A Concordance of Major Terms in Thomas More's Dialogue Concerning Heresies

Alphabetical Index

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

Page and line numbers refer to volume 6, A Dialogue Concerning Heresies, eds. Thomas M.C. Lawler, Germain Marc’Hadour and Michard C. Marius (Yale UP, 1981).

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## The Concordance

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

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<td>abashed</td>
<td>to see such chances</td>
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<td>roof in making Barking</td>
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<td>other, whereas now men</td>
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<td>to hear, and which</td>
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<td>to hear it. For</td>
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<td>of God rejected and to think on) not abhorred</td>
<td>, and despite to defile</td>
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<td>would have pitied or that Christ so far abhorred</td>
<td>-- our Lord sent</td>
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<td>refused all good laws, the abominable beasts (which abhorred</td>
<td>all such violence that</td>
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<td>all good governance, rebelled</td>
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<td>me to think on</td>
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<td>God that they can abide</td>
<td>by, and were as</td>
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<td>in all-thing stand and abide</td>
<td>it to be content</td>
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<td>same night -- yet abide</td>
<td>by the faith and</td>
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<td>we be bound to abide</td>
<td>, let me not lie</td>
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<td>should whole and entire abide</td>
<td>all sorrow and shameful</td>
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<td>make ready for dinner. &quot;</td>
<td>abide</td>
<td>and remain therein?&quot; &quot;Marry</td>
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<td>hearers said, &quot;Who can abide</td>
<td>this hard word?&quot; and</td>
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<td>world to persevere and abide</td>
<td>in his church, shall</td>
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<td>should be sent to the fire except ye abide</td>
<td>with them forever, which</td>
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<td>the body and boldly abide</td>
<td>in me.&quot; By these</td>
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<td>thereby that it is</td>
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<td>Abide</td>
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<td>the remnant well enough</td>
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so many and so abominable heresies to be so write you all the these matters be too as plainly declareth his cast out, and the Too piteous and too their doctrine by their was there before this reputed and punished as to Luther, the most or other of his and finally, that most church, is sacrilege and ever have had in also can tell what man for his part caelorum" (Except your justice Matthew, "Because iniquity shall Faith justifieth). And "Credidit Abraam est ei ad iusticiam" ( came of faith, as his holy scripture. As unlike the words of of his Gospels, as made the children of to Noe, Lot, and him in writing? Did men, set all wretchedness other heretic’s, to go vouchsafed to spread himself because he spoke it mischief as she walketh in straitly for straying of all the world so was it spread when he sent it by himself and spread faith divulged and spread to say his service that ye would blow suffered to be spread other heretic’s, to go accompany them in walking , and the proofs wherewith , and some part also abominable heresies of this new to be reasoned. And books."The Seventh Chapter beasts (which abhorreth me were it to rehearse dealing, as I have sect never any sect wicked wretches -- is heresy that ever was heresies reproved. Luther himself is of all, of the breach of any they may do to and be plenteous in and exceed the justice , the charity of many Abraam believed God, and it was justified by faith answered the rich man whereunto ye resemble them said they have Moses ." The Twenty-Fourth Chapter The , and divers other, whereof never believe more but , no man at liberty and be read among into many temples, and and could not prove about her pilgrimages. I in riot. And wrought . All which notwithstanding, both in the world that to be spread forth by his apostles, hath openly, not always whispered , and always would be any fault of unlawful in English. But if and be read among to show them the
heretic if he went abroad, would with the spreading about the world, shall be hid. "Non potest abscondi civitas supra montem posita thereupon to be given absolvi and received again."
The

a gentle holiness to abstain for devotion from resisting

a gentle holiness to abstain from the declaration of abstinen and prayer and cleanness

it should seem an absurdity to bid us believe

so much inconvenience and absurdity following thereupon, that it abundaverit iusticia vestra plus quam scribarum

his books, but further abuse the hatred of his

come they that most abuse themselves, such I mean

man to the most abuse of that thing that

a good wit may abuse his labor bestowed upon

wise as he may abuse a right wise and

grow sometimes in the absurdity thereof, not amend the abuse it, we may think

consider how commonly men abuse it, may think

because some folk do abuse it. Now touching the abuse of a good thing

For else if the abuse, , and let a good

make provision against such abuse it. For it might abuse the occasion of their

rude and rash brains abuse the word of a

their blind presumption to abuse the word "faith" altogether

signification, and these Lutherans articles -- but also abuse to report it so

and so much people abuse so far, that they

have been so far abused . For both might they abuse the people, for which

miracles whereby certain freres abused a good thing. And

a great people that men be so far abused to report it so

people quite and clean abused , unto the contrary of

proved after to have abused it, then the use

after they had beastly abused them, wives in the

many good simple people, abused all these open and

that harlot, whom he abused in continual incest and

get thereby suffer such abuseth in continual incest and

said I, "there was abuseth in continual incest and

by their own willful abused , no more than our

some freres (against whose unbiased he preached) partly for

he wrote against the abusions of pardons and spoke

as Saint Paul saith, "Accedentem ad deum oportet credere as the Apostle saith, "Accedentem ad deum oportet credere

Accedentem ad deum oportet credere
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<td>, whereas the Creed saith</td>
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<td>and reverence, and their acceptance</td>
<td>with God incessantly testified</td>
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<td>and alloweth all the</td>
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<td>sick himself of an access</td>
<td>, cured another with his</td>
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<td>my mind by mouth, accounting</td>
<td>that after our communication</td>
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<td>thither, then was he accursed</td>
<td>, and his books damned</td>
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<td>he had preached already, of God. And therefore, hatred under the false such matters, his old men, as where ye the party that is when they should be And if we be the party that is the party that is for him that is things which he was also been before that before that he was that he had been yet they that so I, &quot;of them that the party that is I, &quot;when one is if a man were Hunne had never been should never have been Hunne had not been mistrusted themselves, both the in meditation so well been allowed, approbate, and within few years past them, and peradventure one with you for one it is now. &quot;Lo, I ween if they and that ye also so let him reverently acknowledge this matter to be his ignorance, lean and And yet all they mind we consider and worthy in judgment to satisfied, that he meekly his other heresies, he And there recognized and his amendment with the returned to the church, and forswore all heresies, is confession and humble</td>
<td>6, 281/ 13</td>
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<td>accused</td>
<td>should be and</td>
<td>6, 384/ 5</td>
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<td>accused</td>
<td>is he that through</td>
<td>6, 419/ 19</td>
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<td>accusation</td>
<td>of cruelty, do no</td>
<td>6, 428/ 27</td>
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<td>accusations</td>
<td>of like matters, the</td>
<td>6, 270/ 25</td>
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<td>accuse</td>
<td>the clergy in their</td>
<td>6, 295/ 1</td>
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<td>accused</td>
<td>.The Fifth Chapter The</td>
<td>6, 14/ 31</td>
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<td>accused</td>
<td>and brought in judgment</td>
<td>6, 116/ 2</td>
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<td>accused</td>
<td>, let us say we</td>
<td>6, 257/ 2</td>
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<td>accused</td>
<td>, which is well likely</td>
<td>6, 260/ 19</td>
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<td>accused</td>
<td>, and especially in heresy</td>
<td>6, 266/ 13</td>
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<td>accused</td>
<td>of. And surely had</td>
<td>6, 267/ 10</td>
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<td>accused</td>
<td>unto the greatest prelate</td>
<td>6, 268/ 16</td>
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<td>accused</td>
<td>.Was it now possible</td>
<td>6, 272/ 8</td>
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<td>accused</td>
<td>in other places before</td>
<td>6, 272/ 25</td>
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<td>accused</td>
<td>him might happen to</td>
<td>6, 272/ 28</td>
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<td>accused</td>
<td>him to other prelates</td>
<td>6, 273/ 14</td>
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<tr>
<td>accused</td>
<td>, swearing alone against them</td>
<td>6, 276/ 13</td>
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<td>accused</td>
<td>and convicted of heresy</td>
<td>6, 277/ 30</td>
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<td>accused</td>
<td>of a fault that</td>
<td>6, 281/ 1</td>
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<td>accused</td>
<td>of heresy if he</td>
<td>6, 319/ 29</td>
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<td>accused</td>
<td>of heresy.&quot; &quot;How say</td>
<td>6, 324/ 12</td>
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<td>accused</td>
<td>of heresy he would</td>
<td>6, 324/ 16</td>
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<td>accuser</td>
<td>, which may speak of</td>
<td>6, 260/ 18</td>
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<td>accustomed</td>
<td>, but that he findeth</td>
<td>6, 56/ 22</td>
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<td>accustomed</td>
<td>for good, Christian, and</td>
<td>6, 62/ 21</td>
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<td>accustomed</td>
<td>to ride without difficulty</td>
<td>6, 412/ 33</td>
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<td>ace</td>
<td>above them. Whereby when</td>
<td>6, 167/ 32</td>
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<td>ace</td>
<td>better. And were it</td>
<td>6, 170/ 19</td>
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<td>Achat</td>
<td>, that had committed sacrilege</td>
<td>6, 283/ 6</td>
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<tr>
<td>acknowledge</td>
<td>well ye would yourself</td>
<td>6, 233/ 28</td>
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<td>acknowledge</td>
<td>this matter to be</td>
<td>6, 121/ 5</td>
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<td>acknowledge</td>
<td>his ignorance, lean and</td>
<td>6, 127/ 33</td>
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<td>acknowledge</td>
<td>that they cannot have</td>
<td>6, 192/ 20</td>
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<td>acknowledge</td>
<td>him for God, and</td>
<td>6, 230/ 32</td>
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<tr>
<td>acknowledge</td>
<td>his fault and be</td>
<td>6, 266/ 10</td>
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<tr>
<td>acknowledged</td>
<td>his fault, and offered</td>
<td>6, 125/ 14</td>
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<td>acknowledged</td>
<td>them in conclusion to</td>
<td>6, 269/ 3</td>
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<td>acknowledged</td>
<td>, as well the said</td>
<td>6, 362/ 30</td>
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<td>acknowledging</td>
<td>of his fault. For</td>
<td>6, 269/ 36</td>
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<tr>
<td>acknowledging</td>
<td>his fault and ready</td>
<td>6, 271/ 7</td>
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<td>acknowledging</td>
<td>himself lawfully convicted. But</td>
<td>6, 271/ 22</td>
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<td>acknowledging</td>
<td>of the fault, can</td>
<td>6, 278/ 7</td>
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</table>
shall minister us occasion, acknowledging our own ignorance where

near as to be known that she could tell
he would not be known of his order, because
forswearing than to be known of his evil demeanor
demanded him what manner sure but that the
some of his old acquaintance of his order, because
of them of little acquainting that she could tell
that his own secret

ye have been better then may the judges

then may the judges and assoit the defendant

advertisement, twelve men for his acquittal

the fault to be acquitting, , than the faultless to

their own. But so acquitting, they themselves, that they

forth as concerneth any act done here. But as

him, whereas one foul act of lechery hath shown

made of his own acts at the city of

one, as the very acts of the court concerning

representeth him and his acts , far more plain and

Luke written of the Resurrection, and his holy acts

Of whose words or end of referring their acts

was written in the acts to God, were many

as appeareth in the Acts of the Apostles, "Erat


some to read the Acts of the Apostles whom

made of his own acts at the city of

his demeanor and his acts at the city called

of God's church before actual excommunication, and fallen off

professing their heresies nor actually being accursed and cast

better for our father Adam and us all that

and begin it at Adam . For from the first

a true faith between Adam and Noe of such

any faith had from Adam thitherto? Was there also

as our first father Adam , and show us that

cannot see but that Adam believed the words of

from our former father Adam to the last day

days? Or who since Adam's time among the chosen

When ye see the adamant stone draw iron to

if they would peradventure add now thereunto the words

the order, partly peradventure add thereto that he said

learned, with one thing added wherewith ye be wont
contrary. For which he added, "But as they do thereto: "And thou being also many things more some things of himself hold this heresy, that cororum et protector corum thereto, and therefore as . And yet they shall neither nether. "But now and receive a person to such an in heresy because the to such an to his abjuration unto the priesthood until to priesthood, should be to priesthood but only thereof without the assent thereof, then did reason than the Jews were methinketh it is to , and no priest again et illi soli servies . By which word he ," yet is it there , that is to wit ," and Saint Gregory saith ," be not they twain in one sense. But that creatures doth only , without payment or penance and eft in manslaughter and manslaughter was by, nor lawfully be a of misbelief and idolatry that themselves receive of thereof, but also bestow thereof." "On that bargain
he saith, a great advantage for him to oppose not with your most advantage . "Why so?" quoth he and other, yet this advantage take we by the not without his great advantage therefor. So happed it the pardon, with the advantage thereof, was taken from some things reciteth with advantage for his part, rehearsing but taken out at advantage, , dwelling all in one Blood, what man would adventure to make any mixture lots and then, at adventure, , draw the one and choice, and so at adventure boldly take the one the one part at adventure by lot, as did take up one at adventure, , though ye had made in such case to adventure it upon your prayer the one part at adventure, by lot, but ye the one part at adventure and cleave thereto, as if they happen to adventure somewhat and be spied it of a sudden adventure, , but of a deliberate his father, that of adventure lay and slept uncovered somewhat must needs be adventured . And some folk will thing meetly to be adventured to set all on one part at all adventures and think that thou with miracles, that their adversaries thought they were angry the pleasure of his adversary ; but ye have said a man against his adversary to use always the contrary, not to his adversary stand in surety. But adventurers and think that thou, and cleave thereto, as with their advice, I found, as it changed by their good advice and counsel, so let he needeth not our advice to inform him what avoiding whereof, my poor advice were in the study judgment, we might ask advice further of learned men fathers which gave their advice to the making of and commit with good advice and instruction the whole that I never would advise any man else in do you not then advise us to put them and said I would advise me further thereon. But be attentively read and advised than hoverly heard and but such as twain advised me specially to let amendment, as sad men advised the king, but, by is good to be advised of. Which if it were advertised of. Which if it more than one, whose advice and counsel for their and severally said their advice , I found, as it changed by their good advice and counsel, so let he needeth not our advice to inform him what avoiding whereof, my poor advice were in the study judgment, we might ask advice further of learned men fathers which gave their advice to the making of and commit with good advice and instruction the whole that I never would advise any man else in do you not then advise us to put them and said I would advise me further thereon. But be attentively read and advised than hoverly heard and but such as twain advised me specially to let amendment, as sad men advised of. For though Christ yet ye would be advised ere ye believed him
true I am never advised to be canonized while
and for that cause advised his disciples that if
at your best leisure advisedly from mine own pen
he considereth after more advisedly, he would be very
no, then he looked advisedly upon his eyes again
had overlooked, read, and advisedly considered that book." The
for images, the book adviseth men either clean let
further than the Apostle adviseth himself. For they do
we have for our advocate before the Father; but
our only protector and advocate before his Father, and
any other creature our advocate , or pray to them
it were a corrupted advocate that would by collusion
that blessed virgin our advocate . "Item, he saith that
them as mediators and advocates for us, we take
In exitu Israel de Aegypto ," and "Soli deo honor
In exitu Israel de Aegypto ," it is with great
In exitu Israel de Aegypto ," where he first by
own, and fare as Aesop saith in a fable
had almost played as Aesop telleth of the dog
would so order mine affairs that we would have
you. For either mine affection blindeth me, or ye
your special favor and affection toward me so greatly
and uttered the good affection of the soul by
yet, I think, the affection is to be commended
or our own blind affection toward other creatures, or
or our own proud fashion and as fervent affection to the stock that
man hath so great affection to the scripture alone
anything else -- which affection and reverence that ye
perceive that the great kin -- which fleshly affection being without grace or
ignorance, with their devout affection, or some other request, or some other read them what fervent affection he bore unto them
name of holy virtuous affection into the bare name
wretched appetite and sinful affection yet is much worse
Highness such a fervent affection to right and justice
thereof, which manner of affection we see not seldom
soberly of any good affection, or our Savior had before
viand, that after the affection and state of sundry
of great zeal and affection, he laboreth to destroy
and also such fervent affection to the faith that
salvation of mankind, which affection
himself, of a private affection to himself, but of withdraw their favor and affection from such as are
such is this cursed affection of pride, and so in his church. This affection of pride hath not
but whereto their fond affection inclineth, that thing they saints themselves, cast our affection to the images self
when men have their affection , instead of God, bound part in dispicions. Which affection , their inward secret favor
them in their blind affection . "They take for good to scripture alone. Whose affection of pride and sloth
framing of his own affection , and using great moderation
them in their blind affection . "They take for good to follow their foul affection , as things after their
that if their blind affection look not thereto the
fixed upon their blind affection of his flock and affinity in Almaine, yet thought
truth whatsoever ye shall affirm unto my friend, whom
many false shrews to affirm it, so many simple For both places plainly affirm that it lieth there
And he that will affirm the contrary and say of worship, he must affirm also that all manner
not in these words affirm nor intend thereby that in their holy writing affirm fully the contrary. And
hath not faith, they affirm therein more than they for that if the affirmative be proved (especially in
men should against the affirmative proved, lean to the his wife as himself affirmed fastly no, then he
it was so fully affirmed that she at last thought that the scripture affirmed it. And as damnable
him. And those twain affirmed and offered to depose defend that he had affirmed , then fell he from
that he had before affirmed . And then began to evident scripture, as he affirmed , yet was there no
you, and therein nothing affirmed neither against the determination in telling its tale affirmed its tale and teacheth
believed that the scripture affirmeth the contrary. For then writeth. Luther also sometimes affirmed the contrary. For then
at the philosophers for purgatory, sometimes doubteth, and at the philosophers for of that point, which
diminish his credence with all the first and each one of them
power of the pope, all the first and power of the pope, constraint of God's ordinance,
very plain toward the that his power upon power of the pope, constraint of God's ordinance,
it sooner, and may of such opinions, yet it sooner, and may
out of Hyppona in his plasters better cheap out of Hyppona in Affrike, unto Saint Stephen's Church
<table>
<thead>
<tr>
<th>Term</th>
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<td>objections, and first by</td>
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<td>aforesaid</td>
<td>objections and first by</td>
<td>6, 101/6</td>
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<td>contrary of any point</td>
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<td>was himself so sore</td>
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<td>published, to bring proofs</td>
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<td>then examine other witness</td>
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<td>church, the heretics of</td>
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<td>forth to judgment, and</td>
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<td>surely as it appeared</td>
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<td>happeth to wax worse</td>
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<td>serve God; and that</td>
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<td>which when I would</td>
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<td>of twelve years of</td>
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<td>ye were at this</td>
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<td>agreed, and by many</td>
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<td>continued longer by many</td>
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<td>diverse regions and sundry</td>
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<td>and subdued many divers</td>
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<td>out of doubt long</td>
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<td>not yet fifty years</td>
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<td>have choked you long</td>
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<td>How long is it</td>
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<td>call a thousand year</td>
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<td>or fourteen hundred year</td>
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<td>sure that so long</td>
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<td>whole world hath long</td>
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<td>good Christian man will</td>
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<td>for my part well</td>
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<td>no good man would</td>
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<td>that I would well</td>
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<td>age</td>
<td>in marvelous manner vexed</td>
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<td>age</td>
<td>now to choose, you</td>
<td>6, 105/21</td>
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<td>age</td>
<td>to age, continued in</td>
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<td>age</td>
<td>, continued in the church</td>
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<td>age</td>
<td>and every time. And</td>
<td>6, 188/27</td>
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<td>age</td>
<td>there were some good</td>
<td>6, 244/20</td>
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<td>age</td>
<td>than their office. And</td>
<td>6, 286/20</td>
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<td>age</td>
<td>. For whensoever a man</td>
<td>6, 381/24</td>
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<td>age</td>
<td>and discretion thereto.&quot;Then</td>
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<td>ages</td>
<td>more things and more</td>
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<td>ages</td>
<td>consented, is the very</td>
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<td>ages</td>
<td>persevering, the contrary opinions</td>
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<td>ages</td>
<td>, we thereby well perceive</td>
<td>6, 245/23</td>
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<td>ages</td>
<td>before -- so doth</td>
<td>6, 315/10</td>
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<td>ago</td>
<td>; for God hath proved</td>
<td>6, 60/ 27</td>
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<td>ago</td>
<td>since the first man</td>
<td>6, 66/ 28</td>
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<td>ago</td>
<td>with the manifold miracles</td>
<td>6, 76/ 35</td>
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<td>ago</td>
<td>&quot; quoth he. &quot;By my</td>
<td>6, 79/ 27</td>
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<td>ago</td>
<td>or fourteen hundred year</td>
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<td>ago</td>
<td>nowadays. For I am</td>
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<td>ago</td>
<td>, and yet longer too</td>
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<td>ago</td>
<td>. And thus may ye</td>
<td>6, 191/34</td>
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<td>ago</td>
<td>, the image was hidden</td>
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<td>ago</td>
<td>forgotten. And the name</td>
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<td>ago</td>
<td>, in the days of</td>
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<td>ago</td>
<td>. &quot; &quot;Now, forsooth,&quot; quoth your</td>
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<td>agree</td>
<td>therein and command it</td>
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<td>agree</td>
<td>for heresies. And therefore</td>
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<td>agree</td>
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<td>agree</td>
<td>that it were well</td>
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<td>agree</td>
<td>that no temple of</td>
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miracles, which I will agree to be a strong
In that yourself will agree with me, that when
in which yourself will agree that I am not
done, as yourself doth agree that they twain, that
such as yourself will agree to be done against
I think yourself will agree that they tell me
how many yourself would agree
If ye will not reason with those that agree
themselves for Christian men
that we must needs agree in most things.
For we must agree in reason where faith
over that we shall agree upon the whole corpus.
Ye do," quoth I," that such things as we left. Since ye agree that Christ spoke his
he, "I can well agree that all such things
but he will well agree. And since his church
he, "these words well hath, let us first agree
together that can never thereby, and make it agree
whether we would all agree
Ghost, they consent and agree together in one
Catholic Church neither to agree
For he will not which, as holy doctors
understood, well stand and agree
deal in any no wise agree
will not, I think,
though the scripture did agree
as they may always
men. Will ye now bidding them only to agree
consent exhorteth them to agree
intending well, do all it all consent and agree
his whole church to agree
I, "that ye still agree
his whole church to his manhood, ye must agree
at last we shall agree
beseecheth Christian people to agree which I will well
will in no wise agree
will not, I think, though the scripture did agree
as they may always men.
Will ye now bidding them only to agree
consent exhorteth them to agree
intending well, do all it all consent and agree
his whole church to agree
I, "that ye still agree
his whole church to his manhood, ye must agree
at last we shall agree
beseecheth Christian people to agree which I will well
will in no wise agree
will not, I think, though the scripture did agree
as they may always men.
Will ye now bidding them only to agree
consent exhorteth them to agree
intending well, do all it all consent and agree
his whole church to agree
I, "that ye still agree
his whole church to is only, as ye agree
wherein they consent and agree can be false or agree that the faith of agree for good reason in agree with you therein. For agree, as he needs must agree with their capacities. For agree with you that it agree that to have the agree well enough." And therewith agree upon some persons, virtuous agree to make any men agree to forsake their vows agreeable therewith do command us agree should stand for examples

miracles (that we were agreed should stand for examples agreed already between us that agreed , without which we were agreed upon, wherein we should agreed a little while before agreed between us now." "What agreed as well as you agreed to take none advantage agreed , the world were well agreed you the first part agreed , and by many ages agreed together, as though all agreed with nature and diligence agreed , and speak of the agreed already that these words agreed it. But I remember agreed between us that this agreed , he might say, that agreed between us and granted agreed between us for a agreed both that all were agreed that the English Bibles agreed to come to dispicions agreed , worth many whole sheep agreed to take all violence agreeing that the church of agreeing that the church of agreement of men, to betoken agreement and consent can never
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altar that hallowed certain threads
Holy Sacrament of the Altar, And thereupon was the
the Sacrament of the Blessed Sacrament of the
the Sacrament of the the Sacrament of the
altar, yet saith he thereof joined with the Body
altar is not the very
Blessed Sacrament of the the chalice from the
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And this were true although each of them were
I say, no reason, although ye had warning that
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though he were an
and drink, only by
excellent creature, as to
yet are they and
so much that blessed
of some other, as
there not so. For
whole world and with
all men and not
he swore in great
heresies, the displeasure and
threads in a great
set to another. For
wrote the first of
would be yet right
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enough, and be not
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to be sad and
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zeal, or percase an
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God's Holy Spirit that
Finis. Cum privilegio regali,
exhorting them thereto, and
general council damned and
hath always signified an
is my gown?" Then
I, "we shall see
did all the sin
proved thee an ass
all his whole confession
hang, I can tell
man can look into
ye whisper one in
one to take away

angel may come down from
angel could come down and
angel of heaven." And therefore
angel's food. And divers times
angels or saints; the third
angels also definitively so placed
angels and holy souls, being
, devils, or men, and
angels of heaven never can
angels too, and had all
angels , some of them may
anger all the oaths he
anger whereof setteth them on
anger and went his way
anger whereof he fell into
anger and malice toward the
angry with him that would
angry word than not to
angry thereat, yet should not
angry therewith nor strive against
angry that the juggler will
angry both, and like a
angry with me that I
angry would wax with me
angry if we do them
angry . "Marry, no marvel," quoth
angry that his proper invention
angry with them that punish
angry and a cruel heart
anima una et cor unum
animateth his church and giveth
anno Domini MDXXXI, mense Maii
announcing the authority thereof all
annulled . But this no more
anointed parson, and with holy
anon the beggar told him
anon whether the cart draw
anon spring up for the
anon ." "Marry, Master," quoth the
anon , but for the evil
anon whether he hanged himself
another's breast, as it is
another's ear shall be preached
another's horse, how may they
on pilgrimages, with the
The author defereth the
faith. And thereupon the
they might. And the
objection the author doth
The author entereth the
Whereunto the author maketh
for the while his
whose writings they made
esteem my mind and
would be glad to
whom ye would fain
to do by mine
for the truth such
er I made any
make him an unadvised
more fully and effectually
man maketh a proper
with a proud rigorous
God. And therefore that
hath that book one
on pilgrimages, with the
he might the better
could make him no
I can make you
friend, "if I should
find to make them
in, yet now this
The author defereth the
with your objections and
he, "what I might
need to care for
God for idolatry. For
faith. And thereupon the
or twain for the
Or else had her
needs be that her
not what I should
himself content with this
ye shall have an
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answered." And since that
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answer in those matters, that
answer with the truth, albeit
answer and satisfy with reason
answer, and neither the mind
answer as he should bring
answer to his words, I
answer, but with good words
answer it, leaving no part
answer for the ark. But
answer put in fear of
answer answereth not well the
answer that assoileth all the
answer of the author unto
answer them with that he
answer, no more than Saint
answer thereunto. "Nay, sir," said
answer them thus, and by
answer with. For, first, they
answer toucheth the point but
answer to the aforesaid objections
answer them forthwith, while they
answer thereto. But yet methink
answer, it should even then
answer whereof, when I laid
answer of the author to
answer of such blame as
answer nothing been to the
answer meant that she never
answer it withal. And yet
answer; but he would have
answer for his, in such
answer you as I have
answer served him well there
answer other that ye stood
answer and solution of all
they might. And the answer of the author proving
since touch nor make thereto; albeit that the answer this point earnestly, and
Luther greatest cause to objection the author doth and confute. When I
The author entereth the answer to the objections that
Whereunto the author maketh that neither of both
I warrant you make , that they nothing touch
is one evident easy answer you that there is
For men may peradventure as my poor wit
and shape you such him another while, he
if I would again , I have driven you
he, "I pray you me this a little
I argue and ye answer , as your next
on one that will I have handsomely as he
telleth you, though your which ye made therein
yet was not that of his, as I
the church. And what would ye then have
quoth I, "your next were to say, as
he, "what could I else, but clearly grant
there did ye not him well. For we
wherein. Whereunto he made not that he had
well which way to you admitting your case
court to make true to such things as
bound to make him , forasmuch as no such
matter make you any answer to die therefor, not
I not make any in this for the
other"; and with this or such other must
or to make him therein. But on the
for the while his to the objection made
will with few words you. But as for
Thereunto the author maketh . % "But I would ween
said ye would make for the law whereby
cometh to his own , then he writeth in
father most mildly made ." And finally he finisheth
should give a plain whether I would revoke
may never void that by reason. But then
I to your friend, " the points which ye
faintly, and then doth them so slenderly, and
opinion by the author answered and confuted. The Fourth
he should be somewhat and confuted. The Fourth
is not only well
very well and clearly
opinion by the author
be priest; whereunto he answered
answered and satisfied by me
answered , but also turned again
answered ." "In what wise?" quoth
answered and confuted. At this
answered , "Nay verily; for methinketh
the other. Whereunto I answered that why God would of God himself? % I answered him that the force this is right merrily of truth?" Your friend answered that reason and nature reason, as ye have holy scripture. As Abraham thus have ye suddenly not well the Gospel, you that I am?" answered and said: "Thou art his name Jesus," she King Henry the Seventh, that was very well then are ye full quoth I, "also fully ye be further fully once soon and shortly in the devil, he I can see sufficiently so fully felt himself ye argued and I on one that had frowardly as the boy ye were concluded, yet ye so should have quoth I, "ye had I, "not if ye now if ye had yet were your errand I, "that is soon yet when they were to the question he without any sticking, he those well and substantially believe, were all well he was by writing was in such wise incredible humanity and bounty, that I had not Then unto this I pride. "Then was it for our salvation." Then thereto." Then was it justify. "To this he was well and properly answered that why God would answered him that the force answered . And to say the answered that reason and nature answered me, that presupposed the answered the rich man in answered yourself, to all those answered that he thought so answered and said: "Thou art answered him, "How may this answered once the king at answered . For then have ye answered in this: that where answered in the principal point answered , for it is not answered him, "Credere en le answered , except that ye have answered and contented therein, that answered , that the church was answered him as frowardly as answered one Caius, a poet answered ye not well thereto answered him as I have answered him truly, but yet answered thereto well. "Why," quoth answered him thus, I believe answered as far as toucheth answered . Lay the charge to answered , always lost more than answered and said that he answered , "Nay, not twenty." Thereat answered again for him. Howbeit answered , and the mind fully answered by the master of answered by good and cunning answered in this wise benignly answered to the purpose, and answered in this wise, "Since answered him that he and answered he that therein they answered him that then was answered that he had said answered . But yet methinketh he
To this the man answered that some right well promises. "Then was it answered him that those right But then was it answered that neither they nor To this it was answered that if this opinion good works. "Whereunto he answered that many texts of To this was it answered that those texts and at naught, "To this works. "Whereunto he was answered that though it so leaves. "Then was it answered him that he was hell? Whereunto it was answered that if this opinion faith. "To this was answered him, "Lo, now by of justice). "Thereunto he answered that Saint Paul would God. Whereunto it was answered that this was little may be then well answered with their own words not blame him; they answered him, after his own These objections be soon answered . For neither doth the saved. Whereunto the author answereth and declareth that it pilgrimages. And first he answereth in this chapter the Eleventh Chapter The author answereth all the objections proponed Which objection the author answereth and dissolveth. The Second him. Whereunto the author answereth that he is bound Masses. Whereunto the author answereth . The Thirteenth Chapter The wives. Whereunto the author answereth . The Fourteenth Chapter The author answereth the doubt moved before together. Whereunto the author answereth . The Sixteenth Chapter The And therefore that answer answereth not well the matter text in scripture that saved. Whereunto the author answereth it, and seemeth to pilgrimages. And first he answereth in this chapter the Eleventh Chapter The author answereth all the objections proponed Which objection the author answereth and dissolveth. About fortnight him. Whereunto the author answereth that he is bound in that he nothing Masses. Whereunto the author answereth . "And be a priest him toward. Tyndale nothing answereth in his book to Fourteenth Chapter The author answereth the doubt moved before together; whereunto the author answereth . "I suppose," quoth he by which he not I, "our Savior himself his most erudite book letter of the author which, in their books letter of the author
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and not to the church of his apostles and his disciples, and
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to dwell with the apostles forever, for they dwelled
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the time taught his apostles
the Acts of the himself, by all his apostles
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they brought to the example of Christ's blessed apostles

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now though it well appear (as methinketh it doth 6, 430/ 8
doth open and plain appear . And that as well 6, 431/ 11
deed that hath some appearance of evil because the 6, 124/ 2
honest and spiritual in appearance that men thought themselves 6, 374/ 32
their living, the good appeared afterward, it was of 6, 79/ 16
but surely as it appeared later, it was of shame, as it hath 6, 90/ 34
yet" -- which once appeared what time that upon 6, 145/ 24
true, and though it true, yet it well appeared that this is not 6, 390/ 1
published and read, he appeared obstinate, standing still in 6, 268/ 10
the truth, whereby it appeared that he never had 6, 323/ 27
craft of railing. "He appeared also at Worms before 6, 362/ 29
true, yet it well appeared that all our salvation 6, 391/ 3
he said, it plainly appeared that he and his 6, 399/ 11
And there it clearly appeared and not high heart 6, 416/ 25
mercy showed where simpleness appeared well in their writings 6, 13/ 24
approving the same, as appeared in the psalm self 6, 45/ 7
gods -- for that of them heard as appeared by the Gospel? But 6, 59/ 14
in truth, as well appeared in the book of 6, 59/ 20
God in which there appeared no special cause of 6, 82/ 29
the old time, as appeared in the fourteenth chapter 6, 89/ 3
absurdities and unreasonable follies appeared as well in the 6, 96/ 24
I have said before, appeared well in this, that 6, 99/ 16
but light. "Whereby it appeared that he meant to 6, 105/ 12
then where the deed appeared good there to judge 6, 124/ 4
heaven." And thus it appeared that the faith came 6, 143/ 25
pagan hands, when it appeared upon the epistles of 6, 145/ 18
tell me." And thus appeared it evidently that she 6, 151/ 1
verily," quoth he. "Then verily, "quoth I, "that appeared it," quoth I, "that 6, 165/ 24
manners. Which thing well appeared also by that our 6, 165/ 27
living. And thus it appeared that not only Christ 6, 165/ 30
text, but that it appeared plainly that the text 6, 169/ 8
so plainly, when it appeared one to you and 6, 169/ 10
by their books plainly appeared , all of one faith 6, 172/ 18
other, that thereby well appeared that the church is 6, 172/ 19
world's end, and it appeareth plain that he meant 6, 177/ 25
not in scripture." "That appeareth well," quoth he. "Then 6, 185/ 4
people houseted, as well appeareth , not only by the 6, 190/ 21
paynims. And partly well appeareth by an epistle of 6, 190/ 22
coming out. And it appeareth by the Gospel, in 6, 193/ 22
at length, though it appeareth that whoso keep the 6, 194/ 17
do the more; yet appeareth it also that all 6, 194/ 21
them. And so it appeareth , as ye said before 6, 195/ 12
sinners. And therefore it appeareth well that there can 6, 198/ 15
said our Lord, as appeareth in the nineteenth chapter 6, 198/ 29
And thus here it appeareth if it were thus 6, 201/ 12
so. And in this appeareth that there is no 6, 201/ 22
against your opinions, as appeareth by the histories and 6, 201/ 29
text, voided again. It appeareth also that it is 6, 204/ 17
faults, yet since it appeareth well that though the 6, 208/ 6
true. And thus it appeareth as meseemeth, that good 6, 209/ 17
here they could, as appeareth in the Acts of 6, 212/ 20
their graves. Whereby it appeareth that he would not 6, 217/ 26
it plainly and evidently appeareth by the matter that 6, 220/ 8
in great reverence, as appeareth as well by the 6, 225/ 2
horse indeed. And then appeareth it well, whatsoever her 6, 232/ 2
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fame thereof, as well appeareth by the miracles done 6, 243/ 3
their sin. For there appeareth no further upon the 6, 252/ 24
of their souls (as appeareth by the good and 6, 252/ 34
negligently. The peril thereof appeareth by Uticus, the young 6, 259/ 14
duty bound, it well appeareth he had therein no 6, 276/ 36
impenitent?" "Nay," quoth he. " Appeareth not he still impenitent 6, 278/ 4
quoth I, "that still appeareth perjured, and still standing 6, 278/ 4
them, and also there appeareth (the circumstances well considered 6, 286/ 6
priests chosen old, as appeareth by Saint Paul writing 6, 286/ 11
Forsooth," quoth I, "it appeareth in the words spoken 6, 291/ 20
folly of this construction appeareth not in the book 6, 291/ 20
of the matter best appeareth by the proof, besides 6, 307/ 30
course, as it well appeareth in the beginning of 6, 312/ 16
have it so, that appeareth well, in that they 6, 332/ 24
present audience. Whereunto it appeareth that our Savior himself 6, 337/ 1
them that be learned, appeareth . Now as touching the 6, 337/ 33
know. As it well appeareth by all such things 6, 340/ 17
by the bishops, it appeareth well thereby that their 6, 340/ 34
by many things appeareth ) minded and intended to 6, 354/ 7
it so? For it appeareth by the law, as 6, 357/ 33
believe the gloss, which appeareth plainly that he meant 6, 358/ 5
the epistle self it

things in the epistle

own books and epistles

be true, it well

as for his constancy, head. But it well

work them. Whereby, it

the thing that, as far forth that it

I say, it well

faith. Whereby it well

is pulled off, then

heresies began (as well

as by their books

So that it well

hitherto, as it well

his own hand, yet

Saint Paul, as it

quoth your friend, "it

great sudden help well

of their grace well

near wrong, the favor

to penance any person

that with so plain

every man as shall

yet of an importunate

great virtue their ardent

to have that fervent

one, nor sensual rebellious

in derision. Which wretched

our mother Eve, inordinate

And inordinate is the

evil, and such cruel

brute beast by the

to resist their sinful

frowardness of their malicious

ways of his sensual

revengeing of their inordinate

to have eaten the

as is the little

either truly to be

look to prescribe and

his wisdom and discretion

doth by his discretion

appeareth evidently that Saint Gregory 6, 358/ 18

appeareth plain, as in that 6, 358/ 21

appeareth . And finally, if his 6, 359/ 13

appeareth to all the world 6, 363/ 12

appeareth," quoth I, "by that 6, 365/ 8

appeareth that he wrote the 6, 366/ 11

appeareth well that the man 6, 381/ 31

appeareth by Tyndale in his 6, 388/ 17

appeareth by the words of 6, 393/ 8

appeareth that be a man's 6, 393/ 13

appeareth that ye Lutherans have 6, 393/ 31

appeareth there all the malicious 6, 399/ 30

appeareth by the Apocalypse of 6, 406/ 29

appeareth, the sellsame faith that 6, 421/ 6

appeareth to have been the 6, 423/ 28

appeareth by the good and 6, 427/ 8

appeareth it well that God 6, 429/ 10

appeareth , upon heretics, so that 6, 429/ 30

appeareth well that the clergy 6, 430/ 25

appearing to pass the power 6, 83/ 5

appearing thereby. And that our 6, 172/ 1

appearing to be showed, if 6, 277/ 6

appearing and proving himself still 6, 278/ 2

appearing perjury standeth in denial 6, 279/ 4

appertain to his part." "Whereby 6, 103/ 13

appetite fall for his little 6, 110/ 9

appetite to preach, wherein they 6, 123/ 30

appetite unto scripture, that he 6, 126/ 28

appetite to warn them of 6, 139/ 14

appetite and sinful affection yet 6, 297/ 28

appetite of knowledge is a 6, 333/ 21

appetite when men unlearned, though 6, 333/ 22

appetite as never tyrant and 6, 403/ 1

appetite of his sensual motion 6, 404/ 4

appetites . And if they shall 6, 377/ 18

appetites . And this would happen 6, 394/ 6

appetites , he shall be damned 6, 400/ 23

appetites , hath withdrawn his help 6, 413/ 31

apple for fellowship to please 6, 140/ 4

apple of mine eye. And 6, 213/ 19

applied where his will were 6, 221/ 5

appoint at our pleasure where 6, 82/ 10

appoint everybody their part, as 6, 343/ 22

appoint which of his children 6, 344/ 11
and purpose that they appoint upon, and the cause 6, 423/ 1

-- for so I appointed him -- taking him 6, 35/ 20

than a few days appointed. Then what an anxiety 6, 105/ 31

soul; and good spirits, appointed by God, gave their 6, 140/ 4

time), were to them appointed specially by God for 6, 141/ 6

disclosed till the times appointed by God's high providence 6, 146/ 18

after that Christ had appointed him for chief. "But 6, 205/ 24

time, in which we appointed to peruse the remnant 6, 246/ 11

as kill themselves be appointed by the law, and 6, 319/ 22

us that be not appointed nor instructed thereto. And 6, 333/ 26

say to the preachers appointed thereto, as the people 6, 334/ 7

and to the preachers appointed thereunto, which may show 6, 336/ 31

hath in the diocese appointed for the chief physician 6, 343/ 20

men, by a price appointed and agreed, worth many 6, 397/ 28

ask help of Saint Appolin, and of God too 6, 233/ 30

to pray to Saint Appoline for the help of 6, 232/ 32

he would have had Appolion Thianeus in miracles match 6, 241/ 28

killed with stones. Saint Appolyne we make a tooth-drawer 6, 227/ 3

that when the frere apposed him in confession whether 6, 234/ 9

er we presume to approach, it becometh us and 6, 215/ 18

and images been allowed, appropriated to his godhead. And 6, 115/ 5

which is the word some one bishop, to approve it, this can I 6, 331/ 31

that the bishop should approve it if he found 6, 340/ 35

general council of Christendom, approved by the faith and 6, 210/ 13

and by the church approved by miracles, never hath 6, 242/ 34

doctrine of our church approved by God. And so 6, 257/ 35

that thought he forthwith approved. And this is a 6, 315/ 35

by a provincial council, approved for good or such 6, 331/ 7

be either not yet since, it must be read till it were 6, 340/ 33

work be allowed and approved before the printing And 6, 331/ 26

was allowed and well approved by the bishops, it 6, 341/ 14

doctors of the church approved by the ordinaries, and 6, 398/ 33

doctors of the church approved by Christ. And whether 6, 13/ 24

doctors of the church approving the same, as appeareth 6, 237/ 18

of its own nature approving the same, as appeareth 6, 347/ 31

meddle with, meet and apt to purge and amend 6, 348/ 6

to rest in his apt to corrupt and infect 6, 390/ 2

shortly sitting in an arbor began to go forth 6, 187/ 13

sitting down in an arbor, he began to enter 6, 345/ 9

For as Christ saith, "Arbor mala non potest bonum 6, 381/ 28

the doctors and the Pomerane and all the arch heretics themselves well declare 6, 374/ 3
understand that the great
they see the principal
the audience of the
a great virtue their
everlasting bliss, therefore he
and the Catholic part
And now when I
the while that ye
hath such craft in
formal as is the
himself surer in his
Nay," quoth I, "that
by the way of
logician outright. Howbeit, that
sinneth not. For this
And by this worshipful
they be sinners, which
place for any earnest
thus is Luther's wise
is a very frantic
of the church: this
quoth I, "by your
at a school in
other countries, making an
For this is his
the form of this
shall let his wise
written, nor reasons nor
whereof the reasons and
how soon Luther's special
touch your texts or
own making he layeth
that ye heard the
and heresy of the
matter were against the
told you that the
life of Christ. The
clear point that the
to understand some part
he understandeth it not
whether the church believe
his church, do judge
all such as believe
methought great peril might
no strife nor business
there would great peril
occasion of schisms did
fight against the Turk,
marvel whereof that doubt
yet is it, as
to serve for singers,
needs be therefore that
the thing that made
in the days of
should tell you that
yet ye would against
the people, as did
I had been in
cost done upon the
scripture, as in the
for first when the
proper answer for the
make it in the
keep it in the
also to choose the
his people, at which
his special assistance, the
legs of wax or
Christendom with a great
if one that were
of the deed and
of knives, swords, spurs,
diverse places, some with
he was martyred with
bare as a bird's
answered and said: "Thou
the living God, which
again unto him, "Thou
said not, "Lo, thou
thee over, for thou
err in any necessary
scripture concerning any necessary
interpretations in any necessary
cannot in any necessary
inveigheth against this detestable
country that any such
let him name what
err in any necessary

arise upon their preaching. Which
arise, and that seditious people
arise among them, that he
arise up in great plumps
ariseth, but if they think
Aristotle saith, well done indeed
arithmetic meet for merchants, geometry
Arius and all other heretics
Arius, Pelagius, Faustus, Manichaeus, Donatus
Arius the heretic, he would
Arius and his company were
Arius and all his, and
Arius, Faustus, Pelagius, and divers
Arius's days in the point
ark, and the Temple, and
ark of the testament and
ark was made, there were
ark. But I would fain
ark, he would by the
ark. And as for the
ark that was carried with
ark, especially by miracle, he
ark being translated from place
arms or such other parts
army and labor to destroy
arraigned for a felony done
arraigned upon the indictment in
arras, and painted clothes; and
arras and some with rusty
arras. Some serve for the
arse. But I think verily
art Christ, the Son of
art come into this world
art blessed, Simon the son
art conceived," which if he
art too froward a boy
article of Christ's faith. And
article of faith, he that
article where they seem to
article of the faith fall
article of this ungracious sect
article of his preaching was
article. And either ye shall
article of Christ's faith. And
this day, as the
er in any such
touching, as is any
the psalm by the
it should make an
to God? This reverend
scripture concerning any necessary
interpretations in any necessary
question of any necessary
we believed a wrong
point rather than the
to make a doubtous
belief of every necessary
in any such substantial
understood, standeth against any
right understood, against any
cannot in any necessary
and so substantial an
inveigheth against this detestable article
must then change their
thirdly, above all-thing, the
scripture to bring the
condemn for heresy such
to have preached such
in that some such
your ear. For the
I do in other
and belief of the
I mean of such
thirdly, above all-thing, the
all such points and
it can in the
scripture to bring the
er he learned the
thereby learn all the
out therein all the
knowledge before of these
rule of interpretation the
the truth of such
church as well the
and sacraments and the
quoth he, "be none
ween further that such
of any of those

article, which no good Christian
article as God upon pain
article of the faith. Nor
article of the faith which
article of misbelief and of
article of our Lady's perpetual
article of the faith, he
article where they seem to
article of our faith, or
article because they or we
article touching the equality in
article of our faith and
article, and of the right
article as God will have
article that the church believeth
article that the church believeth
article of the faith fall
article, so highly touching the
article of this ungracious sect
article and say no more
article of the Catholic faith
article of our faith with
article as wiser and better
article as he was detected
article as he preached, were
article wherewith he was charged
article of the faith, lean
article of our faith. I
article as we be of
article of the Catholic faith
article as the church believeth
article of the faith. But
article of our faith with
article of his belief in
article of the faith? "I
article of our faith? "I
article of our faith, that
article of our faith." The
article of the faith as
article of faith, as the
article of our faith from
article in any man's creed
article of our faith as
article wherein every good Christian

to dispicions upon the articles, so that he should wickedly erred in substantial articles thereof not new begun, of the faith, of of our faith, whereof of our faith. In articles of this faith had be so unable to philosophy, and other liberal be so unable to deeds, good or bad, in Exodus, by Moses should, by your friend, the church so well doctors, whereby we be man's free will; and of these Lutherans, which is wrought, there to man's free will and of these Lutherans, which of those Jews that ascribe unto the work of, when Tyndale ascribeth them all to the liberty of man's will, I, "Tyndale's word alone shall be sorry and faith I am half them, and to be not in himself be natural fool have been past and are not of the poor publican the beasts be not doth, he is not say. And of the were burned up to to set worldly business with her mouth drawn Gospel, though we set set all other learning articles, so that he should wickedly erred in substantial articles, of the faith, yet articles, of our faith. In articles, of our faith, whereof articles, of the faith, of articles, thereof not new begun articles, of this faith had arts, corroborate and quickened, and ascend, up so high on ascend, or descend by the ascending, up upon the hill ascertain, you. And surely, sir ascertained, that the faith that ascribe, all-thing to destiny. The ascribe, our salvation and damnation ascribe, it to God, the ascribe, all-thing to destiny. "Surely ascribe, our salvation and damnation ascribe, they to the benign ascribe, unto the work of ascribe, God's works to the ascribed, Christ's miracles to the ascribed, them all to the ascribing, of any part the ascribing, all our deeds to ascribing, all the miracles to ashamed, also to seem so ashamed, in themselves of that ashamed, to put you, saving ashamed, also to seem so ashamed, of himself to think ashamed, of himself to write ashamed, to deny purgatory, which ashamed, of his sins and ashamed, to say, when they ashamed, to say that the ashes, of one heretic springeth ashes, For the religious people aside, especially in such need aside, and her eyes laid aside, the counsels. It is aside, partly for sloth refusing
and I drew ourselves aside into the garden. And they had set violence aside, good Christian people had untrue saying and keeping aside a portion of their fantasies like to be so bold to whereof I must further ask it them. If we the scripture, I would ask you therefore this question promises that if we Good Lord, I will therefore must I yet ask of me and I would I, "quoth I, "he; "If men should be or how to wise that we shall ask any of them whom Nor if ye would also that we should not too simple to petitions, though they that yet so many that as there be that For whatsoever they will good saint they will our judgment, we might never so, he would ask of any good saint ask of God also. And ask advice further of learned us how can we ask after them. "Then," quoth me certain questions of asked him of right, because therein and unlawful petitions asked of them, and harm wisdom and learning I asked in that behalf, and asked me what reason were asked me whereby was I asked him whether he could asked whether they should make asked him, "quoth I, "whether asked further question thereof, they asked of them, and harm asked his wife counsel. But asked you whether the cause asked you whereby ye know asked how ye know that
Then would he have asked me further," quoth your 6, 251/ 34
So would he have asked you," quoth I, "and 6, 251/ 37
things as should be asked of me, and after 6, 281/ 25
But when he was asked how he knew it 6, 319/ 13
thither. Then my lord asked that man, "How say 6, 320/ 22
there. Then was he asked whether he had said 6, 320/ 30
Then was that man asked , "Sir know you one 6, 321/ 1
the lords laughed and asked , "What is she?" "Forsooth 6, 321/ 24
And then was he asked whereby he knew it 6, 322/ 1
ten. Then was he asked whether he had seen 6, 323/ 17
ten. Then was he asked whether he had seen 6, 323/ 21
But when he was asked when, whom, and in 6, 323/ 25
midnight. And when he asked no more, then 6, 328/ 16
remember the way, when we asked 6, 328/ 21
help of his grace, first asked 6, 336/ 5
Luther and he be asked often, and always make 6, 350/ 21
And then was it asked him whether a man 6, 382/ 6
Then was it further asked him, if their meaning 6, 390/ 15
so bad. "It was asked us of them that 6, 398/ 32
we shall have -- asking , as Saint James saith 6, 158/ 20
sparing of the child, asking first a hundred ducats 6, 371/ 29
whereby while each hath ass, or not well understood 6, 265/ 13
any horse or any ass that wotteth that?" "None 6, 131/ 10
of, but if Balaam's ass anything understood thereof. For 6, 131/ 13
like a good reasonable ass." "If no brute beast 6, 131/ 14
prove the boy an ass. Which when the boy 6, 250/ 11
two ears is an ass." "Nay marry, Master, will 6, 250/ 13
have proved thee an ass anon." "Marry, Master," quoth 6, 250/ 17
grant me that every ass hath two ears." "Nay 6, 250/ 21
ass may hap to have 6, 250/ 24
by which the devil assaulted his patience, and all 6, 401/ 2
your purpose, I will essay to show, and trust 6, 102/ 5
oversee themselves in the essay : "It maketh no matter 6, 113/ 14
leave his religion, and essay now to serve God 6, 291/ 33
have not seen it essayed ." "Well," quoth I, "since 6, 133/ 24
were prayed unto, and essayed it also, and yet 6, 215/ 4
we newly see it essayed . And as for that 6, 311/ 2
besides their private prayers, assemble solemnly and resort in 6, 57/ 36
of our apostates are assembled (part run out of 6, 22/ 19
general council were after assembled , he might jest and 6, 361/ 32
for it was not assembled in the Holy Ghost 6, 361/ 34
into Wales, yet they assembled themselves together in a 6, 409/ 30
divers men of worship assembled old folk of the
a council of Lutherans assembling themselves in Saxony could
vouchsafe to incline mine assent unto that side that
yet dare I not assent that it were the
to themselves, inclineth their assent unto the true side
grace had inclined your assent to the surer side
our heart into the assent of that we read
before, willingly with the assent of their wives, forbore
Which ere I would admitting thereof without the assent of the remnant And
violence taken away by the assent of both the sides
I daily see, I assented . Then said he further her. And then she assented and said, "Lo, here
if the world were assented thereunto and could hold
and unto them the assertion of our own, especially
that report it could assign it. For if any
I, "in like wise assign some companies that be
not stick much to assign you a place and
So that if ye assign it in Boheme, ye
it needeth not to assign any place where the
to his office and assign him a craft such
the worst that ye assign in our matter is
yet cause by reason assigned that men may perceive
their false gods, but assigneth them to have been
fault as the bishop assigneth him. And is, in
he doth vouchsafe to assist and comfort us with
the perpetual being and assistance of Christ with his
that place some special assistance of his favor and
times declared his special assistance , the ark being translated
to show more his assistance , and to be more
demonstration of his special assistance . And when he showeth
in the Gospel continual assistance to her sweetest Son
the perpetual being and assistance of Christ with his
there is another present assistance of his gracious presence
preserve it with the assistance being to the church
the whole Trinity. Whose soon forgotten the perpetual assistance of the Trinity in
the remembrance of the assistance of God with the
the much more special assistance of God with his
a perceiving that the assistance of God in his
suffered, for the special assistance of God and instruction
God, since his special assistance so informeth and instructeth
and giving his special assistance unto the end of
And that is the assistance of God and the
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| assistance| of God and his majesty giveth his special breath of his without God. But his of gods, present and world's end present and in which Christ is by which his grace, Holy Spirit to be not, as it is, help also; and God doubting nothing but God of God had not and his Holy Spirit the judges acquit and to hear confession and decided, and the doubt book one answer that such need. For I go further. " "Now I thus said, yet I full proof. For I they have. For I in this point, I friends, sore abashed and and I was therewith merchants, geometry for masons, if it be by and consider each part heaven and earth stand they were so dispersed unknown, single sort, severed countries, and very far them two a mile men's ears, standing far sundry places far distant in two places far yours be not far the Temple is broken albeit that we cannot albeit that we cannot no man's else, can reason can no more else if we cannot
profit that ourselves might attain by a Mass, than 6, 300/ 6
that cannot very well attain to perceive them, begin 6, 334/ 29
can never by themselves attain, as in the psalms 6, 336/ 16
for unlearned men to attain unto, it were more 6, 336/ 29
men can very well attain. And in like wise 6, 343/ 35
he tarry therefor) give attendance unto you, days and 6, 25/ 10
be glad to give attendance thereon, and do for 6, 100/ 23
as handmaids to give attendance upon divinity. And in 6, 126/ 18
the Gospel of Matthew, " Attendite a falsis prophetis, qui 6, 421/ 20
rather need to be attentively read and advised than 6, 21/ 29
in commandment to his attorney to confess their pleas 6, 326/ 21
that he perceived the audience that stood about him 6, 125/ 26
could not make your audience to discern the truth 6, 156/ 18
him which in open giving them all good audience that could and would 6, 346/ 2
a mortuary in the audience of the archbishop of 6, 318/ 7
always for the present and capacities of his audience may without harm have 6, 339/ 28
give them all good audience to the contrary, what 6, 346/ 8
hearts to give him audience in some such heresies 6, 368/ 8
to dissemble, because their audience were indifferent) there were 6, 433/ 14
whom himself commanded: "Ipsum audite "; "Hear him," said the 6, 163/ 2
did, keep all that aught images, if ye set 6, 41/ 12
but if they give aught if ye set aught by the name of 6, 47/ 12
Marry," quoth he, "for aught I wot, I have 6, 76/ 3
that she forthwith, for aught that her father could do 6, 94/ 3
in his life learn " for aught I see yet, I 6, 248/ 24
Surely," quoth he, "for aught that all that ever I see yet, I 6, 273/ 36
quoth I, "and for aught I see yet, I 6, 276/ 6
brought from thence, for aught that he can tell 6, 278/ 17
by my troth, for aught that I can see 6, 294/ 5
Surely," quoth I, "for aught I see suddenly, that 6, 302/ 33
thereto as faultless for aught that any man could 6, 317/ 25
that every man that aught had said therein was 6, 320/ 11
mine own mind, for aught that ever I heard 6, 325/ 15
might in effect, for aught that I can see 6, 337/ 15
And whether he got aught or got naught by aught or got naught by 6, 371/ 23
if the faith shall aught avail them. For if 6, 392/ 14
am I that Saint Augustine, Saint Jerome, Saint Basil 6, 38/ 22
surely, sir, holy Saint Augustine, in an epistle of 6, 55/ 7
no more than Saint Augustine saith that he could 6, 60/ 13
Cassian, Saint Gregory, Saint Augustine, Saint Jerome, and many 6, 81/ 20
holy Saint Gregory, Saint Augustine, Saint Jerome, Saint Eusebius 6, 90/ 16
so doth holy Saint Augustine expound it. But since 6, 103/ 31
find Saint Jerome, Saint Augustine, Saint Basil, and many 6, 126/ 20
him then, as Saint Augustine saith, make himself very 6, 127/ 29
therefore saith holy Saint Augustine,"I should not believe 6, 181/ 11
of God's punishment. Saint Augustine, as is written by 6, 216/ 9
as I remember, Saint Augustine saith, that he that 6, 216/ 32
much as saith Saint Augustine. For he letteth not 6, 218/ 5
Yes," quoth he, "Saint Augustine, as I told you 6, 219/ 19
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and that man and
out of a brute
into worse than a
he, and much other
and found out that
also sensuality, what was
whom after they had
following of such a
content to leave that
suffer to resist their
worst and the most
set upon sin and
this? What for the
the kinds of brute
man may, and other
save both man and
and beasts), ween that
save both men and
the dead skins of
out, and the abominable
part, but like very
Blessed Sacrament, wherein these
-- and thus the
scripture, but only these
be immortal, and not
violated, they not only
instead of teaching, be
time before laid with
thirst, cold, and heat,
force and violence, robbing,
the world. The marvelous
may serve to their
foul spot, for any
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resistance thereof it then
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more busy than will
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at night brought to bed with honest women. And
went the bridegroom to bed, and everybody went their bed, and he fled away bed of eternal rest, then bed with a poor frere bed or on the gallow bedfellow, and all yours, as Bedlam. And therefore can it Bedlam as fast as they Beezlebub, prince of devils." "Surely
doubt much whether the works all this business such ways as himself wise being departed, I first begin where he But now, as I But verily as I to go when I your friend and I worse than another, so the jewel that he contrary? "But as I to end where we they continue?" Here he of holy scripture." "I sitting in an arbor as uncertain as we as late as they open for him, he never the better, he fearful and scrupulous; and lives. And as he their coming. Where they four. And there he and discovered that he in an arbor, he me after. "First he how this lewd frere fury, that forthwith he new and strange, he before affirmed. And then of holy scripture, then at the last it great boldness, and so
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church until this day, begun by God in the right faith and being begun to be gathered by church; and this hath begun at Christ and hath begun by mistaking, and believed in many men's mouths where this change is begun of such unlearned folk sect of heretics hath begun here in England with upon this sect once the heretics had never begun by violence, though they articles thereof not new and saith it was counsel given in that I asked in that with me in your me both on your had purposed on your counsel given in that more how he may we consider how we therewith of such virtuous nature, reason, and God's they should keep his a terrible sight to hath a pleasure to might not endure to the things that we them, or whether they me a marvel to all true. And to was Saint Peter little though he were much intu.it cor" (Only God and compassion upon the the acquaintance and daily of his godhead, presently with only delight of becometh us and well eaten by the idol was not bound to perceive yourself that men the other side to because he listeth to shall not let to himself that all they

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by God in the right faith and being begun at Christ and hath begun by mistaking, and believed in many men's mouths where this change is begun of such unlearned folk sect of heretics hath begun here in England with upon this sect once the heretics had never begun by violence, though they articles thereof not new and saith it was counsel given in that I asked in that with me in your me both on your had purposed on your counsel given in that more how he may we consider how we therewith of such virtuous nature, reason, and God's they should keep his a terrible sight to hath a pleasure to might not endure to the things that we them, or whether they me a marvel to all true. And to was Saint Peter little though he were much intu.it cor" (Only God and compassion upon the the acquaintance and daily of his godhead, presently with only delight of becometh us and well eaten by the idol was not bound to perceive yourself that men the other side to because he listeth to shall not let to himself that all they

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so much foolish folk will ye never after Jew, first could not men be moved to in doubt whether they delusion -- albeit I not we as well should we not rather reason is it to divers countries, if we of necessity bound to live well as to know what they should should believe, and to to God must needs we be bound to he is bound to bound," quothe, "to also bound not to quothe I, "if we both what they should we be bound to heaven will that we me the same, I tell me another, then should, except I should he would we should true but if she I say, reason can I, "that ye should I, "that ye should perceive what he should thing must he needs ye that he shall we be bound to upon loss of heaven, have them bound to believed, to determine or scripture bring up and is not bound to bid him, nor nothing or acts he will some that all Christendom all Christendom believe, and believe it, that a man believe that any woman in believe it; but said, "What believe and think that those believe that there were any believe and ever will as believe that the devil doth believe that God doth them believe the comments and glosses believe the lies of the believe . For albeit that the believe well. For the people believe , and to believe it believe it also when they believe ) -- no man will believe ." "What else?" quothe believe in the Trinity. And believe in any more, but believe in any more." "Very believe that it were lawful believe , and what they should believe , and to do, and believe . And thereupon necessarily followeth believe them only because the believe I them not at believe men better than God believe and do or leave believe her eye better than believe that thing well enough believe the scripture?" "Marry," quothe believe God?" "Whereby?" quothe believe . And so must reason believe , or else he can believe as that text shall believe -- albeit that he believe , which neither our child believe . And then doubt I believe the contrary. For then believe that Christ were one believe anything but if it believe that his master would believe nothing except he find believe , and believe themselves bound believe themselves bound to believe
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man so mad to believe him, he loseth (if
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And since I verily believe that if he had
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<td>semblance as though they that no man were</td>
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<td>the wrong: he that his reason and nature</td>
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<td>quoth he, &quot;presumeth and that I am christened</td>
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<td>done, against one that that ye were ever</td>
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<td>Trinity. And that fellow in a quaternity.&quot; &quot;That believeth</td>
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<td>his right belief that too much, as he believeth</td>
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<tr>
<td>6, 111/ 32</td>
<td>much, as he that too little; and he believeth</td>
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little; and he that believes not as he that believes something that he should not.

church in that it believes saints to be prayed.

the worship that it believes to be well given.

thing which the church believes that they may lawfully.

anything which the church believes that they may lawfully.

articles as the church believes. Which things once firmly.

man, I doubt not, believes that our blessed Lady.

call the church, that believes that to be true.

is the people that believes as he believes, that.

that believes as he believes, that is, to wit.

be wrong, and that believes them whom ye take.

call the church, that believes as we believe, was.

therefore, since the church believes that we should worship.

believed, nor that yourself believes it not but for.

quoth I, "he that believes Luther that his soul.

labor to do that believes Luther that he hath.

live in sin, that believes Luther that he shall.

salvus erit" (He that believes is baptized shall.

our Savior, "He that believes shall be saved," where.

not that he that believes shall be saved without.

whole church saith and believes the contrary, what reason.

us. He that thus puts in any man, believes the contrary of any.

that all the church believes, yet, and all this.

faith that the church believes, it to be lawful.

idolatry, then the church believes, yet, and all this.

of good and well believing folk here and there.

of heretics) the true believing men and very Christian.

wittingly, well knowing and believing the good, yet to.

the sick man that, believing his physician, and having.

idolatry then the church, believing it to be lawful.

The multitude of faithful believing men were all of.

among faithful and well believing people, yet be they.

of good and well believing folk here and there.

good folk and right believing which were not deceived.

the good men well believing and undeceived, be those.

lack of true knowledge, believing untrue men, canonize for.

to consent in the believing all in one point.

were far from all believing in the devil; ye.

of faithful and right believing people?" "That wot I
there were many right
of good and right
able to prosper. And
priests of the idol
shall ye have the
heretics themselves, making our
belly or beneath our our person, how much more
questions of matters nothing
our intercessors his especial
all for God's well
indictment in the King's
the square, he may
ought that I could
thousand that have not
over that, the exorcisms,
were twain, and both
And surely if any
nature, but some special
other folk from the
a prince of more
these words, "The most
mind of this most
ascribe they to the
realm, and in what
them, dismissed him very
answered in this wise
as he did in
should come out of
some white sapphire or
quoth he, "but I
et et eadem sententia." (I
come, and so I
understandeth so little, I
seven year after." "I
a pardon. But I
For he marvelous effectually
whose whole study is
now is his not
interrupted, often spotted, and
done to deem the
more often at your
by experience that the
matters, but as it

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those which be the
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saith one, "I love
men ween it were
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divinity reckon I the
his own nature the
there, were it not
contrary -- were that
the highest and the
them would ye believe
would have believed the
best," quoth he. "The
quoth I. "That were
discern whether side said
well then were it
not this been the
not," quoth I, "the
another next unto the
that it were the
to be believed which
without warrantise of the
so good, yet the
as well as the
enemies that seemed his
of agreement upon the
that he were the
to doubt what is
be sure of the
and one of his
superstitious. And therefore the
especially, the law should
can it at the
take all to the
quoth I, "what were
sufferance of some his
therefore they took the
deemed all-thing to the
having of divers together,
growing of the matter
and found this the
say, that it were 
like. And commonly, the 
the wisest and the 
greatest and of the 
they say, to the 
he saith it were 
by God than the 
rule that were always 
the wisest and the 
take all to the 
and openly professing a 
no poor men to 
advantage thereof, but also 
whatsoever the host would 
livings fall void to 
would be glad to 
things be but well 
as he saith, better 
the cost and riches 
as for the riches, 
gold unto that he 
remembrance, for that she 
so much gold now 
gold that is now 
they had not been 
lost but that is 
the gold that is 
may abuse his labor 
same worship to be 
hath by many years 
them plain gods and 
might unto some layman 
I have, quoth he, 
judge. For if ye 
own books, I shall 
all my labor done, 
agreement of men, to 
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will of Judas in 
the sides, perceive the 
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<td>better</td>
<td>, with fewer Masses; or</td>
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believe it yet the better . "That would I gladly ." Which maketh them to better 

whom we find far better . Which maketh them to better 

may therefore be the better suffered that no part better 

as wiser men can devise. Howbeit, upon that better 

their own surety the better choose and hold the better 

and walk in some . But now on the better . For he magnifieth baptism better 

of baptism not much that he should see better through a pair of better 

thought themselves bound the to believe their doctrine better 

construe them to some fashion and frame them better sense. "Forsooth," quothey mean here no better to their purpose, which better 

that which we find far better than Luther doth himself better 

man is never the therefor. And then was better for his good works better 

man is never the learned than Christ's blessed better 

that take themselves for wrote it, knew much better than Luther and Tyndale better 

such reasoning, and much than I do or better 

they mean here no way, and more true better 

and is never the for their evil deeds better 

man is never the for them; or if better 

that take themselves for learned than they be better 

long to seem far sense, and said and better 

his words with a understood than all the better 

grace of God, much , and over that believe better 

perceive it much the proof is of little better 

word of his, without Beverley 

much like as at long to seem far better 

occasion the better to late, when much of better 

and earnestly blessing her: " beware of his messenger, which better 

life. I pray you Beware in the virtue of better 

not the wit to beware of such witchcraft." Is better 

autem sunt lupi rapaces" ( beware that himself bewrayed not better 

suddenly the fond fellow Beware of the false prophets better 

to beware that himself bewrayed himself unaware. For in better 

constitution provincial that no better 

hath not forbidden the Bible in English should be better 

indeed suffer none English Bible to be made and better 

he had an English Bible in no man's hand better 

and so burned the Bible ; and so burned the better 

convenient to have the Bible and him together. Whereunto better 

any text in the Bible in English. And therewith better 

his belief in the Bible , and which all the better 

suddenly have that whole Bible ?" I cannot readily tell better 

prophet Eliseus, as the Bible turned into his own better 

constitution provincial that no Bible mentioneth, raised a dead better 

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<td>hot to put any</td>
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<td>this matter that the</td>
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have in these matters

have, I say, therefore

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yet that God hath

virtues? Who hath not

they should see the

wot that the scripture

this man that God
to, and whom he

what so the church

that our Savior himself

God doth, there he

I. "But the church

teacheth his church and

that because our Lord

they should, as God

counsel of Saint Peter,

that I take the

it were a strange

them only for agreement,

and the forbidding of
everywhere in Christendom the

not both of a

they be such as

church, forbidding them to

laws of the church

their vows could not

mine agreement should not

mean as God will

be as sure and

whoso would so precisely

not well done to

make a law to

which God would never

made it because they

would say that they

that no vow could

take the child and

neither doth this counsel

For though no man

not. For our Lord
such things as God bindeth us to believe?" "Nay
those things that God bindeth us to believe, nor
And finally the law bindeth not the judge so
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say that the church bindeth men to chastity against
reason, and God's behest bindeth every man to the
Hebrew; and after, he binding him to the obedience
of his ignorance, and late at London a
he saw not that as bare as a
as bare as a meat for the very
as well after the birth of Christ as before
as well after the birth, , be less minded to
should, after the blessed perpetual virginity before the
our Lady after the birth of Christ had other
the Jews before the birth of Christ. And such
and in his lowly birth , his godly life, and
any time since Christ's birth until our wretched days
heretic, detected to the bishop, and Saint Ambrose was
I suppose, that any bishop in England hath the
that many a holy bishop , and therewith excellently well
another be that a bishop , in the building of
of his or any bishop, there should be considered
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texts together of the one words for the
he said that a bishop should have one wife
should mean that a bishop must be a man
so speak of the bishop as though he had
he had said, "A bishop must be a good
and seen by the bishop of the diocese, and
the days of the bishop that last died, they
in Paul's when the bishop , in the presence of
I assure you the bishop was a very wise
the leastwise some one bishop, to approve it, this
and withdraw any one bishop from the admitting thereof
intent was that the
profit, nor for the
say, there is no
have it of the
I say, though the
And thus may the
saith plainly that the
writeth unto a certain
For he commendeth the
the matter, neither the
and after against a
heretic detected to the
his fault as the
but as methinketh, the
is sufficient that the
infect other folk, the
sued him before the
had hanged in the
man hanging in the
like before, that the
come whole unto the
delivered them, at the
to pay at the
nor when ye were
that some good holy
we see that the
good priests and good
to all that the
like wise obey the
for the priests and
holy order, priests and
your priests and your
him unto two other
But now if the
verily were all the
by necromancy. And the
were approved by the
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<td>blame</td>
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<td>blame</td>
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<td>6, 33/ 33</td>
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<tr>
<td>blindness</td>
<td>, that albeit some were</td>
<td>6, 141/ 11</td>
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<tr>
<td>blindness</td>
<td>, if we can neither</td>
<td>6, 376/ 24</td>
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<tr>
<td>bliss</td>
<td>, yet may it peradventure</td>
<td>6, 12/ 15</td>
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<tr>
<td>bliss</td>
<td>, yet may it peradventure</td>
<td>6, 198/ 3</td>
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<tr>
<td>bliss</td>
<td>, therefore he aretteth no</td>
<td>6, 399/ 4</td>
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<tr>
<td>bliss</td>
<td>incogitable, one everlasting day</td>
<td>6, 435/ 20</td>
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<tr>
<td>bliss</td>
<td>which the blood of</td>
<td>6, 435/ 27</td>
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<td>block</td>
<td>out of the way</td>
<td>6, 164/ 32</td>
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of God, bound to
day suffer the precious
woman's body first into
for neither flesh nor
turned into his precious
let all our horses
miracles, by so much
with the Body and
the very Body nor
imbruing their hands in
heavenly bliss, which the
ye think the juggler
them that ye would
of a strange herald,
other withering branches be
the falsehood of that
the bread from the
maketh he and great
world to see what
thing of them to
out himself his own
of his own false
premunire, whereof he much
and the proud Pharisee
for conservation of their
again that have two
same saint had two
not have the dead
say plainly that many
the Evangelist, though their
and prophets, and their
as for the dead
only, but also their
as in our own
we should with our
to run their naked
temporal punishment of their
goods lost, and their
taking pain in their
torment and punish their
that for fear of
ostentation of outward observance,
do now, mocking that
other outward observances and

blocks and stones. And now
Blood of our Lord to
blood, and after into shape
blood hath revealed and showed
Blood, what man would adventure
blood with a knife, because
blood of holy martyrs, by
Blood of our Lord. "Item
Blood of our Lord at
Blood, and that in such
blood of God's own Son
blow his galls through the
blow abroad any fault of
blow out himself his own
blown away by the devil
blyson beggar, so did that
board of the children and
boast if he bring it
boast the mad man maketh
boast of him. For he
boast. Then may ye see
boast and praise, that though
boasted, as they said, among
boasting of his virtues? Who
bodies, and engender for propagation
bodies, to lend one to
bodies indeed. And then were
bodies worshipped and set in
bodies be worshipped for saints
bodies be not found. And
bodies and relics in reverence
bodies of the holy prophets
bodies, and in a manner
bodies, a right good leech
bodies labor therefor, having our
bodies in deep upon the
bodies anything sharply handled till
bodies destroyed by common sedition
bodies. "To this matter," quoth
bodies, which every man may
bodily harm with wrong --
bodily service, gay and costly
bodily service. Holy Saint John
bodily ceremonies, as the Image
yoke standeth not in bodily ease, nor the lightness
the slackness of any bodily pain -- except we
also present among us bodily in the Holy Sacrament
downward, or that any thing should draw another
place, for lack of bodily dimension and measuring, yet
also present among us bodily observance. Not and we
the lowly manner of bodily observance were the thing
yet is not that bodily worship latria but if
and fear them with bodily punishment. Which manner of
both of worldly substance, bodily punishment did Saint Paul
their amendment. And this body to the patient sufferance
giving all his holy body hanging on his holy
image of his blessed body first into blood, and
turned in the woman's body, keeping yet still his
came that Saint Alban's body should be at Cologne
some one whole saint's body lieth in divers countries
is false and one body worshipped where the one
and abiding in the body of the same, not
reason that a heavy body should move alone any
running; and the whole body the more wieldy and
all this by our body only, and nothing intend
and bring up the body, that it were not
and windows of the body, by feeling, tasting, smelling
dirty flesh of his Body, the hearers said, "Who
and cleanness of the body and soul, and from
presence of his precious Body in the Holy Sacrament
it only with their body for fear and thought
any member of that body, till it be cut
God, that upholdeth the body of his church, being
spreadeth throughout that holy body. But those that by
fall off from that body, or for fear of
cast out of the body, they plainly dry up
and fallen off the body of the vineyard. And
a burden in the body than verily any member
in this his mystical body of his church, carrieth
cast off from the body, but if they be
show them incurable, that body beareth them yet about
through this whole mystical body of Christ's church might
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<th>Term</th>
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<td>of Christ's holy church</td>
<td>6, 206/ 4</td>
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<td>body</td>
<td>mystical; and that every</td>
<td>6, 207/ 9</td>
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<td>body</td>
<td>-- seem they never</td>
<td>6, 207/ 12</td>
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<td>body</td>
<td>of Christendom -- led</td>
<td>6, 209/ 31</td>
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<td>body</td>
<td>. For if their holy</td>
<td>6, 211/ 22</td>
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<td>body</td>
<td>see and hear things</td>
<td>6, 213/ 30</td>
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<td>body</td>
<td>; nor cannot believe they</td>
<td>6, 213/ 35</td>
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<td>body</td>
<td>at all or not</td>
<td>6, 217/ 9</td>
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<td>body</td>
<td>lieth whole in two</td>
<td>6, 217/ 12</td>
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<td>body</td>
<td>, which they say is</td>
<td>6, 217/ 15</td>
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<td>body</td>
<td>and boldly abide thereby</td>
<td>6, 217/ 15</td>
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<td>body</td>
<td>-- as it plainly</td>
<td>6, 220/ 7</td>
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<td>body</td>
<td>found or not --</td>
<td>6, 220/ 33</td>
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<td>body</td>
<td>shrined or not, maketh</td>
<td>6, 221/ 11</td>
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<td>body</td>
<td>showed at two sundry</td>
<td>6, 221/ 19</td>
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<td>body</td>
<td>, and the pilgrims at</td>
<td>6, 221/ 28</td>
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<td>body</td>
<td>translated thence of old</td>
<td>6, 221/ 31</td>
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<td>body</td>
<td>, and by some occasion</td>
<td>6, 221/ 30</td>
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<td>body</td>
<td>, that they shall not</td>
<td>6, 223/ 4</td>
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<td>body</td>
<td>of one mind and</td>
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<td>body</td>
<td>to the burial out</td>
<td>6, 225/ 4</td>
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<td>body</td>
<td>to life. And think</td>
<td>6, 225/ 9</td>
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<td>body</td>
<td>by the touch of</td>
<td>6, 225/ 18</td>
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<td>body</td>
<td>of Saint Stephen found</td>
<td>6, 225/ 25</td>
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<td>body</td>
<td>the most humble and</td>
<td>6, 230/ 29</td>
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<td>body</td>
<td>of our Lord himself</td>
<td>6, 239/ 9</td>
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<td>body</td>
<td>to the giving of</td>
<td>6, 254/ 34</td>
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<td>body</td>
<td>and goods, with a</td>
<td>6, 261/ 7</td>
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<td>Body</td>
<td>offered up by his</td>
<td>6, 299/ 18</td>
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<td>Body</td>
<td>for other folk, yet</td>
<td>6, 300/ 3</td>
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<td>body</td>
<td>wherewith they might do</td>
<td>6, 312/ 6</td>
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<td>body</td>
<td>of the man himself</td>
<td>6, 317/ 27</td>
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<td>body</td>
<td>had they no color</td>
<td>6, 317/ 29</td>
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<td>body</td>
<td>of a good man</td>
<td>6, 318/ 12</td>
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<td>body</td>
<td>were burned. And by</td>
<td>6, 319/ 6</td>
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<td>body</td>
<td>should be burned, and</td>
<td>6, 327/ 27</td>
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<td>body</td>
<td>burned for a heretic</td>
<td>6, 328/ 3</td>
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<tr>
<td>body</td>
<td>burned for a heretic</td>
<td>6, 328/ 29</td>
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<td>body</td>
<td>, his church militant here</td>
<td>6, 336/ 22</td>
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<td>body</td>
<td>, otherwhile in the person</td>
<td>6, 336/ 25</td>
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<td>body</td>
<td>mystical) and these things</td>
<td>6, 336/ 26</td>
</tr>
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<td>body</td>
<td>sore soul-sick that taketh</td>
<td>6, 343/ 13</td>
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<tr>
<td>body</td>
<td>. Nor the truth is</td>
<td>6, 347/ 24</td>
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</table>
man may consecrate the Body of Christ. "This is
child may consecrate the Body of our Lord. "Surely
Altar joined with the Body and Blood of our
is not the very Body nor Blood of our
still persevere as one body with our Savior Christ
faith, from which faithful men should punish his
or Christ's blessed body of Christ, so shamefully
well nor ill in Christ, the Holy Cross, nor Christ's blessed
Altar joined with the Body of our Savior Christ
a shadow that the body of Christ would give his
he would give his body to the fire for
men should punish his
with the punishment of his
the Altar, the sacred
they will show you the Altar, the sacred
where to hold them. Boheme
ye assign it in Boheme
can no sect in Boheme
folk of Saxony and seculars in Boheme
being after borne into Boheme
thereunto, and that the Bohemians shall show you
man. And that the body of the heart's devotion
these ungracious heresies, a
any man to be bold
I dare be somewhat bold
thanks therefor, I am bold
business I would be bold
matters bidden him be bold
to wit, plain and this dare I be bold
I dare make me bold
dare not be so bold
dare not now be bold
he was after divers bold
world have been so bold
deceived. I durst be bold
yet may I be bold
any man to be bold
false preacher may be bold
yet, I durst be
majesty disreverenced by the
there four monks be
if I shall be
might be the more
methinketh I may be
make myself much more
and reproveth all such
in his days so
should never be so
common people might be
more blind the more
homely, and be too
And thus am I
Now dare I be
a lewd frere so
such a man is
be either the more
And I dare be
so much am I
ye make me the
little power well and
for that he preached
they may the more
Among which I durst
matter with a heresy,
And then would I
and so at adventure
As if one would
is the body and
have said, yet we
far forth that he
you, I dare as
whose doctrine they might
durst right now right
so much the more
case a man may
a witness, he might
else; so dare I
runneth every rascal and
while. And I dare
eexample of one law
meet for every man
he needs be that
I, "that dare I boldly say. And yet I
where no man leteth
them. Which he might
that every man may
otherwise. For he said
they trust openly and
contrary. And so say
they should upon the
malapert fellows that upon
and overmuch hope and
damnation, that would upon
thanks, but his malapert
opinions of God and
Lutherans took so great
give they wretches great
by the hope and
needs perceive his shameless
the church layeth a
to man, as the
children of Israel for
maketh all for the
to some old rotten
as Chaucer saith, a
it likely somewhere a
that was peradventure a
tree from flesh and
were none or a
men ween, unto pigs'
all burdensome flesh and
up of a man's
undoubted saint, be the
but as for pigs'
they should carry his
with them. 'The dead
you then that those
touch of the dead
and exhort the Count
again, "Ogni aiuto e
saith, "Curam habe de
Et melior est nomen
Arbor mala non potest
said boldly of himself, "
iustis omnia cooperantur in
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boldly say. And yet I
boldly to tell such his
boldly do, being by that
boldly break them of his
boldly of himself, "Bonum certamen
boldly to play the ravenous
boldly to him. But then
boldly of nature and reason
boldly of familiarity with himself
boldly of God's further favor
boldly of any doctor's opinion
boldly might peradventure be punished
boldly in sin and wretchedness
boldly, and so began to
boldly to follow their foul
boldly of their belief, think
boldly therein, leteth not yet
bond of chastity in any
bondman to the lord; the
bondmen and slaves, yet it
bonds by which the laws
bone that was haply sometime
bone of some holy Jew's
bone worshipped for a relic
bone, as Chaucer saith, of
bone. And when they prefer
bone for a relic that
bones also, sometimes. For what
bones, may, in doing the
bones, and setting his carcass
bones translated or not, his
bones for holy relics, or
bones with them. The dead
bones of the prophet Eliseus
bones were not there honored
bones of the prophet Eliseus
Boniface and other to repress
" (All is good that
" (Take heed of
quam divitie multe" (Better
fructum facere" (An evil
certamen certavi, cursum consummavi
" (To a just man
noble and most famous book objecteth against Luther, that

therewith endeth the first book. The Second Book therewith finissteth the second book. The Third

proved in the first book. The Third that Luther, in the third book. The Fourth

Finis tabule. The First first chapter of this

put in print my publishing and putting my

and put forth any nothing stand in this

Author Sent with the among themselves that the constitution provincial prohibited any

be opened but that there is a proper well learned; in which Surely, "quoth I," that that is in the friend, "yet hath that things at naught." "The I called, as the as for images, the now likewise as a matter than doth a well appeareth in the Christ left never a believed that all the may he by the the contrary. For the might there be another him then that this be learned without the or else the whole mind that all the was written in the quoth he, "in the quoth I," "such a he should repute a

book . The Second Book The Book The First Chapter The book . The Third Book The

book . The Fourth Book The Book The First Chapter The

book -- that is, to book that himself made of

book It is an old book

book appear, that we shall book , framed after their fantasies book in print myself: whereby book ere I did put

book (wherein were treated any book but such as twain

book was not only faultless book of scripture to be book which, as Saint John

book and a very contemplative book that reason of yours book have I seen, whereof book of the images of


book were lies. "Marry," quoth book itself learn the contrary book in telling its tale book made also with less

book , telling so incredible wonders book that must be learned book will do us little book were true, think you

book . And so was it book ." "Ye read," quoth I book . But how know you

book of stories to be
the matter of the book is true?" "Marry," quoth 6, 180/ 21
the matter of that book is true?" "I think 6, 180/ 28
for holy scripture any book that is not. And 6, 181/ 10
noble and most famous book objecteth against Luther, that 6, 183/ 1
therewith endeth the first book. "Yet would I," quoth 6, 183/ 6
them to take a book of holy scripture that 6, 183/ 9
take a false devised book for holy scripture and 6, 183/ 14
For in a false church to mistake a book mistaken for scripture, though 6, 183/ 23
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the burning of that book if he knew the 6, 285/ 3
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saith plainly in his book of obedience that priesthood 6, 289/ 32
we look in the book . Which things we shall 6, 290/ 24
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Almaine; a foolish, railing book against the clergy, and 6, 291/ 9
holy sacraments. In this book , the maker raileth upon 6, 291/ 11
quoth your friend, "the book is a shrewd gloss 6, 291/ 16
who made that second book?" "Forsooth," quoth I, "it 6, 291/ 19
appeareth not in the book. For the book is 6, 291/ 20
his own name another book entitled Mammona, which 6, 291/ 23
a Christian Man, a book is very "mammona iniquitatis 6, 291/ 24
able to make a 6, 291/ 27
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<td>book called Mammona, he saith</td>
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<td>Jerome made the other</td>
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<td>book that we talk of</td>
<td>6, 292/4</td>
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<td>Frere Jerome made the</td>
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<td>he promiseth in that</td>
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<td>the frere and his</td>
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<td>in that the frere's book</td>
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<td>of somewhat that his</td>
<td>6, 292/27</td>
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<td>words of the frere's book</td>
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| verily confessed that the amended, and then the spread through the whole to translate the whole they burn up the doth in his frantic good is); in that nothing answereth in his authority, by way of or secretly any such heretic, yet might the there why a good occasion to think that And yet whether the and advisedly considered that therewith endeth the third made or evil translated may be that the the price of the mean price for a and then cast the End of the Third Book The Fourth Book The First Chapter The And Tyndale in his find in the noble he set forth a and looked on that law following in that ye find in the book. For indeed the devoutly to kiss a and made also another after this, in the but raileth against that

most venomous and pestilent book of Luther entitled The Christ's church; in that well the said pestilent book against the sacraments that Luther in the world in the Worms in Almaine. Which hide in all the albeit he made the on. Now in this finisheth and endeth his For whereas all the vows. For in his matter of his holy by Tyndale in his forth first his wicked and after his malicious thereupon in his frantic in his most erudite into his chamber a himself. And in Tyndale's have read over that done to suffer Luther's Tyndale in his English men which, in their out of godly men's him as well the shall so see the he accused, and his peradventure appear if his and forbidding of his of Christendom, but by images be but laymen's images be but laymen's that they be good ye read in the reported in the godly of Christ's church, whose the end. And whole that they had their prophets. And in their the writers of the that we have the but to leave the without reason, till the book of Luther , I say, Luther, which book written against the sacraments that himself made of that he made himself book whose readeth, shall have besides. For ye shall himself, yet he made, besides that he leaveth as it were with besides was so devised of the captivity of of disobedience. Now was of obedience, these Lutherans of Mammona, and after of obedience. In which of obedience that any answereth unto Luther, the of decrees, and certain of obedience he said of his before. Howbeit, or any other heretic's worse yet in some answering to the objections and holy saints' works of the one, as himself that, were he damned and under great were suffered to be, but further abuse the also and remembrances left, and therefore that religious, they cannot yet say, both for laymen and of Cassian, Saint Gregory of holy Saint Gregory were not unwritten this would it hold, both. And so Christ forasmuch he was spoken of that the Jews had in some part corrupted behind them, and go were showed him again
words written in the
not have comprehended. "These
the better understood those
be, as by their
I," quoth he, "other
thereby?" quoth I. "Many
and are not the
man, yet were the
the old heretics the
endured, there would their
they had the right
by many of their
faith, saving that the
we read in their
part, as by their
further perceive that their
the forbidding of Luther's
church to know which
there be many good
for being of many
had bought of those
besides that all the
For Tyndale -- whose
And by other ill
in Paul's, whereupon his
And yet make those
and some other English
done to suffer Luther's
but thought that his
will not have his
yet, they say, his
necessity, in his railing
and suppression of his
they would banish the
else could not the
very cause why his
the reading of his
use to read his
Tyndale in his English
shall see his own
them in his own
a shelf among my
as well by many
| as in his own books and epistles appeareth. And | 6, 359/ 12 |
| that images be the books of lay people, wherein | 6, 359/ 16 |
| it in his own books And there shall ye | 6, 360/ 23 |
| he professed in his books that he would for | 6, 366/ 27 |
| plainly declareth his abominable books." | 6, 367/ 33 |
| since by two other books openly showed himself to | 6, 368/ 15 |
| misconstrue their words, their books be the books of lay people, wherein | 6, 359/ 16 |
| one in the Lutherans' great number of the books of Luther and Wycliff | 6, 379/ 13 |
| many one sort divers books, to be delivered as | 6, 379/ 15 |
| the church by the books of Saint Jerome, Saint | 6, 406/ 32 |
| is, as by their books appeareth, the selfsame faith | 6, 421/ 6 |
| our faith, whom their books showeth to have believed | 6, 422/ 3 |
| but also all their books clean gone and vanished | 6, 423/ 27 |
| of obedience. In which books he showeth himself so | 6, 424/ 24 |
| find through all Luther's books or take of him | 6, 424/ 28 |
| spat out in these books, but hath also in | 6, 424/ 29 |
| the good and godly books of all our forefathers | 6, 427/ 8 |
| your hands here more than ye will read | 6, 430/ 32 |
| the virtuous and Crudite the books of all the old | 6, 434/ 3 |
| was made for such books' burning. So that it | 6, 423/ 28 |
| heaven, declaring, by the books' and profit which he | 6, 220/ 25 |
| what fervent affection he bore unto them; he had | 6, 270/ 12 |
| also, and men that bore him no displeasure for | 6, 272/ 18 |
| devoutly in a procession bore a candle before the | 6, 297/ 14 |
| with a wench, and bore it light all the | 6, 297/ 15 |
| for envy that he bore toward them when he | 6, 354/ 9 |
| and hatred that he bore to priesthood, by the | 6, 366/ 1 |
| the cheese that he bore in his mouth. For | 6, 369/ 22 |
| of his endless pity, bore the pain of them | 6, 403/ 4 |
| Tyndale in the beginning bore forth a fair face | 6, 426/ 18 |
| ere Saint Ambrose was born, or the eldest of | 6, 41/ 32 |
| wist whether ye were born or not. "Nor the | 6, 76/ 22 |
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quoth Caius. "Ah, wily
Marry, Master," quoth the
not, Master," quoth the
the boy. "Why so,
art too froward a
dog's turd in a
Help, holy cross of
the discretion of his
find many a shrewd
nor rude and rash
the branches. And every
it away. And every
fruit. And as the
mystical; and that every
which all those withered
vine, and waxing withered
which all those withered
and ye be the
know that all these
body these other withering
in his country a
great piece of silver,
he reckoned it no
them. Whereof followeth the
yet fall into the
had in abomination the
good to take the
be partakers of that
Touching the offering of
pleased. For if his
be content with his
he hath much dough-baked
I trow, take the
there is not very
a pound weight of
friend, this bearer, to
have commanded then to
And therefore God might
words of God must
them, "Wherefore do you
if one would boldly
common custom. Will ye
at their word, all-to
and at their word
boy , there thou went beyond
boy , "ye might well, and
boy . "Why so, boy?" quoth
boy ?" quoth he "Marry, Master
boy for me." And so
boy 's mouth." Now happened it
Bradman ! Help, our dear Lady
brain , he should sometimes do
brain among us that can
brains abuse it. For it
branch that beareth in me
branch that beareth fruit, he
branch can do no good
branch severed from that tree
branches be fallen. The Third
branches , be kept but for
branches be fallen. "That none
branches . And every branch that
branches of heretics fallen from
branches be blown away by
brass penny whereof four make
brass , latten, or iron drawn
breach of the Sabbath Day
breach of the laws and
breach of God's commandment by
breach of any vow of
bread from the board of
bread , but also soon after
bread and ale to Saint
bread , quoth she, be dough-baked
bread burnt to coals, nor
bread among. For the matins
bread which he well wist
bread and very wine in
bread -- so hath it
break with you somewhat further
break it again and give
break up the whole world
break the strife. He is
break and transgress the commandment
break his vow for that
break that evil custom, or
break in pieces the false
break our images, as Christ's
intent that fewer should have a lust to break it, therefore would I break his mind unto -- break them of his own break their chastity promised once break it. And in Rome break their vows and take break, as holy scripture counselleth break their promise and vow break their vowed chastity in breakers of the law of breakers thereof have always been breaketh out of the gates breakfast, and in his common breaking of this manner and breaking them, yet for all breaking of his own, when breast , as it is therefore breast . Saint Germayne only for breast he putteth other folks' breast . It would be a breast . "Marry," quoth he, "that breast of his own people breast of these poor naked breath of the speaker and breath of his assistance -- breeding, bringing forth, and growing brethren . " In which by these brethren , were it likely that brethren in Christ whom they brethren , by the name of brethren , that when they should bridegroom to bed, and everybody brides, ye wot well -- bridal in the teeth and bridles, or be cup-shot, or bridle sensuality, that it were bridled, than to bear much brief remembrance by the apostles briefly declareth his mind concerning briefly recapitulate certain of the briefly what hath been proved
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And so God always
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forth, as the tree
the thing that specially
than faith, for faith
works, as the tree
say so because it
good works that it
think that faith always
than of the breeding,
some strange novelties, and
triumph standeth in the
world, and not of
men's too, by the
see that law. In
commended unto the people,
bind it to a
such things as he
bishop of Massyle, that
God, and yet he
it could never be
suasion of the devil
which is all truth,
clearly disarmed him and
Tyndale would have all
of one law boldly
of the Temple is
certain bishop that had
pulled down and either
would be a goodbye
to these apostates and
cost now, as their
he said that his
king's commandment, that man's
heresies. But yet his
things against his own
scholar also of his
should have the other
own punishment by his
other labored to be
of such liberty as
other things, not then
bringeth shortly the truth of
bringeth such false miracles to
bringeth forth one which had
bringeth forth, as the tree
bringeth forth his leaves and
bringeth forth good works much
bringeth them forth by charity
bringeth forth his leaves. "Then
bringeth always good works with
bringeth forth. And now ye
bringeth forth good works? Moreover
bringeth forth, and growing of
bringeth up of some newfangled
bringeth of a man to
bringeth both to heaven? "All
bringeth men into mad ways
bringeth forth whereof he made
bringeth them in belief that
broach and lay it to
broke of, and communed with
broke the images that they
broke his commandment. And I
broken to the better. For
broken the third commandment in
broken his promise, and --
broken his gay sword in
broken, were all well observed
broken and set at naught
broken as unordered that divided among
broken down the images in
broken or burned, but also
brooch for us to look
brothels to live there in
brother Judas did then. And
brother, being a clerk of
brother in examination; which did
brother did abide by them
brother, his own father, and
brother in those heresies; which
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be, by this opinion,
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and little, he hath
audience is not yet
semblance as though they
candle, she knit the
all the kinds of
reasonable ass." "If no
indeed, out of a
to use always the
fall on a good
was in Christ's crown
confessed faith he would
we were likely to
And though it somewhat
know what nor where,
a ground thereupon to
babbling of their dispicions,
a bishop, in the
false, and all your
yet but it was
then will your new
hid. And it is
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brought in men's ears as
brought it up himself. Nor
brought them to be content
brought to the point to
brought to the apostles all
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brute beasts. Now, then, if
brute beast can wit that
brute beast by the appetite
buckler hand. For so must
buckler and not on a
bud
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build up many errors, if
build further thereon, yet is
build up in the air
build the destruction of that
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building of his church, finding
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built church nothing help your
built upon so high a
built further upon this ungracious
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bulls very few, and briefs
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and easy, and my
take off the heavy
easy yoke and light
the lightness of his
yoke easy and our
were not a light
burden, but all the
hand is rather a
substances uncharged of all
poor men's backs importunable
his body to the
earth whose souls be
had been married and
in the marketplace and
hand, but use to
them, and sometimes to
some just cause to
law made yet to
ye punish them and
he would it should
wax candle which should
ye do," quothe she. "
therefor. And thereupon they
hand; but use to
them, and sometimes to
convicted of heresy, they
be so mad to
the fire must needs
fire is enough to
heat and light and
alone is enough to
the fire could not
do them wrong to
of Tyndale's translation was
English Bible; and so
other cause was also
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translated by Tyndale was
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content with his bread of Tyndale’s translation was he writeth that they last it began to speaketh only of costly hide it under a which sensuality labored so said saw that one occasion, first of one should never need further little while thereon, my say, to this third not for your other worthy to set worldly you to labor and whose works all this leisure for other present nor no strife nor to be the spiritual would be but a already satisfied, whereby our factious ways full of might bring himself in of rest without further then make much earnest only idle without that made us two much receiving, but for the their language, will be reproveth all such bold, we would be so more ignorant the more men unlearned to be in English be more be too bold and more hot and more part, and from some to bear over the to bear over the too wide of the fain bear over the prove it false, the wager were but a of his besides to burnt to coals, nor dough-baked burnt . And showeth for a burst out in virulent and burst out and fall to burying and making of sumptuous bushel; for so would no busily to cause man to business begetteth and bringeth forth business, , after to take the business therein. But after that business that I took for business of publishing and putting business I would be bold business aside, especially in such business and send one to business began) wrote indeed so business , required him to return business arise upon their preaching business and occupation of man business for you." "But why business therein may be the business . And such as give business ; whereas if he hated business , then the wretched tyrants business for to have some business of good works, but business before your going to busy chamming thereof and for busy to ensearch and dispute busy meddlers in the scripture busy in chamming of the busy , the less wit the busy with the chamming of busy than will become them busy therewith. And also, though busy than would the great busybody the meddling with any butt and all. Which reasons butt , that few of them butt by a bow. And butt and all. For if butt we shot at were butterfly , I would never award buy many of the same
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call other than it, which
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the church whom we
the church which we
and whom we now
Christian people whom we
the Baptist as men
instead of Saint Wilgefort
heaven. She will also
manner of speech to
Lady's image, howsoever she
began at last to
would I," quoth he, "call
it not, as ye
mean those whom ye
any sect whom we
here that we know
name, except they will
mockage, when one will
men, if he would
rather than he would
he in his translation
ours too, whereof ye
part which we commonly
they be familiar, we
they be solitary, we
they be sad, we
they be merry, we
they be companionable we
they be holy we
keep few servants we
they keep many we
such as he could
an evil man." "Ye into ours. Which they
they. For let them
And if they would

mockage, when one will
men, if he would
rather than he would
he in his translation
ours too, whereof ye
part which we commonly
they be familiar, we
they be solitary, we
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they be companionable we
they be holy we
keep few servants we
they keep many we
such as he could
an evil man." "Ye into ours. Which they
they. For let them
And if they would
myself too sore to call him by such odious
his railing books to call by as evil them
do between us twain call him but as himself
that the devil should call him God's Son, though
keep, as they would call it, a general council
Regina, because we therein to suffer us that call ourselves Christian folk to
For how could they call that thing faith only
force. And this they call the liberty of the
we should forbear to them Lutherans, since itan old usage to call heretics after the name
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to suffer us that call himself a heretic, those
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not to suffer them by that name, the
we will have only by the name of
once as they be upon. And if they
does not to suffer them called by that name, the
we will have only by that name of
once as they be called upon. And if they
we ween that Christ
and yet what ease
called he them to?
other good men be
da man's confession were
called at once. "Ye called upon them only for
dead men as commonly called again by miracle as
we will have only by that name of
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called his church out of
devil, as he is called of God by the
and very far asunder, called upon at once." "Ye
called the head. For at
called upon them only for
called upon God and our
called a good man and
called before a judge and
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have ye seen that
but for that they
of the Frere Observants
before the lords, and
your friend, "this process
you, to what point
At the last they
to study again. Then
was a mad fellow.
friend, "these three things
Tournai; and when I
a scholar of his,
what manner the man
till now that Tyndale
But undoubtedly, if confession
any scripture till he
which opinions, when he
that all our salvation
visage as though they
faith of Christ, as
have little forced what
done by them, they
they cannot see without
Tenebrae lessons leaveth her
did not light that
make it a wax
of burning up the
a procession bore a
an image or a
the setting up of
coming thither with their
and setting up of
set some saint seven
we do, set up
further yet, that the
came a great many of
came among them unaware to
came then thither to see
came into the chapel they
came a good, sad woman
came again in a morning
came at you. And there
came from Rome, and that
came there himself. For some
came thence? "By our Lady
came first to mind. For
came to him where he
came even there to the
came to a wise purpose
came the second matter of
came to five, and from
came they to three, and
Came the third tale to
came merrily to pass, and
came thence again, then heard
came to me to labor
came forth therewith." "But yet
came , which yet in this
came once to women's ears
came . Now was he by
came to the opinion by
came of faith, as Abraam
came straight from heaven to
came in the beginning to
came of the common corps
came in short space after
candle . They might as well
candle burning still when all
candle to put it and
candle which should burn up
candle , she knit the brows
candle before the cross for
candle by the man's hand
candles and with foolish facetiae
candles . And the parson buying
candles , we cense them also
candles against God one. So
candles as we do, pray
Candle of the Mass is
the Mass with its Canon after the form that 6, 353/31
the finding of the canon's horses. "Nay," quoth he 6, 235/7
the church in the canonization useth a means that 6, 217/31
be deceived in the canonization? And that they may 6, 218/1
used, being by the canonization declared unto the people 6, 220/29
people or peradventure without knowledge, believing untrue men, 6, 220/30
never advised to be canonized for saints such folk 6, 218/2
But why be they canonized then? "Nay," quoth he. "Those 6, 216/26
I, "that be not canonized, ye may for the 6, 216/27
But one that is canonized ye may pray to 6, 216/29
certain, but of the canonized ye may reckon you 6, 216/34
that ye find not they be shrined and 6, 216/34
putteth great doubt in canonizing . Whereunto the author maketh 6, 13/10
quoth he, "whereof serveth canonizing them? If this be 6, 216/22
putteth great doubt in canonizing . Whereunto the author maketh 6, 217/3
canonized, the laws and canons of Christ's church, and 6, 366/29
of the archbishop of Canterbury . And then they proved 6, 318/8
cap letter, putteth off his cap and kisseth it, doth 6, 46/7
will agree with their capacities . For undoubtedly, as ye 6, 333/20
unto the qualities and capacities of his audience, yet 6, 339/27
in many places the capacity and perceiving of man 6, 335/7
his name in great capital letters and solemn titles 6, 363/32
And that all the captains of that sort, some 6, 378/20
it humility so to captive and subdue our understanding 6, 254/28
ourselves to believe, and spoil, and rob, and captive them all? And if 6, 415/26
of Luther entitled The Captivity of Babylon, in which 6, 362/6
captivity of Babylon, he writeth 6, 366/7
bones, and setting his carcass in a gay shrine 6, 217/6
care will needs have any, so curious greatly to care . But this I see 6, 97/35
care should not need to care for answer, it should 6, 116/2
text of scripture, without care of the comments, and 6, 136/30
had a cure and care of his five brethren 6, 212/6
in heaven, will nothing care for their brethren in 6, 212/8
of that cure and care that men should have 6, 220/3
ey they have no great care of truth, nor be 6, 266/25
that we should not care much for any full 6, 352/5
not to write, "I care not for Augustine, I 6, 367/20
not for Augustine, I care not for a hundred 6, 367/20
a hundred Cyprians, I care not for a thousand 6, 367/21
a thousand Jeromes, I care not but for scripture 6, 367/21
What harm shall they care to forbear, that believe 6, 373/ 23
themselves? "What shall he open, incestuous lechery without
they say, they little
striving against vice, all
he neither wist nor
him unnatural if he
in cause of heresy
is that man that
that thus believeth, what
and showed that he
and his wife, priest
were but gross and
and setteth all those
from the desire of
sin, but also of
their wives, forbore the
to God than the
them which most magnified
one in Essex, a
carnal , and were all as
and carnal all those
from the desire of
carnal generation to a ghostly
carnal love and fleshly favor
carnal use of them. And
carnal use of matrimony, or
carnal generation. And then how
carpenter that used to make
carried over the sea. Where
and carried with his people, at
carried a mile off from
carried more than a mile
carried out with folly so
carried them up to heaven
carrieth his members some sick
carrion crows, that never meddle
carry away. "The laws of
carry with you to the
carry his body to the
carry his bones with them
carry forth and entering of
cart can carry away. "The
and cart to draw the horse
cart draw the horse or
cart. Or whether we be
cart, which is the horse
Carthusians, some Observants, some of
tibi sculptile" (Thou shalt
tibi sculptile" (Thou shalt
a figure of him
layeth sore against these
images painted, graven, or
his image painted or
post, cut out and
coney from a coney
that any painter or
therein, albeit in such
any man in such
miracles. And in such
For I now put then," quoth I, "another
That were a strange miracles too. In which
quoth I. "I put
inestimable treasure as the
But now I put maketh you in the
it were. But the
I in such perplexed ye were in the
ought not in such he, "But in our
But now consider your the other. I put would I." "I put
Then," quoth I, "in were it in such
them both in one say that in that
also in the same church, being ever in all were in the
But I put the
for? For in such we ought in this
God wot in what not this a wondrous stand far in another
said the contrary: this proved (especially in this
the heresies. In which they need in like in so plain a
be so, then put conclusion hangeth upon the
all the meinie. Which possible. And then that answer you admitting your giveth me that your me put you another yet shall not my not for our wise make it a chequer-chamber here? For I put by and by put we grant him his the same in our the matter in such say, standing in such say that in this we were all in and terms called Hunne's then, now a wondrous putteth in the same diverse cases. For in shall not in such by malice. In which to give in such clergy might in this men in two diverse in the books of any gods of metal villainously to handle and gold that is quite his holy saints themselves, folk, the one to their pleasure if they and not to be save scripture only clean of the children and remnant be by curse or cut off and actually being accursed and and never can be wretchedness, and so finally and all the bad for every sin clean as it seemed to he cometh by, to case ye would needs have once granted, ye deduce . But ever my mind , though it be possible , which in good faith in my mind be ; but now if Wilkin . Or saving the premunire , saith he, that these that it were so once for the possibility too?" "Yes," quoth he that his judges could since he that with a man may boldly with our own faults . Which when he perceived to see, since that . And therefore where that the Turks, Saracens, and fail of his help both nature, reason, and . Sometimes there may peradventure right sore procure against . For in case the , Saint Gregory, Saint Augustine in a mold). And dirt in despite upon away about the gilting our affections to the the mind to the a fantasy to any away, but worthy to away; which things, if it to dogs." But out of the body out for infidelity. For out, they be in out being a stark himself away, shall in out, and the only off from the body in a plain and rose water and all
| save the monk, that we need shall be | cast | up his rings and | 6, 228/ 30 |
| penned, and will not that evil custom, or not Christmas to be to light or soon that the devil did man see the devil him that he would heresies and evil doctrine that come after him with other folks faults at our back, and beareth our own faults, he list, and then that they not only pieces thereof, he would vanity and vainglory had up, all their relics also the Holy Sacrament pulled them off and spoiled the holy relics, way whereby he might way that he before their fault so soon be sure, than to they may be suffered, blasphemed our blessed Lady, saying that he did he more accursed that But specially at Baynard's from Greenwich to Baynard's was always that the scabbed itch of vainglory upon every preacher to lambs as they may fleeth through many mouths the claws where it Good Friday? There be Christ specially touched, "Super Christ specially touched, "Super he made against Ambrosius common belief of Christ's the articles of the Catholic faith received and believed | cast | unto us and would | 6, 233/ 14 |
| cast | away their oats for | 6, 235/ 23 |
| cast | away Good Friday? There | 6, 235/ 37 |
| cast | away among Christian men | 6, 236/ 13 |
| cast | it out of credence | 6, 241/ 27 |
| cast | him therein for none | 6, 259/ 26 |
| cast | clean out of his | 6, 279/ 32 |
| cast | off his habit, and | 6, 291/ 32 |
| cast | out of Christ's church | 6, 295/ 10 |
| cast | an eye into it | 6, 296/ 6 |
| cast | at our back, and | 6, 313/ 34 |
| cast | the bag that beareth | 6, 313/ 34 |
| cast | it once before us | 6, 313/ 35 |
| cast | the book at his | 6, 342/ 14 |
| cast | off prayer and fasting | 6, 348/ 12 |
| cast | it in such a | 6, 360/ 6 |
| cast | him clean beside his | 6, 364/ 17 |
| cast | out, all their honor | 6, 367/ 30 |
| cast | out, and the abominable | 6, 370/ 17 |
| cast | them in the street | 6, 371/ 1 |
| cast | out the Blessed Sacrament | 6, 372/ 10 |
| cast | in our face the | 6, 376/ 10 |
| cast | himself behind. But it | 6, 401/ 14 |
| cast | clean away as some | 6, 401/ 25 |
| cast | them away with these | 6, 421/ 11 |
| cast | off their visors of | 6, 426/ 21 |
| cast | down Christ's cross, thrown | 6, 427/ 34 |
| cast | out devils by the | 6, 432/ 11 |
| casteth | his work away and | 6, 259/ 21 |
| Castle | one day was it | 6, 318/ 27 |
| Castle | for the trying out | 6, 320/ 9 |
| cat | winked when her eye | 6, 331/ 13 |
| catch | they in their preaching | 6, 126/ 1 |
| catch | him into pride if | 6, 127/ 3 |
| catch | them straggling from the | 6, 399/ 16 |
| catcheth | many new feathers; which | 6, 324/ 35 |
| catcheth | , that hard it is | 6, 423/ 20 |
| cathedral | churches into which the | 6, 235/ 37 |
| cathedral | Moysi sederunt, etc., Quae | 6, 8/ 7 |
| cathedral | Moysi sederunt, etc. Que | 6, 101/ 10 |
| Catherina | ; that is, to wit | 6, 203/ 15 |
| Catholic | Church, can nothing serve | 6, 8/ 32 |
| Catholic | faith received and believed | 6, 9/ 14 |
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and belief of Christ's Catholic Church. But as for
Catholic Church, which be heresies indeed
Catholic Church, very sure am
Catholic Church, can nothing serve
Catholic faith received and believed
Catholic faith of Christ's church
Catholic Church neither to agree
Catholic Church, preferring their own
Catholic faith of all Christ's Catholic Church
Catholic faith as a rule
Catholic part argue together, perceive
Catholic , the contrary part for
Catholic faith of the church
Catholic faith of Christ's church
Catholic faith of Christ's church
Catholic faith. "Now is it
Catholic which were laid to
Catholic Church in earth and
Catholic folk that used it
Catholic , and well learned man
Catholic Church, which is always
Catholic Church of Christ and
Catholic , Then when he was
Catholic folk had not driven
Catholic Christian people to be
Catholic realm, it hath been
Catholic faith which God hath
Catholic Church, which God and
Catholic Church so many hundred
Catholic Church, so walk with
Catholic caught him and came again
Causa XXII, Questione quinta, and
cause why God doth so
cause to mistrust the remnant
cause why God will have
cause why that the law
cause the man was convicted
cause any good man to
cause of the malice that
cause methought, that for the
cause , to have amended mine
cause to every man of
cause and have already to
that for none other

to have some just

is thought) the very

of the twain, either

fathers, in that they

man against them any

some such great, urgent

he layeth for the

for some other special

marvel is it what

than the other, nor

no lucre give them

saith that though the

there, by some means,

he should give me

the knowledge of the

reviving, -- whatsoever the

be wrong hath greatest

wherein I see no

he should perceive the

credible witness having no

what natural order and

-- which is the

depose it, having no

by God otherwise. The
tell what is the

to and fro, no

peacock's tail. And very
to do, reckon this

reason to have good

there appeareth no special

credible in his own

the truth there was

yet were that no

so far from all

except we see some

show you some such

It is," quoth he, "

they should for that

pain and hurt. "Another

upon good ground and

scripture for none other

warned, and none other

more attain to that
hath to perceive the cause, she shall judge it 6, 129/ 28
never was there yet cause by reason assigned that 6, 130/ 4
may, what is the cause why that man may 6, 131/ 16
labored so busily to cause man to set by 6, 139/ 27
foreshow his coming, his cause, his living, his dying 6, 141/ 33
outward word. "For which cause when he had, upon 6, 143/ 18
their teeth. For which cause Saint Peter in his 6, 144/ 37
-- not without great cause, but without any measure 6, 155/ 21
Verily," quoth he, "great his church. And a cause should I have had 6, 159/ 27
them, which is the cause wherefore the church should 6, 174/ 23
not lacked the right cause and end of referring 6, 177/ 17
things had Luther greatest cause to answer this point 6, 184/ 18
ye grant, and see cause why ye should grant 6, 185/ 19
without reason or good cause why." The Fourth Chapter 6, 197/ 34
I now see the cause, nor in no wise 6, 213/ 15
I," quoth he, "no cause or need why we 6, 214/ 11
we find any such cause of doubt in any 6, 219/ 29
any, or have good cause to reckon ourselves sure 6, 235/ 17
which is haply the cause why we believe the 6, 250/ 32
is, ye have most cause to believe of all the 6, 240/ 1
asked you whether the cause of your redargution, nor 6, 251/ 1
thing for none other cause but only because the 6, 252/ 5
so had they no cause to be proud of 6, 256/ 26
he showeth also the cause why the law 6, 260/ 1
their judgment order the cause of another man; whereas 6, 260/ 17
swain; and yet, in cause of heresy careth not 6, 261/ 2
furthest out of all cause of suspicion. For whereas 6, 262/ 15
peradventure themselves; for which cause the makers of the 6, 262/ 24
crime were all the cause; but therein ye go 6, 262/ 32
wide. For the chief cause why that in heinous 6, 262/ 33
in the matter, by cause that those which go 6, 263/ 3
proceed in a civil cause, lest they should bring 6, 263/ 28
were in a civil cause clean without necessity, since 6, 263/ 31
that may be the cause of other men's wrongful 6, 264/ 1
is there always such cause of corruption especially toward 6, 264/ 3
upon what ground and cause the man was convicted 6, 264/ 10
color of any good cause: "Well," quoth he, "I 6, 270/ 20
should in some other cause either be forsworn, or 6, 282/ 9
men might have reasonable cause falsely to defame him 6, 282/ 29
which name what good cause or color could he 6, 286/ 31
sprang. "But now the cause why he changed the 6, 288/ 26
Now as touching the worth. And for this places which I shall much only for this For it showed a your friend, "much more wherein there is good ye call them the than in ourselves, the surely we have little law. But whatsoever the sect, then for that away. But they do rehearsal made of the can I see no a good thing should my mind a sufficient Nor it is no they say, the very have it seem, the rebuked. But the very further dispicition thereupon, to by his confession, or verily the author and sect self is the else ye had no said that for this no part of the works should be the evil, yet God for heresy maketh God the thereof, have been the priest might for any himself, and for that double damned, as the appoint upon, and the that pride is one as foolishly, without ground, fear of hell, all bound to worship, did do it without good and not without great author showeth what things scripture, if he have
that God hath not caused it to be written

towardness of some paynims caused them to be partakers

infidelity of the Jews caused Saint Paul and the

eyes and suffered and caused them to see the

upon all them that one that he had

decrees. And then caused I him to read

with the other, I caused him to see that

author showeth what things done, but ye mistrust, nature, suffer another man

true. But he layeth causes and reasons whereby he

witness in heinous criminal

The messenger rehearseth some a farthing; such goodly

to saints for slight true. But he layeth

quoth he. "For two

specially by God for

witness in heinous criminal

by the people in

that in heinous criminal

whereas in heinous criminal

I say, for these

justice in other men's

The messenger rehearseth some

alleged, divers men, divers

say that only faith

riches of the one

damnation without covering or

his fault by any

damnation that the clergy

and if ye would

nor in no wise

shall not fail nor

sects the grace to

smelling, sight and hearing, nor the devil never

figures and prophecies, God

Lord, or else they

But when the persecution

that stood for nothing, she had before her
up of candles, we cense them also and set to God. If in band of those very ceremonial laws. And therefore, saith ceremonies in disputation marreth much ceremonies, all which are now ceremonies, as the Image of ceremonies of the church, both ceremonies that were set too ceremonies more, to keep them ceremonies, either of the church ceremonies were forthwith abolished, some ceremonies used in the Mass ceremonies, teaching them also that ceremonies. And if any do men's heads that a certain person late abjured of author, taking occasion upon chapter doth briefly recapitulate Chapter The messenger recapitulating showeth for a sample that he discloseth unaware destiny, he rehearseth a certain credence to be declared friend of his with as being indeed very memories. The other was will serve) to touch to forswear and abjure men's heads, that a to speak with me ( go forth in a the false miracles whereby pain before, that some to saints, ye laid faith maketh it as author, taking occasion upon put in remembrance again if it were a obedience of belief of chapter doth briefly recapitulate Chapter The messenger recapitulating men laid against them well and be seldom among other were there the altar that hallowed in the chapel and...
it latria, and no opinion, or rather a relapse, and so with Simkin, that in a he would ask me showeth for a sample in Wittenburg, and set him. For this is their mammets but after Bible, but also with times present myself at present said unto a yet were there again Gregory writeth unto a that he discloseth unaware their throats. And very destiny, he rehearseth a a belief but a pain of forfeiture of the Lord Cobham maintained Surely, "quoth I, "a Christian people, as things all the pain. "Very book of decrees, and for very true, we hard to believe anything for very true, we man may say, but hard to believe anything boldly of himself, "Bonum certamen they sat upon the several as a barber's should cleave to the the paten of the the wine into the Blessed Sacrament, pulled the time they had treen now have we golden to be served in proper comparison between treen old and now golden not truth, that the old time many more
to say Mass in
were as common as
us that can perceive
for that in such
they shall see us
might be bold to
secretly pray in his
into the pleasant wedding
pray enter into our
sure to have his
their readings in a
law, and in his
be borne into his
by themselves in their
meat, it must be
but to have it
but for the busy
be so busy in
be busy with the
their tackling like mighty
made nor governed by
if God by that
that God gave that
in them the contrary
lord the king and
said Sir Thomas More,
Hunne, showing that the
Letter of Credence Master
Hunne, showing that the
clearly proved that the
even there to the
that loved well the
evidence given against the
been found for the
matter, as well the
matter laid to the
and peril of the
before, that the bishop's
abashed to see such
such great, urgent cause
this realm) should maliciously
be very fain to
so few maketh no
God will make no
chalices of tree. And methinketh
chalk or clay. And whereof
chalk from cheese well enough
challenges I know you for
cham it ourselves as well
cham it, as ye say
chamber . This counsel forbade not
to the bed of
and shut the door
door shut unto him
at midnight. And when
were we, which said
a book of decrees
, but also resorted to
before by the nurse
unto them. For that
thereof and for much
of the scripture ourselves
of holy scripture, but
, wherein they shall not
of his duchy of
of England. 1530. %
of London murdered him
, as heartily as I
of London murdered him
and his keepers had
and said, "My lords
, and was a laborer
, for he was at
in this world could
as the other, being
was untrue. "And as
; this is, I say
should kill in the
in their children, the
upon some occasion, that
my words to the
; but this dare I
of the matter against
to the worse." "Surely
by, and not only change in the natural course 6, 75/ 13
that ye should now change that word. For I 6, 78/ 13
all to counsel, and change nothing till we were 6, 138/ 27
take upon them to change ; so am I very 6, 147/ 1
thought not lawful to change it without special ordinance 6, 149/ 27
any commandment of the will it make any change in the New Testament 6, 155/ 16
man or woman?" "No change in the matter whether 6, 161/ 26
some few begin the change at all," quoth he 6, 161/ 28
take upon them to change it without special ordinance 6, 164/ 10
also the masters themselves change their minds and their 6, 192/ 14
this church shall whole change her place and have 6, 205/ 35
uncumbered if their husbands change their cumbrous conditions. Or 6, 235/ 16
Or if themselves peradventure were it a wondrous change , and then though all 6, 267/ 28
were not worth to change that the time would 6, 270/ 17
the world would so mischievous mind in the was there in the 6, 286/ 7
how like you the whole book his lewd change of this word "charity 6, 286/ 35
in Saxony, where this change is begun with an he never changeth, in 6, 287/ 33
I would assent to change , I would see a 6, 313/ 10
would be a sore rehearsed of his continual change . For it would be 6, 351/ 21
men, with the marvelous change in his heresies from 6, 365/ 9
gloss, they must then change from all face and 6, 370/ 3
there is no manner change their article and say 6, 388/ 31
full fair handled, little change or variance from his 6, 398/ 22
to whom his perfect change may percase more than 6, 417/ 23
that as men be changeable , he that is predestinate 6, 197/ 25
and of evil purpose changed . The Ninth Chapter The men, with the marvelous 6, 15/ 25
things put out or changed by their good advice 6, 24/ 9
were that he were changed in the cradle, and 6, 64/ 2
and countenance so grisly changed , with her mouth drawn 6, 93/ 24
that it may be changed , yet will there, I 6, 149/ 25
see the Sabbath Day changed into Sunday without any 6, 155/ 14
that women hath therefore changed her name, and instead 6, 227/ 17
and of evil purpose changed . "But now I pray 6, 284/ 27
Luther's counsel, corrupted and changed it from the good 6, 285/ 7
For surely if he changed the common known word 6, 287/ 28
allow it. If he changed it into as good 6, 287/ 29
the cause why he changed the name of charity 6, 288/ 26
the cause why he changed the name of "priest 6, 289/ 13
unto God, he hath changed into the name of God

till a law be by authority, it rather

heresy himself, till he his mind for envy

the pope, and then to the second of

received, and the world thereby, they should find

should then make marvelous changes in the world. In

his translation so many as needs must be

But now when he the known usual names

lewd change he never, in this manner could

charity, and therefore he that name of holy

these be. For he commonly the name "grace

A contrite heart" he into "a troubled heart

naught after, when he so often and writeth

Thanet out of the , in which the sea

that standeth in the of Walsingham or Ipswich

wood is there a in which that saint

they came into the they found it all

so was in that all their offerings that

were kneeling in the , there came a good

burn up in the and certain prayers should

paymaster, nor none other to sell our ware

First Book The First Chapter The letter of credence

work dependeth. The Second Chapter Here summarily is declared

perilous opinions. The Third Chapter The objections of the

and confuted. The Fourth Chapter The author declareth in

is so. The Fifth Chapter Because pilgrimages be among

at all. The Sixth Chapter Because the messenger thinketh

to gainsay. The Seventh Chapter The author showeth that

easily done. The Eighth Chapter The messenger allegeth that

against nature. The Ninth Chapter The author showeth that

and wrought. The Tenth Chapter The author proveth that

most incredible. The Eleventh Chapter The author showeth that

slight occasion. The Twelfth Chapter The author somewhat noteth

her word. The Thirteenth Chapter The author showeth the

prove them. The Fourteenth Chapter The messenger maketh objection

be true, The Fifteenth Chapter The author showeth that

the remnant. The Sixteenth Chapter The author showeth that

Wentworth, Knight. The Seventeenth Chapter The messenger layeth forth

of God. The Eighteenth Chapter The author defereth the

faith. And in this be those words of

the church. The Nineteenth Chapter The author proveth that

is proved in the chapter before. The Twentieth Chapter

the contrary. The Twenty-First Chapter The author showeth that
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Chapter  Because the messenger had 6, 9/ 1
Chapter  The messenger objected against 6, 9/ 15
Chapter  The messenger maketh objections 6, 9/ 23
Chapter  The author, taking occasion 6, 9/ 30
Chapter  The messenger saying that 6, 10/ 8
Chapter  The author proveth that 6, 10/ 22
Chapter  The messenger elsfoons objected 6, 10/ 27
Chapter  The author proveth by 6, 11/ 3
Chapter  Whereas the messenger had 6, 11/ 6
Chapter  In that the church 6, 11/ 14

chapter  doth briefly recapitulate certain 6, 11/ 19
Chapter  The messenger recapitulating certain 6, 11/ 23
Chapter  The author sheweth that 6, 12/ 3
Chapter  The messenger moveth that 6, 12/ 8
Chapter  The messenger moveth that 6, 12/ 13
Chapter  The author sheweth and 6, 12/ 20
Chapter  The messenger moveth that 6, 12/ 24
Chapter  The author somewhat doth 6, 12/ 32

Chapter  The author entereth the 6, 13/ 3
chapter  the objections made against 6, 13/ 7
Chapter  The messenger yet again 6, 13/ 8
Chapter  The messenger objecteth many 6, 13/ 12
Chapter  The author answereth all 6, 13/ 17
chapter  . And some of them 6, 13/ 19

Chapter  The author confirmeth the 6, 13/ 21
chapter  also proveth that the 6, 13/ 31
Chapter  The messenger having, in 6, 14/ 2
Chapter  Incidentally somewhat is there 6, 14/ 8
chapter  is somewhat touched the 6, 14/ 13
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Luke's Gospel. So that church bindeth men to if he first professed they bind men to or widowhood, or other he raileth against all forsake their vows of dedicated to cleanliness and folk to break their pagans, idolaters, kept their see, since that the fifteen hundred years passed, All they teach also of any vow of to break their vowed was haply sometime, as peradventure a bone, as own a gentleman good afford his plasters better ye have half a laid out upon her glowing heat in his sometimes and make great made them all great you for the good you for the good had of me their do, make them all make any of them can perceive chalk from moon made of green the shadow of the fall and lost the before I came to matter, make it a for thanks if I images of the angel Temple the images of up in a close the Empire in a written. For of the had appointed him for as reason is, be

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| chastity        | was thought both to against their will, because is as far against against their will, because of marriage; but that and saith that if and be wedded, and left only to these promised once and solemnly vowed once to their promised once to God hath been more highly , and preach high preeminence ; whereas Tyndale, against them in all their time saith, a bone of saith, of some holy . And this were no , and give you more in this point, yet , that it was a speedily burneth up and to some men for , if there came among ye made his enemies ye made his friends but for they seemed and honorably treat them , because ye thought that well enough and if , he professed in his in the water, let that he bore in , a man and a case. Or saving the his enemies for his in the secret place . But it was prohibited , and that no man manner said that I head and ruler thereof part which is the . "But our Lord, in and have no match
quoth he. "Marry, the chief of all," quoth I
far wide. For the chief as for the chief appointed for the
commanded that we should living. But now the
bring home her own
hath of her own
there were a dead
and growing of a
when I was a
have a Christian man's
because every Christian man's
I, "let this Christian
it need that this
be fain, not our church. "Now if our believe, which neither our
son; and so from so from child to
the remnant wherein every
and bring forth a conceive and have a birth of her blessed
than marvel that a pray for the sick every man, woman, and
But now that every ye should lose your old knave is no
that every woman and not to take the the sparing of the would they let the
though they pitied the to see your own not so mad nor
upon, for while the own people of the upon divers of his such chances in their
profit of God's chosen stony paynims made the
ye all and the chief of all," quoth I chief cause why that in chief, but for that they chiefly seek for heaven chiefly of these execrable heresies
child for her master's and child no ear-mark." % "Sir," quoth child restored again to life
child unto the state of child the good Scottish frere
child begin therein very young
child by the law should child of ours alone for child knew no more of child only but also a
child should read on the
child with his only Creed
child could not be fain, not our child, heard and child, heard and believed among child may see his proud child , and thou shalt call child, it must needs be
child -- which came among child of one week's study child . And I would ween child may do as well child may see the wisdom child for them, ye shall child . "Surely," quoth I, "such child may consecrate the Body child and bind it to child , asking first a hundred child roast to death. And child, they would say to child roasted before your face childish as they make themselves
children of Israel were in children of Israel for bondmen children, and especially one of children, the witnesses great number children of Abraham. "The Twenty-Fourth children of the high God

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and because of that cause of his eternal poor priests in every matter," quoth I, "have course and scouring is liked him also to yet I could not this age now to by scripture we may we be likely to "I not," said he, "then they both should they used commonly to again whensoever the people say thus: "Take and own surety the better years, and I might liked him not to because he would not in the beginning to the apostles in the respect taken to the then wax copious and whom I took and fool that ye can false gods, and rather they say that he reject it, accepted and ye would rather have to go with his unto God that his the profit of God's rejected the remnant and the good men and priest till he be never would among his sorts only were God's tender cure upon his which are elect and neither were all priests else but a man be nothing but officers if they were better

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<th>Term</th>
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<tr>
<td>choice</td>
<td>all their deeds be</td>
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<tr>
<td>choice</td>
<td>taketh them well in</td>
<td>6, 402</td>
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<td>choir</td>
<td>be as well incensed</td>
<td>6, 230</td>
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<tr>
<td>choked</td>
<td>you long ago with</td>
<td>6, 76/</td>
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<tr>
<td>choked</td>
<td>up with sand --</td>
<td>6, 413</td>
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<tr>
<td>choose</td>
<td>the ark that was</td>
<td>6, 57/</td>
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<td>choose</td>
<td>but think it were</td>
<td>6, 80/</td>
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<tr>
<td>choose</td>
<td>, you would rather be</td>
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<tr>
<td>choose</td>
<td>therefore whether we will</td>
<td>6, 148</td>
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<td>choose</td>
<td>well enough whether soever</td>
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<td>choose</td>
<td>twelve of you and</td>
<td>6, 205</td>
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<tr>
<td>choose</td>
<td>us for judges, and</td>
<td>6, 274</td>
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<tr>
<td>choose</td>
<td>they for me. For</td>
<td>6, 277</td>
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<td>choose</td>
<td>well elderly men to</td>
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<tr>
<td>choose</td>
<td>another in his place</td>
<td>6, 289</td>
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<tr>
<td>choose</td>
<td>in but such a</td>
<td>6, 307</td>
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<tr>
<td>choose</td>
<td>and hold the right</td>
<td>6, 345</td>
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<tr>
<td>choose</td>
<td>But now, if I</td>
<td>6, 349</td>
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<tr>
<td>choose</td>
<td>them as he did</td>
<td>6, 377</td>
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<tr>
<td>choose</td>
<td>them; and that all</td>
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<td>choose</td>
<td>them; and that he</td>
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<tr>
<td>choosing</td>
<td>of a new to</td>
<td>6, 158</td>
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<tr>
<td>choosing</td>
<td>. And since it is</td>
<td>6, 312</td>
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<tr>
<td>chop</td>
<td>logic with her masters</td>
<td>6, 313</td>
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<tr>
<td>chose</td>
<td>for my judges --</td>
<td>6, 24/</td>
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<td>chose</td>
<td>, and she will tell</td>
<td>6, 231</td>
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<td>choose</td>
<td>to cut off the</td>
<td>6, 375</td>
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<tr>
<td>chose</td>
<td>in such wise, before</td>
<td>6, 377</td>
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<td>chosen</td>
<td>the one and not</td>
<td>6, 402</td>
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<td>chosen</td>
<td>to have heard my</td>
<td>6, 26/</td>
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<td>chosen</td>
<td>people through the desert</td>
<td>6, 57/</td>
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<td>chosen</td>
<td>people pray to him</td>
<td>6, 59/</td>
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<td>chosen</td>
<td>children of Israel, the</td>
<td>6, 132</td>
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<tr>
<td>chosen</td>
<td>out these four for</td>
<td>6, 181</td>
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<tr>
<td>chosen</td>
<td>people of God that</td>
<td>6, 196</td>
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<tr>
<td>chosen</td>
<td>by the congregation. And</td>
<td>6, 202</td>
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<td>chosen</td>
<td>people give the glory</td>
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<td>chosen</td>
<td>people. And yet had</td>
<td>6, 224</td>
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<td>chosen</td>
<td>church, by which it</td>
<td>6, 243</td>
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<td>chosen</td>
<td>for indifferent and which</td>
<td>6, 260</td>
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<td>chosen</td>
<td>old, as appeareth by</td>
<td>6, 286</td>
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<td>chosen</td>
<td>among the people to</td>
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<tr>
<td>chosen</td>
<td>to preach, and that</td>
<td>6, 289</td>
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<tr>
<td>chosen</td>
<td>.&quot; &quot;Doubtless,&quot; quoth I, &quot;there</td>
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even when they were chosen and called thereunto. Now
widow should be specially chosen and taken in to
grace of his little chosen flock, to come into
Adam's time among the chosen people of God? What
speak we of the chosen people of God? The
as he did his chosen servant and apostle, yet
though he were a that of his faithful chosen people from the beginning and
in those he hath chosen from the beginning and that because they were
hath from the beginning but that in his sons and his special
the sins of his because they be his from the beginning hath them which be not
because he hath not every man is either we be of the
that the church of be those words of in the church whereof being and assistance of is, to wit, that through the church of the New Law of instructeth the church of that the church of the very church of the very church of not when he called so down. For whereas and very Christian martyrs, " of good Christian people. person of our Savior ornaments in churches of his and our Savior shall well perceive that of the law of prayed and wore hair. us in mind of Make none image of himself. Whereof our Savior

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judgment of the world."

to the cross of

about the cross of

among them all than

at all -- as

Nor the flock of

that the temple of

see the miracle that

old time, nor now,

naughty that they put

And when that only
to them, we do

us, we take from

and our Lady's, letting

were verily the one

that the church of

be those words of

the Gospel spoken by

And I wot well

and fulfill. And therefore

away."

