A Concordance of Major Terms in Thomas More’s Supplication of Souls

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Visit: http://thomasmorestudiesorg/Supplication_Concordance/framconc.htm

Page and line numbers refer to volume 7, Supplication of Souls, of The Complete Works of St Thomas More, eds. Frank Manley et al. (Yale UP, 1990)

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## The Concordance

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

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<td>abbey</td>
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<td>or sold out of abbeys and out of bishoprics</td>
<td>abbeys</td>
<td>and out of bishoprics</td>
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<td>chantry. For as for abbeys or such other great</td>
<td>abbeys</td>
<td>or such other great</td>
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<td>he saith, if the abbot of Westminster should sing</td>
<td>abbot</td>
<td>of Westminster should sing</td>
<td>7, 139 / 12</td>
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<td>plain reckoning that the abbot is bound in the</td>
<td>abbot</td>
<td>is bound in the</td>
<td>7, 139 / 17</td>
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<td>himself, arch-heretic and father a bishop or an abbot</td>
<td>abbot</td>
<td>of all that drunken</td>
<td>7, 211 / 23</td>
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<td>in his bead-roll bishops, priors, deacons, archdeacons, suffragans</td>
<td>abbots</td>
<td>, priors, deacons, archdeacons, suffragans</td>
<td>7, 115 / 13</td>
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<tr>
<td>King's Highness against bishops, and not flit therefrom</td>
<td>abhor</td>
<td>them that, when they</td>
<td>7, 145 / 18</td>
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<td>all thieves, men most a bishop or an abbot</td>
<td>abhor</td>
<td>his hard heart and</td>
<td>7, 150 / 1</td>
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<td>yet lest folk should help we so far experience that good people</td>
<td>abhor</td>
<td>that we would all</td>
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<tr>
<td>whom he rebuketh and abhorred</td>
<td>abhorreth</td>
<td>because they keep their abominable books, then</td>
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<td>should be weary to abide the hearing. But of</td>
<td>abide</td>
<td>the reading, they would</td>
<td>7, 162 / 12</td>
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<tr>
<td>Christian men could not abide and not flit therefrom</td>
<td>abide</td>
<td>and the reading, they would</td>
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<td>confession they must needs</td>
<td>abide</td>
<td>, he shall have a</td>
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<tr>
<td>hath built thereon do abide and not flit therefrom</td>
<td>abide</td>
<td>, he shall have a</td>
<td>7, 187 / 15</td>
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<td>great and long pain abideth them here among us</td>
<td>abideth</td>
<td>them here among us</td>
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<td>in purgatory -- here abiding and enduring the grievous</td>
<td>abiding</td>
<td>and enduring the grievous</td>
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<td>likewise as some men, abiding upon Christ and his</td>
<td>abiding</td>
<td>upon Christ and his</td>
<td>7, 187 / 18</td>
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<tr>
<td>upon, yet do they, abiding upon that foundation, build</td>
<td>abiding</td>
<td>upon that foundation, build</td>
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<td>gathered themselves together at Abingdon, which not intended to</td>
<td>Abingdon</td>
<td>, which not intended to</td>
<td>7, 144 / 3</td>
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<tr>
<td>have been of late abjured, this gosling therefore hath</td>
<td>able</td>
<td>to sustain the poor</td>
<td>7, 121 / 35</td>
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<td>hath not been half able to do nothing in</td>
<td>able</td>
<td>to do nothing in</td>
<td>7, 125 / 32</td>
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<td>and never had been able to make any law</td>
<td>able</td>
<td>to make any law</td>
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<td>the king is not able for a sudden shift</td>
<td>able</td>
<td>to number the great</td>
<td>7, 149 / 8</td>
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<td>that they should be able to beget children still</td>
<td>able</td>
<td>to beget children still</td>
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<td>volumes, asking who is land from wilderness, be able to preserve it</td>
<td>able</td>
<td>to preserve it</td>
<td>7, 151 / 24</td>
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<td>parts shall not be able for man's habitation. But</td>
<td>able</td>
<td>for man's habitation. But</td>
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<td>itself shall not be able to bring all the</td>
<td>able</td>
<td>to bring all the</td>
<td>7, 151 / 35</td>
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<td>abstaining from marriage were able to make one laugh</td>
<td>able</td>
<td>to make one laugh</td>
<td>7, 153 / 24</td>
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<td>mad that it were able to purchase you much</td>
<td>able</td>
<td>to purchase you much</td>
<td>7, 169 / 2</td>
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<td>to your neighbor, be yet was he not</td>
<td>able</td>
<td>to contain and hold</td>
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<td>he can never be able to repent and return</td>
<td>able</td>
<td>to repent and return</td>
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<td>whereof no man is able to rise out of</td>
<td>able</td>
<td>to rise out of</td>
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<td>we should not be able to take profit by</td>
<td>able</td>
<td>to take profit by</td>
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<td>good virtuous deeds might abolish and wear out all</td>
<td>abolish</td>
<td>and wear out all</td>
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<td>, their body fret, their</td>
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<td>, kindred, spouses, companions, playfellows</td>
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<td>added</td>
<td>thereto for your further</td>
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<td>which he fulfillth not</td>
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<td>adjoined</td>
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and his holy sacraments, supplication forth for their reason use therein such then have they some made only for the an abbot have the thereto for your further once, orderless and at remitteth not here at neither God remitteth at to agree that their people had by the reasonable approved by the he hath given his other side, whoso will more that wise men for that we would wise man well warned And surely whoso well feeling of any good this they show their man, wrought with good and with so dull and of a filthy your hearts and fatherly that prayeth and the nowhere find any such such as are not deny purgatory, they now all them that would may without any sin ever hath been -- farther the better part and good living, which in so few lines people that the scripture reel. For he both proved by scripture, and always taken the obstinate realm. And this he this man so boldly for true. For he manifestly and so plainly have done the contrary, -- affirm that the God's hand by some advancing and setting forth all advantage which we would in advantage as the law giveth advantage indeed, for the other advantage of the temporal lords advantage of that statute if advantage . Would God we could adventure , his high wisdom is adventure , though he may do adventure the pains of purgatory adversaries take the sure way advice and counsel of him advice and counsel of their advice thereto and said that advise princes or lay people advise themselves upon this matter advise you to dispose them adversely will weigh the sentence adviseth his words and well affection natural, and so changed affection much more unnatural and affection , may purchase another man affection , that it lieth but affection toward our goods could affection and help us at affection that he prayeth with affection upon earth. And therefore affectionate toward his errors and affirm (and especially Luther himself affirm the contrary. And in affirm their opinion for truth affirm that the affirming of affirm to be undoubted deadly affirm and say the contrary affirmed , there is not one affirmed their heresies itself. Then affirmed that purgatory could not affirmed further that nothing could affirmers of the contrary for affirmeth as boldly as though affirmeth , the contrary is well affirmeth himself that God hath affirmeth . And yet many another affirming it for good reason affirming of their opinion against affliction sent him, or at
in the world and
the number of our
Apostle in the place
and suddenly were all
would not have been
people were (as these
come to far greater
likelihood is of great
country and in every
from wedding -- then

affliction
aforesaid
aforesaid
afraid
afraid
Africans
age
age
age
aggreveth
French pocks, thirty year
have not very long
such as so long
than a thousand year
church hath so long
above a thousand year
good men so long
late scant fifty years
blessed be God, they
sin, as the interpreters
the crow black than
as both the parties
their own confession to
the pope's office nor
once by His Grace
man distrusted, and thereto
followeth that his own
by his own plain
to say to her, "
remember here your wives.
fain to join in
of me, by the
of the church be
all Christian souls? But
less favor, and that,
we need your help,
care not for us,
curate nor mayor nor
the knight of King
King Alexander appealed from
appealed from Alexander to
Alexander to Alexander, from
Alexander the drunk to
he layeth that Doctor
well known that Doctor
the captains of Doctor

there put unto them
monstrous sort, as of
wrote those words of
when we heard him
to dwell by the
be) very barbarous, fierce
) but unto the days
, and or e'er the
apparitions been had and
he his great crimes
went there about sick
upon great occasions taken
have taken the scripture
Now if these heretics
customably recommended in their
, and yet was that
began it and good
and say the faith
better together than to
, is understood of desperation
that any text in
to be out of
that their adversaries take
to the great wisdom
. For in the end
the righteousness of God
added unto the truth
added unto the undoubtable
wife, wife, iwis this
sweet husbands, while we
of themselves with those
and help of my
and assistant, either of
the while, we found
, we feel. For now
the lack of faith
the lack of pity
nor any man else
appealed from Alexander to
to Alexander, from Alexander
, from Alexander the drunk
the drunk to Alexander
the sober -- so
, after that he was
was in the praemunire
kingdom have heaped him
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hath not left his anxious favor toward his native
as we say, found anyone so bad that his
great while been made anywhere , shall well perceive that
such wise consider everything apart , that we nothing doubt
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fifth chapter of the Apocalypse : "I have heard," saith
about the examination and answering of such a mad
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Doth not the blessed apostle Saint Peter, as appeareth
false exposition. This blessed In these words the
the man were some apostate and that he never
should reckon him for apostate , for surely he was
men's hands? The holy apostle Saint Paul, although himself
epistle of Christ's blessed apostle Saint James. And even
words of the blessed apostle and evangelist Saint John
Doth not the blessed apostle Saint Peter, as appeareth
false exposition. This blessed In these words the
such cases, as the apostle saith, the day of
all, whereof the apostle , as we have showed
those words of the apostle in divers other senses
fore-remembered words of the apostle are spoken by the
bewareth witness that the apostle in the place aforesaid
Saint John, by the apostle Saint Peter, by the
own cause, expound the apostle Saint Peter, by the
the Acts of the Apostle's words wrong and so
may see that the apostles , verily we marvel much
to put such false apostles and the deacons, which
to silence as, for apostles , or any of the
the Acts of the Apostles . In this place we
when he sent his apostles and bade them preach
thing which the blessed apostles of Christ, the sacred
over this, when the apostles at Christ's appearing to
the Acts of the apostles that at the delivery
church by the blessed apostles themselves. And so while
and routeth while the apostles , the evangelists, all the
scripture of God, both apostles and evangelists and our
second chapter of the Apostles' Acts, say of our
is mentioned in the Apostles' Acts) -- so that
pope and the See Apostolic by the grant of
the Conquest to the Apostolic See toward the maintenance
Grace by the See Apostolic, this calleth this beggars'
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it succeed after their
and well and profitably
words may be well
man's merit may be
ask the question and
king a question and
answer as his mastership
the stint and rate
be any special place
common place of pain
his deputies as he
a great pleasure to
they might take and
this thousand year) hath
aliened for cause reasonable
is well allowed and
in quo non erat
of them should be
the confession of the
than in Luther himself,
the very well-spring and
Now as for the
king, the pope made
none otherwise made him
well and canonically chosen
the election of the
confirmation of the said
bishops, abbots, priors, deacons,
upon the matter, nor
of this their unwise
the number of men
our escutcheon and coat
of ours ever bore
Grace, when they were
color of counsel, proud
against heresies, humility against
rule, and governance, with
bold beggars' proctor so
appeareth , and every wise man
appeareth in that matter by
appeareth well he would say
appearing , the matter went forth
appearing ; and in the books
appearing to the eleven in
appetite of lewd, seditious, and
appetite more than brutish and
appetites that they might with
applied unto such things also
applied and verified of many
applied to the help of
appoint him his answer himself
appoint him his answer, and
appointed him. For if His
appointed by God's wisdom) great
appointed for heaven, furthest from
appointed us here in purgatory
appointeth it unto? His crown
approse the king, wherein he
approve for holy scripture any
approved and firmly believed the
approved by the advice and
approved before the face of
aqua " (Thou hast in the
arbiter of his own hurt
arch-heretic Luther himself, that the
arch-heretic and father abbot of
arch-heretic of all their sect
archbishop Stephen whom, he saith
archbishop of Canterbury against the
archbishop than he made all
archbishop of Canterbury by the
archbishop at that time belonged
archbishop , as of the long
archdeacons , suffragans, priests, monks, canons
argue the thing as doubtful
argument make a countenance to
ariseth that is multiplied by
armors on the wall, though
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Saint Thomas of India: "robbing, wedding, binding and already that either no the spoil, wedding, and power, crown, and dignity case that it better he beat her to lay lapped in his any part of the Cyprian, Saint Hilary, Saint ascribed Christ's miracles to it may peradventure so it should make us also our proctors and no man needed to sore and sit and them. "Then shall none to see sit and lack grace and neither yet they did not thought upon. And he beg before the clergy or e'er the clergy some other John Goose he by and by the remnant, as he cease as never yet Jerusalem, where the faith people. For the clergy men so long ago late this lewd sect that yet when he when his head first ye see that he shamefully he staggered and his own voice, he fully fifty year old, ere ever any pope wilderness, be able to
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souls was instituted and

for some manner unkind

look upon us and

once at the leastwise

full great despite to

angels bring us to

half our heaven to

angels. Whom when we

right especially be we

crimes wherein he hath

soul, for lack of

infidelity and lack of

and lack of right

that they have such

other side the contrary

the common opinion and

point some hardness of

they fortify their false

been of the same

of evils wherewith he

these enormities wherewith he

that we could not

at liberty not to

that no man may

face sweateth. Surely we

be content that ye

such, ye may then

meantime ye may well

he would have you

much more your own,

beastly persuasion as to

of hell, if they

for a sure truth

may well appear they

force which way they

they refuse once to

and not infidels that

heretics would make you

you and make you

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tale twice ere he

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<td>borne to our money, and</td>
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<td>after his own favor</td>
<td>borne toward him that prayeth</td>
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<td>borne toward priesthood, religion, and</td>
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<td>botch that grieved his whole</td>
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<td>than the great, broad</td>
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<td>number the great, broad</td>
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<td>hath in the broad,</td>
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<td>indeed a great, broad,</td>
<td>bottomless ocean sea full of</td>
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<td>bottomless ocean sea of evils</td>
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<td>in the year to</td>
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<td>bound</td>
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<td>and beaten, to compel</td>
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wild world as bucks
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and his books after
and to be best
be first allured and
with the clergy that
of special grace have
blood of thy testament
prophet Zachary, "Thou hast
those prisoners whom he
of their pain, he
the devil's draught hath
lo, the wise man
by our evil angels
cruel appetite more than
of man into a
the wild world as
the King's Grace will
saith: "If any man
his very lively faith,
foundation that they must
abiding upon that foundation,
he doth further, he
and foundation of his
mason any money for
work that he hath
his foundation, and hath
the realm knights or
Christ's Ascension, his church
bodily members as lie
him a heretic and
If any man's work
keep them fast and
Christian souls lie and
a man lie and
liefer see their bill-maker
Fourth one John Badby
favored Badby that was
heresies, both hanged and
that, one Richard Howndon

broad , bottomless ocean sea full
broiling in the dark fire
broke your sleep, do now
broken out of a park
brother , your sister, your husband
brought forth, such and so
brought up, they would not
brought in to contemn, hate
brought in the faith, so
brought unto the penent at
brought out thy bound prisoners
brought only out of purgatory
brought them. And in whom
brought all his purpose so
brought forth full heavily in
brutish and bestial, that they
brutish , beastly persuasion as to
bucks broken out of a
build a sure hospital that
build upon this foundation gold
build up thereupon such good
build upon, yet do they
build up thereupon many such
buildeth upon the same. He
building with -- that sore
building ; but all the money
built thereon do abide, he
built up wretched works upon
burgesses in the Commons House
buried the ceremonies of the
buried in our graves, and
burn him, but if he
burn , he shall suffer harm
burn them with incessant pain
burn in purgatory, and he
burn ? We find therefore full
burned than their supplication sped
burned for heresy. And forthwith
burned , and would have his
burned . Whereupon forthwith at the
burned for heresy. And then
the fires that ever burned upon earth, as the fire that fretted and burneth out the rusty and burneth if he ride on burneth upon our backs, and burning of their erroneous books burning of Tyndale’s testament. For burning . Can he among so burneth , and never set half burneth upon him forever, and burning and broiling in the burning fire while ye be bursting to puff out one Burying of the Mass, Then burying of the corpse the burying of the dead is burying , having gay and goodly burying for a bride-ale. For burying , and so stood in bush of thorns as will busily goeth about to poison busily soever they should pray business about this matter. We business than the busy stirring business occupied about the best business should serve him for busy stirring and walking about busy about alms and hospitality busy rifling and ransacking our butchery and foul bloody hands buy who would. But God buy sacrifice withal to be buy sacrifice to be offered call their jurisdiction a kingdom call all the world all call the world but only call upon the king and call thither by his writ call to his Parliament more call it a precept, as call sauce malapert), "What an call neither monks nor freres call the gospel, that is call still for their friends call upon him. And then call themselves Christian men and call themselves Christian men, and
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maketh as though there
wall, though there never
nor Gabriel when he
the lips and never
that lighteth another the
in the rule and
Stephen was well and
archdeacons, suffragans, priests, monks,
pope made archbishop of
canonically chosen archbishop of
at Christ's Church in
called Oldcastle, sometime a
good, and godly valiant
Whereupon he saith the
he saith that "the
immediately promoted by the
given him by the
be ready to be
in the case to
and cast it he
sin and little to
to lewdness with little
of the cure and
should take boldness to
peradventure say that they
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that he catcheth, and
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evil committed by the church be aiding and assistant
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and doctors of Christ's church, deadly because it willeth
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the choice of the church proved holy scripture, though
holy scripture though the church of Christ so take
be scripture which the church of Christ receiveth for
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<tr>
<td>dare</td>
<td>look, the foul, unhappy</td>
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<td>dare</td>
<td>boldly say that ye</td>
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<td>dare</td>
<td>surely say again that</td>
<td>7, 129/3</td>
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<td>dare</td>
<td>be bold to warrant</td>
<td>7, 133/33</td>
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<td>dare</td>
<td>make you the warrantise</td>
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<td>dare</td>
<td>boldly say, whoso giveth</td>
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<td>dare</td>
<td>disobey him, it were</td>
<td>7, 158/21</td>
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<tr>
<td>dare</td>
<td>not yet speak of</td>
<td>7, 160/3</td>
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<td>dare</td>
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<td>7, 194/9</td>
</tr>
<tr>
<td>dare</td>
<td>for shame call themselves</td>
<td>7, 194/19</td>
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<tr>
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<td>at the first hearing</td>
<td>7, 206/9</td>
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<td>7, 225/18</td>
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<td>7, 221/22</td>
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<td>that so calleth any</td>
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<tr>
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<td>; reverently hear him preach</td>
<td>7, 154/9</td>
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<tr>
<td>day</td>
<td>, and it also appeareth</td>
<td>7, 180/23</td>
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<tr>
<td>day</td>
<td>of our Lord shall</td>
<td>7, 187/12</td>
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<tr>
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<td>of our Lord, which</td>
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<tr>
<td>day</td>
<td>of the general judgment</td>
<td>7, 188/12</td>
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<tr>
<td>day</td>
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<tr>
<td>Day</td>
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of other men's good deeds
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and send him down
and dignity is nothing license and liberty to
in number and their lay people to the
they should die for that by their own
our testament, yet our much more difficulty to
would labor sore to can in no wise
hand at liberty to part of the party from the mind of
of contention for the well deserved title of whereof himself is the
cleaned nor yet sore peradventure with some new
own fault, since the that after all the
simple reader might by be bestowed upon worldly charitable means, vouchsafe to
which the pope might rather, against God's purpose, that the pope may
God, which may undoubtedly might, if he list, as he will not
not without good order God should always forthwith and so to be
be, they be never his new testament -- that doubteth whether Christ that God the rather

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| deeds      | For if thyself do but only such as that other men's deeds should help them, and as ye that are that his executors do driven off to our insight that this beggars' into hell. And it nor diminished, but honored the clergy at their in finding, all this and blame of all But this good, honest they have lost their driving all to our the clergy and keep their faults, and that , they cannot yet find our face from the like as that like as any such spiritual vice of their false exposition of the Faith given, is false and feigned , but that the fire increased by the comfort of our good deeds that it had tasted in the reading be and pleasure? Nay, nay us hence. From whence any soul by his them free than change all souls out of all souls thence; and them all forever. But any thence, so will any soul hence. For every man here -- of the endless pain of purgatory, but that thence again. Wherefore it out of the lake the damned souls out him for other men's | 7, 201/ 27 7, 201/ 33 7, 201/ 34 7, 202/ 1 7, 202/ 10 7, 222/ 35 7, 223/ 15 7, 150/ 32 7, 207/ 16 7, 158/ 7 7, 116/ 16 7, 115/ 12 7, 126/ 29 7, 130/ 28 7, 184/ 28 7, 223/ 20 7, 128/ 13 7, 132/ 7 7, 183/ 30 7, 225/ 11 7, 135/ 29 7, 171/ 25 7, 187/ 6 7, 162/ 35 7, 164/ 1 7, 189/ 35 7, 221/ 2 7, 223/ 15 7, 179/ 9 7, 114/ 31 7, 177/ 14 7, 111/ 11 7, 198/ 11 7, 198/ 16 7, 198/ 24 7, 198/ 27 7, 198/ 30 7, 198/ 30 7, 198/ 31 7, 199/ 19 7, 175/ 5 7, 175/ 6 7, 178/ 23 7, 179/ 17 7, 179/ 20 7, 201/ 10
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<td>that whoso</td>
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<td>depart</td>
<td>out of this world</td>
<td></td>
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<td>depart</td>
<td>thence, we shall therefore</td>
<td>7, 189/3</td>
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<td>departed</td>
<td>the world: that such</td>
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<td>departed</td>
<td>souls, toucheth quickly the</td>
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<td>departeth</td>
<td>the world in the</td>
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<td>Descendit</td>
<td>ad inferna,&quot; that is</td>
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<td>desert</td>
<td>and inhabitable.&quot; Lo, the</td>
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<td>desert</td>
<td>and inhabitable, how happeneth</td>
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<td>desert</td>
<td>but also (whereof we</td>
<td>7, 151/25</td>
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<td>, desolate, and not inhabited</td>
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<td>and demerit have the</td>
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<td>but your weal and</td>
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in such dispiteous and
despiteful manner. But go to
despiteful sights that our evil
despiteful mockage cast in our
despiteful tormenters, and their company
despiteous and despiteful person which
destroy them by whom we
destroy the jurisdiction temporal; whereas
destroy the clergy first, and
destroy the king and his
destroy the church, and then
destroy him. And yet if
destroyed, whereupon they perceive well
destroyed, then should they more
destroyed or far out of
destroyed ) bring in once after
destroyed and cast out, then
destroyers of the realm, bringing
destroyeth all his whole matter
destruction of the church, he
destruction of the clergy mean
destruction of Christ's very faith
destruction, ye, like good Christian
destruction first of the clergy
destruction and undoing finally. He
detected of heresy before the
detected of heresy; yet, lest
Tyndale's testament, preaching the
to bring you to
folly, tending to the
and bettering, not for
known that he was
whom Richard Hunne was
court in a matter
law for a matter
determinable in the king's court
determined in the king's court
determined themselves to assay the
detestable, although they truly meant
Deus suscitavit solutis doloribus inferni
device of some remedy for
device . But now, since he
device as now doth this
device of his is indeed
device and conveyance well declareth
device nor any new found
device . And since that late
device he findeth against the
devices were once by His
devices . Will ye plainly perceive
devil. Which as soon as
devil is wont to lie
devil true. For by some
devil that helped to devise
devil could find in his
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of his crown and
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sword, power, crown and
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and considered, must needs
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folks for them, may
be driven further to
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he taketh for the
them? Were this a
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write so openly and
sing now at the
as well in their
hard it were to
surely and certainly to
serve him for a
better may we think
and yet the man
and by no less
God and the world
driving him to the
among other great sorrow,
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to the disclosing and
be pitied for their
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dignity , and obedience of your

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diligence of the quick used

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diminish his virtue of justice

diminish and abridge the pain

diminish the strength and authority

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diminished might it never be

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assay to make new
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he was murdered by
And that the same
that "the captains of
is well known that
the king, "Did not
of Richard Hunne, promoted
the clergy gave unto
be true, then hath
The fourth is that
folk, well witting that
he might strike off
necessity, that the noble
only by that holy
And therefore that holy
that the great solemn
Saint Damascene, the famous
Then devised we some
as the old holy
old holy fathers and
For albeit that divers
the cause that ancient
and other old holy
and other old holy
hand that because some
by the ancient holy
as the old holy
all the three great
and then all the
the evangelists, all the
of those old holy
document of all holy
not for their mischievous
time, confirmed by the
but as a mad
divers of his godly and
divers and many texts which
divers texts of the Gospel
divers times there seen and
divers that seemed against it
diversely in three or four
divide it among the people
divided into two hundred parts
divine authority. And surely if
division of every man's land
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Doctor Horsey with his accomplices
Doctor Horsey, he saith upon
Doctor Aleyen's kingdom have heaped
Doctor Aleyne was in the
Doctor Horsey and his accomplices
Doctor Horsey with benefice upon
Doctor Horsey after he came
Doctor Horsey had in benefices
Doctor Horsey and his accomplices
Doctor Horsey was not like
Doctor Horsey's head whom His
doctor and glorious confessor Saint
doctor Saint Augustine but also
doctor Saint Augustine, in
doctor Origen, all the three
doctor and holy martyr Saint
doctor to make a sermon
doctors Saint Jerome, Saint Augustine
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doctors allege divers causes of
doctors allege: that is to
doctors , that the church so
doctors this thousand year) hath
doctors do construe those words
doctors of Christ's church, as
doctors bear witness, well privet
doctors and holy saints of
doctors and old holy fathers
doctors of Christ's church, all
-doctors and saints whom we
doctors, declared by good reason
doctrine, were else well likely
doctrine of all holy doctors
dog that runneth forth and
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<td>Quem Deus suscitavit solitis doloribus inferni?</td>
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<td>himself) that souls unto</td>
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<td>persons die at their</td>
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<td>that his unhappy book doth for our own part</td>
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<td>but also most especially doth our charity toward you</td>
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<td>as one of them doth another, but we pray</td>
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<td>a cloak of charity, doth by and by no</td>
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<td>that made the book, doth well know that though</td>
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<td>perceive that the man doth in this matter as</td>
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<td>this matter as he doth in other, either lieth</td>
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<td>his pretext, as he doth indeed to have all</td>
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<td>be that the clergy doth, that he leaveth out</td>
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<td>dead in the battle? Doth not this place of</td>
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<td>there may come and doth come land from them</td>
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<td>be delivered of the endless pain of hell, yet</td>
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<td>as this world shall endure the wretched maker</td>
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<td>none honest man could endure to see, or else</td>
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<td>noble estate long to endure .&quot; % Lo, here hear ye</td>
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<td>night we silly souls endure, that lie sleepless, restless</td>
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<td>undone is to be endured and sustained after. Which</td>
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<td>and could not have endured to see us suffer</td>
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<td>happeneth it that habitation endureth therein so long, for</td>
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<td>third is hottest and endureth longest. But yet hath</td>
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<td>-- here abiding and enduring the grievous pains and</td>
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<td>they take for their enemies, they labor to do</td>
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<td>new men -- these enemies, we mean, of ours</td>
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<td>proctor. Now if our enemies will for lack of</td>
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<td>of chosen folk, our enemies are far under us</td>
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<td>are our malicious mortal enemies, praying God of his</td>
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<td>envious, and hateful, dispiteous enemies and despiteful tormenters, and</td>
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<td>now if our other enemies, these heretics, almost as</td>
<td>7, 225/ 32</td>
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<td>those uncharitable heretics, mortal enemies unto us and to</td>
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<td>us; but with his enemious and envious laughter, gnashing</td>
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<td>clergy and hide his enemious intent toward the faith</td>
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<td>our and your ghostly enemy, the devil. Which as</td>
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<td>and stretch unto his enemy, nor there is no</td>
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<td>haft, to give his enemy behind him a little</td>
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<td>that showed himself an enemy to the church, but</td>
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<td>works so very an enemy to the Catholic faith</td>
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<td>works upon your ghostly enemy the devil, wherewith he</td>
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<td>your remembrance, or malicious enemy of ours cause you</td>
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<td>all the realm of England, besides tithes, privy tithes</td>
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<td>many a parish in England, of forty households ye</td>
<td>7, 123/ 17</td>
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<td>and substance of all England as readily as make</td>
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<td>and the clergy of England, and all the lords</td>
<td>7, 128/ 27</td>
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<td>that King John made England and Ireland tributary to</td>
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<td>could any king of England give away the realm</td>
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<td>the Christian realm of England shall never fail of</td>
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<td>captain of heretics in England in the days of</td>
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<td>some lewd companions in England. But now what if</td>
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<td>the Latin into the English tongue. But to inflame</td>
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<td>which low places the English tongue hath ever used</td>
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<td>habitations beneath have in English been always called hell</td>
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<td>purgatory be called in English also by their special</td>
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<td>diminished, but honored and enhanced by that. But all</td>
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<td>will, under color of enhancing the merit and goodness</td>
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<td>season suffer him to enjoy the bishopric, because himself</td>
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<td>what ungracious ground his enmity sprang that he bore</td>
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<td>learned by these small enormities that we have spoken</td>
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<td>the sweat of their faces , by the precept that</td>
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fall to such men for
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fall to unthriftiness; then shall
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fall to the fire of
fall into their fellowship rather
fall to a shameless boldness
fall to blasphemy as the
fall from Christ, the foundation
fall also all such wretches
fall into blasphemy against the
fall into the reproof that
fall to their accustomed frowardness
fall to blasphemy and ask
fall while they decline from
fall in sin and little
fall from worse to worse
fall from us. But when
fall not only from all
fall from the nature of
fall off forever from our
fall after their death into
fall into them; and then
fall so mad as utterly
fall drunk in wretched and
fall , and many besides us
falleth to his great and
falleth to a vehement invocation
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falling from that point refuse
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fees there was in the
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feigned; and that the sacraments
feigned fire painted on a
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fell to such men for
fell somewhere to false preaching
fell in great dread of
fell in such a sleep
fell drunk of the dregs
fell a quaffing with the
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fell could never else with
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fellows that they may be
fellows to rail upon them
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of the lake of
it; for in the
be showed, and the
but yet as by
be cast in the
they remain in the
that soul in the
gold can in the
thing it is: the
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be purged -- the
unspotted can in the
and frying in the
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me out of the
should lie here in
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hence out of the
foot out of the
comparable to ours, whose

