft 9, 166/ 32 |
| write not in such wise but the contrary, then 9, 169/ 17 |
| written, prove his word wisely spoken, let him keep 9, 14/ 13 |
| not now well and wisely spoken if one would 9, 51/ 23 |
| aforesaid words well and wisely tempered and circumspectly spoken 9, 102/ 1 |
| away unknown. Even thus wisely , lo, playeth this Pacifier 9, 111/ 31 |
| he was once out, wisely to walk his way 9, 119/ 9 |
| if it be no wiser than was his other 9, 125/ 31 |
| if it be no wiser than one telleth me 9, 125/ 32 |
| them be better and wiser both, than ever were 9, 170/ 18 |
| one leaf than the wisest man in the whole 9, 8/ 18 |
| forborne; and then they wish me there, they say 9, 5/ 15 |
| always that I would wish amended, and every man 9, 53/ 21 |
| our wives are angry, wish ourselves therein, yet if 9, 83/ 10 |
| often said, I would wish that the common people 9, 123/ 30 |
| were as I would wish that all such as 9, 124/ 20 |
| I would not greatly wish to be confederate with 9, 145/ 8 |
| is more easy to wish than likely to look 9, 166/ 27 |
| his life that he wished and called for death 9, 83/ 16 |
| a devilish work; and, wishing that the man had 9, 122/ 5 |
| bad brethren as I wist well would be wroth 9, 3/ 26 |
| -- which would, I wist well, pardon and hold 9, 4/ 36 |
| bread which he well wist was of his enemy's 9, 12/ 2 |
| the bread that I wist well were poisoned." And 9, 12/ 17 |
| saw none such, nor wist not where I might 9, 40/ 32 |
told them that themselves
in, that, he said,
he said that he
somewhere thereof no man
point. For I have
this tale before, nor
evidence unsorted. And one
needeth. For I never
many so far in
-- that is to
in; that is to
read them should little
as have as much
case as my poor
regardeth either truth or
trust of his own
word can have no
he gave unto us
kind; that is to
written; that is to
-- that is to
-- that is to
-- that is to
that should choose have
scripture: now would I
not of us. My
James; that is to
the men had neither
have both. As for
they show so little
they have any great
such folk as, having
of nature still, as
man hath not like
best (that is to
content: that is to
do: that is to
-- that is to
far as my poor
inventive of his own
-- that is to
pretendeth: that is to
little lament this man's

wist
well enough what grudge
they not. But he
well that I was
where but they, they
where those that have
what appertained unto their
I once, that brought
any man in my
and erudition above me
, to be perfect in
, the making of mocks
what they mean. And
could devise. First, when
should once vouchsafe to
, to give the people
deren but if he
and reason, the which
both with his word
before any part of
all the words of
that they say the
that God's word was
. And in such matters
of this preacher whether
must show me a
, after his own will
nor learning; whereas it
and learning, I nowhere
or learning either, that
or any great learning
and learning, fall willfully
, beauty, strength, agility, and
nor like invention in
, the precious Body and
, where I somewhat sharply
, say the truth. For
, the true faith and
could give me, saving
. For surely he hath
, the manner of mild
, to pacify and appease
, that weeneth it less
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<td>company, that is to do</td>
<td>wit</td>
<td>the Coletans, there are</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, because they serve not</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, by the worldly honor</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, the honor of spiritual</td>
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<td>once: that is to do</td>
<td>wit</td>
<td>, both remove these and</td>
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<td>before: that is to do</td>
<td>wit</td>
<td>, of such as purposely</td>
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<td>speak; that is to do</td>
<td>wit</td>
<td>, not against the good</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, an unjust and unreasonable</td>
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<td>it; and whoso hath did, there is little</td>
<td>wit</td>
<td>and readeth it in</td>
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<td>wit</td>
<td>in those words. For</td>
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<td>, forbear such things as</td>
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<td>alms: that is to do</td>
<td>wit</td>
<td>, fast, and pray, wear</td>
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<td>wit</td>
<td>, the right honest finding</td>
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<td>therefore&quot;; that is to do</td>
<td>wit</td>
<td>, against the corps and</td>
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<td>wit</td>
<td>, for the evil and</td>
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<td>or of authority would</td>
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<td>wit</td>
<td>, because they misconstrued their</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, that they punished them</td>
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<td>but that he had</td>
<td>wit</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, that the clergy think</td>
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<td>cause (that is to do</td>
<td>wit</td>
<td>, because themselves conceive a</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, if he be in</td>
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<td>that there is little</td>
<td>wit</td>
<td>therein; and less good</td>
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<td>For I could never</td>
<td>wit</td>
<td>them yet assemble for</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, the mishandling of men</td>
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<td>wit</td>
<td>, that none innocents shall</td>
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<td>-- that is to do</td>
<td>wit</td>
<td>, that willful offenders go</td>
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<td>them: that is to do</td>
<td>wit</td>