"The laws of

as we ween that

is to us by

Since ye agree that

I require you, when

advised of. For though

the right faith that

tings was spoken by

that the flock of

and the church of

in the church, whereof
delude the church of

being and assistance of

their books. And so

be those words of

ye resemble them. For

that the Jews had.

and go their way?

after the birth of

help and inspiration is

is to wit, that

would first wit whether

could those words of

ways the church of

Christ also promised that Saint

Christ ? Because, as he saith

Christ . For that gold, if

Christ can himself alone, that

Christ that is everywhere; nor

Christ is not so foolish

Christ is, as Saint Paul

Christ had wrought upon Lazarus

Christ among Christian people suffereth

Christ to death, yet ye

Christ is our Savior and

Christ and God great injury

Christ his office and give

Christ and our Lady go

Christ , the other our Lady

Christ cannot err in any

Christ specially touched, "Super cathedram

Christ unto Saint Peter and

Christ said, "Come to me

Christ came to call us

Christ , "quoth I, "be made

Christ called us, yet be

Christ in that word alone

Christ spoke his words not

Christ said to Saint Peter

Christ for the more part

Christ was God's Son, our

Christ to make them sure

Christ shall never lack good

Christ fallen in that error

Christ hath promised the contrary

Christ therewith, since the thing

Christ with his church to

Christ forasmuch as the scripture

Christ , "I am with you

Christ left never a book

Christ also said, "I am

Christ is also present among

Christ as before. "Our Savior

Christ with his church, and

Christ continued with his church

Christ have a church in

Christ be true, "Lo, I

Christ hath always and never
through the church of Christ, the whole church of Christ, of the Gospel because of worshipful understanding, that because the Christian people whereby Israel, the church of God, our Savior yet as plain as took the words of the New Law of not without revelation of a warning also of then came our Savior face, "The Gospel of the same people turned unto and said: "Thou art it. And therefore, as into the church of into his church, and contrary. For then had up and believe that the church (in which by the mouth of as Luther playeth with condemn the church of taught the apostles by after the birth of virginity, the church of taught the truth by since the time of after the birth of by their great master, hand to hand, from hath been ever since either doubteth he whether true, or else whether then he doubteth whether And the words of with another word of for the inequality of plainly to say that believe is our Savior is, hear our Savior to do." "Then if
the other point, that Christ commandeth us to believe 6, 164/ 33
that we be by Christ commanded to hear, believe 6, 165 / 25
appeareth that not only Christ is the man that 6, 165 / 30
whom ye be by Christ commanded to hear and 6, 165 / 32
say, the person whom Christ sendeth you to for 6, 166 / 4
the church of Christ, concerning the sense and 6, 166 / 20
maketh the church of Christ all of one mind 6, 166 / 29
believe the church as Christ as long as they 6, 167 / 9
as they say as Christ saith, for so methinketh 6, 167 / 9
of their own, whereof Christ never spoke word nor 6, 167 / 11
me a thing whereof Christ or holy scripture saith 6, 167 / 19
believe the church above
Godhead of our Savior Christ the holy manhood of that these words of me this. Did not saith plain scripture of of heaven saith unto instructeth the church of the old lessons of promised by our Savior the church forever, and whether ye believe that Gospel telleth you that and the prayer of think you, will not that the church of the very church of after, the church of themselves the church of Christ. "The church of church or congregation of be the church of be the church of For the church of men. "The church of pope, which is under church and congregation of before the church of before the church of before the birth of fetch the church of since the church of that the church of Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ Christ 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of the church of Christ. And be in this open and utterly deny the very church of Christ. And Christ saith that against his who be his. And the very church of Christ is all such as Christ is not, nor many Christ out of knowledge, and Christ not kept him seven Christ should be clean among Christ, quoth I, "Bade not secret unknown church of be the church of But the church of -- I mean upon it to say that opinion the words of this argument he maketh: against the church of For this net of And this field of out of God's favor. the church after that spouse, this church of the very church of name and faith of this hath begun at only the church of is the vine that then the church of agreeeth, the church of the very church of for their brethren in the apostles equal to where they came to whom the church of of our Lord Jesus if the church of in the church of relics? "Nor our Savior them, intending to kill the right side of upon the ground unto for the coming of
<table>
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<td>wise man wish that Christ had not come here</td>
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<tr>
<td>or the rood for Christ himself, which, as I</td>
<td>6, 237/5</td>
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<tr>
<td>is the body of Christ himself; and although some</td>
<td>6, 237/10</td>
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<td>Yes,&quot; quoth he. &quot;When Christ did, at their word</td>
<td>6, 241/2</td>
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<td>apostles and disciples of Christ, which is only, as</td>
<td>6, 242/17</td>
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<td>in miracles match unto Christ</td>
<td>6, 243/12</td>
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<td>more very churches of Christ than one? &quot;No more</td>
<td>6, 243/30</td>
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<td>except there were of Christ</td>
<td>6, 243/33</td>
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<tr>
<td>very true church of Christ</td>
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<td>except there were of Christ two churches of two</td>
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<td>not the name of Christ</td>
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<td>his special church of Christ</td>
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<td>be the church of Christ</td>
<td>6, 247/30</td>
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<td>observe the words of Christ after the very letter</td>
<td>6, 247/37</td>
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<td>a poor spirit in the church of Christ</td>
<td>6, 247/37</td>
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<td>of that thief that Christ promised paradise, hanging on Christ to the devilish heresies</td>
<td>6, 247/37</td>
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<td>and wholesome doctrine of Christ is but an unknown</td>
<td>6, 247/37</td>
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<td>to Englishmen either that Christ in the Gospel had saith that all men needs follow, either that Christ in commending perpetual chastity</td>
<td>6, 247/37</td>
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<td>men have it. And Christ, which was both born</td>
<td>6, 248/21</td>
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<td>needs follow, either that Christ had condemned and subdued</td>
<td>6, 248/21</td>
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<td>to the priests of Christ, methinketh I may be</td>
<td>6, 248/21</td>
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<td>errors the church of Christ should himself never have</td>
<td>6, 248/21</td>
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<td>touching his faith toward Christ (not always of one</td>
<td>6, 248/21</td>
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<td>would use it well, Christ did speak to the Christ and his apostles used</td>
<td>6, 248/21</td>
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<td>sometimes of our Savior Christ made himself upon his</td>
<td>6, 248/21</td>
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<td>wit. For albeit that Christ were in the right</td>
<td>6, 248/21</td>
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<td>confirmed in faith, because Christ was not content that</td>
<td>6, 248/21</td>
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<td>all the expositions which Christ, as of the good</td>
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<td>whether the church of Christ in suffering of his</td>
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<td>man's mouth. For as Christ, in commending perpetual chastity, methinketh I may be</td>
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<td>Judas in betraying of Christ should himself never have</td>
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<td>the good will of Christ in suffering of his</td>
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<td>consecrate the Body of Christ and his apostles used</td>
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<td>body with our Savior Christ made himself upon his</td>
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<td>the Catholic Church of Christ were in the right</td>
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<td>read the life of the Holy Church and ever since hath Christ, which was both born</td>
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<td>the holy cross that Christ, as of the good</td>
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<td>the whole church of Christ in suffering of his Christ, in their former, fast</td>
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<td>so near cousins to Christ, which was both born</td>
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<td>dead, but also of Christ and ever since hath</td>
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<td>of other places where Christ, in their former, fast</td>
<td>6, 248/21</td>
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<td>doctrine and living of Christ and ever since hath</td>
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<td>oppugn the church of Christ. And then if it Christ, which was both born</td>
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<td>Christ, that they be in Christ, which was both born</td>
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<td>Christ, himself. For there shall Christ, which was both born</td>
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<td>Christ, he believed this fifteen Christ, which was both born</td>
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the building of his church, finding one beam cut
the doctors of Christ's church did never mistrust the
married in Saint Stephen's Church, which is not greatly
a saint in his church that said she was
strange wench into the church; and after she was
lie out of the church in the devil's name
driven out of the church
the holy doctor of Christ's church whose books were not
pleaseth him in his church, it must needs suffice
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shall be in the church, forbidding them to bind
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the laws of the church, or from any good
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quot I, "that the church cannot err in the
always kept in the church by God." "Truth," quoth I, "that the church in that it believeth the belief of the church is true therein. And the devil to delude the church of Christ therewith, since the thing that the shall keep in his church doth is well done the right faith and to bring his whole church into a wrong faith will not suffer his church to err in his church of Christ with his church to keep it out of Christ with his his being with his church in holy scripture; whereof right belief in his church . But yet since we always faith in his church , to give them warning special means in his church ." "If this," quoth I and belief in his church ?" "Marry," quoth he, "these world's end with his church in his holy scripture is Christ with his Church , and will be to Christ continued with his church none otherwise but only requireth, God giveth the church the right understanding thereof followeth further that the church cannot err in the belief of Christ's Catholic Church doth he give his whether Christ have a church in the world continually must needs have his church continue still somewhere; for were indeed from the days he had no Can he have a church without faith?" "Nay," quoth church is a congregation of whether by church is a congregation of be, and ever shall church of Christ hath always further. And since the these three ways the Holy Spirit leadeth his church into the consent of ever preserved in his church from all such mistaking God, perpetual with his church , to keep it in Christ's being with his church was only the leaving is proved that his church , for all that, ever therefore provideth for his church the right understanding thereof right faith in his church . And thereupon followeth further the faith of the church in the worship that God hath given his church the right understanding of the sentence that the church give to those texts holy doctors of the church cannot misunderstand the scripture
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or of the whole and articles as the church believeth. Which things once church
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children of Israel, the Spirit hath taught his church. ) bring him to a church
the faith of Christ's that our Savior is church
the faith of the And that the law church
never out of his gathered of all the church
in their stead the in that place. "And church
God had begun his or of Moses's law church
ceremonies, either of the or of Christ and observed church
some taken into the, so is no doubt church
or done in his Who be thereby cut church
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may fall in his variety, mutation, and change church
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and abide in his shall never suffer his church
never suffer his Catholic neither to agree to church
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And therefore since the (in which Christ is church
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<td>quoth I, &quot;called the church</td>
<td>?&quot; &quot;Yes,&quot; quoth he. &quot;Then</td>
<td>6, 174/8</td>
</tr>
<tr>
<td>quoth he. &quot;Then the church</td>
<td>,&quot; quoth I, &quot;always hath</td>
<td>6, 174/10</td>
</tr>
<tr>
<td>the cause wherefore the church</td>
<td>should of necessity know</td>
<td>6, 174/23</td>
</tr>
<tr>
<td>ye grant that the church</td>
<td>shall ever endure, and</td>
<td>6, 174/24</td>
</tr>
<tr>
<td>consequently followeth that the church</td>
<td>always hath and always</td>
<td>6, 174/32</td>
</tr>
<tr>
<td>holy scripture to the church</td>
<td>, and therein is all</td>
<td>6, 174/35</td>
</tr>
<tr>
<td>is all, and the church</td>
<td>believeth that to be</td>
<td>6, 174/35</td>
</tr>
</tbody>
</table>
and thereby hath the church all that warning and
the scripture to the church locked up in a
since it serveth the church to learn God's pleasure
yourself, but if the church understand it, it followeth
of this that the church understandeth it. And thus
the end, that the church hath the sure knowledge
he hath given his church in all such things
that way that the church teacheth you therein, howsoever
that God instructeth the church of Christ in every
ever would tell his church the truth in all
would be with his church to the end of
spoke to the whole church that then was and
will be with his church ; except we should think
which he called his church out of the gentiles
this by his whole church that should be to
as to his perpetual church and not to the
them should by the church after be forgotten, which
again always teach the church of new, the old
but of the whole church . For the Holy Ghost
shall dwell in the church forever, how can the church
forever, how can the church err in perceiving of
should only tell his church again his words; but
should write unto his church all truth, but that
requisite to conserve the church from any damnable error
purpose abiding in the church forever, and Christ himself
will not leave his church as orphans, but will
there is with the church resident the whole Trinity
assistance being to the church perpetual, how can it
the authority of the church , men could not know
will not suffer the church to be deceived in
to wit that the church cannot err in any
but for because the church should have showed you
like wise if the church did mistake the very
it because the church hath always done so
he never suffer his church to be deceived in
it were for the church ." And he saith good
truth thereof in his church , who could be sure
And yet hath the church , by secret instinct of
scripture itself, if the church might be suffered by
this gift unto his church, that his church can
his church, that his church can always discern the
that would believe the church in nothing, nor give
the tradition of the church but if it were
and tradition of the church ." "No," quoth he, "but
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line Numbers</th>
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</thead>
<tbody>
<tr>
<td>church</td>
<td>that it is holy</td>
<td>6, 181/34</td>
</tr>
<tr>
<td>church</td>
<td>I might by a</td>
<td>6, 181/36</td>
</tr>
<tr>
<td>church</td>
<td>biddeth you not believe</td>
<td>6, 182/4</td>
</tr>
<tr>
<td>church</td>
<td>, there ye understand not</td>
<td>6, 182/7</td>
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<tr>
<td>church</td>
<td>teacheth you. And the</td>
<td>6, 182/8</td>
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<tr>
<td>church</td>
<td>cannot be deceived in</td>
<td>6, 182/9</td>
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<tr>
<td>church</td>
<td>, and the prayer of</td>
<td>6, 182/13</td>
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<tr>
<td>church</td>
<td>from failing, and the</td>
<td>6, 182/14</td>
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<tr>
<td>church</td>
<td>the remembrance of Christ's</td>
<td>6, 182/15</td>
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<tr>
<td>Church</td>
<td>in their spiritual voyage</td>
<td>6, 182/21</td>
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<tr>
<td>church</td>
<td>must needs preserve his</td>
<td>6, 182/28</td>
</tr>
<tr>
<td>church</td>
<td>from all damnable errors</td>
<td>6, 182/29</td>
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<tr>
<td>church</td>
<td>so far forth the</td>
<td>6, 182/30</td>
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<tr>
<td>church</td>
<td>believeth as parcel of</td>
<td>6, 182/32</td>
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<tr>
<td>church</td>
<td>cannot err in the</td>
<td>6, 182/37</td>
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<tr>
<td>church</td>
<td>to be deceived in</td>
<td>6, 183/8</td>
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<tr>
<td>church</td>
<td>to take a false</td>
<td>6, 183/14</td>
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<tr>
<td>church</td>
<td>mistake the very sentence</td>
<td>6, 183/17</td>
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<tr>
<td>church</td>
<td>always shall have, the</td>
<td>6, 183/26</td>
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<tr>
<td>church</td>
<td>to mistake a book</td>
<td>6, 183/33</td>
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<tr>
<td>church</td>
<td>hath so right understanding</td>
<td>6, 184/10</td>
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<tr>
<td>church</td>
<td>believeth for thing to</td>
<td>6, 184/12</td>
</tr>
<tr>
<td>church</td>
<td>is a right rule</td>
<td>6, 184/23</td>
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<tr>
<td>church</td>
<td>telling a tale of</td>
<td>6, 184/30</td>
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<tr>
<td>church</td>
<td>cannot in such things</td>
<td>6, 184/34</td>
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<tr>
<td>church</td>
<td>in such things telleth</td>
<td>6, 185/1</td>
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<tr>
<td>church</td>
<td>before himself, if ye</td>
<td>6, 185/6</td>
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<tr>
<td>church</td>
<td>in such things as</td>
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<tr>
<td>church</td>
<td>in such things as</td>
<td>6, 185/9</td>
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<td>church</td>
<td>, &quot;That is very true</td>
<td>6, 185/11</td>
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<tr>
<td>church</td>
<td>since the church believeth</td>
<td>6, 185/18</td>
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<tr>
<td>church</td>
<td>believeth so. Which, as</td>
<td>6, 185/18</td>
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<td>church</td>
<td>of Christ cannot in</td>
<td>6, 187/4</td>
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<tr>
<td>church</td>
<td>of Christ, alleging that</td>
<td>6, 187/7</td>
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<tr>
<td>church</td>
<td>, and we not. Whereof</td>
<td>6, 187/9</td>
</tr>
<tr>
<td>church</td>
<td>. After dinner we walked</td>
<td>6, 187/11</td>
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<tr>
<td>church</td>
<td>, which ye said, and</td>
<td>6, 187/25</td>
</tr>
<tr>
<td>church</td>
<td>could not err in</td>
<td>6, 187/27</td>
</tr>
<tr>
<td>church</td>
<td>had a wrong belief</td>
<td>6, 188/9</td>
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<tr>
<td>church</td>
<td>, where I said that</td>
<td>6, 188/14</td>
</tr>
<tr>
<td>church</td>
<td>was as well God's</td>
<td>6, 188/17</td>
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<tr>
<td>church</td>
<td>by the scripture, but</td>
<td>6, 188/21</td>
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<tr>
<td>church</td>
<td>should examine and expound</td>
<td>6, 188/22</td>
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</table>
the faith that the church hath now is the holy scripture that the church informeth and instructeth his grant that, that the err, and that the faith, and that the might say, that the might haply deny the ye take for the quothe, "be the and me where the good while after, the every country where the still, and that the which call yourself the the world the very that call yourself the persecute them as the hide themselves as the soon show you the were suffered, and the malignantium" (I hate the never show themselves the church of Christ. "The the stories of the if it be any they cannot be the they cannot be the of Christ. For the whom you call the they come to our that these be the of them is the cannot be, since the heart). And in the that is, in the there be men. "The such folk be the many years have no say is the very the head of our of such as the heretics can be the church, forasmuch as the church the faith that the church hath by the teaching in so great and doth not err, and hath the right faith doth not mistake the peradventure doth not believe to be that people to believe wrong. "If, be the church, he must tell where is, we could tell of Christ in every was." "Marry," quothe he is that company peradventure, do use to call, though they dare not and them heretics, do of the paynims did did in the beginning with a wet finger that the prophet David of malicious men). But of Christ. "The church of Christ wheresoever it the stories of the church or congregation of Christ of Christ. "They preach of Christ. For the of Christ ever fled come to the churches, as I say, and whom we call heretics. For all cannot be is and must be is the Holy Ghost. But as for among of Christ also is that in so many nor come to none. For what if they. The Second Chapter The taketh for heretics can, forasmuch as the church was before all them.
these can be the church shall well appear also 6, 192/ 30
say, that the very church and congregation of Christ 6, 192/ 31
of heretics, or some church of heretics before the 6, 193/ 1
of heretics before the church of Christ? "Marry," quoth 6, 193/ 1
there might be some church of heretics before the 6, 193/ 3
of heretics before the church of Christ. For there 6, 193/ 4
we might fetch the church of Christ far above 6, 193/ 9
in conclusion be his church triumphant in heaven. But 6, 193/ 10
I speak of Christ's church now as of that 6, 193/ 11
world: whether was this church before all the churches 6, 193/ 15
such indeed since the church of Christ is a 6, 193/ 31
not perfectly of the church though they be for 6, 193/ 33
the body of his church , being ever in case 6, 194/ 2
the gate into God's church , as misbelief is the 6, 194/ 25
gate into the devil's church . For as the Apostle 6, 194/ 26
the gate of God's church , before actual excommunication, and 6, 194/ 31
they be in the church but not perfectly of 6, 194/ 34
is not of the church nor in God's favor 6, 195/ 6
said before, that the church of Christ is before 6, 195/ 13
come out of the church of Christ. "That is 6, 195/ 15
Boheme be the right church. For the church which 6, 195/ 18
right church. For the church which we call the 6, 195/ 18
which we call the church , that believeth as we 6, 195/ 19
all. And never a church had any church of 6, 195/ 20
a church had any church of heretics yet but 6, 195/ 20
was built by our church to their hands. So 6, 195/ 21
them can be Christ's church, but Christ's church must 6, 195/ 22
must needs be that church must needs be that 6, 195/ 22
themselves, which is the church that was before all 6, 195/ 23
moveth that the very church that all they deny 6, 195/ 25
place where the very church peradventure is not the 6, 195/ 28
these be the very church and true Christian congregation 6, 196/ 2
as yet while the church of Christ. And be 6, 196/ 7
grant that the very church doth but wander in 6, 196/ 8
see therewith that the church can neither be deceived 6, 196/ 13
which is the very church (which is the very 6, 196/ 20
ways, whereof, since the church indeed) damneth all their 6, 196/ 20
to deny for the church cannot err in discerning 6, 196/ 21
to deny for the church the people that be 6, 196/ 24
be known for the church . And go seek another 6, 196/ 24
in the air a church all so spiritual that 6, 196/ 26
question were of the church triumphant in heaven, then 6, 196/ 29
we speak of the church of Christ militant here 6, 196/ 30
I wit, if the church be none but those 6, 196/ 33
member of the very church and so still continue 6, 197/ 9
quick member of the church, by reason of God's 6, 197/ 11
one of the very church, "It is," quoth I 6, 197/ 14
a member of Christ's church ere he was born 6, 197/ 20
men out of Christ's church and naughty men therein 6, 197/ 32
moveth that though the church be not the number 6, 198/ 2
be that the very church of Christ is all 6, 198/ 8
saith that against his church the gates of hell 6, 198/ 13
no sinners in his church, nor that there be 6, 198/ 16
be none of his church but good folk. And 6, 198/ 17
so is his very church here and there of 6, 198/ 23
where the synagogue and they were not his church that seemed to be 6, 199/ 2
now, that the very church of Christ is not 6, 199/ 5
seemeth to be the church, but some good men 6, 199/ 6
would bring the very church of Christ out of 6, 199/ 11
the saints that the church honoreth were good men 6, 199/ 12
he saith that the church or synagogue of the church is his very church here and there of 6, 199/ 17
will have the very church a secret unknown, not 6, 199/ 24
reckoning, make the very church, shall have the same 6, 199/ 27
now reputed for the church, or else a faith 6, 199/ 28
will your new built church nothing help your purpose 6, 199/ 31
that of that very church the faith and belief 6, 199/ 36
come out of the church. And more than wonder 6, 200/ 4
it if all the church of Christ should be 6, 200/ 5
cometh he to the church among his neighbors and 6, 200/ 11
and were the right church, and that they were 6, 200/ 15
an order in his church that some shall preach 6, 200/ 17
be ministered in his church by the priests of 6, 200/ 22
be the very true church, but who they be 6, 200/ 31
and but one true church, would never be so 6, 201/ 1
right when the true church is unknown?" "They might 6, 201/ 3
reader of a wrong church, all were marred. And 6, 201/ 9
the right and true church. And thus here it 6, 201/ 12
preachers of this very church that should preach and 6, 201/ 16
For it is no church if it have no 6, 201/ 16
no such secret unknown church of Christ that, having 6, 201/ 23
opinions, is the very church. For the very church 6, 201/ 24
die therefor. And this church hath ever had some 6, 201/ 24
of, that take your church that we be of 6, 201/ 27
whereas of your secret church for heretics, have had 6, 201/ 27
if they be the church I never yet found 6, 201/ 30
Now such can your church have none, ye be 6, 201/ 34
not serve this unknown church. For the holders of
be in this imaginary church, of which no man
were should make his church, but that wheresoever there
that be of his church, there is he with
complained upon unto the church, did he mean a
he mean a secret church, which no man wist
as were in the church little set by to
temporal suits, of what church did he speak
seek it? This unknown church, will never serve. But
loath to know the church, of Christ is a
never serve. But the church of Christ is a church well known. And his
which would have his church spread through the world
is none of the church clearly unknown, were the
this would make the church the gates of hell
Peter that against his church but he that sinneth
no man of the church; but the gates of
not prevail against the church. And by this worshipful
that sin be the church. We take for the church, because they be sinners
and doctors of the church. For though they have
clearly proved that the church is not these people
we take for the church, because they be sinners
take in that place.
and doctors of the church. For though they have
should prevail against the church.
destroy many of the church, but the church shall stand and be
able to destroy the church, but the church shall
the church, but the church shall
saith that against the church, of Christ the gates
they prevail against our church.
whom we call the church, under obedience of the
be not of the church. For what
is in earth no church at all. For what
at all. For what
would both have the church to be only a
take away the very church that is well known
leaveth in conclusion no church at all. And to
is before rehearsed. The church is here in earth
bad together, while the church. Which he never was
separate out of the church, though he was naught
sin one of the church. Albeit that one of
they all of his church. But good men as
were none of the church. After that Christ had
no part of the church, carrieth his members some
mystical body of his church. Willfully themselves, or else
mystical body of Christ’s church might get yet and be severed, and the church the stock that all since that only the heretics fallen from the church moveth that since the good sort of the knowledge of the very faith be in the the church; and the err therein; nor the faith of the and that also the faith be in the every man of the church. And though the yet some of the that part of the I, "that in the quoth I, "come to be idolatry, then the other be the whole then were in the not but in the good men of the as yourself agreeeth, the proved you that the worshipped be the very and that of his Spirit that governeth his too, yet since the then be that the saints indeed whom the being sent unto his should either suffer his church shall whole change her, and this hath begun that I spoke of the church be they that believe ; and the church cannot err therein; nor the church , it is not in. And though the church church cannot err in such church may. Now seemeth it church that be the naughty church we should think that the church and worship images, and the church of Christ is all church of Christ is good, and that also the church is none other, but the church ; and that of his church of Christ, good men, since it is agreed the church know we the scripture ; and this hath begun the church here in earth. But the church cannot be deceived against the church , and that also the church , it is not in the church . And though the church the church is that by which the church is this known multitude the church -- the vine of the church the scripture -- which of Christ? By this this is the very that portion of the church that be the naughty other be the whole. And if yours be the church none good. But yourself the church it must needs be the church be against you and the church of Christ to continue the church cannot err in so the church of Christ; and that the church the good and bad the church -- I never need the church in the canonization useth the church be deceived in the church of Christ hath in the church here to remain and the church to be unknown or
And therefore, when the church by diligent ensearch findeth for hallowed in his church, that we should be perceived of the Holy Spirit assisting his Ghost to teach his had in all that and endure in his For albeit that his For else might the fail here in Christ's methinketh, that if the Spirit that animateth his he never suffer the taken and by the either here in Christ's being received by the as say, in the at once, that the holy doctors of the be the very true and doctors of Christ's old doctors of the church and whom the may be that the not suffer his whole not suffer his whole And therefore, since the the doctors of Christ's heretics than in the told only in the only done in Christ's heretics but the very and wrought in one it follow that our were not the very ours is the sure the doctrine of our sect but the true miracles done in our sects and but one each calling himself the only the very true hath wrought for his church by diligent ensearch findeth 6, 220 / 21 church here in earth; and 6, 220 / 27 church , after such diligence used 6, 220 / 28 church hath governed the judgment 6, 221 / 1 church for God's honor (which 6, 221 / 8 church ), the same worship to 6, 221 / 9 church none, as they thought 6, 222 / 29 church . "For albeit that his 6, 223 / 16 church useth one means that 6, 223 / 17 church be most easily beguiled 6, 223 / 21 church . For if it might 6, 223 / 28 church of Christ, intending well 6, 224 / 12 church and giveth it life 6, 224 / 15 church so fully to consent 6, 224 / 17 church approved, was ever yet 6, 224 / 23 church or among the Jews 6, 224 / 25 church for true, we never 6, 224 / 32 church of Christ nor synagogue 6, 224 / 34 church may make much money 6, 235 / 6 church approving the same, as 6, 237 / 18 church , in which they have 6, 237 / 27 church , as Saint Jerome, Saint 6, 238 / 2 church and whom the church 6, 238 / 23 church taketh for saints. " This 6, 238 / 23 church may take for saints 6, 238 / 32 church to agree and consent 6, 239 / 2 church to agree in any 6, 239 / 13 church believeth that we should 6, 239 / 18 church , since miracles were specially 6, 240 / 3 church . "So seemeth it," quoth 6, 242 / 12 church of Christ, which is 6, 242 / 17 church . And if there had 6, 242 / 22 church . Or else had God 6, 242 / 24 church had been either feigned 6, 242 / 29 church were not the very 6, 242 / 30 church but a false sect 6, 242 / 31 church , and only the doctors 6, 242 / 34 church approved by miracles, never 6, 242 / 34 church , all the persecution that 6, 243 / 1 church in all such time 6, 243 / 3 church true, and miracles not 6, 243 / 5 church , it is a good 6, 243 / 10 church of Christ, to which 6, 243 / 12 church , I see not in 6, 243 / 14
departed out of Christ's church, and each of them 6, 243/16
taken for the very church, yet hath our Lord 6, 243/17
cure upon his chosen church, by which it hath 6, 243/25
sure mark between his church and all those erroneous church but would seem to 6, 243/28
and be not his church, may be among many church; that is to say 6, 244/3
thereof in his only church, may be among many church, and thereby do show 6, 244/11
from his very true church, may be among many church, but also they do 6, 244/11
wrought only in the church of Christ, not only church should take and accept 6, 244/30
is the very true church, thereof in his only church should take and accept 6, 244/30
now, in his special church, may be among many church, the truth, as he 6, 244/35
with marvels, that his church, to be deceived with 6, 244/7
therein, to teach his church, to be deceived in 6, 245/13
unknown, and suffer his church, cannot in prejudice of church, is one of the 6, 245/31
wise be that the church of Christ, but that church, is of Christ, but that 6, 245/36
holy doctors of the church, is the very church church, is the very church 6, 245/36
and belief of Christ's church, And it is also church, and to the scripture 6, 247/7
proved you that the church is the very church church, out of scripture, should 6, 248/25
understood. Nor that the church, wherefore do you believe church, wherefore do you believe 6, 249/9
do you believe the church, Do you not believe church, saith truth? Know ye church, and biddeth me believe 6, 249/16
quoth he, "that the church ." Nor they so being church ." "Lo," quoth he, "for 6, 249/16
taught and teacheth his church was in all necessary church was in all necessary 6, 249/19
biddeth me believe his I answered, that the church, as ye say Saint church, as ye say Saint 6, 249/22
L answered, that the church, is not to be church, is not to be 6, 249/24
the authority of the church be not because it church be not because it 6, 250/32
unto you that the church telleth you, though your church telleth you, though your 6, 250/33
why we believe the church or any man else church or any man else 6, 251/4
is true that the church, not because it is church, not because it is 6, 251/11
should I believe the church telleth you; but ye church telleth you; but ye 6, 251/12
so believe you the church telleth it. But yet church telleth it. But yet 6, 251/13
is truth that the church . And what answer would church . And what answer would 6, 251/18
the thing because the church because that in such church because that in such 6, 251/20
ye should believe the church cannot err. "That had church cannot err. "That had 6, 251/21
that I believe the church in such things cannot church in such things cannot 6, 251/25
evident scripture that the church in such things cannot church in such things cannot 6, 251/25
ye believe that the church ." "Then would he have church ." "Then would he have 6, 251/33
taught and told the church those things." "So would never have been any church or congregation of faithful.

man then believe the church -- that is to scripture hath taught the church to know which books.

God given to his opinions that the whole domo" (Which maketh the the authority of the church.

bound to believe the church in things not specified we have believed the church, but the scripture, hath taught his endeavor, worketh in his believe as well the church taught us by the that we believe the scripture, do believe the us to believe his God hath taught his used commonly in Christ's hear spoken against the at a bear-baiting, the but in that the law made by the point alleged for the be reconciled to the willingly returned to the obstinate and impenitent, the old doctors of the the law that the law.

quot I. "For the fault, can the falsely forswareth himself?" % "The many day in Christ's priests." The other, "the

the priests of Christ's but always "seniors"; the " the priests of the where he calleth the seeth that though the not every congregation the the name of the

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charity and of the church and of priesthood is 6, 288/27
denieth the very Catholic Church in earth and saith 6, 289/3
and saith that the name of the church is but 6, 289/7
the name of the church never spoken of the church 6, 289/10
or else that the church were but such a
such heretics were the church that God spoke of 6, 289/12
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Friday? There be cathedral churches into which the country
I, "any more very
were of Christ two do to saints in
lechery. Now the parish many places continually the
lightly but only the derision what uses the
entered into the holy faith, pulled down the
days, pulling down the youth intendeth to the
that covered all Paul's he saw in Paul's
nor in no secret but as for the their trust in their
in the roundel and their trust in their church than to the
is not comprehensible nor though they be not that ye be so that ye be so
let (except some other also there appeareth (the report of all the mind, nor pondering the
the bishops thereupon do: cite them and lay their
in hatred and first in Roman to Rome. And when
Then when he was cited by the Pope's Holiness
the aldermen of the cited, and nothing the priests
governors in great cities, and is so far forth
cities the places yet standing
cities, some of those unhappy citizens fail not, as it
own acts at the city of Worms in Almaine
in Berna, a great city of Almaine, bring to
city cannot be hid that city, or sometimes a whole city, and in a monastery city, condemned him for a city, which would not be city of Worms in Almaine
his acts at the city, called Worms in Almaine
every good town and city, as well their own
derobbing and spoiling the city and empire, putting thereupon
their gods toward their city, they should not come
to proceed in a fashion were in a city, cause, lest they should
emperor, in the law.

hid, "Non potest absconderi"
the first book De civitate Dei, and repeateth again
said, "Dimitte illam quia clamat post nos" (Dispatch this
so shut with seven deep setteth in the ground, part in the common as chalk or clay.
he was detected utterly in his sleep, was not only pure and in and not be
book adviseth men either a while wear away both two tell you see the bidders do
learning save scripture only one to the other text, well considered, saith to the other so
them, and the world of Christ should be apostles, "Now be you not for every sin
and scabbed pieces scale holy church remain pure, surely they were as us to put them
like, but also do in a civil cause they do not only see the devil cast own, that it was it should be so
scrape it never so much people quite and

city called Worms in Almaine
city . And finally so far city, as well their own city and empire, putting thereupon city, they should not come
civil cause, lest they should civil cause clean without necessity civil, that the common people civitas supra montem posita" (The citizitDei, and repeathdee, and repeateth again clamat post nos" (Dispatch this clasps that it cannot be claws where it catcheth, that clay and part peradventure in clay . And whereof is there clean and faultless, yet if clean turned to Christendom? And clean and pure, and not clean, but also very costly clean received out by the clean let pass and leave clean and clearly fall to clean the contrary, that is clean the contrary. For which clean cast away; which things clean contrary, what would ye clean the contrary?" "To whom clean contrary that if the clean gave them up at clean among infidels and heretics clean but not all," and clean cast off from the clean off, and the whole clean, and glorious without wem clean seams to my seeming clean away, Sundays and all clean the contrary. For if clean without necessity, since the clean against right, but also clean out of his heart clean a contrary thing: "That clean contrary. For to some clean ."The Eleventh Chapter The clean abused, unto the contrary
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by collusion handle his
clergy for a common
device, which, under a
nor good color to
fear to have some
nor they by any
put forth under the
the color of their
toward themselves covered and
in no wise be
that falsehood of their
when he perceived his
a high devilish pride,
calleth such heretics wolves
opinion, for all the
before seven of the
people muse upon a
locked up in a
upon the discovering or
and long keeping himself
-- secretly conveyed and
conceived in that holy
in that thin, corruptible
a new web of
alms in meat, drink,
with manna, and their
spurs, arras, and painted
and in his common
to you in the
the desert in the
with them in the
died in their swaddling
lie and smolder as
it all to hard
his bread burnt to
of her own working.
Davy will have thy
Fifth, while the Lord
after that the Lord
a cuckoo than a
the serpent and the
apostles would sow some
while good corn and
error or oversight some

client's
cloak
of a false crime
of special zeal to
or cover it with
to cover their heresy
or color defend them
of honey. As this
cloaked heresies. "The Third Chapter
cloaked under the pretext of
cloaked collusion is pulled off
cloaked heresies espied and destroyed
cloaked under pretext of good
cloaked in sheep's skins, and
cloaks that he had set
clock -- for so I
clock that hath the spring
close chest, and that no
close keeping thereof his honesty
close from disclosing of the
closed in the barrel, so
closet taken up and consecrated
clot...imarily give not. One can therefore say: 'God's situation, as to sow up
clot as to sow up
in such a cloth, and lodging, because of
never wasted nor were
; and, as though these
as he goeth all
clot of sheep, and yet
cloud by day and the
cloud by day and in
clouts . "To this he said
coals doth in quench; but
coals, yet is he not
coals, nor dough-baked neither, \'By
Coarse were they not, nor
coat too, \' And this thing
maintained certain heresies, and
taken in Wales and
, though the one be
cockatrice , and treading upon the
cockerel of dissension among the
till it shall at
cockle among the corn, which
save itself as the

do look into the
of like reason, the
shiver and shake for
preaching, walking, hunger, thirst,
judges were but a
had liefer bear twain
and bear themselves full
I heard once Master
well understood by the
of like reason, with the
wisdom, study, diligence, and
yet will ye have
decree. And by the
reasonable, whereof what other
him, and by a
dispicions than were mad
and his wife, frantic
advocate that would by
he that were, without
falsehood of their cloaked
body should be at
proof that, howsoever they
peradventure seem, for the
pretend holiness for the
under the name and
quoth the duke. "What
beggar told him. "What
fair woman painted whose
world hath a fair
point again, nor any
have reason nor good
that might have the
that might have the
that might bear any
what good cause or
body had they no
holy scripture, whereof, under
by any cloak or
proof that, howsoever they
but that for any
that therefore, though they
very doctrine, howsoever ye
a false gloss and
without ground, cause, or man can have any names of all the the difference between diverse names of all these Setting nevertheless all the two points, himself had light and burn all preach in time to as they tell, that because I may not we had might conveniently -- he durst not morrow when he was body. These men be Doom, when he shall all his people should that the time should that the time should come, and then was they should never after they most use to And those that least God would they should off but we shall quoth he, "would now Sir," quoth he, "ye see that great water fellow feigning himself to dream that he should when the king was many that could not warrant you, that never Look what devotion men with. With the most Christendom. But now to intricated ere it should Pharisees, ye shall never Christian men that should also that should after wot well Christ said, " pain, we look to he bade Saint Peter bade not the remnant
oportet credere" (Whoso will yet methink that I thing and cannot well But yet since we time past or to also that he would else by natural reason of scripture, we be quoth he, "we be gladium" (I am not this I say hath were it necessary to scripture by, when we one were ere he of Christ once to conclusion, the time shall living God, which art at that time to or writing that might the apostles, and so her how it should surely wade through and methinketh it is to his going he will fatherless children, but will But when he shall as orphans, but will she is loath to before our days." "Now last with much work longing to know. But were, nor durst not the persecution used to you call the church, idols, and there they we do naught, they have no church nor credere" (A man cannot congregations of heretics have the heretics, as sects how should these infidels how should they now when the time shall But all," quoth I, "

"come" to God must needs 6, 111/ 4
"come" to this point by 6, 113/ 11
"come" thereon but miss and 6, 113/ 13
"come" to this conclusion by 6, 113/ 22
"come" . In which wise he 6, 115/ 11
"come" himself, wheroeto all this 6, 115/ 28
"come" to it, or else 6, 117/ 25
"come" to the same point 6, 119/ 30
"come" back here with going 6, 120/ 14
"come" to send peace into 6, 124/ 33
"come" of some that have 6, 126/ 3
"come" well and surely instructed 6, 127/ 14
"come" to the scripture to 6, 133/ 9
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"come" . Which faith delivered to 6, 140/ 28
"come" when the remnant that 6, 143/ 2
"come" into this world." Our 6, 143/ 20
"come" into the hands of 6, 144/ 34
"come" into pagan hands, when 6, 145/ 17
"come" down to our days 6, 149/ 35
"come" about by the Holy 6, 150/ 32
"come" to such end of 6, 152/ 28
"come" to it. But since 6, 163/ 16
"come" again to them; and 6, 177/ 20
"come" again to them himself 6, 177/ 23
"come" that is the Spirit 6, 178/ 22
"come" himself and be with 6, 178/ 33
"come" so near as to 6, 180/ 25
"come" you," quoth I, "to 6, 181/ 1
"come" to an end. And 6, 185/ 22
"come" on then and let 6, 186/ 4
"come" out and show themselves 6, 189/ 29
"come" together to the preaching 6, 190/ 15
"come" to the churches where 6, 191/ 4
"come" to service with us 6, 191/ 6
"come" to our church, as 6, 191/ 8
"come" to none, but to 6, 191/ 36
"come" to God without faith 6, 194/ 28
"come" out of the church 6, 195/ 14
"come" out of the church 6, 200/ 4
"come" to the faith, and 6, 200/ 34
"come" to the right when 6, 201/ 3
"come" that this church shall 6, 205/ 35
"come" to church and worship 6, 208/ 24
believed if any would come and preach another gospel 6, 224/ 6
home than thus to come seek them with such 6, 226/ 26
defend. And we will come home here to Paul's that Christ had not 6, 234/ 33
let some of them come forth, and at their 6, 241/ 12
in a morning, new come from the university, where come to them." "That shall 6, 247/ 11
when we hap to come ," quoth your friend, "unto 6, 252/ 1
well." "Then were we the stile ere we at it. We be 6, 260/ 6
that are yet to come , and who shall fall 6, 262/ 22
ye will, till they come at a water where 6, 274/ 20
grace in time to come , and so I beseech 6, 279/ 14
preach in time to it were much better 6, 279/ 22
in, but other that in, after him cast an 6, 296/ 5
their part nor ours to that point but 6, 298/ 15
he hath forbidden to come about him. W e be 6, 300/ 8
 prince would not have that is at him, ye would 6, 300/ 15
well what commodity hath come to them by such 6, 309/ 32
by such as have from thence. "Now where 6, 310/ 10
harm," quoth I, "would thereof, the proof would 6, 310/ 35
they will when they thereto being already warned 6, 312/ 31
see soon when we thereto. But for our 6, 315/ 19
he had caused to thither. Then my lord 6, 320/ 21
with much work we to somewhat. But whereby 6, 321/ 7
all his cunning was to this, he was 6, 323/ 30
other could we not by, whom we might 6, 329/ 6
and as little harm , as can be devised 6, 339/ 13
folly and fault, may to some part. As 6, 339/ 15
little chosen flock, to into this world and 6, 340/ 24
all the copies should whole unto the bishop's 6, 341/ 15
no part thereof should in theirs which, to 6, 343/ 8
any harm that would by them, but for 6, 351/ 28
amendment shall this man come to? And especially if 6, 352/ 14
souls in time to ; but we worship the 6, 356/ 35
Whereupon he agreed to come to dispicions, but he 6, 363/ 3
same would in conclusion to. The temporal lords 6, 369/ 9
his lesson when they there, where it is 6, 372/ 7
it could never have to pass that so 6, 374/ 14
handwriting so far forth to light that they 6, 379/ 23
if any angel would down from heaven and 6, 384/ 3
angel of heaven should down and tell a 6, 384/ 9
that an angel may down from heaven to 6, 384/ 21
of heaven never can down and teach a 6, 384/ 30
though none angel could down and teach an 6, 385/ 22
Christian men hope to come to heaven, whereas the worthy the glory to come forth as the leaves that it were once people should as well that beastly pleasure and any resistance, though he And when it should the Turk happen to now much work to city, they should not and especially infidels, to and hired after to little change themselves or the false prophets that of the people, hath be the forewalkers) to I, "and yet he merry tale," quoth I, "and very perfect gift the most part that most part that cometh, faith of Christ's church, images and saints, yet sin -- and so use they, as he into which the country ye see, lo, what the denying. But there the occasion and example for worldly winning, yet venomous words, when he their deeds what good works all the merit together, all the merit that all the merit or on the gallows perceived, to the inward vouchsafe to assist and with you. But the to them that this needs be an envy as great cost in come to heaven, whereas the come that shall be showed come of their exhortation if come out of the tree come to that point, and come up and be as come to the faith of come into Christendom with a come to that, then would come in, it is little come in at divers tides come forth and foolhardily put come in, spoil, and rob come into Christ's faith again come to good amendment. I come to you in the come into many so come into this wretched world cometh to his persuasion by cometh never amiss to me cometh from above, descending from cometh, cometh for no devotion cometh for no devotion at cometh to the scripture of cometh he to the church cometh within the gates, as cometh by, to cast rose cometh with procession at Whitsuntide cometh of this saying of cometh a thing in my cometh of the clergy, among cometh that sort thereto with cometh to his own answer cometh of their sect. For cometh of our faith only cometh yet of our faith cometh of our faith. "To cometh not after his deserving comfort, spiritual rejoicing, and great comfort us with the continual Comforter, which is the Holy Comforter, this Holy Ghost, the coming of a high devilish coming and going as other
churchyard with his wings,  
coming to the same place 6, 68/ 8
made fools. Then women  
coming thither with their candles 6, 85/ 25
days before the king's  
coming thither, saying that he 6, 86/ 4
Ghost should at his  
coming write them all truth 6, 119/ 15
wise to foreshow his  
coming, his cause, his living 6, 141/ 33
and compared with his  
coming, conversation, and doings, might 6, 142/ 3
Lo, the days be  
coming," said our Lord, "when 6, 142/ 15
yet covered, concerning the  
coming of Antichrist and the 6, 146/ 15
by the Holy Ghost  
coming into her and the 6, 150/ 33
else undoubtedly his whole  
coming had been in manner 6, 173/ 17
and shall, till his  
coming to the dreadful Doom 6, 193/ 14
first therein, and after  
coming out. And it appeareth 6, 193/ 22
or any man's words,  
coming at once into many 6, 213/ 20
see and hear us  
coming hither to us, or 6, 214/ 3
us, or our voice  
coming hence to them, or 6, 214/ 4
me to Christ's own  
coming and giving us our 6, 236/ 17
own fault, for the  
coming of Christ? I trow 6, 236/ 19
help deserve by his  
coming for the harm that 6, 236/ 23
a heinous deed as  
coming once to knowledge would 6, 263/ 4
for judges, and we  
coming all four into the 6, 274/ 16
that for one sinner  
coming again to grace, there 6, 283/ 21
convicted here of heresy  
coming from thence, and some 6, 288/ 23
understand, that because the  
coming together of the lords 6, 320/ 8
ready there against their  
coming. Where they began with 6, 320/ 12
the cause of their  
coming, the greatest temporal lord 6, 320/ 15
said at my first  
coming to you, were I 6, 417/ 7
did agree therein and  
command it, the author showeth 6, 11/ 9
power well and boldly  
command. And thus our Lord 6, 27/ 26
that the prelates should  
command, as far as was 6, 104/ 9
only as they should  
command that were by God 6, 104/ 13
well agreeable therewith do  
command us obedience to our 6, 106/ 33
would his own mouth  
command them the contrary." "Why 6, 123/ 32
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Did he not also  
command that whoso would not 6, 165/ 2
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command that ye love each 6, 177/ 31
did agree therein and  
command it, the author showeth 6, 179/ 10
true man. Will ye  
command me any more service 6, 324/ 19
of irregularity put or  
command any man to death 6, 411/ 7
in that God hath  
commanded him in all such 6, 10/ 20
proveth that God hath  
commanded us in all-thing necessary 6, 10/ 23
his reason rather have  
commanded to give that gold 6, 42/ 20
there were such, have  
commanded then to break it 6, 42/ 23
by which we be  
commanded to worship only one 6, 45/ 19
the beasts that himself  
commanded to be offered him 6, 50/ 2
pain of cursing was commanded that in his parish 6, 69/22
Scribes and Pharisees, which commanded other many things, and 6, 103/28
as far as was commanded in the law by 6, 104/9
that were by God commanded the people in the 6, 104/14
things as himself hath commanded his people in his 6, 104/16
which Christian people are commanded to do the thing 6, 121/32
were indeed sent and commanded by God to preach 6, 124/25
because it is not commanded by scripture we may 6, 148/33
in that God hath commanded him in all such 6, 153/32
since God so had commanded me, and had showed 6, 160/31
provesth that God hath commanded us in all things 6, 162/13
say, be by God commanded to believe the church 6, 162/21
Son of whom himself commanded: "Ipsum audite"; "Hear him 6, 163/2
without exception that he commanded us to do." "Then 6, 163/23
seem that we were commanded nothing else but each 6, 164/29
wedded a nun, were commanded to amend his lewd 6, 165/17
we be by Christ commanded to hear, believe, and 6, 165/25
be sent unto and commanded by God to believe 6, 165/31
ye be by Christ commanded to hear and believe 6, 165/32
but since he hath commanded his sheep to be 6, 166/22
worship not forbidden but commanded and pleasant to God 6, 171/21
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Jacob, that holy patriarch, commanded his children in his 6, 225/3
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is there meant and commanded, because of this word 6, 305/19
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God among the Jews, commanding the Sabbath Day to 6, 149/22
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Saint Paul in giving commandment that the widow should 6, 307/ 6
than one, and no commandment but a bare permission 6, 307/ 27
be maintained, gave in commandment to his attorney to 6, 326/ 20
court. Where, by the commandment of the King's Grace 6, 328/ 6
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of heaven, keep the commandments ; did not he say 6, 103/ 21
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stone, by the Ten Commandments put in remembrance again 6, 141/ 19
and evident as God's commandments and his holy counsels 6, 336/ 3
for keeping of the commandments without faith, since Christ 6, 391/ 32
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a man keep his commandments and keep him out 6, 396/ 5
been, which I much commend , studious in holy scripture 6, 33/ 35
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length well like and commend the things which now commend a thing not commendable ; or else, if every 6, 309/ 13
only excusable but also commendable , the common war which 6, 415/ 11
great praise and high commendation they said that in 6, 248/ 20
affection is to be commend of men and women 6, 61/ 12
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should lean to the commenters and unto natural reason 6, 128/ 10
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much. And secondly, the
to the writings and
the truth in the
speak of, either their
the purpose of divers
without care of the
the credence of God's
all the dehortations and
for so evil to
to whom he might
therein though he should
some layman betake and
above rehearsed, I briefly
confession for his sin
Lo, Acham, that had
forget offences done and
and that he was
perceived by great outrages
flock that Christ hath
else if it might
them the pleasures and
nor goods take any
seek our own
who so consider well what
to keep the whole
any point of the
and conclueth that this
the reproving of a
be somewhat bold to
the clergy for a
and cleave to the
Christian men, from the
myself hath been, with
them. We see it
master, like as in
wretchedness as from the
Christ's church, by the
some other place in
it undone." "If the
been wrought besides the
upon. So that if
God hath besides the
need not believe a
the wind, keeping a
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wit, that in so common a custom of confession 6, 351/ 7
breakfast, and in his common clothes as he goeth 6, 354/ 17
Luther cannot abide the common anthem of our Lady 6, 359/ 34
ordained only by the common consent of Christian people 6, 361/ 19
in Almaine of the common uplandish people so pleasantly 6, 369/ 7
grown that finally the common people have compelled the people to
the churches for a siege. And that in 6, 370/ 20
And then begin to always been, by the common consent of the whole 6, 375/ 33
none other than every common preacher of the church 6, 380/ 11
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but also commendable, the commonalty of their sect show 6, 374/ 1
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at divers pilgrimages, and commonly believed for very true 6, 377/ 19
good devout things used commonly in Christ's church. And 6, 380/ 12
allowed, and the contrary commonly condemned through the whole 6, 383/ 9
as a thing so commonly done that we reckon 6, 76/ 7
albeit miracles be nothing commonly and customably done nor 6, 76/ 10
by which name we commonly called again by miracle 6, 76/ 28
saw dead men as at divers pilgrimages, and commonly believed for very true 6, 91/ 4
works, yet the world commonly and the frailty of 6, 110/ 2
only. As when we commonly speak of ourselves and 6, 137/ 12
they go on hunting commonly on Good Friday in 6, 235/ 35
if we consider how commonly men abuse it, we 6, 236/ 11
of God also. And commonly in the wild Irish 6, 236/ 33
good devout things used commonly in Christ's church. And 6, 255/ 12
the common laws be commonly made by many more 6, 262/ 6
death, do not use commonly to take a notary 6, 263/ 6
of old they used commonly to choose well elderly 6, 286/ 8
be. For he changeth commonly the name "grace" into 6, 290/ 17
that part which we commonly call the secular clergy 6, 295/ 20
orders were not so commonly given, but always receive 6, 302/ 30
which he thought not commonly convenient, else could they 6, 304/ 19
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but there hath always commonly these sects sprung of 6, 338/ 31
the head hath ever commonly been either some proud 6, 339/ 1
things which were then commonly most kept from the 6, 340/ 16
that God would have commonly known, repeated, and kept 6, 342/ 35
keeping thereof his honesty commonly and often time his 6, 351/ 10
had the mind that commonly such fools have; he 6, 366/ 23
such things be they commonly that these heretics teach 6, 420/ 7
for a while. For commonly soon after such as
like wise from the commons, and no man suffered

to do, and seditious commotions that they be wont
memory, with whom to commune I trust shall not
of the country to commune and devise about the
he broke of, and communed with me in your
accounting that after our communication ended I should never
and reporting of our communication), yet finding our treaty
were to send our communication to my said friend
as occasion fell in communication. In which albeit I
with me in familiar communication, whereof some part I
hath of all our communication made you faithfully plain
them have written that communication which none of them
more perceiving in our communication hereafter ere ever we
there was fallen in communication the story of Joseph
upon occasion rising in communication, had again repeated with
showed them of our communication had already, concerning the
filthy delight of evil communication. Let a good man
we entered into that communication. And yet make those
the university, in the communication that I had with
there one at our communication learned in the law
the rehearsing of the communication had with this man
open sermons or secret communication, perceived to be favorers
part of our long communication. "For by my troth
like wise assign some companies that be known for
know that all the companies and sects of heretics
of all those many companies each calling himself the
as was the pilgrim's companion, which when his fellow
his secret friend and companion in such matters, his
mad. If they be companionable we call them vicious
many shameful and shameless companions. "Who could have abided
if some of that company (which are confederated and
thanks for your good company when we were last
to his blessed heavenly company, which he showeth not
solemnly and resort in company to worship him together
out of all fleshly company, as far from all
rode once in good company, and to say the
the truth for good company, to Walsingham in pilgrimage
presence of all the company restored to their good
very good and godly company at the Minoress where
but only for good company to babble thitherward and
that Arius and his company were heretics all, and
were a certain known company of men and women
If he and his company," quoth I, "be the
| the church is that company peradventure that ye, which 6, 189/35 |
| and show you a company and congregation, which they 6, 192/4 |
| to be, but a company ungathered that no man 6, 199/3 |
| a secret unknown, not a company and congregation, but a 6, 199/24 |
| and everywhere gathered in company, would have it turned 6, 203/5 |
| Is it not this company and congregation of all 6, 206/21 |
| having one in his company that told by the 6, 228/5 |
| and all the holy company of heaven, and yet 6, 233/33 |
| feign and lie: that company that is the true 6, 242/5 |
| be false, than that company that is the true 6, 242/8 |
| is common to a Christian men or a company of Turks? "Like wisdom 6, 268/33 |
| in way of good company, kneeled down and held 6, 287/7 |
| very naught of that company whereof there is such 6, 301/16 |
| of lay people and company of women in their 6, 303/2 |
| meet with much worse company than themselves, and that 6, 303/5 |
| cared not for the company of a woman, he 6, 310/16 |
| own house and the company of their wives. And 6, 312/15 |
| scantily that. All which company, though they can understand 6, 338/24 |
| and Tyndale and their company do, which not only 6, 359/30 |
| ungracious heresies, a boisterous comparable with any part of 6, 126/15 |
| in any wise be it diligently, and diligently compare and consider every text 6, 117/7 |
| cross, if it were compared with the gold that 6, 51/5 |
| and prophecies set and compared with his coming, conversation 6, 142/2 |
| considered and every part compared with other." "Hard it 6, 168/17 |
| man, if it were comparing together divers texts that 6, 131/35 |
| of divers comments, in had in that proper comparison between treen chalices and 6, 41/24 |
| a poor portion in comparison of the gold that 6, 50/35 |
| they be few in comparison of the multitude. And 6, 109/21 |
| they be few in comparison, yet make they about 6, 198/25 |
| be very few in comparison of the multitude." "I 6, 298/18 |
| their only faith, the comparison between them and devils 6, 388/22 |
| that they will make comparisons between our Lady of 6, 99/17 |
| match and (saving the comparisons be odious, I would 6, 295/22 |
| they have in the compass of that ground by 6, 55/24 |
| within a right narrow compass, and narrower shall do 6, 411/34 |
| sea was wont to moved to pity and 6, 412/36 |
| the wives were as moved to pity and 6, 56/23 |
| convicted and therefore to compatible as the children be 6, 305/26 |
| a tyrant that would compel him to abjure. But 6, 276/25 |
| some reasonable necessity should compel him by express words 6, 282/1 |
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open, shameful penance, or compel them to pay at
never have any man compelled by force and violence
saying the truth, and compelled them to deny the
say, if the church compelled any man to be
himself, being thereto nothing compelled nor put either in
the common people have the rulers to follow
reason moveth and necessity compelleth (except ye would have
needeth not before no competent judge, that is to
did not so sore complain thereof, that -- because
would anything marvel or complain of the burning of
why do these men to believe the four
three witness, should be complained upon unto the church
the wife said that complained to her gossip of
doctor Saint Jerome greatly complained and rebuketh that lewd
or cause given of complaint through any such secrets
scripture hath his faith comprehended therein according to his
world could not have comprehended as he is not
some part was never comprised in the scripture yet
be since written and comprised in scripture, and of
of that name, that compriseth (as they make it
good and substantial authority, the author declareth in the
author declareth in the Lord work for the
by God for the maketh the miracles in
show miracles for the they serve for the
will, but by the take all violence and
labored not only to compulsion many texts thereof by
for my part, I con you very good thank
he, "that he should con his Creed before, because
of laymen's hands, that such priests too as
all together, that we another, so began to
her, "Lo, thou shalt con no more but their
he said, "Thou shalt con no more than their
that ever she should occasion given them to
conceive the wrong doctrine and
hath like difficulty to conceive. And when all the judge's mind to conceive a good hope of his heart can imagine or any trouble that themselves first was an opinion with imagination, and so not, "Lo, thou art man after to be which must needs be the writer or speaker in his mind, and the shame that he be far from any had before her celestial of this matter as far forth as as far forth as as far as necessarily though much of this to be otherwise, ye lay and very well images be such, ye may well and surely then will he shortly doth Tyndale, after Luther, he might peradventure thereupon yet could he not done. Whereupon is finally a wise reason well this reason His Highness done. Whereupon is finally is yet most surely thing whereby ye were that he should have saw himself confuted and The author showeth and The author showeth and estate. And thereon he conclude, as he now conclude, prince's purse. And for

conceive  an evil opinion of
conceive  a credence and an
conceive  good hope of his
conceive  divers heresies in their
conceive  -- so is it
conceive  in their heart, when
conceiveth  in some men's heads
conceiveth  in the mind, is
conceived  ," which if he had
conceived  in that holy closet
conceived  both information and right
conceiveth  in his mind: likewise
conceiveth  by devout meditation a
conceiveth  in his heart before
conceiving  in our mind that
conception  of her Maker, made
concerned  not any part of
concerneth  any act done here
concerneth  the necessity thereof misunderstand
concerneth  our faith. But we
concerneth  his damnable heresies touching
conclude  that every man is
conclude  , that since those holy
conclude  the thing displeasant to
conclude  that none of these
conclude  that the other part
conclude  for a plain matter
conclude  that there should not
conclude  , as he now concludeth
concluded  eftsoons the truth of
concluded  ? "There is also in
concluded  him so clearly, that
concluded  eftsoons the truth of
concluded  that these things be
concluded  , yet answered ye not
concluded  me as he did
concluded  evidently both by scripture
concludeth  that this common known
concludeth  that this common known
concludeth  that priests must needs
concludeth  , that no priest should
conclusion  it is little doubt
honest. But for the conclusion, the seed of them 6, 79/ 21  
monks. And yet in conclusion, because no such feigned 6, 88/ 28  
quoth he, "except the conclusion itself, whereupon we talk 6, 103/ 4  
we come to this conclusion by the granting thereof 6, 113/ 22  
surely, for a true conclusion in such means, by 6, 119/ 17  
to take him in conclusion to the faith of 6, 136/ 27  
Christ since; and in conclusion, the time shall come 6, 143/ 1  
observed still. But in conclusion, when they were meet 6, 146/ 7  
last, all shall in conclusion be his church triumphant 6, 193/ 10  
better, he leaveth in conclusion no church at all 6, 204/ 30  
through Christendom and a conclusion very true, that by 6, 206/ 18  
men say that in conclusion with the weariness of 6, 257/ 30  
day themselves. But for conclusion, he was convicted by 6, 268/ 3  
he acknowledged them in conclusion to be naught, and 6, 269/ 3  
and effect of your conclusion hangeth upon the case 6, 273/ 35  
granted, ye deduce your conclusion very surely. And in 6, 274/ 3  
they might, as in conclusion they did, abjure him 6, 276/ 33  
sure and an infallible conclusion, that a man may 6, 281/ 20  
in prison; and in conclusion, never durst abide the 6, 325/ 4  
secret mystery. "But in conclusion he set forth a 6, 356/ 5  
that same would in conclusion come to. The temporal 6, 369/ 9  
James for a final conclusion saith that the faith 6, 386/ 16  
be. And this, for conclusion, he declared to be 6, 399/ 8  
church doth. But in conclusion, when they be well 6, 399/ 28  
church meaneth: yet in conclusion he plainly showed himself 6, 400/ 2  
hold for a plain conclusion that it is not 6, 411/ 22  
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Miserere mei deus, quoniam, me conculpavit me homo," with a 6, 88/ 2  
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of scripture needs be concurrent. The Twenty-Fourth Chapter The 6, 9/ 22  
peradventure those whom we condemn for heretics for holding 6, 12/ 18  
of some judges would condemn for heresy such articles 6, 33/ 10  
their own conscience may condemn them in doing the 6, 110/ 14  
ye then, "quoth he, "he by that means condemn the church of Christ 6, 126/ 8  
by which they would condemn the church of Christ 6, 149/ 20  
the church abhor and showeth that in the condemnation of heretics the clergy 6, 20/ 2
would I touch the condemnation and burning of the infidels, with the condemnation of heretics unto death. But as, upon which side only the cause of that suppression of his, For else, whether he showeth that in the words or writing, or condemned him of heresy because were by man's judgment condemned for one; since it malice of unjust judges condemned . And that sometimes, percase preached, were judged and condemned for heresies, where they and the contrary commonly condemned through the whole flock holy doctors, but also condemned by their holy writings in heaven that have condemned your part and written their heresies impugned and condemned the contrary, which hath used this way and condemned themselves in following the favor of any man condemned of heresy, while he first word refused and condemned them. But they, haply church of Christ had condemned and subdued many divers hanged himself, and after condemned him of heresy, because aldermen of the city, condemned him for a heretic and the church hath condemned . And thus in these hath been ere this condemned by a great council Paris by the university condemned, then he refused to deed itself, misliked and condemned his doctrine, for that long time past, openly condemned by many holy synods themselves content with the condemning of Luther, and forbidding in the pursuing and condemning men for heretics or of the general councils condemning your part by good saith that "Non sunt condignae passiones huius vitae ad common, in the wretched these things in better condition, "If thou be a man but with this themselves in following the condition of them that slew we would refuse the husbands change their cumbersome Empire by a safe being by that safe he knoweth a very very coney from a But as touching the that company (which are
was to lay and confer one text with another that we would have conference together of all his among them, and after conferring their several parts together openly and willingly to confess the truth. And that perjury to say and confess truth. And much more to nature. And they confess both that miracles be will not fail to confess. For albeit that I themselves doth at last proof. Now must we they be wont to not to die therefor why should he falsely confess himself with them and that still refuseth to him for shame to openly and willingly to perjury to say and confess the truth. And the much And if he should exhorted by Joshua to a joyful sorrow to confess the truth. And good to his attorney to examination; which did indeed his evil demeanor and confess the truth, at the he somewhat plainly to Luther, whose sect ye confess that ye have leaned for no saint and whom and whose firm confess faith he would build the faith by him confessed -- should never fail in that he had forth, till ye both confess it for false. And confessed that neither of ye in question being first confess and agreed between us wonder, but also, their before his judges he confessed from the beginning that examined; and there had confessed that he had held that another heretic that confessed for his own part and by himself also confessed, that he had bought truth. After which once confessed with his handwriting, then his own secret acquaintance confessed that he made the excuse himself. For he well known and plainly said ho, and verily he knew it, he among other things he confessed that he had long Highness as he had confessed . And His Highness, though...
as I told you confessed this matter, showed us 6, 329/ 7
after Luther's way, be confessed to a fair woman 6, 349/ 28
not let to be confessed weekly." "Ye would," quoth 6, 349/ 29
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Which, as Saint Paul confesseth , found out by nature 6, 73/ 3
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of, and told where, confessing also that he liked 6, 269/ 8
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that upon his first confession of the right faith 6, 108/ 2
the remnant by his confession and Christ's holy mouth 6, 143/ 29
with the knowledge and confession of his ignorance, and 6, 166/ 12
that upon his own confession in all substantial points 6, 184/ 8
frere apposed him in confession whether he meddled anything 6, 234/ 9
gear together, this man's confession , his secret friend and 6, 270/ 24
part of penance is confessing and humble acknowledging of 6, 278/ 7
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common gloss that the confession was not made to 6, 281/ 33
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you all his whole confession anon, but for the 6, 282/ 6
such things in his confession , I should in some 6, 282/ 9
taketh of his own confession for his sin committed 6, 282/ 31
if all such open confession were sin, there was 6, 283/ 3
sinful men, whose humble confession and meek amendment winneth 6, 283/ 25
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is there little grace. " Confession " he translateth into "knowledge 6, 290/ 19
for the hearing of confession ; but that every man 6, 349/ 21
as sufficient to hear confession and assoil and do 6, 349/ 22
that I find in confession is that, when I 6, 349/ 25
that they tell in confession to a foul frere 6, 349/ 32
happen also in the confession that is made unto 6, 349/ 34
he saith plainly that confession to the priest is 6, 350/ 19
thing, but all teach confession till now that Tyndale 6, 350/ 25
in any wise have confession stand, but he would 6, 350/ 27
priests should utter folks' confession were well possible, and 6, 350/ 34
prove the sacrament of confession to be a thing 6, 351/ 3
common a custom of confession , oftener than once in 6, 351/ 8
take harm by his confession , or cause given of 6, 351/ 17
opinion. But undoubtedly, if confession came once to women's 6, 351/ 20
almost to have no confession at all as to 6, 351/ 32
much for any full
matters, partly by the
Luther left yet some
and reckoned his secret
prove that shrift and
good fame, hearing their
like matters, the heretics'
show the bishops the
one doth utter folks
between them disclose our
and using to hear
the man's confession, the
that longeth to the
and showed by the
he that taketh a
may take to his
of so many blessed
when I see many
all his holy martyrs,
martyrs, so many blessed
I shall, for the
and that for the
so special trust and
put our trust and
holy doctor so great
them, that put their
the place, nor our
put our trust and
were sure by your
from belief into trust,
glory), and "Maledictus qui
of these days converted,
they shall as fast
with what authority they
and ye seem to
among themselves, as baptism,
life, and after that
hearts so effectual, and
being before taught and
very sure and fastly
so many years fastly
this fifteen hundred year,
in their former, fast
by. And the author
Twelfth Chapter The author confirmeth the truth of our by. And the author confirmeth his counsel given in the truth of our confutables faciatis vobis" (Turn not you. For now if hea de heresies, no . And as he did . And how could any of our folly, how of those perilous opinions of those perilous and . The Seventh Chapter The . The Fourth Chapter The . At this point your , that nothing is learned the most venomous and and concluded evidently both by the old holy that they should be of theirs, and unto only, but the whole of all Christian people of Christian people professing of people gathered into of men. Whose words of people that should of Christ. Now these, which they will say of Christ was before that, bearing his name is. But since every , but a sparkled number . And where can that of all these nations of Christian people good of true Christian people of faithful and right of good and right ; and "charity" he calleth ," what reason had he , yet is not every the church, but a
the church, but a congregation of Christian people, which
into the name of
is but an unknown
into the name of
were but such a
to say that a
year in the great
the hearts of this
yet if churches and
present with such other
that be known for
all the churches and
all the churches and
heretics, and that all
good living somewhat of
other information, with such
unlearned folk as nothing
he proclaimeth himself a
justice, that their own
faith, framed himself a
daily folk of evil
forced him against his
of you but your
thought in their own
end had he. What
them all. But what
hath of his own
which now their uncorrupted
that every man may
woman and child may
our Lord to be
with his holy words
closet taken up and
consecration whereby they be
and with holy orders
strange gestures used in
manner and form of
and that all the
of images by the
that the miracles and
but only made by
church, by the common
men's heads a secret

congregation of Christian people, which
, which word is common
of some folk, here
, willing that it should
as they might have
of some such heretics
of Christian people, as
be they written by
of Christian people resorting
in his church after
together in diverse countries
of heretics, or some
of heretics, or some
of heretics have come
deserved that they should
and likelihoods as the
else but the language
, where besides all the
may condemn them in
, framed himself a devotion
fervently fall in thereto
to say of himself
construe him to the
to be truth: yet
he died with, God
had this Tyndale that
, that seeing all them
ahorreth. And therefore let
the Body of Christ
the Body of our
and received in tree
unto himself? Which two
so especially to God
is nothing worth. And
unto God, he hath
or ministration of the
. There was learned much
whereby they be consecrated
of the old holy
of those holy doctors
and agreement of men
whereof, these matters be
of nature that God
his church into the consent of his truth. As the Holy Ghost, they
them. Which agreement and church fall in one twain, but of the but of the common the other side the -- growing into such his people to such inclineth their credulity to division and by common never suffer it all church so fully to of images by the that the miracles and strain a man to church to agree and the doctrine wherein they Holy Spirit inspired that this point, seeing that before, and with the finally, by the whole only by the common church, and the whole been, by the common and by many ages sure of theirs and those commandments, they thereby faith, of this it sure of theirs and be none such. And before Wycliff's days, they other of the questions high pleasure to the they should eat for regard had to the of the making and tender zeal to the shall be requisite to scriptures delivered, kept, and not fail to be wise man may well Which thing, when I part. "Howbeit, when I

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<td>, &quot;Qui fecit unanimes in</td>
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<td>followeth that the church</td>
<td>6, 174/31</td>
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<td>consequently</td>
<td>by their miracles most</td>
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<td>consequently</td>
<td>proved that no text</td>
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<td>consequently</td>
<td>did agree that to</td>
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<td>consequently</td>
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<td>conservation</td>
<td>of their bodies, and</td>
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<td>conservation</td>
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<td>conserved</td>
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<td>conserved</td>
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<td>consider</td>
<td>it, maketh me marvel</td>
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<tr>
<td>consider</td>
<td>it, methinketh surely that</td>
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<td>see them unfolded, and</td>
<td>consider each part asunder, then</td>
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<td>consider how we behave us</td>
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<td>consider every text how it</td>
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<td>right faith. But now</td>
<td>consider that ye make him</td>
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<td>consider that it is God's</td>
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<td>ye say. But now</td>
<td>consider your case again. And</td>
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<td>quoth I, &quot;ye must</td>
<td>consider that ye and I</td>
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<td>I say, let us</td>
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<td>that ye may thereby</td>
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<td>I, &quot;somewhat worth to</td>
<td>consider , how this lewd frere</td>
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<td>not suffer them to</td>
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<td>tale. &quot;For the clearer</td>
<td>consideration whereof, let us resort</td>
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<td>by the collation and</td>
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<td>God, and with that</td>
<td>consideration and intent do him</td>
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<td>but by the diligent</td>
<td>consideration of the whole matter</td>
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<td>begun. For when I</td>
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<td>And over this I</td>
<td>considered that though I nothing</td>
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<td>other like, when I</td>
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<td>and well and reasonably</td>
<td>considered , and according unto the</td>
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<td>also, their confessed falsehood</td>
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<td>often read and deeply</td>
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he fall in the contempt of the precept of
the scripture only, with contempt of logic and other
they fall to the contempt and dispraise of them
some that have with contempt of all other learning
setting by himself with contempt of other, or envy
brought him to the contempt of the good devout
bring him into a contempt of all the things
lacketh now, to the contempt and dispraise of them
mind a negligence and also fall in plain contempt and hatred thereof. So
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-- which I were ween God be well
And that must needs he said, himself somewhat
received nor held himself content with this answer; but
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And yet was he content that reason was not
then, that he being received nor held himself content with this answer; but
be impatient and evil be impatient and evil
and yet God well content that they were prayed
honor he was well and giving men occasion
he nor they be with it. For then
man ought to be content that the relics be
they say served and ; but for that they
so to like and with the manner of
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the author proveth the your opinion to the
they that believe the those which believe the that be of the way and condemned the or arguments to the
the author showeth the fear and thought the author showeth the fear and thought the
the author proveth the your opinion to the
they that believe the those which believe the that be of the way and condemned the or arguments to the
know him not the willed not he the
have laid unto me
two churches of two as far to the
also do clean the to sound to the ye laid unto the that would hold the that will say the
as far to the any doubt to the the other part, the nor could say the they should depose the that he said the
would now depose the that he said the is clear to the believed in depositing the proved, lean to the could not be the

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<td>But now for the</td>
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that being such, his conversation were perilous among Christian one of these days converted, confirm and strengthen thy out of the Jews converted and made many a is also written, "Nolite his moving -- secretly conveyed and closed in the miracle in a paternoster-while, conveyed and carried a mile had our ghostly enemy conveyed into the heart of by authority derived and conveyed from the pope, which cause the man was convicted. And also divers other he were proved and convicted of heresy, yet he that he was not convicted by as many witnesses cause the man was convicted. And also divers other this man was not convicted by the words of he was so clearly convicted by so many, so for conclusion, he was convicted by more than twenty heresies, acknowledging himself lawfully to reckon him as convicted and therefore to compel one is accused and convicted of heresy, what thing have been taken and convicted here of heresy coming that be burned or convicted of heresy, they burn so sore suspected and convicted of heresy, whereby he proved that he was convicted as well of divers of them that were convicted, and some that were clergy, to put men convicted of heresy sometimes to after to their open conviction? They be, ye wot great rule in the convocations . And besides this ye with virtuous living shall cool and decay in the of many men shall cool." And surely methinketh it of devotion so sore cooled that it were almost Paul, "Quod iustis omnia cooperantur in bonum" (To a as pilled as a coot, and sometimes as bare writings were written divers copies , and one also carried print as all the copies should come whole unto she will then wax copious and chop logic with silver groat a false copper groat is nevertheless contrary was written after Wycliff's trial whether the first saith, "Dominus autem intuetur credentium, anima una et Sic lucreat lux vestra
behind him, and a cord tied fast unto his

I say, by the Corinthians, not teach them all

he writeth unto the apostle writeth unto the Apostle wrote unto the first Epistle to the was to teach the Paul write unto the he writeth unto the some great dearth of ye as men sift for the while good some cockle among the none haste leave any a lamb in a and scattered about in et nunc superest mihi silver and such other heaven, be it a his denial with a after certain time of church, by whose whole speech through the whole cause to keep the came of the common and doing the dead agree upon the whole perfected and finished the scismata sed sitis integrum and the feast of his fault and be be openly convicted and post primam et secundam The author somewhat doth and other liberal arts The author somewhat doth substantial authority, comprove and or holy martyrs in his pleasure in the done by God for there were occasion to And thus labored to and that they rather often have such a
meet and apt to corrupt and infect the reader

though it were a corrupted advocate that would by

books in some part corrupted with miswriting. And yet

been by evil custom corrupted -- might verily well

Tyndale, after Luther's counsel, texts in such wise

which translation, he purposely corrupted and unlearned, that he

visage, though he had been by evil custom corrupted -- might verily well

and written and covertly likely to be soon to be seduced and

miracle in that thin, or for fear of always such cause of from all suspicion of growth among no little

he saw so many corruptions, and of such manner

he, "as touching the cost done upon the ark

the priest, and the cost and riches bestowed about

heretics grudge at the cost now, as their brother

offerings and as great in coming and going

his diocese with the cost of ten pounds, I

such as be most such as be most costly, curiously, and most workmanly

towards against all these costly , curiously, and most workmanly

and pure, and not costly , curiously, and most workmanly

clean, but also very costly , curiously, and most workmanly

bodily service, gay and costly , curiously, and most workmanly

as may the most costly , curiously, and most workmanly

he speaketh only of costly burying and making of costly , curiously, and most workmanly

also money for his costs . And yet was none costly , curiously, and most workmanly

somewhat as they be couched together. Which when we costly , curiously, and most workmanly

words as they be couched in the decree. And costly , curiously, and most workmanly

Knight: one of the Council of our sovereign lord costly , curiously, and most workmanly

made at a general council , but also by plain costly , curiously, and most workmanly

determination at a general council , or by a perfect costly , curiously, and most workmanly

by the whole general council of Christendom, approved by costly , curiously, and most workmanly

these causes at a council held at Oxenforde provided costly , curiously, and most workmanly

require, by a provincial council , approved. And this is costly , curiously, and most workmanly

of the king's honorable council , sent thither by His costly , curiously, and most workmanly

condemned by a great council in Greece." "There was costly , curiously, and most workmanly

indeed," quoth I, "a council once in Greece gathered costly , curiously, and most workmanly

council damned and annulled. But costly , curiously, and most workmanly
call it, a general council
And therefore, as a church, so could that speak of, nor the
to the next general
So that whatsoever general
to the next general heresies by sundry general
spoken of the general authority of all general
and determined in general opinions in synods and holy synods and general
messenger objected against the the author confirmeth his head, but after the one, whose advice and question, according to the their good advice and as by his godly
but, by the lewd than when he gave in his chamber. This so near of his
so near to nature's -- then would I messenger objecteth against the the author confirmeth his had been of God's call us all to reason resist, with good tempered by the secret showed, either by commandment, and asked his wife to make of their he would keep no had Tyndale, after Luther's wrought somewhat after his another apostate, by whose therein, and what good to the same. Whose cleanness of Christ's holy good monition and fatherly wherein he giveth good
council, wherein they might determine council of Lutherans assembling themselves council in Greece nothing prove council of Greece neither, schismatical council which should be gathered council were after assembled, he council, utterly denieth the authority councils: "And this in the
councils condemning your part by councils and setteth them all councils of old, ought not councils, or finally excommunications and councils, and now, God be counsel of the author in counsel given in that behalf counsel of others more than counsel for their wisdom and counsel of Saint Peter, bidding counsel, so let I nothing counsel in his life, and counsel of young lads that counsel that for avoiding of counsel forbade not the Jews counsel, nor dare not be counsel that we can therein counsel him especially to study counsel of the author in counsel given in that behalf counsel in the making of counsel, and change nothing till counsel given to the soul counsel of the Holy Ghost counsel, license or example expressed counsel. But she like a counsel, which be, as ye counsel of his. And therewith counsel, corrupted and changed it counsel, and was willing to counsel Tyndal saith the Frere counsel they give us, and counsel in that point, since counsel "Truth, if they so counsel to use it reverently counsel to every kind of
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<td>fond folk of the but also of the not tell in any soon known in every king's friends into your burial out of that churches into which the harm groweth in the not in her own that not in his but also in the old folk of the the defense of their spiritual governor in that since there is no white, though all his me tomorrow peradventure a with me, provide a nothing do against the no learning know the marvelous beauty and constant nothing do against the by God against the a certain order and course, which order and well and provided that anything do against the made his order and never work against the change in the natural wrought besides the common countries</td>
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hath besides the common course of nature wrought many
wind, keeping a common course to and fro, no
served the Temple by served the Temple by being far out of
be far out of
course as it well appeareth , as it well appeareth
"Ye see, "quoth I "Ye see, "quoth I
he kept; not only he kept; not only
now lacketh me no now lacketh me no
of his virtuous life of his virtuous life
at the ebb was at the ebb was
and scouring is choked and scouring is choked
. And that much less . And that much less
concerning the other, that concerning the other, that
of Rome, and generally of Rome, and generally
that he was faulty that he was faulty
And that much less And that much less
till that, after the till that, after the
"This man had also "This man had also
in judgment. And I in judgment. And I
to make true answer to make true answer
; yet if ye were ; yet if ye were
Where, by the commandment Where, by the commandment
Finis. Cum privilegio regali Finis. Cum privilegio regali
 creditor. And since he creditor. And since heentreaty in their stubborn entreaty in their stubborn
considered of him; he considered of him; he
whereof the ceremonies whereof the ceremonies
, and freely to lay , and freely to lay
he said so, accepted he said so, accepted
used to princes, prelates used to princes, prelates
and went his way and went his way
and kindness, to accompany and kindness, to accompany
to Christ that they to Christ that they
or testament. I shall or testament. I shall
: but use to do : but use to do
with them Christendom can with them Christendom can
or contracts. The Fourth or contracts. The Fourth
in their bitter prayers in their bitter prayers
or contracts. % "Fallen?" quoth or contracts. % "Fallen?" quoth
it with. First they it with. First they
their heresy wherein they their heresy wherein they
his fault by any his fault by any
all Paul's churchyard with all Paul's churchyard with
and cloaked under the and cloaked under the
it with the verse it with the verse
, concerning the coming of , concerning the coming of
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<td>, glutony, sloth, wrath, and</td>
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<td>and greediness many folks'</td>
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<td>; and also what the</td>
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<td>, and a rich man's</td>
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<td>created</td>
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<td>shall be damned only</td>
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<td>created</td>
<td>them to wretchedness. Our</td>
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<td>he gave but two</td>
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<td>, then they be nothing</td>
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give none to no creature, where were then God's 6, 48/ 23
for then must every creature be equal; nor also 6, 74/ 30
Lady or any other creature our advocate, or pray 6, 97/ 7
sake do to any creature like honor as to 6, 97/ 24
nor to any other creature like honor as to 6, 97/ 26
to a more excellent creature, as to angels or 6, 97/ 32
to image nor any creature in all the whole 6, 357/ 5
may do to a creature, and Saint Gregory uses 6, 357/ 29
could a silly wretched creature do or suffer for 6, 397/ 4
themselves that are but blind affection toward other creatures, or our own proud honor, and adoration that their master and the name which from all the worship of his to image nor any creature in all the whole
scripture from all manner Chapter The letter of credence sent from his friend 6, 5/ 3
The declaration of the so stiff against all salvation to give firm credence and full obedience unto 6, 6/ 10
of the faith equal of his with certain
Chapter The letter of Credence Master Chancellor, as heartily to give no less I demanded him his credence ) showed me that ye had thus declared his credence, he desired me both determined to give full credence to me, and take so stiff against all reason they should give that would diminish his were worn out of be too light of ye mistrust, causeless, the few to trust their you to withstand any What should we give take all authority and salvation to give firm where no man giveth if every man give give diligent hearing, firm
so far out of your Creed out of nothing, nor give sure lay to diminish their cast it out of of the faith, equal of fear in the our faith, increaseth the of fast and firm put after out of and give faith and only to induce a the contrary to give mind to conceive a laboreth to destroy the bear them, diminish his the belief and firm he were out of obedience of faith and peradventure give the less going on pilgrimages, and the Apostles, "Erat multitudo Accedentem ad deum oportet Accedentem ad deum oportet devil, he answered him, "Io grand fatige a of so good and were reported because many seem they never so one is alone more should give credence to that seemed good and they be reported by if the men be Some twain be more and yet he not again another man more as good and as witness but honest and myself seen and by thus be they very heard it reported right I have heard it where he saith, "Qui credence with you that ye credence but if he bring credence to the tradition of credence, that it might seem credence. What labor took Philostratus credence is to be given credence of God's commination and credence in our incredulity: so credence to the faith that credence; so must these folk credence to an infidel, whom credence or credulity in the credence in such a point credence and an opinion, or credence and good use, and credence, he was forced to credence given not only to credence with us. And therefore credence of the word of credence to all good men credence, to be given to credentium, anima una et cor credere " (Whoso will come to credere " (A man cannot come Credere en le diable, my credere in dio. " ("Believe in credible persons that they seem credible men tell them, forasmuch credible, whereas reason and nature credible than they all -- credible persons, reporting them things credible witness having no cause credible, and earnestly report it credible than some ten. And credible in his own cause credible than twain of him credible as the law requireth credible, the law made by credible folk have heard, like credibly informed both by word credibly, that the man we credibly reported that there were crediderit et baptizatus fuerit, salvus
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<td>be contrary</td>
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<td>to him</td>
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| by acceptation, whereas the better | that besides his specified in our common child with his only our old idolater without hear him say his should never believe his I. "Were then your witness with him?" "The would have believed your so? But let our articles in any man's come near to her meeting. And loud he for no good, he this woman for she witnesses published and the of himself in a cloak of a false in heresy because the in the punishment of the person ere the person and not the and abominable that the hatred of a heinous the hatred of the witnesses published and the the negative, in any of himself in a the truth of any eftsoons with the same that else all such

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<td>. And surely the spiritual</td>
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<td>saith of our Savior</td>
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<td>he had knowledge before</td>
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<td>(and much less our)</td>
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<td>crime</td>
<td>whereof he is had</td>
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<td>crime</td>
<td>which were so secret</td>
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<td>crime</td>
<td>again, then is he</td>
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<td>crimes</td>
<td>should pass forth unpunished</td>
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<td>in all such heinous crimes, reason is clear to</td>
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<td>crimes, in heresy might it</td>
<td>6, 266/20</td>
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<td>slight witness in heinous criminal causes than in slighter</td>
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<td>slight witness in heinous criminal causes than in slighter</td>
<td>6, 260/2</td>
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<td>the people in heinous criminal can be but indifferent</td>
<td>6, 262/25</td>
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<td>why that in heinous criminal causes, as theft, murder</td>
<td>6, 262/34</td>
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<td>causes, neither is there</td>
<td>6, 264/2</td>
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<td>Quoth he, &quot;since Saint Crispin and Saint Crispynyan were so far waxen crooked, that seldom can they</td>
<td>6, 417/6</td>
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<td>an Irish fellow called Crookshank</td>
<td>6, 323/28</td>
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<td>also burned at Paul's Cross the New Testament late</td>
<td>6, 28/20</td>
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<td>as were at Paul's Cross declared to have been in honor and</td>
<td>6, 28/28</td>
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<td>hanging on his holy cross had in honor and</td>
<td>6, 38/35</td>
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<td>pieces of the holy cross, and saith that if</td>
<td>6, 50/19</td>
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<td>such villainy to the cross of Christ? Because, as</td>
<td>6, 50/23</td>
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<td>the pieces of the pieces of the holy cross, that there is none</td>
<td>6, 50/25</td>
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<td>the garnishing of the cross would not have failed</td>
<td>6, 50/27</td>
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<td>is bestowed about Christ's cross. And as though there</td>
<td>6, 50/29</td>
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<td>the pieces of Christ's cross through Christendom (albeit many</td>
<td>6, 50/31</td>
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<tr>
<td>the pieces of Christ's cross, if it were compared</td>
<td>6, 51/4</td>
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<td>but only about the cross of Christ. For that</td>
<td>6, 51/12</td>
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<td>and perils: &quot;Help, holy Cross of Bradman! Help, our cross of Bradman! Help, our</td>
<td>6, 99/26</td>
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<td>him preach at Paul's Cross that our Lady was</td>
<td>6, 100/13</td>
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<td>was rudely shaped in cross with thread wrapped about</td>
<td>6, 222/17</td>
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<td>holy relic, his holy cross, declare by miracle and</td>
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<td>and make his own known from the crosses</td>
<td>6, 225/21</td>
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<td>that stood by the cross at Christ's Passion, she</td>
<td>6, 232/15</td>
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<td>the women following the cross with many an unwomanly</td>
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<td>believe not that the cross which they see was</td>
<td>6, 237/7</td>
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<td>it was the holy cross itself, and much less</td>
<td>6, 237/8</td>
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<td>paradise, hanging on the cross. And surely if men's</td>
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<td>a candle before the cross for lying with a</td>
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<td>worship to the holy cross that Christ died on</td>
<td>6, 360/4</td>
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<td>feast of the holy cross and the feast of</td>
<td>6, 360/8</td>
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<tr>
<td>Lady, nor the holy cross, nor Christ's blessed Body</td>
<td>6, 367/32</td>
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<td>saints of Christ, the cross of Christ, the mother</td>
<td>6, 374/25</td>
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<td>Lady, cast down Christ's cross, thrown out the Blessed</td>
<td>6, 427/34</td>
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<td>sacraments, pulling down Christ's cross, blaspheuming his blessed saints</td>
<td>6, 433/30</td>
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<td>known from the crosses of the two thieves</td>
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<td>they would say the crow were white. And in</td>
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<td>that would say the crow were white must, if</td>
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<td>that was in Christ's crown bud and bring forth</td>
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that ever wore
for me but the
ravens and the carrion
about and worship the
the image of the
blessed image of the
despite upon the holy
beholding of the holy
an image of the
some rood hath no
these two words "Christus"
painful torments that his
a willful, purpensed, heinous,
the wretched tyrants and
then was all their
while this fierce and
as for the malicious,
war wax furious and
all evil, and such
him so dispiteous and
an angry and a
to find none so
of teaching, be beaten
wrongfully punished them, and
diverse fashions of exquisite
now men abhor this
hope, or dread, pity,
left no kind of
but they fall in
in such kind of
heretics, if the violent
against the malice and
their punishment to God's
the false accusation of
pair of their old
as their throats can
more marvelous is a
cause of all their
he thought would be
their husbands change their
themselves peradventure change their
of other virtuous and
of known virtue and
is good, while so

crown in this realm which
of justice). "Thereunto he
, that never meddle with
. Who showed also Saint
but God, which thing
, neither to layman nor
, an image made in
, than when he lacketh
a dead man raised
thereon, and believe
" do not so lively
enemies would put to
deed as this had
torrentors, as though all
sport and laughter either
tyranny, and entered into
dealing of men of
, yet was there never
appetite as never tyrant
, that for his own
heart, by which they
Turks as them. It
created them to wretchedness
that, I ween, they
in the church. And
, meed, request, or some
or spite undone but
when they fall to
as hath been among
first used by the
of the wrongdoer. For
, and finally turning the
, do no more therein
, with twelve pence spent
. Will you mend that
than a cock, though
. And finally if they
because her gear was
conditions. Or if themselves
tongues, which is haply
men would in any
, what do they thereby
men and good men
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<td>cunning</td>
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all the virtuous and
the bridle, or be
be served himself in
that is bestowed upon
what speak we of
For holy scripture saith, "
saith, "Unicuique dedit Deus
disobedience, saith that the
the bishops and the
the bishops and the
so doth his special
without any other special
present assistance and special
of fleshly delight or
God had his special
pleasant, some painful, to
damnation -- had a
his book of that
them that hath the
God and his tender
before that kept his
unmeet for a great
hath committed unto their
next went in was
their good state perfectly
himself of an access,
if himself had been
blame and more easily
most costly and most
to show the proud,
to tell, nor so
as be most costly,
mittebam prophetas et ipsi
the remnant be by
much more worthy the
which fell into the
though God in this
death." "Thus devised these
as Saint Paul saith, "
But such is this
man upon pain of
himself, "Bonum certamen certavi,
like as in common
of this manner and

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<td>custom</td>
<td>in common use and swift and sure by children of Israel by not been by evil by the faith and morning for a common ye break that evil form of judgment in and against the continual almost received in general in so common a right belief and godly in malice and evil be nothing commonly and customably well, at the first of Lutherans should be customably against the old ancient customs of Christian nations, not post and that post, church, finding one beam of timber that was not being precided and the goblet's bottom, or church. Who be thereby body, till it be profession of heresy, or for fear of infection of Christian nations, not it seemed as new for they may be prison ere he was a lewd surgeon would from the gout, or keep a knife to did no more but and rather chose to taken from him for cutting and glorious martyr Saint Ambrose, Saint Gregory, Saint certain works of Saint the one side Saint not for a hundred Postula a me et Quoniam omnes dii gentium Postula a me et dabo</td>
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<td>suffer other people, and</td>
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ye see the Sabbath in the cloud by
and their opinions every day it shall at the honor, and at the been done within one shoe him on his holy than Easter
And on Saint Stephen's day image is on his day it be a fair breach of the Sabbath shoe upon Saint Loy's contrary. Whereupon for that given you so long him there all that among good folk many and feed ourselves all wise. Nor at this at Baynard's Castle one should now at this as he goeth all and sleep till the in his heresies from heresies from day to nor soul till the thou give her that show that in the he would in the Seven times in the peradventure yet unto this So that at this be saved in the clergy doth at this
day decayeth, and much people day , as the article, which day before deceived in that . And some of them , let us leave him , manner, and fashion of , begun by God in instituted by God among to be kept holy legal, so that it changed into Sunday without and in the pillar and wot ne'er where of Judgment to have before. And divers relics , which we must for . And because one smith
we must let all borne in procession about then use they, as to pull him out , and yet lawful enough we departed till another day
be kept in like , without light or any of Doom. "Item, that to day, from worse , from worse to worse of Doom? Will not , by God, Davy will show that in the Day of Judgment he will be saved in the Day of Judgment. What say no further for the
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<td>bliss incogitable, one everlasting</td>
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<td>have suffered before our</td>
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<td>miracles done in our</td>
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<td>being one of these</td>
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<td>prophet Jeremy, &quot;Lo, the</td>
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<td>come down to our</td>
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<td>divers times in his</td>
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<td>is not, nor many</td>
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<td>their synagogue before Christ's</td>
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<td>none used on holy</td>
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ever since his apostles' days have taught false errors 6, 244/32
Now as for the days," quoth I, "of Noe 6, 252/20
long time. And divers days were his judges fain 6, 271/13
for in Saint Paul's days a layman had but 6, 307/29
guise were in his days that wives might have 6, 307/34
was long before his days by virtuous and well 6, 314/24
never heretic before his days, neither so wicked that 6, 315/14
of old before Wycliff's days of the bishop that 6, 317/23
years ago, in the days of Saint Paul's days, a layman had but 6, 307/29
guise were in his days that wives might have 6, 307/34
was long before his days by virtuous and well 6, 314/24
never heretic before his days, neither so wicked that 6, 315/14
of old before Wycliff's days, nor damneth his because 6, 316/3
of the long after his days were translated before Wycliff's days 6, 326/33
that were before Wycliff's days women, were in his days 6, 331/25
were translated before Wycliff's days, they consequently did agree 6, 340/31
good men before these days, in this long time 6, 352/1
have suffered before our days Jerome's and Saint Augustine's days 6, 374/11
birth until our wretched days always preached before Luther's days 6, 375/12
which believed all their church continued from Christ's days 6, 380/12
fathers' souls, contemning fasting at naught the holy days 6, 387/8
of long after his days were translated before Wycliff's days 6, 340/31
that were before Wycliff's days women, were in his days 6, 331/25
good men before these days, in this long time 6, 352/1
have suffered before our days Jerome's and Saint Augustine's days 6, 374/11
of the long after his days were translated before Wycliff's days 6, 326/33
that were before Wycliff's days women, were in his days 6, 331/25
think him that is dead. 

"Why," quoth he, "whereof

would not have the bodies worshipped and set

for them that be, those words, I say

sepulchers and doing the corpse of rich men

bones with them. The bones of the prophet

Bible mentioneth, raised a body to life. And

For as for the bodies of the holy

that he raised a body by the touch

the touch of the bones of the prophet

the raising of a man with the touch

know quick men from stones, and tree from
dead dog in a ditch

ey may find a dead body of the man

they burned up the man himself as most

Now was the father , and other could we dead ; but only to the

ox men quick nor dead, but also of Christ

Christian people, quick and dead instrument, as a man

deeds but as a it may be utterly dead . And therefore, as it

faith is but dead . "But here was it

without good works is , he should not thereby dead, but faith is no faith

no faith, because a faith is no faith

no faith, as a man is no man

faith that he calleth dead for lack of good

said that she is even as she goeth
dead as he calleth dead, because it is unprofitable

but that such a faith as he calleth dead, faith that is without

faith as he calleth mean not of a man is no very

very faith, as a misbelief and in a error. And then were

among such unkind, slothful, deadly people, as list not people, as list not

misbelief and in a error. And then were

not this opinion a pestilent error in us

and so that no sin should be punished

soul self exceedeth our body; nor cannot believe

naught, vicious, and in displeasure of God, should

full confession of all sins, nor be very

them at war and dissension among themselves, whereby

abhorr and condemn his, damnable heresies. "Now ween

beam cut a great, too short for his

more rigor a great than there was."The

worse, but a great the better.And if

he were a fair among his neighbors, yet

folk that think this of the clergy to
By which manner of dealing a man, they say, 6, 30/8
And yet in such our belief, but the this their heavy, mischievous for the malicious, cruel doctrine by their abominable forsooth," quoth I, "he and liberal also he Master Colet the good of Bradman! Help, our his death -- his been, in some great secular hand, though their to be put to effectual example of his condemnation of heretics unto then look after Solomon's upon the pain of a man raised from they put Christ to all sorrow and shameful imprisonment, painful and shameful his Resurrection after his And then from their redeem us with his for help after his be uncumbered but by and goods, with a peril of a painful them to a shameful pain and bitterness of length indicted of Hunne's the suspicion of his and peradventure to shameful a heretic after his Christ's life and his to save themselves from the child roast to to deliver it from unto the receivers and beat the man to may suffer a painful it, their own undoubted punish heresies by terrible
to shame, sometimes to death; and that Christ so forthwith upon the death of Christ, in the fire. And the time of his secular hand, though their command any man to and some of them the faith to the and peradventure not without by row, from the his children in his lives and after their matter in contention and the thing standing in to die in his living shall cool and was in a more virtue among them, and much more increase than he findeth falling and virtuous lineages declined and continued but ever shortly again the names haply but always diminished and few years so sore greatly day by day book be, after the a holy man late the devil for our the devil to the see there were no I shall never willingly things err and clearly seeth a fond fellow a malicious mind to these Lutherans ween to the church to be unlearned folk that are am not in this in such other things of reason and nature a man may be
and sought, is not deceived nor doth not err 6, 112/ 15
suffereth them to be deceived and deluded in errors 6, 121 / 20
was the day before in that he had 6, 125 / 23
may," quoth I, "be deceived and ween they see 6, 130 / 14
may be so soon therein that they were 6, 138 / 5
in God, which never therein they that trust in 6, 159 / 3
therein might ye be . And him would ye deceived . For the church will 6, 168 / 25
your eyes be sore deceived . For the church will 6, 169 / 25
had therein damnably been , then living and dying 6, 172 / 13
of the matter anything, but they clearly deceived 6, 172 / 21
deeved, but they clearly that do understand those 6, 172 / 21
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his church to be in that point that 6, 181 / 9
by God to be in that point, and 6, 181 / 22
the church cannot be in any such weighty 6, 182 / 9
his church to be in the discerning of 6, 183 / 8
church can neither be in the right faith 6, 196 / 14
a misbelief, and clearly deceived and beguiled, and that 6, 200 / 28
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-- misbelievers and foul ." "That were a very deceived . For the church will 6, 208 / 14
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Ye be," quoth I, "Saint Augustine be foul deceived therein, as I shall 6, 219 / 21
to err and be deceived . I durst be bold 6, 219 / 34
were in such things as to give honor 6, 220 / 19
should not utterly be , as ye have said 6, 220 / 35
yet we might be in saints and miracles 6, 240 / 5
were and might be in doctors whom we 6, 240 / 6
his church to be . Is not this thus 6, 241 / 6
the church can be with miracles and marvels 6, 245 / 7
be in that mind in that they take 6, 245 / 13
himself in his opinion, but were deceived , yet while they could 6, 278 / 35
faith meant, but were deceived , and that he saw 6, 366 / 31
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the king's mother prudently and well known that 6, 62 / 19
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thought necessary for my declaration of Christ's godhead and 6, 24/ 13
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Jews, abstained from the declaration that the matter laid 6, 326/ 22
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in the Gospel plainly declare and expound. For no 6, 339/ 29
arch heretics themselves well declare the holiness of their 6, 374/ 4
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were at Paul's Cross declared to have been found 6, 28/ 28
your friend had thus declared his credence, he desired 6, 32/ 25
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promised once and solemnly dedicated to God. Whereas Luther

holy scripture saith, "Unicuique 6, 375/ 5
dedicated Deus curam de proximo 6, 415/ 7
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many places not only defaced, all ornaments withdrawn, the 6, 370/14
defamation, where the poor man way. For while they
and envy doth untruly judge, then should he reasonable cause falsely to he saith that they favor them would fain all Christendom damned and mistaking it through the men should reckon high would nothing allow nor Malchus. Nor would not not so much as he is able to here, I pray you were true that ye lies and perjury to University of Paris to and substantial shield to perceived himself unable to neither can nor will any cloak or color if these Lutherans will world upside down and we be forbidden to we go about to battle by which we Turks, in that we acquit and assoil the matter against all ten ye have not faintly a ready and sure Lord, the helper and thinketh evil because he heresy, boldly and stubbornly been fain, for the obstinate pride in the divers bold and open proud folly in the some to stand in the other to his the effect of his to lie for his his fault and false
withal, alleging for the defense of their doing a
take upon them the defense of any worship to
been fain, for the defense of his indefensible errors
the fire for the defense thereof, yet if he
wise, neither in the defense of themselves or any
much as in the defense of Christ himself, for
should not fight in the defense of ourselves against the
did it in the defense of his own master
deed or making any defense, but using further sufferance
any man from the defense of another, whom he
the Egyptians in the defense of Hebrew; and after
to the help and defense of his good and
people taketh in the defense of their country against
eight for the defense of himself, of a
defense, so hath it most
may not do
be bound to the defense, and may not do
them knowledge) they should defer
for the while to
Eighteenth Chapter The author defereth the answer to the
Eighteenth Chapter The author defereth the answer to the
seem idolatry, which we deferred before, those will we
somewhat showeth his mind, deferring for the while his
somewhat showeth his mind,
abhorred in despite to
they and angels also definitively so placed where they
devel him that had defouled his father's wife, to
must ever be one degree under them. For surely
find we that the degree of a deacon was
power, but with such degrees of goodness as his
other men and the degrees that he had taken
exhortation to good, all shall serve all the exhortations and comminations and threats
first book De civitate Dei, and repeateth again in
lost and the matter Dei, and repeateth again in
adventure, but of a delayed in vain. If they
I had upon this deliberate purpose, which except he
drove him to the deliberation taken with myself, written
delight of such liberty as delight of such liberty as
delight thereof, feeleth little savor delight thereof, feeleth little savor
delight above good and convenient delight above good and convenient
delight or cure of worldly delight or cure of worldly
delight to search than be delight to search than be
delight to have his holy delight to have his holy
delight of such liberty as delight of such liberty as
delight of liberty. Whereby, with delight of liberty. Whereby, with
day with the filthy delight of evil communication. Let us have such part of pleasure and find therein that shall living and violence, offering a widow living in shall have a perpetual the fond pleasure and proud. For while they their labor with only love another, but he Savior, learn that God representeth, as every man then should he rather his discretion and wisdom with one ducat to Corinthians that they should night but I shall the shepherd, and shall was within the year life and might have to come. Which faith and his holy scriptures gold. And them he he had the law Moses that that is it on this wise divers books, to be officer, the spirituality not of his church, and burden light, not any and suffer the devil by the devil to the devil sometimes to quoth I, "for they had deserved to be to be deceived and and the law is happen often, nor such for our deceit and the devil for our the devil for our work his wonders in of God but the
facetiae and blasphemous mockery demand whether God and his both. And if ye demand her further which Lady letter read (when I demanded him his credence) showed to his words, I demanded him what manner acquaintance what him liked, I demanded if he minded ever of that, whereupon I demanded him, that if it kind of preachers being demanded why that he used had, upon Christ's question demanding "Of whom say you against the Mass, villainously demeaning the Blessed Sacrament of and that by men's demeanor thereby should appear that misliken unto the superstitious demeanor and fond fashion of and thus by this demeanor make the saints God's good men?" In which demeanor he denied not the such irreverent and unsitting demeanor among much people quite made himself of his demeanor and his acts at thereto. Now with this demeanor was there no man them. Of which their demeanor , and that in these acknown of his evil demeanor and confess the truth our Lord showeth a demonstration of his special assistance question, if the parties demurred in our judgment, we standing still in the denial he both shameth himself standing still in the denial and proudly refusing to him. But accepting his appearing perjury standeth in denial of his fault and In which demeanor he denied not the truth that Which when the boy denied, "Well," quoth Caius, "thou say that he was denied any favor that the virtue of his oath denied , all were it so it and were haply denied it. Which I suppose spirit moved him, he denied all the seven sacraments to railing, and utterly denied that he had before he said that himself denied not) yet he said Lord saith, "He that because that Luther utterly denyeth the very Catholic Church next general council, utterly within a while after, denyeth the authority of all stead. For Saint James sometimes doubteth, and sometimes denyeth . But Tyndale putteth no doubt at all, but denyeth it as utterly, as done, till the excommunication denounced ; but was still for side, if he be denounced or detected unto him time as he was denounced for a heretic, there since they be so denounced by God's own mouth

may well mistrust and deny the miracles because reason 6, 6/ 8
nature nor reason do deny the miracles to be 6, 6/ 14
no reasonable man neither deny nor doubt but that 6, 6/ 24
good Christian man may deny to be true. The 6, 7/ 15
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would openly and utterly deny Christ altogether, it cannot 6, 196/ 18
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good man if he none good. But yourself deny it for fear?" "Nay 6, 208/ 28
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weigh and amount. Ye or else they shall deny the truth; ergo, the 6, 209/ 15
denied not," quoth I, "but 6, 239/ 23
indeed heard him once deny the scripture and all 6, 254/ 2
a man may boldly deny in an honorable presence 6, 257/ 23
not, the party may deny the matter upon his 6, 281/ 16
no good wise man deny to swear or to 6, 282/ 19
if a man would deny him, though chastity be 6, 308/ 24
part, yet could not deny before all the lords 6, 319/ 28
untrue report or untruly besides Tyndale, do now deny the truth. And first 6, 324/ 7
are not ashamed to deny it utterly. And himself 6, 352/ 3
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judges, he could not deny purgatory, and within a 6, 365/ 21
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did it, notwithstanding his , and in the hearts 6, 419/ 18
denying . For yet stood still 6, 108/ 10
their errors or false denying of their own deed 6, 125/ 33
that for all his with his mouth he 6, 256/ 28
be that in his in virtue of his 6, 277/ 26
to stand in the. But there cometh a 6, 280/ 29
now win by the , but evil opinion and 6, 284/ 20
with the pope's power, finally any of both 6, 349/ 13
de Aegypto," and "Soli deo honor et gloria" (Only 6, 38/ 16
Apostle, "Oportet magis oboedire Deo , et reputatum est ei 6, 390/ 24
fide impossibile est placere " (without faith it is 6, 398/ 13
and his office, as deodands , to be given in 6, 319/ 22
next before, "Non habebis deos" (Thou shalt have 6, 45/ 23
converti ad idola neque " conflatiles faciatis vobis" (Turn 6, 45/ 26
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or else willingly do depart and separate themselves, as 6, 205/ 28
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by a deduction partly depending upon natural reason. "It 6, 167/ 7
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ey they did that had deposed already before) but also 6, 265/ 33
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<td>it.&quot; &quot;I am sure</td>
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<td>deserving</td>
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<td>desire</td>
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<td>desire</td>
<td>of worldly worship, chaste</td>
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<td>desire</td>
<td>to speak with me</td>
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<td>desire</td>
<td>of praise and show</td>
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<td>desire</td>
<td>of carnal generation to</td>
<td>6, 151/ 9</td>
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<td>desire</td>
<td>of knowledge like unto</td>
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<td>them, because God can</td>
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thanks would ye then fashion of worship with blessed zeal and princely fear lest such men out of paradise with cause of prayer, all mischievous persons, some for friend to whom ye declared his credence, he wherein ye right heartily Saint Peter, "Sathanas hath monk for the thread, worshipping or unlawful petitions they that lewd be this point your friend forth in our matter, of the pope, and and charitable, and nothing ambition of Christian rulers, the beginning showed himself

the beginning showed himself were after destroyed and in manner desert and opinion and almost a that in malice and repent and Judas would And the devil is whereas the devils be the wretches to the they be, which dare what reason can they alienated and raving with them. But as for nuns together in lechery, And that in so his friends, rather than to see the dispiteous forbore, as is the not of worshipping, but saith, "The Hebrews well and ascribe all-thing to that all hangeth upon all dependeth upon only all our deeds to
and ascribe all-thing to destiny. "Surely, as I say that all hangeth upon destiny. Whereupon the author showeth all dependeth upon only destiny, and that the liberty all should hang upon destiny. But now for to all our deeds to but hangeth all upon destiny. And therefore all laws mischievous deed was his man's deed is his because it is their because it is their because it was their said it was his it were his it was also their all our deeds to his will but his therewith, never left them it up so secretly, go first about to souls, whereby themselves should have destroyed and shall not be able to his true doctors, to help also himself to as he laboreth to it were made to that was burned did affection, he laboreth to goeth about utterly to not about utterly to which he laboreth to and not punish and army and labor to against Christian men; and labor to devour and rather ought temporally to the last restrain, and suffered it to be which places were after see that God himself For though they have it because that it was burned because it destiny. . And therefore all laws destiny. ? If free will serve destiny, to do so? And destiny to be so? For if it were his it was also their all our deeds to his will but his therewith, never left them it up so secretly, go first about to souls, whereby themselves should have destroyed and shall not be able to his true doctors, to help also himself to as he laboreth to it were made to that was burned did affection, he laboreth to goeth about utterly to not about utterly to which he laboreth to and not punish and army and labor to against Christian men; and labor to devour and rather ought temporally to the last restrain, and suffered it to be which places were after see that God himself For though they have it because that it was burned because it
now the goodly monasteries destroyed, the places burned up 6, 370/ 6
lost, and their bodies destroyed by common sedition, insurrection 6, 416/ 4
of God that hath destroyed those works, which wrought 6, 423/ 29
cloaked heresies espied and destroyed, then showed he shortly 6, 424/ 22
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author inveigheth against this detestable article of this ungracious 6, 376/ 18
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Apostle saith, "Accedentem ad deum oportet credere" (A man 6, 194/ 27
it is written, "Dominum Deum tuum adorabis et illi"

Deum (If he were justified)

deus (God, thou shalt save)

Deus (God, thou shalt save)

Deus curam de proximo suo

device, which, under a cloak

device with a small hair

device hath he, and much

device, in the vain avanting

device was madly minded of

device against saints. For to

device, he letted not soon

devices forward? Or what marvel

devils if they be done

devil to set our hearts

devil, yet might a man

devil himself lied not when

devil trembleth to hear of

devil himself, for he never

devil would pull them in

devil, but by God's holy

devil . And this not in

devil if they be done

devil to the advancement of

devil through God's sufferance for

devil, it forceth not for

devil may do any by

devil, her mind alienated and

devil through God's sufferance, as

devil to set our hearts

devil for our deceit and

devil may do miracles. Or

devil to work wonders which

devil may do such things

devil may do them, and

devil doth them? "Marry," said

devil, and we be not

devil doth them, why should

devil that can do nothing

devil be glad to give

devil delude us as he

devil for our delusion and

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plain limb of the 
not content that the 
the making whereof the 
for God and the 
blown away by the 
they have taught the 
very limbs of the 
by man, woman, or 
go straight to the 
that is in a 
of his faith, the 
as he, for the 
work, and that the 
of God. And the 
they say that the 
Tyndale say that the 
he may, as the 
subtle suggestion of the 
torments by which the 
excuse themselves and the 
will go to the 
to the devil, the 
be stronger than the 
sects draw to the 
pleasure, with which the 
was begun by the 
into worse than the 
should deliver to the 
and Alexander to the 
worship, did cause the 
the works of the 
the miracles to the 
them all to the 
Christ's miracles to the 
God's works to the 
God willing nor the 
in spite of the 
the church in the 
to Willeston in the 
God's miracles but the 
and fear of the 
the gate into the 
not content that a
life might by the
own faults, and the
And they be the
and shall by the
to their hearts a
must needs be a
coming of a high
of Christ to the
them with their false
inconstant wit and very
manner driven to another
some of a high
living far worse than
of the paynims be
the paynims be but
place. But as the
sure against all the
spirits and familiarity with
some other, as angels,
they be worse than
he saith that the
sufficient, be worse than
what manner perceiving the
be some whereof the
to heaven, whereas the
whereas of truth, the
comparison between them and
the desperate ways of
he did cast out
of Beelzebub, prince of
painter or carver can
in his parish, may
as I hear say,
his equal godhead, to
man that we could
that we can possibly
of images, do but
few mean witted men
of his life to
I, "then should she
I could not well
wiser men can better
sat and studied to
allowed in judgment, they
country to commune and devise about the amendment of well translated; and was a man. "What riches to take a false since miracles were specially painful that can be much it was craftily of holy scripture, so come, as can be near as may be a thing instituted and book besides was so and tortments that they it from death." "Thus many sore punishments been do to men's souls, punishment of heretics is first fell to the study of scripture, in first fell to the primam et secundam correctionem putting thereupon themselves in Christian princes did their increase of fervor and to destroy all such for any furtherance of heat of the heart's men diverse kinds of name and color of his church, but their surely, I believe this God, have had high women that with good the increase of Christian and visited with folks' and increase of the way the faith and false miracles. Look what cometh, cometh for no about vanity or superstitious the excitation of our devise about the amendment of devise new fantasies in our devise new sects and schisms devised to be burned because devised our Lord God himself devised it that he hath devised book for holy scripture devised by God for a devise, admit and receive a devise, like, and so much devised and indited by the devise, ; and not to keep devise, , no man have it devised by God, yet if devised and handled that it devised on the silly women devised these cursed wretches so devised for them, and especially devised and executed against them devised not by the clergy devising of these heresies. And devising upon the sentence, in devising of these heresies. And devita ." And this is much devoir with open processions and devoir against miscreants and infidels devotion in the hearts of devotion, as ever hath hitherto devotion, but plainly for a devotion boil out by the devotion, , and all to his devotion, , to the peril of devotion should toward them more devotion so planted by God's devotion thereto. "For whereas ye devotion run thither where they devotion, or done by the devotion . But now, short tale devotion of his Christian people devotion withdrawn from God, that devotion men come thither with devotion at all, but only devotion, and the next door devotion thereto." "Indeed," quoth he
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<td>study as fervent, their devotion hotter, their number far</td>
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<td>some another as their devotion leadeth them, or partly</td>
<td>6, 231/10</td>
</tr>
<tr>
<td>therefore indeed, meseemeth, the devotion to run somewhat too</td>
<td>6, 233/25</td>
</tr>
<tr>
<td>conscience, framed himself a devotion wherein him list, and</td>
<td>6, 258/1</td>
</tr>
<tr>
<td>short is lack of devotion . And to say them</td>
<td>6, 258/29</td>
</tr>
<tr>
<td>them, and decay of devotion among us, yet hath</td>
<td>6, 300/36</td>
</tr>
<tr>
<td>and godly people with devotion and sobriety well and</td>
<td>6, 314/26</td>
</tr>
<tr>
<td>that used it with devotion and sobriety. But of</td>
<td>6, 317/14</td>
</tr>
<tr>
<td>delight and increase their devotion ; besides this that every</td>
<td>6, 339/20</td>
</tr>
<tr>
<td>seeking therein occasion of to be with great devotion than of dispicion. And</td>
<td>6, 341/19</td>
</tr>
<tr>
<td>should not, by the devotion and reverence that all</td>
<td>6, 367/26</td>
</tr>
<tr>
<td>their honor and men's devotion toward them withdrawn, so</td>
<td>6, 367/30</td>
</tr>
<tr>
<td>and the fervor of devotion so sore cooled that</td>
<td>6, 374/12</td>
</tr>
<tr>
<td>holiness to abstain for devotion from resisting the Turk</td>
<td>6, 412/15</td>
</tr>
<tr>
<td>prayer, all desire of devotion , all exhortation to good and godly people with devotion and soberness well and</td>
<td>6, 314/26</td>
</tr>
<tr>
<td>blessed saints, destroying all devotion and soberness. But of</td>
<td>6, 317/14</td>
</tr>
<tr>
<td>diminish and quench men's devotion ; besides this that every</td>
<td>6, 339/20</td>
</tr>
<tr>
<td>the ravenous wolves and devour the sheep and mar devotion</td>
<td>6, 399/14</td>
</tr>
<tr>
<td>false doctrine labor to devour them to worry and devour everlastingly the flock that</td>
<td>6, 430/6</td>
</tr>
<tr>
<td>the serpent of Moses devoured all the serpents made devotion</td>
<td>6, 240/30</td>
</tr>
<tr>
<td>contempt of the good devout things used commonly in</td>
<td>6, 14/12</td>
</tr>
<tr>
<td>goodly preacher, in whose devout sermons the people were devout sermons the people were</td>
<td>6, 28/15</td>
</tr>
<tr>
<td>Theodosius, a man so devout unto God as he devout unto God as he</td>
<td>6, 41/15</td>
</tr>
<tr>
<td>in derision all the rite and ceremonies of devout the rite and ceremonies of</td>
<td>6, 56/1</td>
</tr>
<tr>
<td>mind, and conceiveth by meditation a form and devout meditation a form and</td>
<td>6, 56/20</td>
</tr>
<tr>
<td>did -- and all devout did -- and all</td>
<td>6, 25/12</td>
</tr>
<tr>
<td>never lack good and devout never lack good and devout</td>
<td>6, 109/25</td>
</tr>
<tr>
<td>very faith and true devout very faith and true</td>
<td>6, 109/25</td>
</tr>
<tr>
<td>suffered them at men's devout suffered them at men's</td>
<td>6, 210/5</td>
</tr>
<tr>
<td>-- by which good devout -- by which good</td>
<td>6, 215/7</td>
</tr>
<tr>
<td>invincible ignorance, with their devout invincible ignorance, with their</td>
<td>6, 236/27</td>
</tr>
<tr>
<td>contempt of the good devout contempt of the good</td>
<td>6, 245/4</td>
</tr>
<tr>
<td>man and a very devout man and a very</td>
<td>6, 255/12</td>
</tr>
<tr>
<td>and scrupulous instead of devout and scrupulous instead of</td>
<td>6, 257/10</td>
</tr>
<tr>
<td>profit that one good, devout profit that one good,</td>
<td>6, 259/10</td>
</tr>
<tr>
<td>Lady and the most devout Lady and the most</td>
<td>6, 340/20</td>
</tr>
<tr>
<td>this wise: &quot;This holy devout this wise: &quot;This holy</td>
<td>6, 359/35</td>
</tr>
<tr>
<td>pray for them that devout pray for them that</td>
<td>6, 364/8</td>
</tr>
<tr>
<td>a young priest very devoutly a young priest very</td>
<td>6, 297/13</td>
</tr>
</tbody>
</table>
therewith, but well and
well and virtuously done
preached and praised, pilgrimages
him, "Credere en le

A Dialogue Concerning Heresies % A Dialogue
I remember, in the speaketh of in his

take it for a rings already set right
Jesu Christi, ut id ipsum
own words, "Quod uni
Quod uni dico omnibus
Moysi sederunt, etc., Quae
Moysi sederunt, etc. Que
and say we shall
with God's word to need, I trust, to
would he not to you any answer to
speak French in sport, "
faith and baptism to cradles. For either they
works, then did Christ he needed not to it said, "Septies in
Ego vobiscum sum omnibus
doeth our Savior that well as he that
been ever since Christ likelihood but that he prayer; and yet he
ground and there had And if he had
therein had he not

virgin, and lived and the bishop that last
he. What conscience he holy cross that Christ them if they had
Saint Paul saith, Christ all their days, and the flock that himself
holy handwriting that they

devoutly read it and, in 6, 336/ 2
devoutly to kiss a book 6, 359/ 19
devoutly visited, every kind of 6, 433/ 27
diable my sir, no. Io 6, 234/ 12
Dialogue Concerning Heresies % A Dialogue 6, 1/ 1
Dialogue of Sir Thomas More 6, 3/ 1
dialogues of Saint Gregory, that 6, 215/ 30
dialogues how Saint Martin is 6, 227/ 22
diamond, yet will ye not 6, 92/ 11
diamonds indeed. Nor ye will 6, 92/ 12
dicatis omnes et non sint 6, 223/ 34
dico omnibus dico" (That I 6, 107/ 31
dico " (That I say to 6, 107/ 31
dicunt vobis facite, quae autem 6, 8/ 8
die and worms eat us 6, 137/ 13
die therefor. And this church 6, 201/ 26
die in his debt. And 6, 249/ 33
die therefor confess himself faulty 6, 271/ 26
die therefore, not for anything 6, 282/ 5
die vous garde senior," or 6, 290/ 7
die ere he have time 6, 380/ 37
die ere they have time 6, 381/ 13
die for us for naught 6, 390/ 31
die for us if our 6, 391/ 7
die cadit iustus, et resurget 6, 395/ 24
diebus usque ad finem saeculi 6, 114/ 4
died for us, whom, as 6, 52/ 8
died for us. And therefore 6, 97/ 11
died . "And therefore is holy 6, 152/ 14
died a good man. And 6, 215/ 29
died of his sickness himself 6, 216/ 11
died, God wot in what 6, 259/ 18
died therein had he not 6, 273/ 30
died for the truth? For 6, 273/ 31
died a virgin himself, and 6, 312/ 22
died, they burned up as 6, 317/ 24
died with, God knoweth, for 6, 329/ 23
died on, saying that if 6, 360/ 5
died in their swaddling clouts 6, 381/ 20
died for naught. For he 6, 391/ 6
died in the belief that 6, 420/ 16
died for to save it 6, 430/ 7
died in the same faith 6, 434/ 22
long, shall, when he dieth, sleep in shrewd rest 6, 365/29
always all those things differ and be unlike to 6, 71/6
reprove and show the difference, I might peradventure seem 6, 22/25
to put still a difference between those miracles wrought 6, 78/6
suddenly by miracle the difference between diverse colors, yet 6, 87/3
once spoken of a difference between the miracles done 6, 90/1
why ye put a difference, we shall, as I 6, 91/9
you what distinction and difference is that ye tell me, devise a treble 6, 94/18
being and present without is the first substantial difference discerning Christian men from 6, 118/15
as reason is the difference dividing man from all 6, 118/16
Would that make any difference? "Never a whit," quoth 6, 161/30
and theirs no notable will tell you a difference between an image of 6, 232/1
again, he marked no difference between them, but took 6, 324/29
Paul is there great difference. For in the one 6, 384/28
or bad, made no difference before God, but that 6, 400/6
a faith and belief different? "What if they have 6, 199/29
speak of any priests Paul is there great differences 6, 384/28
Romanos, containing such high difficulties as very few learned 6, 343/34
And as touching any difficulty, he said that he 6, 34/8
not in hardness and pain nor half the difficulty that his own be 6, 105/27
far asunder, hath like difficulty to conceive. And when 6, 213/22
Now as touching the difficulty which a translator findeth 6, 337/26
reverence and for the difficulty, did forbear to meddle 6, 343/1
accustomed to ride without difficulty, did forbear to meddle 6, 343/1
of interpretation, but of difficulty, did forbear to meddle 6, 343/1
and of such able. And where the dignity passeth all princes, and 6, 301/21
the prohibition. "Quoniam omnes dii gentium daemonia, dominus autem 6, 45/8
Dii estis et filii excelsi 6, 135/9
holy mouth repairing and dilating his church again, and 6, 435/15
saith, "Fides que per dilectionem operatur" (Faith worketh by 6, 383/25
diligatis invicem sicut ego dilexi vos" (I give you 6, 107/15
novum do vobis ut diledixi sicut ego duxi 6, 107/15
him to have given diligence to the Latin tongue 6, 33/25
using in study more diligence, or else no diligence or help of nature 6, 170/12
but by wisdom, study, diligence to the grace of God 6, 170/11
agreed with nature and diligence or help of nature 6, 170/12
go, or else no diligence as great, their erudition 6, 171/29
well declareth his tender diligence, by that he doth his church, after such diligence used, being by the there would be more diligence used in the choice frustrate, there was such diligence done before, that every it might be with diligence well and truly translated they take away all diligence and good endeavor to mind also, to give diligent hearing, firm credence, and when the church by diligent ensearch findeth the life instead of devout and diligent consideration of the whole leaf, but by the or if they have diligently made ensearch, then must which do read it diligently, and read it diligently, and ceased for his part this Lutheran sect were diligently read over and studied one thing he observeth diligently, that whereas speaking of for lack of bodily dimension and measuring, yet are a malicious mind, to a lie that would as ye lay to doth all that nothing laboreth of purpose to diminish the goodness of the Which thing needs must diminish on our part reverence that he shall sometimes good men bear them, partly peradventure add or priests would be much doctrine, for that it never increased, but always to study for the him reputed as a diminishment and a withdrawing of infidels the loss and diminishment of Christendom since that to Christ and said, "Dimitte illam quia clamat post soul. "We may not dine today if I should it were better ye dine first. My lady will then and let us dine first, and ye shall should make ready for dinner. "Abide," quoth I, "let it will we now to dinner. And your other objections we talk of after dinner. "By my troth," quoth be the church. After dinner we walked into the then will we to dinner, and the remnant will dinner. "And therewith went we dinner. "And therewith went we. When we had after dinner a little paused, your time. At which our
“Which we did. And after dinner, we did. And after dinner, parted he home toward fatigc a credere in dio. (“Believe in the devil” translation were by the diocesan, or, if need should such offering within his diocese a diverse name. By diose, and left in laymen’s diose, with the cost of diose, so special a pleasure diose, appointed for the chief direction of his own works directly contrary each to other dirge about the fire for dirt in despite upon the disallowed, and set at naught disapproved of him. For so disarmed him and broken his disant non blasphamare” (I have part of our former disceptation and reasoning, had between discern and judge the contrary discern from miracles. And therefore discern the truth, nor peradventure discern whether side said best discern the word of God discern between the whole and discerned and known from his discerned.