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finding
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, all this he layeth
by the praemunire, and
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wherein there is no
wherein they lay bound
it shall be showed
shall prove what manner
shall prove and declare
can in the clean
shall therefore lie burning
safe and undiminished, so
can feel no harm
nothing lose of its
shall prove and declare
can in the clean
shall therefore lie burning
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forever. And only such
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Christ hath always so fire
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and showeth you that " fires
that every of the fires
as much as the fires
more than four or fires
himself), that of all fires
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that they be thereby fires
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whom he would fain flames
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a fond face of flames
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lament our own hard
parish in England, of
many more pieces of
of forty pence than
and especially in the
his heresies fain go
the fire ever creepeth
of Christian freedom, spurring
would send many folk
labor to pull thee
who while we lived
spirituality, because he had
rewarded him because he
eye dare look, the
scabs and their souls
not without butchery and
himself to have so
for very pity have
alack the while, we
there would be peradventure
whom His Grace had
an easy way wisely
yet was there not
none, as we say,
which we have well
faileth and cannot be
there will enough be
he could not have
preached and received, be
any man could be
Because it is not
device nor any new
although there were not
for them that he
it is no new
fain flatter, without fault
an old man that
so died have thus found it that the goods 7, 223/ 24
And finally, for the foundation and ground of all 7, 118/ 10
begin the ground and foundation of his building with 7, 122/ 7
writeth for a false foundation of his railing, ye 7, 129/ 29
to do by his foundation, a thousand monks were 7, 139/ 14
a special point and foundation of all Luther's heresies 7, 154/ 21
Savior Christ, the very foundation and the only foundation of all our faith 7, 187/ 8
man build upon this foundation gold, silver, precious stones 7, 187/ 10
fall from Christ, the foundation that they must build 7, 187/ 25
they, abiding upon that foundation, build up thereupon many 7, 187/ 26
Christ that was his foundation, and hath built up 7, 188/ 31
most grounded upon the foundation of all Christian virtuous 7, 205/ 24
small thing for the foundation of a chantry. For 7, 214/ 28
given them in their foundation, have the great part 7, 215/ 4
one of the greatest foundations of all Christian faith 7, 182/ 13
or such other great foundations, there be not nowadays 7, 214/ 29
whoso consider those great foundations that have this great 7, 214/ 32
of all the great hospital that ever was founded for us. Then shall 7, 155/ 21
them be not all founded upon temporal lands new 7, 214/ 33
many Masses for his founders as he is bound 7, 139/ 14
should have been the fountain and well-spring of all 7, 161/ 27
to the value of four times as much. And 7, 117/ 9
were so that in four or five years in 7, 121/ 36
people speak but of four orders -- the white 7, 123/ 11
ye shall not find four pay neither five pence 7, 123/ 18
pence a quarter nor four neither, and many a 7, 123/ 18
learn ye there that four times five maketh twenty 7, 124/ 3
that every ass hath four heads, and then make 7, 125/ 3
and then make, summa, four this fourscore year, peradventure 7, 131/ 18
year, peradventure not this four hundred year, that ever 7, 131/ 19
to the value of four times as much. Who 7, 133/ 20
it well, more than four or five good, honest 7, 134/ 5
with benefice upon benefice, to the value of four times as much as 7, 134/ 14
value of two thousand four times as much as 7, 134/ 23
in London and within four hundred pounds. We trust 7, 134/ 26
diversely in three or four shires next adjoining, than 7, 139/ 6
already, that three or four places. And among other 7, 150/ 12
of those three or four words ere they die 7, 174/ 35
surely if three or four words fall to the 7, 175/ 2
if then three or four hundred good and honest 7, 208/ 23
believe those three or four fond fellows would come 7, 208/ 26
against those three or four naughty persons against those 7, 208/ 30

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is not then the
themselves not fully the
among fewer than the
not," he saith, "the
among fewer than the
not find four this
twenty pence is the
heresy be honesty. The
of King Henry the
Saint Gregory in the
man, and as a
from the clergy the
many such simple and
bringeth with him such
far out of all
his other books before
may we now more
and many a mad
proved you very plain
as their intent is
him and such other
ancient Britons, ever stood
God's purpose, deliver them
false name of Christian
to take his living
forthwith forgive some folk
they shall not so
And then of the
surely he was never
any lewd priest or
the malice of any
every priest, monk, and
print the dialogue of
of Frére Roy and
faith of a fond
gallant and a poor
would remember hell. "Yea,
Yea, Master," quoth the
unlike) Saint Augustine against
Luther, Saint Jerome against
Lambert, Saint Ambrose against
have Saint Anastasia against
wife, Saint Hildegarde against
wife, Saint Bridget against
suffragans, priests, monks, canons,
cometh he particularly to

four-hundredth person of that number 7, 115/ 32
four-hundredth part, therefore if that 7, 116/ 1
four-hundredth part of the people 7, 126/ 11
four-hundredth person." But now some 7, 126/ 16
four-hundredth part of the people 7, 138/ 28

fourscore year, peradventure not this 7, 131/ 18
fourth part of 6 s 7, 124/ 11
fourth is that Doctor Horsey 7, 134/ 34
Fourth one John Badly burned 7, 143/ 4
fourth book of his godly 7, 191/ 1
fox hath a certain wiliness 7, 137/ 19
frail commodities of a little 7, 171/ 12
frail and corruptible works as 7, 187/ 27
frail works, either wrought by 7, 188/ 1
frame that they will at 7, 204/ 5
framed of his own fantasy 7, 212/ 21
frankly tell you all, and 7, 113/ 25
frantic folly shall be the 7, 159/ 32
frantic folly) -- we will 7, 213/ 20

fraudulent and false. For their 7, 204/ 28
free license and liberty to 7, 116/ 16
free! And so goeth he 7, 125/ 28
free than change the manner 7, 198/ 17
freedom, spurring forward the devilish 7, 166/ 17
freely, but rather chose to 7, 146/ 20
freely their sin and pain 7, 174/ 9
freely be delivered of purgatory 7, 175/ 6
French pocks, thirty year ago 7, 120/ 35
frère for aught that we 7, 122/ 28
frère doth, all that layeth 7, 126/ 27
frère for refusing to pay 7, 131/ 1
frère hath a wife. As 7, 156/ 12
Frère Roy and Frere Jerome 7, 161/ 31
Frère Jerome, between the father 7, 161/ 32
frère , of old damned and 7, 167/ 15
frère . Whom when the gallant 7, 207/ 18
Frère ," quoth the gallant, "but 7, 207/ 21
frère ,"but what and there 7, 207/ 23
frère Luther, Saint Jerome against 7, 209/ 14
frère Lambert, Saint Ambrose against 7, 209/ 15
frère Huskin, Saint Gregory against 7, 209/ 15
frère Luther's wife, Saint Hildegarde 7, 209/ 23
frère Huskin's wife, Saint Bridget 7, 209/ 24
frère Lambert's wife, and Saint 7, 209/ 25
frères , pardoners, and summoners. All 7, 115/ 15
frères , to whom he maketh 7, 115/ 21
alms given to the fréres. But herein first he 7, 122/ 13
he to the poor fréres. And there, as we 7, 122/ 20
ye wot well the fréres get no quarterage. And 7, 123/ 4
the five orders of fréres hath every quarter a 7, 123/ 9
name you the green fréres than the crouched.Ye 7, 123/ 16
the five orders of fréres hath of every of 7, 123/ 31
rhetoric against the poor fréres , beginning with such a 7, 125/ 23
forth against the poor fréres with Danes and Saxons 7, 125/ 28
given their alms to fréres . After his railing rhetoric 7, 125/ 33
rhetoric ended against the fréres , then this sum of 7, 126/ 1
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will not pay the fréres their quarterage, they will 7, 130/ 29
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his sword thrust his friend of ours and show 7, 221/ 10
to appear to some friend's soul might relieve them 7, 207/ 5
works wrought for his friendly warning, not for that 7, 223/ 29
we give you this friends -- and now your 7, 111/ 5
spouses, companions, playfellows, and friends there living in the 7, 170/ 5
you that are our friends for their foes, hating 7, 171/ 7
or cause take their friends . For they, to get 7, 171/ 11
call still for their friends , and all their kin 7, 171/ 14
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be done by their friends will of your goodness 7, 202/ 10
ye that are our friends after the death and 7, 202/ 29
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that some of his friends are imprisoned in; if 7, 208/ 28
rather than help his friends in their necessity. Now 7, 208/ 33
and our dear loving friends, beseeching your goodness of 7, 218/ 4
we miss from our friends, not of evil mind 7, 218/ 12
like wise our good friends, here. And therefore can 7, 218/ 28
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that we, for the furthest of our own cause
the most dangerous and furthest from all surety. But
place appointed for heaven, furthest in heaven when he came down
their heavenly joy; nor furthest from the center of
this beggars' bill, and again upon the same
going to bed between a lewd and a poor frere
again, and made some , "but what and there
year old, began to a jest now
fared between a lewd and a jest now
of reasoning, make a
have stopped them that
matter that all this
 For undoubtedly all the
flowers out of Luther's
than onions or great
garlic heads, nor other pearls
with partlets and pastes
with pearl, with which
too. For they shall
gappiness, for he hath
conspired and after openly
a rabble of heretics
holy man Judas Macchabeus
you that Judas Macchabeus
that he hath immoderately
gathering not. After this he
gathering all his bill, he
and therefore made that
gathering and counsel, whom God
saith that the clergy
gathering among them, and then
as though every layman
gathering but men, he saith,
gathering he begged not, men
men were they that
gathering the precept that God
gathering in the beginning he
them, or because men
gathering displeased with him and
wrong though he never
gathering beseech you, since ye
to make them seem
gathering crimes with heinous words,
gathering him. And therefore this
gathering out to burying, having
gathering great harm therewith. With

that we, for the furthest of our own cause
the most dangerous and furthest from all surety. But
place appointed for heaven, furthest in heaven when he came down
their heavenly joy; nor furthest from the center of
this beggars' bill, and again upon the same
going to bed between a lewd and a poor frere
again, and made some , "but what and there
year old, began to a jest now
fared between a lewd and a jest now
of reasoning, make a
have stopped them that
matter that all this
 For undoubtedly all the
flowers out of Luther's
than onions or great
garlic heads, nor other pearls
with partlets and pastes
with pearl, with which
too. For they shall
gappiness, for he hath
conspired and after openly
a rabble of heretics
holy man Judas Macchabeus
you that Judas Macchabeus
that he hath immoderately
gathering not. After this he
gathering all his bill, he
and therefore made that
gathering and counsel, whom God
saith that the clergy
gathering among them, and then
as though every layman
gathering but men, he saith,
gathering he begged not, men
men were they that
gathering the precept that God
gathering in the beginning he
them, or because men
gathering displeased with him and
wrong though he never
gathering beseech you, since ye
to make them seem
gathering crimes with heinous words,
gathering him. And therefore this
gathering out to burying, having
gathering great harm therewith. With
With gay gowns and feel, For now that help of all this they that gave this they that believed this For now that gay limiter and seen some guilty, commanded his attorney this point for a but that besides the unto us in its the day of the we have for the wilderness for lack of wedding, hinder so the this crooked and perverse this crooked and perverse that he beareth to they that corrupt the this mischievous and sinful marriage do let the been upheld with the to preserve it with all his fear that need to keep from kept. Then shall the own. "Then shall the findeth, the lack of teacheth that there is found to multiply more of matrimony, corrupting of to man, from one they that corrupt the ye have the naughty the first chapter of the first chapter of the first chapter of they be commanded in the forty-seventh chapter of the people against merchants, beg long ere we in the world to them wives and to wot well the freres herein too large to them to labor and

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in divers of his
godly
fourth book of his
godly
been some good and
godly
fervor of devotion to
Godward
faintness of devotion to
Godward
that therein the profit
goeth
a beggar's proctor he
Godward
this point untrue. Then
Godward
the angel noble. Then
Godward
stood free! " And so
Godward
this man's mad reckoning
Godward
saw him proved. Now
Godward
plain pestilent errors busily
Godward
they see their ship
Godward
see that their part
Godward
whoso consider it well,
Godward
build upon this foundation
Godward
they be like fine
Godward
harm, like as fine
Godward
upon rich men in
Godward
our bags stuffed with
Godward
of holy heretics. Greedy
Godward
a glimmering that hath
Godward
than that they were
Godward
be clean purged and
Godward
where grace is clean
Godward
hath it, think you,
Godward
the speed of his
Godward
very foolishly: after his
Godward
he hath gathered these
Godward
to find out this
Godward
Is not here a
Godward
his matter with a
Godward
shall succeed upon his
Godward
burying, having gay and
Godward
such is the merciful
Godward
the prince. Whose high
Godward
the prince, by whose
Godward
much better in the
Godward
many men of that
Godward
governor, go forth in
Godward
us silly souls; the
Godward
of God and his
Godward
sin unpunished, nor his
Godward
magnifying of God's high
Godward
enhancing the merit and
Godward
and erudite books, expoundeth
Godward
Dialogues beareth witness that
Godward
men, wise and well
Godward
in simple and soon
Godward
and of little respect
Godward
to the priests. What
Godward
forth so nakedly that
Godward
he to the poor
Godward
he forth with his
Godward
he forth against the
Godward
very far wide, and
Godward
he further and asketh
Godward
about to poison and
Godward
all to wreck. For
Godward
all to naught, they
Godward
farther from the example
Godward
, silver, precious stones, wood
Godward
, fine silver, or such
Godward
can in the fire
Godward
rings and black gowns
Godward
, which when we now
Godward
he calleth them, and
Godward
forth from man to
Godward
down beneath into the
Godward
, and that shall be
Godward
, shall never be forgiven
Godward
unto our heart when
Godward
supplication, whereof we have
Godward
repetitions he falleth to
Godward
flowers out of Luther's
Godward
figure to call upon
Godward
mischief for a remedy
Godward
visage of the sore
Godward
and godly devices. Will
Godward
funerals with heralds at
Godward
of God, that though
Godward
must needs have much
Godward
they be preserved in
Godward
of good men than
Godward
and virtue that scant
Godward
and virtue, whereby ye
Godward
of God driving him
Godward
, which scant the devil
Godward
will perpetually punish the
Godward
say that after a
Godward
of Christ's Passion, tell
women have of his
goodness . Or albeit that God
 his great mercy and
and sustained here, his

but also to his

goodness , not only for that
shall obtain of God's
of blasphemers of God's
 would of his special
in this world the
as would turn his
you, doth his great
friends will of your
of many folk and

loving friends, beseeching your
sufferance of God's sovereign
merciful that of his
as we say, the
said, of his high
the whole world in
they have lands and
and all honest men's
that hoardeth up his
which he would his
filthy affection toward our
found it that the
to dispose well your

greedy mind upon your
have here of your
was there one John
forthwith some other John
of late abjured, this
us. Then shall the
you. "Then shall the
is for a new
years to preach the
have understood it. This
naught, that then the
lay Lutherans? And what
preach? Not your old
now think that the
be cast out. What
then be preached? What
What gospel but Luther's
Luther's gospel and Tyndale's
folly shall be the
the faith and very
that "then shall the

goodness and mercy. Whereupon, as
remission, forgiveness, and pardon
and his Holy Spirit
provide some special way
of God so tempereth
into their own harm
provide that such apparitions
do for us, ye
of chosen folk, our
of your tender pity
tell him with
he accepted the good
of God somewhat doth
leaveth not all unrewarded
, body, and soul. And
to live upon, they
to be pulled from
and had as lief
that he hath immoderately
could not find in
disposed after us get
when ye die, but
withdraw your gracious alms
sent hither. Remember what
roasted at the Tower
began to bear that
therefore hath made this
be preached. Then shall
be preached." Yea, marry
. Men have been wont
of Christ in such
hath been, as we
should be preached? Who
shall they preach? Not
of Christ, for that
shall begin to be
shall that be, then
but Luther's gospel and
and Tyndale's gospel? Telling
? Telling you that only
that then shall be
were destroyed or far
be preached." And therefore

of Luther's and Tyndale's gospel. And therefore saith he 7, 163/ 15
that "then shall the Gospel be preached." And in
content to learn the gospel of Luther and the
out, then shall the gospel be preached, and then
cast out that, Christ's gospel being cast out with
they might have that gospel preached, as they say
which they call the gospel, that is to wit
is to wit, Luther's gospel and Tyndale's testament, preaching
cast out and Christ's gospel cast off, and their own
word would, after their the preaching of Luther's gospel,
out, then shall the gospel be preached, and then
out, then shall Luther's gospel come in, then shall
put out Saint John's gospel out of scripture too
the law of Christ's Gospel . If they consider well
as appeareth in the Gospel of Saint John. So
book of his Holy Gospel, cannot be but undoubted
not have believed the Gospel but for the authority
unsurety whether Saint John's Gospel were holy scripture or
authority of all Christ's Gospel : there shall, if either
bade them preach his Gospel to every creature, they
nothing but only the Gospel , let us then yet
very words of the Gospel self. Doth not our
authority of the very Gospel of the rich man
divers texts of the Gospel appeared unto the great
he wrote upon the Gospel of the rich man
have their own false gospel, preached, as ye may
of God, the very Gospels and all. For if
texts of the Gospel and which not, among
authority of the very Gospels , so manifestly and so
got them credence and obtained
sacraments (wherein if they gotten into their hands the
importunately that they have all laws, rule, and
governance, in his Holy gospel
obey any law or governor, all is of your
governing most gracious king and
gold rings and black
golden rings and black
gold therewith. With gay
Goddess give once the grace to repent and amend
at their death the grace to repent, come hither
as though the King's Grace had clean lost his
and rebellion against His Grace. This tale is a
never shall by God's Grace happen, any such rebellion
the King's Highness, "Your Grace may see what a
him. For if His Grace think the King's
and for lack of grace, we might and we
with him, his noble Grace, when they were arraigned
Horsey's head whom His Grace had found faultless, and
presumptuously telleth him, His Grace well knoweth, and all
their own convocations His Grace never devised nor desired
that if the King's grace will build a sure grace and the help of
likewise hereafter by God's grace agreed. For in the
other beggars that lack grace and neither beg nor
the Faith given His Grace by the See Apostolic
himself, toward the King's Grace a very wise fashion
the faith which His Grace had before both learned
shall he withdraw his grace and let all run
easily, and with God's grace so shall it, if
with help of God's grace about charitable deeds to
with help of special grace have brought unto the
lack at last the grace to turn at all
hap to have the grace to repent and be
the fault of God's grace and their damnation to
man work with God's grace by contrition and heaviness
and demerit have the grace of Almighty God so
shall never offer his grace after, nor nevermore call
him. And then, his grace once clearly withdrawn from
again to God. For grace is the light wherewith
out of sin, and grace is the staff without
and help of my grace). Which grace, as we
can never come where grace, as we tell you
wretches as have the grace is clean gone, shall
their sensual bodies, the grace of God ever calling
and such is his grace of God so fully
may purchase another man grace that we never shall
in the state of grace for to mend and
grace . For he that is
ewer they work with grace deserved to be partners
praying God of his grace to purge themselves of
to give you the grace to give them better
to God send you the grace to mend for your
god give you the grace to suffer either none
god give you the grace which many of us
grace. And our prayer is
knoweth and by His Grace's excellent writing perceiveth to
fault he meaneth His Grace's most famous and most
gracious help of your prayer
us, albeit that the gracious pardon. Whereupon he saith
generated the king's most gracious king, and crying out
commendation of that good, gracious pardon he was immediately
purchased the king's most gracious pardon for the murdering poor man and most gracious guest that ever was of the good and most famous and most obedient of your most gracious have by God's most gracious goods withdrew your ever King John's great the king must needs See Apostolic by the can show such a the leastwise he will they must therefore needs contrary. Nor if they clergy, then would they these petitions were once the Peter's pence were nor King John never good princes past have high pity condescended and manifest miracle. But whereto of God's great mercy to which there is only by way of lie buried in our they come to far ye wot well, be which so far the him therein by the increased." Is that the leave we out the that should be the as he saith the they one of the sakes, whereby your gift be for many causes give unto them or at length, as we like fault in ourselves hither before you both -- is of God take great pleasure and of one name in hath immoderately gathered and greedily kept together as long condemning of holy heretics. of us, or any
Latin word and the Greek word both. For in Greeks, as Latins. And among Greeks, or Latins, have ever green freres than the crouched Gregory, Saint Chrysostom, Saint Basil Gregory in the fourth book Gregory, against priest Pomerane, Saint Gregory, with Saint Chrysostom and Gregory Nazianzenus, Gregory Nissenus, Gregory Gregory Nissenus -- Saint Cyril grew thereby among the lords grew first and sprang of grew but of our own grey -- and which is grief more great than was grief. For as for obedience grief, so shall it, in grief that they never feel grief of his conscience in grief and rebuke would then grief their hearts to look griev ed his whole hand little griev ed us for the lack griev ed us that we left grievous pains and hot cleansing grievous and painful exactions thus grievous exclamations, calling them blood-suppers grievous exclamations, crying out upon grievous shipwreck of the commonwealth grievous and painful exactions! O grievous shipwreck of the commonwealth grievous shipwreck of the commonwealth grievous shipwreck of the commonwealth grievous exclamation, "Oh, the grievous shipwreck of the commonwealth grievous , nor so abominable, but grievous pains which he suffereth grievous to us than is grievous pain while ye be grind, that he might strike grinned and laughed and showed grinning, he told us that grins, give none ear to
pain see such a
give them never a
Nay, nay, not a
feet, and such other
them, taketh for his
for the foundation and
stones to begin the
when ye hear the
he putteth for the
that point, albeit the
For this should he
be done upon that
such like occasion and
the corn that the
that they first without
out of what ungracious
scripture. But upon what
low places under the
ye see the simple
his proofs be especially
all this reckoning is
his bill is much
all his bill utterly
alms it is most
one lie, where he
reckoning. For upon these
grounded upon two false
d, upon these good
his purpose with such
suffer among you to
he deviseth, increase and
ninety-nine parts there may
the ninety-nine parts residue
and with murmur and
or few -- the
at any season our
would that men should
point we do but
it, ye may soon
reckoning the maker thereof
man and most gracious
guest that ever was
and hospitality, and the
that they were not
he saith that the
how happeneth it that
grisly
sight as shall so
; and as though there
. What other thing then
bodily members as lie
that if the number
of all his proofs
and foundation of his
of his reckoning, ye
of his reckoning that
be not sure, yet
but upon one lie
, and so the lay
and consideration faileth and
beareth. And that thing
or cause take their
his enmity sprang that
do they deny it
. Albeit because limbus patrum
of his proud supplication
upon them. And first
upon two false grounds
upon many great lies
upon error, evil will
upon the foundation of
the other upon twain
now maketh he a
, one upon fifty-two thousand
heaped up together he
as we have proved
in great number these
so many, that they
ninety-nine times infinite number
and increase ninety-nine times
of their own conscience
and grief of his
convey some of us
what he meant, and
at that good king's
whether they be good
at by the number
that ever was guested
in this world. Now
of the best poor
, commanded his attorney general
and custom to pray
endureth therein so long
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<tr>
<th>Term</th>
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<td>habitation</td>
<td>be able for man's habitation. But he peradventure taketh</td>
<td>7, 151/</td>
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<tr>
<td>habitations</td>
<td>they be parts of souls beneath (all which have in English)</td>
<td>7, 186/</td>
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<tr>
<td>habitations</td>
<td>general signification but the body to the hard</td>
<td>7, 186/</td>
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<tr>
<td>haft</td>
<td>humble and unacquainted and good folk's alms not</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>yearly far above the saith, more than</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>therefore if that better in his book not</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>the realm is not more than</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>the clergy hath the saith, more than</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>this realm is not more than</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>good people is not more than</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>people hath not been more than</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>his life he was two hundred threescore thousand</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>further that 260,000 more between them than</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>may learn that the is thirty, and the not so mad by</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>more between them than</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>he that this better to be more than</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>the rather? Not one with us but one</td>
<td>7, 186/</td>
</tr>
<tr>
<td>half</td>
<td>burning, and never set of that simple suit</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>while we lived, was God much less than in our health given</td>
<td>7, 186/</td>
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<tr>
<td>half</td>
<td>that grieved his whole bear you first in</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>noted with his own heretics have been in</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>were in every man's the Sacrament of his</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>that aught hath in had, either at God's</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>may bear you in may bear you in</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>would bear you in had, either at God's</td>
<td>7, 186/</td>
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<tr>
<td>hand</td>
<td>he is borne in he is borne in</td>
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<tr>
<td>hand</td>
<td>amends at his own amends at his own</td>
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Supplication of Souls: Concordance of Major Terms