<td>, in any part of</td>
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<td>of a lightness of</td>
<td>wit</td>
<td>and slipperiness of tongue</td>
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<td>that all the world</td>
<td>wit</td>
<td>it, on the other</td>
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<td>I. Howbeit, if his answer: that is to do</td>
<td>wit</td>
<td>and his learning find</td>
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<td>battle: that is to do</td>
<td>wit</td>
<td>, where they reprove that</td>
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<td>will no man should perceive more than his</td>
<td>wit</td>
<td>what they mean. But</td>
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<td>more; that is to do</td>
<td>wit</td>
<td>will serve him. If</td>
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<td>they laid all the</td>
<td>wit</td>
<td>, by as much more</td>
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<td>that so be dealt</td>
<td>wit</td>
<td>to a few lewd</td>
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<td>not to meddle much</td>
<td>withall</td>
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<td>And then if, to from the clergy, to</td>
<td>withdraw</td>
<td>, as are the things</td>
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<td>little meeken themselves, and</td>
<td>withdraw</td>
<td>that inevitable necessity of</td>
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<td>withdraw</td>
<td>therewith our alms from</td>
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<td></td>
<td>withdraw</td>
<td>such things as have</td>
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be well content to withdraw from all their other
give ear, that might withdraw him from giving and
an evil policy: for withdrawing of offerings from the
told by me, might, withdrawing the best, and making
of the world; as
it, testifieth, and giveth withdrawing of offerings from the
5, "I receive no witness Saint Paul, where he
the multitude of man's witness in his heart that
of the world; as shall have record and
it, testifieth, and giveth withdrawing of offerings from the
the truth to bear -- that then his
be partial, and "the skin, all manner of
wise man may bear reported, if any will
that if any will were sufficient record and
and sufficient record and is, bringeth never a
own words also bear this Pacifier, all their
called good and worshipful judge, and examined as being called in for
other vehement suspicions, without same offense, may be a fault that such
therefore not only such of this Pacifier concerning
to the accusers or of the accusers or
the said accusers and the names of such of the accusers and
that the accusers and that the accusers and defend the accusers and of the accusers and against the accusers or corruption might lead the the surety of the would exclude all such

withdraw
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9, 85/ 33
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9, 137/ 31
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9, 141/ 2

not notable, and which
warrant that right good
charge: yet if the
I could bring forth
so long as their
best part of their
his I have not
any man else would
one of their own
now peradventure when our
taken; for sometimes a
witness may be a
commonly to call a
other reason of a
may be indeed a
every English man and
that man nor that
upon a very fair
good Christian man and
himself by the poor
therewith swear to the
if he spied any
be like fair shrewd
thought them like fair
people, both men and
by "religious" folk either
were they men or
first deceive men and
few lewd fellows and
words of Saint James
world had cause to
up together, with a
for anger in a
father Tyndale had said
kind. For men were
dealt withal have been
the good that was
Or if any one
all. Now was this
clean with that one
truth, good reader, this
first, his proper, wise
though they never read

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that preached that wise
heard such a wise
in a sermon, that
answered shortly with one
folly of that wise
here written, prove his
the point. For this
Church Were before the
the Word, or the
afterward he brought me
the truth of his
begot us by the
begotten us by the
begotten us through his
by God, through his
made us by his
goodness, by his holy
begotten us by the
was not before the
begot us through the
were begotten by the
then needs must the
be begotten by the
-- and by the
begot us through the
begot us by the
then needs must the
Now, then, if this
Church was before this
plain enough that the
curch was before the
how that by the
we grant that the
was before that this
the Church before his
again how that this
needs grant that the
see that by the
were begotten; therefore the
celse how could the
Church was before this
to hear, how the
was, and how the
may perceive how the Church was, and the word was ere ever the nine, seventeen
and not we the word begot us, and not nine, seventeen
such -- that the word of God is part nine, eighteen
And therefore, since the word of God is as nine, eighteen
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therefore, inasmuch as the word is before the faith nine, nineteen
congregation, therefore is the word or Gospel before the
their truth of God's word, in that they consent nine, nineteen
man can give the word of God no truth nine, nineteen
the truth of God's word is of herself and nine, nineteen
by reason of the word. "Which is to be
understood in that the word had purged their hearts nine, twenty
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was taught by the word of God unwritten; and nine, twenty
I said that this word of God unwritten is nine, twenty
authority as is the word of God written. I nine, twenty
Spirit with his holy wit, both with his word written and his
will not believe God's it written; since God's
certain knowledge of the there is of the word of God written, since nine, twenty
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judge, and discern the word of God from the