”. "Why," quoth your friend discerneth his godhead, which is discerning Christian men from heathen discerning the truth, it must discharge it ere they have discharged, contrary to the words discharged of all governors and discharged of all order and dischargeth him of showing any disciple after him, of such disciples receiveth himself, every wise disciples, were not only said disciples, be one by one disciples, that the Holy Ghost disciples in his own time disciples into their holy hearts disciples have written many things
Christ said to his disciples, "I have more to say to his apostles and his disciples, and thereupon sent them on that he might teach his disciples. And the horse he quoth, "sent his disciples to preach, the power of Moses and Christ's holy apostles and the apostles and the God that taught his disciples secretly to his special secret servants and that cause advised his decision of all other light to reveal and cautel to show and they should between them shall never be fully God unto his church oversee himself, that he oversee himself that he time that upon the many times with the keeping himself close from great harm grown by that priest's presumption highly only to avoid all by a collection and secret sores unwrapped and line or twain he secrets, as upon the And to extort the meaning was not much should nothing use the be left to the a preacher to use he may after his to be by his after his wisdom and father doth by his he have age and if we be of rules necessary to the unreasonable -- have more in favor. He will familiarity with himself we, discipline, "I have more to say to his apostles and his disciples, and thereupon sent them on that he might teach his disciples. And the horse he quoth, "sent his disciples to preach, the power of Moses and Christ's holy apostles and the apostles and the God that taught his disciples secretly to his special secret servants and that cause advised his decision of all other light to reveal and cautel to show and they should between them shall never be fully God unto his church oversee himself, that he oversee himself that he time that upon the many times with the keeping himself close from great harm grown by that priest's presumption highly only to avoid all by a collection and secret sores unwrapped and line or twain he secrets, as upon the And to extort the meaning was not much should nothing use the be left to the a preacher to use he may after his to be by his after his wisdom and father doth by his he have age and if we be of rules necessary to the unreasonable -- have more in favor. He will familiarity with himself we
Discourse Concerning Heresies: Concordance of Major Terms

was cured of his disease, was it not a 6, 60/32
the sick and between disease and disease, should after 6, 343/21
and between disease and disease, should after his wisdom 6, 343/21
with him that would dishonestly handle an image made 6, 47/26
their images despite or dishonor, yet to go in 6, 52/2
touching the honor or dishonor of God, that it 6, 189/2
we should seem to dishonor God if we mistrusted 6, 408/25
which Tyndale teacheth to dishonor. "They teach all the 6, 425/35
to be given), were dishonored in that some honor 6, 48/19
name also, calling him Dismas dismissed him very benignly; and 6, 268/21
and readings impugn them, dismissed. But the thing that 6, 270/6
with certain secret penance the maintenance of their 6, 124/15
by pride to the disobedience have amended the matter 6, 166/10
that it were a disobedience to God, and preferring 6, 185/6
of obedience, or rather disobedience, saith that the curates 6, 349/37
his holy book of disobedience. Now was this doctrine 6, 369/6
would that whoso were disobedient should be taken as 6, 165/28
temper, she shall never disobey faith, being in her 6, 131/30
evil people fell by disorder in such a blindness 6, 141/11
of the laws and disorder of the people. For 6, 334/31
and congregation, but a disparkled number of only good 6, 199/25
quia clamat post nos" ( Dispatch this woman for she 6, 215/10
God's like ordinance or dispensation should hereafter in general 6, 141/7
goodness and wisdom to dispense and dispose; and as 6, 146/34
covetous yet that durst dispense in this point, seeing 6, 308/6
angel is able to dispense with the vow made 6, 366/8
that they were so dispersed asunder that they were 6, 200/15
enough, without any further dispicition thereupon, to cause any 6, 17/12
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were, that in that dispicion ye could not make 6, 156/18
of devotion than of dispicion. And providing as much 6, 341/20
enough, without any further dispicion thereupon, to cause any 6, 348/20
he rehearseth a certain dispicion had with a heretic 6, 378/5
and babbling of their dispicions, building all upon reason 6, 33/31
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to their part in dispicions. Which affections, their inward 6, 122/31
you, nor enter into dispicions thereof, nor gladly meddle 6, 295/5
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thereupon was there open dispicions kept, and the very 6, 362/24
was he moved to dispicions upon the articles, so 6, 362/35
agreed to come to dispicions, but he would in 6, 363/4
redargution and reproving by dispicions, either in words or 6, 407/4
them both twain in dispicions than were mad Collins 6, 433/15

sight to see the dispiteous despies done there in 6, 370/ 1
they make him so dispiteous and cruel, that for 6, 403/ 8
only false, but also unpleasant to God, did we 6, 111/ 18
well done, but were unpleasant to God, and by 6, 112/ 3
be to God damnably unpleasant , nor of any truth 6, 147/ 6
ye conclude the thing unpleasant to God and to 6, 230/ 7
things be damnable or unpleasant to God, but things 6, 245/ 21
often offended with a unpleasant messenger. And verily were 6, 300/ 24
is laid in them unpleasant, malice and envy toward 6, 36/ 7
at another, or for Spirit) cannot to God's unpleasant done, beareth to some 6, 48/ 3
these men's heresies, the unpleasant , and anger whereof setteth 6, 211/ 10
and his saints to unpleasant that the devil should 6, 229/ 26
that bore him no unpleasant for any other matter 6, 272/ 18
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wisdom to dispense and dispose ; and as it may 6, 146/ 34
well he was merrily disposed ." "Marry, sir," quoth your 6, 67/ 18
think that ye were disposed merrily to make me 6, 67/ 25
he forceth not what, disposing him to repentance, he 6, 352/ 12
and of his blessed disposition not willing that there 6, 326/ 19
fathers' glosses and with praise of philosophy and almost 6, 9/ 4
them, nor into the praise of him, wherein standeth 6, 36/ 11
say, the praise or praise of either his judges 6, 36/ 27
fathers' glosses, and with praise of philosophy and almost 6, 122/ 4
first fallen to the praise and derision of all 6, 123/ 7
to the contempt and praise of them, either preferring 6, 123/ 15
matter either praise or praise any man's manner, except 6, 295/ 9
Greece, I will not praise them," quoth I, "for 6, 310/ 2
may sound to the praise of the clergy than 6, 316/ 23
them, begin to mislike, praise , and contemn them. Whereof 6, 334/ 30
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whereof the ceremonies in disputations marreth much of the 6, 333/ 30
other part, whereby our shall be the fuller 6, 248/ 6
be judges of that disputations , and that he should 6, 363/ 2
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And if we should dispute with a Jew, less 6, 102/ 23
shall in our matter dispute and reason with those 6, 102/ 28
and for glory to dispute it, but to teach 6, 142/ 8
therefore I will not dispute with you thereupon. But 6, 311/ 16
worse, will I not dispute. But this will I 6, 313/ 19
busy to ensearch and dispute the great secret mysteries 6, 333/ 23
well therewith. Not to ye say, and to could and would anything for things reasoned and giving no foot in stick with you in Wilkin alone with Simkin bold in the meddling, themselves in reasoning and to see his majesty they be driven to game and sport and see that though he sow some cockle of at war and deadly let it either be Testament he covered and own frantic fantasy. Which the author answereth and the author answereth and and hear things far from sundry places far and hope be two hear of you what them, whereupon they were a whole ox and among other indifferently without worshipping, but despitng and dead dog in a Lancaster. Wherein be treated to be done at sometimes to fall to was convicted. And also example, the author rehearseth my writings were written things in especial, among that likewise as I also thither written by in scripture, and in forbidden, as well in especially by miracle, he proved my part in nowadays be done at at divers pilgrimages by dispute it, but to fulfill dispute it; then should ye dispute on either party for disputed between us, the conclusions disputing unto your authority but disputing by what means the disputing their sophism themselves, let disputing , and expounding of holy disputing upon the temporal laws disreverenced by the bold presumption dissemble , because their audience is dissembled the matter, gaping after dissembled himself to be a dissembled among the Christian people dissension among themselves, whereby while dissimuled , or they secretly by dissimuled himself as much as dissolve living they be driven .The Second Chapter Incidently . About fortnight after, your distant from us, and from distant asunder, marvel we so distinct virtues, and that hope distinction and difference is that distressed and many put to distribute it among poor people disturbance should not be able disworsipping of saints. Touching the ditch , thereto they flee and divers matters, as of the divers pilgrimages, and commonly believed divers of those young men divers other things, not then divers whereof some be new divers copies, and one also divers other. The one for divers things put out or divers honest priests out of divers places in England was divers other places of scripture divers times declared his special divers pilgrimages by the working divers pilgrimages by divers saints divers saints or divers images
by divers saints or
by angel's food. And
to be done at
and written, done at
in our days at
Sir Roger Wentworth, upon
same time showed upon
the miracle. And peradventure
done of late at
as is daily in
saint's body lieth in
restrained, and liberty of
where reason may between
sometimes to fall to
when he was after
pondering the purpose of
comments, in comparing together
Lot, and Abraham, and
that the patriarchs in
did, as in their
Gospel written, but rather
should -- in any
which when I laid
he or not be
quoth I, "be also
Now do there indeed
at one time in
one day before. And
have already proved you
was convicted. And also
held, taught, and in
by them uttered to
say, besides all this,
of long time. And
a priest might have
forbid the having of
condemned and subdued many
tale?" quoth I. "Forsooth,
sued a premunire against
have not only been
thereof, but have also
examination was had before
long in office under
a great while under
divers images, in which methinketh 6, 77/ 20
divers times she was houseled 6, 87/ 16
divers pilgrimages, and commonly believed 6, 91/ 3
divers pilgrimages, between which miracles 6, 91/ 8
divers images where these pilgrimages 6, 92/ 30
divers of his children, and 6, 93/ 6
divers persons by the devil 6, 93/ 27
divers other could I show 6, 94/ 16
divers pilgrimages, and prove them 6, 94/ 17
divers places done, would ween 6, 95/ 20
divers countries, if we believe 6, 98/ 16
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divers texts stand in great 6, 119/ 10
divers of those young men 6, 122/ 7
divers bold and open defense 6, 125/ 9
divers comments, in comparing together 6, 131/ 34
divers texts that seem contrary 6, 131/ 35
divers other, whereof some be 6, 140/ 34
divers things that they did 6, 141/ 1
divers marriages and some such 6, 141/ 1
divers texts so sounding to 6, 151/ 19
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divers places at once, as 6, 212/ 35
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divers other things not then 6, 264/ 11
divers countries spread about almost 6, 268/ 28
divers young scholars such as 6, 269/ 26
divers epistles I wot ne'er 6, 270/ 13
divers days were his judges 6, 271/ 13
divers wives at once, specially 6, 306/ 1
divers together, best were it 6, 306/ 15
divers ages before -- so 6, 315/ 10
divers honest men," quoth he 6, 318/ 1
divers persons for a suit 6, 318/ 6
divers times present myself at 6, 318/ 23
divers and many times sunderly 6, 318/ 24
divers great lords spiritual and 6, 318/ 32
divers of the king's almoners 6, 319/ 20
divers of the king's
quoth I, "there were divers suspicious things laid against he had long held lectures, he rehearsed us for the favor of the apostle Saint Paul in and the prophets and learned man, or by example, the author rehearseth it all away. And rehearsed you, and by to God, as by take harm and conceive did. "And yet in written and covertly corrupted of many one sort for that he laid and after, almost continually, divers heresies sprang in at such time as to come in at the lands inned by as they thus alleged, thus alleged, divers men, abide they thereby, that Arius, Faustus, Pelagius, and XXII, Questione quinta, and many substantial folk, and finding our treaty so for both; and giveth and giveth diverse men that there came ten, substance out of ten, of wax, thrust through miracle the difference between if we fell at of the church, of other, and then in and horse be of speak of such two one place but many for congregations together in there be as many
of whom in two diverse countries be two diverse shrines, and there be countries both of one manner of many pretty regions and sundry ages ways I brought him opinions that the whole name. By reason whereof matters diversely mingled together viand, that after the fashions of exquisite cruelties cases. For in case mingled together -- all among the Jews the virtue things of diverse matters is broken asunder that reason is the difference man, or by divers divided among the Jews the good, in saying of dividing man from all the the labor among them singing or saying of services. The Third Chapter services as incensing, hallowing service. "But surely, sir service; but the occasion service; and finally, against honor and service only worship called "latria." Whereby worship and observance due worship and service called worship called "latria," which prescience, or rather in institutionibus, reckoneth it for created, foreseeing in his which he writeth, De had lost all good to give attendance upon same opinion. And of into the service of in the service of Christ would make a avoid all discord and est nomen bonum quam say ye then by which the faith was would have his faith had that good holy many another old holy have heard say that side, and a cunning not talk of one countries be diverse shrines diverse shrines, and there be diverse countries both of one diverse manner of many pretty diverse regions and sundry ages diverse ways I brought him diverse opinions that the whole diverse name. By reason whereof diverse matters diversely mingled together diverse viand, that after the diverse fashions of exquisite cruelties diverse cases. For in case diversely mingled together -- all diverse among the Jews the man from all the the labor among them diverse services. The Third Chapter diverse services as incensing, hallowing diverse service. "But surely, sir diverse service; but the occasion diverse service; and finally, against diverse honor and service only diverse worship called "latria." Whereby diverse worship and observance due diverse worship and service called diverse worship called "latria," which diverse prescience, or rather in diverse institutionibus, reckoneth it for diverse with the subtleties of diverse And in this point diverse reckon I the best diverse And as holy Saint diverse about the profit of diverse among infidels, from the diverse and by common consent diverse multe" (Better is a diverse restrained, and liberty of diverse and spread almost through diverse and spread abroad openly diverse so great confidence that diverse of Christ's church, whose Doctor Mayo, sometime almoner to diverse on the other side diverse or twain, but of
opened by the holy
said, of the great
God and halidom, Master
How say you, Master
Nazianzenus, that great solemn
surely the blessed holy
Saint Augustine, the great
and the best learned
in lewd living --
and many another holy
yet allege for any
upon boldness of any
the comments of holy
of the old holy
consent of those holy
and the old holy
the saints and holy
eldest of those old
reproved by many holy
or not. "Nor the
the church and holy
the comments of holy
therein the old holy
of the old holy
of the good holy
because the old holy
like which, as holy
inspired the old holy
methink where the old
quoth he, "though holy
than the old holy
old to his holy
that since those holy
of the old holy
divers old commenters and
and writings of holy
Thomas and other holy
of the old holy
consent of those holy
old holy saints and
ye call the old
as done for the
might be deceived in
the knowledge of his
doctor
and glorious martyr Saint
, naming the man we
here said unto me
"? quoth the lords; "was
, sore toucheth and reproveth
Saint Jerome greatly complaineth
of the church, the
in a realm. Howbeit
Luther with his leman
, writing many a great
of theirs, nor never
opinion hide or cover
. And thirdly, above all-thing
of the church approving
do prove that this
did. Finis tabule. The
of old time would
that he speaketh of
, but also condemned for
of Christ's church did
of the church give
. And thirdly, above all-thing
against them, they fall
open and plain of
of old to whom
be full and whole
agree, were taught the
of his church with
or the whole church
and all the whole
and Christ's whole church
, if there be as
and the church be
, whereby we be ascertained
of the church take
condemn these men's heresies
write, another means besides
of the church approving
do prove that this
of Christ's church, as
of the church and
of Christ's church, since
whom we take for
and declaration of his
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be done by his doctors. For they serve for old time also false vanquished, by the true hath prepared his true if our old holy our images, as Christ's church, and only the any done for the show that those holy so that the holy their holy writing and would leave all good for saints these holy true by the old that all the holy holy fathers and cunning perceive, of all holy of so many holy of the old holy you, but also the holy martyrs, confessors and at naught all the Chrysostom, and many other old fathers and holy say that those holy as those undoubted holy fathers, so many cunning as though these holy all our forefathers, holy and the old holy and some other holy old fathers and holy all the old holy the virtuous and cunning other side none other thereof, and the holy all the old holy or believe the old or believe the old or else that Luther's thee, or his good as his faith and well and sufficiently his of his holy life, doctors . For they serve for doctors and miracles falsely feigned doctors sent by God and doctors , to destroy by plain doctors were false, and their doctors did the paynims'. And doctors and the doctrine of doctors of any sects of doctors for whom God hath doctors of our faith (whom doctors of the very true doctors of the church. Nor doctors of the church. And doctors that ever were in doctors and against the continual doctors that anything have written doctors , and finally, by the doctors . But soon after, when doctors and the arch heretics doctors , by all his whole doctors of Christ's church, and doctors of the church), yet doctors , which believed all their doctors believed not as thou doctors taught." "I marvel then doctors , and so many blessed doctors were on his side doctors of Christ's church militant doctors , and therewithal a work doctors and saints in time doctors from the apostles' time doctors by row, from the doctors of this new sect doctors thereof ever had in doctors , for whom God hath doctors' interpretations in any necessary doctors' interpretations in any necessary doctrine is good, while so doctrine left behind him, doth doctrine taught by mouth and doctrine whereby he would we doctrine , and faith, and yet

of God) withdrew the doctrine from them again, and 6, 145/ 5
among his other heavenly doctrine to call and exhort 6, 151/ 7
scripture giveth no plain doctrine , but rather seemeth to 6, 151/ 27
forth, and leave their doctrine and traditions to other doctrine and ordinance of the 6, 152/ 2
whose good and wholesome doctrine set forth by their 6, 152/ 9
doctrine of men," and where 6, 163/ 8
and confidence in the . And that he hath 6, 166/ 23
they me with the doctrine wherein they have agreed 6, 166/ 25
wholesome meat and true doctrine of one man or 6, 169/ 31
our instruction, that the speak not of the doctrine and wrong opinions of 6, 183/ 13
to conceive the wrong doctrine that they taught, as 6, 239/ 35
the proof of the doctrine , those miracles be especially 6, 240/ 15
and declaration of his doctrine . And for because ye 6, 240/ 18
comprobation of his holy doctrine were false, and their doctrine untrue, and their 6, 241/ 9
were our church approved the doctors and the doctrine of our church approved 6, 242/ 34
which did teach the doctrine here that we know 6, 244/ 18
bright, lively stars, whose doctrine they might boldly believe 6, 244/ 22
wise be that the doctrine wherein they consent and 6, 245/ 15
or untrue? Among which doctrine since the things whereof 6, 245/ 16
the good and wholesome doctrine of Christ to the doctrine of Christ to the 6, 285/ 7
their heresies and evil doctrine cast out of Christ's 6, 295/ 10
confirm this noble new doctrine of theirs, by which doctrine of theirs, by which 6, 308/ 13
the right rule of doctrine or not, then were 6, 346/ 1
church hath the true doctrine or so many holy 6, 346/ 6
virgins, by the wholesome doctrine already, and the selfsame 6, 346/ 29
suffer wrong. And this doctrine also teacheth Tyndale, as 6, 369/ 5
disobedience. Now was this doctrine in Almaine of the doctrine in Almaine of the 6, 369/ 6
sect self while the doctrine thereof teacheth and giveth 6, 373/ 12
is contrary to the doctrine and living of Christ 6, 373/ 15
But as for the doctrine of this unhappy sect 6, 373/ 15
and fruit of their doctrine by their abominable dealing 6, 374/ 2
the holiness of their doctrine by their own living 6, 374/ 4
clean contrary to the doctrine and life of Christ 6, 374/ 28
better to believe their doctrine as Christian, for some 6, 374/ 33
can perceive by their doctrine that their sect must 6, 376/ 26
doubt but that their doctrine is naught, except themselves 6, 378/ 23
this is your very doctrine , howsoever ye color it 6, 390/ 14
were a very vain doctrine , that faith is alone 6, 394/ 26
misliked and condemned his doctrine , for that it diminished 6, 396/ 11
and according to the doctrine of the church, and 6, 399/ 35
him, after his own doctrine , that if it were 6, 404/ 32
a privy mystery the doctrine that he would not 6, 420/ 6
that they by false doctrine labor to devour and 6, 421/ 25
any constancy in their doctrine; but and if they
against all their wholesome beginning, all such evil the proof of their clean contrary to the he thereof many lewd and production did the punish and destroy the believed not as thou whereas there is no may find a dead horse than on a Aesop telleth of the like a false shepherd's a plum into a might happen upon a and cast it to paynims, such hogs and they keep hawks and the example of men's his coming, conversation, and pursuing upon all our vos fratres per nomen Cum privilegio regali, anno rulers, desiring each other's Domus Israel speravit in because it is written,
As the scripture saith,
Qui facit unanimes in Qui facit unanimes in
witnesseth with the Prophet: "the Prophet: "Domus mea that proceedeth thereupon, saying, "good Scottish frere Father of Africa called the Aries, Pelagius, Faustus, Manichaeus, that at the dreadful coming to the dreadful at the Day of till the Day of till the Day of were well likely till
world lasteth here till Doomsday, and after in heaven 6, 173/ 22
still and sleep till "Marry," quoth your friend 6, 365/ 24
fire of purgatory till than there were 6, 366/ 3
after this life till And then they that 6, 377/ 21
Cambridge, at the north door of Paul's than at 6, 52/ 19
than at the south, at one image of 6, 52/ 19
devotion, and the next door to idolatry, when men 6, 100/ 20
fell a pretty little , at which fell out 6, 222/ 9
his head, at every door and every window. Is 6, 227/ 27
chamber and shut the door to us, he thought 6, 257/ 20
to have his chamber shut unto him while 6, 257/ 22
and by all the doors and windows of the 6, 140/ 19
And pray to Saint Dorathe for some flowers because 6, 233/ 3

own proud affection and toward ourselves, our mammets 6, 73/ 16
doth so, yet the author 6, 5/ 27
by miracles, the messenger make objection against those 6, 6/ 3
Lord in working miracles nothing against nature. The 6, 6/ 21
author in this chapter briefly recapitulate certain of 6, 11/ 19
in any damnable error, put in doubt and 6, 11/ 26
Which objection the author answer and confute. The 6, 12/ 30
Chapter The author somewhat corroborate the truth against 6, 12/ 33
of Worms in Almaine, so madly oversee himself 6, 17/ 27
also that the clergy not procure it; but 6, 19/ 13
showeth that the clergy no wrong in leaving 6, 19/ 16
that indeed the clergy now no more against 6, 20/ 4
for malice and envy untruly defame them, or 6, 30/ 32
called, as the book shadows of the Old 6, 44/ 24
hath made the heavens). it not by these 6, 45/ 10
scripture nor natural reason forbid that a man 6, 45/ 33
done him, to whom that honor redound, to 6, 46/ 4
cap and kisseth it, he this reverence to 6, 46/ 7
expresseth the matter than a book made by 6, 47/ 4
an evil hand, so an image well workmanly 6, 47/ 5
express the thing than a thing rudely made 6, 47/ 7
and more too, as his name written? Nor 6, 47/ 14
his bitter Passion, as a blessed image of 6, 47/ 16
doctrine left behind him, thee -- but if 6, 48/ 9
in like wise whoso honor his holy saints 6, 49/ 3
saints for his sake, honor himself. Except these 6, 49/ 4
to help us, that our Savior that died 6, 52/ 8
us unknown why God in some place miracles 6, 55/ 11
doubt but he so . And therein had that 6, 55/ 12
the cause why God so, yet the author 6, 60/ 5
we that he so , namely, if the one 6, 60/ 10
But that he so
more marvel that he
by miracles, the messenger
as silver or lead
that nature and reason
things done, as yourself
wit nature and reason,
Why," quoth I, "what
tell me," quoth I, "
there is a God,
that reason and nature
in working of miracles
the beginning. And therefore
far wide; for neither
in working of miracles
above nature. And he
not against you that
doing of miracles he
It happened them, as
to knowledge. And so
hath appeared in some,
will as the church
be sure that God
not sure that God
believe that the devil
sure that the devil
rather believe that God
or worship that man
hyperdulia," that a man
and adoration that creatures
dear Lady of Walsingham!
ina proving that God
well taken, and so
by faith than he
in the worse, as
shall do him harm,
is not deceived nor
thing that the church
say myself, that God
holy scripture, whether then
the faith. And thereof
nothing but the scripture,
necessity that the church
done because, as themselves
dothe indeed, that I am
vouchsafe to show any
make objection against those
, and make it take
show you that many
agree that they twain
verily and truly show
reason and nature tell
reason and nature tell
reason and nature show
reason and nature
not show you that
nothing against nature. "Sir
, as I say, reason
reason prove you that
nothing against nature, but
not against you that
another a good turn
for the better, neither
among young folk, the
his special cure and
utter and make open
-- yet some men
them? And since the
them, why may not
them?" "Marry," said I
them, why should we
them which may do
to man, as the
to a more excellent
only to God. In
it not plainly appear
these miracles, as in
holy Saint Augustine expound
by charity. But as
sometimes the sick man
yet of an importunate
not err, but that
is well done and
peradventure not keep always
he give his church
there first follow that
contain all-thing that we
not misunderstand those texts
at last confess, they
tale that the text doth, or else another. If
Why," quoth I, "what tale that the text doth, but they tell it
and in such wise that the church neither
own wit (as he as I suppose it
the tale that God
the contrary?" "To whom see what your saying
known the prohibition, yet
Let us go further.
diligence, by that he author in this chapter
in any damnable error, that, that the church
and that the church that the church peradventure
as ye say it his apostles, hath and
abiding in the stock works, the more he
yet while the church with them. And so
and smolder as coals by which words Luther
not done for naught), imagine in earth that
Which objection the author that (being well understood)
Chapter The author somewhat good and bad both
and the good men in him, as one
by some other way unto them, as one
indeed all this he to his Son, yet
prayeth for a martyr and profit which he
happen also, and so that worship. And so
so much as he would misuse it, yet

doth, or else another. If 6, 128/ 21
doth, but they tell it 6, 129/ 16
faith tell you therein 6, 131/ 4
insinuate and inspire them 6, 146/ 22
, nor can do, dammably 6, 147/ 12
, look he never so 6, 152/ 30
to you and to 6, 161/ 32
, there he biddeth me 6, 168/ 6
that appear," quoth I 6, 169/ 10
prove. "I shall not 6, 170/ 8
the knowledge give him 6, 174/ 2
he not in the 6, 177/ 19
vouchsafe to assist and 6, 182/ 23
briefly recapitulate certain of 6, 183/ 4
put in doubt and 6, 187/ 6
not err, and that 6, 189/ 13
not mistake the scripture 6, 189/ 14
not believe as ye 6, 189/ 16
. For he might haply 6, 189/ 16
and shall, till his 6, 193/ 14
work good works, the 6, 194/ 19
, the more grace and 6, 194/ 19
but wander in the 6, 196/ 8
that one text of 6, 202/ 11
in quench; but he 6, 203/ 2
, as he thinketh and 6, 203/ 18
prevail against every man 6, 204/ 11
not sin -- and 6, 204/ 23
answer and confute. When 6, 207/ 22
or can do stand 6, 207/ 32
corroborate the truth against 6, 209/ 20
use it, and the 6, 210/ 9
it truly and the 6, 210/ 9
in a book the 6, 214/ 6
utter it unto them 6, 214/ 7
in speaking -- except 6, 214/ 7
himself, since he giveth 6, 214/ 22
he delight to have 6, 214/ 31
the martyr injury. And 6, 216/ 32
to many men for 6, 220/ 25
it hap indeed, by 6, 221/ 26
, as I think, no 6, 230/ 33
by us, yet willed 6, 233/ 17
all that nothing diminish 6, 235/ 30
said, I think none by their books plainly might, as haply many of his Holy Spirit with us, and inwardly holy scripture saith, that God accursed that negligently such. For the law part, the contrary; yet preaching than a person did it not, he But now," quoth I, "And yet the name as any priest. Now among the Jews, there of Christ's church, there therefore, while the clergy when one of them Tyndale's own name -- household. By these words folly of such folk many have done and his will? The church of little reverence, so reason as the father matter self of reason feigning that the one his mind unto -- But this no more of Worms in Almaine, wise man well perceiveth ourselves, but that God no better than Luther without any good works, also that faith alone hath been a sinner and that faith alone and yet the fire and yet the fire man say that faith Against which error he doth ; for some rood hath appear, we may well , read it altogether and -- if we be incline our heart into his goodness in like the work of God his work, how much , as I hear say the law through the at his offering, and but well to abide the church openly receive in English plainly signify Hichins, therefore, to set he in his translation he put away the withdraw it us, if any such thing, as in his frantic book Tyndale, after Luther, conclude well appear that seek in effect no further Luther again begin to it more and more by his discretion appoint require it. For my utter folks confessions to it not plainly appear he this too, as to the matter than so madly oversee himself teach and give occasion the sin in us himself, I have had justify us and sufficeth justify a man, without repent and amend in justify, because that if it by heat; and it but by the save us, though faith in such wise exhort
he, for the devil
doth believe such things as
6, 387/ 4

doth, though he believe it
6, 388/ 29

prove that faith alone
doth not suffice without good
6, 392/ 21

Christ of them that
doth alms, "A good measure
6, 392/ 35

give into your bosom?"
Doth not our Lord show
6, 392/ 36

happen sometimes, and daily
in men not deeply
6, 394/ 7

otherwise than the church
do not our Lord show
6, 399/ 28

whose goodness is inestimable,
doth damn so huge a
6, 402/ 21

Luther, that no man
any evil deed himself
6, 403/ 24

deed himself, but God
them all himself. And
6, 403/ 25

careth he what he
, except for the fear
6, 403/ 28

they say that God
with us not what
6, 403/ 35

also that the clergy
not procure it, but
6, 406/ 1

soon answered. For neither
the clergy therein any
6, 406/ 20

therewith done as Luther
now and as Muhammad
6, 407/ 11

abjured, forswear the heresies,
such peneance for his
6, 410/ 15

showeth that the clergy
no wrong in leaving
6, 410/ 33

as methinketh, the bishop
as much as though
6, 411/ 1

that the bishop neither
it or commandeth it
6, 411/ 11

for evil, yet neither
this counsel bind a
6, 414/ 32

it so is, reason
in my mind require
6, 417/ 34

question; which none heretic
or can deny, and
6, 419/ 18

way naught, and then
he naught to teach
6, 420/ 29

our Savior that whoso
, shall be forsaken of
6, 421/ 2

And he that so
, is not to be
6, 421/ 3

yet writing as he
he is not ashamed
6, 425/ 15

own likeness, as he
now. "I pray you
6, 426/ 22

that indeed the clergy
now no more against
6, 428/ 23

less that the clergy
to heretics, than Saint
6, 429/ 4

appear (as methinketh it)
) that the clergy might
6, 430/ 8

full that the clergy
at this day no
6, 431/ 9

own words, there alleged,
open and plain appear
6, 431/ 11

forth faintly, and then
answer them so slenderly
6, 432/ 27

whom God hath and
show so many miracles
6, 435/ 9

people. For a few
dames make not the
6, 237/ 11

yet again our purpose
proved. First, in that
6, 112/ 31

the same suit, and
and treble of one
6, 269/ 25

the contrary, that is,
shame of his proud
6, 280/ 11

every man carrieth a
wallet on his shoulder
6, 296/ 1

wrought with them, be
and treble more enemies
6, 396/ 14

so is that master
damned, as the cause
6, 418/ 32

thou shalt find him
false. For neither shalt
6, 420/ 21

man neither deny nor
but that many miracles
6, 6/ 25

error, doth put in
and question which is
6, 11/ 27
relics. And putteth great 
doubt in canonizing. Whereunto the 
the messenger moved a 
doubt whether it were better 
The author answereth the 
doubt moved before in the 
certain and out of 
doubt, be nevertheless of late 
stood half in a 
doubt whether it were convenient 
against anyone that any 
doubt moved me to the 
me, not for any 
doubt that yourself had in 
me, but for the 
doubt that ye perceived in 
in their minds to 
doubt whether Luther himself (of 
yet well and reasonably 
doubt therein; for though he 
any peril of heresy 
doubt whether he were a 
put me somewhat in 
doubt whether he were, as 
to defend. For I 
doubt it not but that 
there will no man 
doubt of the Emperor Theodosius 
conclusion it is little 
doubt but Solomon might have 
yet it is no 
doubt but he so doth 
apostles. So that no 
doubt is there but that 
were decided, and the 
doubt assoiled, and that part 
this matter out of 
doubt long ago; for God 
when they mistrust and 
doubt of the truth in 
that many times men 
doubt whether ye speak in 
or no, that I 
doubt, since great reasoned men 
I, "there is little 
doubt, I trow, but that 
man neither deny nor 
doubt but that many miracles 
so long already." "Why 
doubt ye not then," quoth 
say, yet I neither 
doubt, nor I suppose no 
while there is no 
doubt but many be true 
have any scruple or 
doubt "Yea?" quoth he. "Feign 
there can be no 
doubt in the matter, where 
yet will ye not 
doubt for all that, but 
far out of all 
doubt thereof as ye would 
put me half in 
doubt whether they believe that 
or other, or else 
doubt of his Resurrection after 
Howbeit, if I durst 
doubt in that point, one 
sticketh in my mind." " 
good Christian man will 
doubt of, that our blessed 
texts stand in great 
doubt which way to lean 
so is it no 
doubt, but that reason is 
beasts. And I nothing 
doubt but all had it 
part, I would little 
doubt but that the evangelists 
to believe. And then 
doubt I nothing but that 
church, so is no 
doubt but he tempereth his 
him. And therefore no 
doubt is there but that 
And if any man 
doubt thereof, let him consider
good Christian man, I doubt not, believeth that our nor could have any I not," quothe," stood in such a James saith, without any remained in an insoluble damnable to dwell in For I could not quothe I, "no more I, "for a great yet is it no yet can I nothing scripture, whereby riseth no deny," quothe. "I all that in a world. I think ye error, doth put in things moving men to would put it in yet they make no me that one little as we can any First they put in all. Now where they I marvel whereof that if there be no well. And as little more how men can relics. And putteth great And some that men foot." "That is no Nay," quothe he, "no any such cause of or not, maketh no saints or relics have had it been no holy saints' vestures? And we need not to himself. And this ye no novelty; for I to find in any them make me to it no sin to is," quothe I, "no
own mind without any doubt to the contrary to 6, 263/24
left no man in doubt that read them what 6, 270/11
end therein, if the doubt were in that point 6, 275/3
own reason as well doubt whether there were any 6, 278/28
therefore I no more doubt of that thief but doubt of that thief that 6, 283/11
in heaven, than I doubt what good fruit was 6, 283/12
shall yet the less doubt whether there were any 6, 285/28
not, I suppose, greatly doubt what he meant in 6, 292/26
godly men. And no doubt is there but likewise 6, 298/30
the messenger moved a doubt, whether it were better 6, 299/5
as it is no doubt of that thief but 6, 305/27
The author answereth the doubt moved before in the 6, 314/6
one standing in a doubt, and that were loath 6, 323/15
twenty, and was in doubt whether he had seen 6, 323/20
were have any great doubt, after the sight thereof 6, 330/13
matter, and so much doubt made therein, that peradventure 6, 331/32
of the clergy in doubt to suffer it than 6, 332/2
quoth your friend, "ye not but that I 6, 332/21
where we find a doubt and, therein leaning to 6, 336/10
bring us in a doubt and worry of any 6, 336/11
words, there is no doubt but it is plenteous 6, 337/24
and expound. For no doubt is there but that 6, 339/30
before God, the more doubt would be lest they 6, 342/8
yet was there no doubt but that there is 6, 365/13
gave him occasion to doubt lest Luther meant not 6, 378/13
this can they not doubt but that the good 6, 407/31
yet would I little doubt but that the good 6, 408/8
should we find, I doubt not, among them also 6, 408/13
in, it is little but that all be 6, 427/15
But Tyndale putteth no doubt at all, but denieth 6, 425/10
we need little to doubt how he liveth that 6, 426/15
no wise man will doubt but that those holy 6, 427/15
And let us never doubt but, as a honorable 6, 430/3
wolves, there is little good men in great 6, 435/2
no harm, yet somewhat doubt of the truth, seeing 6, 435/2
him that some folk doubted I lest they should 6, 23/19
men and philosophers have doubted lest many things were 6, 27/5
though a very few thereof. And some of 6, 72/22
that ye had not doubted before but had been 6, 160/4
the church sometime was doubted and reputed for unrevealed 6, 164/15
was more to be doubted than of themselves that 6, 177/34
that were so much doubted that percase all might 6, 344/19
would not much have doubted if ye had read 6, 356/27
saints. The messenger eftsoon doubteth whether we can be any man that yet doubteth, whether he told you to be many a but that Christ's apostles he whether Christ teach whether Christ in his wherefore he will be of our Lady, No of Saint John the whether we can be, and sometimes denieth. But texts by, since the in that some saint's then may the judges matter as ever I trial whether the first texts as were our and ambiguous whether the nothing but God assisted but since he hath they were better chosen." "," quoth I, "there would article of our faith rising upon holy scripture to believe his church, moved since, of the rising upon holy scripture to believe his church in any wise concerning, as to the man and high questions of and questions only, submitting, then is he angry neither."
"By our Lady bread among. For the, or that any bodily driven out of the of that ungracious sermon -- yet be such us to the spiritual iron to it, it another without touching, as the horse. "Well," quoth the horse or the
and then, at adventure, draw the one and take 6, 158/13
the nearer that folk draw thitherward, the more good 6, 211/30
therewith fall themselves, and draw down other with them 6, 335/34
behind those morris-pikes and draw the poor souls by 6, 371/7
did in few years draw the great part of 6, 374/16
liberty of these sects draw to the devil, yet draw the devil, yet 6, 408/7
to say that faith dreweth always good works with 6, 394/22
it, as in the drawing of the silver or 6, 70/29
less than a foot, drawn by man's hand through 6, 67/14
about, and in length drawn out I cannot tell 6, 67/16
same piece being still drawn through the holes, the 6, 67/35
latter to be so drawn in length ye shall 6, 69/12
brass, latten, or iron drawn at length into small 6, 81/6
changed, with her mouth drawn aside, and her eyes 6, 93/24
would have their images drawn down, all their pilgrimages 6, 367/29
and nuns, be clean drawn and driven out, except 6, 370/10
if they durst for dread and shame have said 6, 95/16
inclinations, and live in dread and fear of the 6, 127/1
might have the more dread to transgress them. And 6, 141/28
superstitious fear and servile dread, he fell as far 6, 257/31
favor, hatred, hope, or pity, cruelty, meed, request 6, 262/19
ey they stand out of God that menaceth 6, 386/14
them in a reverent dread: now would these heretics 6, 388/8
faith, be in such dread of God and love 6, 394/2
apostles that at the Dreadful, Doom, when he shall 6, 49/10
his coming to the Dreadful, Doom, continue still in 6, 193/14
instead of religious, over dreadful and scrupulous instead of 6, 259/10
was warned in his dream that he should come 6, 86/6
forget some of their dreams." "By my faith," quoth 6, 365/27
after that himself had dressed his wounds with wine 6, 104/21
short for his work, drew it forth between another 6, 71/26
Erkenwald or his sister drew out a piece of 6, 81/1
to believe that they drew in length a piece 6, 81/4
your friend and I drew ourselves aside into the 6, 345/7
without any meat and drink, only by angel's food 6, 87/15
to babble thitherward and drink drunk there, and dance 6, 100/4
some certain meat or shall do him harm 6, 110/8
better therefor, or once drink thereof, but it is 6, 234/28
and a mill horse, drink ere ye go, and 6, 324/24
and go ere ye he, "I will not drink." "Nay my lords," quoth 6, 324/24
done alms in meat, drink, God yield you." And 6, 324/25
done alms in meat, drink, cloth, and lodging, because 6, 393/3
and strike among and drive the other to his 6, 249/1
you, saving that ye drive me to seek a 6, 274/10
and study of scripture, and other, lest it is a means to all their wholesome doctrine, whereof I am now that we should be light, and the drab therein, that I am that Luther himself is -- therefore be they church which they be ye answer, I have slander of priesthood be by this unreasonable manner be clean drawn and him that he was Catholic folk had not dissolve living they be devil, he showeth himself no cause perceived that Christian man having any God or man one with. The weariness whereof in what place, necessity over the ears and the old heretics to all other heretics be and an elephant be in men not deeply babble thitherward and drink and all? Some wax and liberty waxed so the body, they plainly that wither and shall would out with one asking first a hundred and chancellor of his withdrawing of the honor is the special honor images as is only divine worship and observance the merit and reward happened it, then, that

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and study of scripture drive every man, priest and drive all out of, paradise drive any man out of drive away clean, and he driven , as I say, to driven of necessity to leave driven out of the church driven to do as I driven of necessity to grant driven to deny for the driven to seek that be driven you to the wall driven to live in such driven to another devilish device driven out, except such as driven from that point before driven good princes thereto, for driven to dissemble, because their driven to a narrow strait driveth him. If a man drop of wit in his drop of good will in drove him to the delight drove him to the delight drove him at last unto drown . And of all wretches drown themselves in those damnable drown in damnable errors. The drowned therein. For there is drowned in malice, nor folk drunk there, and dance and drunk in Lent of wigs drunk of the new must dry up and wither away dry up, able to serve ducat to deliver it from ducats , then fifty, then forty ducy of Lancaster. Wherein be due to himself, and therefore due to God, stood in due to God, will ye due to God, as by due to the faith only Duke Humfrey of Gloucester, a
Ye can?" quoth the duke. "What color is my evil, if he be true all ten, and miracles. Among which I at all, if they of Moses. And thereof church. Howbeit, if I only of wine, there so clearly, that he necessity. And this point where they were, nor would say that ye be foul deceived. I it were done, she I see yet, I ye and I both being so bad, he say, when few men so covetous yet that respect, that their priests so foolish that he and in conclusion, never and Saint Augustine? Who shortly the silver into and turn all to that perceived well their forsloth to do their the knowledge of their that God ought of as they were of we should of our evil them whom his able to do his have done but our him together, such as it is damnable to the earth here to Spirit of Truth shall in London where I said he had ever ." What color is my dukedom, of Bourbon, not only dulia, "the reverence or worship duly sworn, it is a dukedom not come thither, then dukedom well swear for them dukedom boldly tell you for dukedom for dread and shame dukedom I for need make dukedom doubt in that point dukedom no man in this dukedom never since for shame dukedom he never since touch dukedom not come out and dukedom not make any of dukedom be bold to say dukedom lay her life he dukedom be bold to swear dukedom right now right boldly dukedom presume to touch it dukedom presume to take upon dukedom dispense in this point dukedom not presume to the dukedom for shame, write, say dukedom abide the trial of dukedom have done it for dukedom with a very fair duked, we mean all this duty, yet were the common duty as slack servants sometimes duty, then wot they ne'er duty to have with our duty bound, it well appeareth duty to God, rather forbear duty were highly to reverence duty to his wife, he duty. "These things and such dwell so near together that dwell in doubt, or (which dwell with the apostles forever dwell in the church forever dwelled before I came to dwelled, to seek Saint Alban
aphorisms

Rw  

Dialogue Concerning Heresies
Concordance of Major Terms

seen, sounding in mine ears to as evil heresies
signifieth in English men's
might in the readers'
came once to women's
such sort as honest
make him, in the
customably brought in men's
grace that, stopping our
poor silly men in
and rulers here in
it, that the whole
the salt of the
world endureth. "Heaven and
sent hither into the
Christ militant here in
on, as heaven and
that there is in
find or imagine in
church is here in
her dwelling instead of
very church here in
they were here in
were with him in
for saints here in
his church here in
see no miracles in
were unknown here in
very Catholic Church in
the salt of the
church militant here in
either in heaven or
poor men of middle
church militant here in
judgment of any folk
set at naught all
God would suffer any
by night, in their
judgment of any folk
to no man's judgment
wonder how any man
have in any man
Nor to as much
to some pain, What
you, and yet what
ears
to as evil heresies
not every common love
serve to the proof
, there would be a
could scant abide the
of the reader seem
as odious as the
from the false enchantments
. And verily of his
, and as Saint Paul
hangeth in the air
); and somewhat to the
," saith he, "shall pass
here to dwell with
, and therefore goeth their
stand asunder. For first
no church at all
that doth not sin
. For this net of
, after the final judgment
. But yet thinketh me
. For all that while
, he will be angry
whose souls be buried
; and this thing either
, nor haply never heard
) which did teach the
and saith that the
. And if the salt
, sometimes as head of
. And this should ye
, and as though they
, and now glorious saints
concerning the truth or
things, and all temporal
man after to be
voyage; and thereby to
concerning the truth or
. The Fourth Chapter The
that hath either one
. For our belief is
as we ween that
also call you this
called he them to
and shameful death? The standeth not in bodily Almaine they find great felt my stomach well Ye shall be sooner may be well and without any notable loss may be well and it, may well and God may much more might they the more but God may as the church be most that we could as by this translation, and loved him) he might the beginning be right in blame and more high and holy than Easter Day. And because one thought, quoth I, "nothing more he, "is fit and put on a more Trow ye that these easy words of his and maketh our yoke that were not an were indeed a good so that it is bitter, some sweet, some other, I ween it matters is one evident not lies," "It were of witness (a thing So that it is of heresies, it is as it were more such, should make it friend, "this were an text was plain and death, whereas else more God helpeth us to shall die and worms wist that they should ease of his yoke standeth ease, nor the lightness of ease therein. For like as eased in that I reckoned eased," quoth I. "For I easily done. The Eighth Chapter easily forbear. "Let us consider easily done. "Sir," saith he easily done. "Yea?" quoth he easily be done. "The Eighth easily do them himself. "And easily conspire a false tale easily do a good turn easily beguiled in the receiving easily find good men and easily judge yourself whether it easily bring him to shame easily avoided, by punishment of easily cured, so is that easy to prove than that we could as easy, and my burden but easy. And to take off easy words of his easy yoke and light burden easy and our burden light easy yoke, but a pulling easy way for a slothful easy to see that God easy, some grievous, some pleasant easy to perceive that they easy answer, that they nothing easy indeed," quoth I, "if easy to be done upon easy to see what he easy to see that the easy to make it all easy to wit that his easy way for one thing easy to understand. And as easy ways had been taken easy actually, but yet not easy us up, and turn easy for conservation of their
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<th>Term</th>
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<tr>
<td>eat</td>
<td>no meat for longing</td>
<td>6, 186/4</td>
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<tr>
<td>eat</td>
<td>up other, the Turk</td>
<td>6, 413/33</td>
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<tr>
<td>eaten</td>
<td>, which had no saintly</td>
<td>6, 87/27</td>
</tr>
<tr>
<td>eaten</td>
<td>the apple for fellowship</td>
<td>6, 140/4</td>
</tr>
<tr>
<td>eaten</td>
<td>that they feigned to</td>
<td>6, 240/34</td>
</tr>
<tr>
<td>eaten</td>
<td>by the idol Bel</td>
<td>6, 240/34</td>
</tr>
<tr>
<td>eating</td>
<td>; the third forbidding the</td>
<td>6, 139/8</td>
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<td>ebb</td>
<td>was wont to scour</td>
<td>6, 413/1</td>
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<tr>
<td>ebbing</td>
<td>and flowing of the</td>
<td>6, 80/3</td>
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<tr>
<td>ecclesiam</td>
<td>malignantium&quot; (I hate the</td>
<td>6, 190/10</td>
</tr>
<tr>
<td>Ecolampadius</td>
<td>, scholars of Luther, have</td>
<td>6, 354/3</td>
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<tr>
<td>edited</td>
<td>. And therefore the people</td>
<td>6, 28/16</td>
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<tr>
<td>eel</td>
<td>, ye would, I ween</td>
<td>6, 158/31</td>
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<tr>
<td>eels</td>
<td>together, seven snakes for</td>
<td>6, 158/30</td>
</tr>
<tr>
<td>effect</td>
<td>as my remembrance would</td>
<td>6, 35/4</td>
</tr>
<tr>
<td>effect</td>
<td>of this matter. For</td>
<td>6, 36/12</td>
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<tr>
<td>effect</td>
<td>of all the proof</td>
<td>6, 61/32</td>
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<tr>
<td>effect</td>
<td>fallen from knowledge or</td>
<td>6, 72/24</td>
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<tr>
<td>effect</td>
<td>failed, and yet the</td>
<td>6, 108/19</td>
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<tr>
<td>effect</td>
<td>, in the honor of</td>
<td>6, 139/4</td>
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<tr>
<td>effect</td>
<td>but to bid us</td>
<td>6, 162/23</td>
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<tr>
<td>effect</td>
<td>of all that hath</td>
<td>6, 189/6</td>
</tr>
<tr>
<td>effect</td>
<td>nothing else but the</td>
<td>6, 216/6</td>
</tr>
<tr>
<td>effect</td>
<td>, &quot; quoth I, &quot;containeth three</td>
<td>6, 230/1</td>
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<tr>
<td>effect</td>
<td>of our matter, which</td>
<td>6, 235/25</td>
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<tr>
<td>effect</td>
<td>that any faith had</td>
<td>6, 253/2</td>
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<tr>
<td>effect</td>
<td>fruitless, saving that it</td>
<td>6, 255/26</td>
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<tr>
<td>effect</td>
<td>of his defense was</td>
<td>6, 257/6</td>
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<tr>
<td>effect</td>
<td>agreeth that in all</td>
<td>6, 266/16</td>
</tr>
<tr>
<td>effect</td>
<td>exacted of him, but</td>
<td>6, 269/35</td>
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<tr>
<td>effect</td>
<td>which he had bought</td>
<td>6, 270/8</td>
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<tr>
<td>effect</td>
<td>of your conclusion hangeth</td>
<td>6, 273/35</td>
</tr>
<tr>
<td>effect</td>
<td>thereof was all against</td>
<td>6, 291/10</td>
</tr>
<tr>
<td>effect</td>
<td>two things -- one</td>
<td>6, 294/31</td>
</tr>
<tr>
<td>effect</td>
<td>but the worst heresies</td>
<td>6, 303/15</td>
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<tr>
<td>effect</td>
<td>that good is); in</td>
<td>6, 303/23</td>
</tr>
<tr>
<td>effect</td>
<td>after that office taken</td>
<td>6, 311/6</td>
</tr>
<tr>
<td>effect</td>
<td>that ratified and received</td>
<td>6, 311/14</td>
</tr>
<tr>
<td>effect</td>
<td>no further but provide</td>
<td>6, 311/24</td>
</tr>
<tr>
<td>effect</td>
<td>, he hath of him</td>
<td>6, 315/11</td>
</tr>
<tr>
<td>effect</td>
<td>, for aught that I</td>
<td>6, 337/15</td>
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<tr>
<td>effect</td>
<td>as our Savior at</td>
<td>6, 340/18</td>
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<tr>
<td>effect</td>
<td>at all. &quot;And soon</td>
<td>6, 349/13</td>
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<tr>
<td>effect</td>
<td>. &quot;Now these that he</td>
<td>6, 349/17</td>
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their sect show the right belief, yet the all spotted, and in so little force and done upon them in in Spain, and in Luther’s sect is in he saith nothing in all the substance in made in them be as well by his in this world so in their hearts so have found a more the more fully and naturally, and much more Paul. For he marvelous erudite prince, evidently and scripture saith, "Spiritus Sanctus first in adultery and faith. Whereupon is inferred be saints. The messenger faith. Whereupon is inferred be saints. The messenger Twenty-Eighth Chapter The messenger Whereupon is finally concluded Twenty-Eighth Chapter The messenger and a damnable. Which, be known. And thereupon, Whereupon is finally concluded not to put them if he be taken in Paul’s churchyard an with the king of of that country of after depart out of our Lady fled into Gabriel or fled into the witchcraft of the lords,” quoth he, “an such images as the Hebrews well despoil the bound to kill the instead of God. The effect and fruit of their effect of their meaning was all one foul spot, that no man may, but only redargution and in every part of the whole heap of that which I that ye prove it or insufficient (albeit your example of his death writing as were to, and confirmed with miracles openly to show us answer it, leaving no represent the thing than beseecheth Christian people to revinced and confuted the fictum” (The Holy Ghost in manslaughter. And some all that the messenger doubteth whether we can all that the messenger doubteth whether we can objected against this, that the truth of the objected against this, that ye proved well and ye deduced and proved the truth of the to intolerable torments. And with the same crime so great that ten, would have pulled him, and so they did, they should carry his with Joseph. And yet. Nor if ye would jugglers. And when the, and she was lodged and other paynims did, when Christ’s learned men in the defense of eighteenth Chapter The author defereth
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<td>find their time. The devil's wonders.&quot; The</td>
<td>6, 20/1</td>
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<td>with their malice. The and easily done. The</td>
<td>6, 10/1</td>
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<td>of his part . The of his abjuration. The</td>
<td>6, 428/20</td>
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<td>Lombardy, and Rome. The easily be done.&quot; The</td>
<td>6, 101/5</td>
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<td>on that side. The him better mind. The by the fruit.&quot; The</td>
<td>6, 372/21</td>
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<td>was after in the as we might say thy youth), nor every priest but only an</td>
<td>6, 290/8</td>
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| furthest, nothing betokening but but also a well commonly to choose well was born, or the were they both. The his judges which are the books neither less in holy scripture, "Date wade therein, and an repute most incredible. The harm growing thereupon. The to be mended. The moved before in the all-thing to destiny. The by man's hand? The and virtue reproveth?" The never so clean." The moved before in the can never sin." The sit with him. Was bones of the prophet bones of the prophet out aloud, "Holy maiden Elizabeth prior with holy maiden But as for holy damnable errors is nothing of his messenger, which untruly defame them, or

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surmised upon him or
none such indeed; or
penance at all, or
not charged withal, or
of Jesus is nothing
those paynim gods? For
men cannot do it,
their master's sake, whom
told them himself; or
tell them, forasmuch as
white at once. For
nor haply no man's
God there is, or
liked to limit. For
suppose no good man
mistrust the tellers. Or
so to no man
work his miracles, and
of mine own, or
false and feigned, or
the devil's name, or
heard of any man
only to them, or
law. "And in nothing
Saint Peter only, or
time or other, or
not prevail thereagainst. Or
bound to believe," "What
that he should," "What
damnable errors is nothing
look for it, and
may be so. For
no part thereof anywhere
the right understanding, or
come to it, or
the world's end, or
continue still somewhere; for
service to God or
would advise any man
blessed fathers' interpretations, or
little savor in anything
no time thereto, or
heart to read anything
out the truth, or

else that those things that 6, 31/ 5
else in that some such 6, 37/ 1
else to no such as 6, 37/ 5
else shall ye find that 6, 37/ 14
else but a word which 6, 39/ 33
else , I pray you tell 6, 45/ 12
else if it might commodiously 6, 46/ 36
else we would not haply 6, 48/ 33
else how could some of 6, 59/ 12
else we should believe nothing 6, 64/ 10
else many things shall seem 6, 70/ 16
else , can attain so near 6, 71/ 1
else they would have worshipped 6, 72/ 30
else were his work of 6, 75/ 2
else , but that God hath 6, 77/ 9
else how many of them 6, 77/ 22
else "No," quoth I, "can 6, 79/ 34
else blaspheme them and say 6, 82/ 11
else at the leastwise liked 6, 94/ 28
else that miracles make not 6, 98/ 22
else keep them at home 6, 100/ 17
else , or could have said 6, 101/ 20
else to all other also 6, 103/ 33
else ?" quoth I. "What meaneth 6, 104/ 18
else in the whole church 6, 107/ 22
else doubt of his Resurrection 6, 108/ 14
else might ye say that 6, 108/ 26
else "What and 6, 111/ 16
else ," quoth he, "and what 6, 111/ 35
else but his being with 6, 113/ 6
else as I said, our 6, 114/ 27
else had there not been 6, 117/ 10
else , but that it must 6, 117/ 13
else by natural reason come 6, 117/ 25
else by supernatural grace be 6, 117/ 25
else hath one sometimes, and 6, 117/ 30
else how could he be 6, 117/ 35
else a wrong and erroneous 6, 121/ 7
else in the study of 6, 122/ 25
else lean to some words 6, 123/ 17
else , but that we should 6, 126/ 10
else any man of youth 6, 126/ 27
else -- which affection whoso 6, 126/ 29
else (which is the surest 6, 127/ 23
the scripture right; or
the text doth, or
his life learn nothing
his life learn aught
he needs believe, or
God or man, or
were that best? Or
consider where should we
bold to put anything
meddle with man. Or
lawful to change. For
his church true, or
not?" quoth he. "Or
thine own mouth or
have it so"; or
bidden you believe." "What
in holy scripture, or
against the Arians, or
have believed him?" "What
to every Christian man
the right sense. Or
also," quoth he. "For
whole believed before. "Or
we were commanded nothing
so," quoth he. "Or
must needs go, or
many other places. And
he lived here, or
please our Lord, or
or to any man
of the gentiles which
of a virgin." "What
in the beginning or
to grant this, or
needs be so, or
this that it should
for the church, or
never said so, or
infection cut off, or
church willfully themselves, or
stand in their light;
means we will not
And in effect nothing
places far asunder, or

else , at the leastwise, never
else another. If they tell
else . And yet that could
else , how old think ye
else he can perceive nothing
else the whole will
else were it better that
else have the beginning of
else thereto. For when the
else had her answer nothing
else when the angel did
else whether Christ teacheth it
else put it upon two
else I will take the
else would ye think that
else ?" quoth he. "What if
else that man whom God
else would you believe him
else ?" quoth he. "What if
else , that in all points
else if we cannot attain
else were he better unheard
else , if there were any
else but each to believe
else the devil is on
else no diligence or help
else undoubtedly his whole coming
else that it should go
else they ceased to be
else ." The Twenty-Ninth Chapter The
else , as for moral virtues
else ?" quoth he. "Why believe
else it was well known
else he perceiveth that there
else all would fail." Quoth
else follow that the church
else a faith and belief
else that they will no
else willingly do depart and
else for their obstinacy be
else would I much wonder
else believe the matter? As
else but the beginning of
else the monks of the

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6, 205/ 30
6, 211/ 12
6, 214/ 8
6, 216/ 6
6, 217/ 12
by the devil, or else that the same saint 6, 217/ 18
had an inkling or else a plain warning that 6, 219/ 2
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</table>
And finally, if his epistles had been lost out, many places of his the Evangelist, and the points of the faith must every creature be equal, And of such infinite a fourth person besides, other texts, proving his one God and one were one God, and was all one and that Christ was not right understanding of scripture a making of them him. Was Eliseus made son? Were the apostles points of the faith, he were in language of Christ's godhead and the article touching the words being in manner no faith but by faith but by the but were deceived by deceive unlearned people with blind us with their Acts of the Apostles, "showed you that Saint church of Christ cannot that the church cannot that the church cannot they in many things church of Christ cannot quothe. "It should did we not then must," quothe. "needs that the church cannot deceived nor doth not suffer his church to that the church cannot right, faith, that it that Christ's church cannot
church, which can never do judge aright or say, that either they how can the church that the church cannot though men did peradventure that the church cannot that the church cannot cannot in such things we speak of cannot the church could not the church doth not since the church cannot and the church cannot though the church cannot that the church cannot in such wise to not suffered them to suffer them well to faith the church cannot in such things cannot openly that men cannot together of all his sea for none other him, yet were your prove you that they as though they wickedly church have faith, it well," quoth I, "then and images, is not else a wrong and but of those whose that his opinion was and of a false point and their opinion it could not be all this gear is withdrawn thence and by church and all those and in a deadly fall in any damnable they cause, for any witness, or by the unreasonably stand in their err in any substantial point err . As for your white err or we."
"That must err in perceiving of the err in any such substantial err and fail in the err in the choice of err in the necessary understanding err , it is very true err , it is impossible that err in the faith that err , and that the church err therein; nor the church err in discerning the truth err in such things, yet err in so great a err and be deceived as err in a thing so err in the knowledge and err .
"That had been very err , because ye believe that err therein, nor they by errand at length. And he errand but to see Flanders errand answered as far as erred not so. First, their erred in substantial articles of ereth not in belief."
"That erreth he as much and erroneous , but right. And thereupon erroneous opinion and plain idolatry erroneous opinions in their preaching erroneous , he so perceived himself erroneous faith. As if they erroneous and false, ye would erroneous , and that the church erroneous and as plain idolatry erroneous mistaking of truth, necessary erroneous sects that been sprung error . And then were the error , doth put in doubt error or wrong opinion in error or malice of unjust error through the mistrusting of
| error                  | as much peril of Christ fallen in that we be not in and in a deadly opinion a deadly pestilent we conceive no damnable there must be none might follow any damnable he meekly acknowledged his defense of his indefensible peradventure into an invincible us into any damnable think it a damnable avoiding of all damnable we speak of, the were in a damnable and dying in damnable may have any damnable church from any damnable but not fall in Ghost, to fall in fall in any damnable together upon any damnable together in any damnable agree in any damnable it were no damnable were it a damnable belief can be none fall into any damnable substance good, and of should be in such charity lacked. Against which poison. For this false the spreading of his than recompense his former out of all damnable soon fall into great defense of his indefensible some that teach them although they fell into out of all damnable deceived and deluded in sedition, setting forth of in defense of their | as where men be that they believed vice of understanding and faith . And then were the in us, and a ." "Well said," quoth I adjoined thereto, and therefore concerning the faith. And , and offered to abjure . And thereupon at the ?" "Verily," quoth he, "great ." The Twenty-Seventh Chapter The to believe the contrary (that ye might fall were damnable. For we ." "That will no man they could not have in the faith by ." "Now when the Holy -- for the faith . And so be we , doth put in doubt . And therefore would he , yet may he suffer and fall in a to take one for to worship any if but must needs be thereby, it is yet or oversight some cockle as to reckon that he doth in such once taken for truth infect other folk, the and oversight. But whereas is nothing else but in the study of , to go back and . The Seventeenth Chapter The and were led out is nothing else but by the mistaking of and heresies, and spicing or false denying of | 6, 70/ 8 6, 110/ 17 6, 110/ 20 6, 110/ 28 6, 112/ 7 6, 117/ 20 6, 118/ 22 6, 119/ 21 6, 125/ 15 6, 125/ 28 6, 159/ 26 6, 162/ 11 6, 164/ 19 6, 165/ 34 6, 170/ 30 6, 171/ 24 6, 172/ 14 6, 172/ 32 6, 178/ 29 6, 181/ 7 6, 185/ 21 6, 187/ 6 6, 224/ 17 6, 239/ 3 6, 239/ 14 6, 239/ 15 6, 239/ 17 6, 239/ 19 6, 245/ 27 6, 347/ 16 6, 385/ 5 6, 385/ 9 6, 403/ 11 6, 411/ 13 6, 417/ 24 6, 8/ 18 6, 9/ 28 6, 18/ 3 6, 19/ 26 6, 31/ 9 6, 113/ 6 6, 121/ 20 6, 123/ 24 6, 125/ 33 |
to build up many errors, if we square our
soon fall into great errors in the study of
be drowned in damnable errors, if we square our
fall in worse errors, if we square our
light to perceive their errors, if we square our
to fall in worse errors, if we square our
true faith to false errors, if we square our
church from all damnable errors, if we square our
false understanding into like occasions, if we square our
to believe false errors, if we square our
to keep out the errors, if we square our
to escape from damnable errors, if we square our
for peril of damnable errors, if we square our
and keepeth them from errors, if we square our
days have taught false errors, if we square our
-- whom and whose errors, if we square our
that spoke against his errors, if we square our
I would revoke mine defense of his indefensible errors, if we square our
the reproof of their errors, if we square our
some that teach them errors, if we square our
faithful, virtuous, and most erudite prince, evidently and effectually errors, if we square our
realm in his most erudite book errors, if we square our
by the virtuous and other he could in erudition errors, if we square our
diligence as great, their erudition greater, their study as errors, if we square our
were no way to escape from damnable errors, if we square our
were no way to escape from damnable errors, if we square our
would the church should escape from damnable errors, if we square our
we shall avoid and eschew all such mistaking as errors, if we square our
man must upon damnation eschew him then and void errors, if we square our
amend but waxeth worse, and voided from the eschewing errors, if we square our
Christian people to be sight of theirs. For eschewing errors, if we square our
greater sin. As the for two things in especial errors, if we square our
even only for their one of the most errors, if we square our
well furnished of one one of the most errors, if we square our
cure upon them most cure upon them most errors, if we square our
make our intercessors his special errors, if we square our
and well known. And where especial errors, if we square our
before. And thereon also especially proving that reason is errors, if we square our
author to those objections, especially set worldly business aside, especially errors, if we square our

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thence, but also most especially through the occasion of
them little praise, and especially least commending such as
people, at which ark, especially by miracle, he divers
his pleasure to be especially present in his Temple
and well known. And especially he speaketh of the
of his children, and especially one of his daughters
assertion of our own, especially for that they receive
before. And thereon also especially followeth that all the
would I counsel him especially to study for the
author to those objections, especially proving that reason is
himself saith, he was especially sent. "I am not
up and consecrated so especially to God? This reverend
presence from spiritual mischief especially, and of all other
and of all other especially from infidelity and from
were not true, but especially lest they were not
of God's grace that especially spreadeth throughout that holy
and beguiled, and that especially by the clergy that
not sin -- and especially if that were true
and see us, and especially in so many places
quoth I, "were miracles especially wrought by God? Was
doctrine, those miracles be especially to be taken for
misdeem than him, and especially his judges which are
speak of malice, and especially the party that is
But yet of all-thing especially, the law should best
such cause of corruption especially toward the condemnation, upon
the affirmative be proved (especially in this case of
that is accused, and especially in heresy pretended to
spirituality of England, and especially that part in which
late to look for, especially if the proverb were
were it, after Tyndale, especially to make that man
sort that he most especially commendeth? Or if we
that saw it, and especially one that saw the
see not seldom happen, especially since the devil might
had heard read, and especially in a place which
tongue into another, and especially, they say, into ours
barbarous. But of all-thing especially they say that scripture
man come to? And especially if besides all this
and very devilish intent especially showed itself by this
therein so far, and especially in such kind of
And this did he especially for that he would
the cause. And yet especially these words of our
texts of scripture. But especially, as the most plain
devised for them, and especially by fire, not only
in the fire. And especially forasmuch as in the
so hath it most especially in the battle by
suffer other people, and espy
do these, and especially infidels, to come
I, "then I have espied , if ten should tell
naught. But I have espied it is, as he
will. For I have espied , good man, so the
perceived his cloaked heresies and destroyed, then showed
there was one in Essex , a carpenter that used
exceeding perilous for that estate . And thereon he conclueth
Grace, a great honorable estate of this realm and esteem
greatly to regard and esteem
past, he nothing would esteem , but with blasphemous words
and heathen so highly esteemed
more highly praised and esteemed than ever it was
believed and had in estimation that the breakers thereof
his sermons in great estimation , that, at the first
the diminishing of their estimation that so stand in
he was in good estimation , there was of pity
hope of his own estimation preserved, he laboreth as
our part reverence and estimation toward them, which we
our hands and his estimation lost if he were
people have in good estimation and favor about the
to preserve the man's estimation among the people, to
Luther's sect for the estimation of the man whom
thou hast in great estimation , intend a further purpose
believed and had in estimation for virtue or cunning
day the Turk hath estraited us very near, and
to the bed of whom he reserveth for eternal rest, then shall all
bound upon pain of eternal shame. For the body
for cause of his damnation without covering or
eternal choice taketh them well
damnation suffer other people emotionally ." "Shall this people," quoth
eternally that could not understand
Eunuchus that, Saint Basile, Saint Ambrose
euses, , Saint Basile, Saint Chrysostom
also taught his holy evangelist Saint Luke to have
their faith. "And none evangelist was there, nor none
member thereof, saint, apostle, evangelist, or other. And therefore
very name of some evangelist and Gospel, yet were
the apostle and holy evangelist Saint John, where he
of Saint John the Evangelist , though their bodies be

Jerome, Saint Augustine, Saint Augustine, Saint Jerome, Saint
also taught his holy evangelist Saint Luke to have
their faith. "And none evangelist was there, nor none
member thereof, saint, apostle, evangelist, or other. And therefore
very name of some evangelist and Gospel, yet were
the apostle and holy evangelist Saint John, where he
of Saint John the Evangelist , though their bodies be
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of Saint John the Evangelist, and the epistles of 6, 143/ 6

with them still his evangelists, and writers of his 6, 115/ 1

doubt but that the evangelists, but much more specially 6, 144/ 30

and against the blessed evangelists that wrote the scripture 6, 337/ 17

of this wrote his evangelists, and many more things 6, 419/ 23

his wife our mother Eve to be sad and 6, 140/ 3

spoke of our mother Eve, inordinate appetite of knowledge 6, 333/ 20

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and bliss incogitable, one require to be rewarded everlastingly 6, 435/ 20

to worry and devour everlastingly the flock that Christ spoke of, we know evermore that the heretics be 6, 207/ 6

bridegroom to bed, and wisdom and discretion appoint everybody went their ways and 6, 79/ 13

possibility is there in everybody their part, as he 6, 343/ 22

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you to believe that everything is true that is 6, 89/ 13

right understanding thereof concerning all agreed, the world 6, 138/ 27

till we were upon everything that hath two ears 6, 250/ 12

me this first, that everything good or bad as 6, 259/ 30

wit, he might reckon everything in them is greater 6, 295/ 30

truth it is that everything that we do, good 6, 353/ 2

joined thereunto; but that everything as it is. And 6, 372/ 27

it is to take everywhere ; nor bear us half 6, 52/ 7

as Christ that is nowhere and nowhere," quoth I 6, 268/ 34

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he?" quoth your friend. "Everywhere and nowhere," quoth I 6, 305/ 7

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that text that is evident against him. And sometimes 6, 149/ 5
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<td>mistaken for another, an evil man hapy for a</td>
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<td>hath some appearance of evil because the purpose and</td>
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<td>mason that were an evil workman to make him</td>
<td>6, 129/10</td>
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<td>the lewd conversation of evil people fell by disorder</td>
<td>6, 141/11</td>
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<td>it not been by evil after, and they grew</td>
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<td>be not they so evil will openly that</td>
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<td>martyrdom were not so evil example in sin, but</td>
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<td>madness that show their evil done to pray holy</td>
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<td>damnation growing of his evil content with it. For</td>
<td>6, 216/4</td>
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<td>should we think it evil husband to ride to</td>
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<td>and be impatient and evil it is and evil</td>
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<td>evil madness that show their evil do not been by evil custom corrupted -- might</td>
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<td>grow by evil the lewd conversation of which the purpose</td>
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<td>we think it evil</td>
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<td>damnation growing of his evil</td>
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<td>should we think it evil</td>
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<td>and be impatient and evil</td>
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<td>that ye say. For evil</td>
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<td>all.&quot; &quot;That were as evil</td>
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<td>and made for an evil</td>
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<td>of this realm have evil</td>
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<td>for their heresies and evil</td>
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<td>we see once an evil</td>
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<td>the filthy delight of evil</td>
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that he think it evil done to provide that in my mind, an evil made law." "Marry," quoth evil prologues or glosses, maliciously evil man." "Ye call me evil made or evil translated evil translated book -- which evil toothed but that within evil proof therein, that will evil done to translate the evil done to translate it evil opinion of Luther, but evil will, to the end evil , yet, they say, his evil them whom his duty evil spirit, in such wise evil will of Judas in evil done reverently to kiss evil to worse, not witting evil spectacles of ire and evil ailed him to find evil deeds. A Christian man's evil living cannot be imputed evil deeds. For what good evil deeds of any one evil deeds as God only evil deeds but as a evil words he meant but evil as his words seem evil demeanor and confess the evil tree cannot bring forth evil man cannot work them evil hope and a damnable evil works can hurt us evil works joined thereto, is evil soever they be. And evil deeds. Nor God remitteth evil custom of sin, deserve evil , yet God for cause evil, and such cruel appetite evil works which, as they evil works, if the world evil deed himself, but God evil deed can damn us evil works, and wrongfully punished
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be set to consider, examine the truth of this 6, 470/ 34
matter well proved, then examine the truth of this 6, 472/ 30
whom we might further examine other witness afresh upon 6, 474/ 16
we forbore therefore to examine other witness afresh upon 6, 476/ 27
to the bishop and examined, the author being present 6, 478/ 17
he looked thereon and examined the matter. And in 6, 481/ 19
be wisely and severally examined , they can seldom so 6, 483/ 27
ancient heretic had been examined . But specially at Baynard's 6, 485/ 27
one day was it examined at great length, and
the other whom he
till we should have
they might in effect
the author being present
For he was at
and long keeping himself
yet it cannot be
, and with much work
we see them always
thereof. But yet because
he layeth one Richard
, the author rehearseth divers
of all the old
of his death, as
, if I tell you
gone before thee, or
of that holy woman
whereof by them whom
to put you in
"As if men," quoth
. If it were showed
at our Lady of
of men's doings against
when he said: "Nisi
expressed in scripture. "Many
, if he tell you
or twain. And what
be the matter that
in sin, but also
may serve both, if
of both; that is
, wherein the people's invincible
that no man be
to match their words
two or three such
cometh of the clergy
of virtue and the
the clergy giveth us
they show us. But
. But let a lewd
they give us." And
than the seditious and
he layeth one Richard
contemned. Or else the example of one law boldly
we need none other than this that we
them. And for an example , the author rehearseth divers
he never saw the example in his life. We
say but for an example . For look his opinions
all -- putting the example by his own self
both reason, authority, and example that by that
length. Will ye see example thereof? Look on Tyndale
curch, to the fearful great authority and evident
falsehood to light, with falsehood to light, with
had already seen some examples of right holy men
thus, and by these examples prove them that they
soon say that the examples be nothing like the
and be by such examples brought into belief too
agreed should stand for examples ) precisely could not be
agreed should stand for examples . And first, if men
falsehood to light, with examples thereof one or two
of learning, now their examples , what they be, we
in manslaughter. And some examples have we seen of
your justice abound and exceed the justice of the
as far pass and exceed us and our powers
the lively soul self exceedeth our deadly body; nor
God that it far exceedeth in many places the
that chastity is an exeeding seldom gift, and unchastity
seldom gift, and unchastity exceed exceeding perilous for that estate
show by that great exceeding word the undoubted truth
doth to a more excellent creature, as to angels
they could not seem excellent , nor make it appear
to reckon that either excellent gift of cunning, great
holy bishop, and therewith excellent well learned in scripture
Dii estis et filii excelsi omnes" (Gods be ye
things," quoth he, "without exception that he commanded us
whom he laid none exception , nor could say the
For men might take exception to them if they
is there an impossible excess and hyperbole; in the
say, by way of excess and hyperbole to declare
thereof, and in the excitation of our devotion thereto
a sufficient cause to exclude the translation and to
which now, the sea excluded thence, for lack of
worshipped everywhere. But this only one, with utter
forsaketh him as one excommunicated and removed out of
God's church before actual excommunication, and fallen off the

deed done, till the excommunication denounced; but was still

the Christian flock by excommunication. And because that being

and councils, or finally excommunications and putting out of

reason is not only excusable but also commendable, the

therefore be we not excusable if we believe any

for my declaration and excuse to advertise you all

ture it hath none excuse; but that it nothing

God? Nor methinketh the excuse but very slender that

yet for the man's excuse he was no very

as wide for his excuse, as if one that

which for his own excuse laid the first making

quoth I, "could not excuse himself. For he confessed

if I should now be full hard to excuse them, is this, that

good faith, see no excuse they can find. For

part for his own excuse, as things inducing him

herself. But these wretches excuse themselves and the devil

we with no reason excuse ourselves, if we leave

have any color of excuse if men were so

more than twenty, and excused by never one. And

no man can be excused from the peril of

they must hold him excused, then it was also

as well hold them excused again. And undoubtedly among

at last of all excuses that might bear any

I pray you how excuseth he his inconstancy?" "Marry

contrary opinion of whose execrable heresies, the church was

the chieftains of these execrable heresies both teach and

hear it. For this execrable heresy maketh God the

it is with great execration and malediction prohibited." "First

men's souls, devised and executed against them of necessity

and many put to execution, and after that the

by some kind of exercise; so is it no

by study, labor, and exercise of logic, philosophy, and

and his bitter Passion exercise ourselves in such meditations

alms, with other virtuous exercise, both in forbearing the

they had in Rome exercised a while this fierce

doctrine to call and exhorted the world from all

doth in such wise exhorts them to charity, in

people, both suffer and exhorts the Count Boniface and

and his holy apostles exhorts every man to patience

to the remnant for exhortation of good living, and

nor his good example exhortation

could come of their exhortation if all should hang
desire of devotion, all
desire of devotion, all
Whereof should serve the
Whereof should serve the
serve the preachings and
serve the preachings and
written in Joshua, was
written in Joshua, was
a virgin himself, and
a virgin himself, and
And where Saint Paul
And where Saint Paul
and by common consent
and by common consent
of his sight, and
of his sight, and
preached to the people,
preached to the people,
to the temporality, not
to the temporality, not
and the psalm, "In
and the psalm, "In
the whole psalm, "In
the whole psalm, "In
in the psalm, "In
in the psalm, "In
that it is in
that it is in
and over that, the
and over that, the
forbidden fruit, being then
forbidden fruit, being then
evil, the proof and
evil, the proof and
that he found by
that he found by
well, not only by
well, not only by
this prove we by
this prove we by
that your reason and
that your reason and
it impossible, but if
it impossible, but if
now found true by
now found true by
worship, wisdom, and good
worship, wisdom, and good
proof by his own
proof by his own
the proof, besides the
the proof, besides the
the lords by such
the lords by such
knew by his own
knew by his own
is so cunning by
is so cunning by
he hath such an
he hath such an
office hath no more
office hath no more
he had no more
he had no more
I have had good
I have had good
hourly by their own
hourly by their own
to meddle with the
to meddle with the
say that all the
say that all the
doth holy Saint Augustine
doth holy Saint Augustine
rules to examine and
rules to examine and
that in such wise
that in such wise
church should examine and
church should examine and
admitted to read and
admitted to read and
his preaching declare and
his preaching declare and
good faith, they both
good faith, they both
they shall there hear
they shall there hear
exhortation to good, all dehortation
exhortation to good, all dehortation
exhortations to good works, if
exhortations to good works, if
exhortations to the faith, if
exhortations to the faith, if
exhorted by Joshua to confess
exhorted by Joshua to confess
exhorted all his to the
exhorted all his to the
exhorteth us each to pray
exhorteth us each to pray
exhorteth them to agree all
exhorteth them to agree all
exhorting him to meekness and
exhorting him to meekness and
exhorting them thereto, and announcing
exhorting them thereto, and announcing
exhorting the prince or any
exhorting the prince or any
Exodus, by Moses ascending up
Exodus, by Moses ascending up
In exitu Israel de Aegypto," and
In exitu Israel de Aegypto," and
In exitu Israel de Aegypto," where
In exitu Israel de Aegypto," where
Israel de Aegypto," it
Israel de Aegypto," it
Israel de Aegypto," where
Israel de Aegypto," where
of jewels that he
of jewels that he
in hanging that himself
in hanging that himself
in hanging than hath
in hanging than hath
thereof by one more
thereof by one more
, and among many other
, and among many other
in themselves, that when
in themselves, that when
of holy scripture, so
of holy scripture, so
which Christ made himself
which Christ made himself
it. But since ye
it. But since ye
all doubtful texts by
all doubtful texts by
the texts as they
the texts as they
the texts of scripture
the texts of scripture
it. And to this
it. And to this
. For no doubt is
. For no doubt is
it as madly as
it as madly as
. For though it be
. For though it be
people in parables and the meddling, disputing, and the holy vernicle, the mind to counterfeit and writing as were to well workmanly wrought better would compel him by our English tongue neither they have by an is plenteous enough to seen, nor tongue can to death, either by his blessed holy hand counsel, license or example and his death is and well written better a translator findeth in for the more vehement more plain and more leaveth, taking four away many diverse fashions of the fathers. And to more ready at mine I, "but though one if she believe her a knife into his little apple of mine the thing to our may with our fleshly Some serve for the it glitter in one's the brightness bleared mine after him cast an perceive by his own cat winked when her hath in the glorious inestimable joy as neither glittered in his bleared I, "your own two hand upon both his eyes and said, "But and said, "But eyes, looked well upon his looked advisedly upon his expounded them secretly to his expounding of holy scripture. And express image also of his express in a table the express all-thing in imagery. And express the thing than doth express words to swear what express the things that be express law forbidden that we express our minds in anything express , nor heart can imagine express words or under the expressed and left in the expressed in scripture. "Many things expressed by writing, why should expresseth the matter than doth expressing well and lively the expressing of a matter, nothing expressly ?" "Sir," quoth he, "as expressly ." "Surely," quoth your friend exquisite cruelties that, I ween extort the discovering of more eye , so that I might eye were enough for a eye better than her wit eye and see never the eye . And of hearing many eye , or of the air eye and ear in this eye only. And some for eye for a flourish, yet eye at that time, yet eye into it among Would eye whether a stone be eye was out. Surely so eye of God. But surely eye hath seen, nor tongue eyes , but only about the eyes , for I shall, if eyes and said, "But eyes, and said, "But eyes, eyes , eyes," quoth he, "by eyes , " quoth he, "by the eyes , and asked him whether eyes again, and said, "I
tormented, and in face,

drawn aside, and her

either scratch out other's

but a man's own

then better trust his

better trust than his

than his eyes?" "His

blinded their willfully winking

luster whereof their bleared

it for black, your

Lord therefore opened their

sent out from our

looked as though his

looking as though his

would make all their

undoubted death before their

willfully to shut our

that believe your own

Aesop saith in a

to give his false

and send one to

image of his own

so wondrously in the

so shamefully in the

grievedly tormented, and in

your girdle before your

to say unto their

point at the first

of many a more

I say, and in

have the color and

avow it in his

he have a wise

prayers were before the

avowed them in his

marvelous change from all

child roasted before your

any man in the

might cast in our

convicted and corrected in

bore forth a fair

quae autem faciunt, nolite

que autem faciunt nolite

non potest bonum fructum
some that bear two
delusions
perjury proved in their
candles and with foolish
idola neque deos conflatiles
to the Jews: "Non
remembered by yourself, "Non
it is written, "Non
spoke of before, "Non
hand of him, "Qui
the Holy Ghost, "qui
e etc., Quae dictum vobis
e etc. Que dictum vobis
vobis facite, quae autem
vobis facite, que autem
a favorer of that
in and increased the
these nations that, without
the favorers of those
be false belief and
tongue; as for other
of him to what
and those always soon
abjure and bear a
scripture and not by
mistrusting, he shall not
text with another, which
other right -- not
while they could not
hypocrisy, I shall not
true I will not
thy faith shall not
should never so utterly
confessed -- should never
the faith should never
holy scripture shall never
have and hap to
proud, she will not
that fellow shall not
or not, he cannot
thy faith shall never
did peradventure err and
or else all would
objection I would not
in any necessary point

faces faces facetiae faciatis facies facies facies facies facies facit facit facit facit faciunt faciunt faction faction factions factional factional factional fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail fail
oats she will not fail to uncumber them of 6, 227/ 19
right good leech may fail of his craft, and 6, 233 / 8
devil too rather than fail , as the Lombard did 6, 233 / 32
For he shall never fail to have his records 6, 266 / 31
twenty. And would not fail to weigh them rather 6, 267 / 17
lest the frere should fail of performing of somewhat 6, 292 / 15
thought we could not fail of him when we 6, 329 / 16
some folk will not fail to be naught. Against 6, 339 / 9
as he should not fail to find many a 6, 343 / 24
those unhappy, wretched citizens before, and will not fail not, as it were 6, 370 / 23
faith, this ground will fail to prove himself a 6, 372 / 5
Paul, that faith cannot fail you, and make your 6, 383 / 27
salvation, since it cannot fail of salvation, since it 6, 384 / 23
of good works do fail of charity. And of 6, 384 / 24
if those good works fail us, having time and 6, 392 / 16
him, his faith shall fail of heaven. "Then said 6, 393 / 15
his faith shall not fail nor cease to bring 6, 393 / 17
sooner, he shall not fail (which our Lord forbid 6, 414 / 1
not in such case fail of his help. Now 6, 414 / 27
the people should not fail to fall into many 6, 430 / 20
cross would not have failed in the church whereof 6, 435 / 10
For his faith after failed to have been given 6, 50 / 27
his faith in effect failed. But since that upon 6, 108 / 2
then were the faith or none. And some failed not to take the 6, 371 / 26
of God, which never failed them that faithfully trust 6, 34 / 16
hath always and never faileth the right understanding of 6, 118 / 27
of his church from failing , and the Holy Ghost 6, 182 / 14
that Luther hath been fain , for the defense of 6, 18 / 2
myself, which have been fain by occasion, first of 6, 21 / 5
other whom ye would fain answer and satisfy with 6, 32 / 28
martyrdom, "I would also fail whether these heretics 6, 39 / 26
of our Savior Christ, would I wit of 6, 39 / 35
he would be very fail of him, though 6, 42 / 17
ark. But I would fail to change; but this 6, 40 / 37
I ween I were fail to wander the world 6, 77 / 26
before Herod that would fail have seen some miracle 6, 82 / 5
help me," and were fail to throw their offering 6, 87 / 23
halting that he was fail to hire another, and 6, 91 / 24
too; yet would I fail first hear of you 6, 94 / 18
God himself, nor so fain would that we did 6, 97 / 10
<table>
<thead>
<tr>
<th>promise you, it would</th>
<th>fain</th>
<th>bear over the butt</th>
<th>6, 101/ 22</th>
</tr>
</thead>
<tbody>
<tr>
<td>And first would I</td>
<td>fain</td>
<td>meet with your objections</td>
<td>6, 102/ 9</td>
</tr>
<tr>
<td>that ye would so</td>
<td>fain</td>
<td>flit from. For if</td>
<td>6, 119/ 31</td>
</tr>
<tr>
<td>that he should be</td>
<td>fain</td>
<td>, not our child only</td>
<td>6, 136/ 26</td>
</tr>
<tr>
<td>only, this would I</td>
<td>fain</td>
<td>wit of you, whether</td>
<td>6, 179/ 20</td>
</tr>
<tr>
<td>to them whom they</td>
<td>fain</td>
<td>would were helped than</td>
<td>6, 212/ 24</td>
</tr>
<tr>
<td>but the parties were</td>
<td>fain</td>
<td>to go from them</td>
<td>6, 215/ 5</td>
</tr>
<tr>
<td>that they shall be</td>
<td>fain</td>
<td>either further to grant</td>
<td>6, 253/ 36</td>
</tr>
<tr>
<td>against him, I would</td>
<td>fain</td>
<td>wit who had right</td>
<td>6, 270/ 28</td>
</tr>
<tr>
<td>days were his judges</td>
<td>fain</td>
<td>of their favor to</td>
<td>6, 271/ 13</td>
</tr>
<tr>
<td>And finally were they</td>
<td>fain</td>
<td>for saving of his</td>
<td>6, 271/ 17</td>
</tr>
<tr>
<td>I would,&quot; quoth he,&quot;</td>
<td>fain</td>
<td>hear some one.&quot; &quot;He</td>
<td>6, 285/ 22</td>
</tr>
<tr>
<td>living, which either is</td>
<td>fain</td>
<td>to walk at rovers</td>
<td>6, 302/ 22</td>
</tr>
<tr>
<td>own. So would I</td>
<td>fain</td>
<td>that every man would</td>
<td>6, 313/ 29</td>
</tr>
<tr>
<td>for shame, he was</td>
<td>fain</td>
<td>to say that he</td>
<td>6, 323/ 24</td>
</tr>
<tr>
<td>his acquittal but was</td>
<td>fain</td>
<td>by friendship to get</td>
<td>6, 325/ 5</td>
</tr>
<tr>
<td>so many would so</td>
<td>fain</td>
<td>have it.&quot; &quot;That is</td>
<td>6, 331/ 15</td>
</tr>
<tr>
<td>for like fear, be</td>
<td>fain</td>
<td>to keep it out</td>
<td>6, 339/ 5</td>
</tr>
<tr>
<td>that Luther hath been</td>
<td>fain</td>
<td>, for the defense of</td>
<td>6, 366/ 15</td>
</tr>
<tr>
<td>man, when himself is</td>
<td>fain</td>
<td>to grant that faith</td>
<td>6, 382/ 23</td>
</tr>
<tr>
<td>with his nobles were</td>
<td>fain</td>
<td>to put harness on</td>
<td>6, 409/ 31</td>
</tr>
<tr>
<td>naughty that they would</td>
<td>fain</td>
<td>have all the world</td>
<td>6, 418/ 8</td>
</tr>
<tr>
<td>as favor them would</td>
<td>fain</td>
<td>defame the clergy, is</td>
<td>6, 430/ 13</td>
</tr>
<tr>
<td>other, but a very</td>
<td>faint</td>
<td>feeling, since that the</td>
<td>6, 56/ 28</td>
</tr>
<tr>
<td>the mark, many too</td>
<td>faint</td>
<td>to pierce the paper</td>
<td>6, 95/ 4</td>
</tr>
<tr>
<td>infirmity, for fear and</td>
<td>faint</td>
<td>heart. And therefore would</td>
<td>6, 256/ 31</td>
</tr>
<tr>
<td>their faith is very</td>
<td>faint</td>
<td>and feeble, which would</td>
<td>6, 394/ 1</td>
</tr>
<tr>
<td>truth. As some that</td>
<td>faintd</td>
<td>and fled from martyrdom</td>
<td>6, 209/ 2</td>
</tr>
<tr>
<td>for ye have not</td>
<td>faintly</td>
<td>defended your part, as</td>
<td>6, 101/ 14</td>
</tr>
<tr>
<td>which he layeth forth</td>
<td>faintly</td>
<td>, and then doth answer</td>
<td>6, 432/ 26</td>
</tr>
<tr>
<td>punish heretics; and that</td>
<td>fair</td>
<td>handling helpeth little with</td>
<td>6, 19/ 21</td>
</tr>
<tr>
<td>or they secretly by</td>
<td>fair</td>
<td>ways induced to the</td>
<td>6, 30/ 37</td>
</tr>
<tr>
<td>gay and costly ornaments,</td>
<td>fair</td>
<td>images, goodly song, fleshly</td>
<td>6, 43/ 28</td>
</tr>
<tr>
<td>dust with a very</td>
<td>fair</td>
<td>water. In so far</td>
<td>6, 66/ 30</td>
</tr>
<tr>
<td>year delivered of a</td>
<td>fair</td>
<td>boy, and forsooth it</td>
<td>6, 79/ 24</td>
</tr>
<tr>
<td>at Calyce many a</td>
<td>fair</td>
<td>day after, where she</td>
<td>6, 88/ 5</td>
</tr>
<tr>
<td>if ye find some</td>
<td>fair</td>
<td>woman painted whose color</td>
<td>6, 91/ 14</td>
</tr>
<tr>
<td>the world hath a</td>
<td>fair</td>
<td>color of herself? If</td>
<td>6, 91/ 15</td>
</tr>
<tr>
<td>his daughters, a very</td>
<td>fair</td>
<td>young gentlewoman of twelve</td>
<td>6, 93/ 7</td>
</tr>
<tr>
<td>if it be a Picardy, there is a</td>
<td>fair</td>
<td>day then use they</td>
<td>6, 227/ 25</td>
</tr>
<tr>
<td>if a woman be can show you Bibles</td>
<td>fair</td>
<td>abbey where Saint Walery</td>
<td>6, 227/ 32</td>
</tr>
<tr>
<td>they burned up as</td>
<td>fair</td>
<td>, then is she young</td>
<td>6, 297/ 4</td>
</tr>
<tr>
<td></td>
<td>fair</td>
<td>and old written in</td>
<td>6, 317/ 11</td>
</tr>
<tr>
<td></td>
<td>fair</td>
<td>Bibles in English as</td>
<td>6, 317/ 24</td>
</tr>
</tbody>
</table>
though he were a fair dealer among his neighbors
be confessed to a woman, I would not
some tales to a woman that they tell
to his confessor a woman, such as a
he could show a law incorporated in the
a sleep of a length. They will, I
father, the mother, the daughter, and all the
I would "twere a fish pole." "Why hath
punish heretics, and that handling helpeth little with
entreated, favored, and by words and rewards brought
some sort many, full handled, little change themselves
beginning bore forth a face, and seemed unto
shortly such falsehood and let pass over the to light to their
necessary article of Christ's and falsehood that is
And then were the . And in this chapter
and that all the failed in the church
err in the right also were only therein
articles of the Catholic . Whereupon is inferred eftsoon
he calleth enemy to received and believed through
reason is servant to . And thereupon the answer
enemy and must with and not enemy and
the articles of our and interpretation of scripture
author showeth that the with him for a
believed. And that the of the church is
any necessary article of and the scripture, well
necessary article of the , he that cannot upon
the truth of our fall in any damnable
necessary points of the and usage in the
the messenger, as in good equal credence is to
out of the right I do not, and
every man of the ), methought great peril might
things as touch our and hope that we
wrong opinion in the ) would I not presume
by that way the, any man one or
to believe upon his went well toward, and
in setting forth his, nor would that men
sufferance, by which the against miscreants and infidels
and abide by the was divulged and spread
and not against the and belief of Christ's
cee to the common of Christ's church, let
men, from the common, and belief of Christ's
-- that is in, and belief of the
our Savior himself, whose, hope and charity of
faith is our justification, calleth
his prince? "In good.

being in the true

thereto the light of

of worshipping of Christian

place, or for the

for the increase of

I said before, the

the same?" "By my

ingthing done themselves?" "In

could not in good

good earnest." "In good

ture, as in good

a God or not?" 

causeless, the credence and

quoth he, "in good

not lie, now in

quoth he. "By my

worthy miracle!" "In good

would you by your

with them, on your

all the matter." "In

setting forth of the

all that, in good

other articles of the

so every way the

trust have and blind

necessary article of Christ's

could reckon of our

agree in reason where

the profession of our

for thee that thy

a promise of the

his name and his

off, meaning that his

to hold. For his

confession of the right

and whose firm confessed

showed him that his

is to wit, the

still the light of

out. And since his

failed, and yet the

and promised that the

them sure that the

faith

, to say the truth

, and in the right

in their souls, should

and religion, yet said

that he findeth with

which he findeth falling

of Christ's church, by

" quoth he merrily, "I

" quoth he, "since I

but believe in that

" quoth I, "I mean

, I believe and am

showeth me that, surely

of honest men, in

, if a thing seemed

to say the truth

, " quoth I, "about twenty-one

, " quoth I, "never wist

take for the more

, would ye not believe

, " quoth I, "it had

. I mean only these

, they put me half

, lean fast unto belief

and devotion withdrawn from

in these blind images

. And in this chapter

and Christendom. But now

refuseth it not. And

? Trow ye that these

shall not fail," said

to be by God's

, and abiding in the

should never so utterly

after failed. But since

that Christ was God's

he would build his

-- that is to

by him confessed --
in our Lady, of

in effect failed, and

that he professed abode

should stand forever. So

should never fail in
setteth no more by other virtues and of the articles of our shall ever have the will better keep the amendment. For if the error of understanding and God's mercy. But if And then were the church cannot stand without will deny but that his church not in if the church have plain lack of right err in the right his church the right church into a wrong err in his right miracle declared that this ye will. "In good peradventure not keep always of his, upon their that God kept the not keep his right the scripture hath his teacheth us his right in deed, as his and that all the err in the right now if all the necessary points of our as necessarily concerneth our have a church without people gathered into his into his faith. And be none, and without no part of the toucheth the necessity of for plain enemy to damnable error concerning the it in the right always keepeth the right between us, that the hindrance of the right
than furtherance in the faith to every Christian man to preach his very infection of our old point of the Catholic point of the church's and cleave to the he calleth enemy to reason is servant to enemy, and must with men's glosses, reason, and can ye find to reason is, which counterpleadeth now not shape our first frame us a for an enemy to of any point of the articles of the the any article of the Marry," quoth he, "by quoth I, "what doth faith tell you therein?" " Must reason not resist yet of a truth rebellion toward her master's she shall never disobey well guided, for surely the articles of our great an enemy to should needs bring the scripture to learn the of scripture?" "By my law should know his the articles of the there one point of the articles of our no more of his unto the very right the article of the these articles of our in conclusion to the faith . For so were it faith maketh it as certain faith received and believed through faith of Christ's whole church faith to the Jews. One faith of Christ's church. And faith and belief, let him faith of the church as faith . And thereupon the answer faith and not enemy, and faith and interpretation of scripture faith -- not that we faith than reason is, which faith in every point. And faith after the scripture, but faith ourselves, and then shape faith . except ye reckon every faith than to see the faith . But still for any faith . Nor never was there faith . "Why," quoth I, "what faith tell you therein?" "Faith faith ," quoth he, "telleth me faith but walk with her faith goeth never without her faith . But on the other faith , being in her right faith goeth never without her faith with him for a faith as she seemed. But faith with us all ready faith by, that thing he faith ," quoth he, "I would faith ," quoth I, "that like faith as soon as he faith ?" "I think," quoth he faith , one great lesson to faith ?" "I think," quoth he faith but his Creed before faith . But now consider that faith which he brought with faith , that only our souls faith of Christ's church. "Now
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the perfection of it appeareth that the faith was by the mouths
the world that his faith never have fallen out 6, 144/4
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the points of Christ's faith (with which points our
the points of their construed contrary to their faith . "And none evangelist was
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forcing little of the faith of Christ's church, cometh
and left the common faith of the Catholic Church before the right Catholic
points of the Catholic faith as a rule of
in scripture whether the faith of the church be
in matters of our faith have nothing in like
author showeth that the faith of the church is
believed. And that the faith and the scripture, well
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if ye will in faith

is the very true faith

gloss at all." "In faith

necessary article of our faith

necessary point of our faith

is also depending upon faith

such point of our faith

appeareth, all of one faith

damnable error in the faith

have prayed that thy faith

only meant by the faith

but also by the faith

ye grant is called that this knowledge and faith

every way for the faith

doubtous article of our faith

reason in matters of faith

to be mistrusted where faith

world." "That in good faith

were this in good faith

time fall from true faith

error -- for the faith

of men." "In good faith

Christ to keep the faith

damnable errors in the faith

parcel of their Christian faith

wrong opinions of the faith

matter substantial of our faith

shall have, the true faith

in things of our faith

substantial points concerning the faith

this also, that the faith

necessary points of our faith

be contrary to the faith

necessary article of the faith

agreement and common Catholic faith

not err in the faith

for corroboration of the faith

the common persuasion and faith

proved that the common faith

and judge the Catholic faith

but by the Catholic faith

be ascertained that the faith

as of manners. Which faith

or living or avoiding faith

and right way to faith

, " quoth he, "they make faith

, or rule of our faith

or rule of our faith

and reducible thereto. As faith

as God would have faith

in this point and faith

by mistaking of scripture faith

shall never fail," were faith

in Peter's own person faith

of the church. For faith

of this it consequently faith

was before scripture and faith

and knowledge of God's faith

and to bring in faith

and of holy scripture faith

standeth not against it faith

, " quoth he, "must needs faith

enough," quoth I, "for faith

to false errors and faith

should stand though the faith

, " quoth he, "that must faith

of his church from faith

, and give his church faith

. "Nay," quoth he, "I faith

, if God would suffer faith

, were they not in faith

first in heart, they faith

no more suffer them faith

or knowledge of virtue faith

of the church is faith

, if they tell you faith

of the church. " That faith

fall in any damnable faith

of the church, which faith

that God would have faith

, but were percase by faith

of the church, where faith

of the church was faith

of Christ's church by faith

of Christ's church should faith

that the church hath faith
now is the same faith and the same points
and idolatry instead of faith and honor done to
church hath the right faith , and that the church
plain renaying of Christ's faith to do any observance
and have all one . And as it was
the same case. One faith in the town, another
in Prage itself one faith in one street, another
and having his right faith and being begun to
a people of one faith by themselves, varying and
that have another special faith, these folk that have
that whoso keep the faith , yet except he work
out; and whoso by faith abiding in the stock
not grafted in by, or fallen off by
out for infidelity. For faith is the gate into
come to God without ). And therefore whoso professeth
deceived in the right faith nor mistake holy scripture
shall have the same faith and belief different? "What
church, or else a faith and belief shall be
that very church the faith in one constant fashion
which have kept their faith in good works?" "Yes
living standeth, as in faith , and hearing that there
his scripture and his faith , and of whom should
infidels come to the faith to be taught. But
for his Gospel and faith have had his holy faith , and his blessed sacraments
hath abided by their faith and their preaching, and
he would forswear your faith to save his life
he would have his faith divulged and spread abroad
profess the name and faith of Christ? By this
have had his holy faith , and his blessed sacraments
ye have in good faith fully satisfied me concerning
that though the very be deceived against the faith be in the church
be done against the faith in any text of
that though the right faith of the church, and
a part of very faith be in the church
nor, against the right faith and true devout religion
Christendom, approved by the faith and custom of all
find therein." "In good faith , sir," quoth he, "I
in. But in good faith , I suppose we be
the first, in good faith , saving that the books
matter. And in good faith , it was to me
content and pleased." "In merry tales, "In good faith ,
and giving us our faith and his holy Gospel
the truth of our faith and usage in the
openly declared that their faith and living liked him
fall in a false faith of a false truth of a false
profess the right Catholic faith (whom we take for
of the very true faith, lie to the world
his honor and right faith and religion to be
in prejudice of the faith therefore learned of the
substantial points of the faith misunderstand the scripture. And
necessary points of the faith, equal credence is to
between us?" "In good faith, never agree that the faith of the church, out
necessary points of our faith as much to be
such necessary points of faith the church cannot err
and had a true faith between Adam and Noe
all miscreants and without faith . For it fared by
truth and had a faith , but they followed the
if they had lacked faith. Which faith what scripture had they
in effect that any faith had from Adam thitherto
that had a right faith ?" "Yes," quoth your friend faith had from Adam thitherto
to serve and follow faith , praying for his gracious
little spark of our faith , increaseth the credence in
firm credence to the faith that the church teacheth
white. And in good faith , to say the truth
so framed himself a faith , framed himself a conscience
every psalm twice." "In faith, in a year." "In faith person infamed, and give
reproved false in his faith to God? Nor methinketh
God and his true faith, they have no great
at his feet." "In faith now possible by your
surely. And in good faith ye bring me therewith
case, which in good faith I am half ashamed
give the wager?" "In faith, "quoth he, "I wot
soul, too." "In good faith, "quoth I, "and for
his abjuration. "In good faith, "quoth he, "I begin
heard him?" "In good faith, "quoth he, "all this
more pity, by my faith ween his wife were
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where, having the right faith ; therefore Hichins in the faith ," quoth your friend, "it 6, 289/6
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these names." "In good faith ," quoth I, "every whit 6, 292/7
such articles of our faith as he laboreth to 6, 290/32
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keep dispicions upon the faith of the church, wrestle 6, 336/10
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<td>their dreams.&quot; &quot;By my faith, I quoth I, &quot;he that</td>
<td>6, 365/ 28</td>
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<td>the matters of our faith, and is unto faith</td>
<td>6, 367/ 6</td>
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<td>hindereth us in our faith, and is unto faith</td>
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<td>faith, and is unto faith an enemy. And as</td>
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<td>as for the whole faith of Christ's church continued</td>
<td>6, 367/ 15</td>
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<td>in belief that, having been so free by</td>
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<td>your friend, &quot;in good faith I neither can nor</td>
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<td>substantial articles of the faith</td>
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<td>us as, professing the faith and religion of Christ</td>
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<td>every man that any open enemies to the faith</td>
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<td>discrepant from the true faith</td>
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<td>they hold that only men should put their faith alone is sufficient</td>
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<td>without us as, professing the faith</td>
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<td>every man that any open enemies to the faith</td>
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<td>not only to the faith of Christ's church continued</td>
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<td>they thought also that faith alone was sufficient, and</td>
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<td>none other but that happen after he have</td>
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<td>in God and in need not, but only</td>
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<td>ye speak it, that so, but only that</td>
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<td>faith alone doth justify a faith</td>
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<td>nothing but that faith alone had been enough</td>
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<td>they thought also that faith alone was sufficient, and</td>
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<td>mind with a full faith cannot do none other,</td>
<td>6, 382/ 1</td>
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<td>justified before by his faith alone without the works</td>
<td>6, 382/ 1</td>
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<td>then out of the faith groweth the good fruit</td>
<td>6, 382/ 11</td>
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<td>of good works. But is after. For his faith</td>
<td>6, 382/ 11</td>
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<td>but things that the faith in the man or</td>
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<td>the man by the faith being in the heart</td>
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<td>can do none other, must not, if his faith shall serve him, have</td>
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<td>For then did not faith alone justify the man</td>
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<td>or else would his faith and never so great a justification by his only that he said that</td>
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<td>fain to grant that faith alone cannot justify. &quot;To</td>
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<td>much to say as he had said that was sufficient, and</td>
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<td>faith alone doth justify, because</td>
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if a man had faith, it could not be work good works. For a man say that doth save us, though virtuous works, because that the church saith that where ye say that that hopeth that by say that ye preach be sufficient because that ground upon this, that much more properly than properly than faith, for que per dilectione operatur" ( is always joined unto man have so great the force of his fervent affection to the lacked charity, all his sufficed not." "In good he had so great it were possible that to preach a false of Saint Paul, that that man said, that and teach a false a false faith. But undoubted truth of the manner virtue -- almsdeed, or a very fervent them -- cunning, almsdeed, also all the full in the matter of the Apostle shoveth that hap as well in confirm the same, that all the works of charity, commendeth only the all other works of not available. And surely to them that reckon their belief, think their conclusion saith that the James do say that
other Lutherans meant that faith sufficeth to salvation, because 6, 386/ 21
works he hath no faith, because a dead faith is no faith, because a dead man is no faith, as a dead man that he calleth dead that he calleth dead, no more than Saint shall not stand them shall not stand them as he calleth dead indeed, though it be in a man unto that is in a that is in a, the devil hath faith as well as he at all, for very could not but work but by equivocation of this word"." For the very faith indeed is a faith in the promises of and trust in God's but hath the knowledge, they affirm therein more, In which as there, whereof they have only but by the equivocation" -- being indeed, as in the promises of in God's promises nor like one that wist meant, but were deceived the thing that is indeed; whereas indeed Saint signifieth the belief and unto the promises alone, of which many be altogether, turning it slyly were nothing else but the thing that is is the thing that betokeneth not belief, but meant when he laid, the comparison between them were nothing but hope and hope be two but followeth faith in
not faith but followeth faith in him that hath
say no more that faith alone is sufficient, but
they spoke that only faith was sufficient, they mean that is without charity
not of a dead works, but a very faith that is quick and
charity, and that such faith, he thought, was sufficient
they call that thing faith only that is joined
that they mean that faith which by charity worketh
and not by only faith ? How could they say
they say that only faith sufficeth, if they should
and good works, no faith sufficeth? For it were
thing to say that faith alone sufficeth without good
that without good works faith sufficeth nothing. And so
sins (if belief and faith stand fast) be quite
he saith, in that faith only, and no part
meant not but that faith, as a dead man
it were no very merit cometh of our faith only, and nothing for
us heaven for our it not for our faith if we lack good
anything but only our faith . And he said that
they say that only faith causeth our salvation. "To
any good works but faith only. And then why
works be joined to faith , or why should God
good works with our faith , but also that so
that so we have faith only, without any good
he meaneth plainly that faith and good works joined
should be in the faith , and all the thanks
be given to the faith , and right naught to faith .
Saint Paul: "Fides justificat" ( Faith justifieth). And "Credidit Abraam requireth nothing but only
our salvation came of faith . "By all these texts
Abraam was justified by faith , as Abraam was justified
but that after the faith and not by his
of themselves, nor without faith ; and that Christ freely
us. Nor the first faith , nor the preaching thereof
after the baptism the faith only shall save us
of the commandments without faith , since Christ saith, "If
no word of any faith . He saith also in
texts that speak of faith , they might take a
of them without faith , or penance either, or
ye say so of faith . For likewise as it
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reward with heaven except faith went with them, yet 6, 393/ 5

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them that had by faith wrought wonders in his 6, 393/ 10

that be a man's faith never so great, yet 6, 393/ 13

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man have faith, his faith shall not fail nor 6, 393/ 17

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hath need of our faith . For he saith that 6, 397/ 17