- hand at liberty to defend
- hand to help you thither
- hand-labor, much better may we
- hand-labor, that he speaketh of
- handle them in such dispiteous
- handle to keep his money
- handled against him to force
- handled as it should have
- handleth either part so wisely
- hands the third part of
- hands and in the sweat
- hands and distributed to every
- hands, not fail to have
- hands. And therefore this beggars'
- hands, they put it by
- hands, to get their living
- hands ?The holy apostle Saint
- hands till their faces sweat
- hands that his face sweeteth
- hands in the sweat of
- hands, which would God we
- hands. Much have many of
- hands! For happy find we
- hands. Of which we give
- hands will as their usage
- hands, our feet, and such
- hands, tongue, or ear be
- hang hot about our cheeks
- hang heavy about our necks
- hanged himself for despair, despite
- hanged and burned. Whereupon forthwith
- hanging Which thing hath place
- hap to have the grace
- hap all the way to
- haply have said that he
- haply say yes, and not
- haply think that the church
- happed it then soon after
- happed it that of this
- happed it that God in
- happen, any such rebellion as
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<td>it that habitation endureth</td>
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<td>happeneth</td>
<td></td>
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<td>happeth</td>
<td>after as the body</td>
<td>7, 189/ 21</td>
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<td>happy</td>
<td>be they that believed</td>
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<td>happy</td>
<td>find we him among</td>
<td>7, 222/ 28</td>
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<td>hard</td>
<td>and a heavy reckoning</td>
<td>7, 118/ 16</td>
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<td>hard</td>
<td>shift for corn, yet</td>
<td>7, 121/ 20</td>
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<td>hard</td>
<td>it were to discern</td>
<td>7, 126/ 25</td>
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<td>hard</td>
<td>to say whether we</td>
<td>7, 132/ 12</td>
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<tr>
<td>hard</td>
<td>heart and cruelty, the</td>
<td>7, 150/ 1</td>
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<td>hard</td>
<td>to read what it</td>
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<td>hard</td>
<td>haft, to give his</td>
<td>7, 171/ 18</td>
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<td>hard</td>
<td>wall that they can</td>
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<td>hard</td>
<td>to get out. And</td>
<td>7, 188/ 23</td>
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<td>hard</td>
<td>and also we shall</td>
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<td>hard</td>
<td>, as they think, to</td>
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<td>hard</td>
<td>fortune and chance in</td>
<td>7, 218/ 11</td>
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<tr>
<td>hard</td>
<td>, what stomach were so</td>
<td>7, 218/ 21</td>
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<tr>
<td>hardness</td>
<td>of belief as he</td>
<td>7, 197/ 8</td>
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<td>hare</td>
<td>, but as a mad</td>
<td>7, 137/ 12</td>
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<td>harlots</td>
<td>thieves, and idle people</td>
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<td>harlots</td>
<td>that married them, and</td>
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<td>and mischief to all</td>
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<td>harm</td>
<td>of the whole world</td>
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<td>harm</td>
<td>esteem his evil writing</td>
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<td>harm</td>
<td>and much more your</td>
<td>7, 169/ 13</td>
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<td>harm</td>
<td>, but he shall be</td>
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<td>harm</td>
<td>, like as fine gold</td>
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<td>harm</td>
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<td>harm</td>
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<td>harm</td>
<td>, if their part were</td>
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<td>harm</td>
<td>, for he both feareth</td>
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<td>harm</td>
<td>therewith. With gay gowns</td>
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<td>hate</td>
<td>, and destroy the church</td>
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<td>hate</td>
<td>. For whereas our Savior</td>
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<td>, dispiteous enemies and despiteful</td>
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<td>hateth</td>
<td>the child. And God</td>
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<td>hateth</td>
<td>the clergy for the</td>
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<td>hating</td>
<td>the church deadly because</td>
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of the king and
no less disclose his
hatred of the people. And
hatred and malice than if
hatred , saith that they call
hatred among all the temporal
hatred and have the clergy
hatred and the destruction of
hatred which they owe to
hatred of Christ's faith than
hatred of priests. Which thing
hatred of the pope and
having no probable reason for
having any learning dare call
having in that only point
having necessity both of their
having gay and goodly funerals
hay , or straw, every man's
hay , or straw. Which works
hay , and straw, of which
head hath two ears, for
head whom His Grace had
head ache, their body fret
head. For as for the
head first began to daze
head. And many a man
headlong thither. And therefore were
heads of the clergy do
heads , and then make, summa
heads. Then might he boldly
heads! He hath of likelihood
heads as good cheap as
heads, three for a penny
heads. And yet after their
heads, nor other pearls for
heads. You have your physicians
heads, our hands, our feet
head you; no physic will
health wax shortly sick and
health, not so much studied
health given half as much
heap of evils wherewith he
heap of benefice given him
heap, and then at last
heap upon these good grounds
heaped up together he bringeth
heaped him up benefice upon
heaped up many great commodities
heaped up together all his

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bringeth them in by heaps. For first he saith
ears, whether any man hear the ground of his
And also, when ye hear him preach in the
the other day; reverently to endure. " % Lo, here
the heart as to hear, ye should soon see
he also, when ye hear the ground of his
be best content to hear of, because that of
which he shall not hear credibly reported of such
hold ourselves content to hear such foolish words as
men both glad to hear and light to believe
that then were, and hear what they said, and
for the while fain hear who they be. Surely
purgatory, and he cannot near the heart. Yet
we much when we hear we sometimes our wives
put forth, we have heard and perceived the wretched
great exclamation that we heard him hither and suddenly
all afraid when we heard him cry out so
seemeth that he hath heard these wise reckonings at
as ever we have heard, nor the pope none
it true. But who heard ever yet that any
how many have men heard taken and accused for
any man else ever heard word spoken? It were
honest men that never heard speak of the matter
of such as have heard of the matter and
prove of whom he heard it. Howbeit since there
seemeth that he hath heard somewhat of some men
ever any of us heard. And yet if His
tidings that ever we heard here was there never
the Apocalypse: "I have heard," saith he, "every creature
all these have I heard say: Benediction and honor
earth are so well heard as we; besides that
he had said nor heard, not his own voice
faults as ye have heard, and hath proved his
and edifying of the hearers -- if these heretics
is lies that he heareth so much people speak
alms neither seeth nor heareth, would never bestow one
weary to abide the hearing. But of so many
dark at the first hearing, ye shall yet, if
far more excellent sight, at her ease and
hearkening he accounted and declared
with heralds at our hearses and offering up our
wholesome treacle at your heart against the deadly poison
have found in his heart to seek and study
so bad that his hearth would serve him to
should abhor his hard heart and cruelty, the man 7, 150/ 1
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and cannot for proud heart take their fault to 7, 184/ 29
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well deny hell and

of his reward in

all, and after that

too. But as for

he is already in

and saved souls in

special place appointed for

be either still in

lived, was half our

convenient, into that eternal

bodily space, the blessed

heaven or in their

meat, they be constrained

Abraham's bosom, he desired

angels brought forth full

town by force. How

of our pains and

great sorrow, discomfort, and

you, the fear and

divers causes of his

grace by contrition and

perceive, and see what

well, these words were

a hard and a

knitteth up all his

Nor of all the

and justice be but

lie in much more

and behold in what

knoweth we have taken

and those ouches hang

jest now of our

through a pair of

good men take good

peradventure sufficient attention and

hold also, whereby, his

his great crimes with

And now upon these

church, as were so

none ear to their

and his accomplices most

then they would have

the plea to be

a priest that wrongfully

at the next parliament

forthwith at the parliament

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joy; nor Gabriel when

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to have him sent

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7, 118/ 16

heavy
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7, 136/ 6

heavy
tidings that ever we

7, 170/ 11

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heavy
pain and torment here

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heavy
pleasure. Yet would ye

7, 220/ 24

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about our necks and

7, 224/ 16

heavy
pain, and peradventure laugh

7, 226/ 1

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gloves ere they pull

7, 203/ 23

heed
would not fail to

7, 167/ 2

heed
taken by some sudden

7, 188/ 4

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treason to God and

7, 113/ 16

heinous
words, gay repetitions, and

7, 127/ 7

heinous
cries laid unto the

7, 127/ 22

heinous
, so huge, and so

7, 163/ 27

heinous
heresies nor walk their

7, 168/ 27

heinously
, as all the world

7, 133/ 11

held
ye wot well, many

7, 124/ 17

held
upon mortuaries belongs unto

7, 133/ 3

held
him in plea in

7, 133/ 14

held
the same year, a

7, 143/ 6

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the same year, likewise

7, 143/ 29
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damned souls out of hell or not. For in 7, 179/ 20
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<td>?Then is your mastership</td>
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<td>hell</td>
<td>For some hath there</td>
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<td>hell</td>
<td>right so fareth it</td>
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<td>helicopters</td>
<td>, setting up our escutcheon</td>
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<td>help</td>
<td>comfort, and relief, your</td>
<td>7, 111/ 3</td>
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<tr>
<td>help</td>
<td>and comfort that should</td>
<td>7, 112/ 13</td>
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<td>help</td>
<td>of your prayer, almsdeed</td>
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<td>help</td>
<td>requireth for them: but</td>
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<td>help</td>
<td>to stop the other</td>
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<td>help</td>
<td>It is therefore a</td>
<td>7, 139/ 23</td>
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<tr>
<td>help</td>
<td>of all these matters</td>
<td>7, 139/ 29</td>
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<td>help</td>
<td>hath he devised else</td>
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<td>help</td>
<td>of all this gear</td>
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<td>help</td>
<td>of good prayers for</td>
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<td>help</td>
<td>you. Now if it</td>
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<td>help</td>
<td>to bring them together</td>
<td>7, 157/ 2</td>
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<td>help</td>
<td>of God's grace about</td>
<td>7, 168/ 33</td>
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<td>help</td>
<td>and that there were</td>
<td>7, 169/ 14</td>
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<td>help</td>
<td>of special grace have</td>
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<td>help</td>
<td>, though ye speak of</td>
<td>7, 185/ 20</td>
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<td>help</td>
<td>whereof no man is</td>
<td>7, 191/ 34</td>
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<td>help</td>
<td>of my grace). Which</td>
<td>7, 192/ 3</td>
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<td>help</td>
<td>and relief of the</td>
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<td>help</td>
<td>we so far abhor</td>
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<td>help</td>
<td>of, do it every</td>
<td>7, 200/ 26</td>
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<td>help</td>
<td>of another, then were</td>
<td>7, 200/ 32</td>
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<td>help</td>
<td>them, and that hath</td>
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<td>help</td>
<td>of God's grace deserved</td>
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<td>help</td>
<td>to get us hence</td>
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<td>help</td>
<td>than we. For in</td>
<td>7, 202/ 19</td>
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<td>help</td>
<td>and yours, there is</td>
<td>7, 202/ 22</td>
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<td>help</td>
<td>, since their Masses offer</td>
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<td>help</td>
<td>his friends in their</td>
<td>7, 208/ 33</td>
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<td>help</td>
<td>forth their own part</td>
<td>7, 209/ 19</td>
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<td>help</td>
<td>of the Holy Ghost</td>
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<td>help</td>
<td>is that both those</td>
<td>7, 212/ 5</td>
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<td>help</td>
<td>him, what heart were</td>
<td>7, 218/ 21</td>
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<td>help</td>
<td>us hence, in which</td>
<td>7, 221/ 13</td>
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<td>help</td>
<td>to do us good</td>
<td>7, 224/ 24</td>
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<td>help</td>
<td>us at the leastwise</td>
<td>7, 224/ 29</td>
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<td>help</td>
<td>, alas the lack of</td>
<td>7, 225/ 3</td>
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<td>help</td>
<td>our pain, nor no</td>
<td>7, 225/ 24</td>
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<tr>
<td>help</td>
<td>us with your prayers</td>
<td>7, 227/ 8</td>
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<td>help</td>
<td>, and that ye may</td>
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<td>help</td>
<td>ye shall have here</td>
<td>7, 228/ 6</td>
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<td>you to bring us</td>
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that the matter were hotly handled against him to
and the third is hottest and endureth longest. But
upon earth, as the hour, he would set little
us but one half hour seemed longer than five
for day while every house among all the five
quarter. Summa, for every house for the whole year
five orders of every House where there is not
first in the Commons house he reckoneth that the
For in the higher House he saith that all
And in the Commons house . For as for the
never came in the as for the higher house , first, the king's own
therefore in the higher house the spiritual part never
that in the Commons House all the learned men
burgesses in the Commons House , and the king's learned
been in the Commons House as some of us
the eleven in the House took him at the
say, that of every household in every parish, every
every quarter of every household a penny; this reckoning
they exact of every household and compel them to
for albeit that poor households have these dear years
with another, hath ten households in it, meaning besides
in England, of forty households ye shall not find
each of them ten households . So have ye the
whole sum of the households , five hundred thousand and
of every of these households a penny a quarter
meaning besides such poor households as rather ask alms
out of their own houses without money or ware
more need to provide houses to dwell in, with
us into our own houses , and there double is
rifling and ransacking our houses as though they were
after that, one Richard Howndon burned for heresy. And
were so heinous, so huge , and so great that
that the pain thereof, huge and sore is it
but also from all humanity and feeling of any
-- and now your humble and unacquainted and half
this poor book, this humble supplication of ours, which
heaviness of heart, with humble confession of mouth and
not at other man's humble and hearty prayer much
better obeyed or more humbly served than of his
true faith against heresies, humility against arrogance, revelations against
clean from all evil humors and so well attempered
were divided into two
part of those two
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of two thousand four
speaketh of, the six
not one to a
is multiplied by a
will give you a
that have made a
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one added to a
score year, this seven
Christ continued this fifteen
undoubted article this fifteen
hath already slept fifteen
other side many a
if three or four
those three or four
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more than many a
been held so many
faith of almost fifteen
of Christ, besides fifteen
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only, be not the
he saith, but the
it populous though the
fear eth sore lest the
count, more than the
they be but the
since, that of the
he saith, but the
great Turk bringeth into
heavily to die for
constraint they die for
sick folk die for
at their doors for

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<td>hundred</td>
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<td>hundred</td>
<td>pounds, the plain untruth</td>
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<td>hundred</td>
<td>pounds. Now if this</td>
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<td>pounds. We trust that</td>
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<td>part abstain. But he</td>
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<td>hundredth</td>
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<td>&quot;Then shall devised more to set if he look that number of beggars, of poor people and beggars, bawds decrease, then shall then shall folk wax</td>
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| to be venial sins, as a reckoning of every inherence for hunger; yet, than had that prince the very miscreant and say, very miscreants and the priests of his them taken of the fault, or rather the and only fault, and evil mind or of marvel either of the we marvel of their against folly, cunning against bold to put his he might thereby be against arrogance, revelations against conceive a very right to conceive in his other lord mediate or gracious pardon he was goods that he hath reason, yet presupposed the lay to be sore for us and his understood of desperation and out of this world in deadly sin and will die desperate and wiliness somewhat resembling an and have their works such foolish words as more folly, but it for weariness of their and relief, not yet saith hath begged so people decrease." This man already that either no people decrease? Except he folk," he saith, "be men a work? But men shall be set men, bawds, whores, and people and thieves folk and thieves be and fall to unthriftiness words, vain and wanton word, and that shall as he was, he to the priests of -- Turks, Saracens, and have ever had a idolaters . Yet is it not forbidden them by the of our best beloved of their false faith till that by their or shameless boldness of . With which while they , charity against malice, true in writing, that he to learn and perceive , inspiration of God against of these things which and fantasy what manner that might take loss promoted by the captains gathered and greedily kept of man's soul, which by great pomp and godhead felt no pain , as though Saint John in despair, any, since he is thereby wretches. This kind of wit, so fareth this , unclean, and spotted, hastily plain blasphemy against also plain and open crying. But as for bereave you of your that they have gotten
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a thing so far
unto folk of such
whose body is so
that their spots be
of Saint Thomas of
India: "Beati qui non viderunt
Saint Thomas of
often that many folk
procured priests to be
as there be priests
in London many curates
that were accused and
a great rage for
themselves so troubled for
the bishop rageth for
were arraigned upon that
is he therein so
folk were reasonable and
with an equal and
but it is made
of the Holy Ghost
pestilent writing, to the
rebound upon yourself an
people and the fast
about to poison and
heresies and false faith
and their souls foul
toward his errors and
his Passion, "Descendit ad
Deus suscitavit solutis doloribus
Kings: "Dominus deducit ad
purgatory privet himself an
that ungracious book, with
in that point of
first and sprang of
partners thereof, and not
sauce malapert), "What an
if they were married,
they were married, so
hundredth part married, so
may grow ninety-nine times
and increase ninety-nine times
English tongue. But to
be made desert and
the land desert and
whereof we most wonder)
But he peradventure taketh "
incredible . For who could ever
incredulity as those heretics be
incurably corrupted that they shall
indelible and their filthiness unpurgeable
India, that they were otherwise
India: "Beati qui non viderunt
indict priests of rape at
indicted , how many have men
indicted in few years. And
indicted of extortion and rape
indicted with him, his noble
indicting of certain curates of
indicting of a priest. So
indicting of certain curates of
indictment and thereto pleaded that
indifferent that he excepteth none
indifferent -- as is it
indifferent mind consider and weigh
indifferently against all mortmain: which
indited, evidently declare that not
inestimable harm of the whole
inestimable profit, let never any
infallible faith of all Christian
infect the world; nor very
infect and corrupt the people
infected with ugly great pox
infected and venomed with his
inferna ," that is to say
inferni "? In these words he
inferos et reducit" (Our Lord
infidel ; since we have made
infidelity and lack of belief
infidelity as in all the
infidelity and lack of right
infidels that believe it not
infinite number of people might
infinite number of people, he
infinite number of people would
infinite number of people might
infinite number of people. And
infinite number of people to
inflame the King's Highness against
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<td>Jerusalem</td>
<td>, called festum enceniorum, of</td>
<td>181/16</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>for to buy sacrifice</td>
<td>203/11</td>
</tr>
<tr>
<td>jest</td>
<td>upon the church and</td>
<td>141/25</td>
</tr>
<tr>
<td>jest</td>
<td>, but he seemeth us</td>
<td>153/32</td>
</tr>
<tr>
<td>jest</td>
<td>and rail against holy</td>
<td>167/9</td>
</tr>
<tr>
<td>jest</td>
<td>and rail and say</td>
<td>177/33</td>
</tr>
<tr>
<td>jest</td>
<td>now of our heavy</td>
<td>226/1</td>
</tr>
<tr>
<td>jesting</td>
<td>and railing of those</td>
<td>227/5</td>
</tr>
<tr>
<td>Jew</td>
<td>, Turk, nor Saracen, but</td>
<td>171/2</td>
</tr>
<tr>
<td>Jewish</td>
<td>synagogue with honor and</td>
<td>154/16</td>
</tr>
<tr>
<td>Jews</td>
<td>, or Christian men. If</td>
<td>165/6</td>
</tr>
<tr>
<td>Jews</td>
<td>, every man wotteth well</td>
<td>165/13</td>
</tr>
<tr>
<td>Jews</td>
<td>, of whom the one</td>
<td>172/25</td>
</tr>
<tr>
<td>Jews</td>
<td>?They neither do nor</td>
<td>180/20</td>
</tr>
<tr>
<td>Jews</td>
<td>. If they will say</td>
<td>180/29</td>
</tr>
<tr>
<td>Jews</td>
<td>never accounted it so</td>
<td>180/31</td>
</tr>
<tr>
<td>Jews</td>
<td>so took it too</td>
<td>181/1</td>
</tr>
<tr>
<td>Jews</td>
<td>never took it for</td>
<td>181/2</td>
</tr>
<tr>
<td>Jews</td>
<td>admitted, and deny that</td>
<td>181/4</td>
</tr>
<tr>
<td>Jews</td>
<td>in the law of</td>
<td>181/7</td>
</tr>
<tr>
<td>Jews</td>
<td>account it not for</td>
<td>181/29</td>
</tr>
<tr>
<td>Jews</td>
<td>, then shall the whole</td>
<td>182/3</td>
</tr>
<tr>
<td>Jews</td>
<td>as it is in</td>
<td>182/6</td>
</tr>
<tr>
<td>Jews</td>
<td>which were so little</td>
<td>196/11</td>
</tr>
<tr>
<td>Jews</td>
<td>(which ye may well</td>
<td>196/29</td>
</tr>
<tr>
<td>Jews</td>
<td>that ascribed Christ's miracles</td>
<td>197/4</td>
</tr>
<tr>
<td>Jews</td>
<td>which said unto Christ</td>
<td>197/13</td>
</tr>
<tr>
<td>jocund</td>
<td>as if they were</td>
<td>189/15</td>
</tr>
<tr>
<td>John</td>
<td>, as he saith, made</td>
<td>128/29</td>
</tr>
<tr>
<td>John</td>
<td>for the release of</td>
<td>128/33</td>
</tr>
<tr>
<td>John</td>
<td>made England and Ireland</td>
<td>129/1</td>
</tr>
<tr>
<td>John</td>
<td>never granted them. For</td>
<td>129/9</td>
</tr>
<tr>
<td>John</td>
<td>Badly burned for heresy</td>
<td>143/4</td>
</tr>
<tr>
<td>John</td>
<td>Goose roasted at the</td>
<td>144/11</td>
</tr>
<tr>
<td>John</td>
<td>Goose began to bear</td>
<td>144/12</td>
</tr>
<tr>
<td>John</td>
<td>hath written it, and</td>
<td>159/8</td>
</tr>
<tr>
<td>John</td>
<td>. So that it may</td>
<td>181/21</td>
</tr>
<tr>
<td>John</td>
<td>, where he saith: &quot;Est&quot;</td>
<td>184/4</td>
</tr>
<tr>
<td>John</td>
<td>would say that whoso</td>
<td>184/9</td>
</tr>
<tr>
<td>John</td>
<td>meaneth that there be</td>
<td>184/11</td>
</tr>
<tr>
<td>John</td>
<td>. What say they to</td>
<td>184/18</td>
</tr>
<tr>
<td>John</td>
<td>in the fifth chapter</td>
<td>184/19</td>
</tr>
<tr>
<td>John</td>
<td>spoke of every creature</td>
<td>185/21</td>
</tr>
<tr>
<td>John</td>
<td>, by the apostle Saint</td>
<td>194/6</td>
</tr>
</tbody>
</table>

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the authority of Saint John, the words of Saint John's days, spending much labor
indeed ere ever King John's great grandfather was born
John's Gospel out of scripture and unsurety whether Saint John's Gospel were holy scripture
they were fain to join in aid of themselves
With which while they joined to these beggars that faith and good hope, by the example of joined with his gift and
ship conveyed a long journey by sea, of such
make any good day's journey . And therefore that holy man's redemption, for that lose nor lessen their joy and pleasure that their or in their heavenly joy ; nor Gabriel when he and we know what joy it is to our bring you to the joyful bliss to which God the comfort of his joyful message, but diminished might good and holy man Judas Macchabeus gathered money among sleepeth here, and as we told you that Lady's soul and for Judas Judas's too; and that our clearly to the temporal judges and all that were his attorney and his judges in open judgment and his judges in open judgment and in his high day of the general judgment and to every man day of his own judgment after his death, shall judgment of every good man judgment on us and our wroth with the spiritual jurisdiction , which he would in must needs destroy the jurisdiction temporal; whereas the good jurisdiction a kingdom. In which so calleth any spiritual jurisdiction that he useth. Now freteth at the spiritual jurisdiction for the punishment of because they have no jurisdiction upon heretics; for else the sparing of his just correction to suffer him and twenty thousand." Even just . Go now to the 000 half angels amount just unto 130,000 angels matter is not only just but also known for just upon the part of but also known for just punishment these folk that had made a very just account. And in this life far under the just and condign punishment thereof blaspheme him, though their cannot of right and just punishment redound, against their justice be but heavy and justice, but also much hinder
consonant unto his righteous justice but also the thing 7, 175/ 24
not only to God's justice and righteousness, but also 7, 176/ 1
For as of his justice they be worthy to 7, 198/ 32
the balance of his justice. And though he take 7, 198/ 35
marvel much though the justice of God suffer us 7, 218/ 29
hereafter, God of like justice suffer you to be 7, 218/ 33
and also who that justice punish a priest by 7, 117/ 12
not half sufficient to justice and sustain the poor 7, 121/ 31
and abhorreth because they justice their vows and persevere 7, 127/ 3
defend the clergy and justice the church in peace 7, 128/ 14
and suffered them to justice their lands still, as 7, 145/ 8
were most need to justice from generation, lest evil 7, 153/ 5
he longed sore to justice them in for the 7, 172/ 12
hastily catch hold and justice them fast and burn 7, 188/ 20
here -- or rather justice every man hence, as 7, 199/ 20
some small handle to justice his money fast, rather 7, 208/ 33
our keepers in despite justice us there in pain 7, 222/ 5
are such as God justice you from, cruel damned 7, 225/ 26
remember you; so God justice you hence, or not 7, 228/ 25
new wooers, while our keepers in despite keep us 7, 222/ 5
cool our heat. Your keepers do you great ease 7, 225/ 25
in good comfort; our keepers are such as God 7, 225/ 26
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matrimony be much better kept ."Why so? Because there 7, 157/ 21
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and cast out, but kept and fed upon too 7, 188/ 8
far country for debt kept in prison, and that 7, 208/ 25
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realm, and then to kill up the clergy and 7, 144/ 6
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by showing that some kind of sin shall not 7, 193/17
From desire of which kind of help we so 7, 200/16
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so were that this kind of almsdeed that any 7, 205/33
fareth between these two kind of people did speak 7, 206/10
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and most especially that kind and fashion thereof wherein 7, 220/5
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love, any kindness of kindred, any care of acquaintance 7, 228/13
the care of your kindred, all force of your 7, 228/19
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put up to the kind, lamenting therein their number 7, 115/8
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laboreth he to the kind for a license to 7, 116/13
it might please the kind to give him and 7, 116/15
a special remedy the kind must needs grant a 7, 117/14
thereupon, both to the King and the people and 7, 117/30
and Saxons and noble King Arthur and Lucius the 7, 125/29
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of that good, gracious kind, and crying out upon 7, 128/26
of the realm, because King John, as he saith 7, 128/28
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For never could any king of England give away 7, 129/5
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time belonged. Nor the kind resisted not his election 7, 129/22
our sovereign lord the kind, and by the lords 7, 130/18
put up to the kind nor beareth any date 7, 132/14
further and asketh the