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of man for the word of God; whereby it nine, twenty
it -- that the word of God unwritten is nine, twenty
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the Gospel and the word of God unwritten; whereof nine, twenty
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the truth of his word. "Which words after that nine, twenty
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men ween that God's word were of none authority nine, twenty
was not before the word; for Saint James saith nine, twenty
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were begotten by the **word**, then needs must the
then needs must the **word** be before we were
be begotten by the **word**? -- and by the
-- and by the **word**, he saith, we were
begot us through the **word**
**word** be before that we
then needs must the **word**
**word** be before we were
Now, then, if this **word**
Church was before this **word**
plain enough that the **word**
church was before the **word**
how that by the **word**
we grant that the **word**
Gospel, nor before God's **word**
the Gospel and God's **word**
was before that this **word**
the Church before his **word**
again how that this **word**
needs grant that the **word**
see that by the **word**
were begotten; therefore the **word**
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to wit, that God's **word**
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ever he gave his **word**
those that have the **word**
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was, and how the **word**
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do teach that no **word**
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us to believe any **word**
never speak any such **word**
may perceive how the **word**
Church was, and the **word**
and not we the **word**
is not of the **word**
right understanding of God's **word**
great surety in the **word**
scripture as in his **word**

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to prove that "the
cleansed us "by the
there expoundeth "by the
as though never a
Now of truth, the
one token of the
assent given unto the
temporality any warm, displeasant
writing, without any unpleasant
as any one angry
and would with that
and there some such
protection!" And with that
would indiscreetly misconstrue that
or stroke." At this
his tale with this
useth to preach the
abusions, yet evermore this
after such a great
spoke them any evil
done him or foul
reckon him, mine own
it further about, that
troth neither in his
true upon their bare
take him at that
he meaneth by that
in the commissary's hands,
stand against Christ's bare
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of all their own
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<td>again, with many more words that I have here</td>
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<td>I so touch those words that the leaving out</td>
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<td>folk may see, those words of that solemn sermon</td>
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<td>confuted. The very formal declaration), therein be these words</td>
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<td>the brotherhood boasteth these words</td>
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<td>to leave all God's part of Christ's own words</td>
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<td>ye read again the no. These are Tyndale's brethren boast that the</td>
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<td>read Tyndale's perceive that all those first part of his the expounding</td>
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<td>of his word.&quot; Which words which he expoundeth those considered, have</td>
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<td>preacher would with these words of Christ and the tell them that the</td>
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<td>words nor any necessary truths words , lo, prove plainly for</td>
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as by his other words he seemeth to do 9, 62/ 25
he meant by these words "between priests and priests 9, 62/ 39
them have had unsitting words of the others, calling 9, 63/ 31
appeareth well in his words afterward that those variances 9, 64/ 28
of living; by which words he showeth that each 9, 65/ 8
so old that these words will nothing serve his 9, 65/ 23
chide together. Howbeit, his words be so confounded with 9, 65/ 33
of their chiding, his words be so unsuitly sorted 9, 65/ 34
hushed and never more words made thereof, hath, as 9, 67/ 19
lightly believe the lewd words of some, and upon that for all our are bound, upon their should, by some other not against a man's he which in his against their own wrong well gather of his in soul. In these he confesseth in these it appeareth by these obstinacy perished, set his heart, contrary to the the thing itself. Those Pacifier thus excuse his confesseth in his own go from his own he mean in these then were his aforesaid little wit in those have laid those other fear of false slanderous the people . . . in these some subtle shrew, these false. And in these went about with those at the least his would anything regard their Howbeit, what faith my in the communication these hell. " Now, in these or say some suchlike man's head, for the In that communication what weigh not themselves his faith in heart, their plainly perceive by other of language and contentious the tempering of his it be, in those false tale with suspicious