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<td>that in preaching that it is impossible to be pleasing to God</td>
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<td>that in preaching that damned, for all his faith</td>
<td>that in Christ. For else alone was sufficient for</td>
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<td>yet if his false preservation not of the faith only, but also of</td>
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<td>to the obedience of faith be strong, he forceth</td>
<td>and credence of the faith among the people, as</td>
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<td>yet if his false preservation not of the faith only, but also of</td>
<td>nothing mistrust that the faith of Christ to be</td>
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<td>preserve and increase his faith of Christ should much</td>
<td>and come to the faith of Christ, as came</td>
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<td>paynims would suffer the faith of Christ to be</td>
<td>that part, and Christ's faith not there suffered to</td>
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<td>nothing mistrust that the faith and winning of men's</td>
<td>increasing of the Christian faith not there suffered to</td>
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<td>and come to the faith preached among other indifferently</td>
<td>we mistrusted that his faith preached among other indifferently</td>
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<td>that part, and Christ's faith and winning of men's</td>
<td>these gentlemen. &quot;By my faith and renay their baptism</td>
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<td>increasing of the Christian faith again. I would not</td>
<td>we mistrusted that his faith preached among other indifferently</td>
<td>6, 410/23</td>
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<td>we mistrusted that his faith and renay their baptism</td>
<td>these gentlemen. &quot;By my faith, Masters,&quot; quoth he, &quot;yonder</td>
<td>6, 411/9</td>
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<td>these gentlemen. &quot;By my faith, Masters,&quot; quoth he, &quot;yonder faith</td>
<td>to fall from the faith after, they might be</td>
<td>6, 412/16</td>
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<td>the renaying of their faith right belief of the faith</td>
<td>6, 413/18</td>
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<td>the renaying of their faith right belief of the faith</td>
<td>that were the very faith which he seeth his</td>
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<td>that were the very faith which he seeth his</td>
<td>believe by God. &quot;This faith was taught by Christ</td>
<td>6, 415/22</td>
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<td>believe by God. &quot;This faith was taught by Christ</td>
<td>are written. And this faith should have been taught</td>
<td>6, 416/24</td>
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<td>are written. And this faith should have been taught</td>
<td>the articles of this faith had in men's hearts</td>
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<td>the articles of this faith had in men's hearts</td>
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<td>the contrary of the faith which the church believeth</td>
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<td>any truth of Christ's faith formed</td>
<td>abide by the right faith that all the church</td>
<td>6, 420/11</td>
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<td>abide by the right faith that all the church</td>
<td>books appeareth, the selfsame faith they taught, which</td>
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<td>have abided by the faith that we believe. And</td>
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<td>have abided by the faith that we believe. And</td>
<td>holy fathers of our faith to the death, that</td>
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<td>that they taught, which</td>
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<td>before. Howbeit, in good faith if ye will, we</td>
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<tr>
<td>far</td>
<td>forth grown that finally</td>
<td>6, 369/33</td>
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<tr>
<td>far</td>
<td>, and especially in such</td>
<td>6, 373/6</td>
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<tr>
<td>far</td>
<td>fallen from God that</td>
<td>6, 374/8</td>
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<tr>
<td>far</td>
<td>out of all frame</td>
<td>6, 378/12</td>
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<tr>
<td>far</td>
<td>from his manner of</td>
<td>6, 378/17</td>
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<tr>
<td>far</td>
<td>from his manner to light</td>
<td>6, 379/22</td>
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<tr>
<td>far</td>
<td>other wise. For he</td>
<td>6, 380/33</td>
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<tr>
<td>far</td>
<td>forth worketh to his</td>
<td>6, 382/20</td>
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<tr>
<td>far</td>
<td>forth that it appeareth</td>
<td>6, 388/29</td>
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<tr>
<td>far</td>
<td>other than ye said</td>
<td>6, 395/6</td>
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<tr>
<td>far</td>
<td>as ye knew and</td>
<td>6, 395/8</td>
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<tr>
<td>far</td>
<td>the most part of</td>
<td>6, 395/18</td>
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<tr>
<td>far</td>
<td>against all holy scripture</td>
<td>6, 402/25</td>
</tr>
<tr>
<td>far</td>
<td>against all natural reason</td>
<td>6, 402/26</td>
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<tr>
<td>far</td>
<td>abhorred all such violence</td>
<td>6, 406/13</td>
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<tr>
<td>far</td>
<td>that folk thought</td>
<td>6, 406/18</td>
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<tr>
<td>far</td>
<td>forth to proceed, that</td>
<td>6, 413/34</td>
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<tr>
<td>far</td>
<td>the more peril and</td>
<td>6, 415/19</td>
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<tr>
<td>far</td>
<td>the fewer have lust</td>
<td>6, 416/8</td>
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<tr>
<td>far</td>
<td>waxen crooked that seldom</td>
<td>6, 417/5</td>
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<tr>
<td>far</td>
<td>the contrary. For they</td>
<td>6, 421/4</td>
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<tr>
<td>far</td>
<td>forth abide they thereby</td>
<td>6, 421/6</td>
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<tr>
<td>far</td>
<td>better learned than they</td>
<td>6, 423/33</td>
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<tr>
<td>far</td>
<td>passed his master, running</td>
<td>6, 424/29</td>
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<tr>
<td>far</td>
<td>into wrong ways, that</td>
<td>6, 426/32</td>
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<td>far</td>
<td>smaller matter, that</td>
<td>6, 429/6</td>
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<td>far</td>
<td>passing spiritual hurts that</td>
<td>6, 430/17</td>
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<td>fardel</td>
<td>full of men's laws</td>
<td>6, 105/15</td>
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<tr>
<td>fardels</td>
<td>and fast bound them</td>
<td>6, 104/27</td>
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<tr>
<td>fare</td>
<td>as you would all</td>
<td>6, 27/27</td>
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<tr>
<td>fare</td>
<td>like necromancers that put</td>
<td>6, 55/6</td>
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<tr>
<td>fare</td>
<td>sometimes as she were</td>
<td>6, 131/26</td>
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<tr>
<td>fare</td>
<td>by reason as one</td>
<td>6, 176/27</td>
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<tr>
<td>fare</td>
<td>like another, that when</td>
<td>6, 234/8</td>
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saw priest or clerk fare the better therefor, or
on our own, and fare as Aesop saith in
show us. But we fare as do the ravens
we be like to fare much the worse for
that guise began, they fare as did once an
say she lived and fared well and was a
without faith. For it fared by them as it
by them as it fared now by us, that
few all the world fare the better, and is
for malice that he fareth as though he heard
Saint Loy was a farrier, it is no great
whereof four make a farthing; such goodly causes find
and in what manner fashion, albeit I mistrusted not
now we make the fashion of Christendom to seem
superstitious demeanor and fond meditation a form and
in such manner and fashion that it cannot be
to feign, and the fashion it itself too strange for
worship him in that fashion that they call latria
one. So that whatsoever fashion of worshipping of latria
yet some shape and fashion after man -- but
themselves in as religious fashion and as fervent affection
people speak of this fashion in their pains and
the very strange familiar fashion of jugglery. Nor the
many things of another fashion . And for all that
the day, manner, and fashion of the final judgment
faith in one constant fashion derived from the beginning
third is the superstitious fashion of worship with desire
none offence in such fashion to offer up a
thing of such a fashion that it would be
is in the superstitious fashion that their own folly
also forasmuch as that fashion were in a civil
place that form and fashion of judgment that may
it was a favorable fashion of abjuration, and so
read still in that fashion ?" "Nay, in good faith
but nothing of such fashion . For ye shall understand
not always of one fashion ; but sometimes as God
from all face and fashion of Christendom into a
yet was their outward fashion of living so honest
some spiritual form and fashion of their Christian living
time by leisure to fashion and frame them better
little fruit in that fashion . For first, whereas they
this realm after the fashion of Switzerland or Saxony
wretches so many diverse fashions of exquisite cruelties that
could not consume gold fast enough, the gilding of 6, 51/ 7
reckon so sure and fast , and therewith so plain 6, 62/ 15
of the faith, lean fast unto belief for any 6, 95/ 26
lay great fardels and fast bound them on other 6, 104/ 28
then so full and fast a purpose of perpetual 6, 151/ 5
hand, and hold that fast and search the way 6, 152/ 22
and a gloss as fast for yours as ye 6, 156/ 14
albeit ye be now fast and sure in the one and hold it fast , that they should soon 6, 156/ 27
to that man as fast , that they perceive well 6, 190/ 6
them flock together so fast , that they should soon 6, 196/ 17
themselves so sure and fast , they shall as last to call as fast to the giving of 6, 199/ 32
in their hands made fast thereon as though they were bound 6, 233/ 35
standing still sure and fast , we shall see somewhat 6, 239/ 22
to the giving of fast and firm credence to 6, 254/ 34
in their hands made fast upon long steels and 6, 275/ 7
faith, they wondered as fast thereon as though they 6, 297/ 11
Christ in their former, fast confirmed faith, from which 6, 355/ 18
and a cord tied fast unto his privy members 6, 371/ 4
belief and faith stand fast ) be quite absorbed and 6, 389/ 20
scripture in Bedlam as fast as they both in 6, 433/ 17
and preached, but also fast as ever the other 6, 434/ 7
in some places sung faster than I can say 6, 44/ 14
should sing matins no faster than ye say them 6, 259/ 2
them in, and no faster ." "Surely," quoth I, "for faster forward in virtue because 6, 401/ 12
make him run the fasting , watched, prayed and wore 6, 44/ 14
images, goodly song, fleshly fasting , and all the rabble fasting which they set at 6, 44/ 17
in mockage. And the fasting , praying, preaching, walking, hunger fasting thereon as though they 6, 433/ 23
not them to watching, fasting , prayer, and alms had fasting days, setting at naught 6, 433/ 32
cast off prayer and fasting , prayer, and such other fasting , vigils kept, the Sundays 6, 190/ 19
else. For as for fasting and of all good 6, 378/ 26
contempt of prayer and fasting or any such other 6, 381/ 27
good works -- alms, fasting and giving their good 6, 421/ 16
they live so virtuously, fasting , prayer, and alms had 6, 348/ 13
virtue had in honor, fasting , and all such goodly 6, 368/ 26
their fathers' souls, contemning fasting , prayer, and such other 6, 368/ 26
and bishops among them, fasting and of all good 6, 378/ 26
wife as himself affirmed fasting or any such other 6, 381/ 27
once firmly had, and fasting and giving their good 6, 421/ 16
was very sure and fasting , prayer, and alms had 6, 433/ 23
people, so many years fasting days, setting at naught 6, 433/ 32
be given to our fasting , and all the rabble 6, 43/ 29
father and mother, to princes 6, 48/ 24
our advocate before the Father; but over this, it unsure of his own
the knowledge of the Father was first by the Holy Ghost by the Father
I have heard my father talking once with my in the seers, her forthwith, for aught her and advocate before his above, descending from the the good Scottish frere of the Trinity, the Father saith also that his E9galitE9 with his be less than his equal substance with his been better for our faith delivered to the to thee, but my and equality with his and equal with his is less than his that he and his a gloss, that his which he prayed his I have heard my not equal with his Hear him," said the his church as his church. For as his Holy Spirit of his Savior Christ with his places. As where the have heard of my Holy Ghost, whom my saith also that his he is in his Father, and that his deny him before my very vine, and my me no fruit my another. And though the lack, considering that our Father ; but over this, it father if he believe no father alone therefore among our Father begotten, and after, the Father and the Son; after father tell of a beggar father , when she heard say father and mother right honorable father could do, forsook the Father , and may help us Father of lights." And surely Father Donald, whom I reckon Father , the Son, and the Father and he should send Father may well and sufficiently Father , to fall into the Father , he shall well perceive father Adam and us all father , went by the mouth father that is in heaven Father , as our Savior himself Father and with the Holy Father , and in another place Father be all one, which Father and he were one Father , saying, "As thou and father merrily say every man Father , some seeming as plainly Father at the time of Father bade us hear him Father said of himself, "Hear Father in heaven. "And surely Father ? For if the contrary Father of heaven saith unto Father I have made known Father shall send in my Father is in him and Father , and that his Father Father and he be both Father in heaven." And holy Father is a gardener. I Father taketh it away. And Father hath given all the Father in heaven provideth meat
by God? Was his father and all his friends 6, 253/ 6
I think his own father neither if he had 6, 277/ 21
the curse of his father Noe for that he 6, 297/ 31
secret members of his father of ten children is 6, 305/ 25
of one, as the father of one, if the 6, 305/ 25
ten children is the father saith that we be 6, 313/ 22
own faults, as my father and him. And I 6, 328/ 11
had taught both his father , and himself, being thereto 6, 329/ 4
own brother, his own father dead, and other could 6, 329/ 5
fear. Now was the father Adam, and show us 6, 332/ 30
far as our first good reason as the father doth by his discretion 6, 344/ 10
neither worship nor serve father nor mother, master nor words, "The most benign father neither worship nor serve father nor mother, master nor 6, 358/ 33
of this most benign father which, under the visor which, under the visor 6, 364/ 30
after to put the father, the mother, the fair father, the mother, the fair 6, 371/ 24
fire to roast, the father and mother looking on father and mother looking on 6, 371/ 28
twain, when the silly father had not one left father had not one left 6, 371/ 31
would say to the father and the mother, "Ah father and the mother, "Ah 6, 371/ 34
Holy Ghost and the Father himself, and utterly against Father himself, and utterly against 6, 376/ 33
once an old sage father fool in Kent, at father fool in Kent, at 6, 412/ 24
up one good old father and said, "Ye Masters up one good old father and said, "Ye Masters 6, 413/ 4
hath hurt it, good father ?" quoth these gentlemen. "By hath hurt it, good father ?" quoth these gentlemen. "By 6, 413/ 9
hurt the haven, good father ?" quoth they. "Nay, by hurt the haven, good father ?" quoth they. "Nay, by 6, 413/ 12
glorious kingdom to his Father of all the saved Father of all the saved 6, 435/ 18
people from our former Father of all the saved Father of all the saved 6, 435/ 19
eternal day with his everlasting day with his Father , himself, and the Holy Father , himself, and the Holy 6, 435/ 21
Lempster in the king's father's days where the prior father's days where the prior 6, 429/ 16
that had defouled his father's wife, to the punishment father's wife, to the punishment 6, 429/ 16
leave them orphans as fatherless children, but will come fatherless children, but will come 6, 177/ 22
a good monition and fatherly counsel to use it fatherly counsel to use it 6, 341/ 18
and in what benign, fatherly manner and liberal also fatherly manner and liberal also 6, 416/ 31
all the old holy fathers , in that they cause fathers , in that they cause 6, 31/ 19
that the old holy used only to dispute fathers used only to dispute 6, 31/ 21
of the old holy and now saints in fathers and now saints in 6, 38/ 7
since that the holy before us did -- fathers before us did -- 6, 56/ 29
comments of old holy And yet ere he fathers And yet ere he 6, 127/ 11
have the old holy also for his guides fathers also for his guides 6, 152/ 23
all the old holy at naught), that fellow fathers at naught), that fellow 6, 152/ 31
than all the old, if they make a fathers , if they make a 6, 167/ 23
of the old holy Nor that we speak fathers Nor that we speak 6, 169/ 31
second, if the old took the scriptures one fathers took the scriptures one 6, 171/ 17
thus the old holy did in the point fathers did in the point 6, 172/ 8
so many great cunning and holy saints as fathers and holy saints as 6, 304/ 4
against the old holy fathers and cunning doctors and have given their advice have endured so long as have been in, the laws and canons, interpreters of holy scripture of so many years. And to extort the, they were reckoned for that wrote against Pelagius have in other places of Luther's sect, laboring were, and may be, all the old holy fathers of so many years, consent of the holy fathers, interpreters of holy scripture, of the old holy fathers, the laws and canons of holy scripture, interpreters of holy scripture, the sight of the fathers, the sight of their fathers, would. "All the old Jerome and other virtuous holily speak these godly or Janizaries as their Chrysostom, with many old as were those good believed like those holy souls of those holy been so many holy contrary. "Of those holy of our old holy say that these holy Jerome, and other holy than the old holy than did the old by the old holy that all those holy force of the old force of the old force of the old old cunning and blessed to pray for their fathers' souls, contemning fasting days, a credere in dio, with the clergy in, that is imputed to, found with things nothing in Saint John's Gospel to his charge; what is their own sloth and folly it is, either in the translator, "Yes," quoth he. "Is, showed him before two, to pray to him, for the coming of
we therefore find a fault with every man's prayer 6, 237/1
a vice and some fault to be in the 6, 259/8
it a much more fault to be therein reckless 6, 259/11
the more, since that fault ye find now is 6, 262/26
side only falleth the fault and peril that ye 6, 264/5
better were it the fault to be acquitted, than fault to be acquitted, than 6, 265/26
judgment to acknowledge his fault and be corrected therefor 6, 266/10
the acknowledging of his fault . For surely that man 6, 269/37
the church, acknowledging his fault as clearly as his fault was proved, and by 6, 271/25
he falsely confess a fault in himself for the fault in himself for the 6, 272/14
without confessing of the fault . For if they had 6, 276/28
would blow abroad any fault of unlawful favor found 6, 277/12
humble acknowledging of the fault , that lieth falsely still 6, 278/9
refuseth to confess his judgment to acknowledge his fault and be corrected therefor 6, 279/18
in denial of his revelation of their fault . For if they had 6, 279/28
be reckoned of his humble acknowledging of the fault . For surely that man 6, 279/37
the confession of his fault and false defense of fault and false defense of 6, 279/5
shame to confess his fault , penitent, and unto penance fault , penitent, and unto penance 6, 279/6
were accused of a fault that were true indeed 6, 281/1
was accused of a to wit, his secret fault openly before men whereof 6, 281/7
Joshua to confess his fault openly and give glory fault openly and give glory 6, 283/7
hide or cover his fault by any cautel, after fault by any cautel, after 6, 284/2
himself, and all the fault that he findeth in fault that he findeth in 6, 292/6
quoth your friend, "no fault in his apostasy?" fault in his apostasy?" "No 6, 292/8
quoth your friend, "no fault in that the frere's fault in that the frere's 6, 292/10
Chapter The messenger findeth there findeth no such fault with the clergy in 6, 293/13
Chapter The messenger findeth there findeth no such fault therein. Wherefore either our 6, 294/3
Chapter The messenger findeth there findeth no such fault is not in the fault is not in the 6, 294/26
as I said, the fault that is to wit 6, 295/19
which ye find most fault, blamed not only the 6, 311/28
chastity. Wherewith whoso findeth therein far from the fault that is imputed to 6, 314/8
therein they found no fault nor any law that 6, 317/20
they never found other fault but because they were 6, 317/31
their own folly and fault , may come to some 6, 339/15
wise man find a fault therein. Ye spoke right 6, 342/16
time pass, except the fault be found in ourselves 6, 344/29
some, rather, the contrary fault ; that not only the 6, 350/8
therewith findeth Tyndale no fault in the bishops. For 6, 350/11
mischief, from the first fault to the last, that 6, 377/13
death, and yet, for fault of charity, not sufficient 6, 385/32
sorrow at heart for fault of good works, if 6, 392/13
not be for their fault so soon cast clean 6, 401/25
punished as any other fault , since there is no 6, 407/16
since there is no fault that more offendeth God 6, 407/ 16
For at the first fault, he is abjured, forsweareth 6, 410/ 15
such penance for his fault as the bishop assigneth 6, 410/ 16
and some laying the fault to Goodwin Sands; some 6, 412/ 34
ungracious deeds lay the fault in God, taking away 6, 428/ 2
faultless, but also very well 6, 28/ 26
detected utterly clean and faultless, yet if it were 6, 36/ 23
be acquitted, than the faultless to be punished." "It 6, 265/ 27
the man had been faultless indeed, yet were the faultless for aught that any 6, 277/ 18
seen, and thereto as faultless, for aught that any 6, 317/ 25
if he found it faultless, and also of reason 6, 340/ 35
anything speak of the faults of the clergy. And 6, 28/ 19
to prove that such faults (as were at Paul's) were no 6, 28/ 28
men say) were no so many follies and faults therein, and so much 6, 203/ 28
out for their obstinate surely if men's old faults were still their infamy 6, 283/ 13
quoth your friend, "what faults might be by some 6, 293/ 1
he said that the faults be, as ye see 6, 293/ 4
as though their own faults were too few, charge 6, 295/ 3
he putteth other folks' faults, and therein he tooteth faults, as my father saith 6, 313/ 22
ready to find others' faults, than to mend their faults, but for us were 6, 296/ 11
he said that the faults were there in it 6, 297/ 23
very many naught, whose faults be neither the faults be neither the 6, 298/ 12
case with our own faults of the temporality nor 6, 298/ 13
bag with other folks faults, as my father saith 6, 313/ 22
that beareth our own faults, cast at our back 6, 313/ 34
look on our own faults, cast it once before 6, 313/ 35
made it or the faults another while. And I made it or the 6, 313/ 36
may read the priests' faults such and so many 6, 341/ 1
them that touch the faults, which was, they say 6, 345/ 20
only talking of their faults of the bad, nor 6, 346/ 35
the gathering of our faults they would banish the 6, 347/ 1
blame of our own faults, to mind, nor pondering 6, 352/ 7
lay both their own faults, -- that is to 6, 403/ 6
they find a man faults, and the devil's too 6, 405/ 9
he were infected and faulty, let them lay his 6, 30/ 16
court that he was faulty in these heresies, he 6, 36/ 19
courted that he was faulty therein, albeit in such 6, 36/ 25
he was judged faulty, although ye had ever 6, 260/ 11
die therefore confesse himself faulty, but always stood still 6, 271/ 26
but that he was faulty, of things which he 6, 278/ 32
such as he was faulty, Whereof many be set 6, 317/ 17
it where it were faulty
as should be found faulty
were a man found faulty that made Arius, Pelagius, people, as did Arius, did the man marvelous had (for any sinister you of your special my mind the greatest special assistance of his cause why she should clergy is glad to give them cause to for to win first affections, their inward secret church nor in God's the time in God's and out of God's carnal love and fleshly as he hath in was in his special him more mercy and man's blessedness and the boldness of God's further the church, in the for pity to the and after to the rigor and the less whereby there may perchase he was denied any who for his tender Forsooth," quoth I, "great did the man marvelous judges fain of their him therein no such had therein no such no wrong, albeit no judges showed him such very near wrong, the way the law for any fault of unlawful any point of their they showed him great grace" into this word "$
word "favor"; whereas every favor is not grace in 6, 290/18
English for in some favor is there little grace 6, 290/19
things framed for the favor of divers other heresies 6, 330/17
recovery of their gods' favor and set forth his 6, 376/30
with all those that that such as here favor and follow his sect 6, 378/16
and keep themselves in favor , till they may find 6, 378/29
in good opinion and favor of many good simple 6, 379/9
deeds, for the blind favor that we bear toward 6, 380/27
recovered again into the favor and suffrages of Christ's 6, 410/18
more in estimation and themselves deceived, withdraw their favor or fall into the 6, 418/4
or to bear any favor of Luther's sect for 6, 418/5
wherein such folk as favor them would fain defame 6, 430/13
folk fall to the favor of their like? And 6, 433/2
verily it was a favorable fashion of abjuration, and 6, 279/11
with his mouth he favored still indeed them and 6, 256/29
instead of punishment, entreated, favored , and by fair words 6, 416/11
side and were a favorer of that faction." "Nay 6, 94/29
think that though the favorers of a sect of reverence, since he specially 6, 223/2
communication, perceived to be favorable to cease, and the there touched the superstitious 6, 14/9
their authority. And the fear and scrupulosity that the 6, 29/8
And when that for fear lest this thing should 6, 29/28
enough thereof? I rather fear me that because he 6, 42/30
rigorous answer put in fear of worse -- of 6, 43/5
give me cause to fear that he hath of 6, 56/27
sight, I should, I fear me, very feebly satisfy 6, 64/13
faction." "Nay," quoth I, "live in dread and fear of the devil's subtle 6, 127/1
do well. Howbeit I fear me that we were 6, 128/17
here is no such fear . Tell me therefore whereby 6, 180/27
with their body for fear and thought the contrary 6, 190/34
be cut off for fear of corruption of the 6, 193/35
that body, or for fear of corrupting the remnant 6, 194/6
if they be for fear of infection cut off 6, 205/28
the contrary side, for fear of being perceived. Also 6, 208/26
he deny it for fear ?" "Nay," quoth he. "But 6, 208/28
hiding their intents for fear , as they that against 6, 208/35
yet not only for fear of increase of his 6, 212/2
do but devise that fear to have some cloak 6, 232/24
fear of mind for any speak of them for to the lack of there touched the superstitious but of infirmity, for weariness of that superstitious perilous, not only for that there was no him such favor, I is that all the cause as methinketh to think, many better. "I he shall need to began to fall in either in pain or Which maketh them to take fruit thereby. Which puttech good folk in said before, the special if we should for we should, for like and tremble for the doth, except for the orders among men, with of the temporality. "The them with force and of their frailty, for brought home again, I see not so great naught that for any care of heaven, all yet, as it is the thing that ye were haply to be one that in earnest Saint Paul had nothing it is to be saith also that he than you hear." "And I promise you, nothing I marvel why Tyndale as I say, very his church, to the into the English tongue,
that ye, peradventure, somewhat fearing the same, did of scripture is a whole that he hateth the holy cross and the more. "Item, of all mouths catcheth many new they found properly witted, the use of some daemonia, dominus autem caelos inspired that consent, "Qui in desert they were his sheep to be infants that must be be so far too likely to infect a is very faint and all his people so to begin at the I fear me, very handle his client's matter spoken to Saint Peter, "flee and thereon they thereof we talk and which the devil inwardly upon the occasion of do -- find and hear, hands and cannot of hope, whereby we stood about him to miles than we may could no more but further than he can hatred, but if he we wrong whereof we after this life neither be long ere they souls shall sleep and for the delight thereof, but a very faint to another. And our of the body, by master's horse with four hands and cannot feel, and the legs and feet more swift and sure
of the false priests' feet find out the means 6, 240/33
a fire at his feet ." "In faith," quoth he 6, 271/4
the print of horse feet and of men's feet 6, 274/18
feet also by a long 6, 274/19
print of the horse feet all this way shod 6, 274/23
having no cause to doubt." "Yea?" quoth he. "
herself too young to be feigned, nor likely to be feigned, nor likely to
for any man to be feigned, nor likely to
miracles, whereof they might be feigned, nor likely to
witted men devise and feign, nor likely to
likely," quoth I, "to be feigned, nor likely to
much to do as for heretics which falsely feigned, nor likely to
Almaine or Spain would be feigned, nor likely to
partly, lest they be feigned, nor likely to
a multitude may be feigned, nor likely to
certainly knew some falsely feigned, nor likely to
partly lest they be feigned, nor likely to
a multitude may be feigned, nor likely to
when we see them feigned, nor likely to
conclusion, because no such miracles many be nowadays feigned, nor likely to
were (nor be) all days. And as for feigned, nor likely to
certainly knew some falsely feigned, nor likely to
place be false and feigned, nor likely to
thing damnable, false, and feigned, nor likely to
some of them were feigned, nor likely to
some also may be feigned, nor likely to
be that those be feigned, nor likely to
that miracles may be feigned, nor likely to
that all be not feigned, nor likely to
doctors and miracles falsely feigned, nor likely to
whom were those miracles feigned, nor likely to
was eaten that they feigned, nor likely to
untrue, and their miracles feigned, nor likely to
to prove our miracles feigned, nor likely to
part." "Then false and I, "if miracles be feigned, nor likely to
church had been either feigned, nor likely to
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herself, suddenly the fond
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to trust all his
make the saints God's
must tell where his
call themselves and their
so presumptuous and malapert
but also their images,
that they make them
so slight and false
and other of his
since Luther and his
he and other his
that he and his
and Tyndale and their
him and other his
as Luther and his
that he and his
that he and his
that he and his
that he and his
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fellow could help it forth
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fellow believeth in a quarterinity fellow deceive her sight and
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*Thomas More Studies 10.2 (2015)*
your pilgrimages by." "Your thing, methinketh that right all were they right that was within these over the butt, that and prayer than a always, though they be before folk honorable and works of God. And some one or some or more, were it the contrary opinions in them not, and though be forceth not, how And though they be there were yet a one smith is too the people. For a he, "yet might a seem there were very few. For there were himself, though there were I ween, sing very so sufficient that as quoth he, "bulls very can and will with own faults were too hypocrites. If they keep Nor as it seemed those many be very indeed among them very verily that for those the prayer of a when there were very was, I say, when ye should have priests ye might have too have more than so taketh it, nor that granted to Tyndale that this is his argument: "in perpetual continence, as those good men very spoken of, and so few words," quoth I, "have few were sufficient of them, sufficed for our purpose few years wrought in the few of them shall touch few days appointed. Then what few in comparison of the few reasoned withal, and not few men be there, I few begin the change, and few or many, were they few and those always soon few of them knew each few they be together maketh few in comparison, yet make few good folk and right few at a forge, we few doting dames make not few mean witted men devise few. For there were few few saved in Noe's ship few saved alive, yet proveth few matins in a year few things as may shall few , and briefs never none few words answer you. But few, charge them with ours few servants we call them few of the people neither few in comparison of the few, yet think I verily few all the world fareth few godly men. And no few in a great city few men durst presume to few enough if the law few to serve the rooms few, which every man seeth few men take it. And few men can live chaste few men can live chaste few do now." "God forbid few were married. And none few have in all this
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as the Apostle saith, " texte Saint Paul: ",
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and bad. And this
themselves together in a ancient, honorable men, those
exercised a while this and preserved uncorrupted this
whereof they might feign preachers have all this
great special commandment this good Christian people this
that God hath this whether he had seen
all Christian people this fifteen hundred year, confirmed. And Christ hath believed this fifteen hundred year. Now what whole time of these fifteen hundred years passed, chastity yet, and all this fifteen hundred year hath done to be true. The read in English. The be bound thereto. The the house roof. "The not in the fourteenth, true or no. "The not help them. The it is so. The proveth the contrary. The that is accused. The to see it. The Gospel of John, the to work any. "The to cure her. The than there was. "The have a shame. "The memory, King Henry the It is not yet a hundred ducats, then be not worth a would that men should suffer Saint Peter to less, then, should we but be ready to a flourish, yet who of his flock should that we should not any Christian man to where they may not in great plumps to up in routs and of his priests, to all rulers, fall to since that every man Not by war and wit, the war and men first fell to can they despise a mind: likewise, as the himself nor yet the
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shall hereafter happen to find in any doubt of
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should study where to find water in the sea
or color could he find in his bed with
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and upheld; as we find in scripture places more
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that in Almaine they find great ease therein. For
not that we now find it naught in Saxony
burn them where they that any man could find
should be like to find her in bed with
I am glad ye find me a true man
mouths where one may find a surer way. But
whereby never king could find in his heart more
than them whom we far better. Which maketh
place almost, where I find any learned man of
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all infants, they shall find many a shrewd brain
for all that well find in some of us
own ignorance where we find a doubt and, therein
woman either, shall somewhat find therein that shall delight
will no wise man find a fault therein. Ye
God's holy words. We also that among the
should not fail to find many a man to
people, and yet should find little fruit for their
in Saxony. And this books, ye shall scantly you. For I shall sorest thing that I proof, which thing I for a less: yet a man likely to we thought not to yourself more than ye points belied, I shall where should a man evil ailed him to weening that he should the right belief, could be you that can through and ye shall their own goodness, ye favor, till they may delivered as he could any color he could changed thereby, they should but that he should albeit that we should yet so should we people be like to then that you should warrant that thou shalt For neither shalt thou if they may once poison that he could wherein he shall not death also. For we Eleventh Chapter The messenger of gold than he accustomed, but that he peradventure say that he the faith that he of faith which he church by diligent ensearch the fear that he the fault that he I, "every whit." "Then I show you." "Nor Eleventh Chapter The messenger

find we more than too
find twain but that they
find the means that ye
find in confession that
find in the noble book
find we never any man
find in it -- he
find it contrary. And if
find in the book. For
find the means that ye
find so very a vainglorious
find out this fond folly
find no match but that
find in their hearts to
find in your hearts to
find that they plainly set
find few that fall to
find the time by leisure
find occasion unto young scholars
find one part of his
find themselves sore deceived. For
find a stronger take it
find among us that would
find , I doubt not, among
find none so cruel Turks
find little fruit in that
find him double false. For
find it true that he
find their time. "And as
find through all Luther's books
find one or other of
find nothing of their amendment
find fault with the clergy
find now priests made of
find himself more moved to
find it otherwise in himself
find with some that prayeth
find falling and decayed in
find the life of a
find in himself, and all
find in the frere and
find he," quoth your friend
find he," quoth your friend
find fault with the clergy
and the clergy there profess chastity. Wherewith whoso difficulty which a translator unto them. But therewith of our communication), yet building of his church, saints' relics, at the our Lord, in the of it above the governor in that country, omnibus diebus usque ad vobiscum sum usque ad forth that when the once put forth a would not move a written with his own church with a wet had liefer lose a for cutting of his rehearse them on our old holy doctors did. I to the court. hereafter ere ever we the remnant will we that I took for he hath perfected and hath been proved, so principal question, and therewith indeed. And with this hath been proved, so principle question, and therewith indeed. And with this answer." And finally he tongue, fearing men with incensing, hallowing of the and the pillar of what a force the could do without the more marvel that the great peril of the kept but for the in the pillar of frying pan into the naught but for the
he had kindled a
goingle might, and made no fire.
nothing but for the
setteth them on a
him hot on a wasteth the never wasting
world lay in the a dirge about the lay it to the
be idle, as the man may say, "The heat, and yet the man may say, "The night," and yet the no more than the so speak by the For he that saith that would say the his body to the them, and especially by by death in the that there is the to over great a to salvation to give upon whom and whose if I have a one by prayer and to salvation to give to give diligent hearing, giving of fast and signifieth the belief and in heaven. From whose believeth. Which things once would believe them both of all Christian men of Luther's sect, were have been taught and would "twere a fair for the while good yoke," saith he, "is year till within this the town begging a were one of your and care of his guessed that four or

fire which he would not fire ." The Sixth Chapter The fire to study for the fire at his feet." "In fire of hell, standing him fire of purgatory till Doomsday fire for the law's soul fire to roast, the father fire must needs burn and fire is enough to burn fire doth it by heat fire maketh me see by fire doth it but by fire can be without heat fire , yet would not this fire alone is enough to fire could not burn but fire for the defense thereof fire , not only in Italy fire . And especially forasmuch as fire of purgatory, which I fire ." "Forsooth," quoth your friend fire of purgatory, which I.

firm credeence and full obedience firm credeence and full obedience firm credeence, and faithful obedience firm credeence to the faith firm credeence given not only firm faith joined with good firmly had, and fastly for firmly and both alike." "What firmly to be believed. And firmly of this opinion, that firmly stood although nothing had fish pole." "Why hath the fishes and bad. And this fit and easy, and my

five year that the Turks five or six days before five wits enemy to another five brethren, were it likely five hundred year ago, the

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in a monastery of

governor to rule well

last they came to
to five, and from
to the show, though
twenty, then ten, then
their hearts are once
to an image, not
erand but to see
risen, and such shallow
ye find some false
bold without gloze or
high prudence, which, without
naughty pack, many a
love that is between
the messenger would have
the messenger would have
to bed, and he
church of Christ ever
some that fainted and
And that our Lady
saluted of Gabriel or
and some that were
not stand thereby, but
while, though himself was
And in all-thing to
he that will studiously
a ditch, thereto they
intolerable torments, but rather
her sweetest Son without
other we find either
fictum" (The Holy Ghost
And a tale that
the frailty of our
of Iohan; for neither
Holy Sacrament, the holy
all pleasure of the
uncharged of all burdensome
stones, and tree from
but they followed the
meddle with any quick
frailty of their own
walk not after the
fair images, goodly song,
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<td>Son without fleeing or</td>
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<td>of jugglery. Nor the</td>
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<td>their successors in Christ's than to his whole</td>
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<td>that among the Christian</td>
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<td>with other of his</td>
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<td>and mar the whole</td>
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<td>not any of his</td>
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reasoned upon but by folk meet therefor, and in
to grow to some folk have soon after, part
and to put other folk as had, with the
begun of such unlearned folk as nothing conned else
the pride of such folk as had, with the
whose authority some other folk have soon after, part
be adventured. And some folk will not fail to
paynims, or newly christened
neither good, virtuous lay folk should lack it, nor
have heard very worshipful folk say, which have been
another good, and sick folk often have such a
Bible away from such folk to the end that
hated of all good folk is enough to hear
the judgment of any wise handled that unlearned folk were likely to take
avow themselves for Christian folk, granting the scripture to
taught nor suffered his folk to break their chastity
that call ourselves Christian folk to see such a
confessions, and among many folk to see such a
the confession of other folk , partly by his own
or anywhere else where folk be christened in their
drowned in malice, nor folk need no more but
meant of good, faithful folk that live virtuously; and
For he accepteth not folk thought, as ye said
so far forth that folk had not driven good
themselves against good Catholic folk or anywhere else where
great fear that either folk meant none harm,
of worship assembled old folk as they speak that
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them away with these folk , which how holy soever
the pleasure of newfangled folk , sparing no pain for
he meant none harm, folk were glad to take
among the people, that folk should show themselves their
say, let good Christian folk suspect, abhor, and pursue
spoiled all good religious folk , joined freres and nuns
of heretics wherewith such folk as favor them would fall to the favor of the forewalkers) to one flock under himself.

Antichrist, (of whom these folk's one hearts; but the same serves him and honor faults cast at our confessions to the other devotion. But now, short.

is it that vicious folk fall to the favor of many substantial folk, and divers done in presence of many substantial folk.

world, shall make all Antichrist, (of whom these folk's one heart; but the same.

fallen out of Christian hands, to make other the bag with other the one doth utter unto, and visited with covetousness and greediness many things did they at breast he putteth other and be in some that priests should utter.

he discloseth unaware certain which absurdities and unreasonable argument hath so many fall into such open.

he discloseth unaware certain now by that means damnation eschew, though he then should it yet.

hand, though their death be, then must it this by falling to then will it well to all that should then should it yet such mistaking whereof might thereof doth there first then must there needs and mourn, than to keep his way and then must it needs -- it must needs that it should else truth, it must needs for then shall it good, it must needs devil, whereby should it living they might surely understanding to serve and obloquy that else would.

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6, 42/ 15
forsooth
"this is
6, 64/ 27
forsooth
"and yet
6, 75/ 30
forsooth
"because we
6, 78/ 35
forsooth
it was not then
6, 79/ 24
forsooth
"so were
6, 118/ 12
forsooth
"so were
6, 183/ 22
forsooth
"he dealt
6, 249/ 31
that I should not?" " Forsooth,
shall always serve other."
" Forsooth,
done to the master?"
" Forsooth,
be proved by witness."
" Forsooth,
lawfully might refuse it."
" Forsooth,
with a poor frere."
" Forsooth,
made that second book?"
" Forsooth,
shine before the people)."
" Forsooth,
new, bad or good."
" Forsooth,
this tale?" quoth I."
" Forsooth,
of a good substance."
" Forsooth,
know the matter well?"
" Forsooth,
ye said ye could?"
" Forsooth,
could do it. "Nay,
who told you so?"
" Forsooth,
who killed Richard Hunne?"
" Forsooth,
he can tell?" "Nay,
you heard her tell?"
" Forsooth,
asked, "What is she?"
" Forsooth,
a month ago." "Now,
had not hanged himself?"
" Forsooth,
What insight?" quoth they.
" Forsooth,
tell?" quoth the lords."
" Forsooth,
himself or no." "Yea,
thereof by one more." 
" Forsooth,
any such thing before." 
" Forsooth,
therefore, as I say
price of the book?"
" Forsooth,
hold the right way."
" Forsooth,
women to hear it."
" Forsooth,
too, as thinketh me."
" Forsooth,
do it for him."
" Forsooth,
ever since hath done."
" Forsooth,
to some better sense."
" Forsooth,
must needs work well."
" Forsooth,
devil go with him."
" Forsooth,
they be righted again."
" Forsooth,
that teach them errors."
" Forsooth,
over great a fire."
" Forsooth,
is of little weight."
" Forsooth,
thus was abjured to
he was forced to
all than not to
life, but he would

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<td>forswear, to forbear each angry</td>
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thus was abjured to forswear himself in the thing
the party might lawfully forswear himself? And also, if he spoke of, to forswear himself in a matter
a manqueller, nor lawfully ready to lie and falsely still, and falsely fault, he is abjured, with lying and false suffering that their false he therein abjured and forsook his master and to lie and be may never lawfully be other cause either be he had forsaken and the miracle, that she trust in them. And objections and answer them of reason. And so whereof some ceremonies were but that either he of him. For he good, that thought he the sermon reasoned withal so belied them, then such a fury, that the whole meinie. For, Christ Jesus, it followeth people. For albeit that gloss he would have answereth and dissolveth. About given him is very all such goods of It may," quo the church," quo all heresies, doth such than to be acknowledged should stand them long all heresies, acknowledging himself him both. If a for naught?" "I will . Marry, truth it is, or by my refusing him, and Peter therewith forswore, for aught her father forthwith he declareth in whom forthwith while they be fresh ye find both these abolished, some not by punished and purged it forsook them, and ever approved by God. And forthwith, as though he had forthwith he began to write upon this sect once the text: "those upon the death of and made somewhat seemly after, your friend came if he with grace as God hath given you to live so him to find some, take the one part for all this that in few. But before year. And as for days together. Now as men more as good children than four. But , then twenty, then ten, he put me somewhat
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a brass penny whereof
another man and him
lame beggars three or
his master's horse with
may see farther by
that twice make
two ganders made always
two geese made always
geese would always make
geese make not always
that twice twain make
and chosen out these
And they guessed that
that ten thieves robbed
common purse of all
it) to believe the
and we coming all
house, scanty would there
and forty children than
hundred. "'Have ye seen
thought nay, not fully
whether he had seen
and from five to
that he leaveth, taking
thousand year ago or
a thousand year or
go prove them. The
the author answereth. The
of the temporalty. The
therein right well. The
as appeareth in the
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and received again. "The
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save only himself. %The
shall speak in the
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that there were a

foundation false, and all your
founded their heresies in the
four make a farthing; such
four foot (and ye will
four pair of their old
four feet could scant overtake
four miles than we may
four ." "Why," quoth I, "needeth
four ganders. For therein might
four geese, yet ye would
four ganders." "A sweet matter
four horse." "Tut," quoth he
four . I ween ye will
four for the sure undoubted
four or five hundred year
four men at once in
four , and would all ten
four complainants in their own
four into the way, Wilkin
four monks be bold to
four . But now that every
four score and ten?" Thereat
four score and ten. Then
four score and ten. Then
four . And there he began
four away expressly." "Surely," quoth
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four hundred year, and yet
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Fourteenth Chapter The author somewhat
Fourteenth Chapter The messenger maketh
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Lambert and his wife,
frantic Collins, and more
were, I say, as
this wise: "Obsecro vos
the liberty of man's
chaste, humble, and charitable,
to give them all
it of the bishop
no man hath no
the people be so
that he hath no
the liberty of man's
was his destiny? "If
these takers away of
be in a full
than his courtesy, and
in his heart more
estis" (Ye be redeemed
we were not redeemed
faith; and that Christ
all, but is a
mockage when we speak
that it were a
and tell that a
of itself that a
child the good Scottish
should stand a blind
if Luther late a
another, that when the
bed with a poor
he saith that one
we talk of, which
his order of the
counsel Tyndale saith the
that he feareth lest
he findeth in the
else but lest the
not meant as the
But let a lewd
-- lest that holy
but to a fond
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frère  be taken with a  6, 296/ 31
frère  should have lost his  6, 304/ 9
frère , to an apostate, to  6, 346/ 13
frère , they would wish, I  6, 349/ 32
frère  began to fall in  6, 361/ 2
vainglory of that fond frère, and yet, therewithal, to 6, 363/ 16
is there in this frère that wrote this of 6, 365/ 20
but also, being a frère hath married a nun 6, 375/ 7
see now a lewd frère so bold and so 6, 376/ 5
the only authority of Frère Tuck and Maid Marian 6, 376/ 16
other side a fond frère and his fellows, without 6, 434/ 4
this new sect but frère that ever did, after 6, 434/ 12
neither priest, monk, nor frère Luther and his wife 6, 434/ 14
monk, and his wife, but also, being a frère, hath married a nun 6, 375/ 7
fault in that the frère's book saith that the 6, 292/ 10
those words of the frère's book, wherein he saith 6, 292/ 21
naught. And iwis a envy, partly of some false miracles whereby certain
the religious people, monks, frères abused the people, for 6, 88/ 34
not only teacheth monks, frères, and nuns to marriage 6, 375/ 6
good religious folk, joined frères and nuns together in 6, 427/ 32
all priests, monks, and frères, must needs have wives 6, 434/ 18
this fifteen hundred year, fresh and well perceived, to 6, 39/ 9
forthwith, while they be fresh, saving that meseemeth better 6, 102/ 10
seem they never so fresh and green, be yet 6, 207/ 12
the Pharisees for making the sepulchers of holy 6, 217/ 25
some of them, very learned men, good part 6, 247/ 14
we shall have young fellows first become heretics 6, 416/ 22
quoth I, "upon Good Friday every year this two 6, 84/ 18
hunting commonly on Good Friday in the morning for 6, 235/ 35
or cast away Good Friday? There be cathedral churches 6, 235/ 37
credence sent from his friend by a trusty secret 6, 5/ 3
whereas a right worshipful friend of mine sent once 6, 21/ 7
me a secret sure communication to my said friend by a trusty secret 6, 24/ 19
sent it to my friend, then had I, methought 6, 22/ 14
credence sent from his friend, this bearer, to break 6, 24/ 32
you my special secret friend of mine sent unto 6, 25/ 22
shall affirm unto my friend to whom I send unto 6, 26/ 11
mouth of your trusty friend, to whom ye desired 6, 26/ 24
the mouth of your friend, but also (which better 6, 26/ 34
I should, by your friend, ascertain you. And surely 6, 26/ 34
nothing said unto your friend by mouth but that 6, 27/ 3
or insufficient (albeit your friend, either for that of 6, 27/ 20
would all wish. Your friend first after your letter 6, 27/ 28
way won." When your friend had thus declared his 6, 32/ 25
I considered that your friend was studious of scripture 6, 34/ 25
"Sir," quoth your friend, "I would for my matter."
"Well," quoth your tale of my good At this point your and remembrance of his flock." Here said your so. With this your all. Then said your ear-mark." % "Sir," quoth your is of truth?"Your a good fellow and Marry, sir," quoth your I say, "quoth your first." And therewith your said I to your scripture. With this your how." "Surely," quoth your About fortnight after, your you again."
"When your hand." "Why," quoth your me further," quoth your we come," quoth your faith?" "Yes," quoth your my troth," quoth your my troth," quoth your so were," quoth your In faith," quoth your contracts. % "Fallen?" quoth your dwelled he?" quoth your man's confession, his secret were marvel," quoth your discerned." "Why," quoth your my faith," quoth your Saint John," quoth your good faith," quoth your Mary mass," quoth your book." "Why," quoth your findeth he," quoth your findeth he," quoth your feareth he," quoth your He had," quoth your therewithal I showed your though he saw his constitution. "Sir," quoth your friend, "I would for my friend, "yet hath that book friend your master, the imagination friend desiring me that whatsoever friend . And albeit that every friend that the temple of friend asked me what reason friend, "Well I perceive then friend, "if I should answer friend answered that reason and friend of mine late in friend, "it was high time friend, "who may be sure friend, I began to friend, "Now ye see that friend held, as he said friend, "I marvel not though friend came again in a friend had told, forsooth," quoth friend, "what thing did I friend, "what thing maketh me friend, unto the same point friend, "that I think verily friend, "so seemeth me now friend, "I marvel me much friend, "then ye see, lo friend, "then if I were friend, "What abide, we be friend, "Everywhere and nowhere," quoth friend and companion in such friend, "that it should be friend, "what faults were there friend, "what ever love was friend, "if that be true friend, "it seemeth verily that friend, the book is a friend, "is that all the friend, "no fault in his friend, "no fault in that friend, "nothing else but lest friend, "much more cause as friend a book with the friend after scrape it never friend, "I will not greatly

"Marry sir," quoth your friend, "he will haply say.

"Forsooth," quoth your friend, "it appeareth well that.

"Marry," quoth your friend, "we shall need now.

"Forsooth," quoth your friend, "and as for that.

"Marry," quoth your friend, "as for reasoning the.

flatterers that long seemed friendly, will ye take ever.

they be your near friends, and ye have been.

of God and God's friends, with love of each.

them, "I call you friends, for all that I behoveth us to make.

intercessors his especial beloved friends.

many of the king's friends, into your country, and.

reported, as his familiar cheer ye made his friends.

for they seemed his friends and for his sake.

that seemed his best friends, but which they were.

his enemies for his enemies, rather than despitefully to handle his friends.

despitefully to handle his enemies instead of his friends.

wise themselves or their friends should use those threads.

his wife and his friends, sore abashed and astonished.

father and all his friends infidels? Were there no his best proved friends, avow it in his.

their foes, haply their friends, and, as men's manners.

of some his best friends and whom he most.

said once to his friends that marveled why he been true, all the friends that could have been.

said, among his familiar friends, that he trusted to as well their own friends as the contrary part.

I had with my friends there in that matter was fain by friendship to get a pardon.

watched and worshipped every frosty night. If this man author somewhat noteth the froward minds of many folk for thou art too had answered him as not separating themselves for gossip of her husband's it not master the
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line Numbers</th>
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<td>mala non potest bonum</td>
<td>An evil tree facere</td>
<td>6, 381/29</td>
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<tr>
<td>and for the more</td>
<td>of his preaching, if</td>
<td>6, 15/5</td>
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<td>ye shall find the</td>
<td>of those offerings a</td>
<td>6, 53/34</td>
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<td>Now see the good</td>
<td>also that followeth thereupon</td>
<td>6, 99/33</td>
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<td>and wrote, was the</td>
<td>of the Gospel because</td>
<td>6, 124/31</td>
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<td>of them? For the</td>
<td>of strife among the</td>
<td>6, 125/1</td>
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<td>in tasting the forbidden</td>
<td>, being then expelled out</td>
<td>6, 139/23</td>
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<tr>
<td>beareth in me no</td>
<td>my Father taketh it</td>
<td>6, 194/11</td>
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<tr>
<td>every branch that beareth</td>
<td>, he purgeth it to</td>
<td>6, 194/12</td>
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<tr>
<td>it bring the more</td>
<td>. And as the branch</td>
<td>6, 194/12</td>
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<tr>
<td>and for the more</td>
<td>of his preaching, if</td>
<td>6, 279/21</td>
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<tr>
<td>less doubt what good</td>
<td>was intended by this</td>
<td>6, 291/5</td>
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<tr>
<td>honest folk should take</td>
<td>thereby, Which fear, I</td>
<td>6, 332/9</td>
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<td>yet should find little</td>
<td>for their understanding in</td>
<td>6, 343/32</td>
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<td>thereof. So that what</td>
<td>should grow of the</td>
<td>6, 348/16</td>
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<td>quoth I, &quot;that the</td>
<td>which ye see spring</td>
<td>6, 349/1</td>
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<td>little substance and little</td>
<td>therein. For he would</td>
<td>6, 352/4</td>
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<tr>
<td>consider in yourself what</td>
<td>were a man likely</td>
<td>6, 352/10</td>
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<tr>
<td>the tree by the</td>
<td>.&quot;The Eighth Chapter The</td>
<td>6, 372/20</td>
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<td>show the effect and</td>
<td>of their doctrine by</td>
<td>6, 374/2</td>
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<tr>
<td>cannot bring forth good</td>
<td>), and therefore since good</td>
<td>6, 381/30</td>
</tr>
<tr>
<td>good works be good</td>
<td>, an evil man cannot</td>
<td>6, 381/30</td>
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<tr>
<td>faith groweth the good</td>
<td>of good works. But</td>
<td>6, 381/33</td>
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<tr>
<td>nor the sacrament and</td>
<td>of our baptism, was</td>
<td>6, 391/21</td>
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<tr>
<td>to bring forth the</td>
<td>of good works, as</td>
<td>6, 393/18</td>
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<tr>
<td>thing or other? What</td>
<td>could come of their</td>
<td>6, 400/12</td>
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<td>you should find little</td>
<td>in that fashion. For</td>
<td>6, 416/13</td>
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<tr>
<td>them to pain without</td>
<td>. And yet oftentimes maketh</td>
<td>6, 423/15</td>
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<td>And all this good</td>
<td>would a few mischievous</td>
<td>6, 428/14</td>
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<tr>
<td>may with as much</td>
<td>preach to a post</td>
<td>6, 433/6</td>
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<td>may be peradventure a</td>
<td>example that no man</td>
<td>6, 255/27</td>
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<td>the more pleasant and</td>
<td>unto them when they</td>
<td>6, 339/21</td>
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<tr>
<td>if they shall be</td>
<td>, though it be not</td>
<td>6, 392/10</td>
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<tr>
<td>and resistance of his</td>
<td>Passion, whereupon depended the</td>
<td>6, 414/6</td>
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<td>to the sufferer as</td>
<td>as painful. And in</td>
<td>6, 216/6</td>
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<tr>
<td>a thing in effect</td>
<td>saving that it may</td>
<td>6, 255/26</td>
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<tr>
<td>trust, be prevented and</td>
<td>. And this have I</td>
<td>6, 22/31</td>
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<tr>
<td>then were these words</td>
<td>where he said, &quot;Lo</td>
<td>6, 109/2</td>
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<tr>
<td>had been in manner</td>
<td>and in vain. &quot;That</td>
<td>6, 173/17</td>
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<tr>
<td>our long forenoon process</td>
<td>and left us as</td>
<td>6, 187/15</td>
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<tr>
<td>matter should not be</td>
<td>, there was such diligence</td>
<td>6, 320/10</td>
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<td>flounder out of a</td>
<td>pan into the fire</td>
<td>6, 192/9</td>
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<tr>
<td>able to bear and</td>
<td>. And therefore Christ came</td>
<td>6, 105/7</td>
</tr>
<tr>
<td>and stir us to</td>
<td>it, we shall now</td>
<td>6, 129/7</td>
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and occasion convenient to fulfill them. But when they suffer it, specially to fulfill and keep it. "Yet of a new to dispute it, but to fulfill it. And as for fulfilling of his penance, up

full obedience unto his church 6, 10/ 24
full set at rest. But 6, 22/ 15
full . For he shall (how
full report; yet since I
full of mistrusting, he shall
full of confusion, nor no
full proof. "I put you
full , suddenly this blind man
full merrily." "The more pity
full shot and a sharp
full hope and whole trust
full of men's laws more
full hard were it in
full and whole against him
full point with herself that
full determined purpose of virginity
full and fast a purpose
full of snakes and eels
full answered. For then have
full obedience unto his church
full of blessed charity in
full far there from? I
full unlikely, that this Holy
full ." "Nay," quo th I, "the
full of lies, whereby he
full evil service. "And yet
full of such mischievous people
full of business. And such
full of mistrust that some
full hard to excuse them
full and whole therein, and
full proof. For I assure
full and whole of your
plain persuasion and a full proof, which thing I care much for any full confession of all deadly they be in a full freedom and liberty discharged his mind with a full faith in the promises had also all the full faith so great that of some sort many, full fair handled, little change he had seen at full that the clergy doth disputation shall be the fuller, and the matters the not fail to be fully content and satisfied. And hear elsewhere ye were fully determined to give full I might the more fully and effectually answer it quoth I, "saith not fully so far as ye lest you return not fully furnished for your purpose when it was so fully disclosed till the times which shall never be fully perceived and understood, so scripture be not yet fully taught of that matter was the church more fully had without the knowledge quoth I, "that knowledge and I am herein fully satisfied." "Then be you you," quoth I, "also fully answered in this: that ye," quoth I, "as fully satisfied that where ye that ye be further fully answered in the principal have in good faith fully satisfied me concerning the he shall once so fully restore again many a suffer the church so fully to consent in the therewith that he so fully felt himself answered and me that God hath fully taught and teacheth his in scripture, and as fully four score and ten he thought nay, not fully satisfied of any man answered, and the mind fully satisfied and content." "In ourselves, be well and fully content and satisfied." "Well in all this matter their holy writing affirm fully the contrary. And where to Luther's fond and furious sect. And he showeth into Luther's fond and sect. And he showeth men in war wax and cruel, yet was monk. And upon a of or two up furnished for your purpose. The you return not fully furnished of one especial thing among other things well or two rehearsed; and thereof. And thereupon followeth be never contrary. And is enough, without any in estimation, intend a
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<tr>
<th>Term</th>
<th>Occurrence</th>
<th>Line Numbers</th>
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<td>further</td>
<td>business therein. But after</td>
<td>6, 21/ 15</td>
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<td>further</td>
<td>go but lean to</td>
<td>6, 24/ 7</td>
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<td>further</td>
<td>partly of the same</td>
<td>6, 25/ 1</td>
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<td>further</td>
<td>abuse the hatred of</td>
<td>6, 30/ 12</td>
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<td>further</td>
<td>of him to what</td>
<td>6, 33/ 24</td>
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<td>further</td>
<td>than he is able</td>
<td>6, 40/ 38</td>
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<td>further</td>
<td>to the honor of</td>
<td>6, 45/ 36</td>
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<td>further</td>
<td>what necessity there is</td>
<td>6, 66/ 7</td>
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<td>further</td>
<td>that yet was more</td>
<td>6, 67/ 8</td>
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<td>further</td>
<td>hence than even here</td>
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<td>further</td>
<td>after. But now why</td>
<td>6, 71/ 33</td>
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<td>further</td>
<td>ask you after. For</td>
<td>6, 78/ 8</td>
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<td>further</td>
<td>showed that many miracles</td>
<td>6, 85/ 19</td>
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<td>further</td>
<td>your mind hereafter. And</td>
<td>6, 91/ 10</td>
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<td>further</td>
<td>. And therefore he said</td>
<td>6, 104/ 10</td>
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<td>further</td>
<td>than I thought to</td>
<td>6, 107/ 3</td>
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<td>further</td>
<td>that the church cannot</td>
<td>6, 116/ 19</td>
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<td>further</td>
<td>. And since the church</td>
<td>6, 118/ 30</td>
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<td>further</td>
<td>after. But now since</td>
<td>6, 119/ 6</td>
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<td>further</td>
<td>the remnant of all</td>
<td>6, 120/ 7</td>
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<tr>
<td>further</td>
<td>What if he would</td>
<td>6, 136/ 3</td>
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<td>further</td>
<td>instruction of the points</td>
<td>6, 136/ 30</td>
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<td>further</td>
<td>showeth that upon all</td>
<td>6, 153/ 26</td>
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<td>further</td>
<td>to prove the second</td>
<td>6, 155/ 34</td>
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<td>further</td>
<td>than pray for grace</td>
<td>6, 158/ 16</td>
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<td>thing therein, he</td>
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<td>further</td>
<td>, in that he said</td>
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<td>thereon, yet is not</td>
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<td>further</td>
<td>. Doth he not in</td>
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<td>further</td>
<td>, &quot;I have,&quot; quoth he</td>
<td>6, 178/ 20</td>
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<td>further</td>
<td>fully answered in the</td>
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<td>I go, the more</td>
<td>6, 185/ 30</td>
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<td>further</td>
<td>. And supposing that there</td>
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<td>further</td>
<td>or touch your texts</td>
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<td>further</td>
<td>thing to say. Which</td>
<td>6, 210/ 18</td>
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<td>further</td>
<td>, &quot;Now I assure you</td>
<td>6, 210/ 22</td>
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<td>further</td>
<td>objection I would not</td>
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<td>further</td>
<td>need I not to</td>
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<td>further</td>
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<td>further</td>
<td>than he can feel</td>
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<td>further</td>
<td>, if it were all</td>
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<td>further</td>
<td>therein and search whether</td>
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<td>further</td>
<td>question thereof, they tell</td>
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<td>further</td>
<td>which Lady, then, she</td>
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we shall see somewhat further whereto your words will 6, 239/ 22
therein, and for the further proof that ours is 6, 242/ 33
pleasure. And since we further perceive that their books 6, 245/ 22
that ye have any further objection to lay therein 6, 249/ 28
I would advise me further thereon. But he laughed 6, 251/ 17
of likelihood have gone further with you, and have 6, 251/ 17
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For there appeareth no further than to the lack 6, 252/ 29
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yet. For he saith further dispicition thereupon, to cause 6, 348/ 20
He saith," quoit I, " further that every woman and 6, 353/ 26
of Luther, have built further upon this ungracious ground 6, 354/ 4
saith that he seeth further than he saw before 6, 362/ 16
that time intend a further mischief, which he little 6, 368/ 21
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it. "Then was it further asked him, if their 6, 390/ 15
any defense, but using further purpose than they pretend 6, 414/ 31
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do they indeed no further for the punishment of 6, 431/ 9
against images for any furtherance of devotion, but plainly 6, 47/ 20
to their hindrance than furtherance in the faith. For 6, 121/ 18
and studious about the wealth, they were well for that it is senior," or at the fell into such a passiones huius vitae ad Lord was saluted with Ipswich was saluted of and saith himself, marvelous I promise you, how clergy would for the nature should seem to true; nor do not nature should seem to true; nor do not by themselves, varying and writeth also to the bed or on the the juggler blow his ye not win the temporal lords had good three geese and a you that twice two geese made always four the geese and the make not always four ganders not need if this the Jews that still evil deed, thereon we of Luther, hope and and dissembled the matter, in sport, "die vous we walked into the ourselves aside into the my Father is a touch of our Lord's godly people have honorably Gospel for that they in the making and now bestowed about the been bestowed about the For faith is the as misbelief is the gone out of the
forever. So that the gates of hell should not prevail; but the gates of hell shall not prevail; but the gates of hell do prevail. Christ saith that the gates of hell should not prevail; but the gates of hell is nothing. He deny him that the place for the it were by two gates, many a man hath grant him that the name of the so cometh within the gates, as yet the breaketh out of the the gates -- the he prevailleth against the church of Christ the and holy saints' works departed, I began to in the street to the people might reasonably not Christ intend to there swerved from the faith upon them, whereby he the people's substance be all that gold were be two or three a congregation of people their stead the church. For when he had being begun to be be two or three be two or three the world and everywhere council once in Greece council which should be at the feeblest, there heap of all heresies very studious in the his church again, and that he made a except of whom I gates of hell should not gates of hell shall not gates of hell do prevail gates of hell should not gates of hell is nothing gates of hell do in gates of hell, the great gates, as yet the gates gates -- that is to gates (which is not done gates, as yet the gates gates cannot hold him but gates -- the gates do gates do not prevail against gates . And thus is Luther's gates of hell prevail not gather a good sort; yet gather in mind the whole gather worldly praise but rather gather so much suspicion, that gather a flock and congregation gather them together and make gather themselves together and keep gathered great riches, and they gathered into the prince's purse gathered together, it would appear gathered together in my name gathered into his faith. And gathered of all the world gathered his church of his gathered by himself and spread gathered together in my name gathered together in my name gathered in company, would have gathered by an emperor, that gathered in the Holy Ghost gathered them together, for the gathered together, it is now gathering of our faults to gathering thereinto as well the gaud and showed forth in gave them knowledge) they should 6, 108/ 25 6, 198/ 13 6, 198/ 14 6, 203/ 17 6, 203/ 21 6, 203/ 22 6, 203/ 32 6, 203/ 35 6, 204/ 1 6, 204/ 2 6, 204/ 9 6, 204/ 11 6, 204/ 13 6, 204/ 14 6, 204/ 15 6, 204/ 18 6, 23/ 29 6, 35/ 3 6, 58/ 25 6, 88/ 21 6, 173/ 10 6, 199/ 7 6, 355/ 13 6, 42/ 34 6, 43/ 11 6, 50/ 34 6, 108/ 33 6, 118/ 14 6, 142/ 34 6, 164/ 36 6, 193/ 13 6, 198/ 22 6, 202/ 6 6, 203/ 5 6, 355/ 8 6, 361/ 31 6, 369/ 15 6, 417/ 29 6, 369/ 15 6, 417/ 29 6, 352/ 6 6, 435/ 15 6, 297/ 31 6, 35/ 22
more than when he
gave counsel that for avoiding
Jews, to whom he
and wisdom that God
gave it, that they should
themselves, as though God
gave it not, but they
at our creation he
planted in their souls
the precepts that he
for avoiding, whereof
the precepts that he
spirits, appointed by God,
goodness by special message
brought them sufficient warning, whereof
he gave unto them and employ
behests the better, he
by mouth was three
there in writing he
of old to his
to us, as he
and the world clean
till now that God
of his liberal bounty
the power that he
the good fathers which
false matter be maintained,
to hear, and which
outward observance, bodily service,
quoth he, "I called
Church, preferring their own
his carcass in a
worshipped and set in
him and broken his
would not seem very
seemed they never so
say that all this
to make all that
yet might all this
now since that this
in the beginning, this
you that all this
quoth he, "all this
Marry," quoth I, "this
be that all this
other thing but men's
men's gear and women's
knit it about their
it about his wife's
be cumbersome because her
the length of his
would waste up your

and wisdom that God
gave them undoubted knowledge; as
him also money for
their advice to the
in commandment to his
the readers undoubted occasion
him occasion to doubt
and costly ornaments, fair
ornaments of the church
glosses before the right
shrine, and then kissing
golden shrines. And yet
sword in twain. Which
and glorious at the
is done but only
new, and make a
be much the better
is such, what marvel
how near it goeth
granted, turneth us yet
granted, we be never
growth from worse to
is erroneous and as
and women's gear made
made in wax. Then
and say I cannot
. Which, except the monk
was somewhat short. It
and that should she
upon pain of my
you not that this
gear is such among the
now setting all this
gear together, this man's confession
much of all this
gear grown up by the
observed and kept, this
gear should not be thus
also to hear this
gear against the clergy, and
ganders made always four
you that twice two
geeze made always four ganders
you that twice two
geeze would always make four
of one kind. But
and yet twice two
geeze and the ganders be
as wise as wild
will not find three
geeze and a gander a
all the world wild
be that they were
geldings or mares, here were
and his sect in
general. Fourthly and finally, the
we shall touch in
general the order that the
for heresies by sundry
was made at a
dispensation should hereafter in
common determination at a
it not," quoth I, "
nothing spoken of the
hersy by the whole
for such matters in
of the clergy in
thing almost received in
eightieth synod by the
would call it, a
appealed to the next
Ghost. So that whatsoever
appealed to the next
the authority of all
damned and determined in
the leastwise with the
everlasting life at the
words or under the
many holy synods and
court of Rome, and
declared. Though it be
And in this high
very natural children by
be his Son by
was three: twain commanding generation and eating; the third generation to a ghostly regeneration 6, 151/9
the desire of carnal generation . And then how much generation , but that the world 6, 252/25
which most magnified carnal generation me et dabo tibi gentes hereditatem tuam” (Ask of 6, 173/14
upon the story in Genes gentiles worshipped among them a 6, 72/28
God. For albeit the gentiles :”. And so was in 6, 142/33
from you to the gentiles , therefore, as they were 6, 146/2
some came of the gentiles which else, as for 6, 177/16
church out of the church out of the prohibition. "Quoniam omnes di gentium daemonia, dominus autem caelos 6, 45/8
since I am so gentle to grant you so 6, 170/21
them. It is a gentle holiness to abstain for 6, 412/15
what amendment made his gentle and courteous entreaty in 6, 416/32
make her own a gentleman good cheap. And this 6, 64/4
there was a young gentleman which had married a 6, 227/35
declared the manner, that gentleman had a servant that 6, 228/24
a groat. As this gentleman and his wife were 6, 228/33
not so much; this gentleman did somewhat mistake me 6, 320/25
he is a very gentleman , I warrant you. It 6, 353/15
some calling himself a gentleman in Almaine or Spain 6, 371/19
religious folk, husbandmen and gentlemens: "Indeed," quoth he, "to 6, 264/22
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wot well, than the gentlewoman was, which in talking 6, 92/15
a very fair young gentlewoman of twelve years of 6, 93/7
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a good part of Germany ?" "Marry," quoth I, "if 6, 192/7
some other parts of Germany , where their sect hath 6, 427/30
a sore breast. Saint Germaine only for children. And 6, 227/8
and ale to Saint Germaine , I see nothing much 6, 234/25
latria, and no certain benedictions and holy strange 6, 230/16
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much of the mystical gestures and ceremonies used in 6, 148/16
because they could not get a promise of amendment 6, 43/1
for the gain they get thereby suffer such abuse 6, 53/19
that if they now get by this way one 6, 53/28
pride longed superfluously to get by covetousness and greediness 6, 140/15
And then would ye get you to that man 6, 159/32
of Christ’s church might get yet and keep some 6, 205/34
if ye have, ye get no thanks to spare 6, 246/6
displeasure of God, should get , I think, little thanks 6, 300/20
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fain by friendship to get a pardon. But I 6, 325/6
of some such things get so much as some 6, 351/15
ways they can to
give him naught, he
his good name, but
heart before the world
so showed in the
in that hill of
temples of the Holy
had received the Holy
Son and the Holy
and after, the Holy
disciples, that the Holy
Son, and the Holy
should send the Holy
for nothing? The Holy
said that the Holy
not that the Holy
counsel of the Holy
instinct of the Holy
sure that the Holy
and with the Holy
about by the Holy
help of the Holy
which is the Holy
this Comforter, this Holy
church. For the Holy
said that the Holy
not that the Holy
Now when the Holy
and with the Holy
failing, and the Holy
instruction of the Holy
God and the Holy
effugiet fictum" (The Holy
church is the Holy
operation of the Holy
God sent the Holy
God and the Holy
God sent the Holy
gathered in the Holy
assembled in the Holy
also against the Holy
himself, and the Holy
and tormented by our
the enticement of our
get so many to fall
getteth as little of me
getteth his good name among
getteth him great honor before
getting of his sight, and
Gezera, nor in Jerusalem neither
Ghost made by his own
Ghost and were by him
Ghost. Of which two the
Ghost by the Father and
Ghost should instruct them of
Ghost, and therewith were persuaded
Ghost, and also that he
Ghost taught many things, I
Ghost, whom he would send
Ghost should at his coming
Ghost so plain and simple
Ghost, they consent and agree
Ghost that God sent into
Ghost, if the truth were
Ghost coming into her and
Ghost, we have also the
Ghost, whom my Father shall
Ghost, the Spirit of Truth
Ghost was not sent hither
Ghost shall teach them all-thing
Ghost should write unto his
Ghost shall, by God's promise
Ghost both one God, then
Ghost sent of purpose to
Ghost, to fall in error
Ghost the right understanding of
Ghost fleeth from feigning). But
Ghost, "qui facit unanimes in
Ghost, who could never suffer
Ghost to teach his church
Ghost. For else might the
Ghost, and himself also tarried
Ghost. So that whatsoever general
Ghost. "He took," quoth your
Ghost and the Father himself
Ghost -- which send these
ghostly enemy the devil, her
ghostly enemies, make us willingly

6, 405 / 14
6, 275 / 31
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and not by our
ghostly enemy. The Twentieth Chapter
6, 113/ 2
secret pride had our
ghostly enemy conveyed into the
6, 125/ 29
carnal generation to a
ghostly regeneration in grace --
6, 151/ 10
good and very perfect
ghostly cometh from above, descending
6, 97/ 19
other liberal science a
gift of God also, and
6, 126/ 17
shall so set his
gift at naught that we
6, 168/ 3
God hath given this
gift unto his church, that
6, 181/ 25
not aware thereof, your
gift could not lose his
6, 300/ 12
is an exceeding seldom
gift, and unchastity exceeding perilous
6, 308/ 22
it is a seldom
gift, that yet it is
6, 308/ 25
neither trust that any
gift ? For though it be
6, 308/ 25
recon that either excellent
gift of nature, or gift
6, 385/ 1
albeit he had great
gift of cunning, great labor
6, 385/ 6
that ever parted the
gifts sent him, and also
6, 42/ 32
through the holes, the
gilt from the silver, consuming
6, 66/ 29
of many yards was
gilt not rubbed off, but
6, 68/ 1
cast away about the
gilded of the gilting of
6, 68/ 2
gold fast enough, the
gilding of knives, swords, spurs
6, 51/ 6
was gilded of the
gilding of posts and whole
6, 51/ 8
through the holes, the
gilding of the first piece
6, 68/ 2
of many yards was
girdle before your face in
6, 130/ 16
young man kiss a
girl once in way of
6, 287/ 6
ween, and his fellow,
Gismas , to rhyme withal --
6, 229/ 24
he hath known to
give their study to the
6, 9/ 7
necessary to salvation to
give firm credence and full
6, 10/ 24
us be ready to
give a reckoning to
6, 23/ 4
and have already to
give you great thanks therefor
6, 24/ 31
soever he tarry therefor) give attendance unto you, days
6, 25/ 9
by your letters to
give no less credence than
6, 26/ 11
were fully determined to
give full credence to me
6, 33/ 17
these heretics if they
give honor to the name
6, 40/ 1
rather have commanded to
give that gold to poor
6, 42/ 21
break it again and
give it them rather than
6, 42/ 23
God that we should
give none to no creature
6, 48/ 22
purse full of gold
give to the poor not
6, 51/ 14
thereof; but if they
give aught, they ransack the
6, 51/ 15
so should no lucre
give them cause to favor
6, 53/ 31
in himself, he should
give me cause to fear
6, 56/ 27
of reason they should
give credence to credible persons
6, 66/ 2
was high time to
give him over when he
6, 67/ 19
be done against nature." "
Give us thereof," quoth I
6, 71/ 21
lest I might haply
give you some occasion to
6, 94/ 27
God? What should we
give credence to the example
6, 97/ 2
Christ his office and give it them. If we give his glory from him 6, 97/ 25
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ego dilexi vos" (I give you a new commandment 6, 107/ 15
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in his church, to give them warning with, when give his church the right 6, 116/ 27
whether then doth he give his church the right 6, 116/ 27
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he hath known to and as handmaids to give attendance upon divinity. And 6, 126/ 18
see not, if reason give us a way to give him then that this 6, 134/ 17
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at all, than to in the beginning to give them knowledge thereof, forasmuch 6, 139/ 13
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me and I shall may and will also give him warning and occasion 6, 174/ 3
yet doth the knowledge give his church so far 6, 182/ 30
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books written able to give credence in such a give themselves thereto be sturdy 6, 266/ 23
to the contrary to to the contrary to give him, with sufferance of 6, 271/ 14
business. And such as give the wager?” "In faith give the wager?” "In faith 6, 275/ 25
of their favor to give Wilkin I wot ne’er give Wilkin I wot ne’er 6, 275/ 27
to whom should we give him naught, he getteth give an oath to any 6, 282/ 15
wager, what I would give the party an oath 6, 282/ 22
me. For if ye give glory to God that 6, 283/ 8
if any judge would
no judge may lawfully give an oath to the
judge may not lawfully give him the oath, then
give us example of virtue
give us, and what good
give us." And yet, when
give us light to do
give a groat or twain
give them all free, wherein
give them all good audience
give an angel of heaven
give hearing not to an
give his false fables harkening
give a plain answer whether
give him audience in some
give occasion of their evil
give her that day, by
give they wretches great boldness
give heat. And therefore, as
give his body to the
give all his goods in
give it not for our
Give alms, and all is
give the whole merit unto
give into your bosom?" Doth
give the kingdom of heaven
give the less credence to
give in such case. Sometimes
give this counsel to every
given to any such things
given in that behalf, declaring
given to the church and
given in the court. And
given, yet well and reasonably
given his study, I understood
given diligence to the Latin
given to the Jews: "Non
given his gold unto that
given ), were dishonored in that
given only to God that
given to our father and
given a man. "What riches
given to poor men if
given to poor men, yet
given in alms when men
it would be straight
given to poor men, and
6, 51/13
all credence to be
given to any such thing
6, 63/9
no judgment could be
given but upon things done
6, 64/12
a pardon, would have
given them all in a
6, 83/22
nun was, that had
given her in pence to
6, 87/33
any credence to be
given to miracles done nowadays
6, 95/11
that all the honor
given to saints redoundeth unto
6, 97/21
wit only to be
given by God, and thus
6, 99/8
people in the law
given to Moses, And that
6, 104/14
be believed, which is
given and always kept in
6, 112/10
But since he hath
given them and left with
6, 113/27
but such words new
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6, 116/6
believeth to be well
given by God, inspired
6, 120/9
you that God hath
given his church the right
6, 120/22
of all other learning
given them to scripture alone
6, 126/4
whoso happeth to have
given him is very fortunate
6, 129/29
to whom God hath
given the grace of understanding
6, 127/25
the scripture should be
given us but to tell
6, 129/6
author confirmeth his counsel
given in that behalf, declaring
6, 132/33
that God had not
given us the scripture at
6, 138/8
it that he hath
given the world therein an
6, 138/32
resist, with good counsel
given to the soul; and
6, 140/24
by the Prophet hath
given to all good men
6, 145/10
to them, "I have
given you hitherto but milk
6, 145/30
in the scripture was
given good tokens and sufficient
6, 147/32
Testament from the commandment
given for the Saturday in
6, 155/17
be perceived by reason
given us with nature, God
6, 162/1
whereby God hath haply
given us light to perceive
6, 168/1
errors, that, without thanks
given him therefore, we shall
6, 168/2
the knowledge and warning
given us of God's pleasure
6, 174/29
reason that he hath
given his church in all
6, 176/2
ground that God hath
given this gift unto his
6, 181/24
scripture, have great occasion
given them to conceive the
6, 183/12
final judgment pronounced and
given , when God shall with
6, 206/2
to him and once
given life unto; there resteth
6, 212/16
though the Father hath
given all the judgment to
6, 214/30
thereof, but it is
given to children or poor
6, 234/28
since miracles were specially
given by God for the
6, 240/14
hath left them and
given them up, which was
6, 243/34
credence is to be
given to the church and
6, 247/7
And since he hath
given you so long day
6, 249/32
the Spirit of God
given to his church) a
6, 253/25
mistrusting of any judgment
given in the court. And
6, 259/35
could any sentence be
given , if they should believe
6, 265/22
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given him, long it was 6, 270/ 1
and after mine oath
given , he would ask me 6, 281/ 26
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absolution thereupon to be
given , all this, he saith 6, 289/ 21
were not so commonly
given, but always receive into 6, 302/ 30
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given to all good Christian 6, 305/ 29
in the Old Law
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present at the judgment
given in Paul’s, whereupon his 6, 319/ 5
as deodands, to be
given in alms. This man 6, 319/ 23
there was great evidence
given against the chancellor, for 6, 325/ 2
in so many years
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given that his body should 6, 327/ 27
and a whole mind
given greatly thereto. And surely 6, 334/ 16
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given of complaint through any 6, 351/ 17
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and reward should be
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given every man charge of 6, 415/ 8
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the church the right 6, 8/ 26
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metals as his goodness
giveth unto man, of which 6, 41/ 10
one undone. But God
giveth enough for both; and 6, 50/ 12
enough for both; and
giveth diverse men diverse kinds 6, 50/ 13
ever your own mind
giveth you that they may 6, 63/ 1
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m giveth them not the good 6, 121/ 19
believe, whereof the scripture
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m giveth the nature to the 6, 214/ 22
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m giveth it life, will never 6, 224/ 15
Spirit and marvelous majesty
m giveth his special assistance. And 6, 243/ 13
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m giveth us," as though that 6, 296/ 19
ad Ephesios, wherein he giveth good counsel to every man. Luther, my mind giveth me that His Majesty is of counsel and doth therewith a breath of doctrine thereof teacheth and occasion to their evil works. So that God Lord with our endeavor and thereof the clergy taught his church, he also what him list, had smitten off, and carved and painted images, without receiving or ear any word of scripture he being content and also therewith being and Christ's own coming and willing body to the of, which Frere Jerome I seen a priest that Saint Paul in in peril by the pleasant to the people, so virtuously, fasting and whom ye would be that the clergy is few places would be before) the devil be other, and we be it greatly meriteth, and that is with meekness us too, and are am," quoth I, "very and would be very therefore would they be wherein I would be it seemeth we be that folk be more the other, "I am but he would be The temporal lords were and the people as none harm, folk were veni pacem mittere sed well and will as
patiently, it purgeth; if
them." "That shall I
into dispicions thereof, nor
better." "That would I
of mind and vain
made in manner a
ween it possible that
how gaily soever it
no gold that grievously
Soli deo honor et
it were with a
ex operibus habet quidem
huius vitae ad futuram
in themselves of that
him to show his
the holy doctor and
remain pure, clean, and
restore again many a
there is many a
that he is a
never so gay and
he which wrote such
it hath in the
in earth, and now
that side so many
and shall deliver a
God be honor and
saw man and the
only all honor and
himself joyous of God's
will not give his
plead it, and for
chosen people give the
fault openly and give
and set on the
works, then had he
is not worthy the
beginning and predestinate to
by God predestinate to
I like not this
of hand, with a
have made you a
in will. And that
against it, and a

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| gladly      | hear," quoth I, "and     | 6, 248/ 13|
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glover, or a weaver that

glowing heat in his cheeks

gloe or flattering, where if

gluttony, wantonness, waste, and lechery

believe a purser, a glover, or a weaver that

God, and the short

ingenerating, whereof sprang covetousness, gluttony, sloth, wrath, and lechery

riot, reveling and ribaldry, nor themselves vouchsafe to

nor any other heretic's, to

my indefensible errors, to

I could no further
to any saints, or say, that his words

zeal to spiritual service, or dishonor, yet to

of idolatry when we

out. "Nor they that it his goodness to

we list not once

rubbed off, but still said, if ye will

the first creation to provided that course to

Surely," quoth I, "ye ye were like to

not believe their writings, nor themselves vouchsafe to

I see not, than And therefore he would pray to saints and another, and let him will of God to feel, feet and cannot might then with reason Christ and our Lady Ye men of London, than I thought to left that we should quothe I, "let us give you leave to books behind them, and those should hear him as if we would mean season we shall

goes to go with his chosen people

goes to Christ's Gospel and

and let him go loose which was so to our Lady of

they that go on pilgrimage do nothing with his indefensible people

goes to in pilgrimages to them

goes to on pilgrimage to this

goes to on pilgrimage do nothing

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I see not, than And therefore he would pray to saints and another, and let him will of God to feel, feet and cannot might then with reason

Christ and our Lady

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else that it should
go to and suppose it
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the place, but unto God -- though we reckon God
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is, though we worship God there because himself liked God
is the pleasure of God to be specially sought God
of the cause why God doth so, yet the God
by great authority that God by miracle testifieth it God
reason were there, that God would set more by God
I answered that why God would do it, I God
doubt long ago; for God hath proved my part God
a sufficient proof that God would they should come God
so negligent that where God sheweth no more miracles God
We marvel much that God or good saints did God
and were sure that God to the increase of God
miracle were done by God himself?" % I answered him God
but creatures, instead of God were sufficient proof and God
the miracles wrought by God or not?" "Faith showeth God
that there is a knowledge or belief of God into idolatry and worship God
that there is a God. For albeit the gentiles God .
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that there was a teach us that a God , either maker, or governor God
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that there is a and that he is God , and that he is God
The messenger allegeth that the miracles wrought by God,
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reason showeth me that God against the course of God
reason showeth me that God hath set all things God
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and the goodness of God will never work against God
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other thing. And therefore God brought forth nothing but God
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the Godhead. For only God is it that giveth to saints redoundeth unto God would I not ween God be well content that creatures doth only to God. In which of these what do we to God when we do worship God. If in censing and to them as to God one. So that whatsoever saint seven candles against And this not unto God. But now, as it gave it not, but God, the people might then God, by miracle declared that, with hope of their God, and thus by this God. And plainly take these God himself. And put in God. "Which, besides that I gave it not, but, that should have it, bound to blocks and in this cursed world worship mamams, and all again serve us as for the comprobation of Or if it be for the good of doth these miracles, as ; but he meant no commanded the people in not forbidden, although they made was (as it setteth no more by forbid," quoth I. "For the goodness of, which how far soever here no church at, were in a misbelief made not his church must needs believe) -- and by the secret, did we not then with them." "He must, and by him reputed," quoth he. "But ye. "Truth," quoth he. "Then their affections, instead of marvel is it though paynims did, instead of wonder is it though there, either showed by they be done by to be done by well in proving that in office?" "Nay, before in the law by command that were by other, in things by Lady, the promise that he, "I think that near all gone already." "I, "the goodness of gone, and then had lawful and pleasant to sir" quoth he, "that Whoso will come to guided and governed by but also displeasant to besides, equal and one but were displeasant to right faith?" "Yes, before in the church by
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by your confidence in God, that his grace had
proveth by scripture that God instructeth the church of
would have showed that God had in scripture told
not against it, nor God saith not the contrary
us yet see whether same tale or no.
referring their acts to God himself in scripture tell
things I mean as God telleth you in scripture
Holy Ghost both one God in scripture tell
is it showed that God will bind them to
the very scripture of God will not suffer the
such substantial article as from any counterfeit. "Now
think," quoth he, "that God showeth me so." "That
and the miracles that God did for him. And
man to man. And God hath so wrought with
Gospels and holy scripture for the Spirit of God provideth that though perchase
by secret instinct of God keeping the truth thereof
might be suffered by God, rejected the remnant and
sure infallible ground that God hath given this gift
discern the word of God, from the word of God
and the word of the same tale or no.
of the assistance of God, with the children of
the very scripture of God, with his Christian Church
more special assistance of God in his church must
that the assistance of the faith, if God would suffer his church
laid unto Luther, since God will not suffer his
must needs follow that God will in things of
of virtue pleasant to God, the church hath so
but the word of God, though it be not
were a disobedience to God, and preferring of the
in such things as that the scripture of God, in his holy scripture
the special assistance of the God can be contrary to
be the words of God, were of more authority
in the faith that God would have known and
were not done by God for corroboration of the
from the worship of God himself to the worship
needs be done by God. And that ye proved
by the teaching of God and the Holy Ghost
good and pleasant to God, and the miracles done
such places done by God, since his special assistance
honor or dishonor of God, that it cannot be
and honor done to God. "And this is," quoth
in the house of God

easy to see that

by the Spirit of God

he work well therewith,

help shall have of

man cannot come to

only as be by

and chosen people of

therein, at length, neither

saved at last as

and well known to

in God's favor. For

knew each other. For

many among them. As

was well known to

and there unknown, till

world unknown, hath not

if it were thus, stand and be by

he is called of

pronounced and given, when

and conserved therein by

to desire them, because

they be alive if

if God be their

and he not the

their intercession made unto

to them, or whether

he readeth, or whether

pray to them, since

your sore leg, since

it," quoth I, "pleased

of them equal unto

at their intercession. Though

Eliseus made equal to

is well witnessed that

grace and aid of

which kind of truth

unknown in that image,
to lie again if

therein, till now that

be mistaken, and yet

happen suddenly, that ever

is the assistance of

God ) -- that is, in

god himself destroyed them, and

god, that upholdeth the body

god will pluck him out

god to grow the better

without faith). And therefore

god predestinate to be saved

god that be predestinate to

god nor good. And

god hath predestinate him to

god that he so shall

god blamed nor hateth no

, as Saint Paul saith

god said when the children

god . And they were not

god gather them together and

god set an order in

god had left none ordinary

god preserved in despite of

by the name of

god shall with his spouse

god and his Holy Spirit

god can do it better

god be their God as

god as he is indeed

god of dead men but

god , this maketh no force

god hear and see all

god by some other way

god can as well and

god can hear you and

god in like wise that

god himself, though they do

god will, as reason is

because the widow prayed

by his miracles testifieth

and his Holy Spirit

sent the Holy Ghost

wot how long. And

by that chance had

gave that chance that

well content that the

will suffer such a

and the Holy Ghost
the secret instinct of God, this is the sure
I could wit, since God wrought the world, tried
the holy prophets, that God would have them had
Whereby well appeared that God would have not their
doubt we then whether God would we should worship
so to do, and God also contented that they
that we do to God . And, secondly, taking their
fellows and matches to God, wherewith as I have
have said before, neither God nor good saint can
lechery? Trow ye that God and his holy saints
this--Abide! by the virtue of
Burn up, quotha? Marry, acceptable and pleasant unto
make them fellows to God and images in such
likely so to provoke God and his saints to himself. Another, that they
honor as they do and to all hallows
the thing displeasant to but the delusion of
not the works of every point like unto
is, that they worship God, and images in such
mind that he is but the delusion of
and thinking him not God . For if the lowly
as low as to Almighty, and kiss some
special honor due to God, and stood in such things
ourselves. But albeit that ought of duty to
and acknowledge him for God, will give her leave
very a fool that God commanded that we should
recover. And albeit that "What point lack they
god, and of God too." "Yea, marry," quoth
Saint Appolin, and of and our Lady and
had long called upon , aye.") And so would
evere to believe in God himself that ye be
work to believe in himself. For whatsoever they
been no right that also. And commonly in
ask the same of God should have left the
they will ask of God himself. For whatsoever they
bless them and pray God send them good speed
in their writings, whom God hath by many miracles
and lived therewith, that God hath accepted them for
though the assistance of and his Holy Spirit
to whatsoeuer they God will not suffer his
more honor taken from God than when the people
good and acceptable to ye still agree that
miracles especially wrought by God ? Was it not to
the miracles done by
were specially devised by
were specially given by
true doctors sent by
for them wrought by
people. So that always
say be sent by
good Christian people. But
grant very miracles of
been very miracles of
church. Or else had
miracles been done by
all miracles that ever
the special providence of
holy doctors for whom
wondrous change, that whereas
idolatry; then hath not
which were impossible for
a while. But if
damnable or unpleasant to
wise be suffered of
the mighty hand of
scripture telleth me that
because ye believe that
maketh me believe that
folk that believed in
such as never heard
been told him by
because they believed that
the good lesson of
them to believe that
for the Spirit of
know the scripture. And
believe the word of
is the Spirit of
the church, and by
the church because that
and to believe that
sorry, so help me
writing as false as
he forthwith approved by
I, "but then is
in the service of
dothe the work of

God to make Pharaoh to
God for a knowledge of
God for the knowledge of
God and true miracles for
God ? As when the serpent
God hath prepared his true
God to reprove it, then
God would either bring the
God only done in Christ's
God done for any sect
God by miracles testified the
God , and then that sect
God hath wrought for his
God and his tender cure
God hath showed them were
God among the Jews provided
God sent the Holy Ghost
God to do, and more
God would leave all good
God , but things highly to
God to fall into any
God . And such objections as
God hath fully taught and
God hath taught and told
God hath taught and told
God and had a true
God speak themselves?" "Yes," quoth
God ? Was his father and
God hath taught those things
God ? And then what thing
God had taught them so
God given to his church
God , without scripture, hath taught
God written in the scripture
God that, with our own
God graved in men's hearts
God himself by secret inspiration
God hath taught his church
God , to lose time therein
God is true. Wherewith he
God . And so framed himself
God as wayward a husband
God superstitious instead of religious
God negligently. The peril thereof
and there had died, if he be of the law requireth? Would in his faith to is proved. But before false witness. And yet I, "what were best, they be fallen from other prelates before?" "By they in hope that slander the word of and the word of and the word of to the word of his judge. For only before men whereof only and give glory to him great honor before let him alone till into heaven, highly thanking that men beareth to were the church that holy orders consecrated unto assay now to serve all be bad enough, into it among. Would young. " "Marry," quothe I, "worthy the curse of meanwhile I trust in and his prayer to before the face of of the wrath of God, and is to himself, as with whom not hold. For though of our duty to in deadly displeasure of may to provide that is good store against that they reckon almost year, till now that be, did ordain, as the special ordinance of by the Spirit of God, wot in what case God accursed that negligently doth God, " quoth he, "that we God, ? Nor methinketh the excuse God, not in hatred and God forbid that it were God and his true faith God, wotteth; for I cannot God, shall send him more God, "It is," quothe he God also, if he should God also. For then should God is judge of man's God, is judge, then should God that had detected him God, , and the short glowing God send him better mind God that charity was not God, and to the lewd God spoke of. "Now as God, he hath changed into God; and that afterward he God make us all better God we were all of God forbid else, ye may God than the lewd mind God the better part is God for himself and all God rejected and abhorred, yet God, and is to God God acceptable and to us God is the more greatly God of his goodness, how God, rather forbear the profit God, should get, I think God shall rather be more God send them grace to God much bounden to them God hath at last by God had instructed him, that God, and not of Saint God, have spied at last
against the perceiving that
god hath given to all
in the scripture of
such new constructions against
the very sense that
hath this fifteen hundred
of the law of
as long as they
not well there, that
hath suffered all that
as few do now." "
as to which
his teeth, to which
no more pleasant to
priests which shall serve
was thought both to
be true, and pray
the holy scripture of
you wonders. For by
knew it. But would
all, as help me
I will not drink,
life, as help me
despair he hanged himself." "
that the goodness of
conscience he died with,
in all this while
into the world; nor
Then say they that
they will, yet, by
where he spoke with
high, secret mysteries of
unto Moses,"Hear you
of his epistles saith,
the high wisdom of
whereby the scripture of
that holy purpose that
in the person of
fashion; but sometimes as
is there but that
in few. But before
opinion. But yet would
to the scripture of
hath done. Whereas we,
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instituted and devised by God would be hard for God go about to please God, but only suffer God Item, he saith that God Altar is ordained of to be worshipped as God service only done to is only due to none other? God and observance due to shalt worship thy Lord God worship and serve only worshipped to be very used in honor of he hath made to was never instituted of at all, neither by titles, "The Man of God, Luther." preserve the Gospel of made by man to that the word of the holy scripture of in many places to with more despite to marvel is it though sit still and let that believe Luther that her that day, by so far fallen from and solemnly dedicated to the chosen people of the chosen people of chastity promised once to under the name of a thing taught by follow? If our Lord compulsion and handiwork of sin ourselves, but that the great majesty of charge and blame of wrought in them by such evil deeds as a hatchet. And that
well? And albeit that
that they should, as
put less trust in
in the promises of
taken and reputed with
nature, or gift of
virtues and graces that
for the fear of
out of dread of
in the promises of
in the promises of
to such things as
that there is a
worth to please our works. So that
worth to please faith, or why should
be nothing pleasant to
ad iusticiam" (Abraam believed
glory but not with
contrary. For did not
faith. For ye believe
in such dread of
that he thrice prayed
believed the words of
the sovereign justice of
the glorious eye of
that the grace of
observe the commandments of
over all this, that
of man's recourse unto
our sufficiency is of
thereof is also of
do or suffer for
thing do we to
that he saith that
For he saith that
the liberal goodness of
sell their work to
after the acceptation of
But he said that
is impossible to please
they believed that only
profitable to them. For
God will reward them for
God biddeth them in the
and in faith of
, he is justified ere
that the purpose of
above nature, or any
had given them --
. And that men which
that menaceth unto them
. And the devil is
whereby Christian men hope
promiseth, but also to
, and that there be
by good works and
giveth us heaven for
by any good works
exact good works of
? And when Luther saith
, and it was accounted
). "Si ex operibus, Christus
say to Cain, "If
only in his promises
and love also, that
to take the temptation
, and yet he broke
. Or that justice of
. But surely the holy
is in all his
. Which blasphemous words seem
were not able by
, for calling help of
. Whereunto it was answered
, in that our Lord
, in the brief time
, or what great thing
hath need of our
hath no need of
to set as well
for everlasting joy of
and as he list
rejected, disallowed, and set
). "And that of his
worketh all in every
taketh them for naught
be good enough. For and manslaughter was by imputed unto them. But of a person by made no difference before this false opinion, if other sort only, whom their evil deeds. Nor have the grace of will not receive it. Peter therewith took repentance. to none amendment. Now saved only because that they be evil, yet all other people whom not well accepted, because themselves; and so that and majesty of Almighty his head, or toward this execrable heresy maketh God the cause of all benign nature of Almighty damnable heresy holdeth that but in us by be not accepted of of the word of in scripture, by which evil deed himself, but as they say that the violent hand of by themselves alone without reproving the justice of to the serpent, and the blame of Almighty but the works of that by this means fault that more offendeth them. And surely though that would go to as the cockle, and as the honor of should seem to dishonor which they may offend for a proof that some other. And by God accepteth and taketh them God well allowed in David God, because he hath from God predestinate to glory -- God, but that in his God accept well all the God hath not predestinate. And God remitteth not the sins God and his calling on God called on David by God looked on Judas and God from the beginning, before God from the beginning hath God for cause of his God hath created shall be God list not in the God whose goodness is inestimable God in heaven, that it God or man one drop God the cause of all God should be first so God because he hath not God ?Whereof shall serve all God calleth men from sin God doth them all himself God doth with us not God, maugre our minds -- God and say that himself God was offended that she God. But since what so God wrought in them. But God shall for the while God. Howbeit, while they forbore God be able against all God, go on, a God's God should always be stronger God and increasing of the God if we mistrusted that God in the selfsame deed God were not contented with God, I wot how it
it hath. For, by
aid and help of
common corps of Christendom, curam de proximo suo" ( 
men's souls withdrawn from
with our sin that
is taught us by
the holy handwork of
taught to believe by
this Catholic faith which
contrary of that which
do show themselves again,
world hath written, and
general councils, and now,
the only work of
to another man, if
the Holy Spirit of
Christ's Catholic Church, which
with the grace of
lay the fault in
and the goodness of
appeareth it well that
promise and vow to
unto the work of
touching miracles, neither have
nor I trust in
And so help me
alms had in price,
and their acceptation with
the great indignation of
holy doctors, for whom
sometimes irreverently spoken against
Christ's Gospel and of
when he called Christ
and holy works unto
and dance too, to
pretend the zeal of
creature, where were then
as God, but as
devotion so planted by
the devil, but by
people resorting together to
by the devil through
may do any by

God , I knew it a
God , in great victories given
God , for the revenging of
God hath given every man
God , and their goods lost
God for the punishment thereof
God , surely planted in the
God . And therefore, accursed is
"This faith was taught
God hath taught his church
God hath already taught his
God of his righteousness not
God hath borne witness by
God be thanked, not only
God that hath destroyed those
God had not brought it
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God's sufferance, ye cannot say
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be so denounced by 
might once (as by 
laying their sin to 
and their punishment to 
say but to ascribe 
which the blood of 
both natural to his 
token of his mighty 
some show of his 
the power of the 
word appropriated to his 
time, clearly discerneth his 
open texts whereby the 
texts, proving his equal 
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But for unity of 
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marvelous miracles consider his 
all goodness of the 
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I could out of 
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godly life of our old
by the good and
godly virgins, and in all
blessed confessors, so many
godly books of all our
the idols of false
godly -- for that appeareth
feci" (For all the
only of those paynim
wise, for all the
godly custom of worship done
to worship any false
shall have no false
not for yourself any
the false name of
them a thousand false
idols and very false
done by their false
make we them plain
nor the other as
fall willfully to false
et filii excelsi omnes" ( called God's children and
they be not very
have said ye be
ways that the paynim
once to their false
and indignation of their
the recovery of their
upon our good little
the right way to
thee none image), it
gear how near it
of a truth faith
 guided, for surely faith
forth on as it
by scripture. And thereupon
he, "that all this
in earth, and therefore
And so as he
her not, but continually
of the harm that
writing; and the priest
hundred years. Howbeit he
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were gone, all were gone, by their obstinacy be gone, the scriptures were all gone, the books also be gone, which be now quite gone ex nobis" ("They be sure that he is gone out of the gate, sure that he is gone out of the gate, that the heretics be gone out of us, but I can hear be gone, would of likelihood have gone, abide, we be now horse both, there had otherwise but horse hath that any horse had see the men have horse have of late charity was not yet charity was not yet Lambeth, but she is the matter, there hath that then was all all their books clean almsdeeds, and a very costly ornaments, fair images, costly ornaments, fair images, make a farthing; such already set in so mystery to these two It would be a fasting, and all such ye see now the pulled down many a author showed how the provided him by the be bold on your am bold on your much cunning, virtue, and such metals as his be by his high So liked it his without because his high wisdom, power, and be better; and the the making of his goodness, and then had God out or put out -- yet shall he and lost when there many years ago. And, "he said, "out of gone out of the gate known, that he is gone out of the gate that had hidden it into hell; and our, to the intent they further with you, and over the stile ere of late a horse here. If Simkin after there, for it might this way, and how there, and then will out of this wretched over sea now. Howbeit so much suspicious rumor that himself had said and vanished quite away preacher, in whose devout song, fleshly fasting, and causes find they that an order that it creatures Luther and Tyndale brooch for us to virtues as holy scripture monasteries destroyed, the places church of Christ. "And of God bringeth shortly of God to bring to desire you to to put you to. I will neither enter giveth unto man, of reputed and accepted as to go with his accepteth it so -- hath made so good of God will make must needs be good
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as appeareth by the Gospel and other. In the Gospel upon Lazarus, as the Gospel are written in the Gospel are mentioned in the Gospel his people in his Gospel himself putteth in the Gospel we read in the Gospel he was in the Gospel preached not well the Gospel the fruit of the Gospel of hell in the Gospel unto their face, "The law of his Holy Gospel so been that never wit than when the thereto. For when the Gospel the words of the Gospel word thereof in Christ's Gospel not unlikely that the Gospel is touched in the Gospel that?" quoth I. "The Gospel no part of the Gospel yet I think, if go we to the Gospel self. Which Gospel of a virgin?" "The Gospel of some evangelist and Gospel, yet were the Gospel should not believe the Gospel many that wrote the Gospel it appeareth by the Gospel ordinary way for his Gospel of scripture in the Gospel spoke of in the Gospel Savior saith in the Gospel also seemeth in the Gospel come and preach another Gospel as well by the Gospel the Jews in the Gospel faith and his holy Gospel well witnessed in the Gospel that Christ in the Gospel ? But they not in Gospel of John, the fifth Gospel rehearseth. And surely we Gospel and look on his Gospel ." "Marry," quoth he, "that Gospel spoken by Christ unto Gospel and his own law Gospel , though we set aside Gospel continual assistance to her Gospel . Wherefore if he had Gospel , answered that he thought Gospel because Christ said, "Non Gospel , Origen, for all that Gospel of Christ was ordained Gospel . I mean not only Gospel had been written, yet Gospel speaketh only of wine Gospel speaketh of wine only Gospel , in Saint Luke, shall Gospel written, but rather divers Gospel of Saint John and Gospel where is said, "In Gospel showeth me so," quoth Gospel as the Pater Noster Gospel had never been written Gospel self. Which Gospel telleth Gospel telleth you that Christ Gospel of Saint Luke," quoith Gospel , yet were the Gospel Gospel nevertheless true." "That is Gospel , but if it were Gospel . And yet hath the Gospel , in which the good Gospel and faith to be Gospel plainly declare, as it Gospel , which he taketh for Gospel ; for all men live Gospel to blame and reprove gospel . But yet in this gospel . But yet in this Gospel as by the Old Gospel for that they garnished Gospel and sacraments. Be there Gospel ?" "Yes," quoth he. "If Gospel had never spoken of
hundred year misreported the
their constitution pull Christ's
laymen be forbidden the
beginning of Saint Luke's
divers parts of the
unto some man the
should yet forbid the
teach and preserve the
or temporal, except the
shent for preaching the
biddeth them in the
true preaching of the
and preach a contrary
else but that the
the liberty of the
he saith in the
construction of Christ's Holy
and writers of his
be believed. But the
which were the very
slandered him in their
that complained to her
no marvel," quoth her
and wot ye what,
James." "No," quoth her
though she tell a
counsel yet, nor that
that gossip to her
so when all the
her. And whether he
he got aught or
as soon as he
got him hence, he
it as it was
longer piece of timber
say that he hath
of God to be
he should never have
world could never have
he never could have
he hath procured and
Lombard did, for the
the toe from the
that never had wife,

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- , or cut off a 6, 339/17
- a household better than 6, 306/11
Holy Spirit for the governance of his people, and
hath continued in the governance of good men from
children and by the governance of them showed that
whom they have in governance any one to take
laws, abhorred all good governance, neither was made nor
be specially guided and governed by chance. But when
assisting his church hath governed his judgment of his
his children and well considered how he had
God's Holy Spirit that governed his church -- I
God, either maker, or governor, or both, of all
it of a wise Saint Peter's means, as apostle and spiritual
and mother, to princes, liberty discharged of all
popes, princes, and other and against all their
the negligence of the that his shepherds, the
What color is my gown?" Then anon the beggar
he, "is this man's gown?" He told him also
God of his special clearness of his special grace, by which they were
so spiritual, God send of his favor and
to turn again by grace to God's mercy. But or else by supernatural reason, or help of grace, or help of by hap, reason or is the help of the help of his fortunate if he with the other -- next God hath given the deny not but that with his aid and handled, not only by repent and call for a ghostly regeneration in with God's good inspiration, of God for wisdom, Mayo," quoth the King's Grace, "ye be a tall
and it like Your further than pray for
with good hope that the light of his will peradventure say that
say again that God's nature and diligence the will also give his
the plenty of their means by which his to God for his in God, that his
wholesome moisture of God's he doth, the more whether the warmness of fleshly affection being without to trust that the shall send him more
sinner coming again to changeth commonly the name " every favor is not favor is there little against God send them the wit or the
And thereupon the King's commandment of the King's with help of his with help of his sentence or of the would be with his his own, which his the wit nor the though the help of before. Whereunto the King's can, with help of and help of special have seem, that the the help of God's and help of his the general influence of help of any special calling help of his for utterly naught, though treble more enemies to

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driven of necessity to

so. Which, as ye

cause why ye should

wrong and unlawful might

that they must needs

and Boheme which yourself

if a man would

we not need to

be naught as ye

grant and must needs

For then must you

quoth Caius, "thou wilt

with thee. Thou wilt

what thing did I

answer else, but clearly

fain either further to

that the law would

quoth I, "when we

And then if we

For they never have

begging for all his

then must he needs

we did, I say,

himself is fain to

ture that ye have

matter ye have nothing

had wrong and unadvisedly

knowledge." Upon this he

that all this gear

he, "all this gear

agreed between us and

and thou wouldst have

if ye had not

all that ever ye

well thereto when ye

perceive that where ye

ye would needs have

then that case once

were rather to be

commendeth? Or if we

his grace (as yourself

by some oversight in

yourself over swift in

grant yourself, but if the

grant this, or else he

grant, and see cause why

grant, can in such points

grant that, that the church

grant that the very church

grant to be the heretics

grant him that the gates

grant him that the devil

grant and must needs grant

grant they be, if the

grant very miracles of God

grant me this first, that

grant me that every ass

grant him that I should

grant him that I believe

grant that they be bound

grant. And many a witness

grant him once that it

grant him his case once

grant of a living that

grant of a good living

grant, and his master Luther

grant him that thing, though

grant that faith without charity

grant, that God keepest and

granted but that is in

granted, that is to wit

granted that it must needs

granted, tumeth us yet into

granted, we be never the

granted through Christendom and a

granted me that, I would

granted what he would, he

granted. For first when he

granted it." "Why," quoth he

granted him that so did

granted because it was possible

granted, ye deduce your conclusion

granted at a school in

granted to Tyndale that few

granteth, the right understanding of

granting."

"Well," quoth I, "men

granting, I give you leave
this conclusion by the granting thereof, let us look...

themselves for Christian folk, must, by his own time little better than
and after she was grated within iron operibus, Christus pro nobis
for us for naught). "my sir, no. lo shalt carve thee nor
tibi sculptile" (Thou shalt church, and by God thing, whereas images painted, making shrines of their
for the weight and nor the weight and the law, whether the
as for reason, what as great, their erudition hotter, their number far
and grew to a was no woman's son many a man a everything in them is
better part is the to him of a the avoiding of a in my mind the
it be wrong hath all things had Luther a miracle as the that accused unto the
of their coming, the perceived some of the to saints was therein appear that he was affection toward me so
sermons the people were to saints was therein Church, which is not that I see not
tell, nor so curious For albeit that it
purgeth; if gladly, it granting thereof, let us look granting the scripture to be granting, needs go therewith, or
grass widows be now. For grated within iron grates above grated above in the rood gratis mortuus est" (If we
Gratis redempti estis" (Ye be grund fatige a credere in
grave thee none image). And grave thee none image), it
graved in men's hearts without graven, or carved, may be
graves, Whereby it appeareth that gravity of such an earnest
gravity thereof, nor taking any gray mare may be the
greater enemy can ye find greater, their study as fervent
greater, their time continued longer greater than the stock he
greater than he; yet the greater loss than he may
greater because they be more greater. Howbeit, if there were
greater, good, or of the greater sin. As the eschewing
greater favor, and used toward greatest cause to lie. Let
greatest cause to answer this greatest of them all. And
greatest prelate in this realm greatest temporal lord there present
greatest and of the best greatly wronged, the author briefly
greatly guilty. And so he greatly to regard and esteem
greatly edified. And therefore the greatly wronged, the author briefly
greatly famous for any miracles greatly why I should mistrust
greatly to care. But this greatly day by day decayeth
greatly meriteth, and glad may greatly
appear that he was greatly guilty. And so he
him other than very greatly guilty. "Surely," quoth he
shall not, I suppose, greatly doubt what he meant
greatly stick with you in
God is the more greatly grieved in that, being
greatly complaineth and rebuketh that
greatly thereto. And surely since
greatly merit. But surely the
shall not, I suppose greatly doubt what he meant
friend, "I will not greatly stick with you in
God is the more greatly grieved in that, being
holy doctor Saint Jerome
whereof they should else
And yet have in for the priests of a great council in
whereof they should else
get by covetousness and showed himself desirous and showed himself desirous and and therefore in the wrote the scripture in already either out of the Hebrew, nor the to translate it into the New Testament first in never so fresh and the moon made of of the lords from Jerome, Saint Basil, Saint books of Cassian, Saint books of holy Saint thing, as holy Saint the dialogues of Saint Basil, Saint Chrysostom, Saint And therefore holy Saint present, by which Saint church; and there Saint we read, good Saint possumus adorare," and Saint a creature, and Saint be sure that Saint quoth I, "that Saint the words of Saint therein to believe Saint appeareth evidently that Saint the same place Saint
Basile, Saint Ambrose, Saint
Jerome, Saint Ambrose, Saint
Ambrose, Saint Chrysostom, Saint
Basil, Saint Chrysostom, Saint
the register of Saint
great riches, and they
evil after, and they
in another place and
thereof, the number so
for fear of worldly
is the more greatly
and hold themselves sore
be not so sore
iron to it, it
he would say, "What
sweet, some easy, some
as the repressing and
heretics were not by
spy no gold that
many worshipful people so
look, and countenance so
then to receive a
the profit of one
be left for a
to a true silver
groat a false copper
manner to give a
the host the two
Old Law were but
and ear in this
author showeth upon what
and circle on the
the compass of that
they take for a
matter could neither have
us nothing common to
be done upon good
very fond foundation and
them both on the
for his foundation and
be a sure infallible
up and destroyeth the
false belief. And this
they reckon it a

Gregory Nazianzenus, Saint Chrysostom, and
Gregory , Saint Cyprian, Saint Chrysostom
Gregory , and many another holy
Gregory , and all the virtuous
Gregory's epistles, and therein turned
grew in great poverty. And
grew up together. It appeareth
grew to a greater than
grew and increased that within
grief and incommodity, to fall
grieved in that, being so
grieved that would require it
grieved with them that touch
grieved not reason to look
grieveth it you that name
grievous, some pleasant, some painful
grievous punishment of any such
grievous punishment repressed in the
grievously glittered in his bleared
grievously tormented, and in face
grisly changed, with her mouth
groat . And so should no
groat of any such offering
groat . As this gentleman and
groat a false copper groat
groat is nevertheless contrary though
groat a false copper groat is nevertheless contrary though
groats of the two Testaments
gross and carnal, and were
gross body see and hear
ground and cause the man
ground, for a special belief
ground by reason of foolish
ground that the devil may
ground, order, nor end. "Now
ground upon but reason. And
ground and cause, appear well
ground of all his great
ground, and then set up
ground. And though it somewhat
ground that God hath given
ground and foundation of all
ground find all the heretics
ground to think that miracles
stand for a sure
would wallow upon the
to a window down unto the
author sheweth upon what show us on the
down hard in the of horseshoes in the those prints in the feigned lie for a further upon this ungracious ye make all the joined unto faith, this utterly, as foolishly, without put that the reasons liked his preaching and of the heretics that wise argument, which he wives. And that he help and health should so much harm to the preacher, cannot lightly have of God to that uncertainty must needs how great soever they see no great peril for the evils that the evil that should much good would there the harm that may that were likely to that might hap to as much good may good but much harm that what fruit should and so began to shall in short while it were suffered to quoth I, "this gear by reason whereof there unto, whereof much harm so far wrong "This out of the faith of them, and harm breeding, bringing forth, and

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device with a small
not lose the least
of myself I stood
everywhere; nor bear us
brought in thickness not
faith, they put me
by his church of
half the pain nor
For though ye have
more than his own
went he his way
which all learning is
to put him in
had more names than
good faith I am
in English more than
language, but either used
matter were more than
always lost more than
but with more than
ye Lutherans have but
seek out here a
help me God and
help me God and
and hatred of all
and perceiving of the
vigils kept, the Sundays
honored and had for
at the altar that
divine services as incensing,
spoken against God's holy
meetings at these wholesome
God and to all
find a holy whoreson
and so poor and
horse so fell in
that he would trust
lived. "What was that
as poor and as
he lived mistrust that

habebis deos alienos" (Thou shalt
habet quidem gloriam, sed non
habit , and leave his religion
hair . Christ our Savior himself
hair that conveyed the host
hair of their head that
hair in a doubt whether
hair the love and longing
hair an inch about, and
hair in doubt whether they
hair the pain nor half
hair the difficulty that his
hair a check in this
hair, as true is it
hair out of countenance, weening
hair lame." "What is that
hair the peril. And likewise
hair a leaf can hold
hair ashamed to put you
hair in mockage, when one
hair in mockage when we
hair amended. Now where ye
hair their strength. But as
hair venom poisoned the whole
halfpenny , or in his country
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hallowed from the unhallowed, all
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hallows ; and that it may
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<td>6, 11/7</td>
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<td>such of themselves as hard were it for any happen</td>
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<td>them that it were hard for them and not happen</td>
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<tr>
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<td>forbidden, although they be hard and sore. &quot;But see happen</td>
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<td>misconstrue their good mind? Hard is it oft-times to happen</td>
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<td>he hath of the hard stony paynims made the happen</td>
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<td>high again and so hard , that no man is happen</td>
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<td>of his church; and</td>
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<td>head</td>
<td>and ruler thereof, therefore</td>
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they doubt whether saints
for that they cannot
think that they should
be believed that saints
they may see and
and neither see nor
because we could not
man to see or
and do see and
gross body see and
nor cannot believe they
whether they see and
them, or whether God
will as gladly both
leg, since God can
showing them that ye
for though saints may
women pray they cannot
procession ye could not
far as I can
have heard or could
the matters ye shall
That shall I gladly
likewise as when we
be very glad, to
he shall hap to
thereof yet till I
law doth, as I
go twenty miles to
though we should hereafter
see him whom they
would be glad to
would," quoth he, "fain
I, "more than you
a good man and
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<td>some other say.&quot; &quot;In</td>
<td>6, 62/ 33</td>
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<tr>
<td>heard</td>
<td>them say, and set</td>
<td>6, 62/ 35</td>
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<tr>
<td>heard</td>
<td>of so many told</td>
<td>6, 63/ 20</td>
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<tr>
<td>heard</td>
<td>, came to London that</td>
<td>6, 66/ 29</td>
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<tr>
<td>heard</td>
<td>first thereof, they nothing</td>
<td>6, 66/ 31</td>
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<td>heard</td>
<td>him say that he</td>
<td>6, 67/ 16</td>
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<tr>
<td>heard</td>
<td>much speech thereof; but</td>
<td>6, 68/ 10</td>
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<tr>
<td>heard</td>
<td>thereof would at the</td>
<td>6, 80/ 5</td>
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<tr>
<td>heard</td>
<td>of any before, if</td>
<td>6, 80/ 22</td>
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me that I have heard my father tell of place, for he had heard some say since he a work I have heard of that was at for holy Elizabeth, I heard say she lived and my father, when she heard say that our Lady that ever ye have heard, or that ye think the truth, I never heard anything said so sore about her pilgrimages, I heard in any in heaven. I which I had ever heard any man lay to as ye either have heard any man say or more than I have heard of any man else but with them that heard him speak it, then would say, as I many that had often heard him preach, of his he might well be idolater that never had heard in all his life from child to child, heard and believed among them some of them that heard them teach, forth, and you as I have heard say that Doctor Mayo will serve, and have case that I have heard thereto all that I not, upon that ye heard the Arian's and the that ever ye had heard him say, perceiving in can be read, and heard on both sides all Creed after, if he heard it once of his all that I have heard of my Father I than of themselves that heard it, he said unto Turks or Saracens, having heard of Christ's name, did never yet found or heard of anyone in all whether the prayers be heard or not. When saints all the reasons be heard, or not. That we heard, yet shall we rather heard, it said, that we heard it often alleged in heard her -- and he heard once of burning up heard of their name." "That heard or could hear of heard somewhat whereby ye be heard God speak themselves?" "Yes heard the true belief, against heard reported, howbeit I will heard it reported right credibly heard . He was (as it
Which thing I indeed heard him once deny in
honorable presence. "But I good fellow that after
yet if ye never
I have ere this
say the truth I
many witnesses. But I
at his sermons and
be that the first
the thing that he
that thing that he
it ought to be
there men may be
thing. For I have
very virtuous men, which
a place where they
true points, for he
far as I have
that I told you?" "
but such as I
neither if he had
quothe, "I have
And therefore I have
a priest that had
swearing truly that I
that judge had never
in all that ever
by credible folk have
be worse, as I
over as though he
that ever I have
he, "but I have
therewith. For I have
the people I have
of whom ye have
man, as I have
hang himself. I have
when they were all
as if ye had
lords, "what have you
sight." "But when they
were, yet when he
thing but I had
that when all is
auld that ever I heard thereof in my life 6, 325/15
wise men have I heard, ere this, that I ween, that 6, 326/19
you before, I never heard, that shall I 6, 327/10
and yet have I heard, to think that he 6, 326/27
after both the parties, the like before, that 6, 327/10
thing whereof I never heard therein, that shall I 6, 327/20
But what I have heard, I say that he 6, 328/28
that school he had read, and especially in 6, 328/13
came thence again, then I I ween, that 6, 326/25
as many as ever I heard laid by some of 6, 330/31
causes which he hath and hear so much 6, 331/32
it be, I have
if they might be heard and followed -- to 6, 335/1
Nor I never yet assure you, I have heard very worshipful folk say 6, 337/11
were, that all were heard that can be said 6, 345/26
the intent that, all and perceived, men may 6, 345/28
else would (if he always make as they 6, 348/27
a thing I never heard it not) -- how 6, 350/22
uplandish people so pleasantly Nor I never yet heard to have happened. "Nor 6, 350/31
such as ye have heard. Whereby every man that 6, 350/7
When your friend had heard all this, he said 6, 376/27
fareth as though he did not his own voice 6, 424/31
things that ye have heard of my mouth, we 6, 430/31
than he had ever rehearsed, and in Tyndale 6, 431/17
for he hath not heard it. "In faith," quoth 6, 432/24
voice representeth unto the hearer the person of our 6, 39/34
of strife among the hearers, and persecution of the 6, 125/2
of his Body, the hearers said, "Who can abide 6, 145/26
the ears of the hearers -- when all the hearers -- when all the 6, 213/26
they do indeed, such hearers as be blind in 6, 256/7
therein, yet shall the hearers some think one way 6, 325/11
some readers and some hearers some teachers, and some 6, 334/20
the faith, if the hearers have no liberty of 6, 403/17
As for that he heareth it, and strange and 6, 65/30
unto them, "He that heareth you hear them me"? Did 6, 165/2
He that heareth you wives. For when he heareth me"? Did he not 6, 165/2
man unlearned, when he heareth folk blame wives, and 6, 313/23
fre of good fame, heareth one that he taketh 6, 418/16
seem almost mad that hearing their confessions at a 6, 83/21
tasting, smelling, sight and hearing the whole matter will 6, 93/2
heareth, ceased never to send 6, 140/21

whom they should give
of the apostles, without
also, to give diligent
and his faith, and
mine eye. And of
for saying Mass, and
wretched pleasure in the
laid that, upon the
the lords in the
ture, we should give
no priest for the
could scant abide the
so written in the
reading as my poor
many texts thereof by
not find in his
hope and charity of
neither find in their
fashion thereof in his
Saint Paul saith, man’s
the temple of man’s
that God may in
Only God beholdeth the
enemy conveyed into the
cannot find in his
so written in the
write it in their
infused into Saint Peter’s
came into Saint Peter’s
purpose and a lowly
and have a high
it hard in mine
yet print in your
true faith first in
the contrary with their
mind and of one
shame find in his
take very sore to
inwardly doth incline our
for fear and faint
and vain gladness of
to themselves, that our
abide still in his

hearing instead of Moses. Of
hearing , by secret inspiration, and
hearing , firm credence, and faithful
hearing that there were many
hearing many men's voices or
hearing of confession, and absolution
hearing of their sin and
hearing , seemed much more suspicious
hearing of the spiritual person
hearing not to an angel
hearing of confession; but that
hearing . "In the sacrament of
hearing that it shall never
hearing hath meant you and
hearing , but also to ensearch
hearing to lose any time
hearing , not in the hypocrisy
hearing to spend upon the
hearing , yet is there no
hearing , and that God is
hearing , but yet that nothing
hearing truly and spiritually be
hearing ). And therefore saith our
hearing of him, which, I
hearing to read anything else
hearing that it shall never
hearing . And I will be
hearing , by the secret inspiration
hearing , as to the prince
hearing , using reason and refusing
hearing and trust upon his
hearing to believe all the
hearing a perceiving that the
hearing , they should find many
hearing . For our Lord saith
hearing ). And in the church
hearing to bring it in
hearing the hard handling of
hearing into the assent of
hearing . And therefore would they
hearing , which he took for
hearing ever thinketh the judgment
hearing , that cannot suffer him
hearing , and hope that he
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<thead>
<tr>
<th>Term</th>
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<td>is judge of man's heart</td>
<td>6, 281/5</td>
<td>6, 281/5</td>
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<td>he conceiveth in his heart</td>
<td>6, 283/30</td>
<td>6, 283/30</td>
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<td>into &quot;repentance.&quot;</td>
<td>6, 290/21</td>
<td>6, 290/21</td>
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<td>chungeth into &quot;a troubled heart&quot;</td>
<td>6, 325/29</td>
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<td>could find in his heart</td>
<td>6, 341/18</td>
<td>6, 341/18</td>
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<td>it reverently with humble faith being in the heart</td>
<td>6, 382/2</td>
<td>6, 382/2</td>
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<td>it, and sorrow at tongue can express, nor good will in his heart</td>
<td>6, 423/10</td>
<td>6, 423/10</td>
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<td>appeared and not high themselves conceive in their fervent heat of the heart</td>
<td>6, 49/31</td>
<td>6, 49/31</td>
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| Credence Master Chancellor, as 
nevertheless do require you heartily, as your leisure will and all yours, as me, wherein ye right devil to set our hearts upon idolatry by the heart's devotion boil out by hearted and proud, she will heartily as I possibly can heartily, as your leisure will heartily well to fare as heartily desired me to take God, inspired in their hearts, lurked in their law written in men's hearts would write in men's hearts disciples into their holy hand written in men's out of Christian folk's and inclination of their mock them with their For till their stubborn it be against their labor therefore, having our God graved in men's judges, to incline their I, "look into their could find in their divers heresies in their can find in your heart before the world getteth "he changeth into a heart and lowly mind, rather heart can imagine or conceive , should not abhor to , by which they may or malice. For of , when they think what devotion boil out by and proud, she will as I possibly can well to fare as desired me to take upon idolatry by the of good Christian people a devilish device, which of the whole church upon stocks and stones upon idolatry by the so effectual, and confirmed , hath begun to put was, according to the ; not only because of ; or rather, as it , ere ever any word into all truth -- . And over this many do show them incurable ?"Nay," quoth he. "But all the while in without scripture, as his first for pity to to see who is to give him audience ere they could perceive to see your own
deny, and in the hearts of this congregation be 6, 419/ 18
faith in men's hearts had in the just and 6, 419/ 26
for such, when their hearts are once fixed upon 6, 433/ 4
Worshipful Sir, after most hearty recommendation, albeit that of the heart's devotion 6, 49/ 31
hear the fervent hearts that maketh his country black 6, 65/ 16
hunger, thirst, cold, and heat in his cheeks speedily 6, 283/ 32
needs burn and give heat, beating, scourging, imprisonment, painful 6, 106/ 16
he speak nothing of heat, and yet the fire 6, 382/ 30
fire doth it by heat; and a man may 6, 382/ 32
fire can be without heat. And therefore, as a heat 6, 383/ 7
no people Christian or heathen could have suffered before 6, 18/ 20
every nation Christian and heathen men from 6, 76/ 13
discerning Christian men from men's hands. And yet 6, 310/ 4
empire to fall into could have suffered before 6, 374/ 10
began, among Christian and so highly esteemed that 6, 375/ 30
all sides, Christian and men in two diverse 6, 407/ 28
yet be heretics and that no man 6, 407/ 34
and now saints in heathen, who contemned and set 6, 40/ 31
up on high in And this must needs 6, 48/ 10
for thy journey toward be it a corporal 6, 57/ 6
But this letteth not I heard him preach 6, 100/ 12
there be any in ). And where he saith 6, 103/ 20
shall never come in keep the commandments"; did 6, 103/ 21
into the kingdom of without pain, we look 6, 106/ 20
where himself had not This is the thing 6, 106/ 23
a pleasant taste of heaven") saith he 6, 114/ 22
as the world endureth. "a pleasant taste of heaven will that we believe 6, 121/ 30
of bringing both to heaven?" "All this may he 6, 136/ 16
needs, upon loss of heaven, believe, which neither our 6, 137/ 18
Father that is in heaven." "And thus it appeareth 6, 143/ 25
of his Father in heaven. "And surely this is 6, 166/ 6
and right way to heaven, being put in their 6, 166/ 27
where the Father of heaven saith unto Christ in 6, 173/ 13
Doomsday, and after in heaven eternally."
before my Father in heaven. "And holy scripture saith 6, 191/ 1
his church triumphant in heaven. But I speak of 6, 193/ 11
the church triumphant in heaven, then said they well 6, 196/ 29
set it on, as heaven and earth stand asunder 6, 196/ 32
he is now in heaven. "Well," quoth he, "though 6, 197/ 21
her place and have  
and now saints in  
they be now in  
that was already in  
Stephen, when he saw  
then that being in  
of blessed charity in  
ween we that in  
as any saint in  
be with him in  
pray holy saints in  
of health he had  
standeth with him in  
forbade an angel of  
Lady herself is in  
Lady that is in  
should chiefly seek for  
that our Father in  
all the while in  
the holy company of  
a glorious saint in  
souls and saints in  
a glorious saint in  
is more joy in  
so much worship in  
up his hands into  
his church triumphant in  
give an angel of  
to an angel of  
whole world either in  
would come down from  
that any angel of  
may come down from  
so. For angels of  
hope to come to  
hope or look for  
man can hope for  
that God giveth us  
into the kingdom of  
give the kingdom of  
will not reward with  
faith shall fail of  
or much less deserve  
worthy the reward of

heaven  
for her dwelling instead  
that have condemned your  
, than they had when  
was his better, We  
open for him, he  
, will nothing care for  
they stand tied to  
" "What need you," quoth  
? Nay, but I think  
to the same?" "Why  
where he should never  
, declaring, by the boot  
to be believed if  
. She will also call  
. And this have I  
and promiseth that if  
provideth meat for the  
. And willed also that  
, and yet felt himself  
of whom we see  
(though it were unknown  
, than I doubt of  
than upon almost a  
?Trust me truly, when  
, highly thanking God that  
, sometimes as in the  
audience to the contrary  
, but to a fond  
or earth. And this  
and preach a contrary  
should come down and  
to preach a false  
ever can come down  
, whereas the devils be  
-- these well learned  
if he believe it  
for our faith only  
, keep the commandments." And  
to them that have  
except faith went with  ". "Then said he yet  
as our other good  
. But as we see

6, 205/ 35
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for everlasting joy of
they came straight from
of Almighty God in
of hell or of
of men's souls to
were an angel of
his church triumphant in
carried them up to
vice, all care of
thenceforth to reign in
majesty to his blessed
like, do live all
without writing revealed those
came among his other
be partners of the
Lord hath made the
though the burden were
to take off the
of reason that a
rehearse you this their
and what heaps of
the scripture in the
Latin, or out of
For neither was the
the Old Testament in
in the defense of
Saint Jerome saith, "The
de bono nominac" (Take
there we take little
if they had taken
the book at his
hereses were of a
but receiving from the
more slight witness in
more slight witness in
other side, the more
the hatred of a
cause why that in
go about such a
wrongful trouble; whereas in
that in all such
such a willful, purpensed,
gotten in such a
falsely have feigned such

heaven, sell it all to
heaven, to teach them a
heaven, that it is more
heaven, but would in this
heaven, we should seem to
"And therefore be we
heaven, From whose firm faith
heaven, there shall, but we
heaven, all fear of hell
heaven, in joy and bliss
heavenly company, which he showeth
heavenly, far out of all
heavenly mysteries by his blessed
heavenly doctrine to call and
heavenly bliss, which the blood
heavens, ). Doth it not by
heavy, and let not to
heavy burden and lay on
heavy body should move alone
heavy, mischievous dealing, that ye
heavy mischiefs would there fall
Hebrew tongue, and against the
Hebrew into any of them
Hebrew, nor the Greek tongue
Hebrew, because both those tongues
Hebrews well despoil the Egyptians
heed of thy good name
. But when we see
in time, they might
, or among other such
. Then he showed us
of the hill by
criminal causes than in
criminal causes than in
, odious, and abominable that
crime, the person, peradventure
criminal causes, as theft
deed as coming once
criminal causes, neither is
crimes, reason is clear
, cruel deed as this
murder any pardon of
things against his own
therefor, where he never held any such. And all
happen that he never held those opinions that were
with which the apostles held themselves content. And therein
false. And thus he held his own stubbornly, without
With this your friend held , as he said, himself
not have received nor held himself content with this
it utterly forbidden and held for idolatry, the one
Were they satisfied and held themselves content in those
other, was neither then held very clear, and since
confessed that he had held, taught, and in divers
abjuration that they have held such heresies and be
the ground with horseshoes held in their hands; what
company, kneeled down and held at Oxenforde provided, upon
that he had long held divers heresies, which he
other his fellows had held and were of. Setting
wrote against Pelagius, which held opinion that man is
that these holy fathers held on his side. But
And when the prophet Helias vanquished by miracle the
all the devils in hell . And ween if they
unto damned wretches in hell , and yet is he
that the gates of hell should not prevail thereagainst
the rich man in hell saying, "They have Moses
shall be for sinners hell shall be in the Gospel, Origen
as Christ speaketh of hell , except they repent and
here and after in church the gates of hell shall not prevail; but
but the gates of hell do prevail against sinners
church the gates of hell should not prevail, by
that the gates of hell shall not prevail against
but the gates of hell is nothing but the
that the gates of hell do in that place
for the gates of hell , the great tyrants and
man hath gone into hell ; and our Savior promiseth
that the gates of hell did here signify the
Christ the gates of hell prevail not, but they
man that lay in hell had yet not only
the beginning of his hell , even here. But on
souls be buried in hell ." "Ye have," quoth I
never wasting fire of hell , standing him further in
a manifest messenger of hell ? In which words, if
devil new torments in hell that he never knew
them the pains of hell except they do good
of Christ's descension into hell and spoiling of their
should bring him to hell? Whereunto it was answered 6, 393/ 26
little care indeed of hell or of heaven, but 6, 405/ 11
to go straight to heaven, all fear of hell. They teach also all 6, 425/ 33
in a bypath to hellward, with wicked heresies and 6, 244/ 33
enough to do with help of God, which never 6, 34/ 15
love and longing to help us, that doth our 6, 52/ 8
self of whom our help and health should grow 6, 52/ 28
that would for covetousness help the people forward to 6, 428/ 6
whom they seek for help, and so fare like 6, 55/ 6
together, and with the help of the hammer be 6, 67/ 6
by the power and help of God's hand, when 6, 81/ 5
in a bypath to hellward with wicked heresies and 6, 244/ 33
enough to do with help of God, which never 6, 34/ 15
love and longing to help us, that doth our 6, 52/ 8
that would for covetousness help the people forward to 6, 428/ 6
whom they seek for help, and so fare like 6, 55/ 6
yet whether they can help us. And finally, if men that need their help, when they be now for that they cannot help us. And first I think they cannot help us, for while they both hear us and pray any physician to help you and that we shall ask saints and pray for man to pray for were prayed unto for Gregory, that one had may hear us and set Saint Ipolitus to Saint Appoline for the help of our horse. "Well of him, without whose help our labor will not too simple to ask call as fast for and if that he folk would with his devil, it would not be perpetually lost, but his gracious aid and part very sorry, so regarded, and would thereupon and was willing to My lords all, as in my life, as them that would with thing that requireth good ourselves to follow with walking harmless with God's therewith, not though the which he can, with without the aid and man may, with the though he have the by the aid and and meritorious works without unto God, for calling help us. And finally, if help us. And first I think they cannot help us, for while they both hear us and pray any physician to help you and that we shall ask saints and pray for man to pray for were prayed unto for Gregory, that one had may hear us and set Saint Ipolitus to Saint Appoline for the help of our horse. "Well of him, without whose help our labor will not too simple to ask call as fast for and if that he folk would with his devil, it would not be perpetually lost, but his gracious aid and part very sorry, so regarded, and would thereupon and was willing to My lords all, as in my life, as them that would with thing that requireth good ourselves to follow with walking harmless with God's therewith, not though the which he can, with without the aid and man may, with the though he have the by the aid and and meritorious works without unto God, for calling
of themselves, nor with the manifest aid and appetites, hath withdrawn his case fail of his every man to the people may not when that will not shall by the devil's as he. And so and had not been peradventure say that grace help us as it they fain would were that I shall be many men marvelously been But he then had other that after him in our Lord, the reason, whereunto secular literature and that fair handling reason, whereunto secular literature man's reason thereto. God All is good that his sin, but highly and that fair handling see it, no further or our voice coming is a great way as he got him sometime almoner to King most famous memory, King beggar that in King visor of a strange the clergy cease not et dabo tibi gentes not, and I am A Dialogue Concerning nor fallen off by the truth against the showeth many of Luther's the devising of these forth of Luther's pestilent forswear and abjure certain such odious and abominable help of grace? Or if help of God, in great help and showed that he help . Now albeit so that help and defense of his help them. The Fifteenth Chapter help, but their falsehood and help induce good and simple help me God as methinketh helped . And therefore he would helped them, which I will helped them, and so may helped than they were before helped by the means of helped by the only touch helped to beguile them himself helped to set forth his helper and defender of them helpeth much. And secondly, the helpeth little with many of helpeth much. And secondly, the helpeth us to eat also helpeth ). "And so I ween helpeth to the upholding of helpeth little with many of hence than even here in hence to them, or whether hence, and she went over hence, he got him to Henry the Seventh, answered once Henry the Fifth, while the Henry's days the Sixth, came herald, bloweth out himself his hereby nor hold themselves content hereditatem tuam" (Ask of me herein fully satisfied." "Then be Heresies % A Dialogue of Sir heresies, be the very church heresies holding against images; and heresies to be abominable, and heresies. And that the occasion heresies in this realm) should heresies, and openly put to heresies as the people be
a confused heap of heresies, no man can tell
or their works for heresies, he thought, he said
and Catholic which be indeed, yet might a
and faulty in these heresies, he had then in
were in all these heresies whereof he was detected
judged and condemned for heresies, he shall not have
yourself shall perceive for heresies at your ear. For
man will agree for heresies. And therefore we shall
well agree them for heresies; but yet have I
when we call them it were well done
that these be no heresies, he shall not have
color of their cloaked heresies. "The Third Chapter The
but also condemned for heresies by sundry general councils
forth of errors and heresies and spicing their preaching
by God to preach heresies to the infection of
up of some newfangled philosophy, the mother of heresies
opinion of whose execrable heresies, he shall not have
of all his great color of their cloaked heresies.
themseleves in those damnable heresies, was nothing but high
false errors and foundation of all the heresies, that Luther would have
by the profession of secret, neither professing their
falsehood among his other heresies, holding against images, and
nor fallen off by the truth against the heresies, impugned and condemned by
because they see their heresies, the displeasure and anger
by whose persecutions and be there not of many sects? "Yes," quoth he
saith among his other heresies, where he holdeth stiffly
nor fallen off by the truth against the heresies, be the very church
by the profession of secret, neither professing their
falsehood among his other heresies, holding against images, and
nor fallen off by the truth against the heresies, impugned and condemned by
because they see their heresies, the displeasure and anger
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nor fallen off by the truth against the heresies, be the very church
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nor fallen off by the truth against the heresies, impugned and condemned by
because they see their heresies, the displeasure and anger
by whose persecutions and be there not of many sects? "Yes," quoth he
without intermixture of obstinate heresies, that we know call
to hellward with wicked heresies, and idolatry; then hath
by them that taught the opinions were none heresies, and set forth idolatry
matters were plain false heresies. And that he which
indeed them and their heresies, in his mind, pardoned
bring him to these heresies, wherein he was now
the truth and the proof and examination of heresies, In which case, he
well ye wot that he preached not such heresies, in a place where
made thereupon of those heresies preached at sundry places 6, 267/33
cars to as evil heresies as those were that 6, 268/7
be no setter-forth of heresies , but in his preachings 6, 268/20
about almost all the heresies that any lewd heretic touching all his other
he said were none heresies , he acknowledged them in 6, 269/3
preaching and grounded their heresies upon his preaching And heresies
were plenty of pestilent confessions that founded their heresies in the same matters
ready to abjure all heresies , and penitently submitted himself
abjured and forswore all confessions ready to abjure all
they have held such heresies . And a sermon also
ready to abjure all confessions ready to abjure all
Christ to the devilish among other their damnable
would set forth Luther's heresies of their own, that
as are for their heresies and his own thereby
effect but the worst heresies and evil doctrine cast
an infinite heap of heresies picked out of Luther's
the proof of such heresies , it is easy to
began again the old heresies , it is easy to
well of divers other heresies of those ancient heretics
had long held divers heresies , it is easy to
I promise you those heresies were of a height
felonies nor of the heresies . But yet his brother
his brother in those heresies ; which man for his
favor of divers other heresies , there were in the
mad ways, sects, and heresies , such as heretics have
into seditious sects and heresies , whereby the scripture of
read is because his heresies be so many and
with their false devilish heresies besides. For likewise as
showeth many of Luther's heresies to be so abominable
this concerneth his damnable heresies touching the Blessed Sacrament
it by these other heresies , at large. For he
hath he other wild heresies of this new sect
you all the abominable heresies , of this new sect
such a heap of heresies ." The Third Chapter The
the devising of these heresies . And that the occasion
continual change in his heresies , this occasion
audience in some such heresies , this occasion
harm and conceive divers heresies , this occasion
forth of these ungracious heresies , this occasion
chieftains of these execrable heresies , this occasion
their persons naught, their heresies , this occasion
and that in these heresies , this occasion

setting forth of Luther's heresies. And had, for that had, for that.
burn them for their heresies because it was their heresies.
upon such sects and heresies, with the proof that heresies.
been constrained to punish by terrible death, whereas heresies.
began (as well appeareth) heresies.
sprang in divers places. 6, 406/ 31
heresies. 6, 409/ 27
heresies, made at a parliament 6, 410/ 1
heresies, of such, penaunce for 6, 410/ 15
heresies, for a plain 6, 411/ 22
heresies, gathered together, it is 6, 417/ 29
heresies, nor none heresies found 6, 417/ 32
heresies, found anywhere almost that 6, 417/ 32
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heresies, reproved. Luther himself was 6, 425/ 19
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other of his abominable heresies reproved. Luther himself was 6, 425/ 19
condemn his deadly, damnable heresies. But he perceived his cloaked heresies espied and destroyed, then 6, 424/ 21
these matters of their heresies. And he perceived his cloaked heresies espied and destroyed, then 6, 424/ 21
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after condemned him of heresy because he had an 6, 16/ 28
as though it were 6, 29/ 16
they say, might lay to Saint Paul and 6, 30/ 8
without any peril of, for their own part 6, 32/ 37
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to the matter with a doubt whether he were 6, 33/ 5
know it for a, for of a high 6, 33/ 11
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a heresy, if a sect and for preaching against pilgrimages 6, 35/ 14
a heresy, if a sect and for preaching against pilgrimages 6, 35/ 14
as deeply condemn for were indeed good 6, 37/ 11
woman too, yet this, if a heresy be 6, 37/ 35
be a sect and, if a heresy be 6, 37/ 35
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by the Arians. And, by which he would 6, 137/ 5
by open profession of, or cut off and 6, 194/ 24
wrong belief and false, and after, turn, repent 6, 197/ 5
as deeply condemn for, your opinion to the 6, 199/ 34
woman too, yet this, false as it is 6, 202/ 1
been declared for false, by the whole general 6, 210/ 12
cloak to cover their, wherein they bark against 6, 232/ 24
any man condemned of, while he seeth as 6, 255/ 29
no more abjure any than he had done 6, 256/ 14
yet, in cause of careth not much how 6, 261/ 2
witness are admitted in theft, murder, treason, and in a detection of accused, and especially in all crimes, in yea, and where the accused and convicted of and convicted here of his adherents hold this withal, after his master's for the maintenance of teacheth a plain, pestilent his keeping, they lay any upon pain of be either in that after condemned him of burned or convicted of that they had laid then they proved the English Bible. And upon never been accused of have been accused of not been accused of suspected and convicted of him whose scholar in teacheth that it is by leisure the same bring men in that heretics, with this blasphemous time in ward for Lutherans will defend their where they sow their worst and most mischievous that unreasonable and detestable Luther, the most abominable it. For this execrable our sake, this damnable their folly and false pastimes. Wherein if their put men convicted of now. And yet were any, whether then for whereas they fall into because the crime is, the law taketh such, to suffer (after the being by so many pretended to be preached might it least be is proved to have, what thing will the coming from thence, and, that all holy order put away the name, as I shall show. And then would he to him therefor. And that he think that, because he had an, they burn the English to him only for, by nothing else but so proved against him, if he had never, he would never have, whereby he might bring he was detected to, to believe that there himself, till he changed, that they should pray, because that, being learned by that sophistical gloss, mean plainly as they that ever was thought, and that the texts, that ever was. And maketh God the cause, holdeth that God should by force. And this were once received, and sometimes to shame, sometimes well worthy to be, without blame of irregularity, by pride, that way
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<td>unto the most honorable</td>
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<td>heresy</td>
<td>, and also, as Luther's</td>
<td>6, 417/28</td>
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<td>detected to the bishop</td>
<td>6, 19/2</td>
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<td>heretic</td>
<td>being learned and a</td>
<td>6, 19/3</td>
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<td>heretic</td>
<td>if he may be</td>
<td>6, 30/4</td>
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<tr>
<td>heretic</td>
<td>that said all false</td>
<td>6, 30/19</td>
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<tr>
<td>heretic</td>
<td>so turned did turn</td>
<td>6, 31/24</td>
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<td>heretic</td>
<td>springeth up many. And</td>
<td>6, 31/28</td>
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<td>heretic</td>
<td>or no that were</td>
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<td>heretic</td>
<td>Eluydius took the occasion</td>
<td>6, 151/20</td>
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<td>heretic</td>
<td>, he would not have</td>
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<td>.&quot; Yet,&quot; quoth he, &quot;is</td>
<td>6, 197/10</td>
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<td>heretic</td>
<td>-- should prevail against</td>
<td>6, 204/3</td>
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<td>. In which letter he</td>
<td>6, 256/13</td>
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<td>had been examined; and</td>
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<td>heretic</td>
<td>holdeth,&quot; &quot;May ye not</td>
<td>6, 268/29</td>
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<td>, touching all his other</td>
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<td>that confessed for his</td>
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<td>heretic</td>
<td>.&quot; But what was,&quot; quoth</td>
<td>6, 269/30</td>
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<td>as Luther, and Tyndale</td>
<td>6, 313/11</td>
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<td>heretic</td>
<td>before his days, neither</td>
<td>6, 315/14</td>
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<td>heretic</td>
<td>indeed and in peril</td>
<td>6, 327/17</td>
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<td>after his death. And</td>
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<td>, there was one in</td>
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<td>.&quot; And thus there learned</td>
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<td>and a scholar of</td>
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<td>, yet might the book</td>
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<td>, there lay his English</td>
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<td>that made it or</td>
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<td>there, which was after</td>
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<td>being learned and a</td>
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<td>heretic</td>
<td>that I speak of</td>
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<td>heretic</td>
<td>spoke, he never spoke</td>
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<td>heretic</td>
<td>said, after all his</td>
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<td>heretic</td>
<td>if he went abroad</td>
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<td>heretic</td>
<td>or infidel either, not</td>
<td>6, 411/19</td>
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<td>heretic</td>
<td>, those two words being</td>
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<td>heretic</td>
<td>doth or can deny</td>
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<td>and feigning hypocrite teaching</td>
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<td>lead us, seem he</td>
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<td>heretic</td>
<td>, after warning, will not</td>
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<td>, to go abroad and</td>
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<td>heretic's</td>
<td>, to go abroad and</td>
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of holy scripture which
peradventure whom we call
the church taketh for
whom we condemn for
concerning the burning of
no wrong in leaving
be bound to punish
in the condemnation of
now no more against
to the objections of
men with fire as
only to dispute with
the false name of
as defend ourselves against
and condemning men for
with the condemnation of
in the condemnation of
such texts as these
such other like, which
well as did those
images than have these
fain wit whether these
I wit of these
time, as these foolish
prayer these holy, spiritual
say the truth, these
And this perceive these
of his. And these
cause of malice these
of God. But these
honor himself. Except these
the madness of these
Christ’s head. But the
frankincense? Why do these
so foolish as those
Christian men, not as
doing as do those
church against all the
of holy scripture which
not been so many
in one -- except
Arius and all other
perceive we that these
rabble of the old

heretics allege against images, or
heretics will say that themselves
heretics can be the church
heretics for holding opinion against
heretics and that it is
heretics to secular hand, though
heretics ; and that fair handling
heretics the clergy might lawfully
heretics than the Apostle counselleth
heretics in their time, have
heretics who so should presume
heretics , teaching them and convicting
heretics ) the true believing men
heretics and infidels were they
heretics or their works for
heretics unto death, which two
heretics . But as for the
heretics allege against the worshipping
heretics have of old ever
heretics ; namely, having as good
heretics , when he put in
heretics will be content that
heretics if they give honor
heretics do now, mocking that
heretics now call lip labor
heretics rather trifle than reason
heretics themselves well enough, nor
heretics that be so sore
heretics have to them. We
heretics envy them whom they
heretics ween that God were
heretics that bark against the
heretics grudge at the cost
heretics more mock at the
heretics bear them in hand
heretics lay to the charge
heretics themselves, making our belly
heretics in the world that
heretics allege against images, or
heretics as there hath been
heretics that rebel and refuse
heretics be drowned in damnable
heretics be not only barkers
heretics to drown themselves in
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all the churches of heretics , and that all congregations 6, 195/ 13
have come out of heretics , yet but it was 6, 195/ 14
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sects whom we call
been no sect of
a false sect of
of any sects of
as many sects of
them. Now as for
that no sect of
touching the burning of
and the holders therewith
not though they be
speak of, Lollards and
them if they were
with his preaching, and
quoth I, "of the
congregation of some such
heresies of those ancient
the hands of the
by Wycliff and other
he said that such
that Hunne had haunted
of a sect of
and heresies, such as
that any sect of
should for fear of
harm that a hundred
the Bohemians were damnable
writings before called damnable
such false and foolish
that wrote this of
he with other blasphemous
honorable men, those fierce
doctors and the arch
forth every sort of
And thus these wretched
Zwingli, and such other
dread: now would these
and all the arch
with them that punish
their destiny to be
concerning the burning of
force and violence against
first used by the
said before, if the

heretics , where such false stuff
heretics , that sect had been
heretics but the very church
heretics , which were, as I
heretics . For if there hath
heretics as hath sprung and
heretics which falsely feign themselves
heretics can be the church
heretics , there were some that
heretics . Saying for himself that
heretics themselves. And is not
heretics , but honest men and
heretics ." "Nay," quoth I, "not
heretics that grounded their opinions
heretics were the church that
heretics -- whom and whose
heretics they use to take
heretics . For no good man
heretics were wont to resort
heretics " lectures by night long
heretics be so fervent in
heretics have of old brought
heretics hath begun of such
heretics that might hap to
heretics would fall in by
heretics for doing the contrary
heretics , were good Christian men
heretics , as were born within
heretics that deny purgatory, and
heretics burned up openly at
heretics letted not to hang
heretics themselves well declare the
heretics , began of such as
heretics , with this blasphemous heresy
heretics , and of many one
heretics blind us with their
heretics of that sect be
heretics , except they will say
heretics , they may be then
heretics , and that it is
heretics , if the violent cruelty
heretics themselves against good Catholic
heretics had never begun with
by Turks or by devil. But yet be heretics worse than Turks. "By heretics and heathen men in, rising among ourselves and of Africa called the rising of a small, to secular hand, though, and that fair handling, since the peril shall we shall have young, that they may be after the name of, Nor I see not teach in hugger-mugger against, not so much. Whose false opinions have that here seem so, Of all which that, the clergy might lawfully than the Apostle counselleth, than Saint Peter did, so that if the, than I ween they wolves cloaked in sheep's, yet do they indeed, wherewith such folk as have been always wont, were not by grievous, devised not by, than did the old, lawfully may do as, out thereof and leave, could yet allege for, , Antichrist, (of whom these, that ever shall spring, we may by the, confessions that founded their, hominem post primam et, that would fain have, the stone to the, with a hatchet. And, otherwise called Master Tyndale, had in the translation, was with Luther in, were at that time.
new forged faith; therefore
any priest. Now doth
such things long lie
Christ in every place
it known and not
that it cannot be
The city cannot be
of God brought such
had all this while
ago, the image was
infidels, and those relics
were gone that had
And therefore they do
to put it and
incursion of infidels did
of any doctor's opinion
he went about to
willfully winking eyes, in
they so evil in
and run up so
Almighty's bosom up on
come in to so
envy coming of a
sake be by his
shall come in his
Is not this a
of God, have had
than without because his
your friend, "it was
upon the Sunday at
the course which his
of goodness as his
forth. And in this
to show such a
the comprobation of his
paper. And some too
riot, and wax over
the children of the
holy scripture used so
our Lord, after his
perceive. And yet so
the sons of the
times appointed by God's
it shall like his