king, "Did not Doctor Horsey

king a question, and to

king: "Who is there of

king that his sword is

king and ask His Highness

king, when he showeth himself

king a question and appoint

king hath himself already by

king is not able to

king himself. For in the

king unable to make any

king. For His Highness may

king too, whose Highness alone

king must needs suffer, if

King Henry the Fourth one

King Henry the Fifth, those

King and his nobles and

king prevented, withstood, overthrew, and

King of Egypt, bought up

King Henry the Fifth. And

king, wherein he useth a

king, would increase to people

king in this point, to

king take all from the

king in the beggars' names

king in this realm better

king in the realm that

king may, by these enormities

king and governor, go forth

King Ezechias for none other

king, he could not lack

King Alexander appealed from Alexander

king or any other lord

king and the lords, his

king's temporal law, was therefore

king's court, was accused of

king's most gracious pardon. Whereupon

king's crown and dignity, promoted

King's Highness would first take

king's kingdom, and the ruin

king's crown. And therewith rolling

King's Grace had clean lost

But to inflame the

King's Highness against the church

king's subjects fall into disobedience

king's will, therein be there

king's crown and his dignity

first the Parliament than the

therefore he thinketh the

if it please the

thing, he saith, the

the eleventh year of

king's most noble progenitor

battle to destroy the

malice that good Catholic

foot. When Pharaoh, the

in the days of

pleasure to appose the

he saith to the

carried on earnestly preacheth upon the

saying that if the

he saith to the

him. Was there ever

Was there ever any

of silence, till the

of your most gracious

likely that the good

was a good faithful

as the knight of

manner of mortmain, the

take it without the

contempt committed against the

matter determinable in the

and after obtained the

so manfully against the

but only that the

the translating of the

the ruin of the

become?" as though the

But to inflame the

but to make the

of Canterbury against the

so manfully against the

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saith also to the King's Highness, "Your Grace may seven, 132/1 in writing to the King's Highness for a truth seven, 132/9 nothing worth in the especially we think the matter determinable in the the chancellor purchased the forth examined that the the dullness of the the translation of the the ruin of the the ruin of the the realm, except the to speak against the order used in the higher house, first, the the clergy except the Commons House, and the stronger part in the further proof that the that he feigneth the from shipwreck and the this: that if the first year of the his bill to the For he asketh the be borne by the and follow to the for obedience of the he find in the more than translating the more than bringing the only fault of the this beggars' proctor the weeneth himself, toward the guess at that good translating of the king's call their jurisdiction a captains of Doctor Aleyn's the captains of his is he of their the captains of his is there of their translation of the king's than translating the king's the translating of his people against merchants, gentlemen, Kings' Highness, "Your Grace may seven, 132/1 Kings' Highness for a truth seven, 132/9 king's law, forasmuch as by seven, 133/2 King's Grace himself (whose Highness seven, 134/7 king's court; for the matter seven, 134/31 king's most gracious pardon for seven, 135/17 King's Highness at length (as seven, 135/21 king's sword, the translation of seven, 136/25 king's kingdom, the ruin of seven, 136/26 king's crown, with great exclamations seven, 136/27 king's crown, to restore and seven, 139/25 king's learned Council, be feed seven, 140/2 king's crown and dignity in seven, 140/3 king's parliaments. But then he seven, 140/8 king's own royal person alone seven, 140/11 king's learned Council, there be seven, 141/2 king's learned Council is not seven, 141/4 king's Parliament, or else have seven, 141/12 King's Highness is not so seven, 141/13 that he feigneth the Highness to be in seven, 141/19 king's crown from ruin. But seven, 142/2 King's Grace will build a seven, 142/8 king's most noble progenitor King seven, 143/20 King's Highness against bishops, abbots seven, 148/6 King's Highness (as the man seven, 150/7 King's Highness to the Catholic seven, 154/33 King's Highness and his realm seven, 155/3 king's people, His Highness findeth seven, 158/10 king's realm some that dare seven, 158/21 king's kingdom; more than bringing seven, 161/2 king's crown to ruin; more seven, 161/3 King's Highness, Which one only seven, 162/29 king's one and only fault seven, 163/2 King's Grace a very wise seven, 163/19 king's mind, and therefore purgatory seven, 177/22 kingdom , and the ruin of seven, 127/28 kingdom, In which word he seven, 130/9 kingdom have heaped him up seven, 131/23 kingdom with benefice upon benefice seven, 133/20 kingdom that will not rather seven, 133/21 kingdom for killing of Richard seven, 134/18 kingdom that will not take seven, 136/7 kingdom, the ruin of seven, 136/26 kingdom; more than bringing the seven, 161/2 kingdom, the ruin of seven, 163/28 kings, lords, and princes, and seven, 148/9
Highness have any crowned kings under him, his sword
the book of the Kings: "Dominus deducit ad inferos
the book of the Kings, by the prophet Zachary 7, 194/ 5
the book of the Kings, the words of the
gay gowns and gay kirtles and much waste in
one day, and then kneel to him and confess
make as though he knew many things for true
as though the clergy knew not that there is
as the king well knew and denied it not
trust us we never knew none such. When the
man in pain, never knew ye pain comparable to
by Sir Thomas More, knight, councilor to our sovereign
may -- as the knight of King Alexander appealed
by the number of knight's fees, of which he
well what thing a men of the realm
was nor how many pithy point wherewith he knew
they's" he concludeth and
God ever calling and
find these folk another
the book, doth well
for aught that we
true which many men
thing that all men
a penny. For we
than the crouched. Ye
make you perceive and
men in every county,
be unknown. For men
his dignity": all that
may every man soon
exacted of himself? We
have spoken of, to
And because ye shall
only God and we
that all the world
think that he neither
as many men already
wiliness. For since he
as all the world
there three parts that
that all the world
than 365,000. He
him, His Grace well
mind that he well
knowings under him, his sword
Kings: "Dominus deducit ad inferos
Kings, by the prophet Zachary
Kings, the words of the
kirtles and much waste in
kneel to him and confess
knew many things for true
knew not that there is
knew and denied it not
knew none such. When the
knew ye pain comparable to
knight, councilor to our sovereign
knight of King Alexander appealed
knight's fees, of which he
knight's fee is; but the
knights or burgesses in the
knights' fees there was in
knitteth up all his heavy
knitteth up the matter with
knocking upon them for repentance
knot hard, as they think
know that though they have
know, for we never wist
know for false. For first
know surely for a great
know full well and so
know right well also that
know that twenty pence is
know well that this man's
know well in many a
know the matter do well
know that will soon inquire
know where he dwelled, and
know it plainly himself." %This
know that the more surely
know what joy it is
know that he was murdered
know much of their matters
know and every man shortly
know his tale false, it
know, murder in prison that
know the contrary. For we
know that thing to be
know what is every man's
know, and all his people
know and by His Grace's
too evident. For who
the Christian clergy. Now
see it, only God
torments intolerable, only God
pomp, whereof our Lord
a matter whereof the
one that had great
he giveth us clear
come, doth give men
the book were well
though the man were
be requisite to be
as a plain, well
good also to be
when the truth is
many as ever have
For it is well
it of truth well
is well and clearly
of the matter and
livelihood is so well
is the contrary well
only just but also
For he had not
been had and well
not only travail and
man should think it
them, especially because they
their living with the
till they fall to
word, without any more
John's days, spending much
that the bishop would
to lose any more
to drive them to
to compel them to
be all bound to
should live out of
labor and upon the
live of his own
clergy idle because they
to live by the
ears, wherewith he would
wives, and make them
therewith), or else to
then shall youth leave

knoweth not that among the
knoweth every man that the
knoweth . All which mischief may
knoweth how long -- this
knoweth we have taken heavy
knowledge belonged unto your high
knowledge of the manner and
knowledge that of other sins
knowledge that, on the other

known among you, and in
known and taken, how much
known , forasmuch as all his
known truth for a special
known for folk that will
known . For so is it
known it true. But who
known that Doctor Aleyn was
known that he was detected
known . And if he call
known it well, he shall
known that we need not
known , and that the man
known for just upon the
known which had been the
known and testified, by which
labor to destroy them by
labor lost to pray for
labor not. After this he
labor of their hands and
labor . And then if these
labor but only the translating
labor about the praise and
labor sore to defend their
labor by putting up of
labor . Of all thieves is
labor and get their living
labor and get their living
labor and upon the labor
labor of other men's hands
labor than to be in
labor not with their hands
labor of their hands in
labor to have lords' lands
labor for their living till
labor against the church alone
labor and all occupation; then
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Lady's love, to let their 7, 226/ 6
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the whole clergy, and laid , as every wise man 7, 127/ 23
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and that should be laid against the ministers of 7, 160/ 23
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<td>learning we shall, ere we</td>
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<td>learning a sudden show, we</td>
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<td>learning look that we should</td>
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<td>learning it is wisdom to</td>
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<td>learning that they should not</td>
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<td>learning unbridled; then shall youth</td>
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<td>learning And thus will we</td>
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<td>learning for truth, we shall</td>
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<td>learning not content therefore to</td>
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<td>learning thence; and yet he</td>
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<td>learning but rather he that</td>
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<td>learning most benign and merciful,</td>
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<td>leave it to your wisdom</td>
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<td>leave them right naught. For</td>
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<td>leave there behind you, as</td>
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<td>leave , but whithersoever he carry</td>
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<td>leave it, repenteth himself suddenly</td>
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<td>leave as lies, but almost</td>
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<td>leave not out the odd</td>
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<td>leave , when he saith that</td>
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<td>leave out that should be</td>
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<td>leave out, since it is</td>
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<td>leave out for the while</td>
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<td>leave it out, lest he</td>
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<td>leave out against them, that</td>
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<td>leave out for the while</td>
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<td>leave any there, this unreasonable</td>
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<td>leave them there. This blasphemy</td>
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<td>leave it undone. For he</td>
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<td>leave no child of his</td>
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<td>leave not all unrewarded, yet</td>
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*Thomas More Studies 13 (2018)*
thereof a secret overture, against gluttony, continence against in simple and soon men have seen had abroad if the clergy robbed, with right naught that he hath not poor that have naught Savior Christ hath so all their kin -- do, yet have we For much have we them so tenderly and me that if I grieveth us that we we should be long respect of Christendom be Savior's with a sore motion made for the or lame beggars their for lack of eyes, you parcelmeal at your have neither lust nor he should have no the realm shall at the King's Highness at all the realm at so shall have at if they will at lest they should at and granted him the foul, unhappy sort of ugly great pox and a book indeed nothing his little learning and by and by no men and had much blasts, that hath no should have so much God it were much is it, is yet manner: some more, some body is more or in hell and much of God, and much boldness to care the leaving it in such wise lechery , and finally every kind led souls, he shall not left as great impression still left , of such laymen as left them, is there many left his anxious favor toward left , and all they beggars left love and charity for left lying in the fire left at the worst way left in our executors' hands left them so rich, sit left you to live by left so much behind us left in the devil's hands left in your breasts, let leg ; but he begged not leg of the children born legs ? Is there no man legs , hands, tongue, or ear leisure to look over for leisure to bestow the time leisure to do penance for length fall in wilderness but length (as time always trieth length if it should be length all the pains of length , as we greatly fear length have all, he deviseth lengthening of his life for lepers and other sore people leprosy ; these beggars would hope less intending than the pity less wit, lest simple folk less disclose his hatred and less favor and much more less matters in his mouth less living and be so less than it is, not less than our sin deserveth less , some longer time diseased less disposed in itself thereto less in heaven. And therefore less meet for his mercy less for their sin. And
both feareth much the less to sin and to 7, 207/ 14
candle hath never the less light himself, and he 7, 219/ 18
we still about no less heat with us than 7, 221/ 19
see, we set much less by them than would 7, 221/ 28
accounted before God much less than half our own 7, 223/ 26
God had us in less favor, and that, alack 7, 224/ 13
us here with much less cost than one marriage 7, 224/ 33
ought not and surely less ye cannot. For he 7, 227/ 2
and his pain never lessed, nor his filthy spots 7, 188/ 35
our pain do also lessen our purgatory and stand 7, 174/ 16
heaven never lose nor lessen their joy by changing 7, 220/ 30
sacraments), be learned. What lesson, trow ye? None other 7, 163/ 9
thereby learn the other lesson which he now leaveth 7, 163/ 12
scripture, sometimes after the letter, sometimes moral, and sometimes 7, 190/ 8
saith that many great lettered men and right cunning 7, 208/ 5
wise men and well lettered which shall not fail 7, 208/ 13
to go forth and letteth the truth be tried 7, 135/ 31
such things also, yet letteth that nothing these words 7, 190/ 15
no more than it letteth these words to be 7, 190/ 17
for lack of punishment letteth them run on the 7, 200/ 2
undoubted and questionless. But letteth pass over such heretics 7, 218/ 1
a license to such lewd fellows to rail upon 7, 117/ 15
the faults that any lewd priest or frere doth 7, 126/ 27
the faults of some lewd lay people to the 7, 126/ 29
might get Luther some lewd companions in England. But 7, 152/ 33
them all seem, unthrifty, lewd, and naught, how can 7, 156/ 26
you in such a lewd liberty. This and many 7, 159/ 31
devilish unbridled appetite of lewd , seditious, and rebellious liberty 7, 166/ 19
a light mind and lewd pleasure to take a 7, 178/ 7
light to believe every lewd tale that can be 7, 204/ 3
it fared between a lewd gallant and a poor 7, 207/ 18
and learning as their lewd writing and much more 7, 208/ 19
and much more their lewd living showeth. But now 7, 208/ 20
consider how late this lewd sect began which among 7, 208/ 35
faults, and for the lewdness of part, bring the 7, 141/ 26
would lustily draw to lewdness with little care of 7, 199/ 29
-- either of his liberal bounty or for some 7, 174/ 11
church by giving over liberal pardon, than by being 7, 199/ 11
other free license and liberty to defame the clergy 7, 116/ 16
time, ye were at liberty not to believe us 7, 120/ 23
in such a lewd liberty . This and many a 7, 159/ 31
lewd, seditious, and rebellious liberty that slew in one 7, 166/ 19
have one hand at liberty to defend our face 7, 225/ 11
beggar swarmeth full of lice . We neither will nor 7, 144/ 19
the king for a license to rail upon the 7, 116/ 13
and such other free license and liberty to defame 7, 116/ 16
must needs grant a license to such lewd fellows 7, 117/ 15
of them for his license and good will that 7, 216/ 14
and yet not without license of all such as 7, 216/ 25
devil is wont to lie, we took some comfort 7, 114/ 18
lines. And albeit we lie here in that case 7, 118/ 13
to lay as a lie to his charge anything 7, 120/ 16
which is one plain lie to begin with. Then 7, 123/ 1
surely for a great lie, : that is to say 7, 123/ 8
being such a stark lie, as many men already 7, 123/ 22
ground but upon one lie, where he groundeth the 7, 125/ 12
take this for no lie, as many as ever 7, 130/ 31
the freres' quarterage? This lie, lo, is a little 7, 131/ 1
priest. So that his lie is herein too large 7, 131/ 20
time unknown, that his lie may be uncontrolled. For 7, 132/ 19
forceth how loud he lie, consider that he saith 7, 134/ 21
hath made one loud lie, Another is that he 7, 134/ 29
we shall leave this lie in question between him 7, 135/ 14
fifth lay you that lie that he layeth forth 7, 135/ 15
is then the fifth lie that this man hath 7, 136/ 3
warrantise that if his lie be true, there be 7, 139/ 4
not let for one lie among so many. Howbeit 7, 147/ 14
honest living and virtue lie still in question, yet 7, 156/ 22
nothing till Doomsday but lie still and sleep. And 7, 177/ 35
the fire shall therefore lie burning upon him forever 7, 188/ 34
upon a storm to lie long after wallowing at 7, 189/ 11
and their filthiness unpurgeable, lie fretting and frying in 7, 189/ 34
be we that here lie in purgatory, which these 7, 190/ 1
they be worthy to lie there forever, so be 7, 198/ 32
be we worthy to lie here for the while 7, 198/ 33
pity upon such as lie in much more heavy 7, 201/ 15
he feared that we lie in pain, and hoped 7, 205/ 30
their own fathers should lie here in fire till 7, 206/ 4
whom he feareth to lie in purgatory, whereas he 7, 207/ 9
to sin and to lie long in purgatory, saving 7, 207/ 15
but that all souls lie still and sleep, and 7, 212/ 24
we silly Christian souls lie and burn in purgatory 7, 212/ 30
there dreameth that we lie still and sleep as 7, 212/ 32
part is a plain lie, The other part is 7, 214/ 19
what heavy plight we lie, your sloth would soon 7, 218/ 16
and let a man lie and burn? We find 7, 218/ 23
besides us that now lie damned in hell. For 7, 220/ 7
silly souls endure, that lie sleepless, restless, burning and 7, 225/ 18
of the bed; we lie bound to the brands 7, 225/ 22
gross bodily members as lie buried in our graves 7, 226/ 4
And therefore, since we lie so sore in pains 7, 227/ 31
goods and had as lief die almost as to 7, 222/ 30
proctor lacketh, they had liefer see their bill-maker burned 7, 142/ 18
so many leaves as lies, but almost as many 7, 118/ 12
but almost as many lies as lines. And albeit 7, 118/ 12
reproof of all his lies, for that were too 7, 119/ 35
he had written two lies at once. If we 7, 120/ 21
upon twain as open lies as this and as 7, 125/ 13
as we suppose, two lies at once. For neither 7, 129/ 15
not one true, but lies every one. For first 7, 134/ 11
he maketh so many lies, and all that ever 7, 137/ 30
meddleth with nothing but lies, and therein match him 7, 139/ 10
grounded upon many great lies as any beggar swarmeth 7, 144/ 19
as he began with lies, whereof he by and 7, 155/ 26
and went forth with lies and went forth with 7, 155/ 29
so will he with lies, so will he with 7, 155/ 30
up together all his lies likewise make an end 7, 155/ 30
that all together is lies against the whole clergy 7, 164/ 14
take all this for lies that he heareth so 7, 196/ 20
all such things be lies, and is so faithless 7, 196/ 33
after be showed, he lieth in all three. The 7, 116/ 24
doeth in other, either lieth for his pleasure or 7, 131/ 29
which he layeth and lieth to be more than 7, 138/ 26
make one laugh that lieth in the fire; and 7, 153/ 25
may well believe he lieth. "Then shall ye have 7, 158/ 19
insensible sleep that he lieth and routeth while the 7, 212/ 26
he cannot hear, but lieth still in the mire 7, 212/ 31
dull affection, that it lieth but in the lips 7, 222/ 14
whereof misspent in our life we give now a 7, 118/ 15
that ever in his life he was half so 7, 122/ 29
desired anything in his life that ever was denied 7, 141/ 17
worldly vanities all his life after, and little would 7, 171/ 30
deeds there in their life done by them, and 7, 175/ 13
made in the man's life, and yet the man 7, 176/ 6
loss of this present life far under the just 7, 176/ 33
the lengthening of his life for fifteen years, making 7, 177/ 11
our Lord the longer life -- to be bestowed 7, 177/ 13
sore for a longer life. Now if the beggars' 7, 177/ 20
had tasted in his life, lay there then sore 7, 179/ 10
the days of their life, and yet, all that 7, 192/ 11
to come after man's life, in which either sin 7, 193/ 13
be forgiven after this life can be none other 7, 193/ 22
be after this present life. Then wotteth every man 7, 193/ 33
the brands and cannot lift up our heads. You 7, 225/ 22
had, the perceiving and light of faith, but also 7, 172/ 27
that of the first light and revelation given of 7, 173/ 7
given thereof, nor other light than reason, yet presupposed 7, 173/ 17
pain everlasting; whereas the
fellowship rather of a
the one is a
For grace is the
glad to hear and
would now be so
hath never the less
For as he that
give great occasion of
sum of clear and
years died up of
heads! He hath of
began? This man of
should they be of
marry? He would of
therefor? He will of
tale is a very
rebellion of the people
by a proper invention
saw that they were
went all abroad, well
seemeth very probable and
seemeth there none so
doctrine, were else well
temporary. But this way
held the same year,
more in multitude, surely
so long, ye shall
will he with lies
prove themselves insipiens. And
the Apostle showeth that
rigorous and most cruel,
damnation. Now where they
of damnation, nor in
to match them. For
Luther the Catholic, and
be far deceived. For
offended God by overmuch
in of vainglory and
no redemption, and in
not the pains in
hell, but only into
the ground. Albeit because
not loosed. And in
of Lazarus out of
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<tr>
<th>Term</th>
<th>Definition</th>
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<td>limiter</td>
<td>and seen some general</td>
<td>7, 122/25</td>
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<td>limiteth</td>
<td>: where is this great</td>
<td>7, 216/26</td>
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<td>lines</td>
<td>. And albeit we lie</td>
<td>7, 118/12</td>
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<td>lines</td>
<td>affirmed, there is not</td>
<td>7, 134/10</td>
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<td>lines</td>
<td>. Which things whoso well</td>
<td>7, 136/4</td>
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<td>lip</td>
<td>and think it so</td>
<td>7, 125/7</td>
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<td>lips</td>
<td>and never came near</td>
<td>7, 222/15</td>
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<td>list</td>
<td>to say that he</td>
<td>7, 121/1</td>
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<td>list</td>
<td>. For if he should</td>
<td>7, 160/6</td>
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<td>list</td>
<td>to say that in</td>
<td>7, 177/22</td>
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<td>list</td>
<td>to say; and will</td>
<td>7, 194/34</td>
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<td>list</td>
<td>not to believe them</td>
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<td>list</td>
<td>to take all this</td>
<td>7, 196/33</td>
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<td>list</td>
<td>, deliver them all forever</td>
<td>7, 198/30</td>
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<td>list</td>
<td>like lusty scholars to</td>
<td>7, 203/7</td>
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<td>list</td>
<td>to look upon again</td>
<td>7, 215/34</td>
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<td>listeth</td>
<td>to believe that all</td>
<td>7, 196/20</td>
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<td>learning and less wit</td>
<td>7, 118/25</td>
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<td>little</td>
<td>wit that, beginning with</td>
<td>7, 119/23</td>
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<td>little</td>
<td>more than a month</td>
<td>7, 121/11</td>
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<td>little</td>
<td>that made the book</td>
<td>7, 122/17</td>
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<td>little</td>
<td>too loud for any</td>
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<td>little</td>
<td>wotteth how that the</td>
<td>7, 131/29</td>
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<td>this man forceth how</td>
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<td>little</td>
<td>wit as to ask</td>
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<td>little</td>
<td>as himself. And surely</td>
<td>7, 141/6</td>
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<td>little</td>
<td>doubt but that ye</td>
<td>7, 141/9</td>
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<td>little</td>
<td>now, he meaneth to</td>
<td>7, 147/30</td>
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<td>little</td>
<td>would suffice for their</td>
<td>7, 152/5</td>
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<td>little</td>
<td>pretty peccadilians? Verily, by</td>
<td>7, 161/8</td>
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<td>little</td>
<td>touching of their other</td>
<td>7, 162/12</td>
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<td>little</td>
<td>by righteousness that he</td>
<td>7, 163/24</td>
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<td>little</td>
<td>insight in righteousness that</td>
<td>7, 163/25</td>
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<td>little</td>
<td>weight, while ye see</td>
<td>7, 170/20</td>
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<td>little</td>
<td>worldly living, labor to</td>
<td>7, 171/13</td>
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<td>force how long. And</td>
<td>7, 171/15</td>
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<td>little</td>
<td>prick with the point</td>
<td>7, 171/19</td>
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<td>little</td>
<td>by all such worldly</td>
<td>7, 171/29</td>
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<td>little</td>
<td>would he force or</td>
<td>7, 171/30</td>
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<td>little</td>
<td>force of reason and</td>
<td>7, 176/12</td>
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<td>little</td>
<td>doubt but that it</td>
<td>7, 181/12</td>
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<td>little</td>
<td>marvel either of the</td>
<td>7, 194/8</td>
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<td>amended by the coming</td>
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<td>little</td>
<td>regard it as they</td>
<td>7, 198/1</td>
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<td>little</td>
<td>believe it. Now it</td>
<td>7, 198/1</td>
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<td>little</td>
<td>to care or force</td>
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draw to lewdness with
man's petition from a
work with them getteth
hath much malice and
that it was very
is purgatory, and it
because he had a
a great deal too
as he saith, too
God wot, in very
to Godward in of
to side and find
declareth very well how
shamefastness to consider how
the clergy that they
was that they should
but rather chose to
preached because he would
serveth the altar should
nothing for it but
commanded in Genesis to
lands and goods to
their charge that they
prophet that he should
tenderly and longed to
a faith that we
better provision while ye
I left you to
them better while ye
good man that hath
that those holy martyrs
foul forgotten while he
things which, while we
sweet husbands, while we
wish that while we
also, who while we
own devotion while we
upon them while we
his substance, and his
Christ and his very
beaten thereto, living their
soon inquire. For he
at Exeter, and there
to you worldly people
clergy all their whole
and to get their
little care of amendment. And
little pain or imprisonment in
little good of other men's
little effect therein. But now
little pain if a man
little moveth me what heretics
little smattering in the law
little . But now so is
little if there be a
little stead, but hath on
little respect and regard unto
little rest in any part
little faith he hath in
little we regarded our good
live idle all, and that
live out of labor and
live of his own labor
live at case thereby --
live of the altar, and
live idle, and that they
live by the labor of
live upon, they must consider
live not as they should
live no longer. Now considered
live longer, that his satisfaction
live still, and that he
live than many of us
live by, ye would never
live . And among all your
lived full godly many a
lived and died for, and
lived there. When, albeit that
lived , was half our heaven
lived there in that wretched
lived ye never had followed
lived fostered us up so
lived , or ye with yours
lived . They carry up our
livelihhod is so well known
lively faith, build up thereupon
lives in fasting, prayer and
liveth yet at Exeter, and
liveth upon such as he
living there upon earth --
living , and then set them
living with the labor of
blind, lame, and sick,
living only of alms" -- 7, 120/ 11
and abuse in fleshly
living of such as be 7, 126/ 33
the good and honest
living of those that be 7, 127/ 1
men among you there
living upon middle earth, yet 7, 134/ 3
He layeth that the
living which the clergy hath 7, 137/ 32
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Lord better than never, our
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continual hope in our
Lord to which, for our
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Lord's king, and by the
than counterpoiseth all the
over this, the spiritual
in number exceed the
writ many more temporal
seen that the spiritual
party against the temporal
Lord's thing which the spiritual
thought reasonable, the temporal
the reformation which the
not obtain against the
might overmatch the temporal
his Parliament more temporal
Lord's so strong. Lo, good
against merchants, gentlemen, kings,
grew thereby among the
advantage of the temporal
the king and the
would labor to have
so that the clergy
which not intended to
they were likely to
clear and lightsome prophecies,
in the fire nothing
thing at eye should
them: he could not
he would they should
souls in heaven never
no more than he
there is -- he
Lord's fear of our utter
loss over that (which most
more than recompense the
Lord's warning of his great
the profit of their
and esteemed the only
as they did the
Lord's immediate that might take
Lord's Lord's love, help you to
Lord's lords and all the commons
lords spiritual and temporal, and
lords spiritual present with him
lords can never in number
lords temporal, but must needs
lords at his own pleasure
lords bended themselves there as
lords . But it hath been
lords have moved and thought
lords have denied and refused
lords spiritual moved was a
lords temporal, that nothing alleged
lords . And then how much
lords when he will? Now
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lords , and princes, and complain
lords themselves, as there can
lords against the clergy, but
lords , his words, if they
lords' lands and all honest
lose it, he neither deviseth
lose any more labor by
lose their own with them
lose among them great part
lose of its weight. But
lose the great part of
lose the reward of his
lose all that they have
lose nor lessen their joy
loseth his labor now that
loseth much good and getteth
loseth forever of your loving
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and that twenty shillings
as if he would
four heads, and then
of one ass, ye
that no man would
England as readily as
These be they that
These be they that
These be they that
These be they that
nothing else but to
to the pope or
their quarterage, they will
the clergy forthwith will
him. For we dare
many, and so can
honor and dignity, to
is not able to
the king unable to
proctor for them? To
the parliaments, but to
nor shall need to
within a while after
a sudden shift to
have -- and to
abstaining from marriage should
much, there he would
increase that it would
number of people to
and beat them, and
play the wanton, and
it were able to
and take wives, and
he with lies likewise
and sore beggars, to
among the people and
words as he might
of their other heresies
much ) shall assay to
make
make
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them seem gay to
their supplication, but upon
it evident to all
the trial with. But
as though he knew
you perceive and know
twenty shillings, and that
a pound. But who
a reckoning with you
, summa, four heads. Then
a lip and think
no such. Surely it
the reckoning of his
so many sick and
these whores and bawds
these thieves. These be
so many idle persons
the king's subjects fall
the land tributary though
him be taken as
him a heretic and
you the warrantise that
ye the plain reckoning
his sword sharp and
any law against them
any law against the
hospitals? Nay, ware of
an open insurrection and
much business about this
another bill to the
a strong party. And
all beggars as they
all the land desert
it seem that they
the realm populous: then
the land populous. Yet
them wed in the
the matter strange, then
one laugh that lieth
them labor for their
an end, saving that
more and send to
a dole of the
it seem to the
one book specially against
new division of every
suffer them till they
heresy wherewith he would
they be very unreasonable,
-- yet, since they
book of the Machabees
these cruel heretics would
inventions beguile you and
words wrong and so
ye and we may
this their unwise argument
as these heretics would
be long ere thou
in those words to
quick nor dead, nor
good work, must needs
owe to priests would
church were sufficient to
much as he would
husbands would else boldly
somewhat constrained not to
of us refused, to
we some doctor to
sit and laugh and
rail instead of reasoning,
it were impossible to
and sustain; or to
more impossible than to
sporting: so mote God
of such a malicious
endure -- the wretched
church, which reckoning the
the matter, that the
shall find that the
freres, to whom he
hearts as the sight
it right late. Which
upon these grounds now
that five times one
that four times five
thousand quarters of angels
certain count that he
may believe him, he
speed now, because he
the clergy. For exception
the beggars he now
the matter that he
make all beggars as they
make you, to our great
make little force of reason
make as they believed scripture
make mention of the devout
make you believe that we
make you believe that we
make them seem to say
make us very sure, that
make a countenance to throw
make men believe that God
make any good day's journey
make the world ween that
make no very priests among
make it one of the
make you believe that there
make men sure thereof, albeit
make it seem, and the
make of the lands of
make any matter of quarrel
make better provision while ye
make a sermon at our
make merry, and more too
make a game and a
make any mortal man living
make any man upon earth
make a born-blind man to
make your offspring after remember
makebate , which for to bring
maker of that ungracious book
maker thereof guessed at by
maker of the bill neither
makers of the statute not
maketh , as he thinketh, a
maketh of the present sorrow
maketh one that hath but
maketh he a clear reckoning
maketh five. Now this is
maketh twenty. Summa, saith he
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that would rather the
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men would ween the
But surely since the
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so far mistake the
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margins as every wise
of all that this
this point may every
see how little this
We trust that the
known, and that the
the chancellor nor any
fifth lie that this

malicious: people that he will
malicious: mortal enemies, praying God
malicious: enemy of ours cause
Mammona: but, as we shall
Mammona: doubt but though the
Mammona: that made the book
Mammona: were known and taken
Mammona: could for very pity
Mammona: should think it labor
Mammona: proved the devil true
Mammona: well warned advisedly will
Mammona: look that we should
Mammona: were believed than answered
Mammona: doubt what favor we
Mammona: hear of so many
Mammona: were some apostate and
Mammona: is bad enough besides
Mammona: shortly may find it
Mammona: as to ween that
Mammona: may learn that the
Mammona: would make no such
Mammona: seeth, some very falsely
Mammona: cannot fail of such
Mammona: against the clergy fetcheth
Mammona: at this day that
Mammona: useth as a proof
Mammona: present. But such truth
Mammona: useth in this point
Mammona: well wotteth that they
Mammona: to give them aught
Mammona: saith that whoso will
Mammona: taken for a heretic
Mammona: that were not waxen
Mammona: trouble a priest for
Mammona: doth in this matter
Mammona: else ever heard word
Mammona: would ween he were
Mammona: well saw what he
Mammona: so boldly affirmeth, the
Mammona: soon know that will
Mammona: forceth how loud he
Mammona: , his substance, and his
Mammona: hanged himself for despair
Mammona: else ever sued any
Mammona: hath made in so