words of some, and upon words affirmed that there is words of Saint Paul, where words , if that easy life words proved, to put them words or deeds of his words spoken according to the words openly inveigheth against good words he believeth to believe words here. For here he words I find again, good words that all those that words that neither himself thinketh words in such wise as words that his own hand words be not very well words For he confesseth in words that they which thus words again, and say now words "their authority" all their words well and wisely tempered words For now doth all words of Christ, "Thou, when words , God will then make words how charitably this Pacifier words are as evil and words the figure of "some words to get from the words appear false, every man words ; but only that the words will have with him words , or others of like words I neither meant nor words of like purpose to words of a great many words were between them were words ) , had there stood by words cannot be true. And words of his in other words ; and finally, if it words . The Fortieth Chapter And words "the punishment of heresies words ) and come to the
ungracious invention and these words of those two lewd
among many other bragging words, meet whatsoever they were
made it, were these words contained: There will once
himself and his own words which in this piteous
spoken and by plain words affirmed heresy, but have
testify and his own words also bear witness. % And
ne'er. And if his words be rehearsed unto him
appear that by sore words he despised and inveighed
these are my very words: Now shall I (God 9, 171/ 10
reader in a long work
yet were their whole
 touched through mine whole
shall himself make my work long. For he shall
weening that some new work of Tyndale's had been
promise" doth all the work in the regenerating of
purpose against all the work of free will, and
as far from all work of will at such
Spirit, and walk and work with God by capturing
finally his own good-begun work with God by capturing
wot well, the first work unfinished. And therefore saith
faces, and write some work that I wrote in
goeth yet worse to work to their shame, or
he never wrote any work in his book of
have set him a work at all. The Fifteenth
there be many that work at all. The Fifteenth
stackered, and with much work rather upon will than
yet would make him work brought forth some at
about such a devilish work therefor in your garden
this matter, it would work \(; \) and, wishing that the
than one whole week's work this realm great harm
and advise well this work, I ween, both to
Tyndale made all his work of mine made for
of himself, be a worker with God toward the
may be a willing worker with God, or else
liars, and such as worketh none other thing but
nature of the matter worketh in the proof. For
at all in the working of faith in my
my will have any working of faith in my
that put out their working of faith in my
adventure to put his working of faith in my
they say that my works abroad, to stand and
I had used, my works were worthy much more
works would have been read
evangelical brethren think my
works too long. For everything
Altar. And for good
works against faith alone, and
so call they good
works of penance, and so
or to do the
works of mercy to their
needy, and do other
works, both of penance and
man in the whole
works can well and conveniently
us here into this
works; and here to be
the beginning of the
world; as witness Saint Paul
the beginning of the
world; as witness Saint Paul
what things in this
world could this preacher have
such. Nor, as the
world is, it were not
be now suspect, the
world wotteth, beastly and abominable
worst in all the
world waxeth all of a
the sight of the
world beside. But what cause
as long as the
world men take for very
this declination of the
world lasteth must this division
one good. But that
world is not, I thank
never have while the
world standeth. But if this
people here in the
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in talking of the
world, they talked at last
say that all the
world can never bring the
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yet weary of this
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world : yet it appeareth not
of grace into the
world, and bring the people
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world, or that it were
nature suffereth in this
world, now up, now down
what thing in this
world could they do that
the shame of the
world, drowned himself in a
is there in this
world, spiritual or temporal, of
cruelly that all the
world had cause to wonder
any love to the
world, be suffered to be
have love to the
world: if he mean of
at all unto this
world: heretics may sit still
nor love toward the
world . And then since in
he weeneth all the
world knoweth how true his
readers, would God the
world were such as every
will that all the
world wit it, on the
that cometh into this
world, make you that matter
confuted as for this
world, the church that Friar
and temporal, in this
world living, and all good
vainglorious, and lovers of
worldly delights, and such other
their bodily ease and to wit, by the
worldly serve God for a worldly
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worldly As for calling the worldly
worldly some persons, thinking that worldly
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worldly pretending by confederacies and worldly
worldly and after the same worldly
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worldly For first, as for worldly
worldly the name of proud worldly
worldly they call the proud worldly
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worldly treason committed against any worldly
worldly speak anything against the worldly
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worldly that pride, covetousness, nor worldly
worldly affection to have the worldly
worldly of pride, covetousness, and worldly
worldly besides all their much worldly
worldly the peril of breeding worldly
worldly and in manner well worldly
worldly wot well it is worldly
worldly this preacher have devised worldly
worldly and give them no worldly
worldly me; or rather, the worldly
worldly pleasure; but contrariwise, the worldly
worldly some say, goeth yet worldly
worldly that he saith somewhat worldly
worldly they may prove no worldly
worldly worse if they wax not worse
worldly apostles, was not only worse
worldly men or women; but worse
worldly some of them were worse
worldly holy vows of chastity worse
worldly not lightly find a worse
worldly fain either to put worse
worldly -- yea, or of worse
worldly the change would be worse
worldly may draw to the worse