Hichins in the New Testament 6, 289/ 7
Hichins, therefore, to set forth 6, 289/ 22
hid. And also how can
hid itself, that men could
hid. And it is built
"Non potest abscondi civitas
that is set on
mischief more and more
the true faith from
when the abbey was
therein. And after, the
it. And so the
themselves as the church
it under a bushel
holy saints' relics, at
or cover his fault
in all the book
and putting up again
their intents for fear
in his contemplation spiritual
in heaven, he contemned
point of perfection that
devilish pride, and far
goodness reputed and accepted
majesty, they shall have
reason? As though all
devotion thereto. "For whereas
goodness accepteth it so
time to give him
Mass time stand up
wisdom, power, and goodness
pleasure liked to limit
generation and production did
miracle, since there might
pleasure to the conservation
, and some too short
hearted and proud, she
God), what if he
wisdom, and showed such
wisdom, to provide that
again and so hard
God all," as though
providence meet and convenient
goodness and wisdom to

power of God on high shadowing her. And then
Longius, and have a high heart and trust upon
heresies, was nothing but a hill of that it in never so
is built upon so a majesty, whereunto, ere we
us intercessors to his and holy than Easter high
point more religiously keep high and holy than Easter
good living and his miracles, so notable and
your great praise and commendation they said that
fell out of a window down unto the
his proud perjury and malicious mind, instead of
lest men should reckon default in his translation
all holy orders in honor. Then find we
take upon them the office of a priest
by revelation showed this secret mystery to these
of whose lives his wisdom considereth many to
the circumstances, the king's prudence, which, without flattery
neighbors, yet a man minded and set on
to meddle with the mysteries of holy scripture
And as for the, secret mysteries of God
to ascend up so on that hill, that
and indited by the wisdom of God that
of great doubts and questions of holy scripture
of the tongue, some persuasion in themselves of
difficulties as very few
ad Romanos, containing such a price as none
in value, at so spiritual pride, into which
the eschewing of a and unruly multitude, many
small beginning to a pretended pity or of
say, that either of virtues, and martyrdom, by
again by their patience, heart or malice. For
simplicity appeared and not mind to be in
heresies. For of a preeminence of virginity and
also chastity, and preach devilish pride, cloaked under
and some of a than is meet for
beneath and meddle none enterprise and proudest triumph
he can, yet his and the best learning
as I said, the touching the honor of
which in miracles so highly touching the honor of
higher than is meet for highly touching the honor of
none higher than is meet for highly touching the honor of
that right cunning men marveled to hear of
God himself the more honored, in that his
will take it so that God himself, her
should I have had to thank God." "Ye
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<td>substantial an article, so highly touching the honor or</td>
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<td>to God, but things highly to his contention and</td>
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<td>great a matter, so highly touching the utter destruction</td>
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<td>6, 261 / 6</td>
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<td>his hands into heaven, highly thanking God that charity</td>
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<td>6, 287 / 8</td>
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<td>of his sin, but highly helpeth to the upholding</td>
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<td>with that priest's presumption highly discontented</td>
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<td>men take it. And highly he commendeth them that</td>
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<td>be so lewd, yet highly did rejoice that the</td>
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<td>6, 328 / 33</td>
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<tr>
<td>whom his duty were highly to reverence; whereas I</td>
<td></td>
<td>6, 346 / 18</td>
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<tr>
<td>liberty that he so highly commended unto the people</td>
<td></td>
<td>6, 368 / 24</td>
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<td>Christian and heathen so highly esteemed that the breakers</td>
<td></td>
<td>6, 375 / 32</td>
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<tr>
<td>chastity hath been more highly praised and esteemed than</td>
<td></td>
<td>6, 376 / 3</td>
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<tr>
<td>of his goodness so highly to reward it. For</td>
<td></td>
<td>6, 396 / 35</td>
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<td>in the world, so highly blaspheming the goodness and</td>
<td></td>
<td>6, 402 / 28</td>
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<tr>
<td>reason which the King's Highness in his noble and</td>
<td></td>
<td>6, 11 / 16</td>
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<tr>
<td>reason which the King's Highness in his noble and</td>
<td></td>
<td>6, 183 / 1</td>
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<tr>
<td>you, as the King's Highness most prudently laid unto</td>
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<td>6, 183 / 32</td>
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<td>with this reason His Highness concluded him so clearly</td>
<td></td>
<td>6, 184 / 6</td>
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<tr>
<td>albeit that the King's Highness with this one point</td>
<td></td>
<td>6, 184 / 15</td>
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<td>sent thither by His Highness for the nonce of</td>
<td></td>
<td>6, 318 / 33</td>
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<td>motion whereupon the King's Highness had sent thither</td>
<td></td>
<td>6, 320 / 14</td>
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<tr>
<td>himself, yet hath His Highness such a fervent affection</td>
<td></td>
<td>6, 325 / 30</td>
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<tr>
<td>pardon of the King's Highness , I dare make myself</td>
<td></td>
<td>6, 326 / 12</td>
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<tr>
<td>declared unto the King's Highness as he had confessed</td>
<td></td>
<td>6, 328 / 31</td>
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<tr>
<td>had confessed. And His Highness, though he was sorry</td>
<td></td>
<td>6, 328 / 32</td>
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<tr>
<td>epistle that the King's Highness translated into English of</td>
<td></td>
<td>6, 344 / 22</td>
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<tr>
<td>book that the King's Highness made against Luther; that</td>
<td></td>
<td>6, 351 / 6</td>
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<td>is, as the King's Highness most virtuously writeth in</td>
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<td>6, 402 / 24</td>
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<tr>
<td>sacrament, as the King's Highness most prudently writeth. Luther</td>
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<td>6, 425 / 7</td>
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<td>the horseshoes in the highly, yet hath His</td>
<td></td>
<td>6, 276 / 18</td>
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<tr>
<td>the truth, not in the highway, though it seemed us</td>
<td></td>
<td>6, 276 / 18</td>
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<tr>
<td>worship God in that hill of Gezera, nor in</td>
<td></td>
<td>6, 57 / 30</td>
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<tr>
<td>after paganism in that hill in Samaria, and all</td>
<td></td>
<td>6, 58 / 5</td>
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<tr>
<td>upon so high a hill is set on a hill</td>
<td></td>
<td>6, 58 / 17</td>
</tr>
<tr>
<td>ascending up upon the hill where he spoke with</td>
<td></td>
<td>6, 202 / 29</td>
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<tr>
<td>the height of the hill by Moses that that</td>
<td></td>
<td>6, 202 / 32</td>
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<tr>
<td>able thereby to remove hills, except he had charity</td>
<td></td>
<td>6, 334 / 6</td>
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<tr>
<td>it were, we should hinder the profit if we</td>
<td></td>
<td>6, 384 / 17</td>
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<tr>
<td>reason and that reason hindereth us in our faith</td>
<td></td>
<td>6, 408 / 27</td>
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<tr>
<td>the scripture to the hindrance of the right faith</td>
<td></td>
<td>6, 367 / 7</td>
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<tr>
<td>or rather to their hire another, and let him</td>
<td></td>
<td>6, 121 / 4</td>
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<tr>
<td>he was fain to hire</td>
<td></td>
<td>6, 121 / 18</td>
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<td>a man could not</td>
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<td>hire</td>
<td>a Jew to sit</td>
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<td>of purpose tobe</td>
<td>again therefrom. So that</td>
<td>6, 416/16</td>
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<td>may be prayedand</td>
<td>after to come to</td>
<td>6, 416/23</td>
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<tr>
<td>as appeareth bythe</td>
<td>and by many of</td>
<td>6, 201/29</td>
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<tr>
<td>Sir,&quot; saith he,&quot; yet</td>
<td>we not the point</td>
<td>6, 70/34</td>
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<td>loath were I to</td>
<td>it with a full</td>
<td>6, 94/23</td>
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<td>word,&quot; quothe I,&quot; ye</td>
<td>the nail on the</td>
<td>6, 287/27</td>
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<td>some letters lewdly written</td>
<td>out of London by</td>
<td>6, 25/18</td>
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<tr>
<td>been from Christ's days</td>
<td>. I trow no man</td>
<td>6, 59/8</td>
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<tr>
<td>since I am sent</td>
<td>to believe you, I</td>
<td>6, 67/29</td>
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<td>then from their death</td>
<td>all were done.&quot; &quot;Verily</td>
<td>6, 109/6</td>
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<td>Ghost was not sent</td>
<td>into the earth here</td>
<td>6, 178/9</td>
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<tr>
<td>and hear us coming</td>
<td>to us, or our</td>
<td>6, 214/3</td>
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<tr>
<td>some of them sent</td>
<td>to sow that seed</td>
<td>6, 288/23</td>
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<tr>
<td>Have ye brought him</td>
<td>this manner hath been</td>
<td>6, 38/8</td>
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<tr>
<td>from the apostles' time</td>
<td>, understood those texts as</td>
<td>6, 38/24</td>
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<td>church from the beginning</td>
<td>. Which, as it was</td>
<td>6, 39/5</td>
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<td>of his bitter Passion</td>
<td>showed itself, and uttered</td>
<td>6, 44/2</td>
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<td>devotion, as ever hath</td>
<td>but milk and not</td>
<td>6, 145/31</td>
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<tr>
<td>I have given you</td>
<td>been proved between us</td>
<td>6, 189/6</td>
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<tr>
<td>of all that hath</td>
<td>reproved, either here in</td>
<td>6, 224/24</td>
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<tr>
<td>approved, was ever yet</td>
<td>never suffered neither the</td>
<td>6, 243/18</td>
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<tr>
<td>yet hath our Lord</td>
<td>not so much to</td>
<td>6, 243/21</td>
</tr>
<tr>
<td>he not suffered them</td>
<td>that miracles, among other</td>
<td>6, 243/26</td>
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<td>it hath liked him</td>
<td>. And since it is</td>
<td>6, 245/26</td>
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<td>continually from the beginning</td>
<td>preached false. And also</td>
<td>6, 380/31</td>
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<td>that the church had</td>
<td>, as it well appeareth</td>
<td>6, 427/8</td>
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<tr>
<td>continued from Christ's days</td>
<td>use to say matins</td>
<td>6, 259/5</td>
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<td>the bees in their</td>
<td>, and verily confessed that</td>
<td>6, 292/31</td>
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<td>the last himself said</td>
<td>and dogs as were</td>
<td>6, 144/35</td>
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<td>pagans and paynims, such</td>
<td>hold them. And for an</td>
<td>6, 17/14</td>
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<td>so foolish as to</td>
<td>hold him; and that he</td>
<td>6, 17/21</td>
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<td>not witting where to</td>
<td>hold themselves content with the</td>
<td>6, 30/11</td>
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<tr>
<td>cease not hereby nor</td>
<td>hold any such opinions as</td>
<td>6, 30/35</td>
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<tr>
<td>when they teach and</td>
<td>hold their peace and bear</td>
<td>6, 37/27</td>
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<tr>
<td>say nay, which now</td>
<td>hold stronger than any miracles</td>
<td>6, 62/14</td>
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<tr>
<td>the thing that I</td>
<td>hold till it wax too</td>
<td>6, 84/30</td>
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<tr>
<td>be so mad to</td>
<td>hold and be abidden by</td>
<td>6, 101/23</td>
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<td>For if it might</td>
<td>hold , both the confuting of</td>
<td>6, 102/20</td>
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<td>whole books would it</td>
<td>hold . For his faith after</td>
<td>6, 108/1</td>
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<td>I,&quot; very hard to</td>
<td>hold ; except ye think the</td>
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<td>reason give over his</td>
<td>hold that fast and search</td>
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take the one and hold it fast, doubting nothing 6, 158/ 17  
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James, which in their holy writing affirm fully the holy writing, "Date elemosinam, et holy scripture if we set holy scripture well understood, so holy scripture quite into poison holy man Saint Augustine, which holy Saint Jerome and other holy men. But in this holy Lutherans which, sowing schisms holy apostles exhort every man holy handwork of God. And holy scripture that is written holy scripture in such wise holy doctors, which believed all holy doctors believed not as holy fathers, which have taught holy fathers, of whose cunning holy sover they seem, yet holy doctors taught," "I marvel holy fathers, so many cunning holy fathers of our faith holy would he be, and holy fathers (whereof the world holy, they be many times holy synods and general councils holy, which are both secretly Holy Spirit of God had holy sacrament, as the King's Holy Mass, Luther, as mad holy Saint Jerome, Saint Augustine holy doctors were on his holy fathers held on his holy scripture plenteously for the holy saints said before, and holy scripture counselleth, the young Holy Spirit both by writing holy doctors of Christ's church Holy Gospel or other part holy scripture, which no wise
doubt but that those

counselleth and the old

Saint Jerome, and other

further than the old

Augustine, and some other

the old fathers and

against the writing of

Gregory, and many another

great miracle done at

the honor of those

confuted by the old

souls tenderly prayed for,

the contrary, destroying Christ's

setting at naught the

of all the old

hand that all those

than with all those

have testified by their

that faith and those

beginning thereof, and the

of all the old

the Spirit of his

Father, himself, and the

I have been at

rich man's nurse bring

a honest housewife at

else keep them at

they sit still at

And we will come

themselves, let us return

keep your present at

Ye call me well

to their neighbors at

we won them all

words and rewards brought

after dinner, departed he

of any man so

if I may be

and rebuketh that lewd

holy scripture in more

the New too. Which

would handle it over

and dance and reel

Maledictus qui confidit in

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holy doctors did. For as 6, 428/ 24

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would upon this text, "Hominis et iumenta salvabis Deus"
magis oboedire Deo quam luceat lux vestra coram
deus, quoniam conculcavit me
it saith also, "Maledictus have seemed good and
they take here for honest.
thither written by divers and was a good, so false indeed, seeming
common report of other that I should believe ten or twenty good,
credence and faith of we mistrust good and
brought to bed with was known for so mistrust anyone that seemeth there came ten, diverse
many that seem a showed them what was made, but some other
song, and that such by a priest reputed receiveth any witness but
take a notary and be content to take
Lollards and heretics, but by so many, so forthwith. And by an
many, so good, so as good and as as good and as
is in learning and meseemeth, surely a more that would be more
quoth I. "Forsooth, divers him called a very
that he was not tale was not so the good plain old jury, which were right
taken for good and
therewith than good and
such as he perceiveth
often happen unto any
were kept out of
I suppose all the
of such sort as
fashion of living so
a sect whom any
have seemed good and
whom some seem right
man of sober and
the people peradventure a
for his own worldly
found in him, and
or men of more
of wisdom, learning, and
But as for their
well known truth and
the conservation of his
men of wit and
foolish knave, lost his
for his own worldly
which man for his
close keeping thereof his
there may peradventure such
under the cloak of
so highly touching the
Aegypto," and "Soli deo
Only to God be
holy cross had in
token to remain in
Jesus be had in
reverenced and had in
heretics if they give
holy works unto God's
dance too, to God's
word that signifieth the
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it further to the
image there is none
great king, hath much
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it, then, that Duke as that noble Duke, ever kept man in
Were that a good humility, straining him with the humility, to be obedient more
we then call it humility, so to captive and humility, and lowly mind of
ye see the incredible humility, and make him run hundred year, fresh and well
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else might hap to
his great pain and
to follow their own
thing nothing able to
happened, yet it nothing
thing for any great
the bear-baiting. "Howbeit the
I am loath to
man nor woman take
in English was none
profit unto their own
none evil works can
worse." "And what hath
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ten wives were the
bishop must be the
the wife of one
the one, and one
had more than one
that had had one
as never had no
as had had one
good man and the

Hunne . Whereof we somewhat marveled
Hunne that he spoke of
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hurt the haven, good father
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hurts that they do to
husband to ride to the
husband was so wayward that
husband as ye spoke of
husband of one wife). And
husband of one wife. Meaning
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husband of ten wives were
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husband of one wife, meant

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from infidelity and from idolatry, and make them seem idolatry, which we deferred before fall to superstition and instead of faith and erraneous and as plain as was the worshipping of images to be to saints to be idolatry, and the bad sort quoth I, "that do idolatry, indeed, though it beWherefore, if that be long in so damnable worship of images for not never so suffer that Samary, falling to delusion of our superstitious points do sound to much in peril of avoided the peril of so much peril of say, the people do worship can be none with wicked heresies and heresies and set forth is to wit, the wit, the images and vobis" (Turn not to and assistant in the spirits to the old to the worship of ourselves, our mammets and as in the paynims' the temples in which which they take for themselves, that they worship in pieces the false also to the false that sometimes, percase, the him reverently acknowledge his and confession of his wherein the people's invincible occasion, acknowledging our own more bold, the more man had been all realm. And by other neither feel well nor
and I cannot be illuded. "Now," quoth I, "this
illumined with the grace of
illusion of them that with
illusions of damned spirits but
illusions of the devil. And
image, and the psalm, "In
image of his blessed body
image of his own face
image also of his blessed
image of the crucifix but
image which our Lord had
image was taken and brought
image representing his person to
image of Love, which was
image of love and charity
image of Love calleth them
image and most simply wrought
image And by all the
image of Christ, nor of
image as God. For if
image, it goeth next before
image, there is the word
image and idol of any
image of any saint, nor
image, not fixing his final
image, but referring it further
image representeth, since that in
image there is none honor
image and God in his
image representing the very thing
image that representeth him. And
image representing to you the
image representing the name. And
image well wrought and touched
image well workmanly wrought better
image painted or carved that
image of the crucifix, neither
image or anything of his
image made in remembrance of
image made in remembrance of
image of our Lady than
image self and not in
image no more like her
image offered unto, nor worship
to stand at this
this image or that
the place or the
do reverence to the
man delighteth in the
and that place, this
this image and that
to the place or
they saw before an
and laid before the
As weening that one
their trust in the
the setting an old
the back of the
lain unknown in that
And how long that
hundred year ago, the
therein. And after, the
is so strange. His
pleasant savor upon his
no Christian man to
they thought that the
Lady herself were that
they thought that the
Lady herself were that
reason suppose that the
Ipswich were the selfsame
will also call an
call an image an
a difference between an
speech to call the
none other in that
image but our Lady's
our Lady for that
that image nor that
will name you none
they then that the
is wrought into an
is to wit, none
be set upon the
to look that the
but we worship the
the thing that the
though we do the

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prayed unto, relics and images, or any point of 6, 120/ 31
above nature at such images , is not erroneous, but 6, 120/ 9
which heretics allege against unto saints, relics, and images, and praying to saints 6, 120/ 16
unto saints, relics, and against the worshipping of images, and pilgrimages, which things 6, 171/ 10
hand, concerning saints' relics, either be worse than 6, 171/ 14
the saints or the images and pilgrimages and worship 6, 185/ 14
the scriptures laid against images , I mean, and pilgrimages 6, 185/ 16
that those things -- images and relics, praying to 6, 187/ 17
question whether worshipping of images and relics, and the 6, 188/ 34
believed the worship of the churches where the same, kneel to for holding opinion against those that believe against confirm the worship of any such opinion against to Baal (if the believe the worship of to church and worship the heresies holding against these people that believe against the worship of take the worship of miracles done at the speak of their relics, and their relics and we do to their to themselves, taking their only, but also their fellows to God and the saints and their that they take the the saints and the kneel to saints and saints only and their the people take the they take not the people for mistaking of that women have in and worshipping relics and and honor of saints say they take the in the worship of their word break our saints, the worship of of saints, worshipping of as for despising of any reverence to any that the worship of done to saints and to be done to had broken down the

*images* to be wrong and
*images* be which they take
*images* as we do, set
*images* Whereof the author proveth
*images* and whom we now
*images*, praying to saints, and
*images* and saints, yet cometh
*images* be Baal) as his
*images* to be idolatry, and
*images* and praying to saints
*images*, and all pray to
*images*, and recapitulating somewhat briefly
*images* to be worshipped be
*images*, and praying to saints
*images* for idolatry. And it
*images* or by invocation of
*images*, and pilgrimages, as there
*images* also be had in
*images* the same that we
*images* for themselves, and so
*images*, fellows and matches to
*images* in such wise that
*images* also with like honor
*images* for the things selves
*images* be such, ye conclude
*images* and incense them also
*images*, but also to men
*images* for the saints selves
*images* for our Lady herself
*images*, do but devise that
*images*. Now as touching the
*images*, may be done well
*images* -- by which good
*images* for the saints selves
*images* by the consent of
*images*, as Christ's doctors did
*images*, reverencing of relics, and
*images* and relics, and going
*images*, relics, and pilgrimages, those
*images*. "By my troth, " quoth
*images* hath been ere this
*images* that yet did, for
*images*, would make all their
*images* in his church; and
and plainly shown that images be to be worshipped 6, 356/30
would not suffer the images to be worshipped at 6, 357/11
how we may worship images ." "Why," quoth he, "if images ." "That were very unlikely images as is only due 6, 358/6
be to withdrawn from images but only divine worship 6, 358/19
scripture is forbidden from images all manner of worship 6, 358/29
is it specified that images be the books of images by which Christ's life 6, 359/16
reverently to kiss the images that they speak of images , but also leave no 6, 359/31
Massyle, that broke the images drawn down, all their images pulled down and either 6, 367/29
only set at naught but would have their images and relics, and praying images 6, 425/36
ornaments withdrawn, the holy all the worshipping of that be in this imaginary church, of which no 6, 202/5
to man's mind and imagination , why and with what images , and so conceived in 6, 46/17
the thing framed with imagination that I have of images , but only an image 6, 46/20
friend your master, the imagination representing to you the imagination of my mind. Now images , but only an image 6, 46/23
can be find or imagine in earth that doth images or conceive -- so 6, 397/7
express, nor heart can imagined of his own mind 6, 350/7
a very foolish falsehood, immortality and lack of power images of our soul. "We 6, 372/12
the Apostles. And since from hour to hour imbruing their hands in blood 6, 372/12
only our souls be immortal , and not beasts' also images as men have 6, 136/6
thereby to deny the immortality of the soul. "If images of some intolerable torments 6, 299/19
of renaying Christ by impatience of some intolerable torments 6, 414/23
himself grudge and be impatient and evil content with images 6, 216/4
temporal sword toward the impeachment and resistance of his images 6, 414/6
no more let or impediment in ourselves than was images against the taking of 6, 305/8
been a let and impediment , the church neither is images , the church neither is 6, 278/10
and proving himself still impenitent person to be admitted images 6, 279/7
Appeareth not he still impenitent and so far from images 6, 299/15
unto penance ought none impertinent to the point, I images 6, 36/28
vicious, and therewith so implieth the reproof of your images 6, 102/4
or him, as things of these parties proved imply contradiction, as one self images 6, 70/14
two such things as importunable burdens, to the bearing images 6, 104/4
other poor men's backs
reason would bear the importunate mistrust of them that doth yet of an importunate appetite fall for his set great and sore impositions upon them, whereby he faith. For "sine fide impossibile est placere Deo" (without no man to an impossibility. "We may," quoth he if the matter be impossible, as it is in unknown but also seeming impossible, the man of Inde that seemeth to himself impossible ? Or who would not would not ween it impossible, but if experience had institutionibus, reckoneth it for impossible and letteth not to those that ween it impossible by reason, and never by nature and reason impossible lie, in which persuasions nature seem and appear impossible, where they be reported things deceived as seem impossible and yet may be and reason saith be impossible, I may well mistrust sufficient proof of an impossible matter? One, or two and nature saith is impossible, methinketh that ye should that a miracle is impossible, but only that it do report you none impossible tale. "For the clearer quothe, "that were impossible. ". "Forsooth," quothe I, "so she shall judge it impossible after she prove it but seemed both twain impossible. "That should," quothe he cannot err, it is impossible, that the scripture of and substantially to be impossible. And forasmuch as there faith; and that is impossible. And thereof should have both true, which were impossible; else not some, but divers wise as far impossible. But now for the them himself, which were impossible for God to do right well it was impossible that any angel of one is there an impossible excess and hyperbole; in without faith it is impossible to please God). "And made in English and imprisonment, painful and shameful death and heat, beating, scourging, since ye seem to impugn, I shall as I though that I did impugn it; but as I such wise each to impugn the worship of saints these heretics mean, to impugn the form of this his preachings and readings impugn them, dismissed him very wife." If we should impugned the form of this they see their heresies impugned and condemned by their
Simkin, except he better impugned the proof, if the
Without which, men might impute a wrong blame, they
nor forbeareth not to impute the blame thereof unto
the fault that is imputed to them in that
is not to be imputed to the sect, since
the fault that is imputed to them in that
is not to be imputed to the sect, since
my mind, to be impueth no blame unto them
as meseemeth, to be sect must needs be imputed unto the sect.
"It evil living cannot be imputed to his Christendom. For
such men be not) as is laid and imputed unto them.
well in worth and the world by the Incarnation and Passion of our
sects and images and incense them also, yet it
choir be as well incensed as the Sacrament. So
the divine services as incensing, hallowing of the fire
foot. And as for incensing, the poor priests in
their acceptation with God incessantly testified by miracles, which
he abuseth in continual incest and sacrilege under the
apostate, to an open incestuous lecher, a plain limb
of wedlock in open, incestuous lechery without care or
if they were one inch without that then the
thickness not half an inch about, and in length
is grown now an inch longer than I." "How
of two or three inches about, and in length
unto the same. And, sciences, the author therefore incenstly testifeth by miracles, which
he abuseth in continual incest and sacrilege under the
apostate, to an open incestuous lecher, a plain limb
of wedlock in open, incestuous lechery without care or
inch without that then the
inch about, and in length
inch longer than I." "How
inches about, and in length
incidently, is it by the
incidently, showeth what harm happeoth.
Incidently somewhat is there touched
incidently wherefore it were not
incidently the messenger much reproveth
incidently is it by the
incidently showeth what harm hath
Incidently somewhat is there touched
incidently wherefore it were not
incidently, the messenger much reproveth
inclinable thereto already that we
inclination of their hearts into
inclinations, and live in dread
incline mine assent unto that
incline our heart into the
incline and move the mind
incline their hearts first for
or some other affection incline him to misorder himself 6, 262 / 20
message, she might have inclined thereto, though she had 6, 151 / 4
that his grace had inclined your assent to the 6, 176 / 1
of his ministers, and inclined the minds of his 6, 221 / 2
gracious mind was much inclined, and had been by 6, 318 / 35
motions insensible to themselves, inclineth their assent unto the 6, 172 / 7
that secret means that inclineth their credulity to consent 6, 223 / 25
where to their fond affection inclineth, that thing they lean 6, 433 / 8
that God is not included nor shut in any 6, 57 / 27
in joy and bliss, of worldly grief and incogitable, one everlasting day with 6, 435 / 20
of joy and bliss 6, 414 / 16
author showeth the perpetual inconstancy of Luther; and his 6, 17 / 31
how excuseth he his inconstancy? "Marry," quoth I, "he 6, 362 / 15
author showeth the perpetual inconstancy of Luther, and his 6, 365 / 5
word of God. "His inconstant wit and very devilish 6, 366 / 21
truth it is that therein, and so much inconvenience and absurdity following thereupon 6, 203 / 28
do take it. What needs grow all such inconveniences and contradiction unto scripture 6, 205 / 3
show a fair law incorporated in the decrees of 6, 355 / 30
words of Saint Gregory incorporated in the decrees, and 6, 358 / 4
Serenum episcopum Massilie, and it, keep it and increase it as it was 6, 32 / 19
spiritual rejoicing, and great increase of fervor and devotion 6, 39 / 10
them more and more increase. So that if they 6, 53 / 28
place, or for the increase of faith which he 6, 61 / 9
by God to the increase of Christian devotion, or 6, 62 / 8
to the conservation and increase of the devotion of 6, 90 / 14
only for fear of increase of his own punishment 6, 212 / 2
that shall delight and increase their devotion; besides this 6, 339 / 20
persecution to preserve and increase his faith among the 6, 407 / 20
Christ should much more increase than decay. And albeit 6, 408 / 5
the same should have increased it. "But so hath 6, 144 / 7
newfangledness, fallen in and increased the faction. But the 6, 339 / 1
number so grew and increased that within a while 6, 409 / 28
fighting, it hath never increased, but always diminished and 6, 411 / 32
was in the beginning increased, so be continued and 6, 412 / 2
spark of our faith, increase the credence in our 6, 254 / 32
honor of God and increasing of the Christian faith 6, 408 / 22
of and repute most incredible. The Eleventh Chapter The 6, 6 / 31
though this thing be incredible to him that heareth 6, 70 / 1
and reputed most incredible. % "Nay," quoth he, "surely 6, 77 / 5
take for the more incredible. And if I shall 6, 77 / 25
incredible. % "Surely," quoth he, "both 6, 80 / 28
should this be so incredible to you to believe 6, 81/ 3
this book, telling so incredible wonders, should be true 6, 134/ 18
D. Martine for his humanity and bounty, answered 6, 364/ 4
incredible humility and lowly mind 6, 364/ 30
thereon, or that our incredulity may ye see the
either of sloth or incredulity it might seem some
incredulity the words plain, and
often and so continually hearts do show them
when men at the defense of his
the defense of his the defense of his
the defense of his he was at length as the other, being
and arraigned upon the sometimes for lack of would ye be then
since every place is elect and chosen for that were present and
criminal can be but yet could there none so honest, and so
if the audience were can hear it so faith preached among other
indifferent token of wrath and think, till the great
time, in a fervent over fervent mind or
indifferent men, so was it scripture, so devised and
borne in hand to serveth but only to
all witness serve to by the devil's help
secretly by fair ways made between two parties, they should do, and
many texts of scripture wisdom, and good works,
incredulity in them, yet may
incredulity : so doth his goodness
inculcated again and again, so
indicted that almost in the
incurable, that body beareth them
incursion of infidels did hide
indisdefensible errors, to go back
indisdefensible error. And thereupon at
indisdefensible errors, to go back
indicted of Hunne's death, and
indicted of the deed and
indictment in the King's Bench
indifference peradventure as they stood
indifferent to take the one
indifferent thereunto, it may be
thereunto, and which, without likelihood
, had plain and sure
, And therefore I marvel
indifferent judge so think except
indifferent, that he could nothing
indifferent ) there were not in
indifferent, I shall not spare
indifferently, without disturbance should not
indifferently of their gods toward
indignation of God, provoked by
indiscreet , to say something and
indiscreet zeal, or percase an
indited by God; yet, passing
indited by the high wisdom
induce them to hatred of
induce a credence or credulity
induce the judge's mind to
induce good and simple souls
induced to the contrary, if
induced in his own mind
induced them to put their
induced them thereunto, and special
induced ; and then he that
own excuse, as things inducing him thereto, all the
  So that for the inequality of Christ, by reason
the world therein an inestimable treasure as the case
rewarded everlastingly, with such inestimable joy as neither eye
God whose goodness is inestimable , doth damn so huge
also, as ye see, inevitable necessity for lack of
old interpreters and the infallible authority of the church
take a sure and infallible way, ye must in
old interpreters and the infallible ground that God hath
needs be a sure infallible conclusion, that a man
only to deface and infame that holy work to
such feigned wonders should infame God's very miracles, his
and receive a person infame God's very miracles, his
him first into the infamy of that name, that
faults were still their infamy after their amendment, then
soul of an innocent infant ; but also for that
common people be as infants that must be fed
they make us all infants , they shall find many
thereof were likely to infect other folk, the bishop
apt to corrupt and infect the reader. For the
spreading of his error infect other folk, the bishop
yet if he were infected therewith fell unto those
of such as were infected therewith fell unto those
of a sickness sore infecteth a whole body. Nor
flock the truth, for infecting them with their false
newfangled heresies to the infection of our old faith
be for fear of right faith. Whereupon is
right faith. Whereupon is inferred eftsoon all that the
and credence to an infidel , whom they have proved
punish any heretic or infidel either, not though they
the stubbornness and obstinate infidelity of the Jews caused
all other especially from infidelity and from idolatry --
profession of heresies and infidelity fall off from that
and cast out for infidelity . For faith is the
to the introduction of sin, but only to infidelity and false belief. And
near sib to the infidelity of those Jews that
Turk and such other infidels ; and that princes be
For whereas Christ made the persecutors and the
ourselves against heretics and infidels the persecutors and his
faith against miscreants and infidels were they pagans, Turks
infidels by such ways as
war and fighting against infidels, with the condemnation of 6, 36/ 2
make a division among infidels, from the remnant of 6, 124/ 35
in their speech before infidels, or writing that might 6, 145/ 17
For though heretics and infidels be among faithful and 6, 195/ 11
should be clean among infidels and heretics and no 6, 200/ 6
quoth I, "if some infidels, as Turks or Saracens 6, 200/ 24
him, how should these infidels come to the faith 6, 200/ 34
But let go these infidels and speak of ourselves 6, 201/ 14
the law before the infidels did hide holy saints' 6, 222/ 2
abbey was burned by infidels, and those relics hidden 6, 222/ 32
and all his friends infidels, ?Were there no people 6, 253/ 7
all the world among infidels and idolaters besides? Why 6, 253/ 15
all the works of infidels wrought without faith. For 6, 398/ 11
against the Turks and Turk and such other infidels, .These objections be soon 6, 406/ 19
with battle made against the loss and diminishment 6, 412/ 22
devoir against miscreants and infidels there be stories and 6, 413/ 22
invaded and oppressed by infidels, to their utter undoing 6, 414/ 13
other people, and especially infidels, to come in, spoil 6, 415/ 26
suffer their people by infidels to be invaded, so 6, 415/ 33
princes in war against princes be deeply bound to 6, 431/ 13
hath he of his infinite wisdom done so well 6, 74/ 14
his work of as infinite perfection as himself. And 6, 75/ 2
himself. And of such infinite equal perfection was there 6, 75/ 3
is begun with an heap of heresies, it 6, 311/ 11
God, whose wisdom is infinite, should have sat and 6, 376/ 9
thought spoken but of infirmity, for fear and faint 6, 256/ 31
leastwise with the general influence of grace, able and 6, 396/ 9
not our advice to inform him what thing were 6, 178/ 27
needs be conceived both of good living, and informed of the truth, yet 6, 27/ 4
of living standeth therein good living standeth 6, 200/ 18
had plain and sure information wherein good living standeth 6, 260/ 24
that if any such information may serve, they have 6, 260/ 25
common fame or other information, with such conjectures and 6, 282/ 21
I was right well informed of the truth, yet 6, 27/ 4
as I am surely informed, he lieth here at 6, 86/ 12
if they were first informed by word, and that 6, 144/ 28
be they very credibly informed both by word and 6, 255/ 22
I, "ye be wrong informed; for wives have they 6, 309/ 27
a right honorable man informed, that there was one 6, 319/ 1
being well and sufficiently informed of the truth, and 6, 326/ 18
and desiring to be informed of the truth. Whereupon 6, 361/ 14
his special assistance so informed and instructeth his church 6, 188/ 37
seemeth, it was inwardly infused into Saint Peter's heart."

"offerers, to the secret infusion of that virtue into"

"paymin people for thine inheritance, and many other places"

which should be an inheritance, did he intend should

book is very "mammona"

chapter of Matthew, "Because Christ and God great martyr doth the martyr as the justice or that ye had an wounded man into the some to the lands had well perceived his more bold of his his other living as the soul of an crime, the person, peradventure should now excuse an master and the most another, whom he seeth and since he seeth and pride and other disobedience of God with of our mother Eve, out of paradise. And the revenging of their showeth that whoso would negligent if they nothing ye would seek and showeth that whoso would your sons at school, had made thereupon sufficient less wit the more there that have false labor therefor, by motions but I have another other men have."

"What in such wise doth have remained in an and by the secret taught by mouth and with secret help and he should by secret heart, by the secret inscriptions, and are not the"
without hearing, by secret inspiration, and into the remnant

virtue with God’s good grace, and help of

they have them by inspiration, or by revelation, or

lead them by secret inclination of their

God himself by secret inspiration of his Holy Spirit

that some evil spirit inspire not to their hearts

wise doth insinuate and them into the breasts

given them by God, in their hearts so

hath therefore so far the old holy doctors

not that Holy Spirit inspired that consent, ”Qui fecit

them at men's devout instance and prayer to do

the worshipping of images of God. The Eighteenth

virtuous and cunning) should, of teaching, be beaten

But we blind people, of God and his

right -- not fail, of a penny now

for their sin? And of that one place

upon stocks and stones of saints, or upon

that are but creatures, of God himself?" % I

the worshipping of images instead of God. "But now

the people their trust instead of the saint's self

never do but if of our Lady they

men have their affections, of God, bound to

as the paynims did, of God worship mammets

they should give hearing of Moses. Of whom

words of God, and of the scripture of

to superstition and idolatry of faith and honor

heaven for her dwelling of earth, after the

cured too. For now of health he had

honor to the devil of himself, or to

or to his enemies of his friends. And

changed her name, and of Saint Wilgefort call

service of God superstitious of religious, over dreadful

over dreadful and scrupulous of devout and diligent

and high malicious mind, of the praise that

and the remnant stand , men would have been

him his frailty, and of pride brought him

beginning of our matter, of punishment, entreated, favored

that by the secret of the Holy Ghost

the church, by secret of God, rejected the

which is the secret of God, this is

was the Sabbath Day by God among the

his Holy Spirit so and ordained his church

to be a thing and devised by God

the church was never of God, but ordained

6, 143/ 28

6, 152 / 10

6, 167/ 25

6, 178/ 25

6, 254/ 22

6, 43/ 36

6, 146/ 22

6, 116 / 6

6, 166/ 24

6, 253/ 31

6, 215/ 7

6, 8 / 2

6, 31/ 11

6, 52/ 25

6, 53/ 30

6, 57/ 21

6, 62 / 10

6, 62/ 11

6, 94/ 12

6, 98 / 32

6, 99/ 19

6, 100 / 21

6, 100 / 27

6, 141/ 30

6, 163/ 7

6, 189 / 3

6, 206 / 1

6, 216/ 13

6, 220/ 20

6, 220/ 21

6, 227/ 17

6, 229 / 9

6, 259/ 10

6, 280/ 12

6, 347/ 18

6, 401/ 10

6, 416/ 10

6, 146/ 23

6, 181/ 15

6, 223 / 26

6, 149/ 22

6, 334 / 19

6, 351 / 4

6, 361 / 18
he writeth, De divinis institutionibus, reckoneth it for impossible 6, 66/ 18
the Holy Ghost should instruct them of all things 6, 108 / 30
that ever he should instruct his church after their
here to remain and instruct it, and himself also 6, 220/ 17
perfect life, and more instructed in spiritual wisdom, should
and were by him instructed of every truth longing
come well and surely instructed in all such points
that he had himself instructed that man in what
be the more strongly instructed for the other part
ordain, as God had instructed him, that whosoever should
be not appointed nor instructed thereto. And therefore holy
by scripture that God instructeth the church of Christ
by scripture that God instructeth the church of Christ
assistance so informeth and instructed his church in so
and without any further instruction of the points of
his grace for our instruction, that the doctrine wherein
assistance of God and instruction of the Holy Ghost
give good light and instruction. And yet, whoso would
of subornation and false witness give good light and instruction.
with good advice and useth he for an instrument man's reason thereto. God
any member, organ, or instrument thereof. And therefore saith
them to make an instrument thereof, as many men
but as a dead instrument, as a man heweth
of them as his instruments, though indeed all this
them be effectual or insufficient (albeit your friend, either
destroyed by common sedition, vobis scismata sed sitis
and had in estimation, the body only, and nothing
this. Did not Christ intend to gather a flock
an inheritance, did he other. And that they say, he did
I say, he did the words affirm nor intend it for impossible
he and his fellows and had in estimation, they should any such
body only, and nothing this. Did not Christ intend it for impossible
intend a further purpose than (shall, I trust, be
intend thereby to deny the
intend to gather a flock
intend should endure for his
intend it their pilgrimage to
intend it himself. And therefore intend a further mischief, which
intend thereby that ever it
intend thereby to bring the
intend toward more liberal lewdness
intend in the making The
intend that no man shall
intended a church only of
intended . And therefore if a

what good fruit was intended by this translation, and 6, 291/ 6
make pumps, which had intended with other such as 6, 328 / 4
things appeareth) minded and intended to put forth by 6, 354/ 8
nothing worth, had nothing intended but well, and according 6, 399/ 35
abjure, though he never intended to keep his oath 6, 422/ 14
what order the author intended to treat of the 6, 5/ 8
what order the author intended to treat of the 6, 35/ 12
thereto, and from youth intended to the churchward, and 6, 126/ 24
he none other thing intended than, as ye say 6, 384/ 32
of marvels and miracles, of the church of Christ, intending merely to make me 6, 67/ 3
them that slew them, intending well, do all agree 6, 224/ 12
force and violence. For that for none other intending to kill Christ as 6, 225/ 14
And verily of his intent and purpose I will intend to begin at the 6, 369/ 15
not fixing his final intent in the image, but 6, 45/ 35
one for none other because the purpose and intent may make it good 6, 124/ 3
judge the mind and intent of those commandments, they or with the good 6, 139/ 19
him, yet to the end they may still have 6, 147/ 33
also for the same with that consideration and intent in his book that 6, 203/ 14
it not to the be gone, to the intent do him that worship 6, 230/ 33
could be to that could be to that, but for to keep 6, 29/ 1
therein for none other to tell for what intent for naught, which who 6, 124/ 5
his translation to the purpose, % "But to the intent of those commandments, they who knew their intent and purpose that they 6, 367/ 25
church provided, to the law. And to the intent no priest should unto 6, 302/ 8
it. And to this it. And to this intent that few should break 6, 312/ 32
well thereby that their high salvation; to the intent that, all heard and 6, 345/ 28
his own, to the intent that such worshipful words 6, 340/ 34
wit and very devilish saints. For to the intent especially showed itself by 6, 363/ 21
And had, for that intent that their authority should 6, 367/ 25
yet can know their intent, not only taught and 6, 379/ 11
I, "and to the intent and purpose that they 6, 422/ 32
evil in hiding their intent that ye shall perceive 6, 430/ 29
intents for fear, as they 6, 208/ 35

or only by their
or he at their
they prayed to be
may be for us
disdain to make our
with many other oftentimes
people to intolerable and
this world, which, without
a right rule to
to their master. As
his especial beloved friends
and suddenly sundry things
of obstinate heresies, profess
the words written in
the words written in
the remnant, whereby they
the text at their
of scripture needs be
was to lay and
we may peradventure stick
of the scripture?" "Not
of scripture needs be
of scripture. But as
the articles of our
, but of diffidence and
of scripture ye will
of scripture? For as
of holy scripture. And
and is not always
may be taken for
, cannot appear to forbid
of Saint Jerome, Saint
in any necessary article
, or any other science
, or else lean to
in any necessary article
of holy scripture, yet
of the old holy
" ye do," quoth I
. Wherefore the author showeth
the author showeth to
and the infallible authority
, he told me that
. Wherefore the author showeth
the author showeth to
and the infallible authority
of his and their
of holy scripture, then
me," quoth I, "with
that the perseverance is interrupted, often spotted, and besprnt 6, 395/ 22

purpose, which made none interruption of the right belief 6, 355/ 23

put them eftsoons to intolerable torments. And old, ancient intolerable torments, but rather flee 6, 414/ 23

number of people to intolerable and interminable torments only intolerable troubles if such seditious 6, 430/ 21

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the time of the
up against the wind,
again into the body,
and tried in the
hardness and difficulty of
the Spirit of God
find any in his
the discovering or close
being examined and long
shall be saved for
their untrue saying and
with our Lord in
sage father fool in
that thin, corruptible cloth
by God's help perpetually
is given and always
said before, that God
and well guided and
been better to have
the same should have
the clergy that he
one man that he
waxing withered branches, be
Sabbath Day to be
so hath God ever
among them, fastings, vigils
then had Christ not
Christian countries which have
his holy scriptures delivered,
could never have been
had he before that
they were as well
all well observed and
time of corporal cleanliness,
be burned or secretly
be damned wretches, have
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Savior saith, ye shall know the tree by the
I, "they cannot but know his open living in
and saith not "they know " And he when he know it too, yet fall
thus, we may well know by the texts of
he taught Moses to know himself bound to kill
which we may soon know if we be good
be good Christians and know the belief already. "And
secretly. Nor yet can know their intent and purpose
of whom no man so mad but he knoweth a very coney from
the thing that myself knoweth by nature and reason amend, as he that fornication. But since he knoweth for naught, though
tell another how she kneweth she hath it, saving of which no man other? And whereas our
of whom no man knoweth which be the one whom he seeth and manner wise, whoso surely he, "What! Every man knoweth it." "Verily," quoth I it, but no man knoweth it. For there is very many men that knoweth it much better. For himself." "God," quothe ith, "God," knoweth of all-thing the truth he died with, God first reading, because he knoweth the words, take upon as every learned man knoweth , every strange language to tell them that he knoweth them not: by these with, when himself well knoweth that they do all and he could? He willingly and wittingly, well knowing and believing the good And then he peradventure, knowing that they so did for the truth? For the lords much marveled, knowing them both for such cannot attain to the knowledge of the cause why the people's hands all knowledge of Christ's Gospel and whom I gave them knowledge ) they should defer them cannot attain to the knowledge of the cause why to lie. Let the so much have they knowledge the less, and unreasonably earnestly upon your own knowledge . But ye use, my in effect fallen from knowledge or belief of God reason giveth us good knowledge that there is a by these visible things knowledge of his invisible majesty brought them both to knowledge . And so doth his
of Almaine, bring to all hallowed things, with is to wit, of well. For though the to fall from the faith only and the his Creed he had forbidding the tree of beginning to give them message gave them undoubted darked in their natural them destitute of sufficient good tokens and sufficient we have also the with inordinate desire of straining him with the have among them the quoth I, "have this if they lose the if they lose the prohibition, yet doth the he had lost the needs have always the your reason, have the Is," quoth I, "that fully had without the be true, would this not endure without the be all known if to believe, nor the anything serve to the always shall have the between us that this for the faith and church hath the sure in all such things layeth for her own was once known, the concerning the faith or is present to God's of Christ out of the sure and undoubted for lack of true dogleech for lack of

knowledge of the false miracles whereby knowledge and perceiving of the knowledge and belief of the knowledge and belief bring many knowledge of virtue, not only knowledge of the truths necessary knowledge before of these articles knowledge of the cunning. And that was for knowledge thereof, forasmuch as they knowledge; as he did to knowledge, that they lacked in knowledge that longed to learn knowledge of him, yet to knowledge and perceiving what was knowledge like unto God, so knowledge and confession of his knowledge and understanding what he knowledge for a while in knowledge how to serve him knowledge of their duty, then knowledge give him warning and knowledge ." Upon this he granted knowledge how to serve and knowledge and understanding how God knowledge fully had without the knowledge of such things as knowledge serve?" "In no wise knowledge of such things as knowledge lacked of those things knowledge of them anything serve knowledge and warning given us knowledge and belief of such knowledge and faith was before knowledge of God's pleasure, if knowledge thereof. And then, if knowledge of the truth, ye knowledge of her maidenhead. But knowledge went forth from man knowledge of virtue pleasant to knowledge . And then were Saint knowledge , and would put it knowledge of the very church knowledge, believing untrue men, canonize knowledge of the cunning. For
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of necessity to be some companies that be
once, it was soon the people that be
sure indeed and well and to himself well
but it was well together and make them
For it was well is a church well
was to have it church that is well
needs be the common
concludeth that this common
the church is this
the church is this
by the holiness well
if we never had
make his own cross
to make his messengers
may be discerned and so notable and well
otherwise. For if a liar tell you a
But now if a other for the well
England always called and
he changed the common
when he changeth the is a thing well
if they were all
English, which have been
worship also, and well
God would have commonly
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the clergy, whom they
and by the other
therein he said he
and pleasant; which sensuality
is true. Wherewith he
newfangledly minded. And thus
the other whom he
corona iusticiae" (I have
chancellor, and was a
own estimation preserved, he
it seemeth that he
our faith as he
zeal and affection, he
see how madly he
Babylon, in which he
not the clergy that
while each of them
and each of them
I tell you of,
fronts of Luther’s sect,
tre deuce, having their
crime, that where they
for the time, pretending
God and his saints
some learning that they
of Christ shall never
us, and a plain
amendment, which must needs
And since imbecility and
circumscribed in place, for
that they may for
upon a dogleech for
unto God." "What point
for any fear of
the end that the
further than to the
them too short is
such mischievous people for
see, inevitable necessity for
well enough sometimes for
have happened by the
that he may never
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But he had liefer

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me that at our Lady of Rouncyvale there were
for example at our Lady of Ipswich, and each
true?" "No, by our lady," quoth he, "not and
the keeping by my lady the king's mother. And
so did that noble lady the king's mother prudently
heard say that our Lady was a Jew, first
miracle showed at our Lady of Ipswich to go to our Lady of Rouncyvale,
image of our blessed lady, was there in the
we make either our Lady or any other creature
make comparisons between our Lady of Ipswich and our Lady of Walsingham.
if instead of our Lady they put their trust in speaking of our Lady: "Of all our Ladies
I love best our Lady of Ipswich." "And I saith the other, "our Lady of Walsingham." In which Bradman! Help, our dear
letting Christ and our Lady go, or take at Christ, the other our Lady herself? And so every
Paul's Cross that our Lady was a virgin, and
not you." "By our Lady ," quoth he, "I like of faith in our Lady
abode still in our Lady , the promise that God
of, that our blessed may believeth that our blessed perpetual virginity of our Lady , whereof is no word
he would that our Lady was a perpetual virgin
perpetual virginity of our Lady , whereof is no word
ye dine first. My Lady will, I ween, be
man doubteth of our Lady . No man doubteth of
ye spoke of, our Lady at one pilgrimage before
one pilgrimage before our Lord and our Lady, or our Lord for our Lord for our Lady,
the images for our Lady herself. For if they
more mind to our Lady than to our Lady at Walsingham were our Lady herself, then must they
needs think that our Lady herself were that image at Ipswich were our Lady herself, and (as they needs think) that our Lady herself were that image tell you that our Lady herself is in heaven
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<td>houses.&quot; Nay, by our Lady</td>
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<td>aside, and her eyes</td>
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<td>praying to saints, ye</td>
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<td>answer whereof, when I laid</td>
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<td>part in another and laid</td>
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King’s Highness most prudently laid unto Luther, since God.

point, that the scriptures laid against images and pilgrimages.

objections that ye have, by which you would laid against them certain texts.

in mind that men laid on the other side.

make for them: ye laid divers things moving men.

In which when I laid by the messenger against the whole body, and.

that had been before laid up within one hour.

either of them be laid unto me contrary, though.

of long time before laid unto the contrary of.

had been washed and laid unto the contrary of.

proof that ye have laid on the other side.

objections that ye have, by which you would laid on the other side.

in mind that men laid on the other side.

make for them: ye laid on the other side.

In which when I laid divers things moving men.

that had been before laid by the messenger against.

either of them be laid by the messenger against.

of long time before laid up within one hour.

had been washed and laid unto me contrary, though.

proof that ye have laid unto me contrary, though.

such objections as ye laid unto me contrary, though.

then would I have laid unto the contrary of.

were catholic which were laid unto me contrary, though.

there to whom he laid unto the contrary of.

Which letters were never laid unto his charge.

of all these matters laid unto his charge.

last, where he had laid unto his charge.

a sermon ready and laid unto his charge.

honest layman had it laid unto his charge.

for his own excuse laid unto his charge.

were that Wilkin had laid to his charge.

If Simkin said and laid unto his charge.

And that they had laid unto his charge.

other things were there laid unto his charge.

were divers suspicious things laid to the chancellor was.

declaration that the matter laid to the charge.

his death might be laid by some of the.

which he hath heard laid against it, yet is.

whereas many things be laid against it, yet is.

yet heard any reason laid by some of the.

see, as well be laid by some of the.

law, if it were laid by some of the.

ever any one ribald laid against him, and all.

was there ever that laid against him, and all.

plainly their opinions, and laid against them all the.

Saint Paul that was laid against that heretic that.

faith meant when he laid against that heretic that.

And for that he laid against them before, that.

wretchedness. Our mother Eve laid the wite of her.

such thing as is laid and imputed unto them.

ground, cause, or color laid and imputed unto them.

should see, I have laid and imputed unto them.

but that which I laid and imputed unto them.
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<tr>
<td>thousand slain that the lands of the spiritualty, till</td>
<td>6, 369 / 19</td>
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<tr>
<td>looked for other men's lands, had been like shortly</td>
<td>6, 369 / 26</td>
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<tr>
<td>Sands: some to the lands inned by divers owners</td>
<td>6, 412 / 35</td>
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<tr>
<td>bowels of their own land. All which may in</td>
<td>6, 416 / 5</td>
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<tr>
<td>thousand slain that the lands of the spiritualty, till</td>
<td>6, 369 / 19</td>
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<tr>
<td>looked for other men's lands, had been like shortly</td>
<td>6, 369 / 26</td>
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<tr>
<td>Sands: some to the lands inned by divers owners</td>
<td>6, 412 / 35</td>
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<tr>
<td>no word of our language, but either used half</td>
<td>6, 290 / 6</td>
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<tr>
<td>tongue or any other language, of his own authority</td>
<td>6, 315 / 30</td>
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<tr>
<td>read it in their language, will be busy to</td>
<td>6, 333 / 23</td>
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<tr>
<td>man knoweth, every strange language to other. And if</td>
<td>6, 337 / 23</td>
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<tr>
<td>translated to our own language, Howbeit, of truth, seldom</td>
<td>6, 338 / 27</td>
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<td>conned else but the language wherein they read the</td>
<td>6, 338 / 30</td>
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<tr>
<td>the least, besides the language, some proud smatterer in</td>
<td>6, 339 / 2</td>
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<tr>
<td>if he were in this world and be &quot;lapis offensionis et petra scandali&quot;</td>
<td>6, 340 / 24</td>
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<td>head into the lords' laps. But to the question</td>
<td>6, 322 / 5</td>
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<td>have fallen in their lands, there could few forbear</td>
<td>6, 322 / 22</td>
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<tr>
<td>the messenger more at large in other parts before</td>
<td>6, 13 / 20</td>
<td></td>
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<tr>
<td>so laid out at large that of myself I</td>
<td>6, 23 / 13</td>
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<tr>
<td>know my mind at large. After this, ere I</td>
<td>6, 33 / 20</td>
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<tr>
<td>and pilgrimages with as offerings and as great</td>
<td>6, 54 / 17</td>
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<td>the place never so large. For who can know</td>
<td>6, 203 / 10</td>
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<td>nor they were not large, but served as it</td>
<td>6, 222 / 23</td>
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<tr>
<td>all were quite at large. And that point once</td>
<td>6, 223 / 28</td>
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<tr>
<td>the messenger more at large in other parts before</td>
<td>6, 229 / 34</td>
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<tr>
<td>matter stand yet at large. For of two contraries</td>
<td>6, 249 / 6</td>
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<td>quoth I, &quot;taken as large and a long matter&quot;</td>
<td>6, 281 / 18</td>
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<td>6, 267 / 30</td>
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<td>6, 303 / 19</td>
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<td>law were set at large. For as a good</td>
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other wild heresies at
for desire of a
therein, as we find
the same is as
if men should as
silver, the one much
bigness, but the one
same sect. For he
company when we were
thing that he touched
much against it, at
godly man thereby, at
nor such delusion to
affirmed that she at
open defense thereof, at
And thereupon at the
as themselves doth at
be both saved at
quoth I, "yet at
for this matter at
good man to the
so be saved at
he that will at
such a thing to
better, he began at
things that were at
he brought forth at
so secretly, destitute at
way, yet at the
that God hath at
God, have spied at
of the bishop that
the lords at the
to lie; and at
of ten. At the
necessity drove him at
so long, that at
forward that at the
first fault to the
this, he said at
the truth, at the
ever contraried another, at
to this point at
to this point at
large For he teacheth, against
large liberty to an unbridled
largely written and reported in
largely done to saints and
largely construe for the preeminence
larger than the other. Through
larger than the other. Then
lasheth out scripture in Bedlam
last together. In which forasmuch
last , that is to wit
last they came together and
last he looked well upon
last long, but shortly to
last believed it: "And was
last before folk honorable and
last yielded himself again. Such
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did yet at the last, for the peace of 6, 409/ 13
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Cross the New Testament would have been too

that a certain person as in the text

and friend of mine he had seen of

Lady of Ipswich of show you done of

happen to begin so I, "as if Luther

myself is black." "Of wild geese. And as

unto a holy man as ye would of

only now and of they repent after, too

God's mercy not too like as at Beverley

there had gone of that horse have of

be then haply too upon that I read

ungracious people also, which of that sort, some

not -- as ye satisfied that where ye

in English which Tyndale happed me to be

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<td>they have made no cause</td>
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<td>the people in the Gospel and his own and Pharisees, besides the law</td>
<td>6, 14/21</td>
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<td>were almost with Moses's law</td>
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<td>said that the bare call us into a law</td>
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<td>our Savior, of that law</td>
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<td>no man nor no law</td>
<td>6, 14/21</td>
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<td>and not only the</td>
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<td>of his opinion, which</td>
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<td>man's child by the</td>
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<td>And that the New of Christ is the law</td>
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<td>church. And that the</td>
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<td>endless mercy, by the</td>
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<td>certain conclusions of the</td>
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<td>good understanding of the</td>
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<td>longed to learn the</td>
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<td>leave us his New law</td>
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<td>I shall give my</td>
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<td>be my people.&quot;This must be</td>
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<td>This is called the</td>
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<td>of Christ's faith, the</td>
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<td>it convenient for the</td>
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<td>church or of Moses's</td>
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<td>the making of any</td>
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<td>when there was no</td>
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<td>and strive in the</td>
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<td>till he had the</td>
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<td>the study of the</td>
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reproving of a common law. And he showeth also 6, 260/ 1
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they have made no
the clergy, though the
no fault nor any
be appointed by the
that in the temporal
that in the spiritual
people. For till a
the example of one
the emperor, in the
be bound by any
communication learned in the
could show a fair
of the church, which
sore to see that
quoth I, "read that
either, read the next
either read the next
gloss upon the selfsame
have seen that the
And as for the
ye had read the
for it is a
as I say, the
the gloss of that
he, "but in the
perceive it by the
quoth he, "if that
it appeareth by the
otherwise. For the same
the observance of Moses's
Nor that all the
order of the spiritual
away, ere ever any
judges, but in the
the fire for the
believing it to be
and almost more than
and that it is
also that it is
believing it to be
believe that it were
as she thought not
quoth I, "be well

law

ye see nothing unreasonable
thereof, yet they will
serve them not therefor
that letted it to , and his office, as
he should not win
perceived so much of
be changed by authority
boldly broken and set
civil, that the common
made among men, nor
, and in his chamber
incorporated in the decrees
, if it were laid
In bringing forth whereof
yourself?" "In good faith
following in that book
following or the gloss
that ye read, ye
which he showed you
next following, we looked
that followeth, for it
synodal, made in the
next following or the
that ye read." "Marry
self that we read
that followeth. Wherein albeit
say, "quod possumus adorare
, as yourself saith, that
itself taketh it otherwise
. Nor that all the
of Moses, nor all
therein is both good
was made for such
self, wherein ye think
soul. And then would
and pleasant to God
, in that they admitted
, necessary, and well done
to resist the Turk
and pleasant to God
and well done to
to change. For else
in the choice of
going on pilgrimages were lawful or not. And that
Loy's Day, and yet lawful enough to pray for
and almost more than in that they admitted
any cautel, after a lawful oath given him to
then were it not lawful to make a priest
before Wycliff's days, remain that it is not
that it is not lawful to worship anything wrought
and that it is necessary, and well done
also that it is lawful to resist the Turk
that it is not lawful to any Christian man
now if this be lawful and enjoined also to
whether he may not
heretics the clergy might lawfully do much more sharply
believeth that they may
believeth that they may
all heresies, acknowledging himself
whether he may not
a man may never
that no judge may
if the party might
the judge may not
an oath where he
as no man may
be naught, no man
theft or adultery, nor
be a manqueller, nor
heretics, the clergy might
the persecution of heretics
bonds by which the lawful may do as the
of those very ceremonial
fardel full of men's
laws of the church bind
can carry away." "The
of Christ," quoth I
anything like to the
laws of Christ's church than
yet be not the
laws that have been made
any delivering from the
laws of the church, or
from any good temporal
laws either, into a lewd
and also in orators,
laws and stories, much ripened
great heap of the
laws and ceremonies more, to
indeed to make the
laws so sufficient that as
since that the common
laws be commonly made by
And over that, the
laws be to the judges
in the matter, the
laws always be made for
than are by the
laws of the church provided
quoth I, "if the laws of the church, which it is by the all religious, all the is to wit, the disputing upon the temporal the breach of the And commonly, the best thought good in temporal books thereof wherein their old holy fathers, the scripture, natural reason, the And as for the governors and all manner the fear of temporal destiny. And therefore all Whereof should serve all order and of all sore deceived. For the Sacrament, refused all good of sin, all the courtesy, and freely to man, they say, might man faulty, let them surest interpretation was to on pilgrimages, as they they were able to men, not as heretics heads for press. Now ever heard any man them to bind and seat they sat, did the heavy burden and such blame as ye he kept from the all that you could or unlearned, were they things I might here heretics. Here might I And here might I this might I also other more might I nor any color could suddenly waxen worse. Now the rich man that laws of the church, which laws of the church provided laws, all the saints, against laws and precepts that they laws of the city, which laws and disorder of the laws shall worst like much laws, things of men's making laws were written were usual laws and canons of Christ's laws and determinations of the laws of the church, he laws, spiritual or temporal, except laws of this world? And laws they set at naught laws? And where were become laws, and do what they laws and orders among men laws, abhorred all good governance laws of the world, all lay forth not only what lay heresy to Saint Paul lay his fault to his lay and confer one text lay the law given to lay thereon. If there were lay to the charge of lay the prior with holy lay to prove the miracles lay upon other poor men's lay great fardels and fast lay on a lighter. Which lay thereto. For it is lay people, or showed unto lay for the contrary, so lay people or of the lay for them to prove lay you the holiness of lay you also that if lay and very well conclude lay . But since ye did lay but that upon his lay they for the proof lay in hell had yet
In some place peradventure as much as ye were done, she durst any further objection to in his keeping, they have been elsewhere, our father, that of adventure by the conversation of But forasmuch as ye that is soon answered. probable and likely to for a heretic, there they let not to manner that the common therefore if we should forbidden both all such as neither good, virtuous thereto already) that we do cite them and be the books of that all the world to a broach and as those that wretchedly this blasphemous heresy alone, man, where these ribalds untrue that he should devil and all, and And unto this they And now where they seditions among Christian people, reason in their heads, salvation, and that they their own ungracious deeds temporal princes and good decrees where the rushes Seventeenth Chapter The messenger be true. But he And for example he that good holy man psalm self, where he Seventeenth Chapter The messenger be true. But he reason that a maid In the other he
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another as their devotion leadeth them, or partly sometimes
will walk with him, he teacheth us and names than half a
the midst of a shall scant read one names than half a
student of scripture should
no further go but
men and good men do in all things, loose which was so
he told us, as articles of the faith, them, and make us
doubt which way to laid that men must
fathers' interpretations, or else reverently acknowledge his ignorance, student of scripture should your own mind also, against the affirmative proved, in the study thereof of Christ's church, and seem to be, would and cunning) follow and inclineth, that thing they way by that they confess that ye have of liberty. Whereby, with a doubt and, therein they say so, then words of our Savior, which cunning who can ye believe them not, as a rule to to the scripture to him all his life never in his life that he should thereby by the book itself read a thing and of whom we shall knowledge that longed to leadeth them, or partly sometimes leadeth us into the belief leadeth us into the belief can hold." "Where dwelled , but by the diligent wherein he shall not to the commenters and to the more part to the sentence that to some words of and cleave to the and so poor and fast unto belief for to false miracles as , I think that God to the sentence that and cleave to the to the sentence that and so poor and to the sentence that scientifically. And therefore it and cleave to the and so poor and to the sentence that and who God delighteth to to the contrary witness to the only authority to that way but unto his word whom unto his own wit to the faith of they like a flounder that God delighteth to that nothing will believe and know that God the scripture by, when the faith by, that nothing else. And yet aught else, how old all the articles of the contrary. For the a thing. But now that, we shall see the law. Not to
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<td>no part untouched in</td>
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<td>length a piece of wood</td>
<td>they leave therein, at she would have the length</td>
<td>6, 81/4</td>
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<tr>
<td>length into small wire as</td>
<td>it examined at great for he was at sleep of a fair</td>
<td>6, 81/6</td>
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<tr>
<td>length though it appeareth</td>
<td>more liberal lewdness at and show themselves at</td>
<td>6, 194/16</td>
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<tr>
<td>length neither God nor good</td>
<td>that they drew in or iron drawn at</td>
<td>6, 196/26</td>
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<tr>
<td>length of his gear</td>
<td>more there spoken at they leave therein, at</td>
<td>6, 229/4</td>
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<tr>
<td>length and by a long</td>
<td>she would have the length</td>
<td>6, 318/28</td>
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<tr>
<td>length indicted of Hunne's</td>
<td>it examined at great for he was at sleep of a fair</td>
<td>6, 325/3</td>
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<tr>
<td>length Their will, I ween</td>
<td>more liberal lewdness at and show themselves at</td>
<td>6, 365/26</td>
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<tr>
<td>length .Will ye see example</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
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<tr>
<td>length in their own likeness</td>
<td>some wax drunk in not, I trust, that license a little before court.</td>
<td>6, 426/21</td>
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<td>length well like and commend</td>
<td>And that much letters to give no or Saracens. And much</td>
<td>6, 426/33</td>
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<tr>
<td>length of wigs and craknels</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
<td>6, 236/9</td>
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<tr>
<td>length were fordone. Christmas, if</td>
<td>not, I trust, that license a little before court. And that much</td>
<td>6, 236/10</td>
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<tr>
<td>lent unto me for the</td>
<td>Some wax drunk in not, I trust, that license a little before court.</td>
<td>6, 292/28</td>
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<tr>
<td>less ought any man to</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
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<tr>
<td>less credence than to yourself</td>
<td>more liberal lewdness at and show themselves at</td>
<td>6, 26/11</td>
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<tr>
<td>less then, should we fight</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
<td>6, 32/16</td>
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<tr>
<td>less than two years sailed</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
<td>6, 66/16</td>
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<td>less and unreasonably stand in</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
<td>6, 66/26</td>
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<tr>
<td>less than a foot, drawn</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
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<tr>
<td>less .&quot; &quot;What if they would</td>
<td>that they shall at More liberal lewdness at and show themselves at</td>
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<td>they would reckon it but single all, and</td>
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<td>be more light and dispute with a Jew, is a thing of</td>
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<tr>
<td>less to be regarded, dwelling</td>
<td>book made also with and fewer and thereby</td>
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<tr>
<td>less labor should we have</td>
<td>show him to be seems to make him</td>
<td>6, 102/23</td>
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<tr>
<td>less labor to know what</td>
<td>only Creed (and much the blessed birth, be</td>
<td>6, 109/33</td>
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<tr>
<td>less wonders and fewer and</td>
<td>and fewer and thereby show him to be</td>
<td>6, 134/16</td>
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<tr>
<td>less unlikely, and yet all</td>
<td>seem to make him</td>
<td>6, 134/16</td>
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<tr>
<td>less than his Father, to</td>
<td>I not much the them worse and of honor him, but hath if they were</td>
<td>6, 137/4</td>
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<tr>
<td>less be nothing to be</td>
<td>I not much the them worse and of honor him, but hath if they were</td>
<td>6, 137/11</td>
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<tr>
<td>less our old idolater without</td>
<td>one place he is enough. For he was</td>
<td>6, 137/19</td>
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<tr>
<td>less minded to cleanness and</td>
<td>were the books neither neither less elegant nor</td>
<td>6, 150/4</td>
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<tr>
<td>less by her holy purpose</td>
<td>I not much the them worse and of honor him, but hath if they were</td>
<td>6, 150/4</td>
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<td>less than his Father, and</td>
<td>show him to be seems to make him</td>
<td>6, 155/26</td>
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<td>less as man, and was</td>
<td>only Creed (and much the blessed birth, be</td>
<td>6, 155/29</td>
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<td>less elegant nor less true</td>
<td>and purity, and set</td>
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<tr>
<td>less true therefor. Nor in</td>
<td>one place he is enough. For he was</td>
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<tr>
<td>less marvel of their madness</td>
<td>were the books neither neither less elegant nor</td>
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<tr>
<td>less love and charity to</td>
<td>I not much the them worse and of honor him, but hath if they were</td>
<td></td>
</tr>
<tr>
<td>less love and charity, being</td>
<td>if they were now</td>
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<tr>
<td>less able to do good</td>
<td>if they were now</td>
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loved him never the less, though he left not
amonstr itself, and much
more rigor and the court. And that much
laid them up no
any such thing, no
ye shall yet the court. And that much
it better to look
how much is it the more busy, the
should reckon Christian men
a man for a naught, it hath the
taught them to put
now have ye much
as little or much
it to another for
off and sell for
unto this day used
they peradventure give the
men, and set the as that person is
many men of much
And this is much and proveth it yet
of faith, one great be still the good
surely render them his
yearly in the Tenebrae of new, the old
other. And after many
The First Chapter The secret messenger with the
The First Chapter The secret messenger. With the
whole work dependeth. The and all yours. The friend first after your receipt of his prince’s the mistaking of the have myself seen a pestilent heretic. In which Christ after the very
Latin, answering to the letter of Luther, my mind. The occasion of some letters lewdly written hither out desired me by your country told, or besides the witness, some of his judges, which was detected of. Which letters were never laid into ciphers but such common name in great capital present everywhere. But this but yet that nothing it for impossible and related to impossible and they should do, he Saint Augustine. For he of his audience, yet to some other, yet at all. But he year, where no man to kill him, nor his shameless boldness therein, but right. And therefore stead and our Lady’s, with you. And then scant move it with nevertheless of late by king, but, by the laws either, into a decayed. And by the truth, he were a commanded to amend his misbelief, the other in world for their open or malice of some Will you mend that the new must of the heresies that any the whole book his God and to the law, both learned and be therein many very them pompous. If a lewd priest do a example. But let a letter of Luther, my mind. letters lewdly written hither out letters to give no less letters thither written, nor reasons letters written of his own letters I have since seen letters were never laid into letters and filed them among letters as almost every man letters and solemn titles, "The letteth not heaven, be it letteth or withstandeth but that letteth not to laugh at letteth them alone therewith, without letteth not to say plainly letteth that nothing but that letteth all this nothing the letteth not on the other letteth boldly to tell such letteth not any man from letteth not yet both to letting pass, as I say letting Christ and our Lady letting Wilkin alone with Simkin levers, this fellow could help lewd people in question lewd counsel of young lads lewd liberty of slothful rest lewd conversation of evil people lewd lorel that would nothing lewd living and put away lewd living. And thus it lewd living reputed for naught lewd priest hath left unconsecrated lewd manner, or put away lewd lightness of mind and lewd heretic holdeth." "May ye lewd change he never changeth lewd love that is between lewd . And yet are there lewd and naught. And surely lewd priest do a lewd lewd deed, then we say lewd frere be taken with
of God than the
spirituality but of those
princes, and they that
to live in such
the priest's begging and
man should be so
complaineth and rebuketh that
part. As though a
holy scripture in every
not taken to every
and some therewith so
saith he thereof many
to consider, how this
should see now a
in lechery with his
corrupted divers light and
this world live in
that would for the
suffereth us to have
fall thereto of a
though he set a
follow their author in
the rabble of these
their opinions and their
decline to the like
occasion of some letters
Whitsuntide? Ye speak of
for all manner of
to laugh at their
occasion of their own
giving them liberty to
intend toward more liberal
liberty to an unbridled
him for such a
For if a known
by way of book,
secretly any such book,
almost all the seven
The one for the
and charitable, free and
almost all the seven
yet I think other
logic, philosophy, and other
benignly; and of his

lewd  mind of Cam which 6, 297/30
lewd  persons themselves; yet are 6, 298/14
lewd  be desireth it for 6, 301/14
lewd  manner or worse, there 6, 302/10
lewd  living, which either is 6, 302/22
lewd  , yet highly did rejoice 6, 328/33
lewd  homely manner that the 6, 334/10
lewd  surgeon would cut off 6, 339/16
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lewd  living -- doctor Luther 6, 426/30
lewd  heretics. Of all which 6, 427/17
lewd  living sheweth. And let 6, 427/21
lewd  living as their master 6, 427/23
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lewdness  and folly, which yet 6, 338/3
lewdness  ; yet if they had 6, 407/13
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liar  tell you a known 6, 251/7
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libel  , or treatise read, newly 6, 315/32
liberal  sciences, the author therefore 6, 9/5
liberal  allegations of the messenger 6, 23/12
liberal  in almsdeeds, and a 6, 28/14
liberal  sciences, the author therefore 6, 122/5
liberal  science a gift of 6, 126/17
liberal  arts corroborate and quickened 6, 132/8
liberal  bounty gave him also 6, 268/21
only of God's mere
hath it liked the
benign, fatherly manner and
while, intend toward more
pardons and spoke somewhat
the delight of such
they take away the
into a law of
by divorces restrained, and
withdrawn, where they had
either, into a lewd
in this world at
should have license and
for a time of
the delight of such
pretext of love and
he set himself at
in a delight of
a priest is at the priests were at
man is at his
to live all at
have it made at
may marry at their
the poison was the
a full freedom and
they take away the destiny, and that the
the hearers have no but would be at
world live in lewd
this they call the the people, giving them would for the lewd he set a lewd God, taking away the abroach, no man at desire of a large either by commandment, counsel, the devil should have book I had by Mohamet. Which, though he use more sensual and Gregory saith, "quod non
miracles make many a
hath greatest cause to
cause why they should
profit by lying they
as at an impossible
the maintenance of a
proper underpropper of a
and setting a louder
know well that they
not often wont to
witness indeed will not
and say, "Mouth, thou
said, "Mouth, mouth, thou
by the Mass, ye
witness, they will not
having no cause to
believe that all men
it, nor likely to
abide, let me not
penance to let him
and found it a
God, and would not
and well likely to
no such things long
and their own life
inventions. Who though he
he would not should
man wotteth where they
which men may peradventure
had been likely to
I, "to feign and
that they should all
the very true faith,
is well likely to
were false and would
possible that they might
him might happen to
that they might all
all that while to
some one man might
it can be no
that were loath to
whereof the loss should
the same false feigned

lie we must not prove
lie . Let the knowledge of
lie so were it against
lie not for any covetousness
lie in which persuasions, if
lie as was the pilgrim's
lie that would diminish his
lie thereto." "Well," said I
lie all, be they never
lie "Who be they," quoth
lie . As the poor man
lie ." Whereupon for fulfilling of
lie ." And by and by
lie not a whit." And
lie a whit. "Howbeit sir
lie, there is as much
lie, because reason and nature
lie and be forsworn for
lie, now in faith to
lie with them, on your
lie, then had I walked
lie out of the church
lie for to win first
lie hid. And also how
lie thereon, yet would they
lie in a continual await
lie and smolder as coals
lie, And some that men
lie, why may it not
lie, again if God by
lie: that company that is
lie that be false, than
lie to the world unknown
lie for his defense, in
lie, yet when they be
lie all." "And what," quoth
lie, too." "And what," quoth
lie, and though they were
lie and be perjur'd?" "That
lie and some one bull
lie that our Savior saith
lie ; and at last he
lie whole in his own
lie for a ground thereupon
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<td>lie</td>
<td>and such other like</td>
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<tr>
<td>lie</td>
<td>a dying, as they</td>
<td>6, 354/20</td>
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<td>lie</td>
<td>still and sleep till</td>
<td>6, 354/33</td>
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<tr>
<td>lie</td>
<td>still and sleep till</td>
<td>6, 365/23</td>
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<td>lie</td>
<td>as loud as they</td>
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<td>lie</td>
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<td>lied</td>
<td>not -- and one</td>
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<td>lied</td>
<td>all. For so might</td>
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<td>lied</td>
<td>, which for his own</td>
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<tr>
<td>lied</td>
<td>?&quot; &quot;And what,&quot; quoth I</td>
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<td>lied</td>
<td>well enough.&quot; &quot;And what</td>
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<td>lied</td>
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<td>lied</td>
<td>. And might we not</td>
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<td>liefer</td>
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<td>believe than take the</td>
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<td>liefer</td>
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<td>. And reason is it</td>
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<td>be for them most</td>
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<td>lieth</td>
<td>in divers countries, if</td>
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<td>lieth</td>
<td>yet covered, concerning the</td>
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plainly affirm that it lieth there. And at either 6, 217/ 14
sometimes as the place lieth for them, and yet 6, 231/ 11
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<td>and often time his</td>
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them, forgetting that we
all together and he
little rudely when he
as much as them
said that if he
that there was had
as much whenever they
he should, as he
God and as he
well accepted, because God
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and do what they
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natural reason, whereunto secular
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other secular science, and
that fair handling helpeth
done, bethinking myself a
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am of myself so
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the uttermost of his
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for conclusion it is
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were it to me
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perished, than of a
a mile in as
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And so went little service. And of whom little while in seeking, and little godson, the boy, pardie little doubt but that the little of the faith of little force to me. For little to stagger. "Why," quoth little would it serve," quoth little light or life hath little further. And supposing that little set by to be little doubt remaineth for our little doubt but that they little apple of mine eye little door, at which fell little piece of wood there little worship while we set little wanton money, which him little by but that, rather little . When you believe the little spark of our faith little money no law receiveth little acquaintance or none the
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<td>small part of the</td>
<td>6, 36/ 9</td>
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<td>good works with</td>
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<td>virtuous</td>
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<td>have the goodness of</td>
<td>6, 36/ 14</td>
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<td>prayer and cleanness</td>
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<td>of coming, his cause,</td>
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<td>men whose words, well</td>
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<td>would not amend their</td>
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<td>quoth he.</td>
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<td>&quot;Hath his</td>
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<td>to amend his lewd</td>
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<td>and information</td>
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<td>wherein good</td>
<td>6, 180/ 34</td>
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<td>dead men but of</td>
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<td>heretics, all the</td>
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<td>that their faith and</td>
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<td>men, by their good</td>
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<td>about to reprove his</td>
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<td>man should in his</td>
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<td>messenger much</td>
<td>6, 199/ 16</td>
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<td>reproveth the</td>
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<td>persons of very</td>
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<td>have grant of a</td>
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<tr>
<td>living</td>
<td>6, 212/ 13</td>
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<td>of some that teach</td>
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<tr>
<td>living</td>
<td>6, 236/ 18</td>
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<td>people in Christendom,</td>
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<td>living</td>
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<td>liked him.</td>
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<td>Whereas on</td>
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<td>living</td>
<td>6, 244/ 20</td>
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<td>and his high miracles</td>
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<td>living</td>
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<td>they might surely</td>
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<td>living</td>
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<td>. And albeit that in</td>
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<td>living</td>
<td>6, 257/ 12</td>
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<td>, since the question</td>
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<td>, nor in that treating</td>
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<td>living</td>
<td>6, 262/ 28</td>
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<td>avoid not only sin</td>
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<td>living</td>
<td>6, 293/ 16</td>
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<td>of the clergy.</td>
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<td>Whereunto</td>
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<td>, as men much worse</td>
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<td>living</td>
<td>6, 295/ 8</td>
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<td>, nor in that treating</td>
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<td>living</td>
<td>6, 295/ 21</td>
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<td>well able to match</td>
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<td>living</td>
<td>6, 301/ 11</td>
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<td>. For without virtue,</td>
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<td>living</td>
<td>6, 302/ 12</td>
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<td>, either of his own</td>
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<td>living</td>
<td>6, 302/ 17</td>
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<td>that may serve them</td>
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grant of a good 

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have done in Almaine, did. Ye would rather

have done in Almaine, and Rome. The Eighth

that the chancellor of Lombardy, and Rome. "It is

written hither out of honest priests out of

priest wrote out of that the man ye

have heard, came to London murdered him in prison

finers and goldsmiths of that ever parted the

than even here in London heard first thereof, they


out, "Ye men of London where I dwelled before

Abbey of Barking beside London, by a priest or

light. The bishop of London, that the man ye

letter written out of that the chancellor of

they heard him in London murdered him in prison

sundry places out of London not many years ago

that the chancellor of London named us in

that even here in London, where he said that

he named us in London, and Rome. "It is

of one man in London that even here

a field near unto London that even here

Wales and burned in London. But then was his

so diverse and so London, whereby their words went

that rest rested not London murdered him in prison

For he shall (how long soever he tarry therefor

as for because I London, and Rome. "It is

is the rewarder, who London; the king, his nobles

in short words many long, and sometimes suchwise intricate

and remembrances left of long. For soon after it

ornaments of his church, long soever he tarry therefor

matter out of doubt long to have him talk

piece not a foot long preserve you and all

you to live so long things, whereof the rehearsal

I have lived so long time, with writing of

I, "have choked you long ere Saint Ambrose

were like to go long ago; for God hath

longer than I." "How long time ere Saint Ambrose

the pain of a long ago with the manifold

"Surely, sir," quoth he long ere ye should find

I, "have choked you is it ago?" quoth long is it ago?" quoth

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realm, it hath been long punished by death in 
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and forsake it, as that may save 
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false opinions have been, time past, openly condemned 
learning so sore to seem far better 
now do, or of time have done, or 
much part of our communication. "For by my 
For then have they under the praise of 
more set by, pride superfluously to get by 
of sufficient knowledge that to learn the law 
their eyes daze. Then not only I, but 
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grown now an inch than 1." "How long 
been without miracle a piece of timber gotten 
long ago, and yet too, did good Christian 
I have much the stuck because of some 
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them his people any if they lose the 
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Savior, men are no bound to the observance 
scripture, as far as for our necessity." "That 
as far as to the necessity of 
and do all that to the confessor, as 
half the love and pays for, or that our 
instructed of every truth to know. But come 
mother. And by the for meat, with voidance 
eat no meat for 
be as long as and do all that 
since no man can into another's breast, as 
been too late to well in Platina, De 
of tree. If he after Solomon's death in 
contrary, let him then me through Christendom, and 
by the right. "Moreover, 
up their heads to thereon, or that our 
my master saith, to so sadly when ye 
is believed that men upon. So that if 
to Christ's Gospel and on his first miracle 
his arbitrament, and not to prescribe and appoint 
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<td>looked</td>
<td>on that book while</td>
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<td>looked</td>
<td>not after, for we</td>
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<td>looked</td>
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<td>looked</td>
<td>on Judas and kissed</td>
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<td>looked</td>
<td>and preached holily, saving</td>
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<td>looketh</td>
<td>like a sheep. And</td>
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<td>on. And then begin</td>
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<td>which was so lean</td>
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<td>that our matter could</td>
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<td>and voluptuous than they</td>
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<td>6, 167/15</td>
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<tr>
<td>lord</td>
<td>the king and chancellor</td>
<td>6, 3/3</td>
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<td>Lord</td>
<td>in working miracles doth</td>
<td>6, 6/20</td>
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<td>Lord</td>
<td>send you with my</td>
<td>6, 27/26</td>
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<td>Lord</td>
<td>had before showed him</td>
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<td>Lord</td>
<td>, which name is but</td>
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<td>Lord</td>
<td>to be consecrated and</td>
<td>6, 41/21</td>
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<td>Lord</td>
<td>only in spirit and</td>
<td>6, 43/22</td>
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<td>Lord</td>
<td>hath made the heavens</td>
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<td>Lord</td>
<td>God himself in the</td>
<td>6, 49/34</td>
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<td>Lord</td>
<td>in Kent than at</td>
<td>6, 52/18</td>
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<td>Lord</td>
<td>reproveth, showing that God</td>
<td>6, 58/19</td>
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<td>Lord</td>
<td>bound to the place</td>
<td>6, 59/32</td>
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<tr>
<td>Lord</td>
<td>to show a miracle</td>
<td>6, 60/22</td>
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<td>Lord</td>
<td>hath in any place</td>
<td>6, 61/5</td>
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<td>Lord</td>
<td>showeth a demonstration of</td>
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<td>Lord</td>
<td>in working of miracles</td>
<td>6, 74/4</td>
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<td>Lord</td>
<td>not made his order</td>
<td>6, 74/19</td>
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<td>Lord</td>
<td>saw that, he bade</td>
<td>6, 87/1</td>
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<td>Lord</td>
<td>work for the comproportion</td>
<td>6, 90/12</td>
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<td>Lord</td>
<td>, the helper and defender</td>
<td>6, 96/31</td>
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<td>lord</td>
<td>; the second, &quot;hyperdulia,&quot; that</td>
<td>6, 97/30</td>
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<td>Lord</td>
<td>,” quoth he, &quot;that all</td>
<td>6, 104/8</td>
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<td>Lord</td>
<td>in the parable of</td>
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| was God's Son, our church. And therefore our name by which our thereof. For where our must not. For our it shall please our quoth I, "that our be coming," said our I will be their not sent," saith our faith itself, which our hath it liked our with which points our -- to whom our said among them, our by mouth, as our ye say, "Nay, Good God were your good also by that our perpetual order which our so methinketh meant our Those prophets," quoth our thereby. And that our serve and please our such things meant our all truth." Lo, our their heart. For our And unto them our otherwise; yet said our other? And whereas our the words wherein our for chief. "But our So liked it our his purgation. For our And surely since our the name of our before. "Did not our like and content our other but that our our Lady, or our that it liketh our sacred Body of our church, yet hath our letter, that because our Lord made him his universal Lord added thereto: "And thou Lord would, as he told Lord saith that his words Lord bindeth no man to Lord with his light to Lord was born of a Lord, "when I shall order Lord, and they shall be Lord, "but unto the sheep Lord said he would write Lord, after his high wisdom Lord would have them charged Lord opened their wits, that Lord had told them him Lord had himself taught it Lord, I will ask no Lord and had done much Lord would that whoso were Lord hath continued in the Lord, "But now if they Lord, "ran forth of their Lord therefore opened their eyes Lord, or else they ceased Lord, when he said that Lord said not that the Lord saith, "He that denieth Lord is present and keepeth Lord, as appeareth in the Lord saith, "Wheresoever be two Lord said unto Saint Peter Lord, in this his mystical Lord to let the world Lord loved him never the Lord never would among his Lord Jesus Christ, that you Lord, in the finding of Lord that he should show Lord and our Lady, or Lord for our Lady, showeth Lord by manifest miracles to Lord himself. And this ye Lord hitherto never suffered neither Lord biddeth us when we
more worship also? Our Lord saith himself that for
will call another "my lord," in scorn. And if
coming, the greatest temporal
come thither. Then my
ye could?" "Forsooth my lord, ye could not?
that neighbor?" quoth my
forsooth," quoth he, "my lord,
it." "Well," quoth my
you so?" "Forsooth, my lord, you did not tell?" "Nay, forsooth, my
now." "Well," quoth my
And then said one
no." "Yea, forsooth, my lord, I said not that
office." "Why," quoth another
days?" "With many, my lord, is our sovereign
than is our sovereign
the Body of our
and Blood of our
nor Blood of our
Thou shalt worship thy
book wherein our sovereign
Gospel of God, our
or abhorred -- our

to follow? If our
bosom?" Doth not our
God, in that our
that it liketh our
the Fifth, while the
and after that the
not fail (which our
which peril, since our
end, in which our
the touch of our
had before divers great
so indeed before the
chancellor and said, "My
say, showed unto the
deny before all the
coming together of the
him." "Well," quoth the
By my faith my
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one's hand." "Therewith the is she?" "Forsooth, my What then?" quoth the tell that." "No, my you tell?" quoth the quoth one of the quoth one of the not twenty." Therewat the virtuous. And therefore the temporal man before the standing by, said: "My Master Doctor?" quoth the you so?" "Surely, my the premunire." "Lo, my quoth one of the ye drink." "Nay my leaving some of the come to. The temporal clergy and against the bishop, wherewith the temporal also upon the temporal his head into the if it like Your and it like Your and it like Your he, "even as Your and it like Your were here with Your he were a lewd in his heart to of nature and reason people whereby Christ might but that we should the beginning and then any longer if they time. But if they tell how she might that they shall not help me God, to good Christian virtues, and your gift could not that he had liefer to let you, and rather than ye should lords laughed and asked, "What lords ," quoth he, "an Egyptian lords ," so did there many lords ," quoth he, "but I lords ,"Forsooth," quoth he, "I lords ," how many of them lords ,"I cannot tell," quoth lords laughed well to see lords much marveled, knowing them lords in the hearing of lords all, as help me lords ; "was that true, or lords ," quoth he, "I said lords ," quoth the other, "I lords ,"not in this matter lords ," quoth he, "I will lords laughing to see the lords were glad also to lords too, and against all lords had good game and lords .Which had they not lords' laps. But to the Lordship , this man it was Lordship , I said not so Lordship , I said not that Lordship saith. For I know Lordship , he meddleth not with Lordships now." "Well," quoth my lorel that would nothing do lose any time in the lose all that ever they lose some of them? For lose time in philosophy, the lose it, or shall they lose the knowledge how to lose the knowledge of their lose it. But here is lose the least hair of lose time therein, as a lose the merit of his lose his thanks, but his lose a finger than lack lose your time in such lose your child for them

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also be gone and lost when there was no 6, 191 / 29
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religion to be perpetually lost , but help also himself 6, 245 / 10
before, and that time lost and the matter delayed 6, 265 / 11
a false foolish knave, lost his honesty and his 6, 276 / 4
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<td>holy frere should have lost his marriage of that</td>
<td>6, 304/ 9</td>
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<td>which words, Tyndale had lost</td>
<td>6, 307/ 26</td>
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<td>For therein would be lost as it were labor</td>
<td>6, 312/ 10</td>
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<td>they were answered, always lost</td>
<td>6, 316/ 9</td>
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<td>as it were labor he epistles had been lost</td>
<td>6, 319/ 36</td>
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<td>water, let fall and lost</td>
<td>6, 359/ 13</td>
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<td>that without charity they lost clearly the merit of</td>
<td>6, 369/ 22</td>
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<td>hands and his estimation lost if he were out</td>
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<td>side, than to be God, and their goods lost , and their bodies destroyed</td>
<td>6, 408/ 29</td>
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<td>he did to Noc,</td>
<td>6, 416/ 4</td>
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<td>part at adventure by Lots , and Abraham, and divers</td>
<td>6, 440/ 9</td>
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<td>part at adventure by lot , as did the apostles</td>
<td>6, 440/ 20</td>
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<td>put it upon two lots and then, at adventure</td>
<td>6, 440/ 31</td>
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<td>of the traitor Judas?&quot; &quot; Lots ,&quot; quoth I, &quot;be well</td>
<td>6, 454/ 8</td>
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<td>had detected him by lots And so did he</td>
<td>6, 458/ 25</td>
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<td>a foul meeting. And loud he cried out, &quot;Ye</td>
<td>6, 462/ 33</td>
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<td>do, and haply more loud with their mouths while</td>
<td>6, 468/ 10</td>
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<td>he cried out as loud as he could again</td>
<td>6, 472/ 14</td>
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<td>whole ribaldous songs as loud as they do now</td>
<td>6, 476/ 5</td>
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<td>they then lie as loud as their throats can</td>
<td>6, 480/ 33</td>
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<td>first and setting a louder lie thereto.&quot; &quot;Well,&quot; said</td>
<td>6, 484/ 14</td>
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<td>entitled the Image of Love , which was made as Love</td>
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<td>lively quick image of love and charity. And very</td>
<td>6, 492/ 20</td>
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<td>of the images of love , as I was about</td>
<td>6, 496/ 4</td>
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<td>as the Image of Love calleth them, such things</td>
<td>6, 500/ 23</td>
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<td>man but if he love another, but he delighteth love another, but he delighteth</td>
<td>6, 504/ 23</td>
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<td>bear us half the love and longing to help</td>
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<td>and halidom, I shall love her the worse while</td>
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<td>Ladies,&quot; saith one, &quot;I love best our Lady of love best our Lady of</td>
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<td>meaneth she but her love and her affection to love and her affection to</td>
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<td>new commandment, that you love together as I have</td>
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<td>devotion borne to the love of holy scripture alone</td>
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<td>and God's friends, with love of each to the</td>
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<td>I command that ye love each other,&quot; so that</td>
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<td>so that none should love each other after but</td>
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<td>worse and of less love and charity to men</td>
<td>6, 544/ 24</td>
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<td>him, but hath less love and charity, being there</td>
<td>6, 548/ 35</td>
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<td>but also of carnal love and fleshly favor towards</td>
<td>6, 552/ 4</td>
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<td>And under pretext of love and liberty waxed so</td>
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<td>abhor the sin, yet love they and commend the</td>
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<td>charity&quot; he calleth always &quot; love .&quot; Now do these names</td>
<td>6, 564/ 4</td>
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<td>this word &quot;charity&quot; into &quot; love .&quot; For though charity be</td>
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the beginning of Saint
ovium, intrinsecus autem sunt
that, unaware to themselves,
but I have no
man would have a
second of a lecherous
far the fewer have
show them, the bright
matter so well and
on three legs so
the more wieldy and
the pestilent sect of
famous book objecteth against
part than his master
by what occasion that
author showeth how that
the perpetual inconstancy of
author showeth how that
messenger saith that howsoever
of, but also of
minds to doubt whether
with the condemning of
him a Lutheran? Though
malice and envy and
do already, that either
would I speak of
the foolish mind that
all these things could
in holy scripture. "Howbeit,
him in writing, as
quoth I, "as if
so sure so, that
famous book objecteth against
most prudently laid unto
all the heresies that
of all things had
now in Saxony where
I, "a reason that
words of Christ, which
prevail, by which words
as far as ever
Luke made it?" "How know
Luke in the Acts of
Luke whom he should yet
lupi rapaces" (Beware of the
lurked in their hearts, hath
lust to tell you, because
lust to break his mind
lust to the nun that
lust to follow. For if
luster whereof their bleared eyes
lustily forward, he put me
lustily that his master's horse
lust by some kind of
Luther and Tyndale, by the
Luther, that the church cannot
Luther is himself. The Third
Luther first fell to the
Luther, in the book that
Luther ; and his contrariety and
Luther hath been fain, for
Luther and his followers in
Luther himself, otherwise than could
Luther himself (of whose opinions
Luther, and forbidding of his
Luther were a devil, yet
Luther among the people in
Luther said not so evil
Luther and his sect in
Luther is, which wisheth in
Luther spy no gold that
Luther saith because it is
Luther playeth with Christ. Of
Luther late a frere and
Luther himself is driven of
Luther, that the church cannot
Luther, since God will not
Luther would have believed. And
Luther greatest cause to answer
Luther is, and peradventure in
Luther maketh himself. By which
Luther allegeth also for the
Luther doth, as he thinketh
Luther found, or any that
of many books of translation, Hichins was with at that time with touching the confederacy between to perceive. For since And for because that ye must understand that of the church, which quoth I, "so saith words doth Tyndale, after wonder with what spectacles these two goodly creatures meant not, as mad is no doubt but Tyndale and his master grant, and his master follies as Tyndale and friend, "if Tyndale and such a heretic as before -- so doth to the letter of none evil opinion of a devil's limb, as part than his master it then (which question point passeth his master King's Highness made against merry mad invention of invention of Luther, and and Ecolampadius, scholars of Lord at all. And yet so far as own mother neither. "For by what occasion that the manner is there, and pestilent book of that book, I say, author showeth how that The Man of God, such glorious words of of Luther should be was madly minded of the perpetual inconstancy of I, "he that believeth Luther, Lambert, and Zwingli, with Luther in Wittenburg, and set Luther, it is a plain Luther and him, is a Luther and his fellows among Luther utterly denieth the very Luther and his adherents hold Luther and Tyndale would have Luther and Tyndale also, saving Luther, conclude for a plain Luther and Tyndale have spied Luther and Tyndale -- lest Luther and Tyndale would now Luther and Tyndale would soon Luther in the construction of Luther too, that Saint Paul Luther do. And thus ye Luther have none other hold Luther, and Tyndale, and a Luther again begin to set Luther, my mind giveth me Luther, but thought that his Luther is or Tyndale, should Luther is himself. "And in Luther and he be asked Luther ? For he saith he Luther; that is to wit Luther, and Luther is in Luther is in a manner Luther, have built further upon Luther himself, albeit he now Luther and Tyndale and their Luther cannot abide the common Luther first fell to the Luther was the preacher and Luther entitled The Captivity of Luther, which had before appealed Luther in the book that Luther. " And whereas they that Luther should be Luther himself? For where should Luther and madly handled and Luther, and his contrariety and Luther that his soul shall
the sect of Luther. For there is no
to forbear, that believe
in sin, that believeth
dedicated to God. Whereas
and surely perceive that
they feel it. For
messenger saith that howsoever
albeit the words of
case to doubt lest
of the books of
some other thing. For
well learned men were
knew much better than
those well learned men
that it is, as
matter. For nothing, as
For the words of
to God? And when
all the sect of
prophet never meant, as
good virtuous deed. For
many foolish words of
the damnable sect of
in his epistle to
that they believed after
had therewith done as
in this opinion is
them may peradventure like
being in manner equivalent,
he got him to
sacraments much more than
than Luther. For whereas
Highness most prudently writeth.

Concerning the Holy Mass,
his abominable heresies reproved.
pray you look on
lewd living -- doctor
own good. Which thing
erudite book answereth unto
work or twain of
Luther, than he saw in
Luther, were able to confute
new sect but freer
well done to suffer
author showeth many of
author's books, or any other
Luther's heresies to be abominable
Luther's fond and furious sect
Luther's pestilent heresies in this
Luther's doctrine is good, while
Luther's let it either be
Luther's sect. And that ye
Luther's special arguments were overthrown
Luther's wise argument, which he
Luther's books to be read
Luther's testament. For so had
Luther's counsel, corrupted and changed
Luther's matters be so mad
Luther's heresies and his own
Luther's works, and Luther's worst
Luther's worst words translated by
Luther's sect is received, whoso
Luther's books, or any other
Luther's is, in the making
Luther's heresies to be so
Luther's way, be confessed to
Luther's fond and furious sect
Luther's heresies. And had, for
Luther's sect, were firmly of
Luther's sect, laboring to procure
Luther's sect is in effect
Luther's sect for the estimation
Luther's way, he is of
Luther's books or take of
Luther's own words worse than
Luther's words and Tyndale's in
Lutheran ? Though Luther were a
Lutheran serveth the clergy for
Lutheran sect were diligently read
Lutheran faith should never let
Lutheran or to call him
Lutheran or to bear any
Lutherans, the sect self is

ye see how soon
gates. And thus is
and the forbidding of
it Tyndale's testament or
so had Tyndale, after
forward here. But whether
he would set forth
heresies picked out of
of Luther's works, and
which is only where
well done to suffer
do such writings as
author showeth many of
if I might, after
people to fall into
and setting forth of
hath always preached before
ye that are of
fellows that were of
these godly fathers of
heresy, and also, as
into the favor of
taketh for virtuous, commend
could find through all
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Noe for that he 
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be so many priests 
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to their charge that 
would have the fewer 
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the Bible to be 
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charge to them that 
I do, For who 
and glosses which he 
ill books which he 
or treatise read, newly 
or that should be 
prohibiteth new to be 
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that, though they have 
prologues or glosses, maliciously 
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you." And therewith he 
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anno Domini MDXXXI, mense Maii.

good religious house; spoiled, there is such a I, "then the priests not the matter, to by God's great mercy, any false matter be while the Lord Cobham scripture only for the any that for the so cunning in the still. And for the untruly translated for the fall into by the come in his high to show his glorious

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that ye durst not declare by miracle and for themselves, and so us? Saint Loy we stones. Saint Appolyne we I dare as boldly and that should she such wise that they the thing that would rood before another, or will I warrant you all those heretics that that the church may I warrant you. They away, we should then a few doting dames this reason that ye to the intent to done by God to labor took Philostratus to praise pass, lest ye he labored covertly to some that say them such another buzzing they can seldom so well well done indeed to witness with them to they be wont to thing as neither could the first time, than scantly could all this him submit himself to sure of the matter, otherwise. For men might favor as ye would in him is to in a court to mine oath bound to nor in such matter to swear I should therefore will I not to swear or to between fleck and his translation, because he would make any of them cheer make his own cross known make not themselves only, but make a horse-leech, and must make a tooth-drawer, and may make you sure of as make it a wax candle make them fellows to God make latria, then were we make their invocations and vows make answer that neither of make as though they found make much money of it make their covenants in their make marvelous changes in the make not the people. And make would surely satisfy the make his messengers known and make Pharaoh to perceive thereby make a book full of make me too proud. But make the man believe that make me to doubt much make ... "Surely," quoth I, "that make their tale before but make the laws so sufficient make an instrument thereof, as make of their counsel, which make nor mar. Now if make him abjure and bear make him submit himself to make his abjuration. And finally make it a chequer-chamber case make with their hands all make it seem that they make the world ween that make true answer to such make him answer, forasmuch as make you any answer to make the man the more make any answer in this make him answer therein. But make . And for because that make it seem that the
For first he would make the people believe that with his false translation of a book able to make a Christian man that, all new, as to but if they will be bad enough, God it were good to better for us to convenient, else could they and Tyndale would now and Tyndale would soon time little choice to after Tyndale, especially to would by this way it not lawful to that the church should will, because they will man well wotteth they the church will neither Ye said ye would though he cannot well or the other either few. And therefore I King's Highness, I dare carpenter that used to that communication. And yet their money together and But methink though they thereof; but rather to were more easy to wherewith he pretendeth to them should suffice to living is such, should asked often, and always well teeming if he themselves in Saxony could done to images, would But now, since ye be reasoned. And to no wise agree to speaketh of himself might pared off too, to any wise, and then to new torments, to make the people believe that the people ween further a Christian man that in his translation so us worse than Jews us all better. But fewer priests, that they yet more, though they no priests then, but the world so mad them by scripture, if priests of but married that man a priest Saint Paul to say a priest of that a law to bind no monks but such of their own minds monks nor priests but answer for the law another man to perceive an untrue report or myself sure that in myself much more bold pumps, which had intended those books not a a purse among them us all infants, they provision against such abuse it all new than them probable be so you perceive them for it easy to wit as they heard it her such provision. "Surely none authority against the all their eyes daze the matter so clear him hated of all any men living judges him, in the ears it seem the more much earnest business for them tell where any
that their sect must make their persons naught, their
made many shifts to make it seem that in
colors he could to make it seem that, though
tale he seemed to make the good works to
other? Now where ye will fail you, and
more than they may make your foundation false, and
world withal, and to trust, and so to Saint James they would
howsoever they live shall of his grace to
the matter before to make it seem that in the people, they
by many means to make a visage as though
penance and humility, and make it seem that in
-- and thereunto they make him so dispiteous and
the Turk or to pride, that way should make them prouder and set
wise as he would make it seem contrary to
they be, that to make the people have them
they be wont to make , besides the far passing
it not. And yet make them resemblance as though
about the world, shall make all folk one flock
whereof who was the his master and his
was a God, either creatures mates to the
himself, her master and Maker -- but also use
celestial conception of her In this book, the
be burned, and the maker raileth upon all them
fall in peril the for which cause the
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tale, in declaring and making God's counsel in the to agree to the
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law of their own glosses of their own speak of other countries,
their advice to the the authority of the the bishop's prison before,
laws, things of men's Luther's is, in the
of some other man's church as they do, an evil deed or
of his own as Christ saith, "Arbor be so presumptuous and
his thanks, but his reproved him for striking
the ear again of when he struck off
with great execration and that under great
after, he showeth the honor and glory), and " And it saith also, " was pricked thereto by
messenger saith that the the cause of the all this done for
that the clergy for themselves in suspicion of by the error or
laid in them displeasure, it what cause of beareth to some other
quoth I. "One, the making, as Moses did and making open that God hath making of the world, though making of any law that making as though he would making of them equal unto making fresh the sepulchers of making shrines of their graves making of sumptuous sepulchers and making of that sermon to making, a constitution provincial, whereby making, nor suffer us to making an argument that our making of that law, with making and conservation of this making as though the man making, how much is it making whereof the devil is making and not of his making as though the church making any defense, but using making he layeth arguments for mala non potest bonum fructum mala non potest bonum fructum malapert fellows that upon boldness malapert boldness might peradventure be Malchus his persecutor, which Peter Malchus's ear, albeit that he malediction prohibited. "First," quoth I malediction, as in the law maledictions that shall fall thereupon Maledictus qui confidit in homine Maledictus homo qui neglegit famam malice, and ever proceedeth from malice of the men is malice that the men fall malice and envy, partly of malice and envy doth untruly malice and envy and Luther malice of unjust judges condemned malice and envy toward him malice these heretics have to malice and evil will. But malice of the people whereby
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appeareth there all the malicious treachery, and what poison
as be proud and malicious
Mammona, and after his book of obedience. In
pray for them that maliciously change my words to
corrupted that holy text, maliciously killed him. And think
evil prologues or glosses, maliciously planting therein such words
speaketh of, "Odi ecclesiam
John, "totus positus in therefrom. So that as
they might be made in the idols and
idolatry and worship of dotage toward ourselves, our
instead of God worship in which idols and
the sacrifice of their name another book entitled
which book is very " Mammona
his first book called
his wicked book of author showeth that albeit
can there no reasonable hard to believe a
which no good Christian together of whom no
much less ought any ground and cause the spiritual judges did the
a question if a it then for the sometimes to burn the
to cause any good of himself which a
And now like a bad: yet, since no worst, as (if a reasonable cause to every the words of any sort as a good wise and well learned were it for any honest. But whatsoever any not only of that
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man contemplative and well learned 6, 40/ 10

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man might peradventure mean well 6, 40/ 29

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and good reason that
man serve him again with 6, 41/ 10

ween there will no
man doubt of the Emperor 6, 41/ 14

the Emperor Theodosius, a
man so devout unto God 6, 41/ 15
Forsooth," quoth I, "the man maketh a proper answer not set by, every wit, that if every poverty. And if any for the good, godly prohibitions intended that no doth forbid that a from God nor good saint. When a mean the king? "When a thing itself that a made by a rude if it move a that there is no this world, that one as when he saw Saint Paul saith, "Every receiveth himself, every wise God hath given a by the hand of Paul saith, let every were thence, the wise that albeit no good no means known to it representeth, as every that every good Christian yet is there no avoiding of vainglory a albeit that some good hither, I trow no their health, albeit no evident unto every Christian themselves. "Thus may every if he believe no to believe that every If there were a had seen any white against the nature of nature told not the prove the kind of it, than that this is reasonable, and this this man, and this man, and this man, and this man, and this man, and so forth all
know, presuming thereby no man to be otherwise, ye
ye conclude that every man is reasonable. And he
ye say if the man of Inde had learning
also seeming impossible, the reason, that Lactantius, a man right wise and well
got, believe no one since the first man done, believe no
ago since the first man, as far as men
may be too light
lie. As the poor man to me. "The poor man's defamation, where the poor
if ye believe no
ought to believe no
it forth between another
the third that a
no reasonable
never yet with any
ye shall find no
or not?" "For every man ourselves sure that no
be a Christian
I suppose no good
the crucifix a dead man
we speak of a
came to Chelsea, a man wist I that any raising of a dead
seemeth so to no
driveth him. If a
reviving of a dead
the state of a
he had wist a
that any craft of
hard to believe a
other witness but each
by miracle, as any
simple women that a
before a multitude, a
which no good Christian never yet at Saint Alban's shrine
full, suddenly this blind Gloucester, a great wise
miracle, called the poor good and a godly
as well as any
man to be otherwise, ye
man is reasonable. And he
man of Inde had learning
man of Inde that we
man right wise and well
man that tell it them
man, as far as men
man may be too light
man said by the priest
man, "quoth he, "had found
man upon pain of cursing
man in such things as
man in many things that
man and him four foot
man was by miracle in
man neither deny nor doubt
man that could tell me
man that was by at
man," quoth he, "presumeth and
man leaveth it undone. "If
man and receive scripture, I
man else, but that God
man raised to life, ye
man raised from death to
man and a woman which
man could tell that he
man ." "If it seem so
man else." "No," quoth I
man born blind had suddenly
man, than of the breeding
man. No more marvelous is
man in a paternoster-while conveyed
man could do the other
man in a miracle upon
man telling his tale for
man may do an evil
man will do naught, than
man may be deceived therein
man may deny to be
man , at Saint Alban's shrine
man and very well learned
man unto him. And first
man thereby, at last he
man ." "Ye can?" quoth the
so. For though no
ye be a Christian
believe it, that a
too strange for any
reverence or worship that
that man doth to
second, "hyperdulia," that a
shape and fashion after
for another, an evil
had ever heard any
as much as any
either have heard any
have heard of any
is to wit, every
Samaritan, bearing the wounded
to make any one
any that was only
doth sometimes the sick
there is no Christian
needs believe) -- no
Abraham answered the rich
which no good Christian
our Lord bindeth no
is the difference dividing
quoth he, "as any
plain to a Christian
is to a reasonable
and to every Christian
never would advise any
or authority of any
they turn many a
preach. And that no
simple soul as a
study by which a
preacher. Howbeit if any
thereeto, or else any
the bringing of a
like worse a wise
except ye reckon every
content him." "May a
will not teach every
a strange question. Every
quoth I, "and every
the cause why that
man bindeth you to believe
man have any scruple or
man may well with reason
man to feign. And the
man doth to man, as
man, as the bondman to
man doth to a more
man -- but, as men
man haply for a good
man lay to prove the
man may say, but certainly
man say or can yourself
man else, or could have
man as shall appertain to
man into the inn of
man wary. "Now that is
man make him the first
man that, believing his physician
man but he will well
man will deny but that
man in hell saying, "They
man will doubt of, that
man to an impossibility." "We
man from all the kinds
man thinketh. For I take
man , as any petition of
man . For as true as
man faith maketh it as
man else in the study
man quick or dead, or
man to ruin and themselves
man nor no law that
man should have seen in
man hath so great affection
man either happen to begin
man of youth to have
man to the most abuse
man than an unreasonable reader
man for your enemy that
man then better trust his
man his craft. And ween
man , "quoth he, "may well
man may, what is the
man may, and other beasts
Marry," quoth he, "for man hath reason and judgment, and make a god than only the frosty night. If this either by God or thou shalt save both men have, and that neither was a naughty also a well elderly so busily to cause business and occupation of subject and obediencer of in this manner continued many a good Christian and simple, that every so hard, that no or showed unto one but that to no Mass. And if any not. And every wise wine, there durst no his precious Blood, what great heresies, that a there, I ween, no evidently known that every one. "Every good Christian be? For as for might say," As for for I know no never would meddle with that she knew no that she knew no never would meddle with of her Maker, made blessed womb. Or what would suffer any earthly best learning that any For there is no more jeopardous than any in my mind no he was less as wise and well learned Potiphar’s wife, a great be a tall strong man hath reason and they man among other things well man in the moon, whom man might suddenly have that , or else the whole man and beasts), ween that man and beast should be man nor unlearned in scripture man and in scripture well man to set by delight man so to preserve and man . Wherein God would that man long time, not without man , and many of the man may find in them man is there so cunning man that he kept from man lightly he showed all man doubt thereof, let him man may well wit than man in this world have man would adventure to make man is not bound to man think that ever the man and woman hath power man , I doubt not, believeth man , I know none"; which man there meddleth none with man ?" meaning that she never man . Or else had her man already. But when he man already. And therefore, since man . And therefore she marveled man in her blessed womb man could think it that man after to be conceived man can have, if one man so low but if man can do by philosophy man can amend it. "But man , and was all one man , as he did in man with the king of man on the one side
father merrily say every man is at the choice
matter to such a man, and how my scripture is
I will ask no man, but thyself; and therefore
get you to that man, as fast as ye
he. "Then if that man should tell you that man in what sense the
scripture, or else that man concerning the matter self
had himself instructed that man that God biddeth you
ye should believe that man that God biddeth you
Now," quoth I, "this matter whether it be
and to every Christian man, else, that in all
then have ye the man that ye must needs
Of which points no man can deny but one
baptism. And therefore the man that ye speak of
never be where no man gives credence to other
soon be if every man gives credence to the
I, "general where a man would not amend any
only Christ is the man that ye be sent
doubts, as to the man in whose mouth he
hath God ever kept man in humility, straining him
quoth I, "then every man that is neither goose
the doctrine of one man or two in the doctrine of one
he thought that no man were bound to keep
der error." "That will no man deny," quoth he. "I chest, and that no
never be where no man giveth credence to other
soon be if every man gives credence to the
in such wise that man could read it?" "That was read it and no
he. "What if every man, which is a man, that believed the worship
our purpose, since no man should look therein; would
some other honest cunning chest, and that no
knowledge went forth from man to man. And God
forth from man to a much more substantial
a much more substantial man. And God hath so
quoth he, "for a man. And yet when I
from the first good man. That believed the worship
deuoportet credere" (A man cannot come to God
seem, that a good man is of the
neither God nor good man is not of the
blameth nor hateth no man. And first where they
it was unknown to man, that can no
company ungathered that no man tell him, how should
false opinion that every man is a priest and
do put that no man may, for all that
church, of which no man knoweth other? And whereas secret church which no man wist where to find
such one as no man wist where to seek for so would no man do; but he had
there can be no man of the church but what boast the mad
man maketh, that he hath
two gates, many a
man hath gone into hell
truth. But if a doth prevail against every sin, then should a man peradventure be in it
together, of whom no man wist where to seek
is not in every man of the church. And
is he a good there will no wise
man ween them worse and thitherward? If the rich
it were possible for
forbiddeth he not one to pray every poor
man to pray for help
to every other dead
he died a good
made unto a holy
And therefore let no
pray to any dead
praying to a quick
thou be a good injury. And of every bare scalp, make a
some unshrined, for no
wot well no wise
which they were no
know not that any
the life of a
of the saint. No
of our Lady. No
think no good Christian
tabernacle, that could no
raising of a dead
saint can nor good
or laugh at his other. Through which every
altar's end. Not every
that was a married
tell you that every
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great doctor, naming the
fault. For surely that
for is this. This
that he left no
most part by the
spiritual judges did the
Yes," quoth I, "some
thereto than that any
sermon to the other
be strange to no
very plain to every
away by ship no
open proofs against the
I see well a
it so that the
himself. For some one
no, as whether that
For then should every
thenceforth a very good
while there is no
a question: if a
it then for the
men say, if a
and unknown things no
suam" (Accursed is that
in this case a
infallible conclusion, that a
I know in the
I should make the
mean but that a
the shame that a
I say, if a
were no good Christian
after that like the
both. If a good
side, if a naughty
reckon we then that
me truly, when a
they and commend the
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say false, which every
far wrong went the

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<td>man</td>
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<tr>
<td>man</td>
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Dialogue Concerning Heresies

679 Concordance of Major Terms

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quoth I. "The temporal man that had reported it; and for his truth was a good worshipful worshipful man; and for his truth was a good worshipful man of worship also, and before the lords in . Will ye command me, so the words be, how that as contrary see, that misunderstanding maketh in my life, had high minded and set so sore suspected and for kill him he, a virtuous and a had him suspect of was that Hunne that should be so lewd in London taken for for his honesty we which was, as I came forth therewith." "But might see the places that good were have that were wise and hath had the mind, priest and other, lest out of paradise. And so thought good in boldly to meddle with. It was also provided is clear -- by nor woman take hurt, sometimes as head of knoweth, every strange language hath used to speak were there that would could read. For neither, then had it been, or at the least, or woman either, shall may take good thereby
good thereby, and no man harmed but he that
the commons, and no man suffered to read or
wot well) no wise man say, considering that those faulty, but if the man were a heretic that
Catholic, and well learned man, or by divers dividing may be devised, no man have it but of
great matter for any man in manner to give there will no wise man find a fault therein
their houses, that a man could not hire a
should commit unto some man to whom he might
might he to some man find many a good
that the worse the man who had it
ween that any good man
confession; but that every man could not hire a
would not tell every man
the year, where no man
them would kill a man
find we never any what fruit were a
of amendment shall this man take harm by his
such as a young man
only. "Item, that no man take harm by his
the good and righteous man
can damn any Christian man
he teacheth that no man
Item, that if a man
Item, that every Christian man
priest. "Item, that every man
he, "then is the better the man
could he suffer no man
Item, he teacheth that man
he teacheth that every man
reason, that no Christian man
Doom. "Item, that no man
neither I nor any man
Lady either. And every man
teacheth also that no man
neither by God nor man
friend, "either was the best of himself, which a
and solemn titles, "The wise: "This holy devout man
For where should a man find so very a friend, "then hath some he writeth that neither the vow made by vow could bind any man, but that every And now, like a In the beginning the demeanor was there no such as every wise abided to look any not only beat the still for a Christian over that, for a sect whom any honest have heard. Whereby every of any one other wrought or thought by dead instrument, as a be soon corrupted. This alone doth justify a age. For whencesoever a good fruit, an evil appeareth well that the faith did justify the man before, and the the faith in the the man or the asked him whether a faith alone justify the he had said a faith alone justifieth a because that if a And therefore, as a by heat; and a light, so may a him that albeit a saith that if a truth, against which no like wise, methinketh, the truth, meseemeth as that Forsooth, "quoth I, "the he would that no
not have relieved this man. For though none angel said, and ye seem, the holy apostle James is no man. It was told him unto the unprofitable faith is bold of his answered that some right wrought good works, it wotteth that faith and can hope for heaven said that he and, save only lack of was with such reasoning is no very man. Howbeit, he said that but only lack of ye cannot void but were not able of themselves, nor without thereby, nor the sacrament have faith, his faith from sin, but yet, For albeit that many, he said, be stark if it were compared, and riseth again). It alone wrought of himself may, with the help, though he have the keep his commandments and is of nature, or worth one ounce of it may well be, good works and bad that is to I that tell you one thing or other so planted in Christ may lawfully be naught lawfully do theft or all things work together is by God's sufferance earthly that hath either
or toward God or man doth any evil deed. And that every man hold that no man shall reason serve if men complain upon any he had robbed a way, there were no heathen, and that no avoiding whereof, that holy man himself. And that every man is either chosen or is bound to obey had no power of ? Except they will say and was brought before so strong that could were constrained to believe Saint Augustine, which long they hold that no man is bound to obey. And that every man is either chosen or put or command any Christ, would that no lawful to any Christian and the most innocent to procure that no many a good virtuous Ye Masters, say every would not that any holy apostles exhort every this counsel bind a common nature, suffer another nor letteth not any after, he bindeth every God hath given every it, since that every when there were a the estimation of the For this will no among. For many a and seeth such a realm. Howbeit, be a we have in any trust put in any if we believe any counsel to every unlearned unlearned man, when any over, taken for a secret sins to another that any good Christian all, and that every people peradventure a honest scripture, which no wise

man one drop of good
doth any evil deed
is either chosen or
is bound to obey
had no power of
? Except they will say
and was brought before
so strong that could
were constrained to believe
Saint Augustine, which long

man therein. For at the
else either to kill
to death, either by
should punish any heretic
to fight against the
that ever was. And
should withstand the Turk
; robbed, polluted and pulled
what he will, I
should willfully put himself
to patience and sufferance
that he shall of
causeless to kill him
from the defense of
to the help and
charge of his neighbor
fighteth not for the
found faulty therein, whom
whom they now see
do but such as
unlearned, when he heareth
as he taketh for
never so well learned
earthly. For our belief,
, believeth the contrary of
to the contrary of
, when any man so
so teacheth thee whom
of sober and honest
, if God had not
would abhor to read
that learned is must
, as some other haply
will doubt but that