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<td>from the nature of hath gone forth from man to forth from man to soul, which no reasonable And now since the Passion (extended unto every life, and yet the now is there no the good and holy scripture, there can no bid not that any that profit can no Lamb. &quot;Now wotteth every for the redemption of salvation, saith: &quot;If any judgment and to every verified of many another certain sin which a clearly withdrawn from a without help wherof no Holy Writ spoken to you, being from some And then, since no we suppose, no Christian life. Then wotteth every any truth, except any for purgatory to any Abraham answered the rich testified as no good hell, from whence no always forthwith deliver every or rather keep every people, objecting that no deed done by one stead, but that every</td>
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<td>man's land, and every man's land, and every man's 7, 167/ 19</td>
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<td>new division of every man's land and substance; never 7, 167/ 28</td>
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<td>will we leave the man's malicious folly, tending to 7, 169/ 6</td>
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<td>presupposed the immortality of man's conversion, it followeth that 7, 173/ 22</td>
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<td>the fault after the say that after a man's conversion once to God 7, 173/ 33</td>
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<td>give occasion of any man's damnation. Now where they 7, 200/ 19</td>
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<td>and so that no man's good deed done among 7, 200/ 27</td>
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<td>by himself, and no man's merit may be applied 7, 200/ 31</td>
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<td>because he fought so manifold against the king's crown</td>
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<td>his Holy Gospels, so manifestly and so plainly affirmeth</td>
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<td>corrupt the generation of mankind in your realm. These</td>
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<td>show his work, what manner thing it is: the</td>
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<td>be therein without any manner pain or grief, so</td>
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<td>of the fashion and manner . If there were embarked</td>
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<td>yet in many sundry manner : some more, some less</td>
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<td>imagination and fantasy what manner of substance we be</td>
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<td>own hand in the margins as every wise man</td>
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<td>purpose and the very mark that he shooteth at</td>
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we out the greatest matter that he had already
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<td>7, 136/33</td>
</tr>
<tr>
<td>things?&quot; Now Christ's own mouth</td>
<td>said unto the people</td>
<td>7, 146/30</td>
</tr>
<tr>
<td>with humble confession of the mouth</td>
<td>and good endeavor of</td>
<td>7, 191/21</td>
</tr>
<tr>
<td>saith upon other men's mouths</td>
<td>, paid six hundred pounds</td>
<td>7, 117/4</td>
</tr>
<tr>
<td>purgatory to stop the mouths</td>
<td>of all the heretics</td>
<td>7, 183/27</td>
</tr>
<tr>
<td>audience to stop the mouths</td>
<td>of all the proud</td>
<td>7, 195/29</td>
</tr>
<tr>
<td>we be much more moved</td>
<td>to give the world</td>
<td>7, 112/27</td>
</tr>
<tr>
<td>the spiritual lords have moved</td>
<td>and thought reasonable, the</td>
<td>7, 140/20</td>
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<tr>
<td>which the lords spiritual moved</td>
<td>was a thing that</td>
<td>7, 140/24</td>
</tr>
<tr>
<td>and making mocks and moveth</td>
<td>me what heretics babble</td>
<td>7, 211/30</td>
</tr>
<tr>
<td>All his practice in multiplication</td>
<td>meddlefth with nothing but</td>
<td>7, 139/10</td>
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<tr>
<td>men ariseth that is multiplied</td>
<td>by a hundred. All</td>
<td>7, 139/9</td>
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<tr>
<td>enough be found to multiply</td>
<td>more generation, of such</td>
<td>7, 157/33</td>
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<tr>
<td>so many more in multitude</td>
<td>, surely likewise as for</td>
<td>7, 148/4</td>
</tr>
<tr>
<td>all the world knoweth, murder</td>
<td>in prison that honest</td>
<td>7, 133/12</td>
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<tr>
<td>up rifling and robbery, murder and mischief and plain murdered</td>
<td>by Doctor Horsey with</td>
<td>7, 117/2</td>
</tr>
<tr>
<td>that some evil people murdered</td>
<td>him in prison; for</td>
<td>7, 134/34</td>
</tr>
<tr>
<td>out this great secret murdering</td>
<td>of Hunne. For this</td>
<td>7, 135/18</td>
</tr>
<tr>
<td>very member of Christ's mystery</td>
<td>that neither God nor</td>
<td>7, 151/5</td>
</tr>
<tr>
<td>carts to be whipped mystical</td>
<td>body -- that is</td>
<td>7, 202/17</td>
</tr>
<tr>
<td>set out his malice naked</td>
<td>about every market town</td>
<td>7, 117/27</td>
</tr>
<tr>
<td>that are sent out naked</td>
<td>to the show. Wherein</td>
<td>7, 119/26</td>
</tr>
<tr>
<td>will have sent out naked</td>
<td>and bring naught with</td>
<td>7, 158/33</td>
</tr>
<tr>
<td>he goeth forth so nakedly</td>
<td>to you, which would</td>
<td>7, 158/36</td>
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<tr>
<td>that neither is his name</td>
<td>that no beggar is</td>
<td>7, 119/28</td>
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<tr>
<td>proud arrogance under the name</td>
<td>nor person unknown among</td>
<td>7, 113/33</td>
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<tr>
<td>speaketh all in the name</td>
<td>of supplication, and under</td>
<td>7, 115/1</td>
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<tr>
<td>and beg in our name</td>
<td>of the poor beggars</td>
<td>7, 118/34</td>
</tr>
<tr>
<td>it is, that could name</td>
<td>, and in our name</td>
<td>7, 119/12</td>
</tr>
<tr>
<td>or maintained in his name</td>
<td>receive your money, whereof</td>
<td>7, 119/13</td>
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<td>in the poor beggars' name</td>
<td>you the green freres</td>
<td>7, 123/15</td>
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<td>his bill in the name</td>
<td>. Now when it was</td>
<td>7, 136/1</td>
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<td>and under the false name</td>
<td>. But we verily think</td>
<td>7, 142/17</td>
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<tr>
<td>and comprehended under the name</td>
<td>of the beggars, and</td>
<td>7, 144/18</td>
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<td>holy saints of one name</td>
<td>of Christian freedom, spurring</td>
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<td>fantasy devised of our name</td>
<td>of hell. Which word</td>
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<td>in Greece -- Gregory name</td>
<td>in the poor beggers' proctor</td>
<td>7, 210/11</td>
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<td>; and after Mass much name</td>
<td>made for the legitimation</td>
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<td>a book that he named</td>
<td>The Supplication for the</td>
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<td>but he is also named</td>
<td>and boasted among his</td>
<td>7, 114/ 7</td>
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<td>since his book is nameless</td>
<td>, and so himself among</td>
<td>7, 113/ 26</td>
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<td>will not wed them, namely</td>
<td>since he sendeth them</td>
<td>7, 153/ 15</td>
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<td>boast and ostentation -- namely</td>
<td>, devised by the dead</td>
<td>7, 220/ 4</td>
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<td>a bead-roll of their names</td>
<td>; wherefore we must for</td>
<td>7, 120/ 24</td>
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<td>because we lack the names</td>
<td>of both the sides</td>
<td>7, 121/ 3</td>
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<td>king in the beggars' names</td>
<td>: &quot;Then shall as well</td>
<td>7, 155/ 10</td>
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<td>also by their special names</td>
<td>besides, therefore is most</td>
<td>7, 186/ 26</td>
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<td>the people by the names</td>
<td>of such powers, instruments</td>
<td>7, 226/ 25</td>
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<td>thereof that the spirituality naming</td>
<td>themselves always before the</td>
<td>7, 130/ 13</td>
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<td>fault of the clergy; taking him) by the naming</td>
<td>them in his bead-roll</td>
<td>7, 115/ 13</td>
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<td>temporality, this manner of naming</td>
<td>and counting of so</td>
<td>7, 124/ 8</td>
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<td>anxious favor toward his native</td>
<td>country, though he be</td>
<td>7, 151/ 22</td>
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<td>nor there is no natural</td>
<td>man, neither paynim, Jew</td>
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<td>of any good affection natural</td>
<td>, and so changed into</td>
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<td>to poor folk, a natural</td>
<td>man will give alms</td>
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<td>far fallen from the nature</td>
<td>of man into a</td>
<td>7, 172/ 29</td>
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<td>in his mind the nature</td>
<td>and reason have taught</td>
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<td>dear friends, remember how nature</td>
<td>and Christendom bindeth you</td>
<td>7, 228/ 11</td>
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<td>pity, any regard of nature</td>
<td>, any respect of Christendom</td>
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<td>should ye have the naughty</td>
<td>generations increase, whereof there</td>
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<td>of so many so naughty</td>
<td>so suddenly set out</td>
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<td>those three or four naughty</td>
<td>persons against those three</td>
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<td>whether that all these naughty</td>
<td>persons whom we have</td>
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<td>in Greece -- Gregory Nazianzenus</td>
<td>, Gregory Nissenus, Gregory Emissenus</td>
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<td>him and we wot ne'er</td>
<td>whom else, and we</td>
<td>7, 135/ 15</td>
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<td>which twain we wot ne'er</td>
<td>well whether is the</td>
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<td>we were not more than necessary</td>
<td>that all folk should</td>
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<td>it seemed us yet necessary</td>
<td>since our Savior, in</td>
<td>7, 192/ 22</td>
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<td>as we say, somewhat necessary</td>
<td>to say somewhat therein</td>
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<td>some point profitable and necessary</td>
<td>for the whole corps</td>
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<td>would conclude that of necessity</td>
<td>for a special remedy</td>
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<td>yet not only the necessity</td>
<td>of our cause driveth</td>
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<td>saw such a sudden necessity</td>
<td>, rather marry than the</td>
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<td>he needs must of necessity</td>
<td>, that the noble doctor</td>
<td>7, 182/ 20</td>
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<td>and you, and having necessity</td>
<td>both of their help</td>
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<td>his friends in their necessity</td>
<td>. Now if ye consider</td>
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<td>also layeth one great necessity</td>
<td>to take all from</td>
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<tr>
<td>it) we must of necessity</td>
<td>use you such words</td>
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<tr>
<td>have in our great necessity</td>
<td>so great need of</td>
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<td>hang heavy about our necks</td>
<td>and cleave fast, fire-hot</td>
<td>7, 224/ 16</td>
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<tr>
<td>all, and nothing shall need</td>
<td>to spare him, since</td>
<td>7, 113/ 25</td>
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<tr>
<td>Howbeit we neither shall need</td>
<td>nor do purpose to</td>
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well known that we
then shall ye not
masters, then shall ye
neither will nor shall
than that we should
never suffer for any
yourselves and shall not
the poor fool not
whom it were most
it were first more
it as they saw
fain to show their
relief of us whose
own, believe that we
that any man should
if Christian men should
place nor any penance
so openly declare the
shame can hold, never
but such as have
we shall here nothing
Howbeit we shall scanty
me, wheroeto should I
made for, which hath
living that hath more
fellows with angels; in
since every member that
souls, he shall not
believe not that we
If ye believe our
great necessity so great
unasked, that no man
salvation; and that there
in heaven where it
relief and comfort, there
among the people, must
remedy the king must
Whose high goodness must
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that the clergy must
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saith, the king must
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that every man must
avail any man must
and good work, must
but that he must
last when he must
with, our prayer must
the world neither so
and other sore people,
can never lack some
charitable deeds to the
is unto the most
rich glutton and poor
fasting and prayer be
folk much forgotten of
boldness of sin and
of unfaithfulness, but of
rebuke or blame this
our sake to your
nigh kin, your late
his grace after, nor
not aware of the
had before, without that
as angrily as a
this is now no
would suddenly send forth
old heresies and devising
soon after, in a
in a new supplication,
gaping is for a
Tyndale's translation of the
old condemned and of
shall essay to make
his church in his
gladly wit of these
all scripture besides the
forth of all the
and authority of the

needs have lacked. So that
needs diminish and bereave him
needs appear; for since that
needs follow that since the
needs be sustained here with
needs must of necessity, that
needs abide and not flit
needs forsake again, or else
needs grant except they deny
needs, all-thing that he will
needs be done by himself
needs make it one of
needs leave it, repenteth himself
needs go from them. Which
needs be profitable, for we
needy, nor so sore and
needy, impotent, blind, lame, and
needy, ravenous landed men that
needy, and the rather in
needy, and also to them
needy Lazarus, and of the
neglected; then shall holy saints
negligence, yet hath always good
negligence of penance, and thereby
negligence forslothed and foded forth
negligence and forgetfulness in you
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neighbors and pleasant companions upon
nevermore call upon him. And
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<td>and godly works and obedience of your most gracious</td>
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<td>and that if ye obey any law or governor</td>
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<td>his realm been better obeyed or more humbly served</td>
<td>7, 158/ 13</td>
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<tr>
<td>Now where they likewise object in countenance against the object</td>
<td>7, 200/ 20</td>
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<tr>
<td>suffrages of good people, any good myself? This objecting that no man may</td>
<td>7, 200/ 22</td>
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<td>especially by the sacred objection is much like as</td>
<td>7, 201/ 20</td>
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<tr>
<td>the suffrages and blessed oblation of that Holy Sacrament</td>
<td>7, 202/ 31</td>
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<tr>
<td>be quickened and your oblation of the holy Mass</td>
<td>7, 227/ 10</td>
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<tr>
<td>let never any slothful oblivion turn to fresh remembrance</td>
<td>7, 218/ 17</td>
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<tr>
<td>do his pleasure, but observeth right good and great</td>
<td>7, 199/ 13</td>
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<tr>
<td>faith of Christ and observing his laws with good</td>
<td>7, 168/ 28</td>
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<tr>
<td>their evil will and obstinacy , and with murmur and</td>
<td>7, 178/ 3</td>
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<tr>
<td>all good men, and obstinate rebellious mind against all</td>
<td>7, 167/ 17</td>
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<td>but stick to their obstinate nay: let us see</td>
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<td>have always taken the obstinate affirmers of the contrary</td>
<td>7, 195/ 25</td>
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<td>yet could they not obtain against the lords temporal</td>
<td>7, 140/ 28</td>
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<tr>
<td>was offended, he shall obtain of God's goodness remission</td>
<td>7, 191/ 23</td>
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<tr>
<td>his accomplices, and after obtained the king's most gracious</td>
<td>7, 117/ 6</td>
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<td>soon as he had obtained your most gracious pardon</td>
<td>7, 133/ 18</td>
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<td>got them credence and obtained , they then see well</td>
<td>7, 161/ 20</td>
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<td>the clergy might have occasion to say that the</td>
<td>7, 132/ 32</td>
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<td>think that such like occasion and ground and consideration</td>
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<td>should he give great occasion of lightness and bold</td>
<td>7, 174/ 22</td>
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<tr>
<td>give the world great occasion and courage not only</td>
<td>7, 174/ 31</td>
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<td>all together would give occasion by boldness of sin</td>
<td>7, 175/ 32</td>
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<td>may give them good occasion to put little doubt</td>
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<td>also called hell by occasion of the Latin word</td>
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<td>before, give a great occasion to men boldly to</td>
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<tr>
<td>give innumerable folk great occasion of damnation, which presuming</td>
<td>7, 199/ 28</td>
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<td>bridle and giveth them occasion of hanging. Which thing</td>
<td>7, 200/ 3</td>
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<td>hence as might give occasion of any man's damnation</td>
<td>7, 200/ 18</td>
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<td>long ago upon great occasions taken the reckoning of</td>
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<td>leave labor and all occupation ; then shall folk wax</td>
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<td>of all worldly business occupied about the best, for</td>
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<td>such things use and occupy themselves. Which manner of</td>
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<td>the great, broad, bottomless ocean sea of evils and</td>
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<tr>
<td>the great, broad, bottomless ocean sea full of evils</td>
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<tr>
<td>the great, broad, bottomless ocean sea of evils; what</td>
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<td>the great, broad, bottomless ocean sea of evils, and</td>
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<tr>
<td>the great, broad, bottomless ocean sea full of evils</td>
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<td>in the broad, bottomless ocean sea full of evils</td>
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<tr>
<td>a great, broad, bottomless ocean sea full of evils</td>
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that great, broad, bottomless ocean
leaveth not out the odd noble? But now since
from, cruel damned spirits, odious, envious, and hateful, dispiteous
sin may so far offend that he shall for
excellent whom we have offended, cannot of right and
forasmuch as he had offended God by overmuch liking
by which God was offended, he shall obtain of
at one of the offenders of this crooked and
at one of the offenders of this crooked and
men for their so offending: so weak and blunt
such men for their offending to do the like
courage to commit like offense, again at their pleasure
courage to commit like offense, seeing the promotions that
the weight of his offense that he thought and
offense done in this world
among all the people offer them their lands again
our Lord shall never offer his grace after, nor
help, since their Masses offer not up the Sacrament
given of his own offer unasked, and yet not
sacrifice withal to be offered up for the souls
of that Holy Sacrament offered for them in the
buy sacrifice to be offered for them that he
of many another man offering himself patiently to the
and sent a great offering to Jerusalem for to
gathering, that alms and offering as himself saith, that
at our hearse and offering up our helmets, setting
probates of testaments and offerings, with mass-pennies and mortuaries
meet for the pope's office nor agreeable to the
Adam and all his offspring, then though he say
mote God make your offspring after remember you; so
never so willing, and oftentime where there was nothing
cry out so loud, "Oh, the grievous and painful exactions
to dinner to them? Oh, the wise! Here want
him for his pleasure. Oh, the charity! But he
adjoined his grievous exclamation, "Oh, the grievous shipwreck of
the clergy fetcheth forth old fern years and runneth
well found; many an old man, many a sore
the priests in the Old Law bound thereto as
sweat in seeking out old heresies and devising new
or any of the old holy fathers of Christ's
such wise as the old holy doctors Saint Jerome
Thomas, and all the old holy fathers since Christ's
they preach? Not your old Gospel of Christ, for
chastity, to blaspheme the old holy fathers and doctors
a fond frere, of old condemned and of new

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<td>, with mass-pennies and mortuaries</td>
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<td>Oh</td>
<td>, the wise! Here want</td>
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<td>Oh</td>
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<td>Oh</td>
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not only among Christian people and Jews, of whom
always not only faithful people had, but also, as
and kept among all the most part of people, or else that nature
of easy remission, much people wantonly doth forsloth --
and revealed unto Christian people, to run down headlong
gathered money among the people, to buy sacrifice withal
and suffrages of good people, upon earth, that all
valiant captain of God's people did institute and ordain
be only the Christian people which look and hope
heaven) there was no people that any otherwise spoke
there were embarked many people at once to be
he heareth so much people speak of and seeth
For surely if such people were in the case
that perverse and faithless people till he were dead
perverse and crooked malicious the suffrages of good
prayers of good Christian people that he will show
charity, yet when good people, objecting that no man
that this kind of people desire them thereto and
testified and exhorted the people did speak against purgatory
good and devout Christian people to pray for all
all the whole Christian people from Christ's days hitherto
the charity of Christian people, and among them Christ
was fervent in the common opinion of all people waxeth by the means
faith of all Christian people and virtue plenteous in
represent them to the people and the fast infallible
that should please the people from Christ's days until
part of the Christian people by the names of
been increased to have people's ears, wherewith he would
true, else would we veed 8 d sterling;
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wot well, many more pieces of forty pence than
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with what alms, prayer, with what alms, prayer, pilgrimage, or other good deed
us with your prayers, pilgrimage, and other almsdeeds; and
men do, spoil and pilgimage the church, but he
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we loved so well, pillar of Christ's church, Saint
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<td>plenty</td>
<td>both then and always</td>
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<td>plight</td>
<td>we lie, your sloth</td>
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<td>plight</td>
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<td>pope none otherwise made him</td>
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<td>pope or God should always</td>
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<td>pope , as we somewhat have</td>
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<td>pope neither but if that</td>
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<td>pope and the clergy, then</td>
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<td>pope nor any man else</td>
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<tr>
<td>pope Saint Gregory, with Saint</td>
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he saith that the pope may be bold in long ere ever any pope began. But forasmuch as a thing of the pope's own making and that pope's office nor agreeable to parts may maintain it populous though the hundredth part would make the realm populous: then either are they to make the land populous.Yet marvel we much the clergy, nor their evil is the great populous though the hundredth part temporalty hath given them his complaint of the populous of the clergy. Wherein cried out upon their populous too. But this is devised to take their populous out again. Howbeit, by people murmured at the for any need the populous of the priests to the church hath their populous given them for causes and that if their populous happen to be taken from the clergy their populous , alleging matters at large use not well their populous, and that therefore it it is not well possible for them to be nor it is not possible to find you any shall for any pain possible that we can suffer twenty shillings make a pound. But who can now pounds for him and his pounds. "Summa totalis, 43,000 as the five hundred pounds which he paid for pounds for him and his pounds, the plain untruth of pounds. Now if this be pounds. We trust that the pounds with which money he poverty, so do we much poverty and beggary came into poverty and beggary came into two thousand four hundred of, the six hundred sickness, sorrow, pain, and but that all the to this, that all Where is your sword, shall not your sword, shall not your sword, under him, his sword, honor and glory and they, procuring to their and impotent in the the names of such infected with ugly great a hundred. All his he was punished by he had sued a praemunire for his contempt committed praemunire against a priest for
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of the devout remembrance,
we find by the
or in despair, any
should pray because that
appeareth plain that such
mind in time of
satisfaction from pain into
another, nor that the
the church made continual
man's humble and hearty
good men with their
doubt but that the
by pilgrimage, almsdeed, and
fruit both of the
benefit of his own
alms and of double
to wit, both the
too, and also the
any man's alms or
purgatory, and that his
because thereof used much
you clear that your
your charitable alms and
wisdom. Send hither your
him with what alms,
if God accept the
he prayeth with, our
his grace. And our
both by the private
your devotion and their
the help of good
finally the merits and
great respect as the
Whereof serveth also the
him for other men's
take profit by your
intercessions and your good
the church and the
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or say that the
and with their daily
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gospel and Tyndale's testament,
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toward our relief the
is there not so
whom they rejected, and
against bishops, abbots, priors,
set first upon spiritual
miracles wrought in his
and releasing of our
not only for this
sight maketh of the
the commons in that
not one spiritual man
all the lords spiritual
our Savior Christ, the
only loss of this
God was more effectually
shall be after this
only procure to be
be able so to
such forgiveness as should
whose goodness they be
and thereby keept and
pain invisible among the
beggars' proctor so arrogantly
careless to continue therein,
occasion of damnation, which
to have so much
and governance, with arrogant
boldness of sin and
lame, but such bold
but that such bold
this beggars' proctor so
light than reason, yet
and open blasphemy. For
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preaching of the right faith
preaching of the Catholic faith
preaching the destruction of Christ's
preaching of Luther's gospel and
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precept, as he doth, and
precious blood wherewith he consecrated
precious person and testified by
precious stones, wood, hay, or
precious stones, as when they
precious treasure of our comfort
precise provision made against all
preferred Stephen. And that this
prejudice of his righteousness --
prelates, and priests, so would
prelates. But shortly thereupon they
presence, would wax the worse
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present time but also for
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present parliament assembled. And these
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present painful pangs that we
present life far under the
present and assistant unto the
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present unto you this poor
preserve it with generation, but
preserve him from hell. But
preserved in peace, and were
preserveth them from pain everlasting
press, and made to look
presumeth in his bill to
presuming upon that thing that
presuming upon such easy short
presumption and so little wit
presumption to meddle with every
presumption of easy remission, much
presumptuous beggars as he is
presumptuous beggars will, if ye
presumptuously telleth him, His Grace
presupposed the immortality of man's
presupposed that the pope may
presupposed, how could any man
presupposing as though he had
supplication, and under the
pretence of favor unto poor
pretend . For whereas they cloak
good as they falsely
pretend that Saint Paul in
hundred year, that ever
pretended themselves so troubled for
the pity that it
pretendeth ; nothing minding the weal
such beggars as he
pretendeth to speak for --
well sped, yet he
they join a proud
which of late, under
else but falsehood under
that he maketh his
alms themselves, and under
shall say shall under
devils' proctors as under
man would say, little
that good Catholic king
behind him a little
of thorns as will
great high point that
to poor and rich,
a praemunire against a
that justly punish a
faults that any lewd
any man trouble a
for indicting of a
of praemunire against a
of praemunire against a
weeneth that forthwith every
that there will no
And then taketh the
the prayer of the
man should give a
their purpose that neither
Huskin, Saint Gregory against
of priesthood
Catherine of Siena against
them since they take
pestilent persons borne toward
other ghostly suffrages of
priors, deacons, archdeacons, suffragans,
profit goeth to the
taken the reckoning of
And all virtuous, good
reign upon, because that
that many folk indict
such that so procured
years as there be
they be profitable to 
the possessions of the 
prince idolater to the 
so, then were the 
duties unpaid unto 
them, and yet the 
abbots, priors, prelates, and 
mens!" This matter that 
as for the good 
by the marriages of 
they had always their 
good, that then the 
albeit that of Luther's 
nor make no very 
yet of good Christian 
But now though the 
which they owe to 
that they rather hate 
purgatory for hatred of 
tell the people the 
the clergy and sell 

priest, religious, and layman, 

virtuous mind of the 


and rebellion against their 

and rebellion against the 
as a most virtuous 

likewise as that royal 


Christ than had that 

His Highness as a 

he useth toward his 
every one were a 
temporal; whereas the good 

that the good Christian 
gentlemen, kings, lords, and 
side, whoso will advise 
stretched unto the temporal 
a prince or a 

against the clergy, a 

Christ prove you our 
soon after out in 

his bead-roll bishops, abbots, 

Highness against bishops, abbots, 

and committed to bishop's 

world knoweth, murder in 

he came out of 

accomplices murdered him in 

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priests of his idols. Yet 

priests in the Old Law 

priests . And this good Christian 

priests well beaten too. He 

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priests must needs have wives 

priests and good religious whose 

priests, monks, and friars be 

priests, whose living was well 

priests be very cruel that 

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priests among them since they 