worldly wealth, in meat and worldly
worldly laud, and to be worldly
worldly honor of the Church worldly
worldly honor of the Church worldly
worldly honor done to the worldly
worldly honor and riches letteth worldly
worldly things, and letteth and worldly
worldly praise therewith" -- I worldly
worldly policies, and strait corrections worldly
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worldly countenance, as they do worldly
worldly countenance, is among the worldly
worldly countenance -- if men worldly
worldly countenance, they might and worldly
worldly fear, they suffer to worldly
worldly man. And then why worldly
worldly power or riches of worldly
worldly honor of priests exalted worldly
worldly policies, and strait corrections worldly
worldly love be no judges worldly
worldly honor of priests exalted worldly
worldly love. And therefore were worldly
worldly business they had spent worldly
worldly out. And I wot worldly
worldly out with many which worldly
worldly to bring forth against worldly
worldly words again than if worldly
worldly , the better. For the worldly
worldly that such folk write worldly
worldly to work in his worldly
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worldly . For of these when worldly
worldly before), whoso shall live worldly
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worldly also than the very worldly
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worldly than Friar Luther's lechery worldly
worldly ) -- yet on the worldly
worldly in their stead or worldly
worldly , if they will -- worldly
worldly -- that way will worldly
worldly part, for affection unto worldly
worldly
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<td>kind of that crime</td>
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<td>himself, and that in</td>
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<td>worth</td>
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<td>worth</td>
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that my works were worthy much more credence if 9, 5/ 22
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serve, with one little fast), be able to wrestle in which he should so, before his audience, to see that he good readers, after long are therewith carnal and a sort of villainous, nor that wily, false, heretics, and such other of such desperate, naughty the like in temporal are very desperate, devilish repressed many such desperate ear; nor all the the judges award a writ to inquire of what entitle him to his writ of conspiracy? This Pacifier them in by a writ De excommunicato capiendo, and in by the king's writ when he is run such things as I write are consonant unto the And over this, I write , they say, in such reason against whom I write, or to rehearse him and sooner done to write heresies than to answer in a town may write it." Behold how God their minds shall I write "? Now, good readers, Tyndale Christ's evangelists and apostles both mean and plainly they so say and mean, and say, and their minds shall I write it in the hearts preaching of the Church, scripture already, he shall upon the hearing, did write it in if he come into his hands) and say that they that are naught, and good. And also they worse that such folk heretics and honest, and or went about to to their faces, and do both speak and
Tyndale and George Joye write unto Frith and counsel
Christ, did with authority write unto them, "These things write it out that had write it after. And now write it neither. For I write not in such wise write may have the grace write well or at the writer have, as Horace saith writer slept, so useth he writers appeareth, to forbear their writers as others to amend writer it. And there is writeth of the division between writeth that King Philip, their writeth against the whole clergy writeth, and telleth also divers writeth false lies and heresies writeth resorted to him, which writing: so am I not writing to presume anything to writing should by mine oversight writing as, except the prophets writing as men may find writing such things as, well writing is over- long, and writing is so long and writing is not so long writing of him that would writing never so short, yet writing, I have, I trust writing -- taught and delivered writing. And which writing was writing was or is the writing; and that this was writing began, was taught by writing, be as plain infidels writing. And that his reason writing. But unto that point writing grieveth this blessed brotherhood writing to be such (as writing . For he findeth many writing, call me a poet

Macedonians for whom Plutarch defend them, when Barnes as their holy father honest men, but also a one as Frith out their works in matter alone than by faults as in my me used in my tolerable oversight in my for faults in my great fault that my brethren say that my show themselves that my the reader the dark at all, were their tedious length of my the scripture and without Testament was put in writing And which Testament was put in succeeded him long ere he put it in word was put in to be put in thing which in my declare and show their nor like invention in and Frith, in their
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<td>that would in labor and business in them rehearse of my indifferent, nor will in of mild and indifferent whole sum of my put out books in among the people in again, in studying and abroad their heresies in against any other man's he be, put in of other men's in more necessary than is gathered of old, ancient new, stand to the as I have anything credence if I had than I have here that this word was that this word was and it was not men, but it was they exercise his law before this word was word of God was written before it was it had not been it had not been and also it was allowed it to be of God is part only the things plainly as strong unwritten as which is his word before the Gospel was the word of God both with his word will not believe it the word of God as is his word Gospel that now is now is written was</td>
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