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all wretchedness abroach, no liberty, and yet every
turning the nature of their bodies, which every their blind affections, a they believed that no in this world a God as methinketh that have wives -- that whereas now, neither good good man nor wise to the necessity of English Bible in no away the liberty of own part, notwithstanding any no that were by and learned by a the matter of the representing his person to as Saint Paul saith, as the temple of cradle, and a rich a foot, drawn by wit nor haply no stone more than a wire as wonderfully by quoth he, "is this oft-times to judge another quoth he, "but a he for an instrument would have a Christian before, because every Christian again meekly. And, as by the working with to the necessity of me that tale, but men's voices or any taking up of a his miracles testifieth that concerning God's honor or help of a poor a fault with every no more danger to none articles in any man at liberty, and yet man do what he will man into worse than a man may well wit was man may with as much man were able to confute man more meet to match man is as mad as man were, I say, as man nor wise man can man can have any color man's salvation. Which he proveth man's hand, but use to man's free will; and ascribe man's judgment given, yet well man's judgment condemned for one man's own labor. And that man's abjuration, where it is man's mind and imagination, why man's heart, and that God man's heart, but yet that man's nurse bring home her man's hand through strait holes man's else, can attain so man's weight carried more than man's hand? The Eleventh Chapter man's gown?" He told him man's deed that hath some man's own eyes tell him man's reason thereto. God helpeth man's child begin therein very man's child by the law man's frailty could suffer it man's good will to the man's salvation. Which he proveth man's reason. And surely as man's words, coming at once man's bones, and setting his man's blessedness and the favor man's soul, it cannot be man's horse. But as for man's prayer because thieves pray man's soul nor no more man's creed. And there is
surely, sir, concerning the man; yet for the this gear together, this God is judge of it is that a that had heard a he knew by the pleasure know by the praise or dispraise any serve in a secular and buried before the of chastity in any English Bible in no the king's commandment, that were had in every or cut off a were usual in every be learned of every a candle by the nor stand to no been of some other he stand to no evil deeds. A Christian away the liberty of appeareth that be a faith, and nothing in diminished the necessity of that the liberty of for naught, and every amiss to preserve the for opinion of any away the liberty of after into shape of as when he said: " the wrong side) purposely godhead, but of his by reason of his worse than the holy to the faith and made Arius, Pelagius, Faustus, Arians, the Pelagians, the living, and sometimes also would not help, if liketh our Lord by
the devil, and a manifest messenger of hell? In enough that witness the manifestation of his justice, that not only for the manifestation and showing of the undermined. And since they manifestly see that, and as manifestly we not only manifold miracles and marvels that manifold sects of obstinate heretics mankind, though not of all mankind, which affection our Savior long ago with the most part of mankind, though not of all depended the salvation of they were fed with because of much superstitious touched the good mean and forsake all the me, and in what to common in familiar so homely, and in being sometimes of such he meanteth. By which I demanded him what to wit, after the apostles' time hitherto this manner hath been used, taught Luke to have another more mock at the they do at the evident token, and in the breaking of this place of a special desolate, and the pagan one, and the Jews' turned both into the cannot be done." "What go forth in such young woman -- as of age, in marvelous beginning and made in loath in so sore that this faith and all his other outward quoth he, "condemn that therewith. And in this by them in like Antichrist and the day, the matter and the
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<tr>
<td>bodies, and in a manner</td>
<td>the very soles of</td>
<td>6, 225/ 29</td>
</tr>
<tr>
<td>because of much superstitious manner</td>
<td>used therein and unlawful</td>
<td>6, 226/ 4</td>
</tr>
<tr>
<td>be content with the manner of the worship</td>
<td>of First</td>
<td>6, 226/ 12</td>
</tr>
<tr>
<td>rehearse you the diverse manner of worshipping which we</td>
<td>of many pretty pilgrimages</td>
<td>6, 227/ 20</td>
</tr>
<tr>
<td>the town, but the manner</td>
<td>I cannot forget, it</td>
<td>6, 227/ 23</td>
</tr>
<tr>
<td>monk had declared the manner</td>
<td>, that gentleman had a</td>
<td>6, 228/ 24</td>
</tr>
<tr>
<td>the comprobation of that manner</td>
<td>of worshiping which we</td>
<td>6, 229/ 29</td>
</tr>
<tr>
<td>For if the lowly bodies possible in any manner</td>
<td>of bodily observance were</td>
<td>6, 230/ 19</td>
</tr>
<tr>
<td>pilgrimage by a common manner</td>
<td>wise have more mind</td>
<td>6, 231/ 18</td>
</tr>
<tr>
<td>third point, of superstitious manner</td>
<td>of speech to call</td>
<td>6, 232/ 3</td>
</tr>
<tr>
<td>is suffered that superstitious manner</td>
<td>of worshipping or unlawful</td>
<td>6, 232/ 27</td>
</tr>
<tr>
<td>to say, the superstitious manner</td>
<td>of worship. And as</td>
<td>6, 234/ 20</td>
</tr>
<tr>
<td>you mend that lewd manner</td>
<td>and unlawful petitions, if</td>
<td>6, 235/ 2</td>
</tr>
<tr>
<td>of liberty for all bodies</td>
<td>, or put away Whitsuntide</td>
<td>6, 236/ 6</td>
</tr>
<tr>
<td>touched the good manner</td>
<td>between scrupulous superstition and</td>
<td>6, 255/ 14</td>
</tr>
<tr>
<td>to my mind his manner</td>
<td>in his matter before</td>
<td>6, 257/ 5</td>
</tr>
<tr>
<td>point (which were in manners)</td>
<td>the only thing that</td>
<td>6, 265/ 15</td>
</tr>
<tr>
<td>then look you what manner</td>
<td>of preaching it was</td>
<td>6, 269/ 13</td>
</tr>
<tr>
<td>studied, and with such manner</td>
<td>of notes marked in</td>
<td>6, 270/ 9</td>
</tr>
<tr>
<td>the like hereafter.&quot; &quot;What manner</td>
<td>of abjuration was that</td>
<td>6, 271/ 20</td>
</tr>
<tr>
<td>in you any such manner</td>
<td>of mind toward them</td>
<td>6, 277/ 11</td>
</tr>
<tr>
<td>given him in this manner</td>
<td>: &quot;What know ye of</td>
<td>6, 281/ 36</td>
</tr>
<tr>
<td>I, &quot;were in a manner</td>
<td>to rehearse you all</td>
<td>6, 285/ 19</td>
</tr>
<tr>
<td>never changeth, in this manner</td>
<td>could no man deem</td>
<td>6, 287/ 34</td>
</tr>
<tr>
<td>corruptions, and of such manner</td>
<td>sort, that albeit upon</td>
<td>6, 292/ 29</td>
</tr>
<tr>
<td>or dispraise any man's manner</td>
<td>, except some such as</td>
<td>6, 295/ 9</td>
</tr>
<tr>
<td>And surely in like manner</td>
<td>wise, whoso surely knoweth</td>
<td>6, 300/ 18</td>
</tr>
<tr>
<td>live in such lewd manner</td>
<td>or worse, there should</td>
<td>6, 302/ 10</td>
</tr>
<tr>
<td>of himself of such manner</td>
<td>sort as there was</td>
<td>6, 315/ 13</td>
</tr>
<tr>
<td>himself out thereof, which manner</td>
<td>of affection we see</td>
<td>6, 327/ 5</td>
</tr>
<tr>
<td>and seen under what manner</td>
<td>the man came forth</td>
<td>6, 329/ 31</td>
</tr>
<tr>
<td>rebuketh that lewd homely manner</td>
<td>that the common lay</td>
<td>6, 334/ 10</td>
</tr>
</tbody>
</table>
scripture in a more homely manner than a song of

for any man in that

stretcheth all-thing against good

Luther is in a manner as mad as Tyndale

for naught -- what

and thereby forbade all

forbidden from images all

affirm also that all

manner worship and all

by scripture from all

if he forbade any

which pardon, as the

Empire in a chiding manner said that I had

and forsake all the

he by this unreasonable

all governors and all

sect is yet in

openly professing a bestial

faith hath, and any

and far from his

wedded, live in like

unto, writeth in this

it only by a

above nature, or any

and Tyndale too, what

faithfully, there is no

to be damned, no

with bodily punishment. Which

handled in a contrary

in what benign, fatherly

two words being in

in many places in

of faith as of

monished to amend their

friends and, as men's

corruption in the priest's

nor lawfully be a

all weapons away because

adultery and eft in

whether the adultery and

rather run unshod and

neither could make nor
devour the sheep and
suddenly he spied a
law, whether the gray
they were geldings or
notes marked in the
certain glosses in the
notes marked in the
Frere Tuck and Maid
them shall touch the
But in the meanwhile,
one good and sure
other things, one good
the Gospel of Matthew,
is much to be
And when they be
and stood near him,
thing which the second
such manner of notes
them both again, he
he will, I have
it good, and have
Mary mass, I have
the leaves, and notes
with rods in the
well worth a thousand
cannot tell us the
his face, with such
I think, or twenty
wrong church, all were
the ceremonies in disputation
set in mind of
should have lost his
and Tyndale some good
a priest, notwithstanding his
and in his mad
or other chastity of
freres, and nuns to
as in their divers
since I am already
came together and were
young gentleman which had
servant that was a
none other priests but
were or had been

mar
the whole flock. And
mare, and forth he limped
mare may be the better
mares, here were we fallen
margin and words written of
margin framed for the setting
margins where the matter is
Marian ?The Tenth Chapter The
mark, many too faint to
mark me well this, and
mark between his church and
mark and sure token whereby
Mark, or Luke whom he
marked For it is the
marked, then say they mean
marked him well, and were
marked not, as many times
marked in the margin and
marked no difference between them
marked this matter well as
marked, so I have, when
marked it well, it never
marked in the margins where
marketplace and buried the woman
marks. And of his worldly
marks, yet he hath such
marks and tokens as it
marks. Which sum, I dare
marred. And also they would
marreth much of the matter
marriage that ye never will
marriage of that holy nun
marriage that I think him
marriage; yet, if he be
marriage. And yet I neither
marriage; but that they may
marriage but also, being a
marriages and some such other
married twice, and therefore never
married in Saint Stephen's Church
married a merchant's wife. And
married man and yet a
married folk. Is it not
married; therefore the Apostle having
one wife had been married and buried before the make priests of but shall understand that there that marveled why he would, I suppose, be married. And yet would some men very few were hitherto, when he he hath not yet being a frere, hath married a nun: so did in the beginning have perpetual continence, and never the Temple of Solomon. what wise?" quoth I. purpose, he said, to part sufficiently proved?" "Yes, he was merrily disposed. them would say more?" "he, "I pray you?" almost in one street. "be those?" quoth I. "tell you so?" "Yea, done." "Yea?" quoth he. "ye were bishopped neither. Why so?" quoth I. "by your part." "Nay be such or not." "were one of those." "written in the Gospel." "Sir Thomas?" quoth I. "the devil doth them?" "abide and remain therein?" "he, "and what then?" "belief in his church?" "do not?" quoth he. "mistaking of the letter." "than his wit?" "Yea, virgin, how know you?" "should believe the scripture?" "other beasts may not?" "is that?" quoth he. "the book were lies." "is determined never to you believe them both?" "these will you believe?" "married and buried before the married men, willed therefore that married not so many as married, not, and thought him married. And yet would some married. And none in effect married the nun. And now married a nun: so did married a nun himself, and married a nun, would not marrieth after, as I have married, that is, "quoth he, "that is married, "quoth he, "for first married. "Well," said I, "then married, "quoth he, "that would married, sir," quoth your friend married, "quoth he, "then would married, "quoth I, "your own married, sir," quoth he, "these married, miracles," quoth he, "such married, "quoth he, "that I married, this is another way married, "quoth he, "for aught married, "quoth he, "for were married, "quoth he, "I warrant married, "quoth he, "that reason married, "quoth I, "all that married, "quoth he, "that wot married, "quoth he, "their parish married, "said I, "ye told married, "quoth he, "this is married, "quoth I, "if married, "quoth he, "these words married, "quoth I, "then yourself married, "quoth he, "this is married, "quoth he, "what may married, "quoth he, "by scripture married, "quoth he, "by faith married, "quoth he, "for man married, "quoth I, "a good married, "quoth he, "that may married, "quoth he, "We may well talk married, "quoth he, "then would married, "quoth he, "both twain
would ye wind out?" "

is that?" quoth I. "

I, "none such?" "Yes, the book is true?" "

Why so?" quoth I. "

where the church was." "

good part of Germany?" "

the church of Christ?" "

be sure of that?" "

of this short life." "

What then?" quoth he. "

the same?" quoth he. "

is that?" quoth I. "

more be sick again." "

all or not. But, she. "Burn up, quotha?" lack they?" quoth he. "
of God too," "Yea, were there not?" "Yes, miracles feigned?" quoth I. "

it saith truth?" "Yes, than by scripture?" "Nay, is an ass." "Nay thee an ass anon." "
hath two ears. "Nay, so, boy?" quoth he "
then have made thereunto?" "
then is he angry. "
marvel," quoth her gossip. "
a mean?" quoth she. "
and sure information thereof." "
was that?" quoth he. "
deposed against him now?" "
would ye then say?" "
What thing?" quoth he. "
hereafter preach again." "Nay, is that?" quoth I. "
never lawfully be forsworn. was but very young." "
happed that?" quoth I. "
presume to touch it." "
of them a begging?" "
wives of their own." "
that a priest may

Marry ," quoth he, "I would 6, 156/ 23
Marry , I would have believed 6, 157/ 19
Marry ," quoth he. "Then is 6, 165/ 10
Marry ," quoth he, "for I 6, 180/ 22
Marry ," quoth he, "for a 6, 189/ 11
Marry ," quoth he, "if I 6, 189/ 34
Marry ," quoth I, "if they 6, 192/ 8
Marry ," quoth he, "there might 6, 193/ 3
Marry ," quoth he, "for always 6, 193/ 20
Marry ," quoth I, "this gear 6, 196/ 10
Marry ," quoth I, "for then 6, 197/ 8
Marry ," quoth I, "then will 6, 199/ 31
Marry , sir," quoth he, "it 6, 207/ 29
Marry ," quoth he, "but I 6, 216/ 15
Marry , to recompense that withal 6, 217/ 9
Marry , God forbid. It would 6, 229/ 12
Marry , the chief of all 6, 230/ 14
Marry ," quoth he, "and of 6, 233/ 31
Marry ," quoth he. "By whom 6, 240/ 22
Marry ," quoth he, "some by 6, 240/ 24
Marry ," quoth I, "what else 6, 249/ 11
Marry ," quoth I. "But then 6, 249/ 14
Marry , Master, will I not 6, 250/ 14
Marry , Master," quoth the boy 6, 250/ 18
Marry , will I not, Master 6, 250/ 22
Marry , Master," quoth he, "for 6, 250/ 24
Marry ," quoth he, "then might 6, 251/ 20
Marry , no marvel," quoth her 6, 258/ 23
Marry , and wot ye what 6, 258/ 24
Marry , I cannot happen on 6, 258/ 26
Marry ," quoth he, "men think 6, 260/ 25
Marry ," quoth I, "his abjuration 6, 271/ 21
Marry ," quoth he, "as I 6, 273/ 20
Marry ," quoth he, "then would 6, 276/ 3
Marry , to mercy." "Nay," quoth 6, 277/ 32
Marry ," quoth I, "then should 6, 279/ 30
Marry ," quoth he, "I have 6, 280/ 33
Marry , truth it is that 6, 281/ 21
Marry ," quoth I, "God forbid 6, 297/ 7
Marry ," quoth he, "it happed 6, 297/ 13
Marry ," quoth your friend, "if 6, 299/ 27
Marry ," quoth I, "for they 6, 302/ 16
Marry ," quoth I, "so saith 6, 303/ 13
Marry twice and have one 6, 305/ 15

do the contrary. "Yea, an evil made law." "

them that made it." "

looked on and read." "

not all-thing so; but he now?" said we. "
as is a priest." "
in their own breast." "

law that ye read." "

but that they may that?" quoth your friend. "

excuseth he his inconstancy?" "

and sleep till Doomsday?" "

that he minded to and that he would and so shameless to princes be bound thereto. "

never told thee so." "

the praying to saints. "

after his profession made, was committed to the his dialogues, how Saint ye told of Saint wise, "But then D. of the holy first God and his holy holy doctor and glorious that prayeth for a a martyr doth the and many another holy judgment, and afterward to shameful death and all fainted and fled from only by patience and patience, high virtues, and of them death and the continual passion and Sebastian, because he was men and very Christian martyrdoms of his holy his apostles or holy have had many such much blood of holy by all his holy marry ," quoth he, "that was 6, 312/ 8

Marry ," quoth I, "that is 6, 314/ 15

Marry ," quoth he, "so I 6, 314/ 17

Marry ," quoth he, "but I 6, 317/ 22

marry , this I said indeed 6, 324/ 15

Marry ," quoth he, "I went 6, 328/ 27

Marry , sir," quoth your friend 6, 349/ 24

Marry ," quoth he, "that may 6, 349/ 34

Marry ," quoth he, "but in 6, 357/ 9

marry at their liberty, their 6, 360/ 12

Marry ," quoth I, "by the 6, 360/ 15

Marry ," quoth I, "he saith 6, 362/ 16

Marry ," quoth your friend, "then 6, 365/ 25

marry . The Sixth Chapter The marry her in any wise 6, 371/ 21

marry a nun and abide 6, 376/ 6

Marshallsea , this other man which 6, 329/ 13

Martin is worshipped. I have 6, 227/ 22

Martin , if it be true 6, 234/ 21

Martine for his incredible humanity 6, 364/ 4

martyr of England, Saint Alban 6, 39/ 16

martyr I can see now 6, 86/ 30

martyr Saint Cyprian in his 6, 202/ 13

martyr doth the martyr injury 6, 216/ 32

martyr injury. And of every 6, 216/ 33

martyr more, that else had 6, 225/ 27

martyrdom ."I would also fain 6, 39/ 25

martyrdom upon pain of perpetual 6, 106/ 11

martyrdom were not so evil 6, 209/ 2

martyrdom .Thus holily speak these 6, 412/ 3

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martyrdom . So that we were 6, 421/ 8

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martyred with arrows. Some serve 6, 227/ 7

martyrs ."Christ also, they say 6, 32/ 2

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martyrs . And sometimes the sin 6, 401/ 3
martyrs that so have abided 6, 421/ 33
martyrs , taking much pain for 6, 423/ 12
martyrs , so many blessed confessors 6, 433/ 22
martyrs , but I have no 6, 78/ 25
martyrs ; but I have no 6, 78/ 25
marvel at all, be more 6, 6/ 29
marvel of and repute most 6, 6/ 31
marvel much to see it 6, 17/ 29
marvel me much wherein they 6, 36/ 33
marvel is it what cause 6, 47/ 33
marvel of the madness of 6, 49/ 16
marvel much that God showeth 6, 61/ 21
marvel that he doth vouchsafe 6, 61/ 22
marvel that the fire shall 6, 67/ 8
marvel we and wonder on 6, 71/ 5
marvel at all, be more 6, 77/ 3
marvel of and repute most 6, 77/ 5
marvel thereof, and so might 6, 78/ 23
marvel ; but I have no 6, 78/ 25
marvel of the reviving of 6, 80/ 13
marvel to bring the soul 6, 80/ 18
marvel of the miracle. And 6, 94/ 15
marvel is it though (as 6, 100/ 22
marvel is it though God 6, 100/ 25
marvel though the apostles thus 6, 145/ 16
marvel unto her for that 6, 150/ 26
marvel were it if ye 6, 169/ 27
marvel that ye remember not 6, 172/ 35
marvel not though he did 6, 184/ 20
marvel that a child of 6, 203/ 29
marvel of their madness that 6, 211/ 15
marvel whereof that doubt ariseth 6, 211/ 21
marvel much if they think 6, 212/ 18
marvel ," quoth I, "and think 6, 213/ 3
marvel much more how men 6, 213/ 5
marvel we so much that 6, 213/ 31
marvel to behold the manner 6, 222/ 15
marvel me much thereof. For 6, 257/ 9
marvel ," quoth her gossip. "Marry 6, 258/ 23
marvel the more, since that 6, 262/ 26
marvel of one thing. For 6, 267/ 5
marvel of the burning." "It 6, 284/ 31
marvel, that any good Christian 6, 285/ 1
marvel or complain of the 6, 285/ 2
contrary thing." "That were marvel ," quoth your friend, "that this be thus, I
said truth. And surely marvel were it if ye said you. It is no marvel
them rehearsed. But I marvel me much how he well laugh at, and
shrewd rest." "I much marvel ," quoth your friend, "what holy doctors taught." "I is it more than
of purgatory, which I marvel, that the skin can why Tyndale feareth so
is," quoth I, "no other." "I cannot much right cunning men highly marvelled to hear of so
she might well have And therefore, since she marvelled how it might be
man. And therefore she marvelled because he said it
to his friends that marvelled why he married not read, he said he
therefore the lords much marvelled in our minds, but them sixteen years together, at all, be more
 judged did the man marvelous and more wonderful indeed judges did the man
it, and strange and marvelous favor, and almost more of the world. The
at all, be more marvelous to him that seeth marvelous seeming, for I ween
then have you a marvelous is a cuckoo than years of age, in
a man. No more marvelous manner vexed and tormented behold. "And after many marvelous things at the same
to show themselves, therefore, marvelous , they set out paradoxes Saint Paul. For he
thinketh and saith himself, marvelous effectually beseecheth Christian people
we should then make marvelous gaily prove that there his Holy Spirit and
mind lightly a more marvelous majesty giveth his special judges did the man
her to tell many marvelous , than that as many then have you a
peradventure join therewith a marvelous favor, and almost more in his great and
in his great and marvelous miracles consider his godhead ye see therewith his
good men, with the marvelous profound prudence that had
is it in a marvelous change from all face marvelous blindness, if we can

6, 285/ 9
6, 299/ 27
6, 329/ 2
6, 353/ 15
6, 360/ 27
6, 363/ 11
6, 365/ 30
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6, 327/ 7
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6, 376/ 23
holy saint saith, so marvelously tempered, that a mouse 6, 152/ 18
quoth I, "ye say marvelously well. Do ye not 6, 161/ 20
people, also many men marvelously been helped by the 6, 225/ 33
spoke of, they be marvelously persuaded that he had 6, 255/ 18
works, they used themselves marvelously, considering that if they 6, 381/ 7
of this matter of marvels and marvelously, intending merely 6, 67/ 2
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universally that miracles and marvels there be, as anything 6, 76/ 17
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wrought by God, or done by the devil 6, 76/ 29
the manifold miracles and marvels 6, 76/ 36
done, either miracles or marvels there be, as anything 6, 76/ 36
were," quoth I, "false marvels only done by the marvels 6, 242/ 20
delude with wonders and miracles and marvels done by them that 6, 245/ 8
be set forth with shadows . . ." "Nay, by Saint Mary," quoth he, "I called 6, 44/ 21
also promised that Saint Mary Mass," quoth your friend 6, 291/ 16
premunire. And by Saint Mary mass," quoth he, "ye lie not a 6, 292/ 12
quoth he, "by the Mass." "By Saint Mary, sir," quoth I, "that Mary mass," quoth your friend 6, 291/ 16
premunire. And by Saint Mary, that was a shrewd 6, 319/ 30
a cunning." "By Saint Mary, mass," quoth he, "I called 6, 44/ 21
built. And by the Mary Mass, I have marked 6, 413/ 15
way for a slothful mason that were an evil mason 6, 129/ 10
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for merchants, geometry for Mass mass, nor matins." And albeit 6, 113/ 15
the profit of his Mass mass, I have marked 6, 413/ 15
used not to say Mass mass, believe they said true 6, 69/ 30
the Sunday at High Mass mass, ye lie not a 6, 69/ 30
quoth he, "by the Mass," quoth he, "the Mary mass, believe they said true 6, 83/ 25
for it is neither Mass mass, I have marked 6, 413/ 15
the matins or the Mass mass, mass." And albeit 6, 113/ 15
ceremonies used in the Mass mass, I have marked 6, 413/ 15
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For as for saying Mass mass, ye lie not a 6, 190/ 20
was all against the Mass mass, I have marked 6, 413/ 15
that it destroyed the Mass mass, I have marked 6, 413/ 15
the destruction of the Mass mass, I have marked 6, 413/ 15
Mass." "By Saint Mary mass mass, ye lie not a 6, 291/ 11
made to destroy the Mass mass, ye lie not a 6, 291/ 11
because it destroyed the Mass mass, ye lie not a 6, 291/ 11
burned did destroy the
the profit of his
might attain by a
he made him say
pleasant present of the
the Canon of the
the host in the
sacrifice. "Item, that the
teacheth also that the
man should go to
from the altar at
else, that, by the
And by the Mary
wherefore. Concerning the Holy
great profit of the
churches, railing against the
and better, with fewer
to have the more
and better, with fewer
to have the more
refused. For if their
we might have more
Epistle ad Serenum episcopum
neither the bishop of
some part than his
mangled the matter, his
The Letter of Credence
translated in English by
William Hichins, otherwise called
merciful mind of their
also Saint Amphibalus, the
himself, and serve his
my good friend your
mind, is not your
the name of your
the honor of their
the words of their
the thing which their
But ye use, my
it to God, the
servants matches with their
the words of their
that God himself, her
were not suffered to

Mass ." "Ye say," quoth I 6, 292/ 22
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Mass , than to see his 6, 300/ 7
Mass . And therefore well shall 6, 300/ 21
Mass , than more often offended 6, 300/ 23
Mass is false." "Item, that 6, 353/ 29
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Mass availeth no men quick 6, 354/ 14
Mass as well after supper 6, 354/ 16
Mass , slain priests in the 6, 372/ 11
Mass , I would "twere a 6, 413/ 10
Mass , I have marked it 6, 413/ 15
Mass , Luther, as mad as 6, 425/ 12
Mass , and honor that ought 6, 425/ 34
Mass , villainously demeaning the Blessed 6, 433/ 34
Masses , or more and worse 6, 16/ 10
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which he seeth his
cured, so is that
moveth them in their
things far passed his
lewd living as their
the devil the great
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they not in their
own child for her
master's and keep her
so lustily that his
in rebellion toward her
of Joseph, how his
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chop logic with her
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master would tell him, but
master, Christ, did teach unto
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master therefore. And yet was
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master shall hereafter happen to
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Master, " quoth the boy. "Why
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master and forswore him both
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master Luther too, that Saint
master construe the scripture; and
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master Luther is himself. "And
master Luther? For he saith
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master and the most innocent
master, led out of the
master (whom he reckoneth good
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For as I told

either praise or dispraise

were more than half

, if they might have

that priests must needs

, was peradventure not common

, Saint Paul, as he

hath Tyndale no shift

," quoth I, "as I

best appeareth by the

we were in hand

, but nothing of such

men be so far

well?" "Forsooth," quoth I

. Which matter was many

was many times in

. And this examination was

hath told you tales

as the other two

should not be frustrate

of him that had

; by my will, ye

to you which way

of many suspicious tales

as ever I saw

, as well the chancellor

be maintained, gave in

laid to the chancellor

in the years and

, showed us also at

"Surely," quoth I, "so

that we had in

, nor the formal words

, there hath gone so

, and so much doubt

that the Bible should

is lest we would

shall minister us occasion

. But never meant they

for any man in

, how the scripture might

unto the prelates of

er long time pass

fully content and satisfied
enter forth into the consideration of the whole it not that the friends there in that more doth to the since ye make the well satisfied in this turn again to the pardons. Howbeit because the he used in the no more but the Tyndale, as the special sport and dissembled the from disclosing of the no cause in this vehement expressing of a his mind in the live shall make no your opinion in this was little to the some part of the had set upon the and justice. In which men. But in this I have marked this the beginning of our monished, and not the their bodies." "To this for a far smaller is not in this the margins where the as for reasoning the and all his whole Wherein be treated divers to treat of the causes than in slighter me touching many such I considered what the ask me of such partly of the same moved since, of the bestowed, considering that the I have in these and answer in those
prejudice of the principle
for him or his
ye might in these
meetly in so many
to treat of the
no cunning in such
common consent whereof, these
men were judges few
miracle in very small
reasons and arguments in
church, as well in
truth in all such
well trust reason in
find anything in these
as for our merry
I, "to all these
you more of the
some part of these
the fuller, and the
some part of the
said that in these
to hear how those
the favor of the
sect set forth their
the beginning that the
causes than in slighter
this serve for such
none of all these
hand where the worst
and companion in such
old accusations of like
heresies in the same
me certain questions of
willing to help his
here. But whether Luther's
as for these three
And thus in these
sundry things of diverse
be known concerning the
The substance of these
fall in the mischievous
men in all his
not only in the
to, saying that the

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<td>Matthew</td>
<td>&quot;Because iniquity shall abound</td>
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<td>Matthew</td>
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<td>Matthew</td>
<td>, Mark, or Luke whom</td>
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<td>Matthew</td>
<td>&quot;Attendite a falsis prophetis</td>
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<td>maugre</td>
<td>our minds -- and</td>
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<td>Mayo</td>
<td>, sometime almoner to King</td>
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<td>Mayo</td>
<td>&quot; quoth the King's Grace</td>
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<td>maze</td>
<td>.&quot; &quot;Ye have not yet</td>
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<td>meal</td>
<td>And there, when the</td>
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<td>mean</td>
<td>manner between scrupulous superstition</td>
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<td>mean</td>
<td>that all dependeth upon</td>
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<td>mean</td>
<td>evil, the proof and</td>
<td>6, 28/11</td>
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<td>mean</td>
<td>well and run up</td>
<td>6, 40/29</td>
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<tr>
<td>mean</td>
<td>man, an ambassador to</td>
<td>6, 46/3</td>
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<tr>
<td>mean</td>
<td>men's houses. And yet</td>
<td>6, 51/9</td>
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<tr>
<td>mean</td>
<td>ye would believe us</td>
<td>6, 67/31</td>
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<tr>
<td>mean</td>
<td>merrily, that many times</td>
<td>6, 69/1</td>
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<tr>
<td>mean</td>
<td>good earnest.&quot; &quot;In good faith,&quot; quoth I, &quot;I</td>
<td>6, 69/2</td>
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<tr>
<td>mean</td>
<td>good earnest now, and</td>
<td>6, 69/3</td>
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<td>mean</td>
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<td>6, 77/15</td>
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<tr>
<td>mean</td>
<td>only those miracles that</td>
<td>6, 78/4</td>
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<tr>
<td>mean</td>
<td>by that. &quot;But first</td>
<td>6, 78/8</td>
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<td>mean</td>
<td>any mistrust in the</td>
<td>6, 89/24</td>
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<tr>
<td>mean</td>
<td>only those miracles that</td>
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<tr>
<td>mean</td>
<td>as most trust have</td>
<td>6, 100/1</td>
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<tr>
<td>mean</td>
<td>you that?&quot; quoth he</td>
<td>6, 103/15</td>
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<tr>
<td>mean</td>
<td>,&quot; quoth I, &quot;as for</td>
<td>6, 103/16</td>
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<tr>
<td>mean</td>
<td>it but with them</td>
<td>6, 109/3</td>
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<tr>
<td>mean</td>
<td>of such articles as</td>
<td>6, 109/23</td>
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<tr>
<td>mean</td>
<td>you that?&quot; quoth he</td>
<td>6, 111/20</td>
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<tr>
<td>mean</td>
<td>that ye would have</td>
<td>6, 133/20</td>
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<td>mean</td>
<td>season we shall go</td>
<td>6, 134/35</td>
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<tr>
<td>mean</td>
<td>all this by our</td>
<td>6, 137/14</td>
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<tr>
<td>mean</td>
<td>not only the words</td>
<td>6, 143/5</td>
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<td>mean</td>
<td>not this that there</td>
<td>6, 145/32</td>
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<tr>
<td>mean</td>
<td>you that?&quot; quoth he</td>
<td>6, 165/15</td>
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*Dialogue Concerning Heresies: Concordance of Major Terms 707*

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<th>Reference</th>
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<td>&quot;I think as God will bind</td>
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<tr>
<td>in such things I mean as God will bind</td>
<td>6, 178/14</td>
<td></td>
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<tr>
<td>things -- images, I mean , and pilgrimages and praying</td>
<td>6, 185/16</td>
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<tr>
<td>the church, did he mean a secret church which</td>
<td>6, 202/18</td>
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<tr>
<td>holy stone -- I mean upon Christ himself --</td>
<td>6, 202/29</td>
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<td>wonder what these heretics mean to impugn the worship</td>
<td>6, 211/12</td>
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<td>to perceive that they mean none other but that</td>
<td>6, 231/7</td>
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<td>marked, then say they mean but the misbelief that</td>
<td>6, 232/26</td>
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<tr>
<td>ye rehearsed? Them, I mean , that of old have</td>
<td>6, 238/21</td>
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<tr>
<td>for your part; I mean those whom ye call</td>
<td>6, 238/22</td>
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<td>yet might a few mean witted men devise and</td>
<td>6, 241/22</td>
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<td>we speak -- I mean the praying to saints</td>
<td>6, 245/17</td>
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<td>somewhat touched the good,</td>
<td>manner between scrupulous superstition</td>
<td>6, 255/13</td>
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<td>side. There is a</td>
<td>may serve between both</td>
<td>6, 258/18</td>
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<td>bake it in a mean.&quot;</td>
<td>&quot;In a mean?&quot; quoth</td>
<td>6, 258/26</td>
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<tr>
<td>a mean. &quot;In a mean?&quot; quoth she. &quot;Marry, I</td>
<td>6, 258/26</td>
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<td>to happen on the</td>
<td>. And then to say</td>
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<td>For they none other mean but that a man</td>
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<td>very strange except ye mean more in weight. For</td>
<td>6, 285/26</td>
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<td>can be. But I mean that every one of</td>
<td>6, 285/28</td>
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<td>a rabble that every mean man must have a</td>
<td>6, 301/33</td>
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<tr>
<td>taking, Saint Paul should mean not a priest</td>
<td>6, 305/31</td>
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<tr>
<td>words) but he should mean that a priest must</td>
<td>6, 305/32</td>
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<tr>
<td>that Saint Paul should mean not that he have</td>
<td>6, 306/31</td>
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<tr>
<td>though Saint Paul should least. If he should mean not a widow which</td>
<td>6, 306/34</td>
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<td>for wiser than to mean that a bishop should</td>
<td>6, 307/18</td>
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<td>had in hand; I mean so madly as men</td>
<td>6, 315/18</td>
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<tr>
<td>or twain above the mean , toward the perceiving what</td>
<td>6, 330/7</td>
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<td>color their words, they mean price for a book</td>
<td>6, 341/32</td>
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<td>in these heresies they mean that all dependeth upon</td>
<td>6, 378/4</td>
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<td>his fellows could not mean here no better than</td>
<td>6, 378/33</td>
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<td>also ye must needs mean so. For if they</td>
<td>6, 380/6</td>
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<td>But they could not mean some other thing. For</td>
<td>6, 380/32</td>
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<td>faith was sufficient, they mean so. For then why</td>
<td>6, 381/8</td>
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<td>they nor he could mean not of a dead</td>
<td>6, 388/36</td>
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<td>it stand that they mean so. For how could</td>
<td>6, 389/4</td>
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<td>sufficeth, if they should mean that faith which by</td>
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<td>they sow their heresy, mean that without charity and</td>
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<td>the thing that they mean plainly as they speak</td>
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<td>flock. And in the mean . For the words of</td>
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<td>as ye seemed to mean season, be content to</td>
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<td>of much less than mean in the beginning of</td>
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<td>and said that they meaned learning so sore to</td>
<td>6, 423/32</td>
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<tr>
<td>not but that faith</td>
<td>6, 389/24</td>
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and that he neither clearly appear what he In which words what else?" quoth I. "What all, that the scripture it speaketh, yet it worse afterward. But he the sign -- so surely say that he Saint Paul saith and least, what thing he thus as the church us. And so he any good works; yet otherwise than the church we perceive that he precided and cut off, and the prophets," not we wed not together," I know no man?" may be made one," none of us") -- have tarried with us. agree all in one, Head for wine, not husband of one wife. women both; not yet the effect of their if this were their of a matter, nothing asked him, if their not after the flesh." than I, more than mouth than by the Latin tongue, find the might there, by some power, which by no might now by that prelate. And by that shall say by this for, by his special true conclusion in such must he by that another. By all which meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth meaneth
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<td>now by the same</td>
<td>by which they might</td>
<td>6, 170/17</td>
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<td>he the secret</td>
<td>by which his grace</td>
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<td>supernatural</td>
<td>. Whether will ye say</td>
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<td>appear also by</td>
<td>it may be that</td>
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<td>another</td>
<td>the one way or</td>
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<td>so that by their</td>
<td>they do it --</td>
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<td>by what reason</td>
<td>we will not else</td>
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<td>and we perceived</td>
<td>he may see.&quot; &quot;Yet</td>
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<td>by what we may</td>
<td>of them as his</td>
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<td>know the</td>
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<td>by what be</td>
<td>besides, which never can</td>
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<td>helped by the</td>
<td>that never can in</td>
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<td>the canonization</td>
<td>whereby the meat was</td>
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<td>thes a</td>
<td>by which he teacheth</td>
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<td>his church</td>
<td>than the only oath</td>
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<td>useth one</td>
<td>to take the Latin</td>
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<td>holy doctors</td>
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<td>write, another</td>
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<td>examination</td>
<td>to drive any man</td>
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<td>But that secret</td>
<td>that ye shall see</td>
<td>6, 349/6</td>
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<td>this is the sure</td>
<td>that ye shall see</td>
<td>6, 360/23</td>
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<td>feet find out the</td>
<td>to make it seem</td>
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<td>thereof by the</td>
<td>God shall for the</td>
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<td>selfsame</td>
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<td>scorn. And if he</td>
<td>but well. The Twelfth</td>
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<td>naught it is the</td>
<td>you and intended in</td>
<td>6, 24/16</td>
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<td>grown up by the</td>
<td>such things. But that</td>
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<td>of knowledge is</td>
<td>no further. And therefore</td>
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<td>a I shall find</td>
<td>in such things only</td>
<td>6, 104/13</td>
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<td>I shall find the</td>
<td>to take away the</td>
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<td>he might by many</td>
<td>to all that should</td>
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<td>hope that by this</td>
<td>particularly as he spoke</td>
<td>6, 107/32</td>
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<td>and that, by the</td>
<td>toward Peter alone.&quot; &quot;That</td>
<td>6, 107/36</td>
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<td>twain by Saint</td>
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<td>6, 104/13</td>
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<tr>
<td>Peter's</td>
<td>to take away the</td>
<td>6, 105/12</td>
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<tr>
<td>his evil words he</td>
<td>to all that should</td>
<td>6, 107/10</td>
</tr>
<tr>
<td>my poor heart hath</td>
<td>particularly as he spoke</td>
<td>6, 107/32</td>
</tr>
<tr>
<td>that think he never</td>
<td>toward Peter alone.&quot; &quot;That</td>
<td>6, 107/36</td>
</tr>
<tr>
<td>by God; but he obeyed. And therein he</td>
<td>in such things only</td>
<td>6, 104/13</td>
</tr>
<tr>
<td>it appeareth that he said to them he things he said and word was spoken and was (as it seemeth) these words our Savior Feed my sheep,&quot; was all things, were only this means that he he had spoken and mouth and inspiration. He</td>
<td>in such things only</td>
<td>6, 104/13</td>
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those words that he meant be known, where some minds. And that he meant not only the remembrance by some other kind our Lady when she that she never would some other ways than our Lord, "But now by the faith in all this by his but of the whole our Lord, when he so, or that they the shame that by them, and also mischievously; scant such a in the turning of not well." "Surely," quoth as the frere said in his doing." And not, as mad Luther only that none should and commanded, because of thereby such one as that he must never there should be but not so. For then they, as I suppose only to forbid us none other?" "Yea, before none other worship nor naught indeed, putting forth but well. When your not all-thing so evil himself, with other of nothing else thereby but none other than every but thus as the none other but that none other, the church all one thing. But none other thing, few not so, but only thereby no more but

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<td>be known, where some</td>
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<tr>
<td>meant</td>
<td>no more but to</td>
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<tr>
<td>meant</td>
<td>not only the remembrance</td>
<td>6, 116/ 4</td>
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<td>meant</td>
<td>by some other kind</td>
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<tr>
<td>meant</td>
<td>our Lady when she</td>
<td>6, 150/ 20</td>
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<td>meant</td>
<td>that she never would</td>
<td>6, 150/ 28</td>
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<tr>
<td>meant</td>
<td>some other ways than</td>
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<tr>
<td>meant</td>
<td>our Lord, &quot;But now</td>
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<td>meant</td>
<td>by the faith in</td>
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<td>meant</td>
<td>all this by his</td>
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<td>meant</td>
<td>but of the whole</td>
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<td>meant</td>
<td>our Lord, when he</td>
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<td>meant</td>
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<td>meant</td>
<td>of the shame that</td>
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<td>meant</td>
<td>by them, and also</td>
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<td>meant</td>
<td>mischievously; scant such a</td>
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<td>meant</td>
<td>in the turning of</td>
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<td>meant</td>
<td>not well.&quot; &quot;Surely,&quot; quoth</td>
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<td>meant</td>
<td>as the frere said</td>
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<td>meant</td>
<td>in his doing.&quot; And</td>
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<tr>
<td>meant</td>
<td>not, as mad Luther</td>
<td>6, 304/ 26</td>
</tr>
<tr>
<td>meant</td>
<td>only that none should</td>
<td>6, 304/ 31</td>
</tr>
<tr>
<td>meant</td>
<td>and commanded, because of</td>
<td>6, 305/ 19</td>
</tr>
<tr>
<td>meant</td>
<td>thereby such one as</td>
<td>6, 307/ 7</td>
</tr>
<tr>
<td>meant</td>
<td>that he must never</td>
<td>6, 307/ 11</td>
</tr>
<tr>
<td>meant</td>
<td>there should be but</td>
<td>6, 307/ 23</td>
</tr>
<tr>
<td>meant</td>
<td>not so. For then</td>
<td>6, 307/ 36</td>
</tr>
<tr>
<td>meant</td>
<td>they, as I suppose</td>
<td>6, 337/ 9</td>
</tr>
<tr>
<td>meant</td>
<td>only to forbid us</td>
<td>6, 358/ 5</td>
</tr>
<tr>
<td>meant</td>
<td>none other?&quot; &quot;Yea, before</td>
<td>6, 358/ 7</td>
</tr>
<tr>
<td>meant</td>
<td>none other worship nor</td>
<td>6, 358/ 26</td>
</tr>
<tr>
<td>meant</td>
<td>naught indeed, putting forth</td>
<td>6, 368/ 12</td>
</tr>
<tr>
<td>meant</td>
<td>but well. When your</td>
<td>6, 378/ 8</td>
</tr>
<tr>
<td>meant</td>
<td>not all-thing so evil</td>
<td>6, 378/ 13</td>
</tr>
<tr>
<td>meant</td>
<td>himself, with other of</td>
<td>6, 378/ 14</td>
</tr>
<tr>
<td>meant</td>
<td>nothing else thereby but</td>
<td>6, 380/ 2</td>
</tr>
<tr>
<td>meant</td>
<td>none other than every</td>
<td>6, 380/ 11</td>
</tr>
<tr>
<td>meant</td>
<td>but thus as the</td>
<td>6, 380/ 28</td>
</tr>
<tr>
<td>meant</td>
<td>none other but that</td>
<td>6, 380/ 36</td>
</tr>
<tr>
<td>meant</td>
<td>none other, the church</td>
<td>6, 381/ 7</td>
</tr>
<tr>
<td>meant</td>
<td>all one thing. But</td>
<td>6, 381/ 8</td>
</tr>
<tr>
<td>meant</td>
<td>none other thing, few</td>
<td>6, 381/ 10</td>
</tr>
<tr>
<td>meant</td>
<td>not so, but only</td>
<td>6, 381/ 19</td>
</tr>
<tr>
<td>meant</td>
<td>thereby no more but</td>
<td>6, 384/ 18</td>
</tr>
</tbody>
</table>
no more than he meant that an angel may
he and other Lutherans meant that faith sufficeth to
him. For Saint James meant not that the faith
more than Saint Paul meant that a widow living
alive. But Saint James meant only that such faith
wist not what faith when he laid against
wist not what faith, but were deceiv'd by
in all scripture so meant, that after the baptism
the holy prophet never meant, as Luther and his
it seem that they meant in their words none
and his fellows never otherwise than the church
in Christ Jesus, was meant that all the evils
wist not what faith when he laid against
in all scripture so meant, that after the baptism
the holy prophet never meant, as Luther and his
But it was not none harm, folk were
and swore that he meant none harm, folk were
But now in the meantime , will ye that he
believing people in the meantime , having in the
messenger, in the meantime I could not let
same, and in the meantime I trust in God
after. But in the meantime , mark me well this
messenger, having in the meantime I trust in God
And therefore in the meantime many mischievous deeds they
servitude. Howbeit, in the meantime , to rise up in
Turk, and in the meantime , being at the university
hand. But in the meantime been at the university
measure shak'd together, heaped and
measure, "That is," quoth he
meanwhile, "That is," quoth he
measure, I could not let
meanwhile, I could not let
meanwhile, mark me well this
meanwhile, been at the university
meanwhile, I trust in God
meanwhile, many mischievous deeds they
meanwhile, many mischievous deeds they
meanwhile I trust in God
cause, but without any measure -- maketh you in
them from other, and so great quantities with
with so small a as is the little
doth alms, "A good shaken together, heaped and
of bodily dimension and yet are they and
she lived without any and drink, only by
by the longing for, with voidance of that
before, that some certain or drink shall do
let us have better first." And therewith your
milk and not strong. And wisdom speak we
provided for them wholesome and true doctrine. And
and muse at your -- as ye would
now and eat no for longing to know
Father in heaven provideth for the very birds
the means whereby the was eaten that they
we have any stronger, it must be chammed
once take us our, in our own hand
presumptuously and irreverently at
they most like the that is most unwholesome
knife to cut his meat, and which shall for therewith went we to meat. The End of the have done alms in meat, drink, cloth, and lodging I will not much meddle. For a right good that she never would meddle with man. Or else that she never would meddle with man. And therefore him to preach or meddle as priest till he be loath, methink, to meddle much with his saints dispicions thereof, nor gladly meddle with the matter. For learning, I will not meddle of men's living, nor carrion crows, that never meddle with any quick flesh rail and say we honesty we forbore to meddle with sophistry; and wise thereupon, and often, and meddle with till we should forbidden to presume to meddle with the high mysteries to tarry beneath and meddle none higher than is men meet therefor, to meddle much and embusy themselves every man boldly to meddle with the exposition of we would no further madness for them to meddle therewith, but well and difficulty, did forbear to meddle with. But now since would not suffer to madness, did forbear to meddle with the Apocalypse. Many in confession whether he meedled anything with witchcraft or of them have ye with in your days all such bold, busy As for man there As for man there forbidden to presume to meddle with a matter present like Your Lordship, he with mett and apt meedled anything with witchcraft or meddle with. But now since is our Savior and meed, request, or some other from some busybody the said while ere, a about by many manner and conceiveth by devout is our Savior and pray to them as they take away the said while ere, a about by many manner and conceiveth by devout well learned, nor in exercise ourselves in such or dread, pity, cruelty, other outward manner as whose humble confession and
himself satisfied, that he
to teach it again
so did he, and
and exhorting him to
he with grace and
be that is with
serve for singers, arithmetic
first would I fain
himself with God's help
conclusion, when they were
by God's high providence
of scripture as was
mistaking of truth, necessary,
speed that they may
he should happen to
worship thereof when we
mind be a more
be for them most
think they cannot lightly
showed that he is
proof of a man
and man a thing
none higher than is
admitted thereunto nor men
upon but by folk
much is it less
tempered as may be
you that it were
unwholesome to meddle with,
that, for a man
not in the beginning
world a man more
made many a foul
moved at our first
time. At which our
that maketh their images
therefore thought it not
be not the most
young she-saint was not
dogs as were not
very naught and nothing
were, I say, more
thought not a thing
and among many folk

meekly acknowledged his error, and 6, 125/ 14
meekly . And, as man's frailty 6, 142/ 9
meekly suffered for his sin 6, 283/ 9
meekness and to none ascribing 6, 86/ 22
meekness guide it well -- 6, 126/ 31
meekness glad of God's punishment 6, 216/ 9
meet for merchants, geometry for 6, 33/ 28
meet with your objections and 6, 102/ 9
meet for the office of 6, 126/ 25
meet therefor, they were all 6, 146/ 8
meet and convenient for them 6, 146/ 19
meet and convenient for the 6, 151/ 32
meet , and convenient to be 6, 221/ 7
meet with a good purse 6, 236/ 36
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meet again. The Second Chapter 6, 255/ 6
meet example to match their 6, 256/ 1
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meet with much worse company 6, 303/ 5
meet to bear a rule 6, 306/ 9
meet to be a priest 6, 306/ 13
meet and convenient for priests 6, 312/ 19
meet for them, but receiving 6, 333/ 34
meet therefor, to meddle much 6, 334/ 25
meet therefor, and in place 6, 334/ 28
meet for every man boldly 6, 335/ 4
meet and convenient always for 6, 336/ 34
meet for men unlearned to 6, 337/ 3
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meet to be the beginner 6, 376/ 7
meet with their malice. The 6, 428/ 19
meet to match them both 6, 433/ 15
meeting . And loud he cried 6, 100/ 14
meeting , when ye said that 6, 406/ 10
meeting , he showed me that 6, 431/ 6
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meetly in so many matters 6, 34/ 33
meetly to ponder what might 6, 53/ 14
meetly to be shrined quick 6, 88/ 27
meetly to have those precious 6, 144/ 36
meetly to be read. The 6, 292/ 32
meetly than to take into 6, 312/ 26
meetly to be adventured to 6, 341/ 5
meetly well allowed in preaching 6, 379/ 8
of monks. And yet
. Which case ye would
. For, forthwith upon this
est nomen bonum quam
thereof, saint, apostle, evangelist
of that body, till
, organ, or instrument thereof
of the very church
of the church, by
of Christ's church ere
thereof, the credulity and
of his church, God
thereof?" "Why not?" quoth
some sick, some whole
of his father, that
, and from many they
Then would they set
towards them. Now then
, or for pain of
with which they might
. The other was certain
, namely, since some parts
, with whom to commune
. For whereas all the
, King Henry the Fifth
, which in miracles so
be moved to believe
whom he hath known
may soon fall into
could not know what
and bad together. The
and bad together of
ought not to be
is not to be
fall to. The Ninth
seem over light and
which, in their books
would in any wise
speak of than preach
have had of him
say) well known, ere
mutter among themselves that
should not be able

a monastery among a
him lied all the
naught all the whole
thy good name). "Et
setteth than by any
is now that any
body than verily any
he shall be a
that while a quick
And as verily a
and in every good
since they were but
that be predestinate be
his church, carrieth his
did put his privy
in scorn the secret
up by the privy
fast unto his privy
poor souls by the
to tear off their
to cut off the
hallows and their reverent
memory
memory
memory
men
men
men
men
men
men
men
men
men
men
men
men
men
men
men

Tyndale, who was (as
good with preaching. And
to be burned because
as they were (some men say) were no faults
the English tongue, fearing men with fire as heretics
be thus, and good men to be mishandled for
in hand. And many men
God's Son. And therefore they defame for Lutherans living and learning those
good, while so cunning cunning men and good calling good and cunning
it seemed unto many men poor, simple, and unlearned the authority of such good and well learned many other, whereas now we make the Christian infidels the sufferers, whereby heretics) the true believing faith, nor would that the pursuing and condemning as of himself, that tell why; since some the name of Christian report of other honest and therefore that religious beneath among poor silly that ever those holy there were no poor that gold to poor were then no poor of amendment, as sad howbeit indeed many other men do. But these with the body. These pass all the good images, the book adviseth consent and agreement of And surely, saving that great cheer to some better Jews than Christian than Christian men? "If both; and giveth diverse been given to poor not given to poor men say) were no faults men with fire as heretics men to be mishandled for men there be that think men think that this name men that be of known men in great reputation) to men and good men lean men lean thereto. "And therefore men Lutherans, they may peradventure men a sore thing and men (although they fell into men as they believed to men thought plainly that the men abhor this cruelty in men the persecutors and the men think that secretly Christ's men and very Christian martyrs men should fight for him men for heretics or their men might without any peril men would, I ween, if men , from the common faith men from all other places men and folk of more men in earth. And verily men refused to have God men to bestow that riches men if there had been men because there were so men advised the king, but men do. But these men men that make themselves so men be come in to men that served God in men either clean let pass men , to betoken and signify men cannot do it, else men for their master's sake men ? "If men will say men will say that the men diverse kinds of devotion men if they had not men , yet is it saved
given in alms when | men | will, which they never | 6, 51/ 3
straight given to poor | men | , and that where he | 6, 51/ 13
over his nose. And | men | reckon that the clergy | 6, 53/ 1
For whereas ye say | men | reckon that it smelleth | 6, 54/ 6
the going of good | men | unto holy places, not | 6, 55/ 30
taught unto them --- | men | might now by that | 6, 56/ 8
to be commended of | men | and women that with | 6, 61/ 12
But first, since that | men | may and haply do | 6, 62/ 2
that so many true | men | , or men like to | 6, 63/ 23
many true men, or | men | like to be true | 6, 63/ 23
do report. If these reported because many credible | men | were judges few matters | 6, 63/ 24
I should believe honest | men | tell them, forasmuch as | 6, 64/ 9
all reason to believe | men | in all such things | 6, 64/ 15
of Inde that all | men | be they never so | 6, 64/ 17
where ye see many | men | should be black, but | 6, 65/ 13
that there be white | men | fools. As for that | 6, 65/ 29
nature that some other | men | elsewhere, this serveth nothing | 6, 65/ 30
is to believe other | men | should in other countries | 6, 65/ 35
in the air, and | men | in things not only | 6, 66/ 7
man, as far as | men | walk foot against foot | 6, 66/ 14
or twenty good, honest | men | have heard, came to | 6, 66/ 28
so great that ten | men | tell you the same | 6, 67/ 27
a great many good | men | could scant move it | 6, 68/ 11
merrily, that many times | men | that would say, and | 6, 68/ 29
of error as where | men | doubt whether ye speak | 6, 69/ 1
reason believe that all | men | be too light of | 6, 70/ 8
some example." "As if | men | lie, because reason and | 6, 70/ 20
trust them, if the | men | , " quoth he, "would now | 6, 71/ 22
be done which those | men | be credible, and earnestly | 6, 71/ 34
doubt, since great reasoned | men | say they saw done | 6, 72/ 6
as now do Christian | men | and philosophers have doubted | 6, 72/ 21
and faith of honest | men | , not as heretics lay | 6, 73/ 10
which order and course | men | in the report of | 6, 73/ 34
mistrust good and honest | men | call nature, and that | 6, 74/ 13
author showeth that albeit | men | that say they saw | 6, 75/ 24
anything is believed that | men | may mistrust some of | 6, 75/ 26
yet of those that | men | look upon. So that | 6, 76/ 17
don the order of | men | tell of as done | 6, 77/ 11
mistrust, and faith of honest | men | say nowadays be done | 6, 77/ 19
which order and course | men | tell of as done | 6, 78/ 5
mistrust good and honest | men | should tell you that | 6, 78/ 21
author showeth that albeit | men | as commonly called again | 6, 80/ 17
anything is believed that | men | brought forth by nature | 6, 80/ 18
yet of those that | men | should tell you, the | 6, 80/ 23
and all such as | men |
many other holy, virtuous men, ye shall, except ye came ten, diverse honest than ten or twenty untoward mind of many twelve pence spent in names of all the after money. And also likely that among Christian only these miracles that for good and godly all for some, neither learning that right cunning spoken, as well learned he saith that many doth -- yet some outright. Howbeit, that argument declareth in whom good comments and glosses of man -- but, as take offerings and toll of saints and images miracles. Look what devotion he cried out, "Ye surely so many good door to idolatry, when agree themselves for Christian them for all Christian Moses. And that Christian Nazienzen declareth, that refresheth their master as these to sift ye as the charity of many be there many good and belief bring many granting " "Well," quoth I, "thereupon. And what if substantial difference discerning Christian with going forward, as when I laid that divers of those young things as all Christian hominibus." As though these sow sedition among Christian sermons about, that nowadays

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lightly grow among Christian men, but by the preaching to other

except I should believe better than God. And

by reason assigned that may perceive for probable

poets be with many men taken but for painted

Egyptians, when Christ's learned that without that rule

is said all good men be the children of

Prophet calleth all good men ?" "That could he not

that though other good be called God's children

had immortal souls as have, and that man

Thou shalt save both and beasts," is meant

be written so, as may be so soon

to be with many men taken but for painted

it was written by a common thing among

of God. And few of the lively minds of

given to all good to believe all the

clers and well scriptured I can of other

sent always some good be written so, as

the lively minds of men, so was it indited

a common thing among of God. And few

of the lively minds of sent always some good

the lively minds of the lively minds of

given to all good the lively minds of

to believe all the the lively minds of

clers and well scriptured the lively minds of

I can of other the lively minds of

certain known company of the doctrine of

not any congregation of was," quothe, "where

the governance of good the governance of good

be obedient more to be obedient more to

By all which means the governance of good

as God would have as God would have

God, and we new as God would have

grace, assistant with good grace, assistant with good

authority of the church, authority of the church,

he, "But yet though he, "But yet though

from the word of the from the word of the

were none indeed?" "Lest were none indeed?" "Lest

you in mind that the glosses of

than the glosses of the glosses of

laid divers things moving the glosses of

than the words of the glosses of

so?" quothe; "If you in mind that

place hid itself, that the glosses of

the church of malicious the glosses of

men, but by the preaching 6, 125/ 4

men . And in all-thing to 6, 126/ 34

men better than God. And 6, 128/ 24

men may perceive for probable 6, 130/ 4

men taken but for painted 6, 132/ 11

men take out of the 6, 132/ 23

men may soon fall into 6, 133/ 1

men be the children of 6, 135/ 11

men ?" "That could he not 6, 135/ 14

men be called God's children 6, 135/ 24

men have, and that man 6, 136/ 6

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men that labor therefor, by 6, 172/ 6

men could not know what 6, 179/ 12

men did peradventure err and 6, 180/ 13

men . "In good faith," quothe 6, 181/ 26

men might," quothe he, "of 6, 183/ 11

men laid against them certain 6, 187/ 19

men that in such wise 6, 187/ 22

men to doubt, partly lest 6, 188/ 1

men , ye therein proved that 6, 188/ 16

men should ask you and 6, 189/ 23

men could not tell in 6, 189/ 28

men ). But they shall never 6, 190/ 12
from feigning). But these
to the multitude of faithful believing
almost as there be
many sects almost as
that all the good
quoth I, "that as
this reason be good
Christ's church and naughty
naughty men therein, faithful
there of only good
in the case and
the church, but some good
church honoreth were good
good. But the good
number of only good
you that those good
professed themselves for Christian
argument. For first, if
good works of good
be sins and that
such as be good
known multitude of Christian
the church but good
church of Christ, good
known multitude of good
seemeth it to some
happen that the good
that be the naughty
none other but good
be therein some good
whether be they good
ture, yet were these
other could be good
as meseemeth, that good
of all the good
well known for good
good men, and holy
it, and the good
that all the good
say, do move many
love and charity to
mind bear they to
the God of dead
the Gospel; for all

men whom you call the 6, 191/ 4
men were all of one 6, 191/ 19
men "The church of Christ 6, 191/ 24
men, but also the masters 6, 192/ 13
men and chosen people of 6, 196/ 4
men be changeable, he that 6, 197/ 25
men out of Christ's church 6, 197/ 31
men therein, faithful men out 6, 197/ 32
men out of it, and 6, 197/ 32
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men scattered here and there 6, 199/ 6
men or not. And would 6, 199/ 13
men and saints indeed were 6, 199/ 14
men , will you that those 6, 199/ 25
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men , whole nations, but they 6, 200/ 27
men deny him that the 6, 203/ 31
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men , good and bad together 6, 205/ 6
men as long as they 6, 205/ 22
men and bad together. "And 6, 206/ 14
men and bad together, of 6, 207/ 17
men , that it may well 6, 208/ 9
men well believing and undeceived 6, 208/ 10
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men . Will ye now agree 6, 208/ 17
men "Yea," quoth he, "that 6, 208/ 17
men that do naught?" "Nay 6, 208/ 19
men naught." "And the other 6, 209/ 5
men if they were idolaters 6, 209/ 13
men of the church be 6, 209/ 18
men and well known for 6, 209/ 24
men , and holy men and 6, 209/ 25
men and now saints in 6, 209/ 25
men doth it truly and 6, 210/ 9
men of old hath allowed 6, 210/ 10
men to take the worship 6, 211/ 2
men that need their help 6, 211/ 24
men here. And therefore Saint 6, 211/ 31
men but of living, as 6, 212/ 12
men live still, and ever 6, 212/ 14
marvel much more how men can doubt whether the
being content and giving men occasion to pray to
lie. And some that men doubt whether ever they
true knowledge, believing untrue
For in records of
cure and care that
dead corpse of rich men should have for them
he doth to many
it might be that
head the Baptist as
were two good holy
ing old time, when
the relics of holy
record and witness of
but the testimonies of
thing such as some
such as seemed good
Christian people, also many
not true. For though
images, but also to
that they know quick
manifest miracles to provoke
our Lady -- as
we consider how commonly
cast away among Christian
among Christian men, but
in Wales too as
side or no. For
quoth he, "some by the
the false miracles whereby
indeed," quoth I, "if a few mean witted
showed them were good
there were some good
to the people that
is neither feigned by
them, very fresh learned
those things to good
the names of such
be either by more
by more men, or

men can doubt whether the
men occasion to pray to
men doubt whether ever they
men both of their lives
men may peradventure lie, why
men , canzone for saints such
men ye might be as
men should have for them
men worldly worship in the
men for his sake, that
men were in such things
men call it in talking
men in diverse countries both
men at the incursion of
men in reverence, but as
men ; yet hath it in
men from mouth to mouth
men would have it seem
men we never had found
men marvelously been helped by
men kneel to saints and
men , one to another among
men from dead stones, and
men to seek upon him
men say, go to the
men abuse it, we may
men , but men rather monished
men rather monished to amend
men say, when they go
men may peradventure answer you
men as there be now
men were and might be
men were mad among whom
men devise and feign a
men and of the right
men , by their good living
men had them always like
men nor done by the
men , good part of our
men in effect that any
men before, and that it
men as (saving for the
men , or men of more
men of more honesty, put

6, 213/ 6
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6, 256/ 5
be glad yet, among
and sinful. But surely
The author showeth that
be good except more
thereof." "Marry," quoth he,"
had enough thereof by
as easily find good
find such than good
never so just. For
instrument thereof, as many
men do and all
ten thieves robbed four
above twenty; not such
and heretics, but honest
have been preached, there
not serve him. For
as ye say, if
twain, and both beneficed
men, both very cunning
both twain very virtuous
they had been forty
so good and cunning
found worse than many
he, and as some
by possibility, being but
though they were but
were but men, yet
well learned also, and
than his evil preaching,
heard it of were
them, usual enough for
advice further of learned
here ye see the
saith he, that these
may be otherwise. For
himself saw when the
if he saw the
work, that all the
word of God, that
ween that twenty true
heard some well learned
secret fault openly before
that careth not what
heard some well learned

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also all occasions whereby
sin here among sinful
lately translated, and (as)
right well, which maketh
to choose well elderly
we might say elder
which name of elder
a company of Christian
the good mind now.
the reverent mind that
the virtuous love that
methinketh to fear lest
be by some good
prick somewhat more the
other, which toucheth the
very vicious living, as
to look what good
there be many good
of a few godly
priests than of good
I say, when few
except none but young
now these two wise
priests of but married
seldom indeed, for many
Christ saith that all
it, nor that few
into his special service
to Tyndale that few
is his argument: "Few
with sophistry; and wise
that of those good
it because they bind
but provide, that whereas
the merit that good
that the church bindeth
say that they bind
than the contrary, good
good men and wise
Verily," quoth I, "many
virtuous and well learned
mean so madly as
so plain a matter
I have heard good

men might have reasonable cause
men, whose humble confession and
men say) right well, which
men much marvel of the
men to be priests, and
men, yet neither were all
men, if he would call
men or a company of
Men be nowadays waxen so
men bear to charity, and
men beareth to God and
men should reckon high default
men amended, and then the
men than the matter. For
men, as where ye accuse
men much worse than ye
men be therein, and what
men among us; and as
men . And no doubt is
men , and there be too
men durst presume to take
men should have been priests
men against the old holy
men, willed therefore that in
men have it. And Christ
men take it not, but
men take it. And highly
men of that sort that
men can live chaste --
men can live chaste; ergo
men would say we were
men very few were married
men, as ye reckon, against
men will, of their own
men have in resisting of
men to chastity against their
men to chastity against their
men and wise men both
men both had the proof
men talk of it, but
men translated into the English
men bear him in hand
men be so far abused
men say, that even here
I. "Forsooth, divers honest men," quoth he, "that saw be not very many which had seen many the goods of such such things than other the trial of twelve which were right honest quothen, "right wise what naughty minds the Sacrament as good Christian that more putteth good to fear lest such ordained to do all is the appetite when the common lay people, not admitted thereunto nor therefore to teach other too, by the bringing as angels, devils, or not possible for unlearned it were meet for we should reckon Christian as very few learned such other as wiser whole matter. Without which, was no reason that bad. And also reason, all heard and perceived, were it for wise books. For the good the remnant stand instead, the goodness of some then perceive yourself that But yet, if some suppose all the honest well to women as found by some good the Mass availeth no it were best that any law made among be worshipped among Christian as is to learned Item, he teacheth that said that all Christian men ," quoth he, "that saw men that knoweth it much men that had hanged themselves men as kill themselves be men have." "What insight?" quoth men for his acquittal but men, found the verdict as men have I heard say men had, both he that men did much abhor to men of the clergy in men desire it for no men good, I would never men unlearned, though they read men and women, were in men meet therefor, to meddle men the sentence, with peril men into mad ways, sects men , and sometimes of our men to attain unto, it men unlearned to be busy men less worthy thereto than men can very well attain men can better devise. Howbeit men might impute a wrong men should lose the profit men think it were, that men may for their own men to give his false men of the clergy be men would have been content men master the malice thereof men belie him not." "I men told some tales to men in this realm will men . But Tyndale will have men before these days, in men quick nor dead; but men should never be houseled men , nor is not bound men, and well declareth in men well known. And he men should do no worship men were bound to stand
by good and cunning
heretics, were good Christian
the judgment of learned
agree to make any
was of all Christian
these old holy cunning
reverence that all good
to labor to bring
God and all good
of more money, when
And old, ancient, honorable
of these poor naked
see the silly naked
the malice of the
the malice that the
malicious, cruel dealing of
the malice of the
you. And also, though
hath been among Christian
and so openly that
spiritual in appearance that
Which, though he license
by God unto good
by nature to all
minds be in good
the testimony of other
else thereby but that
which is among learned
the great need that
of God. And that
some right well learned
those right well learned
where those well learned
of God whereby Christian
-- these well learned
withal, and to make
and so to make
of our blessed Savior,
as well say that
you). Which words, if
said he that if
For albeit that many
of virtue; yet many
and daily doth, in

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cross. And surely if charity signifieth in English we talk but of will not meddle of to fall into heathen to stand on twelve and justice in other is in so few temporal laws, things of own soul and other or out of unlearned and out of learned without prejudice of other had been kept in purgatory. "Item, that all and Lazarus, that all at naught, calling it all their honor and they looked for other ye that hold all out of poor mortal of right naught, nor faith and winning of him to kill other hurting, and perdition of as great, both with be customably brought in this faith had in to devour and destroy by disclosing of many that they do to dread of God that may begin again and who so be willing to do, yet may they them sit down and can cry. Will you were the way to others' faults than to send them grace to thereupon go about to to go about to it all new than hard is he to men's old faults were still men's ears not every common men's learning, I will not men's living, nor in that men's hands. And yet be men's mouths where one may men's causes, and such a men's hands when so many men's making, how much is men's too, by the bringing men's hands, we should, for men's hands too; and wot men's judgment, to show you men's hands and read. For men's souls lie still and men's souls lie still and men's devices. And in scripture men's devotion toward them withdrawn men's lands, had been like men's deeds for utterly naught men's mouths with a blast men's deeds, good or bad men's souls to heaven, we men's souls. "Indeed," quoth I men's souls. And now if men's souls withdrawn from God men's ears as odious as men's hearts been the just men's souls, we be sure men's offences, if the Holy men's souls, devised and executed menace unto them the pains men mend it, for it is mend and be better, may mend and do better another mend our shoe. And pray mend that lewd manner, or mend both them and us mend their own. For in mend that one, and thus mend them." "I long, by mend it. As it happped mend . Howbeit, sometimes we deserve
too bad to be mended. The Eleventh Chapter. The
that it cannot be mended. And therefore seemeth it
bad may suddenly be mended. But yet he said
too bad to be mended.
regali, anno Domini MDXXXI, iusticia nostra velut pannus
sitis integrum corpus eadem
the beginning, without any mention
never spoke word nor mention
thing, and maketh no mention
such things as are
Eliseus, as the Bible mentioneth
apace. And one merry merchant
which had married a
singers, arithmetic meet for mention
 to the mildness and
judges were not more merciful than their malice deserveth
the order of his justice. And therefore let
nature, nor of more mercy
him the most charitable
by grace to God's mercy
God of his endless
was to him more mercy
yet many through God's mercy. "Marry, to mercy. "Nay," quoth I, "mercy
For the church by prayer, by God's great
little rigor and much mercy
and holy souls, being mere
but only of God's marvels and miracles, intending
left the occasion of virtue, and lose the would be lost the
to God's honor and they lost clearly the
good works all the but that all the joined together, all the to give the whole scripture that all the follow that all the
And yet all the men occasion of their they should else greatly if gladly, it greatly for good, Christian, and to do good and what case, if the persons but for their and verily for such For he told me I, "this is right wist well he was my faith," quoth he that ye were disposed whom whatsoever I have sadly when ye mean the midst of winter." "at the matter full quoth I, "ye speak wary." "Now that is taketh it well and have heard my father then said one lord Why," quoth another lord these three things came was certain tales and letted to write a be content, a very to tell you a by the way." "A he, "this is a man and yet a laughed awhile at our now as for our solemn. If they be laughed apace. And one this was a much work in them many be fresh, saving that thus it appeareth as pit. And therefore indeed, but to be uncumbered, examination of heresies, surely, and dogs. And yet, number
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a proof of their message . So that, where ye 6, 240/ 5
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the mouth of the messenger whereupon the matter of 6, 5/ 5
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The Eighth Chapter

The messenger saith that the malice

The Eleventh Chapter

The messenger saith that howsoever Luther

enough to tell the

But after that the

been treated between the

I nothing suspect the

had happed that his

to beware of his

liberal allegations of the

by a trusty secret

the mouth of the

The objections of the

is it by the

testified by miracles, the

Sixth Chapter

Because the

The Eighth Chapter

The Fourteenth Chapter

The Seventeenth Chapter

The Twentieth Chapter

were indeed as the

eftsoon all that the

Twenty-Second Chapter

Because the

The Twenty-Third Chapter

The Twenty-Fourth Chapter

certain words of the

The Twenty-Sixth Chapter

The Twenty-Eighth Chapter

Thirtieth Chapter

Whereas the

The First Chapter

The messenger, having in the meanwhile

The Third Chapter

The messenger moveth that the very

The Fourth Chapter

The messenger moveth that though the

The Sixth Chapter

before laid by the

The Ninth Chapter

The messenger, yet again objecteth against

The Tenth Chapter

objections proponed by the

them touched by the

to be saints. The

Whereupon is by the

unto him, though the

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if ye knew the
it by such a
offended with a unpleasant
The Thirteenth Chapter The
The Fifteenth Chapter The
The Sixteenth Chapter The
devil, and a manifest
The Eighth Chapter The
The Eleventh Chapter The
mouthiss of his holy
intent to make his
knowledge of his true
yourself any gods of
most precious of such
to saints, in which
answer thereto. But yet
bade so? And therefore
that ye be loath,
Surely," quoth your friend, "$ needs have wives. But
the babe's mouth. But
chalices of tree. And
were but so. Howbeit
answered, "Nay verily; for
when I consider it,
ye may not yourself,
if ye prove that." "$ the report of which,
divers images, in which
nature saith is impossible,
have seen myself that
any other beginning. And
so strange a thing,
you very well, for
shall cool." "And surely
will serve, be as
go to the scripture?" "$ Truly, sir," quoth he, "$ the church? For first
agree. But much ado
he so do, but
Christ saith, for so
God? More ought I, and not the church." "$
tell me the contrary, methinketh I were no more 6, 169/ 13
one, meaning thereby, as methinketh that if the church 6, 224/ 11
faith to God? Nor methinketh the excuse but very 6, 261/ 10
not the crime. Whereas methinketh, on the other side 6, 261/ 21
troth," quoth he, "yet methinketh ever that it ought 6, 266/ 11
be strange to you? Methinketh it should be strange 6, 273/ 23
did wrong. But surely methinketh I may well say 6, 279/ 8
it." "Forsooth," quoth he, "much more cause as methinketh to fear lest men 6, 292/ 19
his faith toward Christ, methinketh I may be bold 6, 318/ 17
so honest indeed as methinketh ye take him for 6, 318/ 19
Wherefore there is, as methinketh, that the constitution provincial 6, 340/ 27
the world besides. Finally, methinketh, that the constitution provincial 6, 343/ 18
were not therefore, as methinketh, unreasonable that the ordinary 6, 343/ 18
not mistaken or misreported." " properly answered. But yet methinketh he might have replied 6, 383/ 36
And in like wise, methinketh, the man that ye 6, 384/ 15
your friend, "but as methinketh, the bishop doth as 6, 411/ 1
friend, "yet would there, methinketh, be much pity used 6, 418/ 14
it well appear (as methinketh it doth) that the 6, 430/ 8
Luther or Tyndale, where methinketh, for these matters of 6, 433/ 13
help me God as methinketh that man is as 6, 433/ 19
it orderly to mind, methought I had not well 6, 21/ 26
harm. For this cause methought, that for the more 6, 22/ 6
friend, then had I, methought, all done and my 6, 22/ 14
of the right faith), methought great peril might arise 6, 22/ 20
unto you besides, that methought that the miracles wrought 6, 62/ 27
a plain text, as methought and all that were 6, 356/ 6
verily," quoth he, "for as poor men of 6, 356/ 17
in a chamber at midnight . And when he asked 6, 328/ 15
wont to haunt those midst of summer than be 6, 84/ 31
for cold in the midst of winter." "Merrily said 6, 84/ 32
be burned in the midst of a leaf, but 6, 345/ 16
taken out in the midst of the stable as 6, 64/ 3
that God were more mighty or more present in 6, 55/ 1
in every place like mighty, or not like present 6, 57/ 1
For God is as mighty in the Church of
Milan, where himself resorted and 6, 41/ 17
Saint Stephen's Church in Milan, where many miracles were
in the country of Milan, that they kept and
most benign father most mildly made answer." And finally
do contrary to the mildness and merciful mind of
a paternoster-while, conveyed a mile off from one place
conveyed and carried a mile in as little space
carried more than a mile asunder, and both twain
of them two a mile together and ye will
see farther by four miles than we may feel
not to go twenty miles from one place
the church of Christ
mystical body, his church
doctors of Christ's church
given you hitherto but milk and not strong meat
be fed but with milk and pap. And if
to you, a horse mill and a
horse mill and a mile off from one place
author briefly declareth his mind concerning the confutation of
author showeth the untoward mind of many men, which
author somewhat showeth his mind, deferring for the while
the author showeth his mind that it were convenient
tell the messenger my mind by mouth, accounting that
call it orderly to mind, methought I had not
all done and my mind full set at rest
bidden him more to mind his matter than his
sent you my poor regard and esteem my mind
to have heard my regard and esteem my mind
the mildness and merciful answer, and neither the
they were indeed, the answer, and neither the
his mouth know my mind at large. After this
same, did of good mind the rather send him
began to gather in mind the whole effect as
author briefly declareth his mind concerning the confutation of
could, show him my mind
showed him in my mind
to have another manner mind toward images than have
he put in his mind to counterfeit and express
his person to man's mind
and our good faithful pray not only in mind, but with mouth also
not only prayed in
Milan, where many miracles were
Milan that they kept and
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do contrary to the mildness and merciful mind of
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all done and my mind full set at rest
bidden him more to mind his matter than his
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<td>mind</td>
<td>of Christ, and our speaker conceiveth in his so conceived in the of him in my the imagination of my plainly for a malicious be of the foolish be so set in spirituallty were of the Christ's Passion in his that ever your own to put you in you to set your one to cast the your own good, godly author showeth the untoward before, know further your enemy the devil, her moved in her own so moved in her I can call to That is, in my somewhat sticketh in my that is in my it in mine own now misconstrue their good mind there to judge the Nay,&quot; quoth I, &quot;that being in her right Lutherans in a mad And how should his thoroughly persuaded in his before been in another said, that in my he left them his have put in my should, for your own and against your own perceiving in your own together all in one and against our own Christ all of one shall put you in I put you in wrought put us in</td>
<td>6,44/27 6,46/16 6,46/17 6,46/20 6,46/24 6,47/21 6,50/17 6,53/12 6,54/24 6,56/20 6,63/1 6,70/4 6,76/10 6,79/5 6,84/5 6,84/9 6,91/10 6,93/9 6,93/12 6,94/2 6,100/33 6,103/30 6,109/10 6,113/16 6,113/20 6,124/1 6,124/4 6,126/13 6,131/31 6,132/17 6,134/17 6,134/25 6,151/4 6,154/32 6,155/12 6,157/31 6,159/23 6,160/7 6,160/21 6,163/36 6,166/18 6,166/29 6,178/3 6,187/19</td>
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this putteth me in mind also that, besides all
were all of one mind and of one heart
maketh all of one mind in the house of
thitherward, the more good
any conceiving in our mind that it were possible
were that in my mind, as it seemeth, was
entire body of one mind and one sentence, Truth
ye have in my mind very well touched the
worship God with the mind that he is God
he is God, which
Christ, having therewith a mind that he were the
it that in our manner wise have more
can have no more I think in my mind
anxiety and trouble of putting me now in mind see not in my mind
Which is to my church all of one mind incline and move the twain. Which in my mind
there cannot in my mind their heresies in his mind assure you, to my mind of lewd lightness of way were in my mind man in your own mind induced in his own mind This were in my mind and quite against your mind where ye think your mind
Surely,” quoth I, ”my mind to induce the judge's case. But ever my mind my case in my mind they had in my mind any such manner of might be in that could have none other perjury and high malicious to be of your mind a thing in my mind
hold it in my mind little question. For I no remedy but to that, no man can. The Eighth Chapter concerning the burning of mind in the change. For mind and did like a mind now. Men be nowadays mind that men bear to mind. For else I might mind, and so would he mind, deferring for the while mind that every man thought mind of Cam which fell mind (as I know some mind, that they reckon almost mind of Saint Paul so mind, an evil made law mind of the translator had mind not well done. But mind was much inclined, and mind, for aught that ever mind, than is our sovereign mind. And when he stopped mind. For that was the mind, it should be somewhere mind fully satisfied of any mind that it were convenient mind in faithful wise to mind not one thing that mind in this matter that mind given greatly thereto. And mind, is yet unable to mind a sufficient cause to mind the place of scripture mind that he shall in mind withhold the profit that mind, rather seeking therein occasion mind in such as would mind a negligence and contempt mind in this matter, how mind, be suffered to be mind giveth me that His mind be very well done
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<tr>
<td>mind</td>
<td>in all this matter</td>
<td>6, 344/ 32</td>
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<td>mind</td>
<td>, whereof he never saw</td>
<td>6, 350/ 7</td>
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<td>mind</td>
<td>, nor pondering the circumstances</td>
<td>6, 352/ 7</td>
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<td>mind</td>
<td>unto -- doth it</td>
<td>6, 352/ 16</td>
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<td>mind</td>
<td>for envy that he</td>
<td>6, 354/ 9</td>
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<td>mind</td>
<td>and the whole synod</td>
<td>6, 358/ 2</td>
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<td>mind</td>
<td>that reputeth the thing</td>
<td>6, 359/ 2</td>
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<td>mind</td>
<td>and memory. For whereas</td>
<td>6, 364/ 17</td>
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<td>mind</td>
<td>of this most benign</td>
<td>6, 364/ 30</td>
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<td>mind</td>
<td>, he rather were content</td>
<td>6, 366/ 2</td>
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<td>mind</td>
<td>that commonly such fools</td>
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<td>mind</td>
<td>, to be imputed to</td>
<td>6, 372/ 29</td>
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<td>mind</td>
<td>with a full faith</td>
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<td>mind</td>
<td>in the matter of</td>
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<td>mind</td>
<td>that without a man</td>
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<td>mind</td>
<td>to deceive unlearned people</td>
<td>6, 388/ 1</td>
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<td>mind</td>
<td>, where he saith, &quot;Qui.&quot;</td>
<td>6, 390/ 35</td>
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<td>mind</td>
<td>and opinion, for all</td>
<td>6, 399/ 8</td>
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<td>mind</td>
<td>that they believed after</td>
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<td>mind</td>
<td>or indiscreet zeal, or</td>
<td>6, 410/ 10</td>
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<td>mind</td>
<td>require that the name</td>
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<td>mind</td>
<td>moved to follow the</td>
<td>6, 418/ 18</td>
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<td>mind</td>
<td>, than for any great</td>
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<td>mind</td>
<td>to be in the</td>
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<td>mind</td>
<td>and so frantic, that</td>
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<td>mind's</td>
<td>sake, show me what</td>
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<td>minded</td>
<td>ever to be priest</td>
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<td>minded</td>
<td>to cleanness and purity</td>
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<td>minded</td>
<td>. And thus labored to</td>
<td>6, 269/ 27</td>
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<td>to live after the</td>
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<td>minded</td>
<td>and set on the</td>
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<td>minded</td>
<td>to move this matter</td>
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<td>minded</td>
<td>and intended to put</td>
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<td>minded</td>
<td>of Luther and madly</td>
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<td>to marry. The Sixth</td>
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<td>minds</td>
<td>to doubt whether Luther</td>
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<td>of many folk that</td>
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<td>toward the ministers of</td>
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<td>of many folk that</td>
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<td>. And that he meant</td>
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<td>minds</td>
<td>. And some have I</td>
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<td>. And I shall write</td>
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being put in their minds by the holy hand
be as many diverse minds almost as there be
masters themselves change their minds of his people to
it runneth in men's minds that miracles may be
run again in men's minds that all be not
they showed me their minds therein, as in some
credulity in the judges' minds, will, of their own will, make of their own minds
somewhat marveled in our sight thereof, what naughty man of them, their enough to express our best of their own
God than the best of their own malicious minds of God, maugre our
merry words which he mingled with his matter, and mingled together -- all these
of diverse matters diversely always sensuality ready to woman hath power to
but as to God's minister matter, and by all minister the sacrament of baptism
of such an odious minister as he hath forbidden
is there suffered to as the matter shall
cannot have the sacraments ministered but by such priests
sacraments also to be ministered in his church by
good minds toward the judgment of his ministers, some will not, the used in consecration or
his priesthood, besides the the time of their godly company at the authority that God by
author showeth that a man in a the great and open it was by the
which ark, especially by authority that God by Lord to show a

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<td>miracle</td>
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<td>7</td>
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<tr>
<td>miracle</td>
<td>6,57</td>
<td>16</td>
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<tr>
<td>miracle</td>
<td>6,60</td>
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<tr>
<td>miracle</td>
<td>6,60</td>
<td>22</td>
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</tbody>
</table>
any place wrought a miracle, although he nothing do 6, 61/6
Jerusalem to see the miracle that Christ had wrought 6, 61/17
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, yet some there be 6, 89/14
declared that the thing 6, 90/23
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, that she forthwith, for 6, 94/2
, and prove it you 6, 94/13
. And peradventure divers other 6, 94/16
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places as God by many a visible
by many a thousand
mind as great a holy cross, declare by Stephen found out by among them, nor one prophet Helias vanquished by to destroy by plain and face of a do as feign a it is not without testified by many a writing many a great by many a thousand the sect neither show other proofs testified by make objection against those mistrust and deny the reason do deny the our Lord in working some of the particular doubt but that many indeed than be the many men, which in messenger maketh objection that further showed that many that if of those many great and undoubted layeth forth objections against and think that those God hath by many be sure that the proveth that of any and consequently by their also proveth that the they have written and as God by many doth in some place in Milan, where many more than a thousand and there did his miracle declared that he would miracle declared that this faith ; but by wisdom, study nor sensible revelation, whereof both in their lives as the greatest of and make his own, and the head of showed for them. "I the false prophets of the false miracles whereby ; nor as false as for their part. Which well possible to be that their faith and done at holy pilgrimages, so clearly testified by for the proof of, the messenger doth make, partly, lest they be because reason and nature to be true; nor doth nothing against nature, yet can there no hath there been done that we most marvel so highly touching the showed before a multitude there be which no that are told and wrought and well known done at pilgrimages, of that be done there testified to be saints told by them were told by any saints most sure of them and consent of those have been done. Whereupon beareth witness) besides their and in some place were wont to be, one time and other, than in another water
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And whether they be
indeed than be the miracles that we most marvel
of nature wrought many miracles . "But yet of those miracles , did I mean in miracles I speak and all miracles sufficiently of such , I miracles that men tell of miracles wrought in pilgrimages and miracles be possible to God miracles which we were agreed miracles that ye would not miracles ; but yet yearly on miracles , and else blaspheme them miracles so highly touching the miracles done before a multitude miracles showed before a multitude miracles there be which no miracles , his goodness shortly brought miracles whereby certain freres abused miracles to light . " Nay , nay miracles be false ? For while miracles of the apostles written miracles done of old time miracles that men tell and miracles done by God in miracles that are done or miracles done of old time miracles done at them be miracles did our Lord work miracles many be nowadays feigned miracles of which ye speak miracles that are told and miracles as be daily told miracles and other , why ye miracles . The Sixteenth Chapter The miracles wrought and well known miracles done in our days miracles . Among which I durst miracles done at pilgrimages , of miracles that be done there miracles done of old time miracles done nowadays , in which miracles at all that , in miracles be made by God miracles . Or if we list
by the name of miracles things by God done

people cannot discern from miracles . And therefore when they

when they see them, miracles shall they call them

call them, and for miracles shall they take them

toll men thither with miracles too. In which case miracles make not your matter

ye say that the miracles of the one place miracles in these pilgrimages to

feigned, or else that miracles . Look what devotion men

me, that presupposed the miracles as we fall willfully

in feigning of false miracles done at pilgrimages to

us lean to false miracles but the devil's wonders

lay to prove the miracles be there, either showed

should not be God's miracles be there, either showed

these images and pilgrimages miracles be there, either showed

that God doth these miracles , be there, either showed

the question between their miracles , be there, either showed

that himself maketh the miracles , be there, either showed

like unto his own miracles , be there, either showed

acceptable unto him, which miracles , be there, either showed

effectual, and confirmed with miracles , be there, either showed

followeth also that the miracles , be there, either showed

and sometimes also manifest miracles , be there, either showed

his living, and the miracles showed therewith, never left

the matter also by miracles that God did for

yet again that the miracles that God did for

to God, and the miracles that God did for

ground to think that miracles that God did for

prayer to do many miracles that God did for

alleging old writings and miracles that God did for

we confess, that either miracles that God did for

lives and of their miracles that God did for

that God by his miracles that God did for

holiness well known and miracles that God did for

that he should show miracles that God did for

well appear that the miracles that God did for

our Lady, showeth more miracles that God did for

our Lord by manifest miracles that God did for

God hath by many miracles that God did for

be sure that the miracles that God did for

proveth that of any miracles that God did for

and consequently by their miracles that God did for

also proveth that the miracles that God did for

they have written and miracles that God did for

for saints, and by miracles that God did for

whom we see no miracles that God did for
think but that of

some saints and some

purpose," quoth I, "were

Pharaoh, were not the
gave them to do
to believe of all

of Christ's church, since
deeled in saints and

saints and in their

in men's minds that

abideth still, that since

of his doctrine, those

because ye say that

alio false doctors and

By whom were those

by God and true

plain miracle the false
doctrine untrue, and their

And to prove our

them do some very

miracles themselves." "As for

soon match you with

had Appolonius Thianeus in

Then false and feigned

then," quoth I, "if

all spoken of, but

peradventure some done, either

must you grant very

there had been very

else had God by

some, but all the

our church approved by

there hath any true

well appeareth by the

one church true, and

many. And then also,

And surely of all

liked him hitherto that
gape after him, their

the honor of any

not only true that

living and his high

side, set forth with

to be deceived with

miracles

some among so many

. "No," quoth he. "To

especially wrought by God
done by God to

, was it not for

those that are told

were specially devised by

, but yet we might

, now it seemeth on

may be feigned." "Be

were specially given by

be especially to be

may be feigned, that

falsely feigned, were there

feigned?" quoth I. "Marry

for them wrought by

whereby men were and

feigned, it is not

feigned let them do

themselves." "As for miracles

, "quoth he, "be none

, whereof they might feign

match unto Christ? And

, " quoth I, "be they

be feigned ware, that

told only in the

or marvels, but they

of God only done

of God done for

testified the truth of

done, told, and wrought

, never hath there been

been done by God

done in our church

not spoken of in

being true, and being

that ever God hath

, among other things, have

as far as I

doing, to the end

be wrought only in

, so notable and well

, or suffer so to

and marvels done by
that the matter of miracles therein daily done is his great and marvelous miracles by such multitude of his faith work miracles to be given to thing Tyndale saith against miracles therein. For as for alone ascribing all the own sight. All which Jews that ascribed Christ's miracles to the devil, ought God were in a to the advancement of misbelief and idolatry, in setting misbelief and of a false misbelief the other in lewd misbelief is the gate into God's church, as idolaters and in a they mean but the against the wrong and other heresies of the naughty men -- when she sigheth for resembling it to the he showeth also what to bring her to mischievous mind in the change
to fall in the mischievous matters. Ye shall understand 6, 361/ 2
in the meanwhile many mischievous deeds they did. "And 6, 369 / 30
you this their heavy, mischievous dealing, that ye may 6, 372/ 17
therewith fell unto those mischievous deeds that I before 6, 373/ 4
very worst and most mischievous heresy that ever was 6, 400/ 9
might allege that his mischievous deed was his destiny 6, 404/ 19
fruit would a few mischievous persons, some for desire 6, 428/ 15
that the man meant mischievously ; scant such a good 6, 287 / 35
if they should by ye do not now misconstruction of the scripture bring 6, 147/ 15
miscreants who their good mind? Hard 6, 124/ 1
would say that we misconstrue their words, their books 6, 373/ 33
out among many and misconstrued , not suffering the remnant 6, 30/ 6
there ensue by the misconstruing of the sentence as 6, 184/ 2
that persecute be the miscreants , and those poor people 6, 31/ 35
forth his faith against misconstrue and infidels by such 6, 32/ 18
people to be all misconstrue and without faith. For 6, 252/ 21
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ought no more to miscreants than him, and especially 6, 260/ 14
the things that they misdo be the selfsame that 6, 295/ 32
Almaine to a right miserere mei deus, quoniam conculcat 6, 88/ 1
here part of our misery , and strength and plenty 6, 212/ 21
good men to be mishandled for declaring the truth 6, 29/ 18
of him. For so mishapen it indeed that after 6, 329/ 19
would in any wise mislike . And therefore, after that 6, 23/ 32
I trust shall not mislike you. For either mine 6, 25/ 27
perceive them, begin to dispraise, and contemn them 6, 334/ 29
me not which one one thing, but what 6, 248/ 22
was and why he misliked it." "Surely," quoth he 6, 248/ 23
though the messenger much misliketh his rhymes and his 6, 292/ 2
your friend, "this way misliketh not me. But who 6, 341/ 28
his chosen people nothing his be it never 6, 400/ 7
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this fifteen hundred year misliketh himself in the matter 6, 262/ 20
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for the loss or ." "Methinketh," quoth I, "that 6, 348/ 32
well come thereon but miss of Kytte's keys. Then 6, 78/ 1
miss and oversee themselves in 6, 113/ 13
my remembrance may partly
yet oftentimes maketh them
learned men might have
Nay," quoth he, "ye
yet for all that
We must," quoth he, "
if the church did
should suffer his church
suffer his church to
the church doth not
the right faith nor
needs follow that they
against the right faith,
we might by possibility
but that we may
souls of them that
of a saint, and
be a man." "Ye
But I believe ye
this gentleman did somewhat
hurt while he were
false and one body
of scripture may be
in a false book
some peradventure lost or
or haply to be
or that they had
that they be not
am not by any
church from all such
in errors by the
and eschew all such
in the faith by
sentence as by the
men's mouths begun by
thence and by erroneous
among the people for
worship a host unconsecrated,
blame the church for
because he that had
read. For he hath
that he may well
that albeit man may
that no cause to

miss the order, partly peradventure
miss of the vain praise
missed with a long study
mistake me yet; for I
mistake and misunderstand it?" "Yes
mistake no part, as far
mistake the very name of
mistake the very sentence in
mistake a book of scripture
mistake the scripture. And when
mistake holy scripture or misunderstand
mistake themselves all the whole
mistake the sentence of holy
mistake some, therefore we should
mistake it without peril, so
mistake it -- no more
mistake for a saint one
mistake the matter," quoth I
mistake it. Howbeit, what ye
mistake me. But indeed I
mistaken for good. Now when
mistaken for another, an evil
mistaken , but all must be
mistaken for scripture, though they
mistaken . And myself saw at
mistaken , and yet God well
mistaken and wrong understood his
mistaken or misreported." "Methinketh," quoth
mistaking of reason and nature
mistaking whereof might follow any
mistaking of the letter." "Marry
mistaking as might bring us
mistaking of scripture or otherwise
mistaking of the book --
mistaking , and believed without examination
mistaking of truth, necessary, meet
mistaking of images, do but
mistaking it through the default
mistaking the people, as though
mistetched his wife and his
mistranslated three words of great
mistrust and deny the miracles
mistrust some of the particular
mistrust the remnant. The Sixteenth
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wot well ye will neither nother." "Who be 6, 68/ 31
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it for me, but me for it." "Nay 6, 78/ 27
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men, shall we therefore all other for their 6, 91/ 19
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Nor ye will not Saint Peter for Judas 6, 92/ 13
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the whole matter will the miracles. Among which 6, 93/ 3
I so suspicious to that one thinketh evil 6, 94/ 31
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is not to be mistrusted though it be done 6, 81/ 9
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their error through the , he shall not fail 6, 27/ 15
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church may make much
money of it above the
and tell him his
money is naught. But I
matter of a little
money no law receiveth any
in a matter of
money or other contract made
bounty gave him also
money for his costs. And
not to lay their
money together and make a
their living that for
money they force little to
the discovering of more
money , when men had brought
after torments used and
money fetched out that way
for to have some
tell where any more
money were, were there any
of forfeiture of certain
money . But as I said
portion of their own
money when they made semblance
her own mind and
monished by the will of
men, but men rather
monished to amend their manners
be secretly and soberly
monished , and not the matter
virtuous, with a good
monition and fatherly counsel to
where Saint Walery was
monk . And upon a furlong
was there yet a
prayers. And when the
monk standing at the altar
and he, thanking the
gear. Which, except the
monk for the thread, desired
laughed then, save the
monk , that cast up his
all these neither priest,
monk , nor frere that ever
his wife, Dan Otho,
monk , and his wife, frere
among a meinie of
monks of the one be
scantly would there four
monks be bold to be
they will make no
church will neither make
For the religious people,
monks, freres, and nuns, be
Luther not only teacheth
monks , freres, and nuns to
that saith all priests,
monks , and freres, must needs
it for a wonderful
monster , and a token of
potest abscondi civitas supra
little more than a
monument poista" "(The city cannot
there be stories and
monuments enough that witness the
see the sun, the
moon , and the stars; whereas
the man in the
moon , whom he had watched
able to prove the
moon made of green cheese
of the precept is
moral and the day legal
which else, as for
moral virtues and political, if
in it in the
moning and out of it
Good Friday in the
moming for a common custom
came again in a morning, new come from the tyrants with their morris-pikes, and draw the poor against which time I would stand behind those morris-pikes and draw the poor to return on the morrow, against which time I pernicious opinions. On the morrow when he was come said that he saw . "And surely if any morrow when he came forth forborne I to speak enemies, wearing his badge. enmities, wearing his badge. men's mouths with a suit taken about a Christus pro nobis gratis the good, godly man upon the chair of Moses, and he willed that And that Christian men on whose seat they besides the ceremonies that And thereof durst I to the Jews by Moses, as is to us Moses and the prophets," not and the prophets, which be named unto Pharaoh in the tables of Moses, in the tables of Moses, of whom also, as Moses, of whom also, as were they not God's to Pharaoh, were not and Christ's disciples putteth devoured all the serpents, nor himself neither till the priests of the ascending up upon the that is delivered, "Hear you God, and nor all the good, to know himself bound. law. And I wot law: whereof some ceremonies law. Nor that all they be to them reign upon us, whereby He taught also Saint, to princes, governors and
sure of his own 
mother -- for possible it 6, 64/ 1
great mastery while the 
mother hath of her own 6, 64/ 5
lets, for the maiden's 
mother was much against it 6, 79/ 6
my lady the king's 
mother . And by the longing 6, 87/ 26
noble lady the king's 
mother prudently decipher and found 6, 88/ 19
seers, her father and 
mother right honorable and rich 6, 93/ 33
death -- his dear 
mother only except -- for 6, 108/ 14
time in philosophy, the 
mother of heresies, and let 6, 126/ 11
quoth I, "a good 
mother wit. And therefore are 6, 132/ 16
before in his own 
suffered his wife our 6, 140/ 3
him or his blessed 
mother , or some other holy 6, 231/ 13
no more but their 
mother tongue." "I had weened 6, 331/ 3
ye spoke of our 
mother , inordinate appetite of 6, 333/ 20
nor serve father nor 
mother , master nor prince nor 6, 358/ 33
unblashed, nor Christ's own 
mother neither, "For Luther cannot 6, 359/ 32
put the father, the 
mother , the fair daughter, and 6, 371/ 24
roast, the father and 
mother looking on. And then 6, 371/ 28
cross of Christ, the 
mother , "Ah, fie, fie for 6, 371/ 34
them to wretchedness. Our 
mother of Christ, and the 6, 374/ 25
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had lain with his 
mother of all heresies. For 6, 423/ 4
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motion . But as I would 6, 312/ 11
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that labor therefor, by 
motion ? For ours should be 6, 404/ 4
sensual parties plain and 
motions insensible to themselves, inclineth 6, 404/ 7
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the credence by the 
mouse may wade therein, and 6, 152/ 19
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mouth of the messenger whereupon 6, 5/ 5
the credence by the 
mouth , accounting that after our 6, 21/ 14
poor mind by the 
mouth of the messenger whereupon 6, 24/ 21
mind of mine own 
mouth of your trusty friend 6, 26/ 10
hear it by the 
mouth than by the means 6, 26/ 22
it of mine own 
mouth of your friend, but 6, 26/ 24
unto your friend by 
mouth ) read it, if ye 6, 26/ 26
these matters by his 
mouth but that I was 6, 27/ 4
in mind but with 
mouth know my mind at 6, 33/ 20
to pray with his 
mouth also was a good 6, 44/ 7
mind, but also with 
mouth but also to sing 6, 44/ 9
stand up and say, " 
mouth , which kind of prayer 6, 44/ 15
Mouth , thou lie." Whereupon for 6, 69/ 24
his hands on his mouth, and said, "Mouth, thou lie." And by mouth, as though it came drawn aside, and her mouth of the Prophet describeth mouth and cannot speak. All mouth, but that he should command them the contrary mouth ." Now happened it madly mouth . Now as the hand mouth to our first parents mouth was three: twain commanding mouth to the son; and

by his own holy father, went by the mysteries by his blessed confession and Christ's holy much more plainly by he taught them by beginning taught by the they taught them by and the manner by tell me thine own thing by his own the man in whose it once of his mouth to mouth he speaketh himself, and mouth . "Howbeit," quoth I, "let mouth to mouth." "No," quoth mouth ." "No," quoth he. "But

testimonies of men from men from mouth to believing folk, of whose his denying with his and honesty, both by is of God's own reported it, upon the unto me, his own put into the babe's learned of every man's of his opinions by spoken of his own he bore in his be said by the denounced by God's own take of him by
it from the wolves' mouth. But now though it
have heard of my mouth, we will not part
Spirit of his holy mouth repairing and dilating his
only to stop men's mouths, and to put every
faith was by the mouths of his holy messengers
more loud with their mouths while they mock them
and rehearsed by the mouths of his holy messengers
run in many men's mouths begun by mistaking, and
that fleeth through many mouths where one may find
stand on twelve men's mouths with a blast of
of poor mortal men's things that he shall
things that he should made, but if it list not once go
ten men could scant ten whereof they would not
a heavy body should as ye say, do like wise incline and
zeal so minded to move a finger themselves. And
had said, what should move alone any motion
it by the messenger that there should seem
that many men be moved to believe and think
is by the messenger moved by the messenger
author answereth the doubt moved by the messenger
anyone that any doubt moved to the contrary
to touch certain doubts, that there should seem
it by the messenger moved to pity and compassion
he findeth himself more moved the water, and whoso
read that the angel moved in her own mind
thereof. And after that virtuous, the virgin so moved in her mind with
that many men be moved to believe and think
sore therein, that ever moved me to think that so to have been
ye could find yourself moved to take the one
is by the messenger author answereth the doubt said)
show what good spirit moved me to the contrary
harm. Then was he moved to despiscions upon the
Christ, he said, much moved them to be of
the points which ye moved at our first meeting

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<td>mystery</td>
<td>. &quot;But in conclusion he</td>
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<td>body of his church</td>
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<td>mystical</td>
<td>body of Christ's church</td>
<td>6, 205/ 33</td>
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<td>mystical</td>
<td>; and that every branch</td>
<td>6, 207/ 9</td>
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<td>mystical</td>
<td>-- seem they</td>
<td>6, 207/ 12</td>
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<td>mystical</td>
<td>body, his church militant</td>
<td>6, 336/ 22</td>
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<td>mystical</td>
<td>) and these things with</td>
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<td>nail</td>
<td>on the head. For</td>
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<td>nailed</td>
<td>as he was, or</td>
<td>6, 225/ 24</td>
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<td>nails</td>
<td>in them, so that</td>
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<td>naked</td>
<td>man.&quot; &quot;By my troth</td>
<td>6, 274/ 24</td>
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<td>naked</td>
<td>with his hands bound</td>
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<td>naked</td>
<td>men. And then one</td>
<td>6, 371/ 6</td>
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<td>naked</td>
<td>men in shrinking from</td>
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<td>naked</td>
<td>bodies in deep upon</td>
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rehearsing the other side
the hatred of his
men think that this
the infancy of that
be (under the false
Christ's church, let him find that he shall
such as he shall
baptized, and bear the
content that the blessed
dare despise that holy
they agree that the
honor, then since that
give honor to the
of our Lord, which
him. And when I
name you him, his
the writing not the
an image representing the
thing than shall the
that never heard the
set aught by the
too, as doth his
old, under the false
this superstition, under the
be miracles by which
church in the devil's
them called by that
only called by the
daily done, under the
Willesden in the devil's
Christian people professing his
gathered together in my
word "am" is the
unto Pharaoh, as a
grieveth it you that
name in me, which thou shalt call his
and sacrilege under the
shall send in my
and fail in the
did mistake the very
town. And if ye
congregation that, bearing his

nakedly and barely and some
name against every man that
name of a Lutheran serveth
name, that compriseth (as they
name of heretics) the true
name what article. And either
name you such as the
name you were such indeed
name of Christian men, from
name of Jesus be had
name that the devil trembleth
name of Jesus is to
name of Jesus is nothing
name of our Lord, which
name is but an image
name you him, his name
name is neither himself nor
name itself but an image
name . And yet all these
name either spoken or written
name of your master shall
name of Jesus spoken or
name written? Nor these two
name of gods, present and
name and color of devotion
name we commonly call the
name ?" "Verily," said I, "there
name , the matter shall be
name of miracles things by
name and opinion of a
name , or else keep them
name and his faith, and
name , there am I myself
name by which our Lord
name which from all creatures
name in me, which name
name God by the Prophet
name Jesus," she answered him
name of a wife, and
name , he shall teach you
name , as if he should
name of some evangelist and
name a town, yet must
name and having his right
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<td>there am I also</td>
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<td>regions that bear the name of Christendom</td>
<td>except these regions</td>
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<td>having heard of Christ's name</td>
<td>long to know</td>
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<td>gathered together in my name</td>
<td>there am I with</td>
<td>6, 202/7</td>
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<td>or three in his name</td>
<td>that be of his</td>
<td>6, 202/10</td>
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<td>of God by the name of the gates (which bear the name of Christ)</td>
<td>and faith of Christ</td>
<td>6, 206/22</td>
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<td>the remnant, profess the glory of his name</td>
<td>and faith of Christ</td>
<td>6, 220/10</td>
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<td>countries both of one name</td>
<td>And percase in some</td>
<td>6, 221/34</td>
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<td>ago forgotten. And the my brethren, by the name of our Lord Jesus</td>
<td>not so very</td>
<td>6, 223/7</td>
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<td>hath therefore changed her name</td>
<td>and instead of Saint</td>
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<td>have found him a Lady, then, she will also, calling him Dismas</td>
<td>none image but</td>
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<td>never heard of their name</td>
<td>That may well be</td>
<td>6, 238/16</td>
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<td>and bear not the name of Christ nor look</td>
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<td>bear and profess his name</td>
<td>he keepeth them from</td>
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<td>ye not tell his name</td>
<td>Which of</td>
<td>6, 268/30</td>
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<td>every diocese a diverse name</td>
<td>By reason whereof he</td>
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<td>heed of thy good name</td>
<td>Et melior est nomen</td>
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<td>Better is a good name than much richesse). And</td>
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<td>loseth not his good name</td>
<td>but getteth his good name</td>
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<td>but getteth his good name</td>
<td>among good folk. And</td>
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<td>it by a wrong name</td>
<td>except they will call</td>
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<td>elder man. By which name of elder men, if</td>
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<td>office. And yet the name of a priest, he</td>
<td>doth in English plainly</td>
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<td>a priest by the name of the church, which</td>
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<td>and known by the name of the church, which</td>
<td></td>
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<td>to turn into the name of congregation, which word</td>
<td></td>
<td>6, 286/32</td>
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<td>sometimes by the bare name of love, I would</td>
<td></td>
<td>6, 288/2</td>
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<td>studiously flee from that name of good love, and</td>
<td></td>
<td>6, 288/6</td>
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<td>why he changed the name of charity and of</td>
<td></td>
<td>6, 288/26</td>
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<td>therefore he changeth that name of holy virtuous affection</td>
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<tr>
<td>affection into the bare name of love, common to</td>
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<td>Testament cannot abide the name of the church, but</td>
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<td>turneth it into the name of congregation, willing that</td>
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<td>he put away the name of priest which to</td>
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<td>speakeoth of them, the name of &quot;senior,&quot; no word</td>
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<td>hath changed into the name of &quot;grace&quot; into this word</td>
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<td>-- doth in his</td>
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<td>Richard Hunne was his name</td>
<td>whom ye speak of</td>
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<td>there should in his name</td>
<td>any false matter be</td>
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<td>spoken or written be</td>
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<td>of all the colors</td>
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<td>no more than the names</td>
<td>of their authors written</td>
<td>6, 180/9</td>
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<tr>
<td>that they bear the names</td>
<td>haply decayed, some relics</td>
<td>6, 222/3</td>
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<tr>
<td>the finding again the names</td>
<td>to be forgotten, or</td>
<td>6, 222/36</td>
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<tr>
<td>it peradventure happen some names</td>
<td>to know them by</td>
<td>6, 223/3</td>
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<tr>
<td>and needeth nothing their names</td>
<td>haply the whole world</td>
<td>6, 223/6</td>
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<tr>
<td>beauty, of whom the names</td>
<td>of such men as</td>
<td>6, 253/24</td>
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<tr>
<td>written, and in the names</td>
<td>than half a leaf</td>
<td>6, 268/31</td>
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<tr>
<td>For he had more love. &quot;Now do these names</td>
<td>in our English tongue</td>
<td>6, 286/4</td>
</tr>
<tr>
<td>changeth the known usual names</td>
<td>haply very great things</td>
<td>6, 287/31</td>
</tr>
<tr>
<td>the turning of these names</td>
<td>.&quot; &quot;In good faith,&quot; quoth</td>
<td>6, 290/9</td>
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<tr>
<td>he asked him the names</td>
<td>of them that were</td>
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him by such odious names, ye must consider that the very titles and worst. And because he of the great doctor, in within a right himself driven to a right narrow compass, and words were of likelihood David by the prophet the world in every the faith to any the spirituality of any known multitude of Christian for Christian men, whole known multitude of Christian congregation of all these Spirit. And albeit some use the judgment of the commenters and unto deduction partly depending upon suppose neither scripture nor words written, be no show you by what he, "that is both only change in the ye had weened were understanding, or else by use the judgment of shall the light of the commenters and unto proof of many things they not God's very so darked in their deduction partly depending upon us and our powers the simplest, except a to his church) a would almost a very his opinions stand to evidently both by scripture, himself and his pure so far against all truth, that they shall he wrought it not names, ye must consider that the very titles and worst. And because he of the great doctor, in within a right himself driven to a right narrow compass, and words were of likelihood David by the prophet the world in every the faith to any the spirituality of any known multitude of Christian for Christian men, whole known multitude of Christian congregation of all these Spirit. And albeit some use the judgment of the commenters and unto deduction partly depending upon suppose neither scripture nor words written, be no show you by what he, "that is both only change in the ye had weened were understanding, or else by use the judgment of shall the light of the commenters and unto proof of many things they not God's very so darked in their deduction partly depending upon us and our powers the simplest, except a to his church) a would almost a very his opinions stand to evidently both by scripture, himself and his pure so far against all truth, that they shall he wrought it not
work both willingly and naturally and after the utterest miracles because reason and nature tell him that they should seem to gainsay things as reason and nature nor reason do deny author showeth that neither . Of which the author against the course of nature . The Ninth Chapter The miracles doth nothing against things daily done by nature or craft, whereof we nothing tongue-tied. And I nature tell him that they should seem to gainsay miracles because reason and nature of which twain credible, whereas reason and true that reason and upon the boldness of it were against the if he shall, because believeth his reason and nature , or they that against persuasion of reason and nature shall tell him as answered that reason and nature told not the man against reason and against nature , for he had nothing And he might by it is not against but rather consonant with nature that some other men seeming so far against that myself knoweth by nature and reason impossible. For that by reason and nature seem and appear impossible reason will resist, and lie, because reason and have showed you that anything that reason or nature can show you by author showeth that neither nature nor reason do deny well done, and by believe that reason and nature teacheth me surely that mistaking of reason and that is to wit to be done against believe them because that what doth reason and nature tell you?” "They twain I, "that reason and that neither reason nor I, "doth reason and quothe, "but whether I trow, but that a secret consent of confesseth, found out by
I, "if reason and nature show you that there doth not reason and nature show you also that I, "that reason and nature doth not show you . But ye may (as Of which the author teach me still that , so is it then , and that hath he yet bear record against which himself hath already , but some special benefit And he doth not showeth you that they , that I think through or craft, whereof we wrought many miracles. "But and reason saith be saith is impossible, methinketh say not that a And they confess both , ye would reckon it , would ye not believe "That is true," quoth , yet will we not again to God, and at such images and the best. And therefore that she cannot perceive , and say we shall and reason could not , which their reason, overwhelmed , and in things also, God giveth us in first fell by pride and diligence the grace can prevail. Nor I to the things that it might be that rewardeth us for the , nor of more merciful apt to purge and to all men, taken

gods. But surely both nature and reason well declare show you that there show you also that doth not show you . But ye may (as Of which the author teach me still that , so is it then , and that hath he yet bear record against which himself hath already , but some special benefit And he doth not showeth you that they , that I think through or craft, whereof we wrought many miracles. "But and reason saith be saith is impossible, methinketh say not that a And they confess both , ye would reckon it , would ye not believe "That is true," quoth , yet will we not again to God, and at such images and the best. And therefore that she cannot perceive , and say we shall and reason could not , which their reason, overwhelmed , and in things also, God giveth us in first fell by pride and diligence the grace can prevail. Nor I to the things that it might be that rewardeth us for the , nor of more merciful apt to purge and to all men, taken

that any gift of nature, or gift of God

that any gift of God above nature, or any manner virtue

the frailty of our nature seldom constantly standeth any nature, or at the leastwise

that man is of can of its own nature as little or much

be of their own nature worthy the reward of

not of its own nature toward man worth one

weight thereof, of the nature self, worth one silly

twain of their own nature right little in value

they to the benign nature of Almighty God. For

by the power of necessity, against the common

In which case both attain so near to

and finally turning the nature of man into worse

bad, in that his nature's counsel that we can

bad, in that his naughtiness cannot take from us

the goodness whereof his naughtiness cannot appair: that he

Jews were many so naughty that they put Christ

now of many a pack, many a fleck

which neither was a man nor unlearned in

of Christ's church and men therein, faithful men

yet about, sick and key-cold as they

church that be the men -- misbelievers and

against you and the naughty men -- misbelievers and

done that the goodness whereof his

turn my mind to know the nature of man.

there be many so naughty that they will be

other side, if a man wax good, the

the sight thereof, what minds the men had

neither perceive by the living of the persons

of Judas, or so naughty that they would fain

therefore holy Saint Gregory Nazianzenus, that great solemn doctor

Saint Ambrose, Saint Gregory Nazianzenus, Saint Chrysostom, and many

as holy Saint Gregory Nazienzen declareth, that refresheth men

not again we wot ne'er when. "Nay," quoth he

say as I wot ne'er what. And yet, as

saving that I wot ne'er whether we would all

done that wot I ne'er.

I, "that he wist ne'er. But what I should

duty, then wot they ne'er.

every day and wot where to hold them

the stone, she wist ne'er whether he were yet

for them. "I wot ne'er, whose, but written were

people?" "That wot I ne'er.
divers epistles I wot ne'er.
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<td>give Wilkin I wot ne'erbut as for Simkin</td>
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<td>among them I wot ne'erwhether I may say</td>
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<td>one step or twain nearer to the matter;</td>
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<td>6, 64/31</td>
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<td>yet are they no nearer us than God himself</td>
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<td>we be never the nearer than his honor and</td>
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<td>requisite for our salvation</td>
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<td>part, as far as necessarily</td>
<td>concerneth our faith. But</td>
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<td>help of grace, it necessarily</td>
<td>followeth that by one</td>
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<td>we believe. And thereupon necessarily</td>
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<td>Christ in every truth necessarily</td>
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<td>yet unwritten of truths necessary to be</td>
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<td>to salvation to give</td>
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<td>cannot err in the necessary</td>
<td>understanding of scripture. And</td>
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<td>Christ cannot in any necessary</td>
<td>article of the faith</td>
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<td>that it is lawful, necessary , and well done;</td>
<td>and</td>
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<td>much have I thought necessary for my</td>
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<td>but that they be necessary if they were but</td>
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<td>cannot err in any necessary</td>
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<td>then err in our necessary belief?</td>
<td>&quot;Whereby mean you&quot;</td>
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<td>needs err in his necessary belief, by which he</td>
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<td>in the right faith necessary to be</td>
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<td>part wrong, in the necessary</td>
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<td>understanding thereof concerning everything</td>
<td>for us that is</td>
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<td>before all-thing were it necessary</td>
<td>to come well and</td>
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<td>find both these rules necessary to the</td>
<td>discussion of</td>
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<td>yet unwritten of truths necessary to be</td>
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<td>right belief of every necessary article, and of the</td>
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<td>cannot err in the necessary understanding</td>
<td>of scripture. And</td>
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<td>that is to wit necessary points of our faith</td>
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<td>Christ cannot in any necessary article of</td>
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<td>say that priests must</td>
<td>needs to have wives. But methink</td>
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<td>needs to be adventurous. And some</td>
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<td>needs to go therewith, or else</td>
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<td>needs to burn and give heat</td>
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Tyndale that translated the Testament, which was indeed so saintish, with any
the translation of the construction of Christ's Holy
so saintish, with any sect setting forth clean
suddenly start up a sect but frere Luther
other doctors of this newfangled heresies to the infection
bringing up of some newfangled folk, sparing no pain
to the pleasure of newfangledness, fallen in and increased
pleasure and delight in newfangledly minded. And thus labored
witted, featly learned, and newly overseen by the said
be brought into England. Newly known, and well likely
whom they had but newly begun nowadays, except ye
things, and not things newly see it assayed. And
in Saxony, where we newly made in the time
libel, or treatise read, newly christened folk, except we
unto Jews, paynims, or next before, "Non habebis deos
none image), it goeth next went in was cured
the water, and whoso next door to idolatry, when
superstitious devotion, and the grace and help of
or the other -- next unto the worst, another
two manner countings: one unto the worst, another
unto the worst, another next town. And yet in
Prage, another in the So that if ye
street, another in the answer were to say
For," quoth I, "your . And then was he
he was called in next law following in that
you either, read the next law following or the
had either read the next following, we looked not
as for the law next following or the gloss
I say, the law next general council which should
he appealed to the next general council, utterly denieth
before appealed to the good and great clerk
servants we call them Nicholas de Lyra upon the
or whether it be niggards. If they keep many
pillar of fire by night with them that they
well -- was at night ; yet was he not
alone, And the same night brought to bed with
of likelihood the same night -- yet abide, let
and worshipped every frosty night , or some other time
pillar of fire by night . If this man might
and in again at night , in their earthly voyage
haunted heretics" lectures by night . So that who were
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is to wit, the
be taken only by
be but one in
than thrice three in
far able to overmatch
to overmatch number for
of so great a
made. But for the
be thus; but the
also had bought great
damn so huge a
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such wise and such
punishment as the poor
speaking. By which a
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marriage of that holy
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not yet married a
frere, hath married a
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Dialogue Concerning Heresies

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The messenger layeth forth objections against miracles done at dinner. And your other objections that ye have laid unto the author an answer to the objections that had been before. Which objection the author answereth all the objections proponed by the messenger. The objections made against praying to the Mass is none oblation nor sacrifice. "Item, that" objection, the Mass is none oblation nor sacrifice. "Item, that" objection, the Mass is none oblation nor sacrifice.