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priests pray for us of 

priests would make you believe 

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priests . Which thing, though it 

priests' faults, and for the 

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prince . And therefore every child 

prince , by whose goodness they 

prince useth for to do 

prince, his virtuous nobles, and 

prince idolater to the priests 

prince of excellent erudition, virtue 

prince and sovereign lord (whose 

prince or a princess of 

princes past have granted, and 

princes of the Christian realm 

princes, and complain that they 

princes or lay people to 

princes that they were fain 

princess of a realm. Finally 

principal part of his excellent 

principal purpose, that is to 

print the dialogue of Frere 

priors, deacons, archdeacons, suffragans, priests 

priors, prelates, and priests, so 

prison ; where he saith that 

prison that honest merchant Richard 

prison benefice upon benefice to 

prison; for thereof is the
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<td>For none other place purgatory.</td>
<td>7, 193/ 12</td>
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<tr>
<td>purgatory</td>
<td>There is, as we purgatory.</td>
<td>7, 193/ 23</td>
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<td>purgatory</td>
<td>by the plain texts purgatory.</td>
<td>7, 193/ 26</td>
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<td>purgatory</td>
<td>, as none heretic shall purgatory.</td>
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<td>purgatory</td>
<td>Lo, thus may ye purgatory.</td>
<td>7, 194/ 3</td>
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<td>purgatory</td>
<td>clearly proved by the purgatory.</td>
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<td>purgatory</td>
<td>For if they have purgatory.</td>
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<td>and yet themselves stick purgatory.</td>
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<td>purgatory</td>
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<td>purgatory</td>
<td>(as many divers texts purgatory.</td>
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<td>purgatory</td>
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<td>purgatory</td>
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<td>7, 196/ 3</td>
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<td>purgatory</td>
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<td>7, 198/ 10</td>
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<tr>
<td>purgatory</td>
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<td>purgatory</td>
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<td>purgatory</td>
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<td>purgatory</td>
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<tr>
<td>purgatory</td>
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<tr>
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in these matches the
nothing like for the
make any matter of
of freres hath every
neither five pence a
households a penny a
the five orders every
no coin called the
he meant so many
that he meant not
five orders hath every
twenty pence for the
the freres get no
solemnly of the freres’
pay the freres their
to pay the freres’
called exactions, the freres’
ever exacted of him
for the five pence
thousand and twenty thousand
counting of so many
thousand and twenty thousand
intend and labor to
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year in the wardmote
you, For if the
matter was out of
ask the king a
homely to ask the
leave this lie in
ask the king a
virtue lie still in
purgatory quite out of
them. By which blasphemous
all this debate and
that is undoubted and
year in the wardmote
put you in good comfort
putteth for the ground of
putteth that every parish, one
putteth as a plain, well
putteth he forth in the
putteth purgatory quite out of
putting up of bills in
putting forth of this their
quaffing with the devil, they
qualities of either side considered
quantity of the matter, yet
quarrel or complaint against any
quarrel a penny. For we
quarrel nor four neither, and
quarrel Summa, for every house
quarrel, five pence, and hereby
quarrel angel, ye should therefore
quarrel sacks of angels. For
quarrel sacks of angels, for
quarrel of every household a
quarrel of the angel, and
quarrel . And that point, albeit
quarrel . For this should he
quarrel, they will make him
quarrel? This lie, lo, is
quarrel, which he said that
quarrel he would not have
quarrel, we dare boldly say
quarters of angels. Here we
quarters of angels, he meaneth
quarters of angels maketh two
quench the fervor of devotion
quenched, because they suffered it
quest ." Would not upon these
question were asked about, there
question that the plea to
question, and to bind His
question and appoint him his
question between him and we
question and appoint him his
question, yet at the leastwise
question. For what is plainer
question they may as well
question with the declaration of
questionless . But letting pass over
quests . And for the second
and people, as well
  quick as dead. He deviseth
  quick, keeping such apparitions of
  quick, and while he will
  quick nor dead, nor make
  quick used about the burying
  quickened and your oblivion turn
  quickly the very point that
  quiet rest and surety as
  quiet comfort and rest. And
  quiet out of question. For
  quoque in sanguine testamenti tui
  quoth the gallant, "but what
  quoth the frere, "but what
  rabble of heretics gathered themselves
  rage for indicting of certain
  rageth for indicting of certain
  ragman's roll of his rude
  rail upon the clergy, saying
  rail upon them. Then cometh
  rail and jest upon the
  rail against holy, vowed chastity
  rail against the clergy and
  rail and say that purgatory
  rail instead of reasoning, make
  railers rail and jest upon
  railing rhetoric ended against the
  railing rhetoric against the whole
  railing, ye shall may perceive
  railing the great, broad, bottomless
  railing against the clergy, a
  railing of those uncharitable heretics
  raised by such seditious books
  ran away before the valuation
  rancor conceived upon this displeasure
  rancor and evil will by
  rancor and malice that his
  ransacked up all Dame Rhetoric's
  ransacking our houses as though
  rap and rend unto themselves
  rape at the sessions. And
  rape committed in deed, so
  rape surmised, were the women
  rape, and that the bishop
  rate as they have done
  rate it seemeth that he
  rate . But we would be
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<td>whom he calleth always</td>
<td>ravenous wolves) to ask it</td>
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<td>thence again. To which</td>
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shall never suffer this realm to fall. Holy Saint
princes of the Christian realm of England shall never
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of mankind in your realm. These be they that
into incontinency in your realm. "And after divers of
people, whereby all the realm at length, if it
increase to people his realm with. Now if that
it would make the realm populous; then either are
increase to people the realm, then can he not
for fear of the realm falling to wilderness. In
unmarried in all the realm but them. How many
King's Highness and his realm that might, if men
ever king in this realm, if these his high
any part of his realm better obeyed than he
any king in the realm been better obeyed or
find in the king's realm that had his crown
shipwreck and all the realm to wilderness. What thing
the dispeopling of his realm, and bringing all his
run out of the realm for heresy. For if
last bring all the realm to ruin, and this
fewer, then shall the realm increase in riches, and
is there in the realm that hath lands given
other places of the realm there is nowadays no
temporal land in the realm shall come into the
a princess of a realm. Finally, all our other
great thing if we realm, and so should of
we so might of realm your carnal things?" Now
without substance, rhetoric without reason, and so should of
unto the church by reason, bold babbling without learning
doubtful, he doth, as reason of the spiritual law
for this thing to reason is, suffer it to
affirming it for good reason against an unreasonable body
giver may well with reason that he that serveth
be that by that reason use therein such advantage
were not much against reason of so many so
else that nature and reason that harping so much
make little force of reason have taught men everywhere
any substantial thing, either reason, yet presupposed the immortality
not only by probable reason and ever ask for
they by the same reason or authority, for them
there shall, if either reason taken of the scripture
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<td>-- the spoil</td>
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<td>dico ut pro</td>
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Is not this a royal feast to leave these year, likewise as that royal prince, his virtuous nobles there he useth his royal figure of rhetoric called ragman's roll of his rude rhetoric against the poor king's kingdom, and the ruin of the king's crown the king's kingdom, the ruin of the king's crown remedies to repair the ruin of his crown and he will eschew the ruin of his crown; But now to the the king's crown from ruin; more than bringing the of his kingdom, the ruin of his crown, the all the realm to ruin, and this not without good man had the rule of this matter, and mind against all laws, rule, and government, with arrogant point for a general rule, that at every conversion is accounted in the rule and canon of the cloisters, will be better ruin abroad running at the soul's people rebel against their ruin; then shall all virtue country, though he be ruin away from it for none other cause to ruin away, surely for any be they not only ruin out of the realm they now sustain, being ruin to ruin; then shall grace and let all ruin forth unbridled; then shall all vice reign and ruin down headlong thither. And ruin on the bridle and they weighed aught, should run to the reproach and therefore proved it, he runneth forth in his railing old fern years and runneth up to King John's a mad dog that runneth forth and snatcheth he be better ruled abroad running at the wild world and burneth out the rusty and filthy spots of he wore silk or sackcloth. But surely this man meant so many quarter sacks of angels. For indeed he meant not quarter sacks of angels, for then him, and receive the Sacrament of his hand on the son against the Sacrament of the Altar, and especially against the Blessed Sacrament of the Altar, with oblation of that Holy Sacrament offered for them in offer not up the Sacrament to God neither for take priesthood for no sacrament: yet of good Christian preach and minister the sacraments to the people or to have no more sacraments ministered at all; but a dunghill the blessed sacraments of Christ with villainy and contemned his holy sacraments as this beggars' proctor
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also appeareth plainly by
 plainly by Saint Jerome,
 near to put out
 in the Gospel of
doctor and glorious confessor
 by that holy doctor
 doubt and unsurety whether
 as ye see by
blessed apostle and evangelist
and impenitence, as though
 appeareth it clearly that
grant except they deny
to the words of
 of all: so, though
 not the blessed apostle
 the plain words of
therefore, except they deny
yet if they deny
shall then allege them
would therefore pretend that
to be properly by
pillar of Christ's church,
expoundeth that place of
 this the blessed pope
 in this case from
 by the words of
 John, by the apostle
into the reproof that
heresy set at naught
at naught Saint Augustine,
Saint Augustine, Saint Jerome,
Saint Jerome, Saint Ambrose,
Saint Ambrose, Saint Gregory,
Saint Gregory, Saint Chrysostom,
Saint Chrysostom, Saint Basil,
said in excusing of
 in the case of
 as Christ said to
for other? Wherefore did
at the delivery of
therefore that holy doctor
 in this world (as
Saint Augustine saith and
form and fashion as
 as Saint Basil and
also perceive clearly by

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full bright and glorious  
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saints , which he meaneth for  
saints and martyrs. Ye marvel  
saints and martyrs he meaneth  
saints and martyrs he meaneth  
saints and martyrs that died  
saints be blasphemed; then shall  
saints more than a thousand  
saints that anything say against  
saints , and you, and having  
saints , should be all false  
saints with a sort so  
saints had none. But yet  
saints to match them. For  
saints of one name in  
saints whom we have rehearsed  
saints as either ourselves with  
saints for us, and they  
saints' intercessions and your good
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<td>also to the King's</td>
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<td>all this work was</td>
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<td>that if he had</td>
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<td>that the clergy have</td>
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<td>that the clergy gave</td>
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<td>that Hunne was kept</td>
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<td>that the chancellor purchased</td>
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<td>, why they die for</td>
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<td>that before the clergy</td>
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<td>, gave them enough unasked</td>
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<td>that the great living</td>
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<td>that the clergy is</td>
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<td>, and delivereth him at</td>
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<td>sapientes</td>
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<td>he when he saw</td>
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<td>and studied therefor, he</td>
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<td>satisfaction</td>
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<td>satisfy</td>
<td>them, will ye see</td>
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<td>satisfy</td>
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<td>malapert), &quot;What an infinite</td>
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<td>save</td>
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is every man's duty
strong, and finally to
of evils, and to
full of evils, to
said one true word
for the sins committed,
that his heresy shall
who would. But God
society and fellowship of
such as shall be
that they might be
would they grant that
as good angels and
out with right naught,
likewise make an end,
out of our purpose,
lie long in purgatory,
utterly to deny purgatory,
on their old shoes,
here in the dark,
faces sweat. But our
blessed sacraments of our
and blood of our
and sisters in our
hate. For whereas our
bitter Passion of our
where lacketh water, our
own days, and our
too; and that our
Acts, say of our
shall be, as our
were there, as our
the Resurrection of our
it said of our
chapter, speaking of our
off forever from our
Doth not our blessed
yet necessary since our
of escape. For our
the writing of our
sacred majesty of our
plain sentence of our
and evangelists and our
words, in which our
to sit at Saint
then he speaketh so
save his own. He is
save all the shipwreck of
save the commonweal from shipwreck
save the grievous shipwreck of
save this. And surely this
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save the church and the
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save souls, except such venial
save ? And why is there
save souls are yet purged
save souls in heaven never
saving slander, shame, and villainy
saving that in the beginning
saving that it seemed us
saving that his heresy shall
saving in that we see
saving that sometimes cometh out
saving for sights unpleasant and
Savior Christ reckoned far otherwise
Savior Christ, and of all
Savior Christ. For the teaching
Savior Christ, the present painful
Savior Christ hath so left
Savior besides the remission of
Savior himself declareth by the
Savior himself went to the
Savior, when he sent his
Savior Christ in this wise
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Savior showeth himself, in quiet
Savior Christ there was never
Savior Christ after his Passion
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Savior Christ himself: we will
Savior himself speaking of the
Savior's with a sore leg
savorly thereof that it well
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<td>such as they sat him proved. Now goeth</td>
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<td>sat he when they saw the people give poor</td>
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<td>their loss, till they saw that they were likely</td>
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<td>that might, if men saw such a sudden necessity</td>
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<td>of generation? If he distribute it as they saw as far as he</td>
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<td>the better if they saw need, which no man</td>
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<td>the worse and he saw them. For whoso listeth</td>
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<td>this gear and never saw it. For surely in</td>
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<td>Whom when the gallant true that old said saw going barefoot in a</td>
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<td>freres with Danes and Saxons and noble King Arthur</td>
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<td>some favorers which might say he said true, else</td>
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<td>men should think and say that they have in</td>
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<td>But surely whoso shall say the contrary, shall, as</td>
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<td>as we suppose, either say so for his pleasure</td>
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<td>will forbear so to say to him as we</td>
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<td>as we might well say , yet will we be</td>
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<td>lie; that is to say , that of every household</td>
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<td>enough. Now if he say , as indeed some writers</td>
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<td>as indeed some writers say , that King John made</td>
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<td>had such like eloquence say here to him? Surely</td>
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<td>see and may well say : that neither be these</td>
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<td>for he will haply say yes, and not let</td>
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<td>offspring, then though he say little now, he meaneth</td>
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<td>they have all, and say that they do nothing</td>
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few such of that

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things all of one

arch-heretic of all their

many countries among sundry

the cloak of pity,

are sprung up certain

the remnant of his

once raised by such

beggars' supplication and such

unbridled appetite of lewd,

the fruit of their

to seduce you with

heresies nor walk their

world to reprove such

such bold beggars to

that if ye might

present sorrow that they

sick beggars as they

so many dead or

therefore every child may

long full sore to

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late, as yourself may

lacketh, they had liefer

it is easy to

very well content to

laughed at first to

inhabited, because men should

second husband, to spite him

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see now. For as for

see so many the fewer

see that the clergy would

see . But this man against

See Apostolic by the grant

See toward the maintenance thereof

see not very many sessions

See what a work there

see that he was such

see how little this man

see and may well say

see that the apostles and

see as well as we

see to what sum the

see what politic devices he

see that either the clergy

see their bill-maker burned than

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not have endured to 
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as much as ye 
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to commit like offense, 
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and think he shall 
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matters to make them 
may to many men 
of great matters, fain 
And where he would 
their case shall not 
he would make it 
he would have them 
would have them all 
far as he would 
ministers of iniquity should 
he might make it 
out, lest he should 
also would it should 
and so make them 
they would have to 
Which thing, though it 
he would make it 
statue, wherein he would 
purpose, saving that it 
world to come; it 
might find many that 
one text that anything 
texts which as far 

see 
well that albeit indeed 

see 
the statute better. Which 

see 
well that he would 

see 
the wit of this 

see 
the simple ground of 

see 
that he hateth the 

see 
what heaviness of heart 

see 
the sights that they 

see , we set much less 

see 
there our children too 

see 
our executors rap and 

see 
us suffer pain, now 

see 
what credence ye should 

see 
yourself that he giveth 

seeing 
the promotions that fell 

seeing 
the promotions that fall 

seeing 
there is no way 

seeing 
the thing at eye 

seek 
and study the means 

seek 
far and find very 

seek 
it well, more than 

seek 
to avoid from this 

seeking 
out old heresies and 

seem 
gay to the readers 

seem 
likely, therefore we let 

seem 
very wise, within a 

seem 
to show many notable 

seem 
one with the case 

seem 
that they were very 

seem 
so many that their 

seem , unthrifty, lewd, and naught 

seem 
to see, then should 

seem 
to declare the one 

seem 
to declare the one 

seem 
that His Highness were 

seem 
to say for our 

seem 
very benign and piteous 

seem 
you dark at the 

seem , and the other is 

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cunning because he had 

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beggars meatless, and then send more to dinner to
that he would suddenly send forth new robb'd, with


to make more and send to them? "Then shall
the contrary belief would send many folk forward to
And then shall he send them where they shall
save him thence and send him down deep into
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now in his drunken sermon that he wrote upon
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<td>sessions</td>
<td>And as there is</td>
<td>7, 131/8</td>
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<td>sessions</td>
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<tr>
<td>set</td>
<td>forth such a pestilent</td>
<td>7, 111/23</td>
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<tr>
<td>set</td>
<td>him a work with</td>
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<td>set</td>
<td>them abroad in the</td>
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<td>set</td>
<td>forth before your eyes</td>
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<td>set</td>
<td>out his malice naked</td>
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<td>set</td>
<td>forth or maintained in</td>
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<td>set</td>
<td>forth and furnished with</td>
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<td>set</td>
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<td>set</td>
<td>aside for naught. So</td>
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<td>set</td>
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<td>set</td>
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<td>set</td>
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<td>set</td>
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<td>set</td>
<td>out at large, ye</td>
<td>7, 156/28</td>
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<td>set</td>
<td>a work. &quot;By what</td>
<td>7, 157/16</td>
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<td>set</td>
<td>idle men a work</td>
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<td>set</td>
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<td>you in such a</td>
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<td>is to wit, to set</td>
<td>at naught the Catholic</td>
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<td>of righteousness as either set</td>
<td>so little by righteousness</td>
<td>7, 163/24</td>
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<td>with the Christian faith. Set has to</td>
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<td>people, causing them to set</td>
<td>the blessed sacraments aside</td>
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<td>holy days and fasting</td>
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<td>shall the sacraments be set</td>
<td>at naught, then shall</td>
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<td>then shall the servants set</td>
<td>little by all such</td>
<td>7, 171/29</td>
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<td>half hour, he would set</td>
<td>at naught the common</td>
<td>7, 176/10</td>
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<td>self-willed and willful, will set</td>
<td>half so much by</td>
<td>7, 179/11</td>
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<td>sore burning, and never set</td>
<td>by one poor drop</td>
<td>7, 179/11</td>
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<td>of wine as he first they use to set</td>
<td>some false gloss to</td>
<td>7, 180/7</td>
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<td>maintenance of their heresy set</td>
<td>at naught Saint Augustine</td>
<td>7, 195/1</td>
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<td>us, and we shall set</td>
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<td>holy sacraments, advancing and setting</td>
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<td>up our escutcheon and</td>
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<td>was so served this setting</td>
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<td>this seven year, this seven</td>
<td>score year, this seven</td>
<td>7, 157/10</td>
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<td>seven score year, this seven</td>
<td>hundred year? Can he</td>
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<td>flood, and yet peradventure seven</td>
<td>year before that, too</td>
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<td>in credence worth some seven</td>
<td>score, if they will</td>
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<td>with villainy, rebuke, and be, can yet for</td>
<td>shame . And surely, to tell</td>
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<td>say the contrary, but</td>
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<td>that they dare for shame</td>
<td>can hold, never need</td>
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<td>as any spark of not nor for very shame</td>
<td>call themselves Christian men</td>
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<td>was in him. For</td>
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<td>serve him that so</td>
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<td>if we might for shame</td>
<td>and of death also</td>
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<td>of their folly hath</td>
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<td>match such blessed saints</td>
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<td>say, ye see how shamefully</td>
<td>to consider how little</td>
<td>7, 227/20</td>
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<td>that were not waxen shamelessly</td>
<td>he staggered and began</td>
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<td>all the city? How shameless</td>
<td>. Like truth is there</td>
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<td>here? Surely a very shameless</td>
<td>is he that can</td>
<td>7, 132/9</td>
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<td>they fall to a shameless</td>
<td>shift, and are fain</td>
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<td>that none heretic, as shameless</td>
<td>boldness and let not</td>
<td>7, 180/12</td>
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<td>since they be so shameless</td>
<td>as they be, can</td>
<td>7, 183/20</td>
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<td>of the ignorance or shameless</td>
<td>and unreasonable that the</td>
<td>7, 183/29</td>
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<td>boldness of all such</td>
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is not strong and
to make his sword
good bridle and a
cruel, likewise as a
beasts as men call
as good cheap as
tackling that is their
years made right hard
able for a sudden
do but mock and
to the contrary? What
Surely a very shameless
part of scripture, which
the whole substance is
of the realm, is
three nobles make twenty
shillings, and that twenty
that they see their
once to be by
and upon the grievous
most horrible! O grievous
to save all the
save the commonweal from
to save the grievous
not fail the grievous
bringing the commonweal to
of his crown, the
exclamation, "Oh, the grievous
well in many a
pass but in one
London and within four
and all their body
him home and clout
than on their old
very mark that he
the matter self in
their baptism with a
time should be so
presuming upon such easy
knoweth and every man
upon spiritual prelates. But
in good health wax
here, but bring you
as we shall hereafter
readers at a sudden
you stir us to
sharp to strike off innocents'
sharp and strong, and finally
sharp bit to refrain them
sharp master that chastiseth his
sheep ." But now would we
sheep 's heads, three for a
sheet-anchor always, when they find
shift for corn, yet, our
shift to make a strong
shift over in such a
shift find they here? Surely
shift , and are fain to
shift they must needs forsake
shifted among fewer than the
shifted among fewer than the
shifted among fewer than the
shifted among fewer than the
shillings , and that twenty shillings
shillings make a pound. But
ship goeth all to wreck
ship conveyed a long journey
shipwreck of the commonwealth, the
shipwreck of the commonwealth! " --
shipwreck of the commonwealth! Ye
shipwreck and the king's crown
shipwreck of the commonwealth! He
shipwreck of the commonwealth, which
shipwreck and all the realm
shipwreck of his commonweal, the
shipwreck of the commonweal!, he
shine how often that many
shine or other this pageant
shires next adjoining, than the
shiver for pain, and yet
shoes . Either he must mean
shoes , saving that sometimes cometh
shooteth at, as a special
short set forth before your
short return again to God
short that he should have
short remission, would lustily draw
shortly may it find, he
shortly thereupon they so stretched
shortly sick and sore and
shortly to that bliss to
show you, much harm and
show , we leave out for
show you the mischief that

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malice naked to the show. Wherein, like a beggar's show. you some, and such 7, 119/ 27
take patience while we show. you such a grant nor 7, 129/ 4
all Rome neither can show. of his vehement eloquence 7, 133/ 27
ye should have a show. many notable things which 7, 137/ 28
he would seem to show. himself a man of 7, 140/ 6
beggar's proctor would fain show. that he hath not 7, 151/ 21
But he, for to show. their need and ask 7, 165/ 26
that be fain to show. their affection much more 7, 171/ 16
And in this they show. of a manifest miracle 7, 177/ 12
sure thereof by the show. you, these words of 7, 179/ 12
So that, as we show. his work, what manner 7, 188/ 14
after his death, shall show. that there is a 7, 192/ 24
speak of, doth himself show. you how those words 7, 193/ 1
leave that matter and show. you that, for the 7, 193/ 3
shall scantly need to show. some miracle, he doth 7, 197/ 14
longed to see him show. before that perverse and 7, 197/ 16
that he would none show. them no such apparitions 7, 197/ 18
people that he will show. that God the rather 7, 201/ 10
him, but for to show. their minds that there 7, 208/ 7
of death also, to show. it better than in 7, 211/ 22
in whom should we show. him how we stand 7, 221/ 10
friend of ours and show. us there. For among 7, 221/ 23
the sights that they show. they us our substance 7, 221/ 27
heaven to behold. There show. , he lieth in all 7, 116/ 24
it shall after be showed him therein by the 7, 131/ 32
and much more rigor showed you before and have 7, 155/ 25
all true. But we showed you that died and 7, 160/ 18
such as we before showed them, or else in 7, 165/ 23
but that the parties showed you, before, above sixty 7, 166/ 20
one summer, as we showed for our sake to 7, 169/ 1
relieved by your charity showed himself an enemy to 7, 172/ 4
was there any that showed you by the heretics' 7, 183/ 7
since as we have This much have we showed you of this word 7, 186/ 29
which as we have showed you, could be nowhere 7, 186/ 34
fire it shall be showed , and the fire shall 7, 187/ 13
Apostle, as we have showed you, writeth unto the 7, 190/ 3
ingod, since we have showed you what we take 7, 192/ 33
than we have already showed you both might and 7, 194/ 26
have such apparitions specially showed unto himself and miracles 7, 197/ 1
after the death and showed themselves helped and delivered 7, 202/ 29
not evil that we showed you somewhat, for example 7, 211/ 19
it, as we have showed you before. But here 7, 212/ 9
us good and have showed it you so plainly 7, 217/ 28
our money, and then showed us our executors as 7, 221/ 32
grimmed and laughed and showed us our late wives 7, 222/ 1
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<td>showeth</td>
<td>he that all this</td>
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<td>showeth</td>
<td>many great commodities that</td>
<td>7, 117/ 29</td>
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<tr>
<td>showeth</td>
<td>so little wit that</td>
<td>7, 119/ 23</td>
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<td>showeth</td>
<td>himself bare of faith</td>
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<td>showeth</td>
<td>that the alms given</td>
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<td>showeth</td>
<td>further for a sure</td>
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<td>showeth</td>
<td>you, among the five</td>
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<td>showeth</td>
<td>you that &quot;five hundred&quot;</td>
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<td>showeth</td>
<td>you further that 260</td>
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<td>showeth</td>
<td>he that this better</td>
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<td>showeth</td>
<td>he himself very wroth</td>
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<td>showeth</td>
<td>not to whom, for</td>
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<td>showeth</td>
<td>himself to have so</td>
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<td>showeth</td>
<td>himself that he nothing</td>
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<td>showeth</td>
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<td>showeth</td>
<td>his cunning! For if</td>
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<td>showeth</td>
<td>that all beggary came</td>
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<td>showeth</td>
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<td>showeth</td>
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<td>showeth</td>
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<td>showeth</td>
<td>that likewise as some</td>
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<td>shrewd</td>
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<td>, and sore beggars, put</td>
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<td>, nor so impotent and</td>
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<td>folk in days past</td>
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<td>sick</td>
<td>beggars as they see</td>
<td>7, 120/ 32</td>
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<td>sick</td>
<td>five against one that</td>
<td>7, 120/ 35</td>
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<td>sick</td>
<td>beggars so sore increased</td>
<td>7, 121/ 12</td>
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<td>sick</td>
<td>folk die for hunger</td>
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<td>sick</td>
<td>beggars from famishing, any</td>
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<td>sick</td>
<td>beggars from famishing. And</td>
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<td>sick</td>
<td>beggars for lack of</td>
<td>7, 121/ 37</td>
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<td>sick</td>
<td>never so fast again</td>
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<td>sick</td>
<td>beggars be so sore</td>
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<td>and sore beggars. These</td>
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<td>sick</td>
<td>beggars decrease. How so</td>
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<td>sick</td>
<td>and sore that shall</td>
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<td>and sore and sit</td>
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<td><strong>This a diminishment of sick and sore beggars, to</strong> 7, 156/5</td>
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<td><strong>speak for that be sick, sore, and lame, but</strong> 7, 166/33</td>
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<td><strong>body but weak and sick in soul, that have</strong> 7, 166/34</td>
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<td><strong>shall ye see sore sick, and yet in many</strong> 7, 189/16</td>
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<td><strong>If ever ye lay sick and thought the night</strong> 7, 225/15</td>
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<td><strong>for their disease and sickness, sorrow, pain, and poverty</strong> 7, 119/19</td>
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<td><strong>For as for other sickness, they reign not, God</strong> 7, 120/33</td>
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<td><strong>peradventure, and tolter in sickness from side to side</strong> 7, 225/21</td>
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<td><strong>all on the one side and but one of</strong> 7, 119/5</td>
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<td><strong>us on the other side, we be very sure</strong> 7, 119/6</td>
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<td><strong>yet on the other side, for his part neither</strong> 7, 120/23</td>
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<td><strong>and on the other side, the reckoning and the</strong> 7, 126/19</td>
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<td><strong>be on the other side, His Highness will in</strong> 7, 135/32</td>
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<td><strong>And on the other side, the contrary belief would</strong> 7, 175/20</td>
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<td><strong>some on the other side, which though they do</strong> 7, 187/23</td>
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<td><strong>and on the other side, such as come thence</strong> 7, 189/32</td>
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<td><strong>that, on the other side, some sins shall in</strong> 7, 193/18</td>
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<td><strong>But on the other side, he that believeth there</strong> 7, 207/10</td>
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<td><strong>now upon the other side, many a hundred thousand</strong> 7, 207/29</td>
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<td><strong>consider on the other side how full and whole</strong> 7, 209/2</td>
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<tr>
<td><strong>the qualities of either side, considered, then have we</strong> 7, 209/27</td>
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<tr>
<td><strong>you of the worse side, be fully fallen so</strong> 7, 209/35</td>
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<tr>
<td><strong>And on the other side, if ever they work</strong> 7, 211/16</td>
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<tr>
<td><strong>give sentence on our side as they did before</strong> 7, 211/18</td>
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<td><strong>so fast of our side while he was well</strong> 7, 211/24</td>
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<td><strong>spoke well upon our side. But yet said he</strong> 7, 211/33</td>
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<td><strong>hath on the other side, done us great displeasure</strong> 7, 219/34</td>
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<td><strong>it, on the other side, that neither damned wretches</strong> 7, 221/5</td>
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<tr>
<td><strong>tolter in sickness from side to side and find</strong> 7, 225/21</td>
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<tr>
<td><strong>sickness from side to side and find little rest</strong> 7, 225/21</td>
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<td><strong>names of both the sides to make the trial</strong> 7, 121/4</td>
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<td><strong>and profit upon all sides. For then take we</strong> 7, 205/11</td>
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<tr>
<td><strong>best choice on both sides a certain, and match</strong> 7, 209/12</td>
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<tr>
<td><strong>and Saint Catherine of Siena against priest Pomerane's wife</strong> 7, 209/25</td>
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<td><strong>their hearts as the sight maketh of the present</strong> 7, 120/30</td>
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<td><strong>it fare by his sight as folks fare with</strong> 7, 121/6</td>
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<td><strong>blind beggars get their sight again or lame beggars</strong> 7, 155/35</td>
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<td><strong>lake, from whence, at sight of poor Lazarus in</strong> 7, 179/7</td>
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<td><strong>see such a grisly sight as shall so grieve</strong> 7, 197/21</td>
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<td><strong>most commonly from the sight of such as would</strong> 7, 197/28</td>
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<td><strong>pity of some piteous sight or for weariness of</strong> 7, 205/26</td>
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<td><strong>too, lay in your sight somewhere in fire and</strong> 7, 218/20</td>
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<td><strong>said saw: out of sight, out of mind. And</strong> 7, 218/24</td>
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**Supplication of Souls: Concordance of Major Terms**

7, 166/ 32

7, 185/ 21

7, 192/ 23

7, 194/ 25

7, 195/ 20

7, 195/ 22

7, 196/ 1

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7, 192/ 20

7, 197/ 9

7, 197/ 10

7, 201/ 7

7, 216/ 33

7, 220/ 19

7, 220/ 31

7, 224/ 10
clean lost his realm
and this did he
heresies make one book
point which, though it
ourselves, yet much more
to have such apparitions
institution of the church
of this matter, he
would wish his bill
burned than their supplication
beggars' bill so well
bill of his were
have his malicious supplication
bill were once well
sight, hearing, deliverness, and
fruit would follow the
proper invention likely to
saith, shall be more
holy thieves, because they
to King John's days,
Tyndale after him, and
plainly declaring what evil
they say that the
the church, whom the
blasphemy of his Holy
goodness and his Holy
the first for a
some angel or some
other than the damned
appeareth that apparitions of
space, the blessed heavenly
you from, cruel damned
beholden to the blessed
laborers thereof by the
suing him in the
troubled again in the
by reason of the
very wroth with the
he seldom seeth any
that so calleth any
and by the lords
there is not one
praemunire pursued only by
mortuaries belongs unto the
in plea in a
in plea in the
specially
specially
specially
specially
specially
specially
specially
specially
specially
dspecially
doubtedly
specially
specially
doubtedly
specially

for lack of people
to put such false
against the church and
pertaineth to ourselves, yet
pertaineth it unto you
showed unto himself and
said for us, though
declareth in this. Ye
were it never so
. For they may soon
, then when the beggars
, to find you soon
against the spiritualty. But
yet he pretendeth nothing
, by means incogitable to
of his goodly supplication
now, because he maketh
and effectual in the
their time in preaching
much labor about the
out this great secret
inspired him while it
of God was more
of God assisted, as
, the committer of the
have, in the miserable
, it well appeareth that
have spoken to him
, the very jailers of
was no new thing
, wheresoever they be come
, odious, envious, and hateful
, our own proper good
law, and then the
court in a matter
law. Whereof he would
law or of men's
jurisdiction, which he would
man at this day
jurisdiction that he useth
and temporal, and the
man present. But such
men and had much
court. After which thing
court, for a matter
law for a matter
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<td>counterpoiseth all the lords</td>
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<td>And over this, the</td>
<td>spiritual</td>
<td>7, 140/13</td>
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<td>yet seen that the</td>
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<td>7, 140/18</td>
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<td>the thing which the</td>
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<td>reformation which the lords</td>
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<td>the higher house the</td>
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<td>7, 140/30</td>
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<td>7, 146/29</td>
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<td>it, set first upon</td>
<td>spiritual</td>
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<td>mischief is that the</td>
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<td>spoil</td>
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<td>alms, but only the</td>
<td>spoil</td>
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<td>they can -- the</td>
<td>spoil</td>
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<td>visage but only the</td>
<td>spoil</td>
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<td>spoil</td>
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<td>spoiled</td>
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<td>spoiled</td>
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<td>spoke</td>
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<td>against before? What manner</td>
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<td>of purgatory; no more</td>
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<td>by Christ, &quot;Ego in&quot;</td>
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<td>to him,&quot; as is</td>
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<td>of, but over that</td>
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<td>and what promise you</td>
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<td>be in pleasure and sporting</td>
<td>: so mote God make</td>
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<td>the rusty and filthy spots</td>
<td>of our sin, till</td>
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<td>their sins or the spots</td>
<td>remaining thereof be more</td>
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<td>lessed, nor his filthy spots</td>
<td>never the more diminished</td>
<td>7, 188/ 35</td>
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<td>with sin that their spots</td>
<td>be indelible and their</td>
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<td>may fret out the works imperfect, unclean, and</td>
<td>of their sin: of</td>
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<td>your late acquaintance, kindred, clergy grew first and</td>
<td>spotted , hastily catch hold and</td>
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<td>ungracious ground his enmity</td>
<td>spouses , companions, playfellows, and friends</td>
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<td>sprang of infidelity and lack</td>
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<td>of late there are</td>
<td>sprang that he bore against</td>
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<td>name of Christian freedom, see, then should he</td>
<td>sprung all his displeasure. He</td>
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<td>sprangth</td>
<td>sprung up certain seditious persons</td>
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<td>spurring forward the devilish unbridled</td>
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<td>and grace is the year, begin now to</td>
<td>spy it were first more</td>
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<td>see how shamefully he</td>
<td>staff without help whereof no</td>
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<td>ween that they shall</td>
<td>stagger and stand in doubt</td>
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<td>now to stagger and</td>
<td>staggered and began to reel</td>
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<td>lessen our purgatory and</td>
<td>stand in other case than</td>
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<td>after made can never</td>
<td>stand in doubt for the</td>
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<td>by one man may good by other, we</td>
<td>stand us here in marvelous</td>
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<td>scripture that such suffrages</td>
<td>stand him in stead. Then</td>
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<td>of good Christian people</td>
<td>stand another in stead, but</td>
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<td>twain that could not</td>
<td>stand in the case that</td>
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<td>of that he could neither</td>
<td>stand us silly souls in</td>
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<td>among them Christ himself, this part, albeit we</td>
<td>stand us here in relief</td>
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<td>stand therewith, and thereby may</td>
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<td>be profitable, for we</td>
<td>stand nor reel, but fell</td>
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<td>pain suffered for us</td>
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<td>malice that his matter</td>
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<td>whereof the brittle glory</td>
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<td>stand still and look on</td>
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heresies secretly creeping on

to keep their lands

able to beget children

living and virtue lie

hurt whom they call

till Doomsday but lie

yet shall they vomit

For if thyself do

faith that we live

that all souls lie

cannot hear, but lieth

dreameth that we lie

and purchase more lands

fast to give in

them, but they purchase

shall ye find it

be come, be either

bed, so carry we

in pain to stand

let us have them

thereof but after the

our charity toward you

business than the busy

their body fret, their

were so hard, what

them he layeth another

hath laid these sure

foundation gold, silver, precious

or such fine precious

a bag of cherry

what stomach were so

progenitors, ancient Britons, ever

how that the matter

that were none, then

living this man weeneth

own burying, and so

suit to help to

proof of purgatory to

good Christian audience to

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since there is other

only by many other

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half of the whole
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the whole revenues and
of the Christian people's
meddle with every man's
every man's land and
in riches and worldly
well perceive that the
if he consider the
show they us our
hither more of our
fantasy what manner of
that yet laid any
proved by good and
honest folk, and so
all his purpose so
therein flourishing without fruit,
and his nobles and
an open insurrection and
that he saith should
special commodities that shall
prove. Which if it
the readers at a
be able for a
men saw such a
heed taken by some
heard him hither and
such open folly so
company that he would
their living, be now
many so naughty so
leave it, repenteth himself
in such wise to
Hunne, because he had
heresy before the praemunire
that he that was
Hunne, for that he
truth, that he never
any man else ever
his just correction to
all pity as to
not of long season

substance , rhetoric without reason, bold
substance of the realm. And
substance of all England as
substance is shifted among fewer
substance , and his livelihood is
substance made men blind and
substance of the realm, is
substance , but had it altogether
substance , with every man's land
substance ; never ceasing if ye
substance, which, well employed with
substance of them be not
substance of all the great
substance and our bags stuffed
substance before us by our
substance we be, much more
substance thing, either reason or
substantial authority in the New
substantially written by so many
substantially to pass that by
subtlety without substance, rhetoric without
subvert the realm. Whose traitorous
subvert all the realm, and
succeed and follow to the
succeed upon his goodly and
succeed after their appetites that
succeed show, we leave out
sudden shift to make a
sudden necessity, rather marry than
sudden wavering of the mind
suddenly were all afraid when
suddenly oversee himself. But it
suddenly send forth new robbed
suddenly so many that if
suddenly set out at large
suddenly and lacketh time to
sue to every one of
sued a praemunire against a
sued or thought upon. And
sued in the praemunire was
sued your writ of praemunire
sued any pardon therefor. But
sued any charter of pardon
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And he began that
him to forbear his
temporal law that his
find of that simple
as are of the
end should be somewhat
rehearsed you the whole
have ye the whole
forty times this whole
of so great a
now upon this great
the freres, then this
layeth a good great
to see to what
of David, the very
Ego in flagella paratus
a penny a quarter.
times five maketh twenty.
bringeth it into pounds."
heads, and then make,
any be cut off.
two ears, and so,
whole purpose and the
there were in one
that slew in one
hath besides, which he
canons, freres, pardoners, and
eyes, translate us at
and statutes passed at
in many countries among
and yet in many
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poor book, this humble supplication of ours, which it
that he named The Supplication for the Beggars, a
under the name of supplication, and under the pretence
bill of complaint and supplication, feigned to be by
speed of his goodly supplication, whereof we have rehearsed
put no bill nor supplication forth for their advantage
scrivener to make their supplication, but upon such a
bill-maker burned than their after, in a new
as is this beggars' supplication, and under the pretence
proctor have his malicious supplication sped against the spirituality
should have concluded his supplication not under the manner
that made the beggars' supplication. For whose answer and
ground of his proud supplication
And so doing, we suppose if the sorry sights
contrary, shall, as we suppose, either say so for
be there, as we suppose, two lies at once
if the landed men suppose that their case shall
There is, as we suppose, no Christian man living
so plain, as we suppose, and so evident for
to be taken. Now suppose then that purgatory could
-- which thing we suppose himself, as holy as
side, we be very sure that the world would
he hath laid these stones to begin the sure
the ground be not sure, yet because it may
showeth further for a sure truth a thing that
Grace will build a hospital that never shall sure
unreasonable body. We be sure
all this he reckoneth sure ere ever he provide
and firmly for a sure truth believe it, cannot
he could not lack sure hope through his repentance
for his further comfort sure thereof by the show
is it and very sure that Christ descended not
may make us very sure, that there is nor
And therefore, being so sure members of one body
their adversaries take the sure way and farthest out
shall, we be very sure, for every person speaking
be not yet very sure whether that all these
therewith: "I am very sure that there is purgatory
be taken for a sure and certain truth but
could any man be sure of purgatory? But the
sufficient to make men sure thereof, albeit there were
escheat, as we be sure many of you have
this are we very sure, that notwithstanding all the
profitable, for we stand sure of his grace. And
hath bought us. But surely to you worldly people
the trial with. But surely whoso shall say the
beggars from famishing. And surely if that were so
their whole accounts. But surely since the man is
him for apostate, for surely he was never frere
that all men know surely for a great lie
would make no such. Surely it were a mad
he deserve not. For surely it might be that
have no wives. And surely the man cannot fail
the Peter's pence. But surely therein is all his
thousand marks, we dare surely say again that it
world wotteth yes. But surely if he call all
say here to him? Surely so much and in
into their hands. And surely but if he mean
little as himself. And surely if he had been
and martyrs he meaneth. Surely, by his holy saints
that his face sweateth. Surely we believe he laboreth
many more in multitude, surely likewise as for the
them and their inheritance: surely if any man, clerk
a strong party. And surely as the fire ever
Henry the Fifth. And surely there would soon follow
her to bed too. Surely we cannot but here
rebuke, and shame. And surely , to tell you the
cause to run away, surely for any fear of
declared unto us. And surely whoso well adviseth his
trow ye? None other, surely , but that they hope
word save this. And surely this word would, after
world, wit you very surely that this pestilent opinion
will, and untruth. And surely this were to us
silk or sackcloth. But surely this man, if he
and open heresies. But surely so hath it ever
find very few. For surely not only among Christian
to perceive it. For surely that they have such
reasoned than well and surely proved, thereto may we
way they believe. For surely if these folk were
heresy reproved and purgatory surely confirmed, not only by
shift find they here? Surely a very shameless shift
it for none. And surely if they admit for
of divine authority. And surely if they deny the
the church cannot fail surely and certainly to discern
holy scripture indeed. And surely if the church might
the other twain. And surely if there came one
miracles to Beelzebub. For surely if such people were
shall see it so surely , and to their pain
never saw it). For surely in this world the
their own harm. And surely of his tender favor
high, merciful majesty. For surely these folk in putting
work for himself. But surely, of common course, he get us hence. And surely, great wonder were it know that the more surely, he saith that the and glorious saint. And surely, the more that wise hear who they be. Surely, none other but Luther say the contrary. And surely, if three or four nothing at all. And surely, where that he layeth any man’s unkindness, but surely, to mourn and lament of mind. And yet surely, to say the truth himself also therewith, so surely, good friends, the good accept it. But yet, surely, since we might and ye ought not and surely, less ye cannot. For it is the far wotteth well that the surer way to believe in man will take the surest way were, in every in quiet rest and surest way, which is, as than we, For in surety as doth the due and furthest from all surety of salvation we be there ever a rape surely. But yet would we tale that can be surmised , were the women never freres' alms an exaction, surmised against the church that of prayer, or some surreption and creeping in of this wise: "Quem Deus suscitavit solutis doloribus inferni”? In mercy to be commonly suscitavit and tempered with the blessing and cursing, citing, suspending , and assoiling. Then cometh not half enough to sustain them, but that for not half enough to sustain them -- and the sufficient to keep and sustain the poor and sick been half able to sustain the poor and sick not half enough to sustain them, and that therefore beggary, which they now sustain , being run out of souls do suffer and sustain ; or to make any they had suffered and sustained there, were punished and to be endured and sustained after. Which, since His to be suffered and sustained here, his goodness refraineth remaineth must needs be sustained here with us in rather deny that the swan is white and the unthrifts flock together and swarm about, and each bear lies as any beggar swarmeth full of lice. We hands and in the sweat of their faces, as their living in the sweat of their faces. And their living in the sweat of their faces for their living in the sweat of their faces, by hands till their faces sweat. But our Savior Christ his bread in the sweat of his face, then and studieth till he sweat in seeking out old
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<td>hurt or loss and take his amendes at his</td>
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<td>which, lest they should take more in the same</td>
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<td>yet since they cannot take it without the king</td>
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ago upon great occasions
any wise were clean
will make him be
yet that any man
many have men heard
of all such so
by many of them
that, when they have
have them all clean
that they have clean
and would have them
possessions happen to be
of your people be
from you." Who hath
His Highness findeth none
shall Tyndale's testament be
us; whereof their willingly
so long ago have
only by probable reason
not any that were
but that it is
since it is not
two places among other
sufficient attention and heed
that they have always
man that will be
certain things about them
doubt, best to be
that nothing could be
upon temporal lands new
Lord knoweth we have
were for the time
of war that had
than sufficient for them,
inward sorrow that he
habitation. But he peradventure
he mean when he
of Christ receiveth and
pleasure that their charity
every child that he
the other. And then
not a whit, but
evident to all men,
asking fall to the
not that the common
against His Grace. This

\text{taken} \quad \text{the reckoning of priests} \quad 7,126/17
\text{taken} \quad \text{away, saying that it} \quad 7,130/1
\text{taken} \quad \text{as a heretic. We} \quad 7,130/30
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\text{taken} \quad \text{in the field, and} \quad 7,143/27
\text{taken} \quad \text{a man's money from} \quad 7,145/19
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\text{taken} \quad \text{in like force and} \quad 7,182/5
\text{taken} \quad \text{and comprehended under the} \quad 7,186/21
\text{taken} \quad \text{by some sudden wavering} \quad 7,188/4
\text{taken} \quad \text{the obstinate affirmers of} \quad 7,195/25
\text{taken} \quad \text{for a member of} \quad 7,195/28
\text{taken} \quad \text{of the idols forbidden} \quad 7,203/13
\text{taken} \quad \text{. Now suppose then that} \quad 7,206/33
\text{taken} \quad \text{for a sure and} \quad 7,212/2
\text{taken} \quad \text{out of the temporal} \quad 7,214/34
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\text{taking} \quad \text{thereof might bring you} \quad 7,186/30
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texts of the Old Testament, then having no probable authority in the New testament, also. And first let of all our whole testament, but imputed the frustration testament, yet our default driving testamenti tui eduxisti vinctos tuos testaments and offerings, with mass-pennies testaments, there is somewhat among Tu quoque in sanguine privy tithes, probates of into mortmain by their had found faultless, and high court of record own precious person and and well known and such wise told and have ever taught and of Saint Paul, the in many places the false gloss to the But now if the in hell, because the divers senses almost every yet many another plain For any one plain than agree that any all holy scripture one were therein not one in all scripture one by plain and evident proved by divers plain purgatory by the plain these clear and open they perceive well these nothing of, since fewer but divers and many purgatory (as many divers when all we shall reign not, God be thanked, but after such rate thanked, men have not been thanked, an easy way wisely thanked, we find full well thanks either, save only of thanks of all our whole thanks and be toward usward thanks nothing like to that get our executors great our own, nor our some refuge to flit abide and not flit of such "these be all his "these be
all his "these be
thieves, and idle holy
to labor. Of all
best but idle holy
saith, "bawds and whores,
should have bawds, harlots,
men, bawds, whores, and
beggars, idle people and
shall idle folk and
then shall whores and
standing, there would, we
a Christian man should
they see, men should
boil upon his finger
we verily trust and
reckoning, ye will yourself
make a lip and
enough, and especially we
that book. For we
Ye doubt not, we
name. But we verily
much better may we
For if they will
because they shall haply
that fear because they
people decrease? Except he
would ye should now
living but he will
other men's prayers? And
knot hard, as they
point if ye so
How heavily hath it,
dance, and no more
gracious alms from us.
come hither to us;
he maketh, as he
hundred parts, as he
them, and therefore he
and that, as he
so many. Howbeit he
means besides, because he
they's  
"; more than the making
thief  
that would, without respect
thieves  
, which he saith hath
thieves  
, because they spend their
thieves  
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thieves  
is this one of
thieves  
, men most abhor them
thieves  
, and so would have
thieves  
, and idle people, decrease
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and idle people decrease
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, and idle people decrease
thieves  
; more than the hindering
thieves  
too, good plenty both
thieves  
be fewer, then shall
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, beggars and bawds increase
think  
, no man doubt but
think  
it labor lost to
think  
and say that they
think  
the grief more great
think  
he shall seek far
think  
that he neither knoweth
think  
it so mad that
think  
the King's Grace himself
think  
that he meaneth not
think  
, but he can tell
think  
if themselves have as
think  
discharged thereof many good
think  
that their case shall
think  
that the church hath
think  
that such like occasion
think  
that those whom he
think  
that the Gospel shall
think  
that any one place
think  
ye that if God
think  
, to undo. For they
think  
, ye be far deceived
think  
you, gone unto our
think  
on their fathers' souls
Think  
how soon ye shall
Think  
what great grief and
thinketh  
, a plain and open
thinketh  
, too much for them
thinketh  
the king unable to
thinketh  
, by a proper invention
thinketh  
it, peradventure, enough for
thinketh  
that they have too
into their hands the third part of all the
benefices. And for the third, he layeth that Richard
that they have the third part of all the
much, yet is the third part of all far
the spiritual law. The third is that Hunne was
faith of Christ. The third folly is, he layeth
to the Corinthians, the third chapter, speaking of our
much longer, and the third is hottest and endureth
Christian souls. Remember our
of the French pocks, the third part of all the
half of sixty is thirty
His Highness may call thither by his writ many
to run down headlong thither . And therefore were, as
our Lord sendeth them thither for satisfaction to be
hand to help you thither to us. Finis. Cum
Souls Made by Sir Thomas
Cyprian, Saint Bernard, Saint Thomas of India, that they
the case of Saint Thomas of India: "Beati qui
Christ said to Saint Thomas , and all the old
Saint Bede, and Saint Thomas , and finally all such
such a bush of thorns as will prick their
wherewith he hath so thoroughly poisoned himself that he
who could ever have thought that any Christian man
once say that he thought it conveyed by the
the praemunire sued or thought upon. And he began
every man as themselves thought good. And therefore we
lords have moved and thought reasonable, the temporal lords
well that if he thought it good, he would
always the remnant commonly thought and believed that after
his offense that he thought and esteemed the only
Lord will for that thought deprive him the merit
in deed against his thought , word, and deed by
do so, and have thought themselves always so bound
ye lay sick and thought the night long, and
and how seldom we thought upon them while we
realm two and fifty thousand parish churches, which is
the households, five hundred thousand and twenty
hundred thousand and twenty saith he, five hundred
hundred thousand and twenty you that "five hundred
hundred thousand and twenty maketh two hundred thousand
grounds, one upon fifty-two thousand
the grant of a thousand marks, we dare surely
the value of two thousand four hundred pounds. We
by his foundation, a thousand monks were too few
summer slain above sixty thousand, yet is that fire
have made a hundred thousand idle whores in your
you before, above sixty thousand of the poor uplandish
old holy doctors this thousand year hath approved and
understood of purgatory this thousand year ago. Now if
saints more than a thousand year ago, and yet
was far above a thousand -- that is to thousands
side many a hundred thousand
they had a clergy
he lieth in all three
made, then is there three
But verily two or three
cheap as sheep's heads,
bringeth in diversely in three or four places. And
some men already, that three or four words ere
for fault of those three or four words fall
that he should within three days be recovered and
than one, two, or three
any of them all contrary. And surely if three unto folk of such
them thence; if then three or four fond fellows
light to believe those three or four naughty persons
doctor Origen, all the three or four hundred good
besides fifteen hundred year three times told among other
we let pass his threefold folly. One, that he
angels maketh two hundred thousand half angels. "And
it hath been so three hundred six
is sitting in the three
make a countenance to three
would with his sword thrice
he thundereth out like three
vehement words as he three
these words were heavy three
of all the heavy threescore
Genesis, and finally to three
land laid thereto for
your cars at unseasonable
only for this present threescore
leisure to bestow the
past, long before your
you to your own
because they spend their

thousands of years before the three
threescore
three

thousand

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thousand
all other at that
time; but the same Stephen
the archbishop at that
time belonged. Nor the king
wisdom to leave the
time unknown, that his lie
had been by long
time and great diligence so
Highness at length (as
time always trieth out the
thing, nor the first
time that heretics have been
saith that in ancient
time before the coming of
unasked, because at that
time, he saith, there was
there was at that
time few poor people, nor
poor people at that
time begged not. For of
that was at that
time in Jerusalem, where the
the penitent at the
time of his return to
and loathness at that
time to depart and die
hell. But since his
time should be so short
of the mind in
time of prayer, or some
some less, some longer
time diseased, and some much
in days past, one
time or other. Go then
then to the old
time and to the good
fathers in that virtuous
time said it, in which
his that in his
found thing, for his
time were there in the
such comparison, neither of
time was far above a
neither of time with
time with time, number with
days until your own
time, number with number, nor
we were for the
time, confirmed by the doctrine
damned wretches at any
time taken hence out of
space of our cleansing
time nor we for the
for some considerations any
time elsewhere, as some, percase
himself suddenly and lacketh
time to dispose it, and
translate us at sundry
times, as his high wisdom
the value of four
times as much. And by
they have done in
times past. And then of
ye learn that five
times one maketh five. Now
ye there that four
times five maketh twenty. Summa
forty pence than forty
times this whole sum cometh
the nobles in their
times and the people too
have rewarded him ten
times as much as the
the value of four
times as much. Who is
benefice upon benefice, four
times as much as six
the value of four
times as much as six
there may grow ninety-nine
times infinite number of people
grow and increase ninety-nine
times infinite number of people
of such apparitions divers
times there seen and appearing
fifteen hundred year three
times told among other faithful
and look on. Many
times would we then speak
realm of England, besides
tithes, privy tithes, probates of
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<td>7, 115/ 19</td>
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<tr>
<td>the clergy had all</td>
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<td>into the Christian people</td>
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<td>7, 115/ 19</td>
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<tr>
<td>For they shall gather</td>
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<td>7, 115/ 19</td>
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<tr>
<td>then shall unthrifts flock</td>
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<td>7, 115/ 19</td>
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<td>light forgiveness of all</td>
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<td>7, 115/ 19</td>
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<td>to believe that all</td>
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<td>too much by all</td>
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<td>7, 115/ 19</td>
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<td>gathered and greedily kept</td>
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<td>some of many years</td>
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<td>ye and we be</td>
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<td>withal, than the only</td>
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<td>teeth and grinning, he</td>
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<td>And there, as we</td>
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<td>saith he, as we</td>
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<td>so many so often</td>
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<td>7, 115/ 19</td>
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<td>the Machabees, whereof we</td>
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<td>hundred years, have ever</td>
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<td>7, 115/ 19</td>
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<td>hundred year three times</td>
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<td>when ye wept and</td>
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<td>our death as we</td>
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<td>than one, though we</td>
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<td>7, 115/ 19</td>
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<td>his heart that story</td>
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<td>7, 115/ 19</td>
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<td>they shall walter and</td>
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<td>You walter, peradventure, and</td>
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<td>7, 115/ 19</td>
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<td>Turk and he came</td>
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<td>7, 115/ 19</td>
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<td>-- except ye suffer</td>
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<td>Latin into the English</td>
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<td>to refresh his</td>
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<td>low places the English</td>
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<td>7, 115/ 19</td>
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<td>hath ever used this</td>
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of eyes, legs, hands, tongue, or ear be weak

do, of finger and
tongues, (forasmuch as before the
took, some comfort in that
took, it also in their
took, it too; then go
took, it for none. And
took, him at the first
took, hurt and we too
do, wherewith from
in many tapers and
torches, much in worldly pomp
torment, But in this matter
torment, here in the hot
torment, that we would wish
torment, that they do us
tormenters, and their company more
torments, as doth, for the
torments, intolerable, only God knoweth
totalis, 43,000 L, 333
totalis, eight ears. At this
touch, us very near, yet
touch, But of one
touch, his high majesty for
toucheth, quickly the very point
touching, of great matters, fain
touching, of their other heresies
touching, the Holy Ghost that
Torner, Hill. And thereupon forthwith
town, till they fall to
town, -- albeit that the
town, by force. How heavily
train, this way would, as
trains, and grins, give none
traitor, to the king, the
traitor, against the king as
traitorous, malice that good Catholic
traitorous, heresies, both hanged and
translate, us at sundry times
translated, from you. Then shall
translated, from him because the
translated, from one place unto
translating, of the king's kingdom
translating, out of the Latin
translating, the king's kingdom; more
translating, of his kingdom, the
translation, of the king's kingdom
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<td>against Tyndale, and finally</td>
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<td>, and finally every heretic</td>
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worldly pomp and vanity