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lowly manner of bodily observance were the thing that only divine worship and observance due to God, as longer bound to the observance of Moses's law. Nor or of a feigned observance of the counsels of and such other outward observances and bodily ceremonies, as Observers came to him where some late Carthusians, some Observants, some of other religions straitly to keep and observe the words of Christ, is not bound to keep any. "Item bound to keep and observe any vow that he able to keep and observe the commandments of God church of Christ and observed still. But in conclusion broken, were all well observed and kept, this gear the law were truly observed that none were made it ever been so rather ought to be observed than contemned. Or else holy vows kept and observed, that whereas speaking slender, one thing he observeth diligently, that whereas speaking till some by their obstinacy be gone out or or else for their obstinacy be put out. For their preaching, and their obstinate pride in the defense after the stubbornness and obstinate infidelity of the Jews put out for their obstinate faults, yet since it these manifold sects of which, without intermixtion of plainly proved matter, an obstinate heresies, profess the right characterized of heresies. And that the have been fain by truth, but also have own part among, as whereby ye shall have most especially through the cause chancing upon some as far from all occasion of worldly wretchedness as
seemeth upon a slight occurrence. "Now though ye would it for the slender what thing were sufficient haply give you some among them a perpetual Chapter The author, taking point were a great time and place and more part upon the heretic Eluidius took the give him warning and holy scripture, have great thereby should have great fell in the way in case to take pilgrimages, as there shall content and giving men whereof they took the body, and by some should have left the old acquaintance. And upon divine service; but the that party, there were as they might have any be otherwise, the as we may have other, he was the thing whereby ye took gave the readers undoubted have kept away the matter shall minister us howbeit, not by the translation, but by the mind, rather seeking therein presumption to abuse the author showeth by what heresies. And that the thereof teacheth and giveth doth teach and give that it gave him as he could find the rancor which by be to good men to fall, is an occasion ."Now though ye would of resembling it to the occasion to work his wonders of thinking that either of amendment. If occasion upon certain words of of a long tale of feeding and engendering of his heresy, by of repentance and amendment given them to conceive to believe false errors of amendment by some rise in our matter to pray to them, which he writeth in the body translated thence of merit and reward rising in communication, had of harm is in to corrupt the judge to say that a and example cometh of to see them punished of the utter subversion to talk of Hunne to think that book of reward from them , acknowledging our own ignorance of their own lewdness of devotion than of of their profit unto that Luther first fell was such as well to their evil deeds of their evil deeds to doubt lest Luther unto young scholars of of schisms did arise of their merit, as to him of a
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<td>a great while under</td>
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<td>Odi</td>
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<td>, and abominable that the</td>
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<td>odious</td>
<td>, I would say further</td>
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<td>God in the selfsame</td>
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<td>with that he told</td>
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<td>offended</td>
<td>in misbelief, the other</td>
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<td>with his preaching, and</td>
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<td>offended</td>
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<td>offended</td>
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<td>God. Howbeit, while they</td>
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<td>offension</td>
<td>et pera scandali,&quot; the</td>
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<td>offer</td>
<td>oats to Saint Wilgefort</td>
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<td>offer</td>
<td>up a whole ox</td>
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<td>offer</td>
<td>oats unto Saint Wilgefort</td>
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<td>offer</td>
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<td>offer</td>
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<td>him in sacrifice? What</td>
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<td>offered</td>
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<td>offered</td>
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*Dialogue Concerning Heresies: Concordance of Major Terms*
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Luther and all his mind? Hard is it
a custom of confession,
as he could again, "wounds with wine and
she bestowed that precious
what good did that
little force of the
little regard of the
with reason and the
contrary, or believe the
the authority of the
Apostle counselleth and the
Book It is an example of all the
they say that the
with writing of the
which heretics have of
words spoken in the
and holy doctors of
and golden priests of
that then were of
the eldest of those
were used in the
that served God in
doth, shadows of the
no shadows of the
that bark against the
damned spirits to the
whole number of the
four pair of their
idol Bell in the
the miracles done of
done by God in
the miracles done of
at them be very Chrysostom, and many another
think that neither of the miracles done of saint’s relic, to some
yet reason and the
New Testament as the Old. But in the interpretation little force of the old fathers' glosses, and with little regard of the great force of the old interpreters. Wherefore the author they have therein the old holy doctors against them fond glosses against the infection of our old faith. "One wist I the old holy doctors open and good holy doctors of ways." "As for the old commenters," quoth I, "tell me how learn aught else, how there were a good now suppose that this and much less our with reason and the James. And because the therewith, and have the that setteth all the the rabble of the the Saturday in the so far inspired the contrary, or believe the the authority of the himself, than all the therefore methink where the see better than the common agreement of the as he gave of the second, if the and that thus the church of new, the the writing of the they had then of that of all the do there indeed divers the good men of it is it, alleging body translated thence of and misnamed. For in in the setting an And divers relics had had stood in that
Gospel as by the Old Testament. "Jacob, that holy

the sepulchers of the old prophents, with whose honor

the consent of the old holy doctors of the

by that all the old holy saints and doctors

I mean, that of old have written for your

whom ye call the old doctors of the church

mind. There were of old time also false doctors

time also false doctors

time both twain found

old holy doctors were false

old wife so fond to

visited some of his old acquaintence. And upon occasion

in such matters, his old accusations of like matters

preaching true by the old doctors of the church

And surely if men's old faults were still their faults were still their

were all priests chosen they used commonly to

are there in the old, then he is not

good, then he is good then he is

wise men against the old holy fathers and cunning

priests had wives of old when they were better

where ye speak of old time, surely ye shall

that ye spoke of old time when the priests

well by writers of old time, that of those

to say, in the old Testament things for unlearned

he began again the old Testament things for unlearned

already well done of old heresies of those ancient

respect, be the translation old before Wycliff's days, nor

you Bibles fair and old or new, bad or

seen hanging in an old barn. And when all

see the good plain old honest man, how that

For as for other old ones, that were before

of us that an old knave is no child

as heretics have of old brought up, and the

in Greek, or the Old Testament in Hebrew, because

his Bible of the Old Testament, but he taketh

our Bible with the Old Testament as the New

of the Jews of old Testament and the New

as well in the old time, both of reverence

the books of many old holy fathers have endured

fell again to his old craft of railing, "He

in general councils of old, ought not now of

the authority of the old holy doctors, the laws

the interpretations of the old holy doctors. But soon
Ambrose, and all the old holy fathers of so ancient, honorable men, those time when they were gloss and say that fathers that wrote against sage father fool in folk of the country men thereabout, what thing father and said, "Ye usage to call heretics fathers and holy doctors holy fathers (whereof the heretics. Whose false opinions holy saints said before holy doctors did. For fathers and holy doctors holy fathers that, if holy doctors from the holy doctors, for whom dii gentium daemonia, dominus (Gods be ye all) et non sint in munda sunt vobis" (Give cooperantur in bonum) (To dico" (That I say diebus usque ad finem iusticia nostra velut pannus eye for a flourish hand." "Therewith the lords, that were before Wycliff's miracle showed at our shame, with peril of it, and when he court that he was by his power, which their falsehood as himself miracle showed at our miracle as is daily and plain upon this things and well apparent defense thereof, at last
came forth in the open presence of the people
fell in such an open passion of shame that
the old holy doctors open and plain of the scripture many plain and in declaring and making
he used therein none he had left it
or fallen off by the world for their
but they were all when he saw heaven
and Saracens, which by of him which in such things in his
many so clear and done him plain and to the sufferance of
And if all such wist well was so needs fall into such
lay his English Bible and some other English an apostate, to an
either put them to , shameful penance, or compel the poor also, keep
queans and live in and thereupon was there out and fall to words, their books be name of wedlock in themselves in devoir with of the devil, and cannot but know his people, abused all these common sedition, insurrection and space after to their they have, either by words, there alleged, doth saints' relics, done in we shall have it And what shall be that it cannot be to whom our Lord that our Lord therefore well set out and

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we do against your
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that against their true
I, "if these men's
the leastway such diverse
Not in that the
man believe that the
heretics that grounded their
the world to wrong
he heard but his
hear some of his
or falschood of his
men, and all their
parties. But when his
or reproof of his
example. For look his
the affirming of such
but also partly what
he showed plainly their
pretend to prove their
opinions true. Among which
or condemnation of their
did before, bring up
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thanked, not only their
these Lutherans, as their
saith, "Accedentem ad deum
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<td>to be invaded and suffered, but to be overwhelmed by infidels.</td>
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<td>by malice. In which the church of Christ was invaded and oppressed by malice.</td>
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<td>oppugn</td>
<td>of the Empire in whose laws and stories, much enemiously blasphemy and oppugn the church of Christ.</td>
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<td>orationis</td>
<td>vocabitur&quot; (My house shall be a house of prayer)</td>
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<td>his church that he held for. Whereas, if God ordained it for, his church was held for.</td>
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<td>the author intendeth to and standeth still, though he ordained to be with great</td>
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<td>of charity, and that mine affairs that we ordained only by the common</td>
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<td>as he had purposed and course, which order</td>
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<td>the author intendeth to and course men call and course perfect in</td>
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<td>that it were not and dispose to the which our Lord hath</td>
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<td>order</td>
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<td>and course perfect in and course men call</td>
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thus may the bishop order the scripture in our
In the sacrament of order, he saith that priesthood may partly miss the virtue and all good were become all good be discharged of all set the world in
merit. But surely the good, virtuous, and well without labor call it priesthood and all holy parson, and with holy
Then was all holy
prelates would provide that but always receive into the taking of holy priesthood and all holy For the laws and but by God's holy unlawful except God's like his own word and change it without special in the doctrine and another, was the special and constraint of God's their sin to God's and approved by the God had left none like as they were reverently restored unto the methinketh, unreasonable that the it but of the than verily any member, his shape and his hell in the Gospel, against all these costly of those holy saints, the vessels, utensils, and the testament and the service, gay and costly he, "I called gay Temple, and in the not only defaced, all will not leave them

order  the scripture in our 6, 344/ 9
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order  partly perishadventure add or 6, 398/ 20
order  in the world, so 6, 402/ 27
order  among men, if every 6, 404/ 18
order  and of all laws 6, 405/ 18
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ordinance  needeth none other authority 6, 147/ 34
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ordinance  of God, and not 6, 305/ 2
ordinance  , affirming that we do 6, 377/ 2
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ornaments  fair images, goodly song 6, 43/ 28
ornaments  of the church and 6, 44/ 21
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orphans  as fatherless children, but 6, 177/ 22
leave his church as orphans, but will come himself
in the hypocrisy and ostentation of outward observance, bodily
more ready to find others’ faults than to mend
of his own body, in the person of
and his wife, Dan, Otho, monk, and his wife
author showeth that men ought not to be light
And that much less ought any man to be
such other corporal things true that no pilgrimage ought to be used
it follow that ye ought to believe no man
speed well. Nor ye ought not in such case
than to God? More may and well we
can nor good man
But albeit that God author showeth that men
And that much less ought any man to be
be naught, whom ye ought no more to mistrust the
proved guilty; ye therefore ought not to mistrust the
methinketh ever that it ought to be heard all
neither is bound nor ought to receive him, but
penitent, and unto penance ought none impenitent person to
him he may and ought to seek our own
discontented. And we never of holy scripture, but
by authority, it rather we worship them and reverence, and well
general councils of old, Mass, and honor that of Christ’s church rather
miracles to the devil, we see that one toward man worth one
for this purpose of between their miracles and this Christian child of
their own hurt and the further proof that few, charge them with
neither their part nor especially, they say, into
as very vulgar as all such justice of

Dialogue Concerning Heresies: Concordance of Major Terms
ours as is only ours, is all spotted, and should be, by this
his sensual motion? For outages and mischiefs to follow
The fear of these outages committed against the peace
necessity perceived by great outages and temporal harms that
been, for the great outright . Howbeit, that argument men
ye play the logician outright ." "He saith," quoth I
is the man mad hypocrisy and ostentation of
hypocrisy and ostentation of church and such other
church and such other in all his other
in all his other either writing or any
faith, yet was their outward observance, bodily service, gay
scripture, wherein they take outward observances and bodily ceremonies
me, ye that be outward manner as meek a
had twenty, save for outward word. "For which cause
piece of silver was outward fashion of living so
mind that in being outwardly but the testimonies of
therewith, that once had overgilt , and the same piece
further) far able to overlooked , read, and advisedly considered
Almaine, doth so madly oversee himself, that he discloseth
thereon but miss and oversee themselves in the assay
Almaine, doth so madly oversee himself that he discloseth
brought into England. Newly overseen by the said Sir
madly handled and madly to do it of
this point by some oversight in granting." "Well," quoth
the redressing of their oversight , to bring in place
and of error or oversight some cockle among the
his former error and oversight . But whereas the contrary
four feet could scant overcome and madly overseen to do it of
this point by some
Luther's special arguments were overthrown with truth. But if
nature, which their reason, at evensong time and
of many a naughty pain, and were at
and desolate, and the take out of the

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that might come into all the pains that as was used after and infidels were they and mammeys of the into the hands of The very paynims and time when they were Christendom and Turkey or more verily play that such things when such like case to be me to take some and that upon the the poor man upon believe than take the church of half the put him to some and all martyrdom upon slackness of any bodily had not heaven without we feel in our own experience to his pleasure to his great article as God upon refusing the labor and be punished with everlasting also; and that the his word for no he were yet in up your gear upon rather than abide in such thing anymore upon refuse to swear, what he plainly bound upon the world as the shall have any upon Oxenforde provided, upon great nor put either in from death or further their members, or for to rehearse the villainous the labor and the endless pity, bore the pagan hands, when it appeareth pagan tyrants did unto the paganism in that hill in , Turks, or Saracens. And pagans, so would we make pagans and paynims, such hogs pagans, idolaters, kept their chastity pagans, if any vestal virgin pagans, if the world were pageant than do this kind pageants be played before all paid again. So that if pain that ye might in pain of death, what likeness pain of cursing was commanded pain of a long pilgrimage pain nor half the difficulty pain, What case also call pain of perpetual damnation for pain -- except we be pain, we look to come pain a pleasant taste of pain before, that some certain pain and hurt. "Another cause pain of loss of heaven pain to be sustained in pain, till he came to pain of hell shall be pain. For he said that pain of his purgation. For pain of my life. I pain. "Nay," quoth I, "whatsoever pain of a relapse, and pain soever he should endure pain of eternal damnation without pain and bitterness of death pain of heresy. And this pain, that no man should pain or fear. Now was pain, and were at pacts pain of that pulling to pain and torments that they pain the apostles took in pain of them for our
sometimes to silence upon pain of forfeiture of certain world, and also taking pain in their bodies." "To take all the wherefore they take the pain . "Very certain is it have not recked what pain . For pride is, as devil's martyrs, taking much pain they took without any that putteth them to pain without fruit. And yet newfangled folk, sparing no pain for the while to wit was no small sufferance of all the heat, beating, scourging, imprisonment, grievous, some pleasant, some sufferer as fruitless as was more peevish and a death the most in peril of a damned and under great this fashion in their menaceth unto them the us for the bitter patience, and all the of him carved or against these carved and such thing, whereas images naught by his image swords, spurs, arras, and a coney carved and find some fair woman men taken but for the image being all most curious that any represented by scripture or beggars three or four good stead as a And so in a see better through a master of the pope's not only in the out of a frying Omnis iusticia nostra velut but with milk and this reverence to the faint to pierce the
one part in one
our Lord in the
told the people the
to the people in
himself upon his own
then expelled out of
thief that Christ promised
he fell out of
drive all out of
any man out of
marvelous, they set out
such superfluity in the
the church believeth as
that these be
little godson, the boy,
that have served?" "Nay,
people, yet be they,
And yet ye remember,
you of patience and
their confessions at a
friendship to get a
never have sued his
never refuse neither God's
never have gotten his
by the giving of
never have gotten his
a heinous murder any
that he never sued
many confessors at a
that there was a
in Saxony; for which
setting forth of the
maintenance of his opinion." "
heresies in his mind, 
that point to be
against the abuses of
began," quoth I, "with
to write against all
but the matter of
barely and some part
mouth to our first
to the University of
of the University of opinions were after at

paper and the other part
parable of the Samaritan, bearing
parable of the poor publican
parables and expounded them secretly
parables unto his secret servants
paradise, then, concerning their food
paradise, hanging on the cross
paradise with desire of knowledge
paradise. Then say they that
paradise. And inordinate is the
paradoxes and strange opinions against
paraments of the church, but
parcel of their Christian faith
parcel of the rites, usages
pardie, that we christened right
pardie, " quoth he. "What if
pardie, none of them. And
pardie, that if he so
pardon, whom God of his
pardon, would have given them
pardon. But I beseech you
pardon. " "Yes," quoth I, "right
pardon nor the king's. It
pardon. For albeit that there
pardon to a few willful
pardon to pass in such
pardon of the King's Highness
pardon therefor. But after long
pardon, yet can I scant
pardon obtained in Saxony; for
pardon, as the manner is
pardon, with the advantage thereof
Pardon him if ye will
pardoned therefore those words which
pardoned, because of the jeopardy
pardons and spoke somewhat liberally
pardons and with the pope's
pardons. Howbeit because the matter
pardons, as I told you
pared off too, to make
parents. And as for all
Paris to defend. And we
Paris, and thereupon was there
Paris by the university condemned
the common temple or commanded that in his parish church, yet if churches
There was in the matter all the a pilgrimage in his
Marry," quoth he, "their corrupt the realm. Another the wives in the
in lechery. Now the persons, or such poor be rich in their
quodlibet and a pot heresies, made at a their candles. And the
always signified an anointed maids, so there the the better and truer
proved and for his the proof of his be abominable, and some
worse yet in some the more surety, my our apostates are assembled ( messenger for the wrong
such on mine own probable reasons for their lean to the more familiar communication, whereof some
not well yourself which as concerned not any heresy, for their own answer it, leaving no not pass over some speak in the fourth
I would for my way, taken by any every man for his matter for the priest's offerings a right small
pilgrimages for the most holy things -- great proof of the one doubt assoiled, and that God hath proved my

parish church, yet if churches
parish church, he should upon
parish of Saint Stephen's in
parish will testify for truth
parish , may devise some false
parish priest, as he told
parish priest had he before
""As for Wales," quoth
parish churches in many places
parishes as bear no great
parishes ; and that the bishops parliament upon, I trow there
parliament very good and substantial
parson buying of some lame
parson , and with holy orders
parson's wife keepest her husband part , hath a sure and part agreeing that the church
part .The Eighth Chapter The part also so peevish that
part than his master Luther part were to send our
part run out of religion part so laid out at
part among, as occasion fell part .Wherefore, since it became
part ; which I so far part I trust so to
part ye might believe. For part of our belief, but
part , notwithstanding any man's judgment part untouched in such order
part thereof so shortly. "But part where we shall touch
part well agree them for part of such as be
part abound and be plenteous part ."Howbeit, when I consider
part of the living of part in the hands of
part whereof was from hand part ."Would ye not," quoth
part sufficiently proved?" "Yes, marry part in divers pilgrimages by
and bear out their
so peradventure those whose
thing in one self
unfolded, and consider each
stubborn standing by your
none ascribing of any
he defendeth the worse
the point but in
images. But the most
and do for his
quoth I, "for my
not faintly defended your
shall appertain to his
Christ for the more
For of the chief
the books in some
be known, where some
unwritten, and whereof some
holy scripture, and no
sufficient to understand some
aright, and some other
necessity thereof misunderstand no
quoth he, "mistake no
never be, and no
necessity of faith, no
sometimes fall to their
be comparable with any
reckon I the best
reckon you the tenth
scripture to the wrong
up for the more
never ceased for his
place. "And for my
but also the great
the better and truer
agreed you the first
to prove the second
truth, because the false
would believe the false
have wist on which
ye wrote the one
paper and the other
God, take the one
Arian's and the Catholic
argue together, perceive whether to take the one will take the one fortune, take the one better proved the other why should the one saving that always that I nothing doubt which could not wit which well considered and every for idolatry, the one for Catholic, the contrary the scripture, and no said, then take which take you the one it," quoth I, "no well perceive that no proved and for his time. And in this I should take that peradventure in a good be saved, in what and heretics and no Peter been once no the contrary be that none but either your idolaters and pursued your truth; ergo, the other the opinion of your which they pursue your the proof of his that have condemned your against you. And your general councils condemning your superstition and not a of power is here power is one great may for the more sundry parts, and either it be all or have written for your that is the true that is the true ye agree, the true part were the better. And part for more probable than part at all adventures and part at adventure by lot part -- which would ye part more believe the other part seemeth to be believed part to believe, if I part should believe which. Whereof part compared with other." "Hard part did not indeed understand part for heretics. Here might part otherwise, yet always to part seemeth to yourself most part at adventure and cleave part of the Gospel as part thereof, well understood, standeth part agreeing that the church part ye proved yet again part , I would haply say part of Germany?" "Marry," quoth part soever they be and part at all thereof among part of the church after part of the church that part or the other. Ergo part for saying the truth part be not idolaters, nor part , for which they pursue part , be not true. And part . "And yet speak I part and written against you part therefore be so sore part by good and substantial part of very faith and part of our misery, and part of wealth, they were part both pray for them part in the common speech part . In some place peradventure part ; I mean those whom part , or some of them part ." "Then false and feigned part ?" "There be," quoth he
more clearness of our part therein, and for the
a miracle for their part
pilgrimages -- is a part, as by their books
fresh learned men, good
ye be in some part
instructed for the other
therein, as in some part
if I proved my part
he by his opposing part
quoth I, "for my part"
untruth shall in some part point to the one
and in the other part confessed for his own
was made the most part
us on the ground, in the clay and conclude that the other thereupon help forth is
And where the first promise you for my part
his sin would for in stead of great further, play Saint Francis's part, the clergy, and much
England, and especially that is to wit, that
both blameworthy; and either I trust, neither their part
in God the better part must diminish on our part
it would amend much as for Almaine, such part
the loss of that part for us. But whether a laborer for that them lose but their part seek out for that church when the one person of some particular
that is the preacher's part folk have soon after, after, part of malice, of simpleness, and much part of pleasure and delight

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without difference of time

remembrance about thirty years

within one hundred year

of so many years

were within few years

have been, long time

in them many merry

the host from the

the Gospel as the

the petitions of the

by miracle in a

a man in a

-- praying you of

And that was by

the devil assaulted his

him in sufferance and

long had with great

and preserved only by

all again by their

exhort every man to

holy body to the

if he take it

were with a Gloria

Testament. "Jacob, that holy

is it that the

before as after, by

had in honor, as

either of his own

lay heresy to Saint

earth, and as Saint

which, as the apostle

us, whom, as Saint

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in this, since Saint

the words of Saint

-- for as Saint

the Jews caused Saint

the epistles of Saint

way; so did Saint

in the world. Saint

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past or to come. In

past , in the setting an

past and are not ashamed

past, he nothing would esteem

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past, openly condemned by many

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paten of the chalice out

Pater Noster is. And yet

Pater Noster, the prayer that

paternoster-while , conveyed a mile off

paternoster-while conveyed and carried a

paternoster-while

-- praying you of

patience and pardon, whom God

patience and sufferance, by which

patience , and all the pains

patience , so far forth that

patience borne and suffered their

patience and martyrdom. Thus holily

patience , high virtues, and martyrdom

patience and sufferance without requiting

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patiently , it purgeth; if gladly

Patri to the whole psalm

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6, 42/30
was so rich, his
people were the poorer. For
6, 42/31
used not his own
people of the children of
6, 42/32
reign, whether all the
people did not so sore
6, 42/37
there was no poor
people in his realm, is
6, 43/8
most rich when his
people be most poor, and
6, 43/9
be used among Christian
people ; but leaving all that
6, 43/21
in common custom of
people we do reverence sometimes
6, 48/31
prince, and other godly
people have honorably garnished many
6, 50/33
other. But we blind
people , instead of God and
6, 52/25
little question, but Christian
people being in the true
6, 53/25
and going as other
people do, so that they
6, 54/18
congregation of all Christian
people , that if the spiritualty
6, 54/23
for covetousness help the
people forward to idolatry --
6, 54/28
the clergy and the
people , takes the pilgrimages for
6, 55/9
carved and painted, Christian
people that have reason in
6, 56/13
-- and all devout
people about us do --
6, 56/29
go with his chosen
people through the desert in
6, 57/11
was carried with his
people , at which ark, especially
6, 57/16
before that all his
people should come) he hath
6, 57/22
will that his Christian
people have in sundry places
6, 57/34
and congregations of Christian
people resorting together to God's
6, 58/34
God that his chosen
people pray to him and
6, 59/24
such unkind, slothful, deadly people, as list not once
since he seeth innumerable countries must make the never other but black a pew, that the like as some rude all, and the whole the charge of good the presence of much in sight of the unconsecrated, and all the so that all the openly and so much these parties, whereof the certain freres abused the too, did good Christian devotion of his Christian now, Christ among Christian sight of many worshipful work wonders which the the lies of the far otherwise, for the the images put the done by God, the whole matter. For the image self. And the say you when the the deceit of Christian he, "that all the by God commanded the himself hath commanded his that he bade the the governance of his whole congregation of Christian day decayeth, and much good and devout virtuous the malice of the believe well. For the how far soever his is a congregation of understood, by which Christian good zeal to the dissension among the Christian open presence of the
first sight of the people, revoked his revocation, and 6, 125/ 20
people, so that he perceived 6, 125/ 25
people fell by disorder in 6, 141/ 11
people of the children of 6, 141/ 13
people, "This law written in 6, 142/ 19
people turned unto Christ since 6, 143/ 1
people the points of Christ's 6, 144/ 18
people than ever they put 6, 144/ 33
people, or showed unto one 6, 145/ 34
people well and clearly understood 6, 146/ 13
people, that by the secret 6, 146/ 23
people in their time, showing 6, 147/ 25
people of Thessalonica in his 6, 148/ 4
people than they be peradventure 6, 151/ 34
people, so did ever some 6, 152/ 1
people should believe, and all 6, 155/ 9
people, which shall never be 6, 156/ 6
people to agree together all 6, 163/ 36
people it will soon be 6, 164/ 3
people think it a damnable 6, 164/ 19
people or of the clergy 6, 164/ 22
people that should serve God 6, 173/ 11
people, "Yes," quoth he, "that 6, 173/ 11
people, for thine inheritance) and 6, 173/ 15
people, "quoth I, "which should 6, 173/ 18
people, "quoth I, "have among 6, 173/ 23
people any longer if they 6, 173/ 29
people must needs have always 6, 174/ 5
people, "Is not this people 6, 174/ 7
people, "quoth I, "called the 6, 174/ 8
people that ye take it 6, 189/ 17
people that believeth as he 6, 189/ 18
people houseled, as well appeareth 6, 190/ 20
people that ye speak of 6, 190/ 25
people of one faith, these 6, 193/ 31
people, yet be they, pardie 6, 195/ 11
people that we take for 6, 195/ 29
people of God that be 6, 196/ 4
people that be known for 6, 196/ 24
people that seemeth to be 6, 199/ 5
people that professed themselves for 6, 200/ 26
people never so many and 6, 203/ 9
people whom we take for 6, 203/ 26
people whom we call the 6, 204/ 20
common congregation of Christian
and also that these
custom of all the
would among his chosen
canonization declared unto the
persuasion through the whole
the minds of his
the common speech of
only were God's chosen
the Jews and Christian
his saints? Now when
is such among the
things. One that the
the worship that the
the second, that the
of idolatry among the
distribute it among poor
all the evil living
be not, a great
they were a great
as ye say, the
ye call it, the
dames make not the
it seem, a whole
God than when the
sight of the paynim
hold among good Christian
congregation of true Christian
well known to the
faithful and right believing
were many right believing
proveth not that the
infidels? Were there no
when much of the
law made by the
full of such mischievous
a congregation of Christian
which congregation of Christian
man chosen among the
priest again whenceover the
from laymen among Christian
holy orders among Christian
he would make the
false translation make the

people good and bad, not 6, 208/ 4
people that believe images to 6, 210/ 7
people besides -- growing into 6, 210/ 13
people give the glory of 6, 220/ 9
people or peradventure without canonization 6, 220/ 29
people of Christendom, that the 6, 220/ 32
people to such consent. And 6, 221/ 2
people called the head. For 6, 221/ 21
people . And yet had as 6, 224/ 36
people , also many men marvelously 6, 225/ 33
people worship saints in such 6, 229/ 15
people as rather were likely 6, 229/ 25
people worship the saints and 6, 230/ 2
people do to the saints 6, 230/ 6
people take the images for 6, 231/ 1
people for mistaking of images 6, 232/ 23
people . But now as for 6, 234/ 31
people in Christendom, the worse 6, 236/ 18
people , they be not yet 6, 236/ 30
people that abused a good 6, 237/ 3
people do idolatry in that 6, 237/ 4
people . For a few doting 6, 237/ 11
people . And over this, if 6, 237/ 12
people indeed, yet were not 6, 237/ 13
people do worship a host 6, 239/ 7
people . So that always God 6, 241/ 4
people . But God would either 6, 241/ 26
people in this world, which 6, 244/ 7
people that men had them 6, 244/ 21
people ?" "That wot I ne'er 6, 252/ 9
people in the meantime." "That 6, 252/ 18
people to be all miscreants 6, 252/ 21
people besides in all that 6, 253/ 7
people being at a bear-baiting 6, 258/ 6
people in causes criminal can 6, 262/ 25
people for lack of proof 6, 263/ 3
people , which congregation of Christian 6, 286/ 29
people hath been in England 6, 286/ 30
people to preach; and that 6, 289/ 16
people choose another in his 6, 289/ 18
people . And he saith plainly 6, 289/ 31
people be but feigned inventions 6, 289/ 33
people believe that we should 6, 290/ 28
people ween further that such 6, 290/ 31
wrong, to lead the
countries of Christendom the
therein. Wherefore either our
be worst of all
been elsewhere, our lay
giving light to the
seemed few of the
long way. Wherein the
light shine before the
the conversation of lay
to all good Christian
the remnant of the
hath forbidden all the
by good and godly
and likely to lay
perceived what harm the
worldly conversation among the
arise, and that seditious
things apart, because the
therefore they would the
And that the common
with God and the
beneath, signified that the
appointed thereto, as the
that the common lay
and disorder of the
much of the common
civil, that the common
matters, if the common
unsitting demeanor among much
other side that unlearned
such as the whole
such as all the
both all such lay
commodity from any whole
did speak to the
to speak to some
hands of any Christian
disciples withdrawn from the
most kept from the
most necessary for the
ween I that the
among whom the whole
thereof which the common
among the Jews the
to every kind of
already) that we lay
be read among the
agreement of all Christian
church commandeth and virtuous
such other places, such
is always that known
the books of lay
and preached to the
common consent of Christian
what things caused the
to me that the
highly commended unto the
he saith that the
of the common uplandish
the clergy, and the
that finally the common
of all good Christian
burned up, the religious
ashes. For the religious
part of those ungracious
among you. What unnatural
end, while we see
frantic sect which no
almost quenched among Christian
pass that so many
time among the chosen
we of the chosen
the flock of Christian
he did his chosen
while to blind the
of many good simple
true faith from the
hath not told the
church for misteaching the
them. And when the
alms spent on poor
mind to deceive unlearned
is in all his
of his faithful chosen
in preaching to the
thereby to bring the
that in his chosen

people from the sight of 6, 343/4
people , and yet should find 6, 343/31
people shall in this matter 6, 344/28
people , though there were some 6, 345/5
people this fifteen hundred year 6, 346/31
people have ever had in 6, 348/14
people as be swerved from 6, 355/12
people that still persevere as 6, 355/17
people , wherein they read the 6, 359/17
people , exhorting them thereto, and 6, 361/5
people for avoiding of schisms 6, 361/19
people to fall into Luther's 6, 368/2
people , being before brought up 6, 368/6
people , bringing them in belief 6, 368/25
people be so free by 6, 369/3
people so pleasantly heard that 6, 369/7
people as glad to hear 6, 369/11
people have compelled the rulers 6, 369/33
people , quick and dead, but 6, 370/5
people put out and sent 6, 370/7
people , monks, freres, and nuns 6, 370/9
people also, which late entered 6, 370/28
people be you that can 6, 371/35
people so far fallen from 6, 374/8
people Christian or heathen could 6, 374/10
people , it could never have 6, 374/13
people should fall to the 6, 374/14
people of God? What speak 6, 375/15
people of God? The very 6, 375/16
people , which by Christ himself 6, 375/36
people . Whom they say that 6, 377/29
people and keep themselves in 6, 378/28
people , abused all these open 6, 379/9
people , and that themselves were 6, 380/9
people the parable of the 6, 380/13
people , as though the church 6, 381/4
people take it as ye 6, 381/17
people , or a very fervent 6, 385/7
people with equivocation. For whereas 6, 388/2
people so feeble of itself 6, 395/34
people that believe and trust 6, 398/14
people , they make a visage 6, 399/23
people to this point at 6, 400/3
people nothing misliketh him be 6, 400/7
sins of his chosen
they be his chosen
and that all other
huge a number of
cause that princes and
the peace among their
could to allect the
opinions pleasant to the
violence aside, good Christian
his faith among the
suffer the Catholic Christian
being sown among the
the peace of good
and quiet of the
his nobles, and his
take, and that Christian
and seditions among Christian
spiritual harm, suffer their
the safeguard of his
common war which every
wittingly suffer among the
eternal damnation suffer other
to say that the
shall not suffer their
shall not suffer their
of all good Christian
faulty therein, whom the
matter published among the
called Lutherans, lest the
man's estimation among the
great congregation of Christian
the liking of the
think what worship that
be singular among the
that to make the
beholding what pleasure the
been obtained among the
write to blind, unlearned
and seemed unto the
nun, would not the
let all good Christian
never shall) frame the
and the good faithful
well perceived that the

people , nor forbeareth not to people . For he accepteth not
people whom God hath created people to intolerable and interminable
people have been constrained to people . For albeit that forthwith
people by preaching, though they people , giving them liberty to
people had peradventure yet unto people , as he did in
people to be oppressed by people should as well come
people , both suffer and exhort people in sundry places of
people thereupon, considering the great people be like to find
people , lay the loss thereof people to be invaded and
people with the peril of people taketh in the defense
people whom they have in people , and especially infidels, to
people may not help them people by infidels to be
people to be seduced and people to be eschewed and
people have in good estimation people . And finally, if they
people which had good opinion people , to whom his perfect
people , as things certain, sure people , hath come into many
people talketh of them. And people , as did Arius, Faustus
people have them in authority people have in their preaching
people , that folk should show people with, when himself well
people peradventure a honest man people have burned him? And
people knock and break, as people to their own frantic
people did not in the people should not fail to
princes and good lay people, and not without great 
man of all the saved 
and keep out of the 
pulled out of the 
the other, if the 
the peril of the 
be proud of the 
and prelacy for the 
great pride for the 
the example, wherein the 
Gospel out of Christian 
Christ, alleging that they 
that the very church 
bliss, yet may it 
unknown, which may be 
that it may be 
the difference, I might 
-- as it would 
he never said, or 
men Lutherans, they may 
sect. And that ye, 
But the man might 
other special cause, as 
of his opinion will 
countrymen be black, so 
reason, whereof we may 
I provide me tomorrow 
carrently report it, and 
Now though ye would 
goodness. And if ye 
may be, and sometimes 
of the miracle. And 
of these ways or 
the interpretation we may 
the Scribes and Pharisees, 
And so may it 
myself, that God doth 
be already lost, more 
was here himself, and 
to faith." "Ye take, 
late, that he shall 
wrong sense. And would 
people than they be 
discern the truth, nor 

people, and not without great 
of our former father 
people's hands all knowledge of 
people's hands, lest they should 
people's substance be gathered into 
people's souls, for the lucre 
people's praise, which would call 
people's pleasure, they turn many 
people's praise, that preach I 
people's invincible ignorance, with their 
people's hands. I cannot well 
peradventure whom we call heretics 
peradventure is not the people 
peradventure be the number of 
peradventure those whom we condemn 
peradventure that the good sort 
peradventure seem, for the color 
peradventure appear if his books 
peradventure one line taken out 
peradventure bring themselves in suspicion 
peradventure, somewhat fearing the same 
peradventure mean well and run 
peradventure for some great antiquity 
peradventure say that he findeth 
peradventure those whose part ye 
peradventure have more perceiving in 
peradventure a couple of witness 
peradventure on their oaths depose 
peradventure, as ye seem to 
peradventure would not believe their 
peradventure so be indeed. As 
peradventure divers other could I 
peradventure by both, that is 
peradventure stick, is it not 
peradventure he spoke specially to 
peradventure be that this word 
peradventure not keep always faith 
peradventure than we can tell 
peradventure a while after, and 
peradventure, wrong," quoth I. "But 
peradventure have no time thereto 
peradventure with one that would 
peradventure now with some that 
peradventure persuade them to believe
the best, it might peradventure serve for a second 6, 157/33
without necessity." "That is peradventure truth," quoth he. "But 6, 158/35
worse were) have declined peradventure into an invincible error 6, 159/25
any thing that was peradventure such that in the 6, 164/14
And if ye will peradventure say that grace helped 6, 167/28
equal with them, and peradventure one ace above them 6, 167/32
one text ten senses peradventure , and all good enough 6, 169/36
yet though men did peradventure err and fail in 6, 180/13
Christ, alleging that they peradventure whom we call heretics 6, 187/7
say, that the church peradventure doth not believe as 6, 189/15
church is that company peradventure that ye, which call 6, 189/36
They might," quoth I, " peradventure show a shrewd sort 6, 190/8
idols." "Well," quoth he, peradventure they will not stick 6, 192/3
where Luther is, and peradventure in a good part 6, 192/6
that the very church peradventure is not the people 6, 195/28
it cannot be so. " peradventure ," quoth he, "there might 6, 196/1
quoth he, "though that peradventure all those that be 6, 197/22
bliss, yet may it peradventure be the number of 6, 198/4
unknown, which may be, peradventure , those whom we condemn 6, 198/5
so may it be peradventure now, that the very 6, 199/4
that it might seem peradventure nay, but that they 6, 199/13
then should a man peradventure be in it in 6, 204/35
that it may be peradventure that the good sort 6, 207/19
that it may well peradventure happen that the good 6, 208/9
grace or virtue may peradventure stand with the state 6, 212/5
holy saint, that was peradventure a bone, as Chaucer 6, 217/22
miracles, which men may peradventure lie, why may it 6, 217/34
because ye thought that peradventure it might be that 6, 219/15
unto the people or peradventure without canonization growing thereof 6, 220/29
part. In some place peradventure lay the body, and 6, 221/30
rest unknown, or some peradventure lost or mistaken. And 6, 222/4
I say, may it peradventure happen some names to 6, 222/36
other things like. And peradventure , since Saint Loy was 6, 232/35
conditions. Or if themselves peradventure change their cumbrous tongues 6, 235/16
no. For men may peradventure answer you that there 6, 238/14
There be," quoth he, " peradventure some done, either miracles 6, 242/18
seem, that it might peradventure be so that the 6, 244/14
another while, he might peradventure bring me to the 6, 249/5
that it may be peradventure a fruitful example that 6, 255/27
I can say them." " peradventure ," quoth I, "so were 6, 259/1
men's manners be mutable, peradventure themselves; for which cause 6, 262/24
heinous crime, the person, peradventure innocent, should fall in 6, 262/29
of corruption, it were peradventure a thing not convenient 6, 265/4
so -- yea, and peradventure , that he said the 6, 265/19
And if they would
they had been, would
were. And then he
for lack of indifference
the clay and part
is in anyone. And
It is," quoth he,

"And if they would peradventure add thereto that he
they had been, would have put him to,
, knowing that they so
as they stood unsworn
in the snow, the
as for your own
better thus. For then
any such thing or
be punished, and well
not common to the
thereupon conclude that there
no more
live in perpetual continence
as some man is
join therewith a marvelous
to shameful death also
believe it yet the
it would let and
tell her a tale
so did he, and
harm, he should have
not a belief but
add or diminish in
the continual course of
yet unto this day
between Christendom and Turkey
like Luther the better
give the less credence
such honesty be joined
in that point to
a honest man, as
not without death also
be said so, he
in the learning and
say as he saith
not well said, to
, the ignorance of some
very true, if there
understand it better by
some of it may
by God's sufferance done
in some place may
the negligence or malice
with him be as
knoweth, whereby there may defendants. And albeit that

did the third, deposing

a better man, though

so much doubted that

or indiscreet zeal, or

his perfect change may

opinion that they have,

on both the sides,

showing that we may

of, in that I

hands, lest they should

far as he might

indeed as yourself shall

I very sure and

his only Spirit to

ween he shall well

a learned. And this

men's souls, I cannot

your friend, "Well I

case, though I can

he might by nature

brought you first to

had learning he should

they lack, should well

sun whereby he should

that we can therein

as ye now see)
you after. For I

have ye, if ye

holy scripture, wherein I

surest way) he shall

to wit, either to

that reason hath to

passeth her power to

assigned that men may

nature that she cannot

have, then, that shall

or else he can

with reason joined thereto,

Father, he shall well

them that he may

necessity for them to

Saint Luke, shall well

percase favor, hatred, hope, or

percase a judge might be

percase that themselves were not

percase his prayers joined therewith

percase all might thereby be

percase an angry and a

percase more than recompense his

percase , in the learning and

perceive the better and truer

perceive the scripture as well

perceive you being of such

perceive the truth, be led

perceive by himself. For as

perceive for heresies at your

perceive it well, not only

perceive that the words spoken

perceive that Christ was served

perceive these heretics themselves well

perceive why that the clergy

perceive then the force and

perceive no profit that they

perceive if he had learning

perceive it, that than this

perceive that it is not

perceive that of reason they

perceive the cause of his

perceive her craft, but like

perceive that they themselves teach

perceive not well what ye

perceive it, mated me in

perceive ye be studious of

perceive the truth in the

perceive and understand the scripture

perceive the cause, she shall

perceive . For it is as

perceive for probable, but only

perceive how, and is well

perceive what he should believe

perceive nothing: "Well," quoth I

perceive that this text, "Thou

perceive and understand thereby that

perceive . And yet so high

perceive , yet by the points

perceive that she had vowed
time since. And thereby
on both the sides
scripture. But since I
yet by neither can
Catholic part argue together,
showing that we may
means men may now
them. Whereby when we
given us light to
and in such other,
that they may well
Nay," quoth he, "I
you scripture, ye now
the contrary, ye now
and fast, that they
able to make us
see, because he cannot
oats. Whereof I cannot
which we may well
ween it easy to
can neither the priests
to make Pharaoh to
And since we further
ages, we thereby well
scripture. And thus ye
twain, for that I
And thus may we
very great difficulty to
cause, that ye may
can see here, or
or the grace to
further before -- we
the tokens, but I
jewels that he can
make another man to
among us that can
be not able to
very well attain to
as far as I
part, as he should
surely see and perfectly
suffice to make you
own books, and then
Ye may," quoth I, "

perceive we that these heretics 6, 152/ 12
perceive the better and truer 6, 153/ 30
perceive that the great affection 6, 155/ 19
perceive the better opinion, what 6, 158/ 15
perceive whether part were the 6, 159/ 7
perceive the scripture as well 6, 167/ 2
perceive the sentence of scripture 6, 167/ 27
perceive that they went wrong 6, 167/ 33
perceive their errors, that, without 6, 168/ 2
perceive the right sense of 6, 172/ 9
perceive that no part thereof 6, 182/ 31
perceive it well when I 6, 182/ 34
perceive that in such things 6, 184/ 31
perceive it can in no 6, 185/ 8
perceive well, except they would 6, 196/ 17
perceive it. Now when we 6, 213/ 29
perceive by what means he 6, 214/ 10
perceive the reason, but if 6, 227/ 13
perceive all reason, religion, and 6, 229/ 30
perceive that they mean none 6, 231/ 7
perceive till they find it 6, 235/ 4
perceive thereby the truth of 6, 239/ 30
perceive that their books be 6, 245/ 22
perceive that these things be 6, 245/ 23
perceive that where ye granted 6, 254/ 19
perceive not in you any 6, 277/ 10
perceive that rather than he 6, 286/ 23
perceive . For since Luther and 6, 288/ 28
perceive that he hath thus 6, 290/ 26
perceive by them that have 6, 294/ 5
perceive that great special commandment 6, 304/ 6
perceive well by writers of 6, 311/ 5
perceive it well enough by 6, 322/ 18
perceive by his own eye 6, 322/ 25
perceive the tokens, so this 6, 322/ 27
perceive chalk from cheese well 6, 333/ 9
perceive .This thing is plainly 6, 333/ 25
perceive them, begin to dislike 6, 334/ 29
perceive , of all holy doctors 6, 337/ 7
perceive to be good and 6, 343/ 23
perceive what he saith, or 6, 345/ 14
perceive them for naught. And 6, 349/ 2
perceive yourself that men belie 6, 349/ 7
perceive it by the law 6, 357/ 18
must understand and may perceive "quoth I, "that he
hearts ere they could perceive his falsehood, and then
dealing, that ye may perceive by their deeds what
if we can neither perceive by the naughty living
is naught, nor can perceive by their doctrine that
may well and surely perceive that Luther and all
literature unlearned (as I perceive not only by the
no great mastery to perceive whom they labor to
if they happen to perceive them for naught and
And well may we perceive that he meaneth not
learned is must needs perceive his shameless boldness therein
intent that ye shall perceive it much the better
yet forasmuch as I perceived by him that some
the doubt that ye perceived by many other, and
so taken and so perceived . For the people take
year, fresh and well perceived , to the inward comfort
and unthrifts, and openly may well be
it may well be and fro, no cause
saintly savor, she was perceived for no saint and
was erroneous, he so perceived himself satisfied, that he
people, so that he perceived the audience that stood
in the beginning been perceived to themselves but have
text to be better perceived when it shall please
kind. And since they perceived that these two things
were there always that believed, which may be perceived and understood, so am
be not yet fully perceived by reason given us
for fear of being perceived . Also, if one do
us, but if we perceived by what means they
and convenient to be perceived of the church for
after that it was perceived what harm the people
tokens by which they perceived well that Hunne did
my life, had well perceived his innocence. And since
case. Which when he perceived would go against his
in the spiritual law perceived so much of his
among whom I have perceived some of the greatest
that he had well perceived that not in his
that, all heard and perceived , men may for their
cunning men that he perceived himself unable to defend
soon after, when he perceived himself in his opinion
time hath thereupon necessity perceived by great outrages committed
sermons or secret communication, perceived to be favorers of
be many times well perceived and taken for hypocrites
could, yet when he
as their wisdoms well
this, or else he
it well and truly
in hanging that himself
to such as he
every wise man well
serving him to the
and you. And thereupon
may peradventure have more
things, with knowledge and
and envy, as one
many things the right
him. And for the
also the knowledge and
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and folk of more
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council, or by a
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now since he hath
so high point of
to be of sovereign
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work of as infinite
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foolhardily put themselves in peril of renaying Christ by

his people with the peril of himsellf, as he

from far the more peril and loss, both of

may not, upon the peril of their souls, wittingly

by heretics, since the peril shall in short while

the confutation of those that the translation was

the confutation of those that the translation was

right religion and so perilous preaching been by their

they have for their choice to take up

ween, reckon it a point if he happen

the answerer to a not only for fear

were in my mind as ye say, if

he, "it seemeth somewhat choice to take up

and yet the more, not only for fear

so much the more, point if he happen

that the translation was point if he happen

far more strange and perilous preaching been by their

gift, and unchastity exceeding choice to take up

such, his conversation were choice to take up

charge that he had choice to take up

in their pains and peril only for fear

some of it may perilously to have

rather than it should perilously to have

his organs not much perilously to have

the sheep that are perilously to have

it continue to the perilously to have

spied, they will first perilously to have

to lie and be perilously to have

I, "that still appeareth perilously to have

bound upon peril of perilously to have

stand still by his perilously to have

not with lies and perilously to have

and still standing in perilously to have

very deed persevered in perilously to have

with so plain appearing perilously to have

persevere in a proud perilously to have

shame of his proud perilously to have

bound upon peril of perilously to have

stand still by his perilously to have

matter to speak of perilously to have

stick still in his perilously to have

but their falsehood and perilously to have

that he would with perilously to have
commandment but a bare permission for one. And yet is by God’s sufferance permitted to fall, is an opinion. On the morrow, a heretic. ” “But what was
pernicious of those perilous and after proved a very perilous and pernicious
messenger allegeth that the author showeth the martyrdom upon pain of have among them a special cure of God, blessed Lady was a fast a purpose of article of our Lady’s spoke of touching the For it is the spoke as to his being to the church so soon forgotten the that Christ in commending priesthood, he then professeth perpetual some peradventure live in of them bound to somewhere reserved for the The author showeth the he shall have a of a great part be by God’s help the truth by Christ, and religion to be and a thing very not to leave me not I in such him out of all him out of all way to avoid the of such a great yourself out of all that still those that and them heretics, do saw not the preachers among the hearers, and quoth I, ”while the lasted. But when the
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spoken as in the
sometimes as in the
sometimes as in the
body, otherwise in the
reader seem some honorable
quoth he, of a
also to every private
thing. And as that
injustice of some spiritual
hands of such religious
so good and credible
give credence to credible
but only the two
time showed upon divers
time showed upon divers
themselves in their own
in all the three
he specially favoreth their
for saints such evil
a matter present, and
the clergy in their
but of those lewd
a premunire against divers
should agree upon some
naughty living of the
sect must make their
virtuous, and very cunning
divers light and lewd
that there be three
not folk for their
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offence. Christ looked on and forsworn him, and 6, 401/ 31
godhead, presently beholding that which he blamed Saint 6, 406/ 1
ourselves, and that Saint Peter would repent and Judas 6, 402/ 1
albeit Christ forbade Saint Peter, being a priest and 6, 411/ 27
to heretics, than Saint Peter did unto Ananias and 6, 429/ 5
inwardly infused into Saint Peter's heart, by the secret 6, 143/ 15
faith came into Saint Peter's own person, but also 6, 173/ 2
by the faith in both twain by Saint Peter's means, as governor of 6, 429/ 10
Christian man, as any used therein and unlawful petition of Euclid's geometry is 6, 121/ 24
which he blamed Saint used therein and unlawful petition of Euclid's geometry is 6, 13/ 15
Christian man, as any thereto trust for their petition in the saints themselves 6, 98/ 29
used therein and unlawful petitions asked of them, and 6, 226/ 4
of worshipping or unlawful petitions desired of saints, as 6, 232/ 28
food one of the petitions of the Pater Noster 6, 233/ 21
superstitious manner and unlawful Now touching the evil petitions , if women there offer 6, 235/ 2
many that ask evil petitions , though they that ask 6, 236/ 29
be "lapis offensionis et petitions of saints as there 6, 236/ 31
soul set in a petra scandalii," the stone of 6, 340/ 24
Moses, be named unto pew, that the people might 6, 69/ 25
he sent Moses to Pharaoh, as a name which 6, 115/ 8
by God to make Pharaoh, were not the miracles 6, 239/ 29
vestra plusquam scribarum et Pharaoh to perceive thereby the 6, 239/ 30
sins and the proud Phariseaeorum, non intrabitis in regnum 6, 103/ 18
of the Scribes and Pharisees, boasting of his virtues 6, 380/ 15
of the Scribes and Phariseees, ye shall never come 6, 103/ 20
like the Scribes and Phariseees, peradventure he spoke specially 6, 103/ 26
that the Scribes and Phariseees, which commanded other many 6, 103/ 28
the Scribes and the Phariseees, besides the law of 6, 104/ 26
the Scribes and the Phariseees, were more than ever 6, 105/ 6
blame and reprove the Phariseees, saying unto them, "Wherefore 6, 163/ 12
office. Plato the great Phariseees for making fresh the 6, 217/ 25
philosopher specially forbiddeth such as 6, 334/ 23
to laugh at the philosophers for affirming of that 6, 66/ 19

great reasoned men and philosophers have doubted thereof. And 6, 72/ 22

Now as for the philosophers, though a very few 6, 72/ 31

number of the old philosophers. Which, as Saint Paul 6, 73/ 2

and with dispraise of philosophy and almost all the 6, 9/ 4

man, and as for philosophy, the most vanity of 6, 33/ 29

and with dispraise of philosophy and almost all the 6, 122/ 5

should lose time in philosophy, the mother of heresies 6, 126/ 11

and exercise of logic, and other liberal arts 6, 132/ 8

man can do by credence. What labor took Philostratus to make a book 6, 241/ 27

I, "to pray any reason never take any physician, to help your fever 6, 214/ 14

it is in a physician, to whom there be 6, 261/ 34

appointed for the chief physician to discern between the 6, 343/ 20

Saint Waleries here in Picardy, there is a fair physician, out of Luther's works 6, 303/ 16

but the worst heresies picked out of Luther's works 6, 51/ 15

the poor not one piece thereof; but if they 6, 67/ 12

he had seen a piece of silver of two 6, 67/ 34

have seen that the piece of silver was overgilt 6, 67/ 35

overgilt, and the same piece being still drawn through 6, 68/ 3

gilting of the first piece not a foot long 6, 68/ 1

sister drew out a piece of timber that was 6, 81/ 1

drew in length a piece of wood by the 6, 81/ 4

see daily a great piece of silver, brass, latten 6, 81/ 5

without miracle a longer piece of timber gotten, and 6, 81/ 14

I remember a little piece of wood there was 6, 222/ 17

his hand all the pieces of the holy cross 6, 222/ 19

the garnishing of the pieces of the holy cross, that 6, 50/ 25

now bestowed about the pieces of Christ's cross through 6, 50/ 31

spent about all the pieces of Christ's cross through gold about all the 6, 50/ 33

would pull them in pieces ; but as for the pieces of Christ's cross, if 6, 51/ 4

that will make two pieces of iron able to 6, 67/ 5

your face in twenty pieces of iron to pierce the paper. And some 6, 95/ 4

these scald and scabbed word, all-to break in 6, 144/ 18

whole or all the many too faint to 6, 144/ 33

far too profound to pieces thereof, yet if all 6, 130/ 17

prudence, which, without flattery, as men ween, unto pieces scale clean off, and 6, 206/ 4

these scald and scabbed word, all-to break in pieces the false idols in 6, 241/ 3

whole or all the pieces thereof, he would cast 6, 360/ 5

many too faint to pieces of iron to pierce the paper. And some 6, 95/ 4

far too profound to pierce unto. Now were to 6, 144/ 18

prudence, which, without flattery, as men ween, unto pierceth as deep into the 6, 326/ 8

bones also, sometimes. For pigs' bones also, sometimes. For 6, 98/ 11
reverence, but as for pigs' bones for holy relics 6, 223/9
in shrinking from the pikes to tear off their pikes. Too piteous and too
in deep upon the pikes companion, which when his
lie as was the pilgrim's. With many other things
saints, and going on pilgrimage to this place and
when we go on pilgrimage ought to be used
were true that no pilgrimage for the trial of
of his priests in pilgrimage do nothing like to
they that go on pilgrimage is, though we worship
or image where the pilgrimage do nothing like to an offering at one pilgrimage , as for example at
pain of a long pilgrimage , ye will never be to bring up a pilgrimage in his parish, may
saints and go in pilgrimage to their holy relics company, to Walsingham in pilgrimage , where a good fellow's
the way of which pilgrimage , she prophesied and told
but wander in the pilgrimage of this short life strange things of that pilgrimage , he thought he would
point used in that pilgrimage and the surest against our Lady at one pilgrimage before our Lady at
they intend it their pilgrimage to visit some of words be of her pilgrimage by a common manner
to saints, going in pilgrimage and worshipping relics and relics, and going in pilgrimage , wherein I think ye
them went sometimes in pilgrimage , he would not be heresy for preaching against pilgrimages and images and prayers
images, and going on pilgrimages , with the answer of in the comprobation of pilgrimage that it is the
The Fifth Chapter Because pilgrimages be among other proofs be done at divers pilgrimages , and commonly believed for
soon find that at pilgrimages be daily many great against miracles done at pilgrimages , of which he confesseth
saints, and going on pilgrimages . And first he answereth heresy for preaching against pilgrimages and relics, and worshipping
objecteth many things against pilgrimages , and relics, and worshipping pilgrimages and images and prayers
herself for preaching against pilgrimages -- which things, I saints, or go on pilgrimages and images and prayers
saints, and going on pilgrimages , as they lay the
images, and going on pilgrimages , with the answer of yet to go in pilgrimages to them or to
shall find of these pilgrimages for the most part those holy places and it so were that
the people, takes the pilgrimages for a more earnest proceedeth no more against pilgrimages than against all the
said, no more against pilgrimages than against every church 6, 59/27
in the comproba\tion of pilgrimages that it is the 6, 60/2
my part in divers pilgrimages by the working of 6, 60/28
The Fifth Chapter Because pilgrimages be, among other proofs 6, 61/27
to saints, going on pilgrimages , and worshipping of images 6, 77/13
be done at divers pilgrimages by divers saints or 6, 77/20
as ye prove your pilgrimages by." "Your few words 6, 77/28
of as done at pilgrimages ye seem to put 6, 78/5
those miracles wrought in pilgrimages and such as are 6, 78/6
those images where these pilgrimages be, and where we 6, 89/28
be done nowadays at pilgrimages . But surely, if ye 6, 90/4
For I trow that pilgrimages and miracles done at 6, 90/6
be done at divers pilgrimages , and commonly believed for 6, 91/3
written, done at divers pilgrimages , between which miracles and 6, 91/8
soon find that at divers pilgrimages be daily many great 6, 92/24
nowadays done at these pilgrimages . But surely, if ye 6, 93/21
go good nor prove your pilgrimages true; and yet might 6, 98/23
the miracles in these pilgrimages to be done by 6, 98/34
these images of their pilgrimages their full hope and 6, 99/14
walketh abroad about her pilgrimages . I heard once when 6, 100/10
and yet at her pilgrimages be made many a 6, 100/14
the miracles done at pilgrimages to be uncertain by 6, 101/2
at these images and pilgrimages miracles be there, either 6, 101/27
their relics, and visit pilgrimages . And then where we 6, 112/2
to be worshipped, and pilgrimages to be visited and 6, 112/14
at such images and pilgrimages , at holy relics by 6, 112/18
saints' relics, images, and pilgrimages , which things if it 6, 171/10
laid against images and pilgrimages and worship of saints 6, 185/15
images, I mean, and pilgrimages and praying to saints 6, 185/16
saints, and going on pilgrimages were lawful or not 6, 187/18
and the seeking of pilgrimages ; but that all these 6, 188/35
saints, and seeking to pilgrimages as we. And as 6, 199/33
saints, and going on pilgrimages . And first he answereth 6, 210/31
their relics, images, and pilgrimages , as there shall occasion 6, 211/7
objecteth many things against pilgrimages and relics and worshipping 6, 226/2
manner of many pretty pilgrimages , roiling about in idleness 6, 226/23
like as in other pilgrimages , but one or two 6, 227/21
of lewdness used at pilgrimages ye see hanged up 6, 228/10
relics, and going in pilgrimages . Is there, trow ye 6, 236/7
of images, relics, and pilgrimages -- is a part 6, 245/19
pilgrimages , those things he said 6, 269/5
any holy relics nor 
pilgrimages drawn down, all their 
pilgrimages to saints, going on 
pilgrimages miracle done at holy 
pilgrimages were worshipped at those 
that place and that 

virginity preached and praised, 
should appear that the 
whole body, and the 
he delivered to the 
by day and the 
day and in the 
again, leave him as 
me now to a 

any holy relics nor 
pilgrimages drawn down, all their 
pilgrimages to saints, going on 
pilgrimages miracle done at holy 
pilgrimages were worshipped at those 
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day and in the 
again, leave him as 
me now to a 

any holy relics nor 
pilgrimages drawn down, all their 
pilgrimages to saints, going on 
pilgrimages miracle done at holy 
pilgrimages were worshipped at those 
that place and that 

...
saints stood in this place and that place, bound to this post 6, 52/ 16

full trust in this place and that place, as necromancers put their trust in this place and that place, as though that God more present in one place than in another, or their trust in the place or the image itself miracles and in some place none, yet it is in resorting to this place and that place, this image and that place, were not in every place not, to be the ark being translated from one place to another nor shut in any place, conveniently resort to one place, was done in any place, bind God to a place, prayers. And in that place, as a place not bound to the place or image where the Lord bound to the place or the image itself, as one place pleasant to God, did not our confidence bound to the place, nor our confidence bound to the place, pleasant to God, did as a place pleasant, as a place pleasant, as the place, pleasant to God, did not, to be the place, of a special manner place, to place. "Was it not also place, of prayer (to which place, And so himself said place, "For albeit our Savior were bound to the place, nor our confidence bound to the place, but unto God -- place, or image where the place, before another. And albeit place, than by another; or place, for the soil and place, but that his pleasure place, is to show more place, wrought a miracle, although place, but for the honor place, or for the faith place, or for the increase place, needing the show of place, it is a good place, on the morrow said place, in common use and place, to another?" "Be it place, to another by miracle place, for he had heard place, be false and feigned
And also in the
it was time and
his church in that
tell you in one
Father, and in another
new to fulfill the
could tell no one
of Christ in every
to assign you a
not to assign any
is. But since every
far wide from the
so many and the
to bring it in
hell do in that
church take in that
Savior promiseth in that
shall whole change her
planted again in another
be not circumscribed in
there. And at either
miracles at the one
or part. In some
And perchase in some
to crack in one
But yet in this
some of them one
partly sometimes as the
yet not for the
Saint Wallery, because the
Lyra upon the same
oversight, to bring in
worthy to take special
such heresies in a
deposed, that in a
choose another in his
Saint Paul in that
Tyndale as for that
other hold than that
is there in some
turned him to the
whom, and in what
and especially in a
I hear in every
that we spoke of
and occasion convenient to
. "And for my part
he is less than
that he and his
of the traitor Judas
but many diverse countries
hid itself, that men
and show you a
where the very church
is indiendent thereunto, it
they should set it
never so large. For
for any earnest argument
signify the devil, then
for the gates of
that neither of those
and have heaven for
and grew to a
, for lack of bodily
they show the shrine
be false or done
peradventure lay the body
may there be some
, and out there fell
I note much that
and some another as
lieth for them, and
but for that it
is in France we
) which could in no
that form and fashion
in the proof and
where they heard him
where he preached, he
; and that a priest’s
, forasmuch as yet at
tell us that a
of Saint Paul, they
little looked unto, whereof
in the title De
, necessity drove him at
which he named us
almost, where I find
meet therefor, and in things in time and in their mind the is it in this And in the same it in such a unaware. For in one bring them to no And in the one But in the other of, yet this other in such time and thence into some other reason as it hath angels also definitively so sine fide impossibile est scripture, and in divers own time and the men from all other well in divers other as though some few themselves visit those holy good men unto holy people have in sundry in Jerusalem neither, which word. So the times, wax, thrust through diverse same time in other is daily in divers present at so many is showed in three And in both the the priests of both seek and visit such not only visit these after come in their miracles done at such of scripture find many all hours and all of Christ in sundry inheritance) and many other you that in such miracles done in such especially in so many
one time in divers places
and hear in sundry
us, and from sundry
lieth whole in two
be beguiled. For both
showed at two sundry
the pilgrims at neither
of his, in those
you, be in some
heresies preached at sundry
so in so many
been accused in other
ye saw all the
be in some
we find in scripture
man might see the
far exceedeth in many
Switzerland and such other
done there in many
goodly monasteries destroyed, the
in many cities the
be wedded, and the
parish churches in many
and use in many
a stranger of other
apostle Paul in many
For between those two
Savior in the same
heresies sprung in divers
fathers have in other
the people in sundry
land lieth in many
have laid you the
and Tyndale's in some
communication made you faithfully
and in some folk
that is, to wit,
contrary, yet, to be
his acts, far more
and in manner a
fast, and therewith so
be clear, open and
men's doings against the

places at once, as saints
places at once. If we
places far distant asunder, marvel
places far asunder, or else
places plainly affirm that it
places, it may fortune for
places do look into the
places more specially than in
places sung faster than I
places out of London, whereby
places, he had not done
places before, as he was
places which I shall cause
places ready noted, which book
places more than one declaring
places examined. But specially at
places noted with his own
places the capacity and perceiving
places, such people as be
places to God and all
places burned up, the religious
places yet standing with more
places dedicated to cleanness and
places not only defaced, all
places continually the churches for
places where Christ is worshipped
places of his epistles saith
places of Saint Paul is
places, and by his words
places (as we plainly see
places allowed. And since that
places of Christendom, by heretics
places in manner desert and
places ready with rushes between
places where ye laid me
plain and full report; yet
plain persuasion to the contrary
plain and bold without gloze
plain with you and him
plain and more expressly?" "Sir
plain proof, that we put
plain and evident unto every
plain upon this side, what
plain commandment of God's writings
then make we them plain gods and betake to 
in us, and a plain lack of right faith 
I take reason for plain enemy to faith." "Ye plain idolatry, it followeth of 
and erroneous opinion and plain to a Christian man 
true points, and as plain authority of holy scripture 
council, but also by plain of the same opinion 
holy doctors open and plain , as we shall more 
tell it you more 
For it is as 
I. "And yet as 
find in scripture many plain and open texts whereby 
suffer our sensual parties plain and simple, that every 
the Holy Ghost so plain 
be it never so plain 
if it be too in scripture, and that 
the scripture giveth no plain and evident. Now must 
which seemeth me very plain 
is good enough and plain enough, needing no gloss 
to find anything so to your text, as 
texts that be as this always damnable and 
to your text, as plain to every man that 
truth. For so saith plain scripture of Christ in 
end, and it appeareth And it was a plain renaying of Christ's faith 
is erroneous and as plain idolatry as was the 
inking or else a plain warning that some of 
to cast in a plain miracle the false miracles 
doctors, to destroy by I pray you be 
I. "But then by I know it by 
it proved after, a it proved after, a 
that the matters were 
present and indifferent, had 
the more sure and 
like, nor in so 
no man but very my mind done him 
he that with so the matter being so 
show and disclose the him to tell the
plain against the rule of 
plain as Christ speaketh of 
plain and open texts whereby 
plain and simple, that every 
plain . And he will call 
plain against him, then will 
plain and evident. Now must 
plain doctrine, but rather seemeth 
plain . For either first the 
plain enough, needing no gloss 
plain that it should need 
plain as it is that 
plain as your text is 
plain idolatry." "Very truth," quoth 
plain scripture of Christ in 
plain that he meant all 
plain renaying of Christ's faith 
plain idolatry as was the 
plain warning that some of 
plain and simple manner upon 
plain miracle the false miracles 
plain with me in one 
plain scripture I know it 
plain and evident scripture that 
plain pestilent heretic. In which 
plain false heresies, and the 
plain and sure information thereof 
plain proof should we have 
plain a case never would 
plain to every man that 
plain and open wrong, because 
plain appearing perjury standeth in 
plain and clearly proved, it 
plain truth, and to have 
plain truth therein. And whoso
he must needs hold plain against the law and 6, 284/ 5
Luther, it is a plain token that he wrought 6, 288/ 16
should believe nothing but plain scripture, in which point 6, 290/ 29
point he teacheth a plain, pestilent heresy. And then 6, 290/ 30
Luther, conclude for a plain matter that priests must 6, 303/ 31
that the scripture is plain therein for him. And 6, 304/ 13
for him, is very plain for him, is very 6, 304/ 16
observed. Which is a plain proof that concerning the 6, 304/ 36
chaste -- which is happeneth that in so
he had good and to see the good in that that is open incestuous lecher, a
but also fall in were unto me a
in good faith a that the text was good Saint Gregory saith be not they twain plain repugnant?" "Yes," quoth I
in the epistle appeareth in the epistle as in that he
I should give a answer whether I would plain and easy to understand But now
if it were very on my part." As plain and evident. But now
alone, and that is open, and the words of Luther seemed very wise. For he saith
had preached was the that sect be very to do, when the especially, as the most
to be their very the doers, were a heresies, hold for a
he be at a alleged, doth open and words of scripture seeming he were like very
well learned men thought And thereby do I Law but things therein
furtherance of devotion, but all -- showeth me
of them have been plainly persuaded and in belief 6, 72/23
of them ourselves proved plainly false; and yet told 6, 89/29
saint or God. And plainly take these images for 6, 99/12
Walsingham!" Doth it not plainly make against them, without 6, 123/18
many more texts that plainly the contrary?" "Nay," quoth 6, 135/22
him to say more plainly show them, God of 6, 140/31
and reason could not plainly by mouth among the 6, 144/32
openly and much more plainly that he was the 6, 145/4
that he told them plainly declared, that they were 6, 146/12
understand scripture -- so plainly proved that in the 6, 147/31
our Savior showed and plainly prove it." "That is 6, 156/12
be texts enough that plainly to say that Christ 6, 159/9
holy scripture some seeming plainly to say the contrary 6, 159/10
Father, some seeming as plainly to the contrary 6, 161/16
reckon before well and plainly to prove the contrary 6, 166/33
words of scripture seeming plainly that the text, well 6, 169/8
but that it appeareth plainly , when it appeareth one 6, 169/10
appear," quoth I, "so plainly appeareth, all of one 6, 172/18
as by their books plainly by reason that he 6, 176/2
I have showed you this one point alone plainly turneth up and destroyeth 6, 184/15
churches." "This," quoth I, "of the body, they plainly turneth up and destroyeth 6, 190/29
For, first, they see plainly dry up and wither 6, 194/7
scripture in the Gospel plainly that they must needs 6, 196/12
beguiled. For both places plainly declare, as it is 6, 202/12
letteth not to say plainly affirm that it lieth 6, 217/13
that ye hear say plainly that many bodies be 6, 218/5
body -- as it plainly that some of them 6, 219/6
all such other, as plainly and evidently appeareth by 6, 220/7
as by their books plainly we read in their 6, 238/4
And since it is plainly doth appear, we may 6, 245/19
the matters the more plainly proved you that the 6, 245/26
against a well and plainly touched, for the more 6, 248/6
offering, and would depose plainly proved matter, an obstinate 6, 257/7
more than twenty witnesses plainly for him." "Whether he 6, 264/29
but to tell him plainly refusing to swear, what 6, 282/13
such other must he plainly bound upon pain of 6, 282/23
matter, there is he plainly my mind, that no 6, 283/36
process, I tell you plainly proved what sin was 6, 284/16
that it would be plainly signify the aldermen of 6, 286/21
name doth in English plainly confessed by such as 6, 288/21
thing well known and plainly in his book of 6, 289/31
people. And he saith
more than one declaring
falsely. For he saith
I had proved you
perceive. This thing is
holy scripture. And showeth
learners -- we do
did not let
doing, as the saying
of the Altar, saying
bishops. For he saith
other like, he saith
-- doth it not
In matrimony, he saith
there is well and
gloss, which appeareth
Christ's blessed Body, as
shall find that they
if they showed themselves
then began he somewhat
at last he showed
be, yet do they
sow their heresy, mean
And so he meaneth
texts he said, it
deed. For Luther saith
shifts he brought it
yet in conclusion he
after the flesh." Meaning
divers places (as we
to the devil, he
points and other so
But for the more
at the least the
believe this devotion so
his own hand that
reason which he had
the same Spirit that
as I say, and
each of them were
where the other apostles
is no man so
us by God, surely
that holy text, maliciously
and may afford his
of the vessel and
plainly the profit that a
plainly there is but
plainly that they keep it
plainly forbidden us that be
plainly that they shall have
plainly pervert and turn upside
plainly to speak to some
plainly that all the remnant
plainly that the bishop hath
plainly that confession to the
plainly appear that this fond
plainly that it is no
plainly shown that images be
plainly that he meant only
plainly declareth his abominable books
plainly set forth all the
plainly, could haply not abide
plainly to confess and declare
plainly their opinions, and laid
plainly prove that the Apostle
plainly as they speak that
plainly that faith only, without
plainly appeared that all our
plainly that no man, though
plainly to this point at
plainly showed himself that he
plainly that there is no
plainly see by the story
plainly sheweth himself as faithful
plainly confuted by the old
plainlyumberness let us put one
plainlyship should have evil speed
planted by God's own hand
planted it, then can it
planted in their souls gave
planted it, the same should
planted before; and by reason
planted again in another place
planted the faith, hath it
planted in Christ Jesus, but
planted in the church of
planting therein such words as
plasters better cheap, and give
plate of the church. But
he look well in Platina, De vitis pontificum, I 6, 41/ 30
with the other's office. Plato the great philosopher specially 6, 334 / 23
at all. Now if Plato, so wise a man 6, 335 / 2
logic, but now ye play the logician outright. Howbeit 6, 96/ 5
to come thither with play -- but it standeth 6, 106 / 20
till I see further, play Saint Francis's part, and 6, 287/ 21
openly and boldly to play the ravenous wolves and 6, 399 / 14
season, be content to play that pageant than do 6, 399 / 21
any that more verily played before all the town 6, 87/ 9
when such pageants be played as Aesop telleth of 6, 369 / 20
no scripture, as he playeth with the Epistle of 6, 149 / 7
in writing, as Luther playeth with Christ. Of whose 6, 149 / 18
this fond fellow so this fond fellow so playing with the boy, being 6, 250 / 9
plead it, and for glory 6, 142 / 8
rather than they should plead and strive in the 6, 202 / 21
pleaded that they were not 6, 326 / 17
pleas to be true without 6, 326 / 21
pleasant to God were in 6, 8/ 12
king David thought it pleasant to God not only 6, 44 / 9
was unto God so as the temple of 6, 57 / 32
place, as a place to God, did they 6, 59 / 19
is and shall be unto God that his 6, 59 / 23
reckon our prayer more pleasant to God in the 6, 59 / 30
in our pain a taste of heaven. This 6, 106 / 22
of observance is very to God, were in 6, 110 / 27
what was beastly and and acceptable unto him 6, 112 / 35
forbidden but commanded and ; which sensuality labored so 6, 139 / 26
or knowledge of virtue to God, and we 6, 171 / 21
well proved good and pleasant to God, the church 6, 184 / 10
Christ, enter into the pleasant to God, and the 6, 188 / 36
easy, some grievous, some pleasant wedding chamber to the 6, 206 / 3
and all things of , some painful, to cure 6, 206 / 10
and worship acceptable and pleasant savor upon his image 6, 227 / 26
prince which were very pleasant unto God and his 6, 229 / 15
seldom presented with the pleasant unto him, though the 6, 300 / 10
chastity is no more of the Mass 6, 300 / 23
the purest and most pleasant to God than the 6, 311 / 33
shall be the more pleasant sort. Whereunto the very 6, 312 / 1
if they be nothing pleasant and fruitful unto them 6, 339 / 21
before, bring up opinions pleasant to God? And when 6, 390 / 6
common uplandish people so pleasant to the people, giving 6, 407 / 12
pleasantly heard that it blinded 6, 369 / 7
perceived when it shall please our Lord with his apple for fellowship to please her withal. "Now did God that it might please his goodness in so they should do to please God withal?" "Yea," quoth please him? If they forsoth they should do to please our Lord, or else how to serve and warning by them to please and serve God with such things as may God with any works to go about to God by good works to go about to God by any good it is impossible to whom they labor to please God in like wise may be served and hath it," quoth I, " pleased God in like wise to be content and hath it," quoth I, " pleased ." "Truth," quoth he. "Is he would never be pleased God. "And that of the thing contenteth and a craft such as a craft such as pleaseth us? Saint Loy we pleased them, some glosses of the other sort nothing that it is the that it is the the means at your that may do you that his will andChristian flock, where his set in for the And methinketh that the and all to his it not also his that it is the place, but that his only for their especial you to say your goodness as his high But such was his and appoint at our comprobation of his high God hath declared his matter feebly for the the comprobation of his to wed for their fall for his little God, to show his
prelacy for the people's pleasure, they turn many a

but reason hath a pleasure to behold the thing

what so were God's pleasure, besides, that nature and

well ascertained of God's pleasure therein without any scripture

the world from all given of God's pleasure but if we not

and learning of God's pleasure that ye speak of

church to learn God's pleasure, therein, and that can

and knowledge of God's pleasure, if it be, as

well known. And his pleasure was to have it

But this is his pleasure, "quoth he, "that I

other side, since his pleasure is to have his

to his contention and pleasure. And since we further

said, they took great pleasure in, and much wished

For Caius for his pleasure playing with the boy

would for his only pleasure know by the man's

people took such spiritual pleasure, in the hearing of

take such a wretched priest but at his pleasure, how can any man

the text at their pleasure, and therewith fall themselves

and much part of diocese so special a pleasure with such a spiritual

pay at the bishop's pleasure. Now dare I be

shall have a great pleasure to see therein both

finally, for his only pleasure because it liked him

living in delight and pleasure is no woman, though

world for the peevish pleasure of the vain praise

torments only for his pleasure, and for his own

a perpetual delight and pleasure to torment us. Now

that could keep his pleasure long, but that he

to leave that beastly pleasure and come to the

both in forbearing the pleasure of the world, and

but only the fond pleasure and delight that themselves

much pain for his pleasure, and his very apes

and schisms to the pleasure of newfangled folk, sparing

delight of beholding what pleasure the people have in

albeit that this frantic pleasure, with which the devil

to show them the pleasures and commodities of the

part abound and be pleasure in that kind of

doubt but it is plenteous enough to express our

them the holy scripture plenteous for the further proof

his days so great plenty of gold, that silver

there were so great plenty of gold, that silver
their life and the
misery, and strength and
own hand, wherein were
of priests have the
is there now such
he, "there is more
country wherein there lacketh
he preach in this
by an epistle of
all the world cannot
well therewith, God will
worse, and turn a
arise up in great
to them in that
very far from that
surely, sir, in this
better learned would in
things impertinent to the
was. And of that
we shall let that
God cannot in this
in to so high
and confuted. At this
very far from the
for affirming of that
I would in that
would not in this
hit we not the
wrought to the utterest
And as for the
this answer toucheth the
to come to the
durst doubt in that
I come to this
against images, or any
come to the same
a check in this
mated me in another
of salvation." "In what

plenty
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pluquam
answered one Caius, a
much ripened. And albeit
against images, or any
learned there against one
to them in that
very far from that
surely, sir, in this
better learned would in
things impertinent to the
was. And of that
we shall let that
God cannot in this
in to so high
and confuted. At this
very far from the
for affirming of that
I would in that
would not in this
hit we not the
wrought to the utterest
And as for the
this answer toucheth the
to come to the
durst doubt in that
I come to this
against images, or any
come to the same
a check in this
mated me in another
of salvation." "In what

Nisi abundaverit iusticia vestra
answered one Caius, a
much ripened. And albeit
against images, or any
learned there against one
to them in that
very far from that
surely, sir, in this
better learned would in
things impertinent to the
was. And of that
we shall let that
God cannot in this
in to so high
and confuted. At this
very far from the
for affirming of that
I would in that
would not in this
hit we not the
wrought to the utterest
And as for the
this answer toucheth the
to come to the
durst doubt in that
I come to this
against images, or any
come to the same
a check in this
mated me in another
of salvation." "In what
divinity. And in this both, or against any
him contrary to any
counterpleadeth faith in every
the truth of any as for the other
then is there one albeit that in this
in any such substantial it. For this one
flight in the first And yet had that
she was at full err in any substantial
had been at another And also for the
Arius's days in the in yourself at clear
have sufficiently showed that
were heretics in that
soon see the other say concerning some necessary
if in any such or twain. And what
wrong in the other I, "let the first
fathers did in the one faith in this
again to the first yet always to this
perplexity, if in the bring it to the
I, "to the very be deceived in that
be deceived in that in any such weighty
be we at that for shame touch that
of necessity. And this Highness with this one
cause to answer this did not. For this answered in the principal deed yet is this
point I think not thus
point of the Catholic faith
point of the church's faith
point . And would ye then
point of faith than to
point, that we should needs
point of faith, one great
point were a great occasion
point of the faith, it
point is the very fond
point, that is to wit
point at the first face
point with herself that it
point that God would have
point in that ye see
point that we spoke of
point that ye spoke of
point that the Arians' opinion
point in scripture, so that
point and their opinion erroneous
point that Christ commandeth us
point of our faith or
point of our faith as
point rather than the article
point ? And that as much
point alone because therein we
point that we speak of
point and such other, that
point so often confused, that
point ye bring it in
point itself, and the scriptures
point, not the holy scripture
point. For many things hath
point that they shall take
point, and to take for
point. " "Whereby shall I know
point yet?" quoth I. "Have
point again, nor any color
point durst he never since
point alone plainly turneth up
point earnestly, and would undoubtedly
point is so clear he
point, that the scriptures laid
point their sheet-anchor. For, first
point
in so great a point, nor, against the right, if they were now; which is the secret fail here in Christ's; once taken away, scripture that we do to; more religiously keep high used in that pilgrimage, which ye have now, like unto God. "What lack they?" quoth he; ye spoke of. "Now I think in my, of superstitious manner of; again, that ye think, aforesaid, be as far; proved in the first, on the other side; if he happen on, that he should; alleged for the church, to the one part; (which were in manner), This were in my; But now if Simkin, of their favor." "Well I will not long; , I hold it in, For they none other; that we speak of, he teacheth a plain; , But surely the thing, which indeed toucheth our; will I keep no, but that there be; , but runneth and raileth, seeing that consent of; , seeing that consent of, since some be content; , showing also that the, that ye spoke of; came the second matter, ye shall hear," quoth; hath lain in their, harp upon the right.
which yet in this point passeth his master Luther 6, 350/ 26
they slew upon the point of seventy thousand Lutherans 6, 369/ 27
was driven from that point before, as well by 6, 393/ 20
fell he to another point, and said that if 6, 394/ 30
matter, yet in this point I assure you faithfully 6, 398/ 21
it plainly to this at last: that he 6, 398/ 24
the people to this point at last, that all-thing 6, 400/ 4
once come to that point 6, 405/ 28
the contrary of any point that the church of 6, 419/ 21
seem contrary to any that there were no 6, 414/ 25
were peradventure in that point that the church of 6, 419/ 31
be at a plain point to bear that which 6, 427/ 28
yet brought to the point that told me so," 6, 320/ 21
certain of the principal points that he before proved 6, 11/ 20
that in the necessary points of the faith equal 6, 14/ 6
Wherefore in these two points though I had already 6, 23/ 21
the contrary, if the point that they teach of 6, 30/ 37
unto death, which two points ; first, if any priest 6, 37/ 9
as for the other points , and as plain to 6, 121/ 23
wrong, in the necessary points of our faith, or 6, 117/ 15
me two as true points , and as plain to 6, 121/ 33
instructed in all such points and articles as the 6, 127/ 15
further instruction of the points of our faith than 6, 136/ 31
the Christian people the points of Christ's faith (with 6, 144/ 19
Christ's faith (with which points our Lord would have 6, 144/ 23
perceive, yet by the points of their faith were 6, 145/ 33
that there were any points of the substance of 6, 145/ 33
not only in the points of the faith, but 6, 146/ 4
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points certain of the principal confession in all substantial points be at a plain point with himself to go 6, 425/ 32
and solution of all points in the most especial points is to take in 6, 162/ 7
grant, can in such points that God sheweth us 6, 166/ 16
faith and the same of scripture in all believe against them the things selves, which And that the substantial that in the necessary was in all necessary that in such necessary taught his church those very good and true must keep, and the it happed for both in any of these with their morris-pikes, the your friend, "answer the his reasons in those whole matter in those he spiced all the malicious treachery, and what holy scripture quite into puffed up with the sucked out the most his enemy's hand once more than half venom twere a fair fish only the good and only the good and good Christian princes and for moral virtues and tell them by the good virtuous man; robbed, pulled down the churches, words of Luther and and his wife, priest preached boldly against the many we call them the most meetly to contrary. For they nothing many things to be what ye read, in faults to mind, nor you -- the one this, as I say, in Platina, De virtu points that they had then points that are of necessity points which we believe and points do sound to idolatry points of the faith therefore points of the faith, equal points of our faith as points of faith the church points by his holy word points, for he heard them points they must believe -- points in the translation of points belied, I shall find points toward the breasts of points which ye moved at points, and consider what weight points and other so plainly poison was the liberty that poison they put forth under poison. For this false error poison of pride, malice, and poison that he could find poisoned, though he saw his poisoned the whole wine, and pole. "Why hath the steeple only the good and politic provision of the temporalty only the good and politic provision of the temporalty politic rulers of the temporalty politic, if they had not polls to see which side polluted and pulled down many polluted the temples, put out Pomerane and all the arch Pomerane and his wife, frere pomp and pride and other pomp. If a lewd priest ponder what might be said ponder what is reasonably spoken pondered and weighed by his pondering the purpose of divers pondering the circumstances, nor the Pontanus speaketh of in his Pontanus writeth and telleth where pontificum, I ween he shall
the reading as my
poor heart hath meant you 6, 24/ 16
I sent you my
poor mind by the mouth 6, 26/ 10
and far unreasonable, that
poor , simple, and unlearned men 6, 31/ 8
the miscreants, and those
poor people that suffer it 6, 31/ 35
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poor folk. And he showeth 6, 40/ 22
God here beneath among
poor silly men in earth 6, 40/ 33
holy bishops have relieved
poor people with the sale 6, 41/ 4
all were they very
poor , would at this day 6, 41/ 20
made, there were no
poor men to bestow that 6, 42/ 7
there was then no
poor folk neither. For as 6, 42/ 12
though there were no
poor folk among them at 6, 42/ 17
give that gold to
poor men if there had 6, 42/ 21
there were then no
poor men because there were 6, 42/ 26
that there was no
poor people in his realm 6, 43/ 8
realm, is a very
poor proof. For so may 6, 43/ 8
his people be most
poor , and the riches of 6, 43/ 10
Solomon might have found
poor folk enough to have 6, 43/ 13
to one of Christ's
poor folk for his sake 6, 48/ 35
spent in alms upon
poor folk; and this say 6, 49/ 25
were better spent among
poor folk -- by whom 6, 50/ 7
is none left for
poor folk. Is not this 6, 50/ 25
have been given to
poor men if they had 6, 50/ 28
it would appear a
poor portion in comparison of 6, 50/ 34
be not given to
poor men, yet is it 6, 51/ 2
be straight given to
poor men, and that where 6, 51/ 13
gold give to the
poor not one piece thereof 6, 51/ 14
religious persons, or such
poor parishes as bear no 6, 54/ 6
not lie. As the
poor man said by the 6, 69/ 14
amiss to me." "The
poor man," quoth he, "had 6, 69/ 19
for defamation, where the
poor man upon pain of 6, 69/ 22
penance, up was the poor soul set in a
poor soul set in a 6, 69/ 25
a miracle, called the
poor man unto him. And 6, 86/ 20
such punishment as the
poor nun was, that had 6, 87/ 33
so lean and so
poor and halted so sore 6, 91/ 25
as lean and as
poor and as halting as 6, 92/ 3
and lay upon other
poor men's backs importunable burdens 6, 104/ 3
quoth he, "were a
poor having For so might 6, 118/ 33
sure avoiding whereof, my
done to pray every
poor advice were in the 6, 127/ 9
as for incensing, the
poor man to pray for 6, 215/ 24
the help of a
poor priests in every choir 6, 230/ 24
given to children or
poor man's horse. But as 6, 233/ 28
and distribute it among
poor folk to pray for 6, 234/ 29
such answer as my
poor people. But now as 6, 234/ 31
poor wit will serve me 6, 248/ 14
was of such a poor spirit in Christ, that
in bed with a frere. "Forsooth, ye be
the rich, but the breasts of these
morris-pikes and draw the
the parable of the
great alms spent on
praise puffed out of
worry simple souls and
they show themselves as
his people were the
and conveyed from the
under obedience of the
it. But were I that never was there
the judgment of the
the power of the
to write that the
and malice toward the
pardons and with the
the master of the
was cited by the
to princes, prelates and
at large against all
rule and authority of
my lady your wife
therein he tooteth and
would appear a poor
-- how small a
and keeping aside a
as is written by
abscondi civitas supra montem
of Saint John, "totus
else but by the
and spoiling of their
suspicion of feigning, no
if we might by
not -- albeit by
necessity for lack of
might they do by
may," quoth he, "by
case once for the
it may be by
poser . For albeit he had
, which is under Christ
; ergo they be not
, his foot. And as
. . ." "By my soul," quoth
so covetous yet that
, and desiring to be
, affirming that his power
had no power at
, and then changed to
power, denying finally any
palace, then waxed he
Holiness to appear, he
to whom we kneel
, against all kings, against
, princes, and other governors
too. "Well," quoth I
often. In the other
in comparison of the
ween we were the
of their own money
, lying sore sick himself
" (The city cannot be
in maligno" (all set
of a good English
, so are they of
of counterfeiting, no simpleness
mistake some, therefore we
of nature it might
of other record and
, being but men, and
be so." "Then," quoth
, then will he shortly
that all the witness
too, "quoth I, "by the remnant. For like think therewith that by own mother -- for Who would ween it that it were not both that miracles be saints that they can mind that it were did, how could they Which, whoso could think contrary: this case were it were not well accused. Was it now It was," quoth he, "quoth he, "were it so? Were it not were as many more?" "but that it were granted because it was case, though it be while, though it were not without miracle well it is not well things, which is not made unto a priest." "fOLks' confession were well thereof all that he not that it were all the cunning that all the harm they as heartily as I reverence that we can that law say, "quod not they and their enough, the gilting of Christ in the psalm, "white loaf and a a quodlibet and a cannot be hid. "Non saith, "Arbor mala non Joseph, how his master's of gold, whereof ten

too," quoth I, "by the remnant. For like think therewith that by own mother -- for Who would ween it that it were not both that miracles be saints that they can mind that it were did, how could they Which, whoso could think contrary: this case were it were not well accused. Was it now It was," quoth he, "quoth he, "were it so? Were it not were as many more?" "but that it were granted because it was case, though it be while, though it were not without miracle well it is not well things, which is not made unto a priest." "fOLks' confession were well thereof all that he not that it were all the cunning that all the harm they as heartily as I reverence that we can that law say, "quod not they and their enough, the gilting of Christ in the psalm, "white loaf and a a quodlibet and a cannot be hid. "Non saith, "Arbor mala non Joseph, how his master's of gold, whereof ten
wheat, nor one hundred pound weight thereof, of the sheep and many a pound weight of bread -- would not for twenty pounds hear him say his , I think, or twenty pounds, I think, or twenty pour they pisspots upon his poverty of the other, if poverty of the other, if power well and boldly command power, which by no means power, and goodness hath made power, but with such degrees power, and help of God's power, and goodness of God power, of craft or nature power, of the Godhead. For power, than the other, which power, that reason hath to power, to perceive. For it power, to minister the sacrament power, of God on high power, is here part of power, is one great part power, and prayer. But it power, or he at their power, that he gave them power, denying finally any of power, of the pope, affirming power upon the church was power, at all, neither by power, of our own will power, of himself toward the power, of nature; so should power, "And by this reason power, of Beelzebub, prince of powers, natural, as the lively powers, without the aid and Prage, another in the next Prage, itself one faith in praise of them, nor into praise or dispraise of either praise, and especially least commending praise but rather secretly pray praise, which would call him praise of holy scripture to
pride for the people's praise, that preach I ween 6, 123/31
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yet, passing over the praise, I will speak one 6, 138/18
And to your great mind, instead of the praise they looketh and 6, 280/13
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quoth I, "let their praise pass, lest ye make a mind, instead of the praise 6, 280/21
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miss of the vain praise puffed out of poor 6, 398/6
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quoth I, "let their praise pass, lest ye make a mind, instead of the praise 6, 280/21
of this matter either praise or dispraise any man's 6, 295/9
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Miss of the vain praise, whereof only they be praised and esteemed than ever 6, 423/16
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praise praised, and esteemed than ever 6, 376/3
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to any images, nor pray to any saints, or he thought that to God not only to mind, instead of the praise 6, 280/21
of this matter either praise a man's 6, 295/9
own false boast and pleasure of the vain praise 6, 364/35
miss of the vain praise puffed out of poor 6, 398/6
quoth I, "let their praise pass, lest ye make a mind, instead of the praise 6, 280/21
of this matter either praise or dispraise any man's 6, 295/9
own false boast and pleasure of the vain praise 6, 364/35
miss of the vain praise puffed out of poor 6, 398/6
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he, "then would I pray him tell me first 6, 154/26
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and forbid us to pray to them. And albeit 6, 211/ 13
him, he began to pray for them that maliciously 6, 211/ 32
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<td>you,&quot; quoth he, &quot;let</td>
<td>6, 349/ 9</td>
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<td>pray</td>
<td>to saints nor set</td>
<td>6, 355/ 1</td>
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<td>pray</td>
<td>you how excuseth he</td>
<td>6, 362/ 14</td>
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<tr>
<td>pray</td>
<td>you for God's sake</td>
<td>6, 364/ 15</td>
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<tr>
<td>pray</td>
<td>for any soul.&quot; &quot;This</td>
<td>6, 366/ 4</td>
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<tr>
<td>pray</td>
<td>to no saints, but</td>
<td>6, 367/ 28</td>
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<tr>
<td>pray</td>
<td>? Shall he not say</td>
<td>6, 373/ 20</td>
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<td>pray</td>
<td>you look on Luther</td>
<td>6, 426/ 23</td>
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<tr>
<td>pray</td>
<td>for their fathers' souls</td>
<td>6, 433/ 31</td>
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<td>prayed</td>
<td>and wore hair. Christ</td>
<td>6, 44/ 14</td>
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<tr>
<td>prayed</td>
<td>in mind, but also</td>
<td>6, 44/ 15</td>
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<tr>
<td>prayed</td>
<td>for thee that thy</td>
<td>6, 107/ 19</td>
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<td>prayed</td>
<td>unto, relics and images</td>
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<td>prayed</td>
<td>his Father, saying, &quot;As</td>
<td>6, 156/ 4</td>
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<td>prayed</td>
<td>that thy faith shall</td>
<td>6, 173/ 1</td>
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<td>prayed</td>
<td>him to revive her</td>
<td>6, 214/ 34</td>
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<td>prayed</td>
<td>unto for help after</td>
<td>6, 215/ 1</td>
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<td>prayed</td>
<td>unto, and assayed it</td>
<td>6, 215/ 4</td>
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<td>prayed</td>
<td>unto. And for proof</td>
<td>6, 215/ 6</td>
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<td>prayed</td>
<td>to be intercessors to</td>
<td>6, 215/ 8</td>
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<tr>
<td>prayed</td>
<td>unto, that they may</td>
<td>6, 215/ 16</td>
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<tr>
<td>prayed</td>
<td>unto. Except ye would</td>
<td>6, 218/ 12</td>
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<td>prayed</td>
<td>unto as our Lady</td>
<td>6, 360/ 2</td>
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<tr>
<td>prayed</td>
<td>God to take the</td>
<td>6, 394/ 13</td>
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<tr>
<td>prayed</td>
<td>and hired after to</td>
<td>6, 416/ 23</td>
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<tr>
<td>prayed</td>
<td>for, holy vows kept</td>
<td>6, 433/ 25</td>
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<tr>
<td>prayer</td>
<td>, first to use the</td>
<td>6, 9/ 11</td>
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<tr>
<td>prayer</td>
<td>these holy, spiritual heretics</td>
<td>6, 44/ 16</td>
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<tr>
<td>prayer</td>
<td>made unto the saints</td>
<td>6, 47/ 32</td>
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<tr>
<td>prayer</td>
<td>made unto any saint</td>
<td>6, 53/ 21</td>
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<tr>
<td>prayer</td>
<td>(to which he would</td>
<td>6, 57/ 21</td>
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<tr>
<td>prayer</td>
<td>). &quot;Now maketh your reason</td>
<td>6, 59/ 26</td>
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<td>prayer</td>
<td>more pleasant to God</td>
<td>6, 59/ 30</td>
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<td>prayer</td>
<td>than a few days</td>
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is, with virtue and

gotten with abstinence and

and make my special

had made your special

adventure it upon your

take the one by

I, "first make your

ye would in your

his church, and the

to the preaching and
devotion toward them, and

both by power and
did they at folks' men's devout instance and

one had help by
cured another with his

the Pater Noster, the

fault with every man's

in reading, preaching, and

in their virtue and

region, taketh by the

the better, and his

ourselves in such meditations,

not only cast off

Lady, and with her

For as for fasting,

into the contempt of

hell, all cause of

had in honor, fasting,

us unto. And this

pilgrimages and images and

pilgrimages and images and

and thereto make our

should, besides their private

Temple to make their

at holy relics by

If after your special

then after your bitter

can doubt whether the
cannot tell you what

the chapel and certain

covenants in their bitter

of amendment that his

man, though percase his

prayer, first to use the

prayer and cleanness of living

prayer to God that it

prayer to speed well. Nor

prayer and trust in God

prayer and firm trust in

prayer and then, with good

prayer thank God for that

prayer of Christ to keep

prayer, though it were privily

prayer made unto them." "I

prayer. But it is hard

prayer. And sometimes they were

prayer to do many miracles

prayer made unto a holy

prayer; and yet he died

prayer that himself taught his

prayer because thieves pray for

prayer, fell out of a

prayer, by God's great mercy

prayer of a few godly

prayer to God for himself

prayer, and virtues as the

prayer and fasting, and all

prayer as much profit us

prayer, and such other things

prayer and fasting and of

prayer, all desire of devotion

prayer, and alms had in

prayer, "quoth I, "serving us

prayers made to saints was

prayers made to Saints was

prayers, thereto make our offerings

prayers, assemble solemnly and resort

prayers. And in that place

prayers made unto saints, be

prayers made, ye wrote the

prayers made to God for

prayers be heard or not

prayers. And when the monk

prayers should there be said

prayers as surely as they

prayers were before the face

prayers joined therewith neither much
with open processions and prayers and sacrifice to procure
some that prayeth in that place, or findeth with some that
saith, that he that of images and relics, the messenger made against
worship of images, and the objections made against
rude, simple work -- the worshipping of images, the messenger made against
well proved that the their images, if in worshipping of images, or them to watching, fasting, worshipping of images, and
mean, and pilgrimages and of images and relics, the worship of images, worship of images and worship of images, and the objections made against
quoth I, "more than we speak of, as -- I mean the
had already, concerning the serve and follow faith, images and relics, and miracles and against the that he reasoneth against reasoning the matter of he be suffered to men speak of than heaven. I heard him their ardent appetite to the people's praise, that their prelates prohibited to they had cunning to by God bound to sent by God to commanded by God to and was bound to had often heard him after be suffered to sent them forth to prayers and sacrifice to procure prayeth in that place, or prayeth for a martyr doth praying to saints, and going praying to saints, worshipping of praying to saints, and going praying to saints. The Ninth praying you of patience and praying to saints, and going praying to saints, worshipping of praying to saints, going on praying, we pray as bitterly praying to saints, in which praying, preaching, walking, hunger, thirst praying to saints, ye laid praying to saints -- are praying to saints, and going praying to saints, and seeking praying to saints to be praying to saints, and going praying to saints. "Now therefore praying to a quick man praying to saints, going in praying to saints, the worship praying for his gracious aid praying to saints, going on praying to saints. "Marry," quoth praying to saints is very praying to saints, he is preaching in time to come preaching of -- used in preaching at Paul's Cross that preaching, wherein they have so preaching I ween they would, have, that notwithstanding, proceeded they were by God preaching. And that no man preaching heresies and sowing sedition preaching his very faith to preaching -- any prohibition notwithstanding preaching, of his secret pride preaching again. Such a scabbed preaching, said he not unto
church of Christ." "They preach", quoth he, "privily among the remnant for the church that some shall preach to the remnant for the church that should preach and teach us better sometimes; but ye will some that take upon him to one do well or true opinions do, and any would come and said set forth our to say, "Let us men, which heard him but that he would he be suffered to if he should hereafter should hereafter hear him him whom they hear he loseth (if he among the people to is nothing but to but officers chosen to Let a good man good dean of Paul's meaneth, then would ye in this matter to ye say that ye this were true, why down from heaven and down from heaven to this were true, whereunto teach also chastity, and with as much fruit and should, if he against whose abusions he partly for that he untruly judged to have detected of, where he such articles as he well proved that he not only baptized and another's ear shall be about, that nowadays men God to be first hand that he had himself that he never
Dialogue Concerning Heresies: Concordance of Major Terms

that one taught and preached such things in his sermon said, taught, and heresy pretended to be proved to have been to depose that he which was that he thereupon of those heresies for he heard them also, ready to be sure when he had a place where he that he had perilously and should if he was the preacher and the church hath always the church had hitherto that that he had Gospel which he had faith which himself had Christ to be peaceably their sects to be there suffered to be that sect to be mistrusted that his faith was taught by Christ, living, and looked and kept and observed, virginity being learned and a and a very goodly and persecution of the the office of a continual await upon every the contrary, the false great wisdom for a there, Luther was the being learned and a other than every common Luther's days. For what For that is the this new kind of he saw not the Where be then the if it have no

preached 6, 265/ 36
preached 6, 266/ 8
preached 6, 266/ 13
preached 6, 266/ 29
preached 6, 267/ 9
preached 6, 267/ 31
preached 6, 267/ 33
preached 6, 269/ 6
preached 6, 270/ 16
preached 6, 271/ 29
preached 6, 271/ 31
preached 6, 271/ 34
preached 6, 272/ 3
preached 6, 279/ 25
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preacher 6, 28/ 15
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<td>to stand thereby and</td>
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<td>preachers</td>
<td>have all this fifteen</td>
<td>6, 290/34</td>
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<td>preachers</td>
<td>appointed thereto, as the</td>
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<td>preachers</td>
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<td>. For in preaching to</td>
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<td>preachers</td>
<td>after.&quot; &quot;Surely,&quot; quoth I</td>
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<td>preachers</td>
<td>for.&quot;&quot;The Seventh Chapter</td>
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<td>preaching</td>
<td>. And men mutter among</td>
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<td>was by his judges</td>
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<td>preaching</td>
<td>, walking, hunger, thirst, cold</td>
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<td>of such common things</td>
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<td>preaching</td>
<td>with rebuking of priesthood</td>
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<td>preaching</td>
<td>, and their obstinate pride</td>
<td>6, 124/10</td>
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<td>preaching</td>
<td>been by their prelates</td>
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<td>preaching</td>
<td>.Which things, he said</td>
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<td>preaching</td>
<td>of some strange novelties</td>
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<td>that, though all the</td>
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<td>preaching</td>
<td>to other men. And</td>
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<td>, so was it spread</td>
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<td>preaching</td>
<td>, and prayer, fell out</td>
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<td>than a person doth</td>
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<td>, and heretics liked his</td>
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<td>and grounded their heresies</td>
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<td>. And then look you</td>
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<td>true by the old</td>
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<td>preaching</td>
<td>, men almost all such</td>
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<td>preaching</td>
<td>, if he be suffered</td>
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<td>preaching</td>
<td>that he wist well</td>
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<td>preaching</td>
<td>shall be the more</td>
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<td>preaching</td>
<td>and to have a</td>
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<td>declare and expound. For</td>
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<td>preaching</td>
<td>, and thereby growing in</td>
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<td>the Gospel truly. For</td>
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<td>of the Gospel, and</td>
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first faith, nor the the apostles took in fellows, which in their such preachers. For in it seem that in alllect the people by malice, only writing and people have in their false Antichrist proving his heresies, but in his whereof shall serve the grow by such a at naught waxeth a the contempt of the where were then God's thereto bound by the the matter of the he gave but two and lineage. But the wit, the laws and the same, not being the best and most this day suffer the that she bestowed that meetly to have those only turned into his continual presence of his words for such a should stand for examples) not any which ye not any which I not the judge so yet, whoso would so is not always bound that he showed them without factions taken and as be by God number of folk only as be by God of God that be but they that be but those that be whether all that be I, "he that is

preaching all naught and sinful 6, 396/ 18
preaching do covertly and craftily 6, 399/ 11
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preaching that faith alone was 6, 399/ 33
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last as God hath
that be living and
changeable, he that is
number of folk only
from the beginning and
they were chosen and
a person by God
of them that are
whom God hath not
other in it than
by reason of God's
the messenger, declareth the
the messenger, declareth the
largely construe for the
chastity, and preach high
his Christendom. In the
me. This protestation and
wit, or prudence anything
bone. And when they
dispraise of them, either
of the Catholic Church,
disobedience to God, and
for good) yet without
the church cannot in
am I bold, without
were all that no
rebuking of priesthood and
or any bishop or
accused unto the greatest
happened) with a honorable
to the most honorable
unto the most honorable
but, as a honorable
of princes and great
that the bishops and
he said it, and
do all that the
obey the bishops and
people do what their
preaching been by their
courtesy used to princes,
accused him to other
therefore well shall the
for them, except the
predestinate
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all kings, against all
this matter unto the
if the prince and
answereth unto Luther, the
case. Or saving the
that he sued a
had never sued the
had not sued the
never have sued the
to have in the
that always God hath
author toucheth one special
author toucheth one special
by the privilege and
tongue priests were called ",
foreseeing in his divine
and not look to
and kind of his
your days in the
maiden herself in the
forth in the open
assistance of his gracious
us with the continual
deny in an honorable
the bishop, in the
writing) was in the
but only, in the
relics, done in open
examined, the author being
of leisure for other
strong, or not like
false name of gods,
more mighty or more
mighty, or not like
nowhere, so is he
pleasure to be especially
none of them be
he would be likewise
all at that time
is ever being and
way? Christ is also
and is he there
to the world's end
reckon him none otherwise

prelates, all priests, all religious
prelates of the clergy (among
prelates and the good faithful
prelates of Christ's church rather
premunire, we might have it
premunire against divers persons for
premunire, And by Saint Mary
premunire, he should never have
premunire, "Lo, my lords," quoth
premunire, whereof he much boasted
prepared his true doctors, to
prerogative that we have by
prerogative that we have by
prerogative of his priesthood, besides
presbyteroi, "as we might say
prerogative, or rather in the
prerogative and appoint at our
prerogative, in which it liketh
prerogative of much people." "Where
prerogative of all the company
prerogative of the people, and
prerogative from spiritual mischief especially
prerogative of his precious Body
prerogative, "But I heard again
prerogative of the mayor and
prerogative of right honorable, virtuous
prerogative of the temporal officer
prerogative, where the heretic being
prerogative, business, required him to
prerogative, in every place. But
prerogative and assistant in the
prerogative in one place than
prerogative, this reason proceedeth no
prerogative everywhere. But this letteth
prerogative in his Temple of
prerogative at so many places
prerogative with such other congregations
prerogative with them, but only
prerogative without difference of time
prerogative among us bodily in
prerogative with us for nothing
prerogative and assistant -- not
prerogative than in holy scripture

self, there is another
God were no otherwise
for the time then
shall be is already
deed, as it is
them our Lord is
I among other was
wished to have been
the remnant that were
too late for this
of such as were
not much to our
substantial folk that were
by writing that were
meddleth with a matter
of such as were
that themselves were not
at the same time
if other that were
where so many be
myself, since his abjuration,
if ye sent a
would rather keep your
or else, though your
presented with the pleasant
there. But for our
only been divers times
I was also myself
greatest temporal lord there
show you." "Myself was
if they had been
convenient always for the
and all that were
examined, the author being
me to be lately
as the light is
we neither be always
rather be more seldom
eternity of his godhead,
good princes thereto, for
for the safeguard and
the rewarde, who long
of man so to
to keep it and

present assistance and special cure 6, 119/ 23
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present in deed, as it 6, 197/ 17
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present and keepeth them from 6, 198/ 17
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present thereat. But surely he 6, 247/ 17
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present at all the handling 6, 260/ 27
present , and persons whom he 6, 262/ 16
present as well as they 6, 264/ 26
present , or asleep, or not 6, 265/ 13
present , and stood near him 6, 265/ 17
present at the same sermons 6, 265/ 36
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present unto a prince which 6, 300/ 9
present at home and forbear 6, 300/ 15
present were very great, your 6, 300/ 17
present of the Mass, than 6, 300/ 23
present purpose, after that it 6, 315/ 20
present myself at certain examinations 6, 318/ 23
present at the judgment given 6, 319/ 5
present said unto a certain 6, 320/ 16
present in Paul's when the 6, 327/ 21
present at the examinations and 6, 329/ 30
present audience. Whereunto it appeareth 6, 336/ 35
present , by which Saint Gregory 6, 356/ 7
present , where the heretic being 6, 378/ 6
present whereas one in the 6, 378/ 35
present with the sun, if 6, 404/ 15
present , and little also can 6, 422/ 31
present with the pleasant present 6, 300/ 23
presently beholding that Peter would 6, 401/ 36
preservation not of the faith 6, 406/ 26
preservation of all other. Which 6, 415/ 15
preserve you and all yours 6, 26/ 7
preserve and bring up the 6, 139/ 30
preserve it with the assistance 6, 177/ 12
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<td>born to teach and preserve the Gospel of God</td>
<td>6, 364/ 9</td>
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<td>God, our Lord long preserve for his church, with</td>
<td>6, 364/ 10</td>
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<td>against all persecution preserve and increase his faith</td>
<td>6, 407/ 20</td>
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<td>be much amiss to preserve the man's estimation among</td>
<td>6, 417/ 22</td>
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<td>corruptible cloth kept and preserved uncorrupted this fifteen hundred</td>
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<td>help perpetually kept and preserved in Saint Peter only</td>
<td>6, 107/ 21</td>
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<td>of scripture is ever preserved in his church from</td>
<td>6, 119/ 20</td>
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<td>and be by God preserved , he laboreth as much</td>
<td>6, 280/ 7</td>
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<td>of his own estimation preserved only by patience and</td>
<td>6, 412/ 2</td>
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<tr>
<td>so be continued and preserved in despite of all</td>
<td>6, 435/ 11</td>
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<td>faith therein to be preserving here in this world</td>
<td>6, 136/ 15</td>
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<td>their fellows' heads for press . Now lay the prior</td>
<td>6, 87/ 24</td>
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<td>and then would still press upon us with this</td>
<td>6, 275/ 17</td>
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<td>in his examination sore pressed upon to tell for</td>
<td>6, 270/ 18</td>
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<td>rehearse you, somewhat sore pressed upon, then brought he</td>
<td>6, 389/ 23</td>
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<td>faith) would I not presume but if better learned</td>
<td>6, 23/ 8</td>
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<td>heretics who so should presume to keep them, as</td>
<td>6, 29/ 15</td>
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<td>student in scripture should presume to try, examine, and</td>
<td>6, 188/ 20</td>
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<td>majesty, whereunto, ere we presume to approach, it becometh</td>
<td>6, 215/ 17</td>
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<td>own ere ever we presume to touch them and</td>
<td>6, 230/ 23</td>
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<td>his own flock, and presume to bear and profess</td>
<td>6, 243/ 36</td>
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<td>so bad, he durst presume to touch it.&quot;</td>
<td>6, 299/ 26</td>
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<td>when few men durst presume to take upon them</td>
<td>6, 301/ 18</td>
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<td>their priests durst not presume to the sacrifice of</td>
<td>6, 312/ 3</td>
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<td>people be forbidden to presume to meddle with the</td>
<td>6, 333/ 32</td>
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<td>every man,&quot; quothe he,&quot; them whom ye know, presumeth and believeth that I</td>
<td>6, 76/ 6</td>
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<td>undone.&quot;</td>
<td>6, 65/ 26</td>
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<td>&quot;If the common done nor that no presumption ,,&quot; quothe I, &quot;sufficiently serve</td>
<td>6, 76/ 9</td>
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<td>So that if common presumption can sufficiently serve for</td>
<td>6, 76/ 11</td>
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<td>he with that priest's presumption serve you, ye may</td>
<td>6, 76/ 18</td>
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<td>disreverenced by the bold presumption highly discontented. And we</td>
<td>6, 300/ 3</td>
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<td>proved by their blind presumption of such an odious</td>
<td>6, 300/ 7</td>
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<td>if we be so presumption to abuse the occasion</td>
<td>6, 344/ 8</td>
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<td>any good affection, but presumptuous and malapert fellows that</td>
<td>6, 215/ 20</td>
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<td>have answered me, that presumptuously and irrevocently at meat</td>
<td>6, 335/ 28</td>
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<td>fastly for undoubted truths presupposed the miracles in these</td>
<td>6, 98/ 33</td>
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<td>further purpose than they presupposed , then shall reason and</td>
<td>6, 127/ 16</td>
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<td>sight. &quot;For where they pretend , which they will well</td>
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<td>causes find they that pretend the zeal of God's</td>
<td>6, 48/ 17</td>
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<td>they none allege or pretend holiness for the color</td>
<td>6, 51/ 18</td>
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<td>scripture by which they pretend for the proof of</td>
<td>6, 172/ 4</td>
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<td>pretend to prove their opinions</td>
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<td>pretend</td>
<td>; which they will well</td>
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<td>pretended</td>
<td>to have abjured them</td>
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<td>pretended</td>
<td>to be preached where</td>
<td>6, 266/13</td>
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<td>pretended</td>
<td>pity or of a</td>
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<td>pretendeth</td>
<td>to make them probable</td>
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<td>pretending</td>
<td>lack of leisure for</td>
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<td>pretext</td>
<td>of good zeal and</td>
<td>6, 428/17</td>
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<td>pretty</td>
<td>little door, at which</td>
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<td>pretext</td>
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<td>prevail</td>
<td>. Nor I will nothing</td>
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<td>prevail</td>
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<td>prevail</td>
<td>against sinners. And therefore</td>
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<td>prevail</td>
<td>, by which words Luther</td>
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<td>prevail</td>
<td>against the church; but</td>
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<td>prevail</td>
<td>against the church. For</td>
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<td>prevail</td>
<td>against every man that</td>
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<td>prevail</td>
<td>against him; but he</td>
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<td>prevail</td>
<td>not, but they prevail</td>
<td>6, 204/19</td>
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<td>prevail</td>
<td>against our church, that</td>
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<td>prevailed</td>
<td>against all folk that</td>
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<td>prevailed</td>
<td>against the gates. And</td>
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<td>prevented</td>
<td>and frustrate. And this</td>
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<td>price</td>
<td>of the book?&quot; &quot;Forsooth</td>
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<td>price</td>
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<td>price</td>
<td>, but also fall in</td>
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<td>appointed and agreed, worth</td>
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<td>price</td>
<td>as none is able</td>
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<td>price</td>
<td>after the acceptation of</td>
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<td>price</td>
<td>, God and his saints</td>
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<td>prick</td>
<td>in twain that they</td>
<td>6, 94/25</td>
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<td>prick</td>
<td>, we shall see after</td>
<td>6, 101/22</td>
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<td>prick</td>
<td>somewhat more the men</td>
<td>6, 294/30</td>
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<td>prick</td>
<td>. But I pray you</td>
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<td>pricked</td>
<td>thereto by malice, and</td>
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<td>pricked</td>
<td>them down hard in</td>
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<td>pricked</td>
<td>thereto by malice, and</td>
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<td>pride</td>
<td>and other inordinate living</td>
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<td>pride</td>
<td>in himself hath envy</td>
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of a high devilish pride, that learning, partly for the damnable spirit of themselves, which they have so great preaching, and their obstinate preach, of his secret himself again. Such secret alone. Whose affections of to catch him into lechery. And many times some other (saving that the more set by, holy acts, that if was nothing but high nature first fell by long it was ere that I see that to fear no such sects sprung of the so fond; but if would turn them to of a high spiritual frailty, and instead of fall into heresy by certain is it that take the pain. For this cursed affection of pull them out. This church. This affection of with the poison of of a high devilish we have by a of London by a points; first, if any received out by the the ornaments of the minded ever to be therefore never can be ye never will be man said by the he, "had found the not prove it the had reported by the to be true. "Some pride, and far passing the pride by which they could pride that, unaware to themselves pride for the people's praise pride in the defense of pride, he fell in such pride had our ghostly enemy pride and sloth hath not pride if he can, yet pride and envy, as one pride sometimes also sprang out pride longed superfluously to get pride and envy had not pride of their learning in pride to the disobedience of pride would for shame suffer pride abide still in his pride, but rather rebuke and pride of such folk as pride, as the proverb is pride, "Then was it answered pride, into which peradventure the pride brought him into penance pride, that way should make pride is one cause wherefore pride, as Saint Augustine pride, and so deep setteh pride hath ere this made pride hath not only made pride, malice, and envy, that pride, cloaked under pretext of priest, be he never so priest or two, whom they priest wrote out of London priest, But that word I priest, and the cost and priest; whereunto he answered, "Nay priest, and ye be so priest, we two be not priest, if I may be priest over familiar with his priest sued him before the priest, then he set his priest, to bring up a
quoth he, "their parish
lived mistrust that halting
every man is a
preach or meddle as
malice of some lewd
that ever I saw
default of an evil
of London by a
had also set a
the realm. Another parish
And therefore if a
man is not a
tongue never signified a
he would call a
the name of a
changed the name of "
nothing And that a
that office, he is
more ado, and no
as well as any
away the name of
away the name of
them, the name of
pompous. If a lewd
us," as though that
young, and if a
have I seen a
happed that a young
but that an evil
we have by a
answereth. "And be a
how bad soever the
whoso surely knoweth a
he be deacon and
of, that if a
high office of a
man must have a
to the intent no
the writing; and the
to believe, that a
and meaneth that a
For by Tyndale, a
word "oportet," that a
tell us that a
priest as he told us 6, 92/ 2
priest for his halting horse 6, 92/ 4
priest and every woman too 6, 201/ 35
priest till he be chosen 6, 202/ 3
priest hath left unconsecrated; yet 6, 223/ 13
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priest must ever have one 6, 305/ 16
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mean not that a
should mean that a
had liefer that the
indeed, and that a
never should there any
meet to be a
make that man a
they suffer not any
now conclude, that no
chaste, but that every
live chaste; ergo every
or else, if every
lawful to make a
the office of a
quoth he, "except a
any man to be
liberty not to be
they take not a
scripture drive every man,
that there needeth no
confessor, as is a
is made unto a
that confession to the
Christian woman is a
but only to the
saith that if a
penny given to a
quoth I, "whether a
Saint Peter, being a
among all these neither
Luther and his wife,
Huskin and his wife,
the Temple, and the
the altar and the
this matter for the
place; and that a
is he with that
is rebuked by the
little corruption in the
preaching with rebuking of
as for priests and
the church and of
his translation, as though
book of obedience that
priest should have but one
priest must have one at
priest had twenty, save for
priest might have divers wives
priest be made, but such
priest, as Tyndale taketh it
priest that had many wives
priest take a wife, or
priest should be suffered to
priest must needs have a
priest must take a wife
priest must needs have a
priest of that sort that
priest, notwithstanding his marriage; yet
priest be a man." "Ye
priest. But now when every
priest but at his pleasure
priest but if he first
priest and other, lest it
priest for the hearing of
priest. ""Marry, sir," quoth your
priest. ""Possible it were indeed
priest is the worst thing
priest. ""Item, that every man
priest himself. "Item, he teacheth
priest live chaste, he is
priest to pray for any
priest might for any cause
priest and, under himself, prince
priest, monk, nor friere that
priest Pomerane and his wife
priest Carlastadius and his wife
priest's apparel by the commandment
priest's apparel -- what was
priest's part. "Howbeit, when I
priest's office is nothing but
priest's presumption highly discontented. And
priest's begging and lewd living
priest's manners by the conversation
priesthood and prelacy for the
priesthood, though that of old
priesthood is no very great
priesthood were nothing. Wheresoever the
priesthood and all holy orders
would once take unto priesthood better laymen and fewer
and prerogative of his to the contempt of unto the slander of
be admitted unto the should be admitted to should be admitted to the time that he taketh
order, he saith that he saith that better to have fewer would do well that written by divers honest
them neither; for the treen chalices and golden treen chalices and golden
golden chalices and treen treen chalices and golden
golden chalices and treen of treen when the than he findeth now
he, "that there be the covetousness of evil
then would not good sent two of his famed miracle of the
And yet will the among, sometimes by the
to them for the confirmation, matrimony, holy order,
ministered but by such his church by the Where be also your
for incensing, the poor Yet can neither the
for insencing, the poor
Yet can neither the
"then the "this word " The third, "charity." For
he speaketh of the he never calleth them "
For first, as for elderly men to be in the Greek tongue
yet neither were all
he would call the

priesthood better laymen and fewer 6, 295/ 27
priesthood besides the ministration of 6, 299/ 12
priesthood in as vile office 6, 301/ 35
priesthood be driven to live 6, 302/ 9
priesthood until he have a 6, 302/ 10
priesthood should be the husband 6, 304/ 23
priesthood but only such a 6, 304/ 31
priesthood he then professeth perpetual 6, 310/ 8
priesthood and all holy orders 6, 353/ 20
priesthood by the malice of 6, 366/ 1
priests and better, with fewer 6, 16/ 9
priests should have wives. Whereunto 6, 16/ 13
priests out of London, that 6, 28/ 2
priests then had the images 6, 38/ 32
priests , and now have we 6, 40/ 26
priests . "Surely," quoth I, "that 6, 40/ 27
priests of old and now 6, 41/ 25
priests . But of truth I 6, 41/ 26
priests were made of gold 6, 41/ 27
priests made of tree. If 6, 41/ 29
priests too many already but 6, 53/ 7
priests -- for evil must 6, 54/ 27
priests and good bishops have 6, 54/ 28
priests in pilgrimage for the 6, 55/ 14
priests of the idol Bell 6, 89/ 2
priests of both places take 6, 98/ 20
priests , sometimes by beggars in 6, 99/ 35
priests and bishops only. As 6, 107/ 11
priests and bishops among them 6, 190/ 18
priests as be made by 6, 192/ 21
priests of the same?" "Yes 6, 200/ 22
priests and your bishops? For 6, 201/ 32
priests in every choir be 6, 230/ 25
priests perceive till they find 6, 235/ 4
priests maintain not the matter 6, 235/ 10
priests . "The other, "the church 6, 285/ 36
priests , wheresoever he speaketh of 6, 286/ 1
priests of Christ's church, he 6, 286/ 2
priests but always "seniors"; the 6, 286/ 3
priests and priesthood, though that 6, 286/ 8
priests , and therefore in the 6, 286/ 9
priests were called "presbyteroi," as 6, 286/ 10
priests chosen old, as appeareth 6, 286/ 11
priests Englishly, then should he 6, 286/ 20
cities, and nothing the
scripture speaketh of the
by the name of
scripture speaketh of the
never speak of any
feigned inventions, and that
merchant said unto the
better to have fewer
good to make fewer
ye should not of
be bold to be
great a number of
such plenty as of
is more plenty of
touching the choice of
but the number of
For ye should have
would do well that
against all prelates, all
say, Tyndale holdeth that
a plain matter that
wise be none other
men should have been
could they make no
in the choice of
little choice to make
thereon he concludeth that
not be so many
therein to say that
and Almayne go, yet
here. " "As for the
wife. So if the
old time when the
to provide that the
such respect, that their
given to Moses, the
meet and convenient for
specially now to the
neither make monks nor
the seditious and schismatic
people and all such
said right now, that
is like to the
altar at Mass, slain

priests of the church. And
priests that were among the
priests. But wheresoever the scripture
priests of Christ's church, there
priests different from laymen among
priests be nothing but officers
priests that followed him, "Sic
priests and better, with fewer
priests, that they might be
priests have the plenty that
priests. Then was all holy
priests and so familiar among
priests?" "In faith," quoth he
priests than of good men
priests I could not well
priests would be much diminished
priests few enough if the
priests should have wives. Thereunto
priests, all religious, all the
priests must have wives. And
priests must needs have wives
priests but married folk. Is
priests, which he thought not
priests then, but such as
priests a special respect to
priests of but married men
priests must needs have wives
priests made and bound to
priests must needs have wives
priests had wives of old
priests of Greece, I will
priests were at liberty, some
priests were better, surely --
priests which shall serve God
priests durst not presume to
priests of the Temple for
priests among them which most
priests of Christ, which was
priests but such as so
priests of Saxony. " "Surely," quoth
priests too as con no
priests should utter folks' confession
priests of the idol Sybeles
priests in the church, left
Dialogue Concerning Heresies: Concordance of Major Terms

himself, prince of his
Tyndale, that saith all
steps of the false
laymen may read the
Titus, "Hereticum hominem post
and royalty of the
it hap that the
paper or to his
many a good Christian
heart, as to the
a present unto a
for such as the
in this world a
in so faithful a
nor mother, master nor
virtuous, and most erudite
time of that noble
temporality, not exhorting the
priest and, under himself,
behest bindeth, first the
this realm, if the
the power of Beelzebub,
be gathered into the
the receipt of his
his blessed zeal and
other infidels; and that
The Fifteenth Chapter That
father and mother, to
in the palaces of
our courtesy used to
the dignity passeth all
the emperor and the
and authority of popes,
been the cause that
had not driven good
to look that Christian
other infidels, and that
contrary. For when Christian
given to good Christian
by that example temporal
more belongeth it to
The Fifteenth Chapter That
And surely as the
necessity by good Christian
priests, to fight with the
priests, monks, and freres, must
priests' feet find out the
priests' faults, which was, they
primam et secundam correctionem devita
 prince, to prove that there
 prince, may be most rich
 prince, "In good faith, to
 prince, and other godly people
 prince, of the apostles, without
 prince, which were very pleasant
 prince, would not have come
 prince, of more benign nature
 prince, is a clear declaration
 prince, nor king. And in
 prince, evidently and effectually revinced
 prince, of most famous memory
 prince, or any man else
 prince, of his priests, to
 prince, to the safeguard of
 prince, and prelates and the
 prince, of devils." "Surely," quoth
 prince's purse. And for conclusion
 prince's letter, putteth off his
 princely desire borne to the
 principals be bound thereto. The
 princes be bound to punish
 princes, governors and rulers here
 princes, and great prelates, but
 princes, prelates and popes, to
 princes, and they that lewd
 princes of the Empire by
 princes, and other governors, which
 princes and people been
 princes thereto, for preservation not
 princes should suffer the Catholic
 princes be bound thereto. "Marry
 princes did their devoir against
 princes by his almighty hand
 princes should, without the let
 princes and rulers, which if
 princes be bound to punish
 princes be bound that they
 princes and politic rulers of

clergy but by temporal do as the temporal
recapitulate certain of the the truth of the
recapitulate certain of the fully answered in the
doubt remaineth for our able to hurt our
God. And so our proofs afresh upon the witness afresh upon the
whom they see the done to them redoundeth
you. Whereas there was without prejudice of the
the truth of the and so put in putting my book in
make it take a rehearsed you, cannot yet in the snow, the here ye see the
he saw the men put any Bible in
authorities so put unto and then the book or nowadays in the think there will no
for it to the among them for the
be approved before the their hands all the the men made those father's days where the
press. Now lay the been great alms the
What came of the chalice out of the
London murdered him in
London murdered him in
hanged in the bishop's hanging in the bishop's
a great while in they should, besides their

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print of the horse feet 6, 274/ 23
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print as all the copies 6, 341/ 15
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prison and after hanged him 6, 316/ 32
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prison ere he was cut 6, 318/ 2
prison ; and in conclusion, never 6, 325/ 4
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of himself, of a
enjoined also to every
  take we by the
deathcourt. Finis. Cum
where the prior brought
  prayer, though it were
They preach, "quoth he, "
  man did put his
  hang up by the
tied fast unto his
  us secretly as a
  face some visage of
side lacking good and
  men may perceive for
  not all. For well
  one part for more
  seemeth to yourself most
  though it be somewhat
great mastery) with reasons
  pretendeth to make them
  prohibit him so to
  the university, did not
  so far forth to
preach, have, that notwithstanding,
  by malice, and ever
  by malice, and ever
  like present, this reason
  and the profit that
homely handling, as it
  been true that in
made our long forenoon
  he, "for all your
  speak of, without long
  quoth your friend, "this
Lord forbid) within short
  his day borne in
the country cometh with
  as out of the
very devoutly in a
  in devoir with open
worshipful wise ways he
  or cure of worldly
wherein he was a
  the clergy doth not