English tongue hath ever

some kind of unkindness

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was that thing long

therein, and because thereof

diligence of the quick

yet much superfluous charge

spiritual jurisdiction that he

Now where this man

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in this point, such

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the king, wherein he

elocution. For there he

the meantime the man

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men. And this order

thanks and be toward

great fear of our

towards us, but the

neither can devise nor

all these had been

but all his bill

being from some man

farther and deny purgatory

fallen so mad as

find in his heart

sins, as idle words,

and creeping in of

great, good, and godly

aware of the new

ran away before the

upon benefice, to the

upon benefice to the

upon benefice to the

before his trouble, the

man not after the

it seemeth that he

by all such worldly

or worldly pomp and

have we for the

than to fall at

use and occupy themselves. Which

used in the king's parliaments

used in the church, we

used in the clergy that

used this word "hell." And

used toward God, extending to

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used before his days. And

used much prayer and alms

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useth . Now where this man

useth as a proof thereof

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useth he where he calleth

useth for to do when

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useth , as he weeneth himself

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useth and of reason ought

usward accounted before God much

utter loss forever of your

utter spoil and robbery of

utter . But verily two or

utterly married and never had

utterly grounded upon error, evil

utterly withdrawn for some manner

utterly , to the end that

utterly to deny purgatory, saving

utterly to fall from us

vain and wanton mirth, and

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valuation , for he ran away

valuation changed. But now upon

value of four times as

value of four times as

value of four times as

value of two thousand four

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of some good and
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matter with a goodly
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wise! Here want we
heard, not his own
to have all vows
fetched out of Luther's
be one of the
pain, yet after one
and yet shall never
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vomit, yet shall they
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the clergy that have
and rail against holy,
because they keep their
indeed to have all
for breach of their
be all that long
as we said, we
us but they be
living, no servant any
fool not need to
would not more beggars
where he seeth many
their heinous heresies nor
see the way to
devil is loath to
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corrupted that they shall

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- at an anchor: there 7, 189/11
- and tolter and wring 7, 189/23
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walter, peradventure, and tolter in
wamble, and all their body
waniand. But now what if
want we voice and eloquence
want and make the matter
wanton words do not very
wanton mirth, and such other
wanton, and forgetting us, their
wanton, nor had given us
wantonly doth forsloth -- a
wantonness of that wretched world
war, if their people had
war and battle to destroy
war that had taken a
wardmote quests. And for the
wardmote quest. "Would not upon
wards and their unlikelihood of
ware of that, thereof he
ware, neither he nor they
warm him doth warm himself
warm himself also therewith, so
warmly. For in chiding with
warned advisedly will weigh the
warning of his venomous writing
warning of his malice, and
warning of his great loss
warning of his death given
warning by the prophet that
warning will we give you
warning, not for that we
warrant you that in heaven
warrantise that if his lie
washed, he could not find
waste in apparel, rings, ouches
watch while ye be sleeping
water) In that they whom
water, we may well perceive
water, our Savior himself declareth
water to refresh his tongue
water. So that, as we
water, "do right well appear
water, their head ache, their
waverning of the mind in
waverning, abstinence against gluttony, continence
wax not only desert but
wax lean for fear of
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<td>be in good health</td>
<td>wax</td>
<td>7,156/3</td>
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<td>that the people cannot</td>
<td>wax</td>
<td>7,158/32</td>
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<td>occupation; then shall folk</td>
<td>wax</td>
<td>7,168/13</td>
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<td>to hear the world</td>
<td>wax</td>
<td>7,170/12</td>
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<td>in his presence, would</td>
<td>wax</td>
<td>7,197/2</td>
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<td>man that were not</td>
<td>waxen</td>
<td>7,131/2</td>
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<td>late wives so soon</td>
<td>waxen</td>
<td>7,222/2</td>
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<td>charity of Christian people</td>
<td>waxeth</td>
<td>7,215/9</td>
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<td>purgatory, the very straight</td>
<td>way</td>
<td>7,113/13</td>
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<td>whole temporality. But this</td>
<td>way</td>
<td>7,126/30</td>
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<td>thereof, but only by</td>
<td>way</td>
<td>7,129/12</td>
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<td>have, poor men, no</td>
<td>way</td>
<td>7,130/27</td>
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<tr>
<td>be thanked, an easy</td>
<td>way</td>
<td>7,141/33</td>
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<tr>
<td>shall be by this</td>
<td>way</td>
<td>7,156/2</td>
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<tr>
<td>seeing there is no</td>
<td>way</td>
<td>7,161/18</td>
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<td>first assayed the first</td>
<td>way</td>
<td>7,161/25</td>
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<td>learned that the first</td>
<td>way</td>
<td>7,162/8</td>
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<td>to assay the second</td>
<td>way</td>
<td>7,162/9</td>
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<td>win their purpose that</td>
<td>way</td>
<td>7,162/18</td>
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<td>with the point. This</td>
<td>way</td>
<td>7,171/19</td>
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<td>on another's train: this</td>
<td>way</td>
<td>7,174/30</td>
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<td>as we said, that</td>
<td>way</td>
<td>7,175/34</td>
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<td>or greatly force which</td>
<td>way</td>
<td>7,178/9</td>
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<td>But by this wise</td>
<td>way</td>
<td>7,185/12</td>
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<td>should hap all the</td>
<td>way</td>
<td>7,189/9</td>
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<td>wherewith men see the</td>
<td>way</td>
<td>7,191/33</td>
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<tr>
<td>goodness provide some special</td>
<td>way</td>
<td>7,197/10</td>
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<td>pain than by such</td>
<td>way</td>
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<td>well that the surest</td>
<td>way</td>
<td>7,206/32</td>
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<td>is the far surer</td>
<td>way</td>
<td>7,207/34</td>
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<td>of peril, than that</td>
<td>way</td>
<td>7,207/35</td>
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<td>will take the surest</td>
<td>way</td>
<td>7,208/2</td>
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<td>adversaries take the sure</td>
<td>way</td>
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<td>left at the worst</td>
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<td>7,211/1</td>
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<td>there were no mean</td>
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<td>trusting by some such</td>
<td>ways</td>
<td>7,166/23</td>
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<td>nor walk their seditious</td>
<td>ways</td>
<td>7,168/27</td>
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<td>hold on their old</td>
<td>ways</td>
<td>7,210/31</td>
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<tr>
<td>we too, many more</td>
<td>ways</td>
<td>7,224/9</td>
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<td>their so offending: so</td>
<td>weak</td>
<td>7,133/23</td>
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<td>for their offending: so</td>
<td>weak</td>
<td>7,136/9</td>
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<tr>
<td>Highness is not so</td>
<td>weak</td>
<td>7,141/13</td>
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<tr>
<td>court of Parliament more</td>
<td>weak</td>
<td>7,141/20</td>
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<tr>
<td>strong in body but</td>
<td>weak</td>
<td>7,166/34</td>
</tr>
<tr>
<td>tongue, or ear be</td>
<td>weak</td>
<td>7,226/20</td>
</tr>
<tr>
<td>full of evils, the weakness</td>
<td>weak</td>
<td>7,136/25</td>
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</table>

pretendeth; nothing minding the
weal of any man but
weal and ours by giving
weal and laboreth to amend
wealth and rest. This faith
wear out all the pain
wear which come not hither
wearth but himself, as far
weal of their importunate crying
weary to abide the hearing
wed the sooner." And now
wed ? He should peradventure find
wed in the waniand. But
wed, and would wed, if
wed , if they wist where
wed again." We see there
wedded . Whereby what opinion he
wedded all the clergy, what
wedding -- then aggrieveth he
wedding, hinder so the generation
wedding ye may soon perceive
wedding, binding and beating of
wedding, their wife and their
wedding, and beating of the
weeks , and some of many
ween there were no purgatory
ween that there were no
ween the man were some
ween that he meant so
ween that there had been
ween he were a fool
ween we he doth it
ween always that it was
ween that he bought his
ween therewith that the clergy
ween, at good zeal and
ween that the man would
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which is to the  
whole so long hath in 7, 195/ 9  
church so full and  
whole corps of Christendom or 7, 198/ 20  
and necessary for the  
whole church of Christ that 7, 207/ 30  
to wit, all the  
whole the great corps of 7, 209/ 3  
side how full and
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<td>church, and finally the whole church itself; so if</td>
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<td>Christ's church, all the whole Christ's church, all the Christian people, and among</td>
<td>7, 212/ 28</td>
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<td>wisely destroyeth all his whole matter. First, ye see</td>
<td>7, 213/ 24</td>
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<td>many an abbey, whose whole living this man weeneth</td>
<td>7, 215/ 2</td>
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<td>now -- lest the whole temporal lands should come</td>
<td>7, 216/ 4</td>
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<td>over this all the whole living that ever they</td>
<td>7, 217/ 2</td>
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<td>the center of the whole world</td>
<td>7, 220/ 32</td>
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<tr>
<td>thanks of all our whole testament, but imputed the</td>
<td>7, 223/ 13</td>
<td></td>
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<tr>
<td>may be as a wholesome treacle at your heart</td>
<td>7, 112/ 8</td>
<td></td>
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<td>mischiefs some good and wholesome help. It is therefore</td>
<td>7, 139/ 23</td>
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<td>now devise some good, wholesome laws for help of</td>
<td>7, 139/ 29</td>
<td></td>
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<tr>
<td>us and yet is wholly reserved here for you</td>
<td>7, 219/ 21</td>
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<tr>
<td>they that make these wholly reserved here for you</td>
<td>7, 127/ 16</td>
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<td>a hundred thousand idle whores and bawds. These be</td>
<td>7, 150/ 18</td>
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<td>as of the bawds, whores in your realm. These</td>
<td>7, 155/ 12</td>
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<td>he saith, &quot;bawds and whores , thieves, and idle people</td>
<td>7, 156/ 6</td>
<td></td>
<td></td>
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<tr>
<td>and friars be fewer whores and bawds, when by</td>
<td>7, 156/ 34</td>
<td></td>
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<tr>
<td>of idle men, bawds, whores , and thieves; more than</td>
<td>7, 160/ 33</td>
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<td>to unthriftiness; then shall whores and thieves, beggars and</td>
<td>7, 168/ 14</td>
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<td>came forth after, Tyndale's wicked book of Mammona, and</td>
<td>7, 161/ 34</td>
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<td>after that his more wicked book of obedience. In</td>
<td>7, 162/ 1</td>
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<td>reckoning goeth very far wide , and seemeth that he</td>
<td>7, 126/ 21</td>
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<td>them abroad at the wide world with right naught</td>
<td>7, 155/ 7</td>
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<td>and frere hath a wife . As soon as he</td>
<td>7, 156/ 12</td>
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<td>where, after wedding, their wife and their children should</td>
<td>7, 157/ 35</td>
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<tr>
<td>Anastasia against frere Luther's wife , Saint Hildegarde against frere</td>
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<td>Hildegarde against frere Huskin's wife , Saint Bridget against frere</td>
<td>7, 209/ 24</td>
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<td>Bridget against frere Lambert's wife , and Saint Catherine of</td>
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<td>Siena against priest Pomerane's wife . Now if they will</td>
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<td>sister, your husband, your wife , or a very stranger</td>
<td>7, 218/ 19</td>
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<td>say to her, &quot;Ah, wife , wife, iwis this was</td>
<td>7, 222/ 8</td>
<td></td>
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<tr>
<td>to her, &quot;Ah, wife, wife, iwis this was not</td>
<td>7, 222/ 8</td>
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<td>this was not covenable, wife , when ye wept and</td>
<td>7, 222/ 8</td>
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<td>at variance for the wild words of such a</td>
<td>7, 130/ 7</td>
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<td>abroad running at the wild world as bucks broken</td>
<td>7, 156/ 32</td>
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<td>so changed into a wild, fierce, cruel appetite more</td>
<td>7, 171/ 6</td>
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<td>bringing the land into wilderness for lack of generation</td>
<td>7, 127/ 5</td>
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<td>at length fall in wilderness but if they wed</td>
<td>7, 127/ 21</td>
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<td>keeping the land from wilderness, be able to beget</td>
<td>7, 151/ 14</td>
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<td>land to fall to wilderness , but that the ninety-nine</td>
<td>7, 151/ 19</td>
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<td>land into desolation and wilderness . And thus he handleth</td>
<td>7, 151/ 36</td>
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<td>the realm falling to wilderness . In which he seeth</td>
<td>7, 152/ 21</td>
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<td>all the realm to wilderness . What thing can this</td>
<td>7, 161/ 4</td>
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<td>land into desolation and wilderness , were but slight matters</td>
<td>7, 163/ 31</td>
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<td>babbling without learning, and wiliness without wit. And finally</td>
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<td>as under his great wiliness showeth so little wit</td>
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<td>or lack of wit</td>
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<td>For since he knoweth</td>
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<td>weigh the sentence, he</td>
<td>7, 114/32</td>
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<td>will</td>
<td>no such punishment serve</td>
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<td>will</td>
<td>no wise man doubt</td>
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<td>will</td>
<td>we make it evident</td>
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<td>will</td>
<td>be sufficient to answer</td>
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<td>will</td>
<td>hold no great dispicions</td>
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<td>will</td>
<td>forbear so to say</td>
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<td>will</td>
<td>we be so bold</td>
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<td>will</td>
<td>yourself think that he</td>
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<td>will</td>
<td>learn to cast account</td>
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<td>will</td>
<td>, therein be there, as</td>
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<td>will</td>
<td>not pay the freres</td>
<td>7, 130/29</td>
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<td>will</td>
<td>make him be taken</td>
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<td>will</td>
<td>make him a heretic</td>
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<td>will</td>
<td>not rather take courage</td>
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<td>will</td>
<td>soon inquire. For he</td>
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<td>will</td>
<td>in no wise have</td>
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<td>will</td>
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<td>will</td>
<td>, and wiliness in the</td>
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<td>, he will give you</td>
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<td>give you a hundred</td>
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<td>will</td>
<td>none thereof. For he</td>
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<td>will</td>
<td>? Now where he saith</td>
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<td>will</td>
<td>have no law devised</td>
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<td>eschew the ruin of</td>
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<td>will</td>
<td>none in no wise</td>
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<td>will</td>
<td>serve but this: that</td>
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<td>will</td>
<td>build a sure hospital</td>
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<td>will</td>
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<td>will</td>
<td>nor shall need to</td>
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<td>will</td>
<td>haply say yes, and</td>
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<td>will</td>
<td>that it extend unto</td>
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<td>will</td>
<td>think that their case</td>
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<td>advise princes or lay</td>
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<td>will</td>
<td>follow. For he shall</td>
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<td>will</td>
<td>such bold beggars as</td>
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<td>will</td>
<td>not wed them, namely</td>
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<td>will</td>
<td>he find therefor? He</td>
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<td>will</td>
<td>of likelihood compel the</td>
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will take to work. First 7, 156/ 18
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will grant they be good 7, 156/ 23
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which authority if they
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all frame that they
be very cruel that
cruel therewith that there
folk, a natural man
reward of his good
that any wise man
beggars that wise men
and right cunning men
Now if these men
seven score, if they
some other reckoning and
Now if our enemies
wife. Now if they
that rather than they
confess themselves concluded, they
itself; so if they
we greatly fear they
now so drunk, they
saith that wise men
frantic folly) -- we
such wise, if they
his license and good
is there but he
church, but he that
he would by his
Savior Christ himself; we
withstand us than God
performing of our last
unrewarded, yet this warning
heal you; no physic
in the devil's hands,
church deadly because it
be very self-willed and
these wise men meaneth
the women never so
among us; whereof their
turn to God, but
contrary but their own
rather wish by their
For fault whereof his

will not himself work with
will be long ere thou
will of your goodness do
will no wise man doubt
will with their master labor
will prick their hands through
will at the least believe
will say none for us
will no priest pray for
will give alms, either for
, although his opinion were
will take the surest way
will say there is none
will not let to put
will peradventure say that they
will therefore call us to
will that we compare of
will for lack of other
will have in these matches
will confess themselves concluded, they
will hold on their old
will at length, as we
will, reject all scripture and
will then give sentence on
will say there is no
will now finish the dispicions
, all the land they
will that each of them
will and must believe and
will first plainly profess himself
will bring all the world
will encumber you no further
will give him leave, but
will unto our own fault
will we give you, that
will help our pain, nor
will as their usage is
will their weal and laboreth
will, will set at naught
William Tyndale. Whose wisdom well
, and oftentimes where there
willingly taken penance in the
willingly will die desperate and
. And therefore in the
wills that their own fathers
wily folly foreseth not that
should they more easily
by twenty tun of
of another, then were
take us hence; and
times, as his high
tale false, it is
man hath neither learning,
rate appointed by God's
apparitions as his high
at adventure, his high
agreeable to the great
men of such virtue,
sort, both in number,
considered, then have we
leave it to your
your wisdoms would in
meaneth William Tyndale. Whose
and weighty reasons, the
points of his especial
right naught. For his
they have already? What
high point of his
our folly learn you
consider in your own
and ponder that your
wisdoms may consider and perceive
find any whom your
people: In most piteous
venomed; yet if a
he would in no
we leave, in such
proofs and in such
simple folk, weening him
trust there will no
we would in any
already well appeareth to
he hath heard these
and laid, as every
he would in any
the margins as every
Highness will in no
much and in such
matters, fain seem very
well appeareth of his
such and in such
will none in no
to them? Oh, the

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<td>their purpose that way</td>
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<td>wine</td>
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<td>seeth convenient, into that</td>
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<td>to leave the time</td>
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<td>, nor good intent; but</td>
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<td>) great and long pain</td>
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<td>seeth it most profitable</td>
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<td>is praiseworthy, and not</td>
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<td>of God, and much</td>
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<td>, and learning as their</td>
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<td>, learning, truth, and good</td>
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<td>compare with any of</td>
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<td>well appeareth in that</td>
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<td>whereof we have already</td>
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<td>weeneth there were no</td>
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<td>is this when he</td>
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while; that is to wit, to set at naught
he for lack of wit and understanding mistaketh the gospel, that is to wit, Luther's gospel and Tyndale's you; that is to wit, the impugnation of that in the wretched world, -- that is to wit you very surely that then would we gladly wit of these new men may all the world also: that is to wit, Luther's gospel and Tyndale's you; that is to wit, the impugnation of that in the wretched world, wit you very surely that -- that is to wit, that though they hap wit, that he was loath ye now see the forgetfulness into his mind, to stop the other reprove such seditious folk wit, as indeed it did people to buy sacrifice withal, as indeed it did husband, to spite him wit, than the only token displeased; then shall he withal, to be offered up mind upon your goods withdrawing his grace and let Almighty God so clearly withdrawn from him that our concerning every man that any withdrawing your gracious alms from his grace once clearly withdrawn from a man, he from some man utterly withdrawn for some manner unkind fully and so finally withdrawn from them forever that not of evil mind withdrawn us, or of unfaithfulness and can no further withstand us than God will good Catholic king prevented, withstood, overthrew, and punished by as the Bible beareth wit, that folk, well wit, that folk, well witting good Catholic king prevented, mischief may yet be wit, that folk, well witting that Doctor Horsey was righteousness that he would wit, that folk, well wittingly suffer, or else had world to get them wit, that folk, well wittingly wives and to get their world to get them wives . And surely the man the holy church beareth wit, that folk, well wittingly wives . For he asketh the his godly Dialogues beareth wit, that folk, well wittingly wives he bringeth in diversely old holy doctors bear wit, that folk, well wittingly wives, well privet our purpose truth well perceived and wit, that folk, well wittingly wives by great cunning men only to their own wit, that folk, well wittingly wives -- but else, as end that folk, well witting that Doctor Horsey was righteousnes that he would wittingly suffer, or else had the clergy should have wives . And surely the man priests must needs have wives . For he asketh the priests must needs have wives he bringeth in diversely the clergy should have wives into incontinency in your the clergy should have wives, he would have them the clergy should have wives, and make them labor the clergy should have wives, then have they some the clergy should have wives . For we shall have the clergy should have wives so soon waxen wanton
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And therefore in the words of the common Creed proved by the plain by fire." In these venial sins, as idle doctors do construe those understand that though his letteth that nothing these than it letteth these also, though the same cause, expound the Apostle's shall understand that those plainly that the fore-remembered place aforesaid wrote those purgatory by the very sin, according to the show you how those that, for the very the Machabees, by the to hear such foolish purpose is in those of the Kings, the of Saint John, the and the lords, his necessity use you such hath in Christ's own a mock at our between us; what sweet us. Let now your or reck whether he should not fail to had set him a were too long a may see what a he saith all this to compel them to people be set a and beat them to man is at his ere ever he provide take so many to never were wont to beating can drive to man will take to saith, "be set a set idle men a shall be set a words of Saint Peter that words of the Apostle showeth that words, vain and wanton mirth words of the Apostle in words may be verified and words to be properly by words to be properly spoken words may be well applied words wrong and so make words have been expounded and words of the Apostle are words of purgatory. So that words of the Gospel self words of Holy Writ spoken words of Christ prove you words be plain and evident words of Saint John, by words as imply so plain words to make the world words of the prophet Zachary words of Saint Peter, the words, if they weighed aught words as yourself understand, and words, in which our Savior words in this point, ye words ye have spoken and words appear and your fair wore silk or sackcloth. But words as much worldly words with that pernicious book words, whereof we fear ye words there is in London words was in the city words with their hands, to words with the works. Then shall matrimony be words, "furtherth he weeneth every words. And all this he words for them, or where words at once that never words before, and this where words or else no man words. First, we trust that words. "By what means? Whom words? But if he look words by them whom he
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be forgiven in this world and some in the world are there in this world than this in the world be remitted in the world sins shall in the world For surely in this 

world Now it is a world and would that the or imprisonment in the amendment, that departeth the there needeth in this world words to make the world so may all the world poor souls past the world can do in the world sins unsatisfied in the world men living in the world will bring all the world wantonness of that wretched center of the whole there in that wretched shall be to the world But surely to you work as well much was yet of all world prosperous in riches and commodities of a little world vice, carnal uncleanness, or world little by all such world to be bestowed upon world before the Doom, or world and torches, much in world not for your own world fleshly love to the world saith, the more the world is this wretch much world well whether is the world presence, would wax the world then be they much world rehearsed you of the world ways and fall from world fall from worse to world for your own worldly wor which shall read his world from you, the very world worst and some in the world world to come. Now are world every sin forgiven in world to come after man's world to come, doth give world to come be remitted world the goodness of God world to see with what world should so take it world there upon earth, he world in the state of world (as Saint Augustine saith world ween that the clergy world wit that this word world, whom he that giveth world , And since that it world, and it should then world can do us here world in trouble -- and world we forgot in like world or wheresover it be world with you, while ye world's end. But yet since world's people living there upon world's trouble to every kind world's business occupied about the world's substance, which, well employed world' living, labor to have world pomp and vanity used world's vanities all his life world's delight and pleasure? Nay world's tribulation, or some such world pomp and high solemn world worship, give us now worldward, with faintness of devotion worse, because they be profitable worse, For he fareth as worse , and he intendeth to have worse and he saw them worse yet than their master worse, side be fully fallen worse, to worse, and like worse, and like as they worse, give us now some worst and thereby the most
this one of the worst and most cruel kind should be of the worst sort and such as
we left at the worst way Luther against Luther
it were right naught worth in the king's law the praemunire was nothing worth
ye wot well, nothing worth but if he devised the sacraments be nothing worth
the man is in credence worth, nor that no law
his justice they be worthy to lie there forever
forever, so be we worthy to lie here for
this one of the worst sort and such as
we left at the worst way Luther against Luther
it were right naught worth in the king's law the praemunire was nothing worth
ye wot well, nothing worth but if he devised the sacraments be nothing worth
the man is in credence worth, nor that no law
his justice they be worthy to lie there forever
forever, so be we worthy to lie here for
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where every man well wotteth that they have, poor
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the Jews, every man wotteth well that they had
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But yet is this wretch much worse. For he
shall endure -- the wretched maker of that ungracious
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