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<td>the clergy doth not procure</td>
<td>it, but only the</td>
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<td>Luther’s sect, laboring to procure this case right sore procure against heretics, yet do procure and gotten so many produced and brought forth. And production did the doers work</td>
<td>that no man should</td>
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<td>shame, because he hath shame, but not in time</td>
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<td>this high generation and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>of heretics, &quot;E nobis</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<tr>
<td>though they dare not</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 412/ 4</td>
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<td>precision from the remnant,</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>presume to bear and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>intermixtion of obstinate heresies,</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>will be content to secure the world and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>the faith that he</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>that ere ever they</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>were many people that</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>but if he first</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>of green cheese, he</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>faith). And therefore whoso</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
</tr>
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<td>taketh priesthood, he then</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<tr>
<td>congregation of Christian people</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>they be secret, neither</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>shamefully living and openly</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>up among us as,</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<tr>
<td>perpetual damnation for the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>those that by the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>fallen off by open</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>Saracens, which by open</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>ever did, after his</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>known always by the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>the preeminence, necessity and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<tr>
<td>take from us the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
</tr>
<tr>
<td>grace grant as much</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>in England hath the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>them which take no</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
</tr>
<tr>
<td>I can perceive no</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<tr>
<td>they can take no</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
</tr>
<tr>
<td>their trust and the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
</tr>
<tr>
<td>of divinity about the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>the preeminence, necessity, and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
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<td>most especial for the</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 406/ 1</td>
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<td>to the utility and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
<td>6, 430/ 9</td>
</tr>
<tr>
<td>by the boot and</td>
<td>secularige to rights and duties of heretics, &quot;E nobis</td>
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one declaring plainly the profit that a whole sinful


take from us the profit of his Mass. Whereupon


joined therewith neither much profit, other, nor the oblation


God, rather forbear the profit that ourselves might attain


take from other the profit which they might take


my mind withhold the profit that one good, devout


book of so great profit, nor for the bishop


with such a spiritual profit, "By my troth," quoth


that should take much profit by Saint Paul's Epistle


the occasion of their profit unto their own hurt


and not without great profit, be brought into our


men should lose the profit for the bad. And


her prayer as much profit us. "Item, he teacheth


we should hinder the let of such spiritual


one voice the great should think it either


what was honest and profitable or, at the leastwise


no manner works be profitable to them. For God


secret confession necessary and


What would it have his reach, far too


see therewith his marvelous through the world almost


by a constitution provincial great execration and malediction


great exaction and malactioncherubim. But it was


work by God himself prohibited and forbidden, and that


been by their prelates prohibited to make such images


provincial, whereby they have to preach, have, that


this realm have evil prohibited that any man shall


it was naught; nor prohibited all translations of scripture


for such a precise prohibition as should forbid utterly


the cause of the prohibition. "Quoniam omnes dixi gentium


to preach -- any prohibition notwithstanding -- when he


had not known the prohibition, yet doth the knowledge


proof that concerning the prohibition of any more wives


so were only a prohibition for any more than


is also in these prohibitions intended that no man


there were in the prologue of that Bible such


but also with certain prologues and glosses which he


took by the translation, set forth with evil prologues of Wycliff


faithfully trust in his promise. And he hath promised
could not get a promise of amendment, as sad 6, 43/ 1
after. But this I promise you, it would fain 6, 101/ 22
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in our Lady, the promise that God made was 6, 108/ 20
these words of Christ's thus, whereof should Christ's promise made unto his disciples 6, 108/ 29
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yet, as I say, made that the scripture 6, 115/ 16
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Ghost shall, by God's promise , by which he promiseth 6, 158/ 19
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of that opinion the proof of that opinion the 6, 203 / 13
finisheth and endeth the proof of his part. "And prayed unto. And for miracles also for the proof thereof, quoth he, "the it not for the proof true messengers, and a and for the further it is a good considered, a very clear false fellows for a more sure and plain people for lack of special place in the proof his detection and the he pray you, for the he better impugned the Which is a plain be so special a all well. For more would come thereof, the best appeareth by the proof after, had a good men both had the ears serve to the proof not taken for a to me a full Mary," quoth he, "the reserved for the perpetual proof they shall have evil the reader. For the either of his fond persuasion and a full proof all the manner of proof and shameless, hath no he would for the proof so good. And for it was a good as the most plain and heresies, with the they lay for a proud and malicious, much plentifully for the further of his, without better show any for the proof of his part. "And proof thereof suffered them at proof that ye we confess proof that ye have laid proof of the doctrine that proof of their message. So proof that ours is the proof that the same one proof that they could never proof, they pursue the person proof should we have ere proof and trial in the proof and examination of heresies proof made thereupon of those proof thereof, let me put proof, if the wager were proof that concerning the prohibition proof of a man meet proof is it of a proof would show; wherein we proof, besides the experience that proof thereof, and found this proof of both before the proof of such heresies as proof. For it was, they proof. For I assure you proof is the better by proof of the matter, there proof therein, that will reckon proof whereof, we need none proof or of the very proof, which thing I find proof and trial which he proof in the world but proof or reproof of his proof that, howsoever they color proof that he had no proof, the words of the proof that men have had proof that God were not proof hath been made already proof of this part, which proof is of little weight proof of their part, nor
show miracle for the proof of their doctrine, and
pilgrimages be among other proofs testified by miracles, the
pilgrimages be, among other proofs, testified by miracles, the
witnesses published, to bring proofs afresh upon the principal
should either the new proofs depose the same that him), that the new proofs would depose that they
till that, after the proofs published and read, he
so, against so many sworn and deposing the proofs against the man of
indeed, yet were the proofs against him so many
so clear and open proofs wherewith he pretendeth to
so abominable, and the proofs wherewith he pretendeth to
bodies, and engender for
God, there is a proper book and a very
he had in that comparison between treen chalices
the man maketh a proper answer for the ark
it forth with a side way; but he
but he were no proper underpropper of a lie
wax angry that his invention were no more
such as they found witted, featly learned, and
good works much more than faith, for faith
he was well and answered. But yet methinketh
it is a secret of the stone, which
prophets, by figures and set and compared with
a, the figures and spirit of all therewith, and would give
which pilgrimage, she prophesied and told many things and told many things
whereof was long before prophesied by their own heads
sent them not, and Prophet : "Domus mea domus orationis
himself witnesseth with the fourteenth chapter of the
the mouth of the Prophets, by figures and the figures and
as God by the spirit of all of which pilgrimage, she
before prophesied by the before prophesied by the the words of the
the words of the verse of the name God by the
then say with the verse of the name God by the
the church that the church that the
the dead bones of the dead bones of the jugglers. And when the jugglers. And when the
Bel. And when the person of the God's help, as the
Prophet saith, upon the serpent
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<td>the words of the</td>
<td>&quot;Omnis justicia nostra velut&quot;</td>
<td>6, 394/36</td>
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<td>prophet</td>
<td>&quot;though it be generally&quot;</td>
<td>6, 395/16</td>
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<tr>
<td>But surely the holy</td>
<td>never meant, as Luther</td>
<td>6, 395/32</td>
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<tr>
<td>on David by the</td>
<td>Nathan and yet punished</td>
<td>6, 401/30</td>
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<td>ad eos et ipsi prophet Jeremiah, &quot;Non mittebam&quot;</td>
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<td>Matthew, &quot;Attendite a falsis&quot;</td>
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<td>have Moses and the</td>
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<td>have Moses and the</td>
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<td>after, by patriarchs and</td>
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<td>et ipsi prophetabant&quot;;&quot;Those prophets,&quot; quoth our Lord, &quot;ran&quot;</td>
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<td>the sepulchers of holy</td>
<td>and making shrines of</td>
<td>6, 217/25</td>
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<td>honor, as patriarchs and</td>
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<td>sepulchers of the old</td>
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<td>forefathers did his holy</td>
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<td>bodies of the holy</td>
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<td>by miracle the false</td>
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<td>the psalms and the</td>
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<td>Beware of the false</td>
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<td>answereth all the objections</td>
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<td>not be able to other, the Turk to</td>
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<tr>
<td>Domino, adiutor eorum et God, and our only hear of me. This folly, were with a creatures, or our own either to show the himself nor to be feel and understand his reason is not so cup-shot, or wax too over high hearted and child may see his ye make me too no cause to be to persevere in a hear preach well, so double shame of his commonly been either some besides the language, some his sins and the</td>
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<td>prophet</td>
<td>&quot;Qui veniunt ad vos&quot;</td>
<td>6, 421/21</td>
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<td>prophets</td>
<td>&quot;not meaning that they&quot;</td>
<td>6, 114/13</td>
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<td>prophets</td>
<td>&quot;And in their books&quot;</td>
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<td>prophets</td>
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<td>prophets</td>
<td>&quot;quoth our Lord, &quot;ran&quot;</td>
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<td>prophets</td>
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<td>prophets</td>
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<td>prophets</td>
<td>For as for the</td>
<td>6, 225/15</td>
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<td>prophets</td>
<td>that God would have</td>
<td>6, 225/16</td>
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<td>prophets</td>
<td>of Baal. And the</td>
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<td>prophets</td>
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<td>6, 421/23</td>
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<td>proponed</td>
<td>by the messenger in</td>
<td>6, 13/18</td>
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<td>proponed</td>
<td>by the messenger in</td>
<td>6, 229/32</td>
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<td>prosper</td>
<td>And believing that it</td>
<td>6, 408/27</td>
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<td>prosper</td>
<td>and so far forth</td>
<td>6, 413/33</td>
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<td>protector</td>
<td>eorum est&quot; (The house)</td>
<td>6, 96/30</td>
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<td>protector</td>
<td>and advocate before his</td>
<td>6, 97/5</td>
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<td>protestation</td>
<td>and prefation made, he</td>
<td>6, 51/32</td>
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<td>rigorous answer put in</td>
<td>6, 43/4</td>
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<td>proud</td>
<td>affection and dotage toward</td>
<td>6, 73/16</td>
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<td>curious king one miracle</td>
<td>6, 82/7</td>
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<td>proud</td>
<td>folly in the defense</td>
<td>6, 125/27</td>
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<td>proud</td>
<td>a dame as ye</td>
<td>6, 130/28</td>
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<td>proud</td>
<td>she will then wax</td>
<td>6, 131/24</td>
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<td>proud</td>
<td>she will not fail</td>
<td>6, 131/27</td>
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<td>proud</td>
<td>frantic folly, he is</td>
<td>6, 149/11</td>
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<td>proud</td>
<td>But I pray you</td>
<td>6, 248/21</td>
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<td>proud</td>
<td>of him which in</td>
<td>6, 256/26</td>
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<td>proud</td>
<td>perjury, we can none</td>
<td>6, 280/2</td>
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<td>proud</td>
<td>a hypocrite, and therewith</td>
<td>6, 280/6</td>
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<td>proud</td>
<td>perjury and high malicious</td>
<td>6, 280/12</td>
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<td>proud</td>
<td>learned man, or at</td>
<td>6, 339/2</td>
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<td>proud</td>
<td>smatterer in learning. So</td>
<td>6, 339/2</td>
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<td>proud</td>
<td>Pharisee boasting of his</td>
<td>6, 380/14</td>
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the putting of a  
of such as be  
only they be so  
way should make them  

his highest enterprise and  

contrary. And thus once  
in the denial and  
the study thereof lean  

themselves vouchsafe to go  
those holy doctors do  
not be able to  
of the prince, to  
to naught. And this  
lie, we must not  
but if we first  

and by these examples  
argument by which ye  
abroad and could not  

wrong awhile, if ye  
nothing more easy to  
for neither doth reason  

have no reason to  
I say, as ye  
you good witness to  
themselves vouchsafe to go  
not vouchsafe himself to  

for such? If some  
you this miracle, and  
at divers pilgrimages, and  
your matter good nor  
any man lay to  
wrought, or rather to  
as I trust to  
trust right well to  
texts of scripture to  
it impossible after she  
other texts that should  
can be evident to  
put you further to  
put you always to  
texts enough that plainly  
well and plainly to  
quoth he, "but ye  
what your saying doth
lay for them to prove you that they erred
indeed, I will rather prove you the truth of it
began," quoth I, "to prove it you by scripture
by which you would prove those things reprovable and
saith himself, marvelous gaily then he can never as they be, to feel. For we that if ye will well prove those holy doctors do it, then must they prove the warmness of the paynims'. And to ye had enough to prove whether the warmness of feel. For we that prove it, and do see prove that she neither taketh prove that this must needs prove that they be sent prove our miracles feigned let prove him that." "Truth is prove it too, all the prove the boy an ass prove the authority of the prove it them by scripture prove himself obstinate and impenitent prove his preaching true by prove it that it could prove you that his judges prove all that he promiseth prove the sacrament of confession prove their purpose, which made prove them." "Prove them?" quoth Prove them?" quoth your friend list, be able to prove the moon made of prove himself a good scholar prove their opinions true. Among prove that the Apostle showeth prove that faith alone doth prove anything the contrary, but prove hourly by their own prove that shift and confession prove by scripture too, that prove it by is by proved in the chapter before proved . And therewith endeth the proved and for his part proved, so finisheth and endeth proved in the first book proved ) any new witnesses to proved against him. Whereunto the proved; and a shameless folly
the matter so clearly
otherwise than could be
to say true --
that though he were
whether it were well
and that part sufficiently
ago; for God hath
nothing but that were
proved, nor reckon nothing
but if experience had
thus much have I
that it were well
were well and sufficiently
ye should find any
For I have already
never a miracle well
some of them ourselves
other places, which were
well able to be
Or if it be
other of these parties
the contrary as is
again our purpose double
miracles, since they be
yet since it is
this they thought sufficiently
authority of holy scripture
well and sufficiently be
words of holy scripture
Savior showed and plainly
if it may be
but if it appear
well and evidently be
had by scripture well
had by scripture better
said he had so
it might be well
We have sundry ways
suppose, well and clearly
but if it were
scripture, now see it
but if it were
and thereby to have
points that be before

proven indeed. And with this 6, 15/ 20
proven , I did so much 6, 27/ 7
proven in open court that 6, 36/ 24
proven and convicted of heresy 6, 37/ 4
proven that he preached them 6, 37/ 21
proven ?" "Yes, marry," quoth he 6, 60/ 25
proven my part in divers 6, 60/ 28
proven , nor reckon nothing proved 6, 63/ 27
proven but that they see 6, 63/ 27
proven it, that the whole 6, 66/ 13
proven you onward, that if 6, 70/ 9
proven that the praying to 6, 77/ 12
proven , although there were none 6, 77/ 14
proven true. Finally, when ye 6, 78/ 4
proven that reason and nature 6, 78/ 14
proven ." "Well," said I, "I 6, 83/ 14
proven plainly false; and yet 6, 89/ 29
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proven true as I trust 6, 101/ 24
proven to be done by 6, 102/ 1
proven implieth the reproof of 6, 102/ 4
proven in the chapter before 6, 110/ 29
proven . First, in that ye 6, 112/ 32
proven to be done upon 6, 113/ 1
proven that his church, for 6, 119/ 28
proven by the words of 6, 124/ 20
proven that his opinion was 6, 125/ 13
proven , yet were he not 6, 137/ 3
proven the truth of such 6, 147/ 27
proven that in the scripture 6, 147/ 31
proven evidently by scripture. And 6, 149/ 1
proven and evident in Holy 6, 149/ 13
proven , and that he told 6, 160/ 12
proven it unto you, and 6, 160/ 20
proven the other part -- 6, 160/ 22
proven it unto you by 6, 160/ 29
proven by scripture or not 6, 161/ 12
proven and agreed between us 6, 175/ 4
proven by scripture the thing 6, 179/ 16
proven by scripture, now see 6, 181/ 31
proven to you that ye 6, 181/ 31
proven to be scripture by 6, 181/ 32
proven you the much more 6, 182/ 20
proven . And therewith endeth the 6, 183/ 5
recapitulating certain things before reason and scripture ye known and believed. Ye of his creatures, ye God. And that ye damnable. Which, eftsoons, ye of men, ye therein in this part ye eftsoons, ye deduced and these things be well that hath hither to been that he hath clearly briefly what hath been Wherefore, since I have For this side thus that after it were yet wist I never known it tried and the world, tried and And this have I by which I have as I have already since it is plainly none such. And consequently it is also clearly there against one point said, that if I both the parts be in three words, and that, I would have how those matters were as I saw it a well and plainly one of his best how the matter was peril if he were infidel, whom they have crime when it is ere the crime be and the crime well thereby the matter well if the affirmative be by so many sufficiently such things as was proved and for his part proved that it could not proved the matter also by proved me yet again that proved me by this that proved well and substantially to proved that the common faith proved yet again by reason proved that no text of proved good and pleasant to proved between us." "Very true proved that the church is proved , so finisheth and endeth proved you that the church proved good, it must needs proved , and now this thing proved that any such, so proved so. And why shall proved any of both sorts proved often, and ye may proved it you more that proved you divers wise as proved you that the church proved that no text of proved that the matter of proved in the first book proved my part so clearly proved , then stand they both proved unto you that the proved thee an ass anon proved ." "Now and I am proved after, a plain pestilent proved matter, an obstinate shameless proved friends, avow it in proved ." "Indeed," quoth I, "that proved guilty; ye therefore ought proved and reproved false in proved . But before God, not proved . "But now whereas they proved ) any new witnesses to proved , then examine other witness proved (especially in this case proved that one taught and proved against him, then can

6, 187/ 4
6, 187/ 26
6, 187/ 29
6, 188/ 6
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so plain and clearly , it was and is 6, 280/ 28
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first by scripture he

Nineteenth Chapter The author

Twenty-Seventh Chapter The author
man's salvation. Which he

Twenty-Ninth Chapter The author
true scripture, the author
images. Whereof the author not. Whereupon the author in this chapter also

Fifth Chapter The author
so, yet the author
gods, yet all that

Tenth Chapter The author
first by scripture he

Nineteenth Chapter The author

Twenty-Seventh Chapter The author
man's salvation. Which he

Twenty-Ninth Chapter The author
true scripture, the author
This, "quoth I, "plainly
images. Whereof the author the church: this argument saints. And it neither not. Whereupon the author in this chapter also few saved alive, yet

Fifth Chapter The author vow notwithstanding, "And how it is so, and in such wise to But now shall I will go with me, world about ere I his high wisdom, to be because she should and witness, till ye as they may to except the prelates would
effect no further but it evil done to secretly without slander to sure and undoubtful refuge

provide by great authority that 6, 5/ 27
provide that many things daily 6, 6/ 28
provide that the church of 6, 8/ 5
provide that if the worship 6, 8/ 11
provide that God hath commanded 6, 10/ 23
provide by a deduction partly 6, 11/ 1
provide by scripture that God 6, 11/ 4
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provide that many things daily 6, 77/ 2
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-- one, the constitution chapter, concerning the constitution 6, 293/ 29
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but rather to make
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his apostles used such
he make her such
the good and politic
not well devise better
very good and substantial
were likely so to
by manifest miracles to
great indignation of God,
good manner and virtue,
dedit Deus curam de
in erudition, wit, or
circumstances, the king's high
therewith his marvelous profound
lady the king's mother
the King's Highness most
Holy Spirit hath so
the King's Highness most
none image), and the
by all the whole
that appeareth in the
images were in that
should say the whole
sculptile." And in the
this text of the
unto Christ in the
if they say every
Patri to the whole
attain, as in the
a paynim or a
parable of the poor
taken as paynims and
suffer (after the witnesses
suffer (after the witnesses
convenient, after those witnesses
after the witnesses once
that, after the proofs
and not the matter
this third business of
well thwited to a
of the vain praise
he showeth himself so
quoth I, "be somewhat pugnant and sharp. But surely then the devil would pull him out of a Christ's Gospel out of pull them out. This pride pulled out of the people's pulled him to bed, and pulled away again, leave him pulled down and either broken pulled them off and cast pulled the chalice from the pulled off, then appeareth there pulled down many a goodly pulled up, there shall far pulled down the churches, polluted pulling of the head out pulling to run their naked pulling down Christ's cross, blaspheming pulled the chalice from man; robbed, polluted and need so require, utterly already fordone the faith, easy yoke, but a for pain of that destroying Christ's holy sacraments, naught the holy days, they long to be that used to make princes be bound to not suffer them; ye hath none authority to angry with them that have been constrained to Christian men, and not to kill him or than other men should that no man should princes be bound to devil to torment and deadly sin should be that either he forthwith the faultless to be an evil priest were occasion to see them boldness might peradventure be men, taken, reputed and prophet Nathan and yet evil works, and wrongfully to be as sore it hath been long

punishment

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punished
laboreth to have them punished by death. Well may they have sinned, he punished as well them as was put to such punishment as the poor nun increase of his own punishment by his brother's damnation meekness glad of God's punishment of crime when it be made for the punishment of things only that they should by punishment be called again to men, with fear of punishment once taken away, there was put to such punishment as the poor nun never other punishment done upon them in they by any temporal punishment of their bodies anything fear them with bodily punishment. Which manner of doing the repressing and grievous punishment of any such as right easily avoided, by our matter, instead of that God for the punishment of crime when it with all reward or God's ordinance and their father's wife, to the punishment of his body, that amendment. And this bodily But all the sore punishment of heretics wherewith such were not by grievous punishment repressed in the beginning seemeth that the sore punishment of heretics is devised no further for the punishment of heretics than did unruly multitude, many sore punishments been devised for them they were clean and Christ were not only pure and clean, but also Christ's holy church remain pure, and most pleasant sort of himself and his in pain of his own nature apt to purgation. For our Lord loved was himself yet in purgatory. So liked it our great part of his purgatory. "Item, that all men's that there is no purgatory. he wrote first that but that there is purgatory, and that thing he of heretics that deny purgatory, which the whole church in the fire of purgatory, till Doomsday than that is the fire of purgatory, sometimes doubteth, and sometimes own nature apt to he forthwith punished and that beareth fruit, he
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that through his trust
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shall be able to
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Accursed is he that
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away and leaveth it
to the contrary and
demeanor among much people
faith stand fast) be
treacle of holy scripture
clean gone and vanished
Tyndale taketh it away
himself to keep a
Gospel. "And surely sir,"
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and more expressly?" "Sir,"
and treen priests." "Surely,
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not set by." "Forsooth,"
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of the people in
, till he should suffer
, and divers other of
up so down. For
cast away about the
against it, as in
gone for any surety
away, so far forth
gone many years ago
in a wrong way
away. Now do there
at large. And that
undone; such work, I
against your mind. And
and clean abused, unto
absorbed and supped up
into poison. For this
away, ere ever any
, and raileth thereon and
quodlibet
he, "some folk that
I) against their vicious
your friend, "I would
"whoseover will say
he, "as touching the
"that book have
he, "that is the
"Marry," quoth he
he, "for first when
"the man maketh
your friend, "yet hath
"saith not fully
he, "I called gay
"ye may not
he, "that there be
"where ye say
"unto the woman
"reckon then the
he, "that would I
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"Then, because they
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gods? Thus say they," he, "that speak on

6, 100/32

of the church. "Surely,"

quoth I, "for my part

6, 101/13

it not so?" "Yes,"

quoth he. "Well," he, "Well,"

6, 103/1

"Yes," quoth he. "Well,"

quoth I, "is there any

6, 103/2

Not that I remember,"

quoth he, "except the conclusion

6, 103/4

well interpreted." "Ye do,"

quoth I, "agree that such

6, 103/8

Whereby mean you that?"

quoth he. "I mean,"

6, 103/15

"Ye do," quoth he. "I mean,"

6, 103/16

after?" "I think yes,"

quoth he, "for the second

6, 103/24

is, in my mind,"

quoth I, "well taken, and

6, 103/30

office?" "Nay, before God,"

quoth he, "to all that

6, 104/1

finger." "Very well said,"

quoth I, "what think you

6, 104/6
that would our Lord," quoth he, "that all the 6, 104/ 8
And in nothing else?" quoth I, "What meaneth it 6, 104/ 18
you." "By our Lady," quoth he, "I like not 6, 104/ 34
The laws of Christ," quoth I, "be made by 6, 105/ 17
that ware is enough," quoth he, "to make any 6, 106/ 6
that is merrily said," quoth I, "but though one 6, 106/ 7
It is no loss," quoth he, "for there is 6, 107/ 6
by the way." "Well," quoth I, "let us go 6, 107/ 8
and remain therein?" "Marry," quoth he, "I like not 6, 107/ 13
alone." "That will be," quoth I, "very hard to 6, 108/ 1
were done." "Verily, sir," quoth he, "I can well 6, 109/ 7
my mind." "Doubt on," quoth I, "between us twain 6, 109/ 11
what moveth you." "Sir," quoth he, "I think that 6, 109/ 13
gone already." "God forbid," quoth I, "For albeit that 6, 109/ 19
of living." "Why so?" quoth he, "I can well 6, 109/ 29
he. "For two causes," quoth I, "One, the malice 6, 109/ 30
hurt. "Another cause is," quoth he, "that God made 6, 110/ 10
chapter before. "Surely, sir" quoth I then, "if the 6, 111/ 11
his Holy Spirit." "Well," quoth he, "It should err 6, 111/ 13
belief." "That is truth," quoth I, "if it believed 6, 111/ 14
e. "It should err," quoth I, "what and we 6, 111/ 16
What and we believed," quoth I, "all that is 6, 111/ 17
Whereby mean you that?" quoth he, "As thus," quoth 6, 111/ 20
with them." "He must," quoth I, "if that one 6, 111/ 21
a quarternity." "That is," quoth I, "needs err in 6, 111/ 25
not only not bound," quoth he, "to believe in 6, 111/ 29
any more." "Very well," quoth he, "and what then 6, 111/ 35
he should." "What else," quoth I, "then erreth he 6, 111/ 31
what then?" "Marry, this," quoth I, "if we believe 6, 111/ 36
faith?" "Yes, before God," quoth he. "But ye grant 6, 112/ 8
I cannot well tell," oversight in granting." "Well," quoth 6, 113/ 10
will." "In good faith," quoth he, "full hard were 6, 113/ 20
his church." "If this," quoth I, "were thus, whereof 6, 114/ 3
in his church?" "Marry," quoth he, "these words well 6, 114/ 9
it is." "If God," quoth I, "be none otherwise 6, 114/ 29
if he do not?" quoth he. "Marry," quoth I, "then yourself seeth 6, 116/ 30
For I have known," should ye ween so," time." "I judge not," devotion." "Would ye then,"

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That wot I well," quoth I, "And yet as 6, 136 / 18
holy scripture. "Why then," he, "this were as 6, 138 / 3
our selves." "Holy scripture," I, "both is such 6, 138 / 10
his church. "Truly, sir," he, "methinketh it well 6, 154 / 1
them all." "In that," I, "ye say very 6, 154 / 9
believe best?" "Neither other," he, "but I would 6, 154 / 11
What if neither other," I, "were likely to 6, 154 / 13
twain impossible?" "That should," he, "make little force 6, 154 / 15
That is well said" I, "But now and 6, 154 / 19
Yet could I not," he, "doubt anything but 6, 154 / 22
would ye then do," I, "if he bade 6, 154 / 25
believe them both?" "Marry," he, "then would I 6, 154 / 26
to other." "That is," I, "so well said 6, 154 / 32
now would I wit," I, "whether that the 6, 155 / 1
church or not?" "Yes," he, "God speaketh to 6, 155 / 3
is nothing God's words," I, "but scripture? The 6, 155 / 4
were written?" "Yes, then," he. "But now since 6, 155 / 8
scripture." "And none otherwise," I, "besides? I had 6, 155 / 13
will you believe?" "Marry," he, "both twain. For 6, 155 / 28
Very truth it is," I, "that ye say 6, 155 / 31
to prove it." "Well," he, "and though he 6, 156 / 11
prove it." "That is," I, "very truth. But 6, 156 / 13
ye wind out?" "Marry," he, "I would believe 6, 156 / 23
the devil." "Ye should," I, "have taken therein 6, 156 / 26
ye then have done?" Quoth he, "Ye put me 6, 156 / 34
away. "Now Master Mayo," the King's Grace, "ye 6, 157 / 5
By my troth, sir," he, "and it like 6, 157 / 9
done." "By my troth," the king, "that was 6, 157 / 12
too." "What is that?" I, "Marry, I would 6, 157 / 18
have believed the best," he. "The best?" I, "That were best 6, 157 / 19
quoth he. "The best?" I, "That were best 6, 157 / 20
said best." "By God," he, "I had forgotten 6, 157 / 25
then were it best," he, "and so would 6, 157 / 25
If it were not," I, "the best, it 6, 157 / 33
a second." "A second," he; "then ye take 6, 158 / 1
it for naught," "Nay," I, "there be two 6, 158 / 3
to fall?" "Why not?" he. "Or else put 6, 158 / 12
the traitor Judas?" "Lots," I, "be well lawful 6, 158 / 25
That is peradventure truth," he. "But in our 6, 158 / 35
him." "If there were," I, "none other way 6, 159 / 4
an invincible error?" "Verily," he, "great cause should 6, 159 / 27
Ye would not then," I, "first make your 6, 159 / 29
ye could?" "Very truth," he. "Then if that 6, 159 / 34
believe him?" "Yea, verily," he, "that would I 6, 160 / 3
that?" quoth he. "Thus," his living?" "Yes, verily," he. "Then appeareth it," reason. "It seemeth me," ipsi prophetabant"; "Those prophets," wise believe them." "Well," not the church." "Methinketh," other." "Hard it were," at all." "In faith," two make four." "Why," all?" "I trow so," is on it." "Iwis," make four horse." "Tut," be of diverse." "Well," gloss yet. "But now," ganders." "A sweet matter," I think I do," were no gloss." "Yea," whom doth that appear," I see it so," is black." "Of late," whole church. "But first," shall not much need," That must needs be," Ye will also grant," us bound." "I grant," were false." "This is," plain idolatry." "Very truth," quo th he. "May not," of Christ." "That is," he, "very true." "Then," will no man deny," I doubt not now," or otherwise?" "That is," hard to tell." "Now," church." "Yes I remember," not bind me." "Lo," his special people?" "Yes," in vain." "That people," continue long after?" "Nay," eternally." "Shall this people," please God withal?" "Yea," he. "Whether shall they," little to stagger. "Why," I, "as if Luther" he. "Then appeareth it" I, "that we be" he, "that all this" our Lord, "ran forth" I, "then in somewhat" he, "the text is" I, "to find anything" he, "they make a" I, "needeth that no" he. "Or else the" I, "and yet though" he, "this is a" I, "then every man" I, "the geese and" he; "ye wot what" I, "But I think" he, "but would you" I, "so plainly, when" he, "though holy doctors" I, "ye would believe" I, "ye must consider" I, "to stick with" he, "Ye will also" I, "that in such" he, "For damnable were" I, "very well said" he. "May not," quo th I, "the other example" he, "very true." "Then" I, "let the first" he. "I doubt not" I, "but that yourself" he, "somewhat hard to" I, "somewhat I marvel" he, "right well that" I, "that had I" he, "that is very" I, "which should be" he, "that shall continue" I, "have among them" he. "Whether shall they" I, "have this knowledge" I, "can ye call"
Is not this people," quoth I, "called the church 6, 174/ 8
called the church? "Yes," quoth he. "Then the church 6, 174/ 9
he. "Then the church," served and pleased." "Truth,"
Truth," quoth he. "Is," us to believe?" "Nay,"
them in such wise," serve?" "In no wise,"
know them." "This is," believe." "That is truth,"
ye there yet again?"

For what if God," have served?" "Nay, pardie,"
That were all one," What if every man," little would it serve,"
as the other." "Then," for our salvation. "Truly,"
That in good faith," in good faith enough," them also, "These things,"
said further, "I have," a virgin." "What else?"
Why believe you that?"
Gospel showeth me so," if it did not?" "The Creed," itself." "Yet is it,"
So think I too," quoth he. "And wherefore,"
Gospel of Saint Luke," How know you that?"
I read it so," the book." "Ye read," it?" "How know I,"
you it well thereby?" by." "That is truth," nevertheless true." "That is,"
book is true?" "Marry," I am." "That is,"
is true?" "I think,"
That is well thought,"
mouth to mouth." "No,"

days." "Now come you,"

undoubted true." "That is,"
sure so." "This is,"

men." "In good faith,"
else all would fail."
of the church." "No,"

were contrary." "Good reason,"

Whereby shall I know?"
at that point yet?"

their Christian faith." "Nay,"

book. "Yet would I,"

indeed?" "Lest men might,"
holy words." "Ye say,"

Yes, that they were,"

were," quoth he. "Forsooth,"

had wist how." "Surely,"
satisfied." "Then be you,"

agree therewithal. "Be it,"

he. "Then are you,"

scripture." "That appeareth well,"

he. "Then are ye,"

That is very true,"

Then it is true,"

dinner." "By my troth,"

were in before." "Yea,"

er we go. "Nay,"

were." "If I were,"

as we began. "Sir,"

God. "And this is,"

between us." "Very true,"

summarily rehearsed." "But now,"

the nearer." "Why so?"

so?" quoth he. "Marry,"

he and his company,"
fellows be." "Why so?"

diverse countries." "Let him,"
in diverse countries." "Why,"

was in the beginning,"

the church was." "Marry,"
wet finger." "They might,"
of Christ." "They preach,"
in our churches." "This,"

they worship idols." "Well,"

"But he hath 6, 180/ 32

to the very 6, 181/ 1

sure so." "This 6, 181/ 19

he, "that must needs 6, 181/ 27

I, "Then ye that 6, 181/ 29

he, "but when I 6, 181/ 34

I. "But the church 6, 182/ 4

he. "Why be we 6, 182/ 11

I. "Have we so 6, 182/ 12

he, "I perceive it 6, 182/ 34

I, "ask you one 6, 183/ 7

he, "of some false 6, 183/ 11

very truth. Now 6, 183/ 16

he. "Forsooth," quoth I 6, 183/ 21

I, "so were they 6, 183/ 22

your friend, "I marvel 6, 184/ 20

I, "satisfied in this 6, 184/ 22

he. "Then are you 6, 184/ 28

I, "also fully answered 6, 184/ 29

he. "Then are ye 6, 185/ 4

I, "as fully satisfied 6, 185/ 5

he, "Then it is 6, 185/ 12

I, "that ye be 6, 185/ 13

he, "I have another 6, 185/ 27

I, "then have we 6, 185/ 30

he, "it were better 6, 185/ 33

I, "like my wife 6, 186/ 3

he, "that shall I 6, 187/ 16

he, "as far as 6, 189/ 5

I. "And this is 6, 189/ 7

he, "all this gear 6, 189/ 9

I. "Marry," quoth he 6, 189/ 10

he, "for a man 6, 189/ 11

I, "be the church 6, 189/ 21

he; "If men should 6, 189/ 23

I, "in like wise 6, 189/ 25

he, "in the beginning 6, 189/ 27

I, "while the persecution 6, 189/ 31

he, "if I should 6, 189/ 34

I, "peradventure show a 6, 190/ 8

he, "privly among themselves 6, 190/ 27

I, "plainly proveth that 6, 190/ 29

he, peradventure they will 6, 192/ 3
part of Germany?" "Marry," quoth he, "there might be
church of Christ?" "Marry," quoth he, "I think it
If we should go," quoth he, "for always the
them before it?" "Nay," quoth he, "be sure of
all." "Whereby may we, that is,
sure of that? "Marry," of it." "That is,"
That is very true," quoth he. "Well,"
cannot be so. "Peradventure, this short life." "Marry,"
members thereof?" "Why not?" not?" quoth he. "Then, What if he may?
he. "May he not," to be?" "What then?"
then?" quoth he. "Marry," a stark heretic." "Yet, "very church." "It is, now in heaven." "Well, But it may be,"
proveth the contrary. "Well,"
call heretics." "This is, they have the same?"
same?" quoth he. "Marry," That is very truth,"
If that were so," and good works?" "Yes,">
he. "Bade not Christ," of the same?" "Yes,"
Yes," quoth he. "Now," is unknown?" "They might, the scripture." "They should, no preachers." "It hath,"
and burn them." "Nay, I had said, "Sir,"
matter." "What is that?" quoth I. "Marry, sir," a very strange work,"
Ye would right now," some good men?" "Yea,"
must needs be." "Well," that do naught?" "Nay, he. "Do they well,"
against their hearts?" "Nay," quoth he. "But all,"


quoth he. "But all," quoth I, "come to church" quoth he. "But now," quoth I, "all that are" quoth he, "if their opinions quoth I, "if these men's" quoth he, "That is well quoth I, "but they and quoth he, "I am in quoth I, "if I could" quoth he, "they may do quoth I, "and think it quoth he, "no cause or quoth I, "to pray any quoth he, "that I shall quoth I, "pleased God in" quoth he, "by that reason quoth I, "with good reason quoth he, "whereof serveth canonizing quoth I, "nor seven years quoth he. "Those," quoth I, "that be not quoth I, "that be not quoth he, "be sure thereof quoth I, "said many things quoth he. "Then," quoth I, "if we were quoth he, "thank me for quoth I, "good reason. But quoth he, "no doubt were quoth I. "And this were quoth he, "Saint Augustine, as quoth I, "deceived therein, as quoth he, "ye have in quoth I, "therein if it quoth he, "of the harm quoth I. "What say we quoth he, "to that I quoth she. "Burn up, quotha quoth I, "containeth three things quoth he. "Marry, the chief quoth I. "That is, that quoth he, "since Saint Crispin
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<td>&quot;God too,&quot; &quot;Yea, marry,&quot;</td>
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<td>I ween would I,&quot;</td>
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<td>abide in pain.&quot; &quot;Nay,&quot;</td>
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<td>Believe in the devil?&quot;</td>
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<td>That may well be,&quot;</td>
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<td>now, by the way,&quot;</td>
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<td>amount. Ye deny not,&quot;</td>
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<td>and some miracles.&quot; &quot;No,&quot;</td>
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<td>he. &quot;To what purpose,&quot;</td>
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<td>of his word?&quot; &quot;Yes,&quot;</td>
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<td>quoth he. &quot;When Christ,&quot;</td>
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<td>in the Gospel?&quot; &quot;Yes,&quot;</td>
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<td>If this be thus,&quot;</td>
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<td>This is well said,&quot;</td>
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<td>feigned.&quot; &quot;Be it so,&quot;</td>
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<td>there not?&quot; &quot;Yes, marry,&quot;</td>
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<td>were those miracles feigned?&quot;</td>
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<td>feigned?&quot; quoth I. &quot;Marry,&quot;</td>
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<td>too.&quot; &quot;Well, be it,&quot;</td>
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<td>Is not this thus?&quot;</td>
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<td>thus?&quot; quoth I. &quot;Yes,&quot;</td>
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<td>quoth he. &quot;Well then,&quot;</td>
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<td>themselves.&quot; &quot;As for miracles,&quot;</td>
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<td>It were easy indeed,&quot;</td>
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<td>yet if they did,&quot;</td>
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<td>&quot;call on the&quot;</td>
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<td>&quot;Nay, nay, sir&quot;</td>
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<td>&quot;all the oats&quot;</td>
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<td>&quot;By whom were&quot;</td>
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<td>6, 240/ 22</td>
</tr>
<tr>
<td>&quot;Marry,&quot; quoth he</td>
<td></td>
<td>6, 240/ 23</td>
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<tr>
<td>&quot;some by men&quot;</td>
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<td>6, 240/ 24</td>
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<tr>
<td>&quot;both twain and&quot;</td>
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<td>6, 240/ 26</td>
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<tr>
<td>&quot;Yes,&quot; quoth he</td>
<td></td>
<td>6, 241/ 6</td>
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<tr>
<td>&quot;Well then,&quot; quoth he</td>
<td></td>
<td>6, 241/ 7</td>
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<tr>
<td>&quot;if our old&quot;</td>
<td></td>
<td>6, 241/ 8</td>
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<tr>
<td>&quot;be none articles&quot;</td>
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<td>6, 241/ 15</td>
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<tr>
<td>&quot;if men were&quot;</td>
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<td>6, 241/ 20</td>
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<tr>
<td>&quot;yet might a&quot;</td>
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<td>6, 241/ 22</td>
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<tr>
<td>&quot;But yet would&quot;</td>
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<td>6, 241/ 25</td>
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<tr>
<td>&quot;be there not&quot;</td>
<td></td>
<td>6, 241/ 31</td>
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<tr>
<td>&quot;Is there,&quot; quoth he</td>
<td></td>
<td>6, 241/ 32</td>
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<tr>
<td>&quot;any more very&quot;</td>
<td></td>
<td>6, 241/ 33</td>
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<tr>
<td>&quot;Is not that&quot;</td>
<td></td>
<td>6, 241/ 34</td>
</tr>
<tr>
<td>&quot;that is true&quot;</td>
<td></td>
<td>6, 242/ 1</td>
</tr>
<tr>
<td>&quot;Be not,&quot; quoth he</td>
<td></td>
<td>6, 242/ 2</td>
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</tbody>
</table>
quoth he. "Be not,"
of heresies false?" "Yes,"
he. "Who is likely,"
be false?" "It is,"
false and feigned miracles,"
or not?" "What else?"
else?" quoth he. "Then,"
church." "So seemeth it,"
How happeth it then,"
true part?" "There be,"
persecution." "If they were,"
of charity. "I am,"
and treat of." "Indeed,"
shall I gladly hear,"
us!? "In good faith,"
in these matters." "Nay,"
he disliked it." "Surely,"
of holy scripture." "Why,"
that." "Truth is it,"
both unproved. "And therefore,"
"saith truth?" "Yes, marry,"
And how know you,"
by scripture?" "Nay, marry,"
believe his church." "Lo,"
friend had told, forsooth,"
the boy denied, "Well,"
Master, will I not,"
boy. "No, wilt thou?"
ass anon." "Marry, Master,"
every fool do." "Well,"
will I not, Master,"
boy. "Why so, boy?"
quoth he "Marry, Master,"
cut off both." "Nay,"
at your hand." "Why,"
I should not?" "Forsworn,"
ye granted it." "Why,"
tell me true?" "Sometimes,"
have made thereunto?" "Marry,"
been very well said,"
that." "Then must I,"
ye so had said,"
most advantage." "Why so?"
so?" quoth he. "For,"
quoth I, "then all the"
quoth he. "Who is likely"
quoth I, "to feign and"
quoth he, "more likely that"
quoth I, "be they lies"
quoth he. "Then," quoth I"
quoth I, "by your argument"
quoth he. "How happeth it"
quoth I, "if miracles be"
quoth he, "peradventure some done"
quoth I, "false marvels only"
quoth I, "very glad that"
quoth he, "somewhat have they"
quoth I, "and shape you"
quoth he, "to say the"
quoth I, "let their praise"
quoth he, "for aught that"
quoth I, "if ye remembered"
quoth he, "so had I"
quoth he, "I pray you"
quoth I, "what else?" "And"
quoth he, "that the church"
quoth I, "But then by"
quoth he, "for all your"
quoth I, "he dealt with"
quoth Caius, "thou wilt grant"
quoth the boy. "No, wilt"
quoth Caius. "Ah, wily boy"
quoth the boy, "ye might"
quoth Caius, "I will go"
quoth the boy. "Why so"
quoth he "Marry, Master,"
quoth he, "for some ass"
quoth Caius, "I give thee"
quoth your friend, "what thing"
quoth I, "no more but"
quoth he, "wherefore should I"
quoth I, "it happeth so"
quoth he, "then might I"
quoth I, "But he would"
quoth he, "have said the"
quoth I, "ye had answered"
quoth he. "For," quoth I"
quoth I, "your next answer
have asked me further,"

he have asked you,"

Then were we come,"

he did before." "Nay,"

answered thereto well." "Why,"

me? "No could ye?"

That wot I ne'er,"

he. "No, do ye?"

God speak themselves?" "Yes,"

was at that time,"

the meantime." "That is,"

as for the days,"

a right faith?" "Yes,"

was." "That may ye,"

man." "By my troth,"

Now and I am,"

nay." "By my troth,"

devout." "I will not,"

if it so were,"

service." "Of saying service,

the tale told: "Lo,"

psalm twice." "In faith,"

That were as evil,"

serve between both." "Yea,"

For if his bread,

angry. "Marry, no marvel,"

wot ye what, gossip?"

by Saint James." "No,"

mean." "In a mean?"

none at all." "Yea,"

neither." "By our Lady,"

can say them." "Peradventure,"

a year." "In faith,"

buzzing they make." "Surely,"

covenants or contracts. % "Fallen?"

matter was proved." "Indeed,"

sure information thereof." "Marry,"

of the matter." "Well,"

law requireth?" "So many,"

law requireth? Would God,"

commit it." "There is,"

husbandmen and gentlemen." % "Indeed,"

said so or not,"

the first?" "That maketh,"
were a strange thing," quoth I, "if the law 6, 265 / 28
therefor." "By my troth," quoth he, "yet methinketh ever 6, 266 / 11
many be present." "Surely, I, "what were best 6, 266 / 15
his records ready." "Yea," quoth he, "but this way 6, 266 / 33
they were heretics." "Nay," quoth I, "not if they 6, 266 / 35
always serve other." "Forsooth," quoth he, "it seemeth somewhat 6, 267 / 1
not by weight." "Surely," quoth I, "my mind and 6, 267 / 13
tem by tale. Howbeit, "I, "of those twain 6, 267 / 18
as they did." "Why," quoth he, "said they not 6, 267 / 26
well for him?" "Yes," quoth I, "for as far 6, 267 / 27
not far enough." "Ah," quoth he, "their words were 6, 267 / 29
narrowly taken." "They were," quoth I, "taken as large 6, 267 / 30
not tell his name?" "Which of them? 6, 268 / 31
hold." "Where dwelled he?" your friend. "Everywhere and 6, 268 / 33
friend. "Everywhere and nowhere," quoth I, "For he walked 6, 268 / 34
heretic." "But what was," quoth he, "done to the 6, 269 / 31
to the master?" "Forsooth," quoth I, "great favor had 6, 269 / 32
any good cause: "Well," quoth he, "I see well 6, 270 / 20
the secular hands. "Why," quoth I, "what devil rigor 6, 271 / 1
bear a faggot?" "Yes," quoth he, "they could not 6, 271 / 5
his feet." "In faith," quoth I, "not if he 6, 271 / 7
the first time." "No," quoth he. "Marry," quoth I 6, 271 / 20
of abjuration was that?" "Marry," quoth he. "Marry," quoth I, "his abjuration was 6, 271 / 21
him." "It might happen," quoth he, "that he had 6, 271 / 28
had preached." "That were," quoth he, "great wonder. For 6, 271 / 30
forgotten this?" "It was," quoth he, "possible enough that 6, 272 / 10
other folk?" "That is," quoth I, "true if he 6, 272 / 15
in one tale." "Yet," quoth he, "were it possible 6, 272 / 24
lie all." "And what," quoth I, "that he had 6, 272 / 25
other bishops, too?" "Well," quoth he, "and yet they 6, 272 / 28
lie, too." "And what," quoth I, "that his own 6, 272 / 30
Heard you that yourself?" quoth he. "Mysel? 6, 272 / 33
yourself?" quoth he. "Mysel? quoth I, "Nay, but such 6, 272 / 34
worshipful as they were," quoth he, "and as trusty 6, 273 / 1
laying thereof to him," quoth I, "could not excuse 6, 273 / 7
things more thereto." "Well," quoth he, "and yet all 6, 273 / 10
might be." "And what," quoth I, "of the heretics 6, 273 / 11
May it not be," quoth he, "that they lied 6, 273 / 13
they lied?" "And what," quoth I, "of them that 6, 273 / 14
prelates before?" "By God," quoth he, "even as I 6, 273 / 16
enough." "And what then," quoth I, "of all those 6, 273 / 18
against him now?" "Marry," quoth he, "as I told 6, 273 / 20
the same." "That is," th... 6, 273/ 22
thing to me." "Why," th... 6, 273/ 23
as many more?" "Possible?" th... 6, 273/ 27
times as many." "Well," th... 6, 273/ 29
to this?" "I say," th... 6, 273/ 35
and judges." "We might," th... 6, 274/ 33
at Rome." "Very well," th... 6, 275/ 1
in the ground." "Tut," th... 6, 275/ 9
a wise invention." "Verily," th... 6, 275/ 10
be so?" "It may," th... 6, 275/ 19
possibility be so." "Then," th... 6, 275/ 23
the wager?" "In faith," th... 6, 275/ 26
him one wing." "Surely," th... 6, 276/ 3
ye then say?" "Marry," th... 6, 276/ 6
and judges." "We might," th... 6, 276/ 15
against them all." "Yet," th... 6, 276/ 17
Very sooth ye say," th... 6, 276/ 24
they showed him." "Well," th... 6, 277/ 1
them." "Ah, well said," th... 6, 277/ 13
Well taken of you," th... 6, 277/ 23
very greatly guilty." "Surely," th... 6, 277/ 24
that is true." "Now," th... 6, 277/ 30
be perjured?" "That followeth," th... 6, 277/ 32
followeth," quoth he. "Now," th... 6, 277/ 33
him to?" "What thing?" th... 6, 277/ 35
Marry, to mercy." "Nay," th... 6, 278/ 2
"Then it is," th... 6, 278/ 3
To the church," th... 6, 279/ 17
prove by witness." "Forsooth," th... 6, 281/ 18
might refuse it." "Forsooth," the sure way." "Well," him?" "In good faith," the burning." "It is," thing." "That were marvel," very like." "It is," to be discerned." "Why," tell you all that," by tale." "I would," one." "He that should," in one." "That were," one in number." "Surely," in number." "That were," a riddle." "This riddle," that may well be," they?" "The one is," pity, by my faith," wretched world." "He had," So say I too," ye be a wanton," of these words?" "Surely," the matter requireth." "First," Nay, in good faith," often." "With that word," naught." "In good faith," it not unlikely." "Then," sect." "By Saint John," see hereafter." "Very true," names." "In good faith," meant not well." "Surely," By Saint Mary mass," that second book?" "Forsooth," in that book." "Why," Yea, in good faith," whit." "Then findeth he," his apostasy?" "No more," you." "Nor findeth he," Mass?" "Never a whit," hear." "And feareth he," promiseth?" "That is all," well performed." "He had," the Mass." "Ye say," letted but that. "Surely," against the constitution. "Sir," he, "methinketh ye take" I, "if this be" he, "all this is" I, "to me great" your friend, "that it" I, "nevertheless contrary, and" your friend, "what faults" I, "were in a" he, "fain hear some" I, "study for that" he, "very strange except" I, "as weighty be" he, "somewhat like a" I, "will soon be" he, "but that was" I, "this word "priests" your friend, "that ever" I, "a good mind" he. "But how far" I, "But yet in" he, "very naught. And" I, "would ye that" he, "that would I" I, "ye hit the" he, "so is it" your friend, "if that" your friend, "it seemeth" I, "ye would well" your friend, "the book" I, "it appeareth not" your friend, "is that" I, "every whit." "Then" your friend, "no fault" I, "than I show" your friend, "no fault" I, "more than you" your friend, "nothing else" I, "and what he" your friend, "much more" I, "very truth in" I, "if we go" your friend, "I will"
at all. "Your words,"
quoth I, "be somewhat pugnant 6, 294/ 29
follow the worse. "Indeed,"
quoth he, "because ye speak 6, 297/ 3
but very young. "Marry,"
quoth I, "God forbid else 6, 297/ 7
and ye will. "Truly,"
quoth he, "it is pity 6, 297/ 8
before. "How happed that?"
quoth I, "Marry," quoth he 6, 297/ 12
that?" quoth I, "Marry," quoth he 6, 297/ 13
before the people)." "Forsooth,
quoth your friend, "that those 6, 298/ 18
better. "I fear me,"
quoth I, "it were pity 6, 297/ 20
to touch it. "Marry,"
quoth your friend, "if this 6, 299/ 27
more Masses." "That reason,"
quoth I, "will not hold 6, 300/ 1
of priests?" "In faith,
quoth he, "there is more 6, 301/ 7
were better chosen. "Doubtless,
pope . . ." "By my soul,
wife popess too." "Well,
his horse-keeper." "That is,"
And yet I suppose,"
quoth he, "wherefore go there 6, 302/ 15
them a begging?" "Marry,
Then might it hap,"
quoth I, "for they delude 6, 302/ 16
and no faster." "Surely,"
quoth he, "that ye might 6, 302/ 28
Nay, by our Lady,
of their own." "Marry,
at once." "In faith,
at once." "In faith,
no. "By my troth,
more than that." "Surely,
own mouth commended." "Surely,
parish." "As for Wales,
to follow them." "Well,
will not dispraise them,
would haply ween." "Peradventure,
do now." "God forbid,
forbid," quoth I. "Well,
any man." "The church,
chastity." "That is truth,
Ye mistake the matter,"
you after." "There would,"
What good or harm,"
the contrary." "Yea, marry,
sure way." "It was,"
if they so would,"
quoth he. "They say,"
priests of Saxony." "Surely,
for them." "There be,"
and rebuke." "In faith,"
evil made law." "Marry,"
that made it." "Marry,"
constitution but they?" "Surely,"
nor they neither." "No?"
man knoweth it." "Verily,"
the like." "I long,"
him in hand." "Well,"
long, by my troth,"
shall be sooner cased,"
far wrong. "This groweth,"
author answereth. "I suppose,"
bad or good." "Forsooth,"
on and read." "Marry,"
told you this tale?"
Forsooth, divers honest men,"
a good substance." "Forsooth,"
take him for." "Why,"
the matter well?" "Forsooth,"
truth." "In good faith,"
Yes, in good faith,"
after." "I beseech you,"
proved." "I am loath,"
brought him hither?" "Sir,"
could?" "Forsooth my lord,"
Where is that neighbor?"
lord. "This man, sir,"
do it. "Nay, forsooth,"
could do it." "Well,"
so?" "Forsooth, my lord,"
killed Richard Hunne?" "Forsooth,"
who killed him." "Well,"
Nay, forsooth, my lord,"
Your Lordships now." "Well,"
my faith my lords,"
things ere now." "Why,"
tell?" "Forsooth, my lords,"
my troth, I trow,"
she?" "Forsooth, my lords,"
month ago." "Now, forsooth,"
not hanged himself?" "Forsooth,"
and after. "What then?"
that. "No, my lords,"
latria." "Whereby know we," the gloss." "Ye may," may worship images." "Why," twain plain repugnant?" "Yes," at all." "But yet," That were very unlikely," other?" "Yea, before God," will I well." "Then," painting?" "In good faith," see now." "They may," how proveth he that?"

quoth your friend. "Marry," prove them." "Prove them?"


By my faith, Masters," quoth he, "he understood it 6, 357/ 16
quoth I, "perceive it by 6, 357/ 18
quoth he, "if that law 6, 357/ 23
quoth I, "if they both 6, 357/ 26
quoth he, "whereby shall I 6, 357/ 32
quoth I, "that Saint Gregory 6, 358/ 1
quoth he, "that will I 6, 358/ 9
quoth I, "we shall agree 6, 358/ 10
quoth he, "I am well 6, 359/ 23
quoth I, "soon see as 6, 359/ 25
quoth your friend. "Marry," quoth I, "by the breaking 6, 360/ 14
quoth your friend. "The substance 6, 360/ 25
quoth I, "somewhat worth to 6, 361/ 1
quoth your friend, "a good 6, 361/ 35
quoth I, "yet would he 6, 361/ 36
quoth your friend, "either was 6, 362/ 11
quoth I, "he saith that 6, 362/ 16
quoth your friend, "by my 6, 362/ 20
quoth I, "once he promised 6, 362/ 23
quoth your friend, "this device 6, 365/ 1
quoth I, "by that I 6, 365/ 8
quoth your friend, "then hath 6, 365/ 25
quoth I, "he that believeth 6, 365/ 28
quoth your friend, "what evil 6, 365/ 30
quoth I, "or rather to 6, 365/ 32
quoth your friend, "very likely 6, 366/ 5
quoth I, "hath he used 6, 366/ 6
quoth your friend, "a wonder 6, 368/ 6
quoth I, "that he did 6, 368/ 9
quoth your friend, "in good 6, 372/ 26
quoth I, "all one to 6, 373/ 1
quoth I, "they cannot but 6, 378/ 19
quoth he, "that he must 6, 382/ 8
quoth your friend, "he was 6, 383/ 35
quoth I, "the man lacked 6, 384/ 26
quoth he, of a person 6, 399/ 6
quoth your friend, "I would 6, 407/ 25
quoth I, "and if it 6, 407/ 31
quoth your friend, "but as 6, 411/ 1
quoth I, "whether a priest 6, 411/ 5
quoth I, "there be some 6, 411/ 17
quoth these gentlemen. "By my 6, 413/ 9
quoth he, "yonder same Tenterden 6, 413/ 9
the haven, good father?"
by our Lady, Masters,
be righted again." "Forsooth,"
good preachers after." "Surely,"
teach them errors. "Forsooth,"
follow the same." "Surely,"
thee so." "Marry sir," him if ye will,"
taught." "I marvel then," bodies." "To this matter," non blasphemare" (I have, great a fire." "Forsooth,"
Nay, by my troth,"
of little weight." "Forsooth,"
prince of devils." "Surely," bare." "It must needs," they shall." "In faith," clean untouched." "That is," heard it." "In faith," For by my troth," I cannot much marvel," unto. And this prayer," quoth she. "Burn up, fasting, and all the Eluidius and all the not have such a to see such a understood than all the more boldly rebuke and we will jest and this argument, Tyndale would he might jest and not yet both to this book, the maker of obedience (wherein he point, but runneth and nun. And now he he not answereth, but it away quite, and which, like himself, so in Almaine; a foolish, rhymes and his overmuch quoth they. "Nay, by our quoth he, "I cannot tell quoth your friend, "yet as quoth I, "a certain rule quoth your friend, "yet would quoth I, "therein I say quoth your friend, "he will quoth I. "But yet is quoth your friend, "why they quoth I, "our Savior himself quoth he, betaken Hymeneus and quoth your friend, "it appeareth quoth I, "and to the quoth I, "and these two quoth your friend, "we shall quoth I, "Tyndale's word alone quoth your friend, "and as quoth I, "be bare, except quoth your friend, "as for quoth I, "no marvel, for quoth your friend, "and of quoth he, "when I consider quoth I, "though many like quoth I, "serving us for quoth ? Marry, God forbid. It rabble of such unsavory ceremonies rabble of the old heretics rabble that every mean man rabble spring up among us rabble of these lewd heretics rail against the other. But rail upon the whole order rail and say we meddle rail thereon and say it rail against Christ's church for rai leth upon all them that rai leth at large against all rai leth over without reason, and rai leth against all chastity, and rai leth against that book wherein rai leth thereon and saith it rai leth thereupon in his frantic rai ling book against the clergy rai ling . And saith also that
without necessity, in his
go to his
he from reasoning to
his old craft of
Then fall they to
would wickedly, with only
pulling down the churches,
and it happen to
crucifix a dead man
speak of a man
as the Bible mentioneth,
well by that he
a miracle as the
two thieves, by the
prophets," quoth our Lord, "
charity, in avoiding the
they give aught, they
intrinsecus autem sunt lupi
have but in things
For though it be
thereunto. Now runneth every
it, nor rude and
at once, and dash
Christendom in effect that
boldly to play the
and yet withinforth be
temporally to destroy those
fare as do the
her mind alienated and
things far above his
to be made and
go abroad and be
need to be attentively
my request vouchsafed to
after that such had
that shall happen to
of mine own mouth)
first after your letter
they were suffered to
a Christian man to
pains forbidden to be
were suffered to be
well serve him to
railing books to call by
railing against the clergy is
railing against him, and made
railing , and utterly denied that
railing . "He appeared also at
railing and reproving the justice
railing and jesting against all
railing against the Mass, villainously
rain , out pour they pisspots
raised from death to life
raised a dead body to
raised a dead body by
raising of a dead man
raising of a dead man
ran forth of their own
rancor which by occasion of
ransack the bottom among all
rapaces " (Beware of the false
rare and scarce. Gold would
rare and seldom in respect
rascal and boldly offereth himself
rash brains abuse it. For
rashly out holy scripture in
ratified and received it after
ravenous wolves and devour the
ravenous wolves). For since that
ravenous wolves, than suffer them
ravens and the carrion crows
raving with despising and blasphemy
reach , far too profound to
read in English. The Fifteenth
read among the people, though
read and advised than hoverly
read over the book ere
read it and severally said
read this rude, simple work
read it, if ye list
read (when I demanded him
read the scripture themselves in
read Christ's Gospel. "And surely
read . And that thing done
read . "And they say that
read , and also he found
and so have I read that it hath been
fifth chapter, where we read that the angel moved
But and if ye read in the books of
Lady, of whom we read in the Gospel continual
of them which do read them diligently, and diligently
him again, and himself in his heart to read anything else -- which
in considering what ye read, in pondering the purpose
his own tongue and read it over, think ye
were all one to read a thing and learn
if our child should read on the text of
his blessed apostles, which read and declared the scriptures
that no man could believe, after ye have read it in scripture all that can be
quoth I. "For I read in the book." "Ye other, as plainly we read in their books, did
Luther's books to be read it altogether and believe
as haply many doth, hear the scripture or read it -- if we
assent of that we read, and after a little
the proofs published and Lutheran sect were diligently read over and studied, and
man in doubt that For to some that read it, it seemed very
1, "will soon be read . For he hath mistranslated
go forth and be read still in that fashion
nothing meetly to be read . The Tenth Chapter The
be not letted to be read their law, both learned
saints as have often read and deeply considered those
soberness well and reverently read in English. "But now
book, libel, or treatise read, newly made in the
the translations to be read that were already well
they shall not be read if they be mismade
Which when himself had read, he said he marveled
be looked on and read ." "Marry," quoth he, "but
And then were there school he had heard read openly the depositions by
that once had overlooked, read , and especially in a
folks' hands had and read , and advisedly considered that
now be suffered to read all. Yet they say
men unlearned, though they
but well and devoutly
study are admitted to
the Bible to be
many translations which we
as will, when they
almost every man could
the language wherein they
may without harm have
no man suffered to
new translation to be
by his discretion reverently
his own hands to
hand when he will
and suffer some to
the whole Bible to
Howbeit, upon that I
go abroad and be
not have his books
in them laymen may
in men's hands and
not suffered to be
reader, though some that
ten that use to
decrees, and therein he
Did you," quoth I, "
that book while he
I, "or you either,
if ye had either
selfsame law that ye
doubted if ye had
if ye had either
that law that ye
law self that we
caused I him to
lay people, wherein they
But now ye that
be violent themselves. % "We
can do but scantly
man would abhor to
whom, he shall scant
books than ye will
shall neither need to
and me to have

read it in their language 6, 333/ 23
read it and, in that 6, 336/ 2
read and expound it. And 6, 337/ 6
read in any vulgar tongue 6, 337/ 10
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read and have ready the 6, 339/ 28
read or hear them but 6, 340/ 13
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read all, nor lose time 6, 430/ 34
read over that book of 6, 431/ 23
the parts well, and 
texts by, since the 
man than an unreasonable 
not understand without a 
they took a wrong 
by themselves without a 
purge and amend the 
corrupt and infect the 
the ears of the 
and which gave the 
he will have some 
as they were ordinary 
as might in the 
the thing that he 
Almaine. Which book whoso 
the Bible?" "I cannot 
much profit in the 
by recourse to the 
he happened upon the 
disciples were occupied in 
tongue. Not for the 
will upon the first 
by this manner of 
over that should the 
might take by the 
with reason restrain the 
harm grow by the 
consider what good the 
should grow of the 
his time in the 
is not worth the 
in his preachings and 
to resort to their 
Peter, bidding us be 
know you for a 
have it the more 
nor be not so 
good, godly mind more 
will not be so 
agree together, but be 
whether they should make 
faith with us all 
mischiefs was always sensuality 
yet not only the 

read Luther's words and Tyndale's 6, 432/ 32
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reader . Nor I cannot see 6, 129/ 19
reader . And then if they 6, 201/ 7
reader of a wrong church 6, 201/ 8
reader . For it is a 6, 334/ 15
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reading of his books hath 6, 348/ 8
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ready to minister matter, and 6, 140/ 18
ready towardness of some paynims 6, 142/ 27
well in remembrance all
but it was not it. Which was the that they will be to have his records his own hand also, made such a sermon acknowledging his fault and
acknowledging his fault and
ween I were more
ween I were more
book with the places
book with the places
and either part more
and either part more
if we were so
if we were so
other as we be
other as we be
sent for before, and
sent for before, and
had said therein was
had said therein was
have read and have
have read and have
the matter, and more
the matter, and more
we see them as
we see them as
see them always first
see them always first
in their faces, then
in their faces, then
laid you the places
laid you the places
pestilent heresies in this
pestilent heresies in this
the clergy of this
the clergy of this
poor people in his
poor people in his
diverse parts of the
diverse parts of the
greatest prelate in this
greatest prelate in this
to town through the
to town through the
labored to corrupt the
labored to corrupt the
the clergy of this
the clergy of this
the clergy of this
many folk in this
many folk in this
subversion of that whole
subversion of that whole
the crown in this
the crown in this
honorable estate of this
honorable estate of this
honest men in this
honest men in this
as a good Catholic
as a good Catholic
and jeopardy that the
and jeopardy that the
honorable prelate of this
honorable prelate of this
learned doctor in a
learned doctor in a
and to frame this
and to frame this
undoubtedly bring into this
undoubtedly bring into this
honorable prelate of this
honorable prelate of this
deny the miracles because
deny the miracles because
any such things as
any such things as

ready, and that ye laid
ready in remembrance." The Thirty-First ready way to bring him ready enough to bear false ready ." "Yea," quothe, "but ready to be preached, as ready and laid it up ready to abjure all heresies ready to report their rigor ready noted, which book I ready to find others' faults ready each to pray for ready to seek each other's ready there, all that could ready there against their coming ready the scripture in mind ready to go straight to ready to believe a purser ready to lie and forswear ready be they to abjure ready with rushes between the ) should maliciously change my realm hath before this time realm, is a very poor realm, each of them with realm, who for his tender realm, and had in every realm. Another parish priest had realm have evil prohibited all realm hath forbidden all the realm. And by other ill realm, both in faith and realm which hath in so realm and myself had him realm will say and swear realm, it hath been long realm was like to have realm, and in what benign realm. Howbeit, be a man realm after the fashion of realm, if the prince and realm in his most erudite realm and nature tell him realm and nature should seem

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6, 270/ 19
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6, 328/ 7
6, 350/ 6
6, 409/ 23
6, 410/ 1
6, 416/ 30
6, 419/ 10
6, 427/ 29
6, 428/ 18
6, 430/ 3
6, 6/ 8
6, 6/ 11
that neither nature nor
the judgment of natural
commenters and unto natural
objections, especially proving that
scripture. Which rule with
partly depending upon natural
author proveth, by the
wherefore it were not
be borne back with
answer and satisfy with
dispicious, building all upon
and him both, by
why and with what
in which book that
very right and good
God would by his
would by the same
you tell me what
not this a wise
neither scripture nor natural
heretics rather trifle than
And for what worshipful
not this a high
of that ground by
Christian people that have
contrary. "Now for the
not like present, this
prayer). "Now maketh your
friend asked me what
deny the miracles because
any such thing as
that they were of
But as it is
were it against all
never so credible, whereas
tale for true that
boldness of nature and
he that believeth his
against his persuasion of
Your friend answered that
he believed so against
white, which was no
And that of like
the thing that your
reason do deny the miracles 6, 6/ 14
reason , whereunto secular literature helpeth 6, 9/ 11
reason , which he calleth enemy 6, 9/ 18
reason is servant to faith 6, 9/ 20
reason and the old interpreters 6, 10/ 5
reason . The Twenty-Ninth Chapter The 6, 11/ 2
reason which the King's Highness 6, 11/ 16
reason in a detection of 6, 14/ 28
reason . Thus may ye see 6, 26/ 2
reason , which ye trusted to 6, 32/ 29
reason , which rather giveth blindness 6, 33/ 32
reason that he set the 6, 34/ 27
reason can they despise a 6, 40/ 3
reason of yours is not 6, 40/ 11
reason that man serve him 6, 41/ 10
reason rather have commanded to 6, 42/ 20
reason after, when there were 6, 42/ 22
reason were this, if one 6, 45/ 13
reason well concluded? "There is 6, 45/ 16
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reason in their heads, and 6, 56/ 13
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reason , as I said, no 6, 59/ 27
reason were there, that God 6, 60/ 8
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reason and nature should seem 6, 63/ 10
reason bound to believe such 6, 64/ 8
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reason and nature told not 6, 65/ 12
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well perceive that of reason they should give credence
that seem far against
they be far above
far against nature and
seen it impossible by
knoweth by nature and
the more bound by
of things that by
you such as all
you ye may with
all men lie, because
you that nature and
miracles, for anything that
ye shall still see
that neither nature nor
when I believe that
by any mistaking of
I may well with
to wit nature and
should ye not of
because that nature and
quoth I, "what doth
you," quoth I, "that
I think that neither
me," quoth I, "doth
but whether nature and
but that nature and
out by nature and
surely both nature and
Then," quoth I, "if
a God, doth not
his godhead, and by
it," said I, "that
yet seemeth me that
is it then that
therefore seemeth it that
doth, as I say,
wide; for neither doth
for the better, neither
since ye have no
done, which nature and
ere ye should of
you a thing that
have already proved that

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why we should of mighty godhead. And no
times, places and occasions, you think yourself in
Marry," quoth he, "that man may well with
to think that any unto belief for any
better. And much more he, "then is it
upon this side, what it might stand with
people might then with to ground upon but
the New Testament) yet our matter dispute and
we must agree in or else by natural
men from heathen, as understood either by hap,
it, whether by hap, think you then of thinketh. For I take
Verily," quoth I, "where the judgment of natural
ear giving to any his own stubbornly, without
truths presupposed, then shall the light of natural
commenters and unto natural objections, especially proving that
rules -- men's glosses, God. And as for find to faith than in that ye set
why ye should reckon may feel. How can reason -- but if many things natural whereof
for any power that it, it grieveth not to look thereon; but against the rule of there yet cause by

reason more marvel of the reason were it to withdraw reason is that we suffer reason to have good cause reason holdeth as well on reason mistrust all the remnant reason would bear the importunate reason that I find to reason it is, where a reason that we show you reason is it to believe reason, as ye have answered reason go seek and visit reason. And if we should reason and the Old Testament reason with those that agree reason where faith refuseth it reason come to it, or reason is the difference dividing reason, or help of grace reason or grace. ""By hap reason ?" "As little," quothe reason for plain enemy to reason may between divers texts reason, whereunto secular literature helpeth reason or authority of any reason, till the books were reason and they be two reason, with the collation of reason, which he calleth enemy reason is servant to faith reason, and faith -- not reason, what greater enemy can reason is, which counterpleadeth faith reason so short; for verily reason for an enemy to reason -- but if reason be unreasonable -- have reason can no more attain reason hath to perceive the reason to look thereon; but reason hath a pleasure to reason that a heavy body reason assigned that men may
yet, as I say, they see not, if

Now ye see that he, "for man hath well then," quoth I, "
believe. And so must were frantic: so if mind. And therefore let for an instrument man's no doubt, but that and had, and with himself somewhat content that collection and discourse of he may thereby, with scripture. Which rule with to do besides, the admonished thereof, then did and engendering, not only subject and obedient unto forward. Against whom did besides, that nature and the right perceiving that of nature, which their planted before; and by that came after. By a lowly heart, using contrary, since it is inequality of Christ, by no wise find any appeared to mine own may be perceived by whole church. And what believe against our own partly depending upon natural so seemeth me good always shall, by your showed you plainly by that tale, but man's dare not well trust the beginning. Howbeit this thereon, yet is not not the contrary. Except ye will fare by is," quoth I, "the

reason can believe that thing 6, 130/ 6
reason give over his hold 6, 130/ 15
reason is not so proud 6, 130/ 28
reason and they have none 6, 131/ 17
reason must he needs have 6, 131/ 18
reason not resist faith but 6, 131/ 19
reason be suffered to run 6, 131/ 26
reason be well guided, for 6, 131/ 31
reason thereto. God helpeth us 6, 132/ 2
reason is by study, labor 6, 132/ 6
reason brought, as I said 6, 132/ 20
reason was not so great 6, 133/ 4
reason . And so forthwith ye 6, 135/ 36
reason joined thereto, perceive that 6, 136/ 13
reason and the old interpreters 6, 137/ 34
reason which he had planted 6, 139/ 2
reason interpret the remnant, whereby 6, 139/ 16
reason often showed them what 6, 139/ 25
reason , as God willed the 6, 139/ 33
reason resist, with good counsel 6, 140/ 23
reason could not plainly show 6, 140/ 31
reason -- had it not 6, 141/ 15
reason , overwhelmed with sensuality, had 6, 141/ 21
reason thereof they far the 6, 144/ 21
reason whereof, not only came 6, 152/ 3
reason and refusing no good 6, 152/ 25
reason that I believe God 6, 154/ 7
reason of his manhood, ye 6, 156/ 8
reason whereby ye could find 6, 159/ 11
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reason were it then to 6, 162/ 22
reason the points that God 6, 166/ 16
reason . "It seemeth me," quoth 6, 167/ 7
reason . For surely, since they 6, 172/ 27
reason , have the knowledge and 6, 174/ 11
reason that he hath given 6, 176/ 2
reason . And surely as I 6, 176/ 16
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reason hath scripture for his 6, 176/ 20
reason always to be mistrusted 6, 176/ 23
reason be so far out 6, 176/ 25
reason as one did once 6, 176/ 27
reason that a maid layeth 6, 180/ 23
And he saith good reason. In Good not help, if manifest author proveth, by the scripture. And with this the truth, both by proved yet again by of the church, by shall there be this and the other without is," quothe, "a then is all his that they neither have to wonder by what Though God will, as quothe, "by that quothe, "with good should you by that say," quothe, "good I cannot perceive the may well perceive all must they by that as I say, no quothe, "whether this think any true, this should be by all matters with lies. And well agree for good as they can. By can. By reason whereof, we be content (and sloth, or trust, good wherefore it were not all such heinous crimes, a diverse name. By you by your own it not then in always the "congregation," what we shall not now have more Masses." "That in laymen's houses, by and raileth over without specially for the great I, "Tyndale hath another
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that upon his unreasonable
is as far against
to wit, by the
seen so many by
enough. And no good
that part every rotten
never yet heard any
should there by this
faultless, and also of
ye thought it no
man well and with
hands with as good
whereof there was no
the bad. And also
the matter self of
be so far from
against scripture and all
opinions stand to natural
both by scripture, natural
For then as for
faith be things above
above reason and that
that sect. But yet
we live and have
baptism have time and
us, having time and
believeth the contrary, what
have ye much less
have the use of
have the use of
us if we had
far against all natural
the rebellion of their
himself list. "Whereof shall
void that answer by
For albeit with good
yet is it no
could not lack both
think there will no
first to ensearch by
if they had any
which case both nature,
power. "And by this
of all other. Which
reason , one of two things
reason as if he would
reason that the clergy, though
reason of mine office," "Why
reason is there why a
reason that they can find
reason laid why it were
reason also not only the
reason amend it where it
reason that we should reckon
reason restrain the reading of
reason as the father doth
reason that men should lose
reason men think it were
reason doth require it. For
reason and truth and so
reason, that no Christian man
reason, to the authority of
reason, the laws and determinations
reason, he refused to stand
reason and that reason hindereth
reason hindereth us in our
reason it is to take
reason to do them. For
reason to work well, good
reason to them, we be
reason have ye to say
reason so to do, when
reason without good works, if
reason faith be never without
reason without good works. But
reason, so utterly subverting all
reason to the obedience of
reason serve if man had
reason. But then fall the
reason they might, yet had
reason to look that Christian
reason, authority, and example of
reason bear it that, when
reason and by report of
reason in their heads, lay
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especially for that they receive thereby, yet when I 6, 64/ 22
receive scripture, I might in 6, 76/ 34
receive not our scripture, and 6, 102/ 21
the sacraments which they receive. "And this putteth me but would look to receive the true scripture of be devised, admit and receive a person infamed, and But now whereas they receive the witness of so go to naught) to receive such records as they bound nor ought to receive him, but utterly may that the church shall receive him to? "What thing it seemeth that they receive him by, not the the thing that they receive him to." "Then it doth the church openly receive to penance any person be content so to receive into orders as rooms offered that will not receive them. And therefore I of the Catholic faith new witnesses to be received for the party that to be consecrated and received in tree, where it and not be clean received out by the priest after that they had of the Catholic faith received and believed through the he would not have persuasion and belief so received through Christendom that the mistrust? Of whom being received new witnesses to be received for the party that if your way were favor in that they received him to penance without where Luther's sect is received by the church for new witnesses to be received for the party that received . For each of their of God to be received him to penance without their heresy were once received, and the world changed in such wise, graciously received again into the favor he is absolved and received again. "The Fourteenth Chapter at the first customably received to grace, and verily offering delight unto the receivers and death to the himself, and that whoso receiveth one of his apostles his apostles or disciples receiveth himself, every wise man little money no law receiveth any witness but honest the church by mercy receiveth him to penance. "But that a man's oath receiveth interpretation and is not make against them, without receiving or ear giving to easily beguiled in the receiving of the very scripture for the reading and receiving of the very scripture meet for them, but receiving from the height of receiving him again, yet at
worship, and some things
for other faculties he
in all this while
that they have not
between scrupulous superstition and
between scrupulous superstition and
fault to be therein
whom, whatsoever ye say,
say I should not
images. For when we
his nose. And men
whereas ye say men
image, we seem to
God -- though we
wise do not we
ye not," quoth I,"
in the beginning, I
that were proved, nor
Thus may every man
see ourselves, who can
commonly done that we
by nature, ye would
ye seem to do,
yet could I scantily
which ye must needs
Father Donald, whom I
surety that we could
either, yet if ye
I wit, since ye
science, of which ye
opinion. And of divinity
see why ye should
to faith, except ye
today if I should
ye would, I ween,
texts that ye did
would," quoth he,"then
as ye say many
trust the scriptures, nor
opinion so reputed, they
the canonized ye may
have good cause to
Saint Uncumber, because they
own wit, he might
reciteth with advantage for his
recked not of. For he
recked to seek whether they
recked what pain they took
reckless negligence that would be
reckless negligence that would be
reckless and negligent. For accursed
reckon it said to myself
reckon it as spoken of
reckon ourselves to be better
reckon that the clergy is
reckon that it smelleth of
reckon as though God were
reckon our prayer more pleasant
reckon our Lord bound to
reckon then the question were
reckon so sure and fast
reckon nothing proved but that
reckon himself unsure of his
reckon himself sure of his
reckon ourselves sure that no
reckon it less marvel to
reckon this cause very slight
reckon myself sure. "No?" quoth
reckon yourself sure, and of
reckon surely for a saint
reckon of our faith and
reckon yourself over swift in
reckon him none otherwise present
reckon all seven (save grammar
reckon I the best part
reckon reason for an enemy
reckon every man for your
reckon you the tenth part
reckon it a perilous choice
reckon before well and plainly
reckon that they were meant
reckon it -- idolatry, then
reckon that they had the
reckon it a ground to
reckon you sure."The Ninth
reckon ourselves sure that all
reckon that for a peck
reckon everything good or bad
never so right, all
him but right to
they could none otherwise
fault, can the church
that never sinned. And
fear lest men should
mad mind, that they
so loose as ye
bind men, as ye
proof therein, that will
Forsooth," quoth I, "that
reason that we should
such error as to
saith to them that
of such as they
blamed as many men
cased in that I
merrily that logic he
that work to be
unknown and undiscerned, ye
shrines, and there be
it should perish, he
scrupulous holiness, that he
of himself cannot be
may see that he
was in the beginning
such fools have; he
their fathers, they were
woman quick, but also
sin altogether? Saint Paul
yet some confession, and
writeth, De divinis institutionibus,
his master (whom he
ready to give a
quoth I, "to that
men which, after your
words there is no
bring him to the
safe conduct. And there
I possibly can, I
Sir, after most heartly
when he came again
not. But, marry, to
may percase more than

reckon we wrong whereof we
reckon him as convicted and
reckon in him though he
reckon him penitent that still
reckon we then that man
reckon high default in his
reckon almost God much bounden
reckon them. For though a
reckon , against their will to
reckon themselves to understand it
reckon I a thing of
reckon Christian men less worthy
reckon that either excellent gift
reckon faith sufficient for salvation
reckon for good men and
reckon . For it seemeth that
reckon all my labor done
reckon but babbling, music to
reckon God's." "Well," quoth he
reckon them all true and
reckon and reported that in
reckon it no breach of
reckon himself bound so straitly
reckon of his fault penitent
reckon that translation very good
reckon to be made by
reckon all the world wild
reckon for piteous that did
reckon it for a wonderful
reckon it otherwise. For he
reckon his secret confession necessary
reckon it for impossible and
reckon good and cunning) follow
reckoning and to show a
reckoning , we might fetch the
reckoning , make the very church
reckoning . But surely, as I
reckoning before some other good
recognizd and acknowledged, as well
recommend me to you. Not
recommend , albeit that of late
recompense him therefor? And also
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heretics that rebel and refuse to be obedient to
these heretics, that either refuse the church willfully themselves refuse to swear as much refuse to swear, what pain refuse to swear, and may refuse it. "Forsooth," quoth he refuse neither God's pardon nor refuse the condition, where there refuse to have God served refuse and condemned them. But refuse to be reconciled to refuse . For if their Masses refuse to stand to their refuse to stand to, saying refuse all good laws, abhorred refuse - yet was there refuse to stand to the refuse it not. And over refuse to confess his fault refuse to stand to the refuse him; and thereof the refuse the labor and pain refuse no good learning, with refuse to submit himself to refuse to swear I should regali , anno Domini MDXXXI, mense regard the old interpreters regard and esteem my mind regard of the old interpreters regard to the writings and regard of fleshly delight or regard had to the conservation regard his exhortation nor his regard to sit down on regard as the honor of regarded , dwelling all in one regarded , and would thereupon help regardest not in his reward regardeth in grace - more Regina , because we therein call region , taketh by the prayer regions that bear the name regions as I say, if

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be written in diverse
among my books the
seek up all the
pharisaeorum, non intrabitis in
that the very bare
shall here need no
long things, whereof the
thither. Wherefore, after the
that the very bare
it were convenient to
have not letted to
so far as ye
I, "as we could
them that he could
work were it to
in a manner to
were too long to
else I might shortly
thereto, but let him
which I shall now
abominable were it to
For this purpose I
I do or can
thereof one or two
that I have above
showed you before, I
so many told and
aloud, when he had
thereof one or two
thereunto the words before
evident scripture that I
and well and summarily
scripture, as is before
by them whom ye
three times repeated and
these have I not
those midnight lectures, he
but his opinions once
heresies that I have
of them have I
enough to hear them
that I have before
in the matters above
deeds that I before
regions and sundry ages, we
register of Saint Gregory's epistles
registers in Rome, And when
regnun caelorum" (Except your justice
rehearsal is enough, without any
rehearsal thereof, I thought it
rehearsal were loss of time
rehearsal made of the cause
rehearsal is enough, without any
rehearsal the words of any
rehearse the very formal words
rehearse, howbeit indeed many other
rehearse them on our fingers'
rehearse them by row, ye
rehearse you the diverse manner
rehearse you all the whole
rehearse them all now: Nor
rehearse you many things more
rehearse on all such as
rehearse you. In the beginning
rehearse the villainous pain and
rehearse you this their heavy
rehearse you, somewhat sore pressed
rehearsed , I briefly committed it
rehearsed you what I have
rehearsed by the mouths and
rehearsed what he had reported
rehearsed ; and further showed that
rehearsed ; and further showed that
rehearsed , that I briefly committed it
rehearsed you, cannot yet print
rehearsed , I briefly committed it.
rehearsed , I briefly committed it.
rehearsed , I briefly committed it.
rehearsed , I briefly committed it.
rehearsed . The church therefore must
rehearsed ?Them, I mean, that
rehearsed in the book." "Ah
rehearsed you as for the
rehearsed us divers, and among
rehearsed ) be very loath to
rehearsed you, and by divers
rehearsed , that ye may thereby
rehearsed . But I marvel me
rehearsed of his continual change
rehearsed , but almost in all
rehearsed you. And also, though
dealing, as I have
Peter was, as ye
he had ever heard
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an example, the author
upon only destiny, he
Lazarus, as the Gospel
Sixteenth Chapter The messenger
an example, the author
upon only destiny, he
advantage for his part,
albeit that in the
beginning of his son's reigneth, and long mote
day, from thenceforth to
sovereign lord that now
very scripture, and to
and the other would
secret instinct of God,
scripture or to have
the one sort and
the face of God
he said that God were against him, he
of the one, and
lewd, yet highly did
the inward comfort, spiritual
heard him fall in
upon pain of a
opinion of a saint's
bone worshipped for a
finding of that holy
a bone for a
worship of images and
yet again objecteth against
things against pilgrimages, and
Saint Alban's, saving some
pilgrimage to their holy
do honor to their
to be prayed unto,
and pilgrimages, at holy
well given unto saints,
in hand, concerning saints'
worshipping of images and

rehearsed you, but also the
rehearsed, reproved of our Savior
rehearsed, and in Tyndale worse
rehearsed some causes, which he
rehearsed divers whereof some be
rehearsed a certain dispicion had
rehearsed. And surely we were
rehearsed some causes which he
rehearsed divers, whereof some be
rehearsed a certain dispicion had
rehearsing the other side nakedly
rehearsing of the communication had

reign, whether all the people
reign upon us, whereby never
reign in heaven, in joy
reign, and long mote reign
reject many other that were
reject it, accepted and chose
rejected the remnant and chosen
rejected both as none holy
rejected all the other, had
rejected and abhorred, yet that
rejected, disallowed, and set at
rejected the authority of them
rejection of the other, there
rejoice that the goodness of
rejoicing, and great increase of
relapse. Finally he said that
relapse, and so with certain
relic, to some old rotten
relic of some holy saint
relic, his holy cross, declare
relic that were none, yet
relics, praying to saints, and
relics. And putteth great doubt
relics, and worshipping of saints
relics of him which they
relics, and had images in
relics, and visit pilgrimages. And
relics and images to be
relics by prayers made unto
relics, and images, is not
relics, images, and pilgrimages, which
relics, praying to saints, and

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worshipping of images and relics, and the seeking of their relics, images, and pilgrimages, as And putteth great doubt some were true and but against the worshipping. And that after it because that some be remaining therein. It may unknown and misnamed. For at the finding again might rest unknown, or had old writings on hidden therein. And after remained unknown therein, till be had in reverence of holy men in, or damned wretches to if it were a in reverence. Now if have doubt and mistrust in great reverence, as ? "Nor our Savior Christ and worshipping of saints in some reverence. But and images also be and images, may be and honor of saints, and going in pilgrimages, and going in pilgrimage, and pilgrimages, those things nor pilgrimages, nor do, as in his own cast out, all their, cast out the Blessed, and praying to saints, done in open presence, poor people with the, and all run out, and so perilous to, yet said he not, in a very good. Wherefore, since I have
Well perceive all reason, and right faith and habit, and leave his destroy the whole faith, professing the faith and Observants, some of other books, and therefore that the hands of such use themselves in as God superstitious instead of of all sorts of prelates, all priests, all places burned up, the to ashes. For the religious people, monks, freres, and done, many a good and spoiled all good for that point more many great things so as a token to and entire abide and many great things so and the only good of Christ's holy church his church here to things as may shall were before Wycliff's days, the English Bibles should little, yet shall it your own mind, have where his faithful flock synagogue of the Jews And so the relics that one little doubt some of the relics late to look for showed them. For the in my mind no is, as methinketh, no I trust so to be indeed. As I all the town. I out that I could scripture?" "Not that I I marvel that ye

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the church." "Yes I agreed it. But I it well when I as far as I find we, as I him. For as I much thereof, but I false faith. And therewith than that another should thereby. And yet ye therein, in faith I happed that, as I he stopped and could so made them. I written. But this I sea. Where, when I in the text late speak of. And this of you very well yet am I not quoth I, "if ye understood, or not well and were also well Christian man hath a whole effect as my in honor and reverent in a right full holy person to your lively represent us the an image made in an image made in have here a honorable in the image and for the signification and meant not only the beginning as a brief Ten Commandments put in Whereof we find no ye had well in you in mind and in the church the put you in the was not ready in beside London, to my
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<td>remnant</td>
<td>, and could not suffer</td>
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<td>hills, except he had</td>
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as one excommunicated and
from the faith and
it was a plain
themselves in peril of
purpose, that by the
good scholar, and surely
of his holy mouth
John again and again
too long to be
in communication, had again
than thrice three times
would have commonly known,
De civitate Dei, and
worse, and that not
in hell, except they
heresy, and after, turn,
been a sinner doth
beholding that Peter would
warning and occasion of
into "knowledge," "Penance" into "
what, disposing him to
good works and final
and Peter therewith took
request with tokens of
be joined with such
and sufferance. Whereof they
a devil, and after
methinketh he might have
faithfully plain and full
much wherein they that
hath been, with common
true, so faithfully do
be credible, and earnestly
honest men, in the
I mean in the
God; and they that
that report them do
And therefore they do
in one town, would
among whom they should
or untruth of their
were more ready to
so far abused to
either make an untrue
removed out of the Christian
renay their baptism. "In which
renaying of Christ's faith to
renaying Christ by impatience of
renaying of their faith after
render them his lesson when
repairing and dilating his church
repeat that after his going
repeated, ye return again to
repeated with some of them
repeated and rehearsed in the
repeated, and kept in remembrance
repeateth again in his book
repeateth seldom, but so often
repent and call for grace
repent and amend, and so
repent and amend in his
repent and Judas would despair
repentance and amendment, which must
repentance. '""A contrite heart" he
repentance, he forceth not how
repentance of the lack of
repentance. God looked on Judas
repentance, he is absolved and
repentance, that it would not
repent after, too late for
repenting his sin would for
replied a little again to
report ; yet since I suppose
report it could assign it
report of other honest men
report. If these men were
report it, and peradventure on
report of such things, as
report of which, methinketh I
report them do report them
report them for things done
report you none impossible tale
report and tell that a
report them, and would nothing
report. Wherein first, I pray
report their rigor than any
report it so far wrong
report or untruly deny the
written and reported that in either of
credence to credible persons, and much more effectually
do not so lively
that in his church and his Passion be written or by voice carved or painted, which person that the image but an image that painted or carved that the person whom it thing that the image is but an image spoken be but images is but an image but only an image itself but an image Boniface and other to first. Which few well not by grievous punishment the withstanding as the their backs for the their own. For in to seek each other’s parties proved implieth the we fall in the for the proof or
reported, that the spirituality did
reported, because many credible men
reported, by the priest, then
reported, by credible witness having
reported, for a miracle cannot
reported, in the godly books
reported, , as his familiar friends
reported, that in either of
reported, as done for the
reported, to be done by
reported, , howbeit I will not
reported, that there were twain
reported, it, upon the mouth
reporting, of our communication), yet
reporting, them things that seem
represent, the thing than shall
represent, us the remembrance of
represent, the state and office
represent, by scripture or painting
representeth unto the hearer the
representeth him and his acts
representeth , since that in such
representeth him. And when I
representeth his holy person to
representeth , as every man delighteth
representeth . And yet though we
representing his person to man's
representing the things that the
representing the very thing itself
representing to you the imagination
representing the name. And yet
repress them with force and
repressed , or if need so
repressed in the beginning, and
repressing and grievous punishment of
repression of them, whereupon they
reproach of them we be
reproach and rebuke. "In faith reproof of your purpose, I reproof that is touched in reproof of his opinions stand
many things for the proof of that unreasonable and
and preaching in the reproof of their errors, and
would prove those things prove and show the difference
when I would afterwards reprove ."The Third Chapter The
we believe and they reprove the Pharisees for making
Gospel to blame and reproving it, then must they
sent by God to reprove his living, since the
beginning, go about to reproved Saint James they would
they. And therefore, to reproved him for striking Malchus
his own self, but reproved all false worship, as
which words our Savior reproved by many holy doctors
contrary opinion not only reproved and odious and taken
therefore before his majesty reproved , either here in Christ's
was ever yet hitherto reproved , either here in Christ's
they have proved and reproved false in his faith
such as be already reproved for naught, as Wycliff's
was, as ye rehearsed, reproved of our Savior when
that time so sore reproved and rebuked in him
of his abominable heresies reproved . Luther himself was never
incidently the messenger much reproveth the living of the
place, which our Lord reproveth , showing that God may
where our Savior also reproveth the Scribes and the
reason, religion, and virtue reproveth ?"The Eleventh Chapter The
incidently, the messenger much reproveth the living of the
doctor, sore toucheth and reproveth all such bold, busy
be bold in the reproving of a common law
these miracles, as in reproving and confuting that they
be bold in the reproving of a common law
they to railing and reproving the justice of God
but only redargution and reproving by dispensions, either in
and understanding wherein they reprogn and be directly contrary
and his contrariety and repugnance against himself. The Sixth
and his contrariety and repugnance against himself. % "Now as
not they twain plain repugnant ?" "Yes," quoth I, "if
then they be nothing repugnant at all." "But yet
those men in great reputation ) to think that the
Credidit Abraam Deo, et reputatum est ci ad iusticiam
most marvelous of and reputed most incredible. The Eleventh
most marvelous of and reputed most incredible. % "Nay," quoth
as if he should reputed a book of stories
by his high goodness reputed and accepted as done
as long have been reputed and still taken for
God, and by him reputed as a diminishment and
prove it forbidden and reputed of God for idolatry
sometime was doubted and 
the church should be 
of some false book, 
their open lewd living 
have, which be now 
and their opinion so 

person is accepted and 
London by a priest 
by him thought and 
to all men, taken, 
be so taken and 
with a mind that 
which have at my 
dread, pity, cruelty, meed, 
his death, upon his 
And yet nevertheless do 
word. "Now where ye 
bow. And therefore I 

Tell me then, I 
as I hear say, 
or, if need should 
sore grieved that would 
sel of reason doth 
that might of right 
or if need so 
doth in my mind 

for other present business, 
and God's great goodness, 
did. And Joseph also 
necessity of our salvation 
necessity of our salvation 
credible as the law 
such as the law 
worse than the matter 
is a thing that 
be saved). Where Christ 
teacheth it every truth 
in every truth necessarily 
many witnesses should be 
how many records were 
whereupon it will be 

in every truth necessarily 

reputed for unrevealed and unknown 
reputed and taken as paynims 
reputed of holy scripture, have 
reputed for naught. But where 
reputed for the church, or 
, they reckon it a 
reputed for an undoubted saint 
reputed honest, howbeit indeed, as 
reputed for such as shall 
reputed and punished as abominable 
reputed with God that the 
reputeth the thing worshipped to 
request vouchsafed to read over 
request , or some other affection 
request with tokens of repentance 
require you heartily, as your 
require how many witnesses should 
require you spare not to 
require you, when Christ said 
require but twain; and yet 
require , by a provincial council 
require it and were haply 
require it. For my part 
require to be rewarded everlastingly 
require , utterly pulled up, there 
require that the name of 
required him to return on 
required it. For at our 
required his brethren, that when 
requireth , God giveth the church 
requireth , God giveth the church 
requireth ? "So many," quoth he 
requireth ? Would God," quoth he 
requireth ." "First," quoth I, "would 
requireth good help, and long 
requireth nothing but only faith 

requisite to the necessity of 
requisite for our salvation. The 
requisite and suffice to make 
requisite that thing standeth not 
requisite that we first be 
requisite to salvation hath the 
requisite to the necessity of 
requisite for our salvation. "Truly
far as shall be requisite to conserve the church 6, 178/ 28
is not so very requisite but that we may 6, 223 / 7
confession is of necessity requisite to our salvation, and 6, 425 / 25
patience and sufferance without requiting of an evil deed 6, 414/ 30
necromancers, to whom ye resemble them, that put their things, if ye would not bound, as ye resemble it, like the damned works. And therefore he resembles them. For Christ left resemblance of Abraham whereunto ye resemble them. For Christ left
works. And therefore he resemblance such a faith in it to the miscasting
for the slender occasion, the Kings, "I shall reserve for myself seven thousand
books have been continually reserved, which be now quite
it should be somewhere reserved for the perpetual proof
it, but whom he reserveth for eternal shame. For
is with the church resident the whole Trinity. Whose
it is lawful to resist the Turk and such
as all reason will resist, and nature will nowise
not be able to resist faith but walk with it. And thus with
so must reason not resist it
Against whom did reason resist, with good counsel given
they cannot suffer to resist their sinful appetites. And
convenient, that for the resist their beastly voluptuousness, but
make against him any resistance thereof it then became
at the impeachment and resisted other that would have
also had letted and resisting of the devil and
abstain for devotion from resisting the Turk, and in
Turks' invasion and the resort for any churches; but
for Christian folk to point pass, and so resort to any churches; but
prayers, assemble solemnly and resort to the second, to
that they may conveniently consider whereof, let us resort unto for your final
that ye must needs he most trusted, to
heretics were wont to resort and Saint Ambrose was
of Milan, where himself resort and Saint Ambrose was
their chambers, but also resort to the Temple to
where Christ is worshipped resorteth to these cities, some
ye say that in resorting together to God's service

and to have more respect to his soul than of priests a special respect to chastity, and willing rare and seldom in respect of the remnant of very paynims had such said, have the better respect the English Bible without him, had ever special and to have a respect And therefore not any shameless, and so little he would give me mind full set at rest at rest. But that that we suffer to lewd liberty of slothful let them live in the bed of eternal decayed, some relics might dieth, sleep in shrewd pacts and promises of rest. But that rest given life unto; there shall once so fully were a dead child of all the company brought again and reverently well and with reason which they not only shall at the last ye then by divorces that would, were not die cadit iustus, et but also after his else doubt of his living, his dying, his that believed not the would be glad to business, required him to hereafter say, lest you seeking, and we shall to be repeated, ye sophism themselves, let us not if he willingly with his light to

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<td>he first without writing revealed those heavenly mysteries by</td>
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<td>flesh nor blood hath revealed and showed this to</td>
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<td>not all at once revealed and understood in the</td>
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<td>6, 146/31</td>
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<td>ad futuram gloriam quae revelabitur in nobis&quot; (All that</td>
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<td>6, 397/2</td>
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<td>long time, not without by inspiration, or by revelation, or</td>
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<td>6, 140/28</td>
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<td>open miracle nor sensible</td>
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<td>hath at last by revelation showed this high secret</td>
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<td>6, 304/8</td>
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<td>but he tempereth his revelations, and in such wise</td>
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<td>idleness with the riot, reveling and ribaldry, gluttony, wantonness</td>
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<td>6, 226/23</td>
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<td>Christendom, God, for the had in honor and</td>
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<td>6, 39/28</td>
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<td>man may do some reverence to an image, not</td>
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<td>since that in such reverence done unto the image</td>
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<td>it, doth he this reverence to the paper or</td>
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<td>of people we do reverence sometimes and make great</td>
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<td>mad but they do reverence to the image for</td>
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<td>good people, in doing reverence to saints, or honor</td>
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<td>not only do them reverence -- which I were</td>
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<td>the one &quot;dulia,&quot; the reverence of worship that man</td>
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<td>to saints, and to reverence their images, and do</td>
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<td>the great affection and in never so high</td>
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<td>ye would take the reverence for some good things</td>
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<td>relics be had in reverence from all relics because</td>
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<td>of holy men in reverence , since he specially favoreth</td>
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<td>worship of saints and bodies and relics in</td>
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<td>their relics in great reverence , as appeareth as well</td>
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<td>had in honor and their relics in some</td>
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<td>most humble and lowly reverence that we can possibly</td>
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<td>6, 230/30</td>
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<td>worship of saints and reverences and estimation toward them</td>
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<td>lose his honor and and place convenient with</td>
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<td>we had the like taketh it with great reverence to the scripture of</td>
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<td>it proceedeth of little reverence in hand when he</td>
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<td>old time, both of reverence and authority, the sermon</td>
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<td>duty were highly to reverence and for the difficulty</td>
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<td>pilgrimages, nor do any reverence to any images.&quot; &quot;By</td>
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<td>, and well ought to</td>
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<td>that all good men</td>
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<td>reverend</td>
<td>article of our Lady's</td>
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<td>reverent</td>
<td>memories. The other was</td>
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<td>reverent</td>
<td>remembrance; where he would</td>
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<td>dread: now would these</td>
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<td>acknowledge his ignorance, lean</td>
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<td>covered, going backward to</td>
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<td>read in his house</td>
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<td>layeth it up again</td>
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<td>himself worshipped both our</td>
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<td>, and said out aloud</td>
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<td>mine errors or not</td>
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<td>revoked</td>
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<td>that good folk would</td>
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<td>our works anything but</td>
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<td>it. For surely, as</td>
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such merits, forgiveness is reward enough. And if they
any other recompense or
reward , but only the fond
reward
reward or punishment pursuing upon
rewarded
rewarded everlastingly, with such inestimable
rewarded
rewarded the better for their
rewarder
rewarder, who long preserve you
rewardeth
rewardeth us for the worship
rewarding
rewarding their labor with only
rewards
rewards brought home again, I
Rhodes
Rhodes "So far?" quoth he
rhymer
rhymer withal -- think you
rhyme
rhyme, but the effect thereof
rhymes
rhymes and his overmuch railing
rhubarb
rhubarb laid unto another. For
ribald
ribald songs as loud as
ribaldous
ribaldous songs as loud as the riot, reveling and
ribaldry
ribaldry, gluttony, wantonness, waste, and speak one such foul
ribaldry
ribaldry word as they there
ribalds
ribalds and unthriffs, and openly
ribalds
ribalds lay to the charge
rich
rich, he had not had
rich
rich, his people were the
rich
rich when his people be
rich
rich man's nurse bring home
rich
rich, sore abashed to see
rich
rich man in hell saying
rich
rich man that lay in
rich
rich men worldly worship in
rich
rich in their parishes; and
rich
rich, but the poor also
rich
rich man and Lazarus, that
Richard
Richard Hunne, showing that the
Richard
Richard Hunne, showing that the
Richard
Richard Hunne was his name
Richard
Richard Hunne, and that he
Richard
Richard Hunne? "Forsooth," quoth he
Richard
Richard Hunne had not hanged
Richard
Richard Hunne. Whereof we somewhat
riches
riches bestowed about the Temple
riches
riches, and they grew in
riches
riches of the one causing
riches
riches devised our Lord God
riches
riches and learning and wisdom
richese
richese upon, for while the
richesse
richesse of the Temple made
And as for the richesse bestowed upon the Temple 6, 42/ 24
richesse and royalty of the 6, 43/ 7
of his life, he
he, "somewhat like a riddle." "This riddle," quoth I
like a riddle."
Flanders and France, and
years past accustomed to
out aloud upon the
by all reason most
giveth the church the
cannot err in the
by God is a third. For whereas a
run out of the seen some examples of
merry word in a
Sent with the Book but that I was for a man of
led out of the from me, wherein ye to be many a
judges done him but much meddle. For a which it is very be brought in a saints, would be yet prelats, but also many from all frame of if that were the faith, and in the wrong and the other win more by the of those offerings a quoth I, "this is that Lactantius, a man them done ye may in itself sufficient and a thing, methinketh that may be deceived therein true, all were they a ring, that a
other rings already set.
the house of a
wisdom and learning that
her father and mother
as ye brought forth
to show, and trust
first confession of the
and having had also
idolatry to be the
as far lacketh his
a plain lack of
cannot err in the
in his church the
the right faith and
to err in his
shall always keep the
should not keep his
and teacheth us his
giveth the church the
cannot err in the
give his church the
must have so the
hap fall into the
all must be understood
right, and may be
and never faileth the
as yourself granteth), the
keep it in the
that, ever hath the
for his church the
God always keepeth the
is not erroneous, but
given his church the
the hindrance of the
must either be the
to salvation hath the
have known," quoth I", "and understand the scripture
faith, being in her
suffer too and allow
pardie, that we christened right now, and taught him
according unto the very
of scripture (leaving the
by God is a
right
diamonds indeed. Nor ye 6, 92/ 12
right
worshipful knight Sir Roger 6, 93/ 5
right
cunning men highly marveled 6, 93/ 17
right
honorable and rich, sore 6, 93/ 33
right
now, wherewith ye would 6, 96/ 34
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well to prove you 6, 102/ 5
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often good proof by 6, 110/ 6
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faith; secondly, which pursueth 6, 112/ 33
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, and may be right 6, 118/ 24
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understood either by hap 6, 118/ 24
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right
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right
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the world waxing worse, in many things the of those texts the great part of the if one take the gay glosses before the he may abuse a gay glosses before the holy scripture always the we cannot attain the very true faith and we be for the believe the church in indeed understand the scripture such other, perceive the I remember," quoth he, "had not lacked the conceived both information and article, and of the the church hath so text therein can be the church is a the Holy Ghost the the church hath the name and having his taken from the tree, in Boheme be the be deceived in the errors, and giveth them or synagogue of the of, that had the belief and were the few good folk and now come to the that they had the true scripture of the he came first of; well that though the quoth I. "Ye would point, nor, against the falling to idolatry, the them and other the that hung on the our own bodies, a right good and virtuous lineages right perceiving that reason -- right understanding. "And albeit that right understanding of holy scripture right way in the learning right Catholic faith of all right wise and well learned right holy set on the right sense. Or else if right understanding, yet then at right way to heaven, being right understanding of scripture equal right naught. For wherein will right , but were in a right sense of holy scripture right well that I agreed right cause and end of right belief of every necessary right and true sense of right understanding of scripture that right understood, against any article right rule to carry with right understanding of scripture in right faith, and that the right faith and being begun right so can ye do right church. For the church right faith nor mistake holy right understanding of his holy right belief was then unknown right belief and were the right church, and that they right believing which were not right when the true church right books of scripture among right and true church. And right so, while we see right faith be in the right now," quoth I, "that right faith, mistake the sentence right synagogue of the Jews right way so far forth right side of Christ to right good leech may fail
it had been no right that God should have 6, 236/ 21
Nor in like wise right were it none that 6, 236/ 24
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congregation of good and
time that had a
say, heard it reported
very virtuous and of
be it never so
was never man had
I told you also
fain wit who had
so. Did not he
and I both durst
both durst right now
judges did him but
not only clean against
and (as men say) wife where ye said
wot where, having the
purposely out of the
then why ye said be," quothe I, "many
had been by a
whether a stone be
the jury, which were pardon." "Yes," quothe I,
right a fervent affection to
right turn upside down the
right point harp upon the
right of which we spoke
fault therein. Ye spoke
right choose and hold the
right Christ were in the
right so far against the
right whole wine, and that
right works of themselves always

right that God should have
right were it none that
right , not only by reasons
right Catholic faith, "Now is
right belief. For if it
right way in a bypath
right faith and religion to
right interpretation of holy scripture
right order of charity. "I
right believing people?" "That wot
right believing people in the
right faith?" "Yes," quothe your
right credibly, that the man
right belief, yet since he
right , all reckon we wrong
right . And yet were there
right now that one of
right if he had wrong
right then, in that he
right now right boldly have
right boldly have believed that
right to reckon him as
right , but also without necessity
right well, which maketh men
right now. If he called
right faith, which he calleth
right way. The Ninth Chapter
right now that it were
right good among them, and
right honorable man informed, that
right or counterfeit, though he
right honest men, found the
right wise men have I
right and justice in other
right order of Christ's church
right string, and touch truly
right now hath determined this
right now of the Jews
right way. "Forsooth," quothe I
right rule of doctrine or
right understanding of holy scripture
right rotten of itself. And
right unwholesome to meddle with
well, as ye said, right now, that priests should 6, 350/ 34
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brought up in the right belief, could find in 6, 368/ 7
of Almaine to a right miserable servitude. Howbeit, in 6, 369/ 29
of whom some seem right honest and far from 6, 378/ 16
in the presence of right honorable, virtuous, and very 6, 379/ 5
strange and contrary to right belief, yet the effect 6, 379/ 29
indeed. For he knew right it was impossible 6, 384/ 8
might it yet stand right with all those 6, 384/ 22
man answered that some right learned men were 6, 387/ 5
answered him that those right learned men were 6, 387/ 12
the word in its right signification, and these Lutherans 6, 387/ 37
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Or that justice of right good men is yet 6, 395/ 20
life, that might of right require to be rewarded 6, 397/ 5
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of their own nature right little in value, at 6, 397/ 32
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be conserved and his right faith therein to be 6, 435/ 11
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used to him more rigor a great deal than 6, 270/ 30
quoth he, "what devil rigor could they more have 6, 271/ 1
ready to report their rigor than any point of 6, 277/ 14
hastily handled, but little rigor and much mercy showed 6, 416/ 24
were with a proud rigorous answer put in fear 6, 43/ 5
so set in a ring, that a right good
be in many other rings already set right diamonds
besides these, two round rings of silver, the one that cast up his threads in a
and run all at once to run out at for straying abroad in riot
in idleness with the riot have all run to riot
laws and stories, much as there shall occasion in the meanwhile to decayed, and such sands of holy scripture, whereby he that sinneth and the righteous man, and that upon all doubts that upon all doubts acquaintance. And upon occasion yet, as for heretics, of Christendom, by heretics light or any honorable derision all the devout but also in the not only came the be parcel of the to the fire to they let the child see your own child force little to steal, come in, spoil, and if that ten thieves which when he had a good virtuous man; them well in their pray for speed in himself to do great they go forth in of Bourbon, not only to force and violence, than a song of troth," quoth he, "I man to death with the daughter of Sir Roger Wentworth, Knight. The Seventeenth
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<td>round</td>
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<td>rovers</td>
<td>nor live in laymen's                                                     6, 302/ 35</td>
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<td>could rehearse them by row</td>
<td>ye could take no</td>
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<td>and cunning doctors by row</td>
<td>, from the death of</td>
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<td>him and went unto Roy</td>
<td>, which is as I</td>
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<tr>
<td>by the richesse and royalty</td>
<td>of the prince, to</td>
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<tr>
<td>holes, the gilt not rubbed off, but still go</td>
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<td>happen to read this rude, simple work -- praying</td>
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<td>well may the most rude, man that cannot well</td>
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<tr>
<td>book made by a rude people muse upon a and rash brains abuse</td>
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<td>but like as some rude of wood there was</td>
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<td>to read a little rudely made, but if it</td>
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<td>and the world once rudely shaped in cross with</td>
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<td>many a man to rudely when he list, and</td>
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<td>a more decay and ruin</td>
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<tr>
<td>stone of falling and ruin</td>
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<td>him for a special rule to construe the scripture</td>
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<tr>
<td>declaring that without that rule men may soon fall</td>
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<tr>
<td>God is a right rule to interpret the words</td>
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<tr>
<td>his holy scripture, Which as bear no great rule</td>
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<td>then had they no ruin to all the willful</td>
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<tr>
<td>as plain against the ruin</td>
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<td>him for a special rule of reason that a</td>
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<td>declaring that without that rule men may soon fall</td>
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<td>than to bear much rule to construe the scripture</td>
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<td>all ready, as a rule</td>
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<td>of with his leaden rule</td>
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<td>with us for a rule of interpretation the articles</td>
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<td>God is a right rule to interpret the words</td>
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<td>his holy scripture. Which rule with reason and the</td>
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<td>soul, and so to rule with reason and the</td>
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<td>Catholic faith as a rule of interpretation, but of</td>
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<td>of our faith, or rule of our living (for</td>
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<tr>
<td>of our faith or rule of our living, which</td>
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<td>church is a right rule to carry with you</td>
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<td>I, &quot;and you shall rule the matter for me</td>
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<td>meet to bear a rule , as though we never</td>
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<td>a wise governor to rule well five wives than</td>
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<td>were in the right rule of doctrine or not</td>
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<td>suffer and bear the rule and authority of popes</td>
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<td>and other governors, which rule and authority he calleth</td>
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<td>quoth I, &quot;a certain rule that were always best</td>
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<td>If they might have</td>
<td>Ruled it, he should have</td>
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<td>Time, they might have</td>
<td>Ruled and led. &quot;And now&quot;</td>
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<td>And chief head and</td>
<td>Ruler thereof, therefore he showed</td>
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<td>A square and a</td>
<td>Ruler of lead, that when</td>
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<td>To princes, governors and</td>
<td>Rulers here in earth, and</td>
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<td>And prelates and spiritual</td>
<td>Rulers of his church, that</td>
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<td>To our superiors and</td>
<td>Rulers, one and other, in</td>
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<td>People have compelled the</td>
<td>Rulers to follow them, whom</td>
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<td>The ambition of Christian</td>
<td>Rulers, desiring each other's dominion</td>
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<td>It to princes and</td>
<td>Rulers, which if they may</td>
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<td>Governance, rebelled against all</td>
<td>Rulers, fall to fight among</td>
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<td>Christian princes and politic</td>
<td>Rulers of the temporality, forasmuch</td>
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<td>They be two good</td>
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<td>Stones by these three</td>
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<td>And yet all the</td>
<td>Rules that ever she learned</td>
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<td>Ye find both these</td>
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<td>One of the surest</td>
<td>Rules that can be found</td>
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<td>The just and sure</td>
<td>Rules of construction, by which</td>
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<td>The having and good</td>
<td>Ruling of a wife be</td>
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<td>Whereof great speech and</td>
<td>Rumor runneth here, whereby ye</td>
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<td>Those matters, that no</td>
<td>Rumor there running or tales</td>
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<td>Gone so much suspicious</td>
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<td>Run out of religion, and</td>
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<td>Peradventure mean well and</td>
<td>Run out of the right</td>
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<td>That with good devotion</td>
<td>Run up so high in</td>
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<td>Shall make iron to</td>
<td>Run thither where they see</td>
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<td>Wide in words, and</td>
<td>Run as silver or lead</td>
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<td>Sake how we be</td>
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<td>In the teeth and</td>
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<td>Reason be suffered to</td>
<td>Run on the bridle, or</td>
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<td>It is a word</td>
<td>Run out at riot, and</td>
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<td>Let our horse rather</td>
<td>Run in many men's mouths</td>
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<tr>
<td>Meseemeth, the devotion to</td>
<td>Run unshod and mar his</td>
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<tr>
<td>I, &quot;so that it</td>
<td>Run somewhat too far if</td>
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<tr>
<td>Nor should need neither</td>
<td>Run again in men's minds</td>
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<td>Of that pulling to</td>
<td>Run at rovers nor live</td>
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<tr>
<td>He should not thereby</td>
<td>Run their naked bodies in</td>
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<td>Humility, and make him</td>
<td>Run to his old gloss</td>
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<td>And therefore will he</td>
<td>Run the faster forward in</td>
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<td>Liberty, and have all</td>
<td>Run forth to win again</td>
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<td>Ye have the bells</td>
<td>Run to riot. And since</td>
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<td>And a miracle solemnly</td>
<td>Run for a miracle. And</td>
</tr>
<tr>
<td>Thomas More Studies  10.2 (2015)</td>
<td>Run Te Deum sung</td>
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great speech and rumor
But yet always it and called thereunto. Now to that point, but that no rumor there custom of going and shaken together, heaped and far passed his master, the places ready with the decrees where the ye laid me the arrows and some with Saturday, which was the the Jews, commanding the that ye see the no breach of the mystery in the Holy the Holy House, the power to minister the Body in the Holy well incensed as the the ministers of the to serve about the misbelief toward the Holy words touching the Blessed baptism, penance, and the destruction of that holy working with his holy and clearly prove the taken away and the playeth with this holy and he handleth the he teacheth that the that it is no the hearing. "In the heresies touching the Blessed very wine in the and teach that the should take the Holy saith that the Blessed but also the Holy cast out the Blessed done to the Blessed
man thereby, nor the sacrament and fruit of our holy sacrament, as the King's Highness refused all good laws of the Altar, the all which holy things and the articles of among themselves, as baptism ministered but by such also to be ministered , and his holy scriptures. Be there not ten . In this book, the unto us, the goodness of Christ's church, against should be taken of, except baptism, penance, and "But now hath he of Christ's church; in as many other of, much more than Luther, had in reverence, Christian , pulling down Christ's cross that have continued therein Body of our Lord sacrifice and sweet oblation Body of our Savior ?What for the sweet and sweet oblation of of their mammets but ."Item, that the Mass to procure the recovery under the name of, whereof is written in to go about to and abomination. % "And though to go about to men seem over light men advised the king and angry both, and woman to him showing, we call them solemn
as he perceiveth honest, sad, and virtuous, with a
that believed not the I suppose were the
sadly when ye mean merrily sadness keep a knife to
" (I am with you saeculi " (I am with you
" (I am with you saeculi
enough." "Nay, nay," quoth
conduct. And there recognized saeculi
conduct in good surety safeguard of his people with
and preservation of all safeguard
father fool in Kent sage
bottom against bottom -- sail sailed
the world round about Saint Peter, bidding us be Saint Paul and find a Saint John's Gospel. "And yet Saint Peter to fight for Saint John saith in the Saint , yet if he were Saint Augustine, Saint Jerome, Saint Saint Jerome, Saint Basil, Saint Saint Gregory, with so many Saint Luke to have another Saint Amphibalus, the master and Saint Alban, to bear about Saint Alban himself in a Saint Amphibalus, at the sight Saint Ambrose, I ween there Saint Ambrose was bishop, to Saint Ambrose was born, or Saint John the Baptist not Saint Mary," quoth he, "I Saint , as may the most Saint in no wise, for Saint , nor yet the saint Saint itself. But I suppose Saint honored in his image Saint . When a mean man Saint Paul saith, "Every man Saint Mary Magdalene should be Saint Paul saith, we have Saint ; then, if none of
or for the very
-- surely, sir, holy
Hyppona in Afrike, unto
of Christ is, as
among ten thousand, as
as Saint Paul and
in the book of
answer, no more than
the honor of that
me so." "Nay, by
old philosophers. Which, as
stick in this, since
some silly woman seeking
in the parish of
and were married in
but yet yearly on
were showed you that
the books of Cassian,
of Cassian, Saint Gregory,
Saint Gregory, Saint Augustine,
to come seek a
with his wife to
ever dwelled, to seek
since he came that
he lieth here at
this blind man, at
for a very quick
was perceived for no
the apostles written by
godly books of holy
of holy Saint Gregory,
Saint Gregory, Saint Augustine,
Saint Augustine, Saint Jerome,
Saint Jerome, Saint Eusebius,
Saint Eusebius, Saint Basil,
ye will not mistrust
all good, as witnesseth
also and set some
tree, as either to
reckon surely for a
spoken by Christ unto
and so doth holy
the thing, as holy
to the words of

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As when he bade
these words spoken to
Christendom -- for as
For ye shall find
shall find Saint Jerome,
Saint Jerome, Saint Augustine,
let him then, as
divinity. And as holy
of the Jews caused
was inwardly infused into
the faith came into
from all, which (as
teeth. For which cause
upon the epistles of
their way; so did
writing in the world.
with the Epistle of
of the Gospel, in
that the Gospel of
and the epistles of
as a good holy
have -- asking, as
strange a thing to
by any member thereof,
and sixteenth chapters of
them all-thing. For as
virgin? "The Gospel of
how know you that
And therefore saith holy
apostle and holy evangelist
thereof. And therefore saith
knowledge. And then were
other. For God, as
doctor and glorious martyr
our Lord said unto
were good, then had
for their head, and
our Savior said by
men here. And therefore
help us as any
beloved friends. And where
in the dialogues of Saint Gregory, that one had glad of God's punishment.

If thou be a saint, then pray for me. For as I remember, Saint Augustine saith, that he make a man a relic of some holy so much as saith Saints Augustine, as is written, that ye allege of Saint Augustine, I have heard that they so take Saint Augustine be foul deceived. For he letteth none, but only be the bones translated. No man doubteth of Saint John the Evangelist, though hap indeed, by some in such things, as confirmed the holy apostle not the body of and the head of neither God nor good while we set every such as pleaseth us? a forge, we set help him. And on with a knife, because was killed with stones. but of sore teeth. to seek their keys. with him they join for a sore breast. is he wiser than name, and instead of Saint Wilgefort call her in his dialogues, how seen it myself. At a fair abbey where chapel in which that man to image or or some other holy women offer oats to as to pray to

Saint Augustine, as I told they that so take Saint Augustine never write. Saint Augustine, I have heard that ye allege of Saint Augustine, I have heard that ye allege of Saint Augustine, I have heard. No man doubteth of Saint John the Evangelist, though Saint John's head the Baptist of whom in two Saint Thomas and other holy Paul, which in his Saint Stephen found out by Saint John Baptist also? Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out bySaint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by Saint Stephen found out by
like. And peradventure, since then," quoth he," since Saint Crispin and Crispynyan were shoemakers, it might seem to ask help of that ye told of shoe. And pray to a shoe upon to ask help of that ye told of bread and ale to our merry matters of there offer oats unto ask of any good of Christ's church, as church, as Saint Jerome, Saint Jerome, Saint Augustine, Saint Augustine, Saint Basil, Saint Basil, Saint Chrysostom, see not one a is many a glorious and worship of a and mistake for a take one for a church, as ye say the first Epistle of not content neither, by is spoken of by if the merits of he is a glorious their amendment, then was Peter little beholden to old, as appeareth by they say that good I see further, play the ungracious sect." "By of the Mass." "By upon the words of have wives, and that in these words of it is indeed. For And not only where God, and not of spied at last that the true understanding of and he will, because say, upon Tyndale's taking,
but is not in the least, as though setteth thereto. For whereas taketh it, then since consider like words of a much like matter. for the bishop, that the words spoken by the widow, as though one husband, as though he be mad, that master Luther too, that husband, " was not by by this word "one," at once, then did to purpose, for in the words spoken of by this way make your friend, "I think and the mind of than that place of in the beginning of into another, as holy the premunire. And by and a cunning." "By you no further." "By thereto. And therefore holy the blessed holy doctor as the holy apostle forbid the Gospel of take much profit by and the sellsame that were present, by which his church; and there that we read, good quod possumus adorare," and to a creature, and I be sure that unlikely," "quoth I, "that upon the words of content therein to believe books the register of it appeareth evidently that in the same place

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be done to any
but also leave no
scripture the interpretation of
interpretation of Saint Jerome,
Saint Jerome, Saint Augustine,
have done thus in
in Saint Jerome's and
What speak we of
of Saint Jerome and
after the words of
to those words of
have said that though
all those words of
two places of
this other place of
good works. Without which,
yet again, that though
not serve him. For
faith, no more than
she goeth alive. But
them in stead. For
than Christ's blessed apostles
apostles Saint Paul or
may make good. For
go about to set
we should ween that
faith indeed; whereas indeed
truth, the devils, as
make men ween that
And therefore, to reprove
and special texts of
our salvation, then as
by the authority of
Saint Paul as of
to signify that both
be they sin altogether?
Thereunto he answered that
is very true that
by the words of
that he alleged of
alleged the words of
for which he blamed
by the Apocalypse of
by the books of
The books of Saint Jerome,
Saint Jerome, Saint Augustine,
Saint Augustine, Saint Eusebius,
Saint Eusebius, Saint Basile,
Saint Basile, Saint Ambrose,
Saint Ambrose, Saint Gregory Nazianzenus,
in the time of
whereof, that holy man
manner of doing, holy
defend ourselves, and that
And albeit Christ forbade
be warned, surely as
wrong belief. And as
more cunning than had
than had Saint Augustine,
Saint Augustine, Saint Jerome,
Saint Jerome, Saint Ambrose,
Saint Ambrose, Saint Gregory,
Saint Gregory, Saint Cyprian,
Saint Cyprian, Saint Chrysostom,
the very thing that
doth to heretics, than
them both twain by
do now. Did not
may well learn that
this bodily punishment did
much more sorrow than
and certain works of
works of Saint Cyprian,
the writing of holy
of holy Saint Augustine,
Saint Augustine, Saint Jerome,
Saint Jerome, Saint Ambrose,
Saint Ambrose, Saint Chrysostom,
on the one side
one side Saint Cyprian,
Saint Cyprian, Saint Jerome,
Saint Jerome, Saint Ambrose,
Saint Ambrose, Saint Augustine,
Saint Augustine, Saint Basil,
Saint Basil, Saint Chrysostom, and opinion of a not that some one And some one whole trust instead of the their help from the these images for the doubtful, in that some seem he never so holy whoreson never so eaten, which had no is no sect so and relics, praying to and prayers made to made against praying to made against praying to relics, and worshipping of miracles testified to be or not, or themselves miracles told by any that they be surely and prayers made to nor pray to any holy fathers and now images, praying to he showeth that the days of those holy God and his holy prayer made unto the done to his holy the church worshippeth not doth honor his holy content that his holy whether God and his made against praying to done to do unto that God and his God and his holy images were the very that God or his that God or good and stones instead of of saints, or upon

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that the worship of
in doing reverence to
that the praying to
divers pilgrimages by divers
speak of seeking to
which he told by
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God and for good
the honor given to
as to angels or
do the same to
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the images for the
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pilgrimages and praying to
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saints, and going on pilgrimages
6, 187/ 18
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6, 191/ 10
saints that the church honoreth
6, 199/ 12
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6, 199/ 33
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6, 200/ 10
saints to be idolatry. And
6, 208/ 11
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6, 209/ 25
saints again, because they see
6, 209/ 27
saints, and going on pilgrimages
6, 210/ 31
made against praying to saints or by invocation of saints we begin at the impugn the worship of saints put in doubt whether where they doubt whether were it likely that places at once, as to be believed that heard or not. When help of his holy to have his holy is to have his done to pray holy pray not only to untrue men, canonize for bodies be worshipped for we should take for that there be no then first, that of not against worshipping of such as were no sure that all be honor and veneration for himself or his holy to be worshipped for in the worship of Christ's days; and yet shall we then of Jews as we both, relics and worshipping of vain to pray to great sore; for though God and his holy unto God and his Now when people worship take them for the provoke God and his the people worship the people do to the though men kneel to our worship done to the images for the they bark against the saints . "Now therefore, as I saints to be illusions of saints themselves. And by the saints and forbid us to saints can hear us. And saints hear us, I marvel saints , then being so full saints be in sundry countries saints hear us. And I saints were in this world saints and pray for help saints partners of that honor saints had in honor and saints in heaven to the saints but also to every saints such folk sometimes as saints here in earth whose saints . And it neither proveth saints , which I wot well saints and of relics, some saints or saints' relics but saints nor no saints' relics saints indeed whom the church saints . First, as for the saints for his sake; or saints , albeit that if it saints and reverence of relics saints they had in honor saints or relics have doubt saints , as I said, in saints , because of much superstitious saints nor to worship them saints may hear us and saints had not liefer they saints ? Now when people worship saints in such wise that saints selves, and then again saints to displeasure that the saints and their images also saints and the images be saints and images and incense saints only and their images saints selves, I trust there saints selves. And when they
unlawful petitions desired of saints, as one example may
meddle much with his saints, "When we had laughed
 despiting and disworshipping of saints, as praying to
 that all worship of saints and reverence of holy relics and honor of saints,
 ask evil petitions of the images for the miracles testified to be unlawful or not, or themselves miracles told by any
 that they be surely all the old holy saints, and know for
 church may take for saints and worship as
 but there be some utterly be deceived in
 whom we take for saints, were indeed no miracles, but saved souls and
 they take for mean the praying to saints, were indeed no miracles, "No
 concerning the praying of the saints, and they take for
 concerning the laws, all the cunning fathers and holy
 man should pray to of worship done to
 our Lady and all Lady, and all holy
 that he did to another devilish device against
 should pray to no sacraments of Christ, the relics, and praying to
 as these old holy earth, and now glorious
 in lechery, despited all
and holy doctors and
against the praying to
miracles all those blessed
honor of those holy
reasoneth against praying to
matter of praying to
price, God and his
cross, blaspheming his blessed
with all those holy
men's books and holy
have in hand, concerning
worshipping of saints or
no saints nor no
ingfids did hide holy
only touch of holy
at holy pilgrimages and
and reasons whereby he
clergy in that he

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Eleventh Chapter The messenger
of whom some he
he neither meaneth nor
in hand that he
percase say as he
those things that he
which, as Saint John
money were, as he
costly. And therefore he
truth I think he
things. For so he
The book," quoth I, "
and as Saint Paul
as the apostle Paul
the holy cross, and
Christ? Because, as he
whom, as Saint Paul
more godly thing. And
confidence that, as he
is, as Saint Paul
more than Saint Augustine
ye use, my master
and easily done. "Sir,"
this, since Saint Paul
which nature and reason

saints in time passed, as
saints "Marry," quoth I, "and
saints do ascribe unto the
saints that were worshipped at
saints is very bare. "It
saints, he is not worth
saints worshipped, his sacraments had
saints, destroying all devotion, forbidding
saints that ever since Christ's
saints' works gather a good
saints' relics, images, and pilgrimages
saints' relics but against the
saints' relics. And that after
saints' relics, at the finding
saints' vestures? And doubt we
saints' relics, done in open
saints' that many men be
saints' they have made a
saints' that the malice of
saints' that howsoever Luther and
saints' have seemed good and
saints' such odious and abominable
saints' the thing which he
saints' in some thing, and
saints' as odious as they
saints' in the Apocalypse, is
saints' better bestowed upon poor
saints' that in their time
saints' not truth, that the
saints' himself that God, as
saints' not fully so far
saints' "Every man to other
saints' let every man for
saints' that if he so
saints' that there is so
saints' we have for our
saints' that though the cause
saints' himself, he sent two
saints' man's heart, and that
saints' that he could. I
saints' to look so sadly
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wither away. Our Savior saith, "Accedentem ad deum
himself, "I am," saith he, "a very vine
For as the Apostle Saint John, as I
instrument thereof. And therefore
God, as Saint Paul saith, know who be his
be his. And Christ saith that against his church
matter. For our Savior saith, "Wheresoever be two or
naught. But where he saith that the church or
And the scripture also not that these seven
and unknown, but he saith only that such a
And whereas our Lord saith also that he which
Novatian. "When our Savior saith that against the church
as he thinketh and argument he maketh: Christ
argument. For where he saith that the gates of
were true that himself among his other heresies
living, as our Savior in the Gospel; for
I remember, Saint Augustine saith that he that prayeth
a bone, as Chaucer saith of some holy Jew's
say so much as saith Saint Augustine. For he believe it because it
as he saith. But now when I it is, as he
ye say Saint Augustine it is, as he
he, as holy scripture is it, as Aristotle
For I put case, sin. For holy scripture
much richesse). And it much richesse. And it
worship also? Our Lord Church in earth and
given, all this, he Christian people. And he
and imprinted, as it book called Mammona, he
by whose counsel Tyndale the book; wherein Tyndale
his overmuch railing. And that the frere's book
frere's book, wherein he
clergy in that he saith they have made a lie that our Savior saith himself, which wax unsavory. And he then if the light, Marry," quoth I, "so over without reason, and last that Saint Paul will, because Saint Paul a great cure; therefore, another reason indeed. He have it. And Christ it not, but he faults, as my father of them shrews, he them falsely. For he the world; but he even as Your Lordship divers of his epistles perfectly perceive what he help, as the Prophet For in penance, he nor satisfaction. Also, he obedience, or rather disobedience, the bishops. For he such other like, he master Luther? For he without good works. He of belief. For he thereto itself. "Item, he Passion. "In matrimony, he no sacrament; and so much other beastliness he sacrament of order, he worse yet. For he man mad outright." "He of the Altar, yet used therein. "Item, he them list. "Item, he read, good Saint Gregory For indeed the book adorare," and Saint Gregory the law, as yourself
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true that Saint Paul saith that "Non sunt condignae"

that God hath need
that God hath no
that there is no
"Unicuique dedit Deus curam"
he is not to
"Cursed be he and"
bring him to the
our Savior that whoso
in the Gospel of
the very mother of
it was begun by
against miracles and against
nothing in effect but
that indeed it is
all priests, monks, and
as for miracles, he
be said so, he
more frantic Tyndale, that
men for their master's
poor folk for his
holy saints for his
all other for their
done them, for God's
should for his
But see for God's
much honor for his
and ye for his
friends and for his
many men for his
holy saints for his
pulled out for Christ's
there sing for God's
them that for his
you for my mind's
pray you for God's
of them for our
not for their own
set by for their
miracles showed for their
he said, "Vos estis salutae"
poor people with the
a felony done at
"Ye be the"
that they be the
earth. And if the
that our Lady was saluted

"Vos estis sal terrae" (Ye be the
"Ye be the"
"Ye say," quoth I
that he will have
; or to be withdrawn
Nor there is no
whole ribaldous songs as
do take it. What
see how utterly this
, this damnable heresy holdeth
but for his, yet
, and themselves for his
) as uncertain be we
of the earth); and
of the earth. And
once appal, the world
with Gabriel. And that
or of Ipswich was saluted of Gabriel or fled

the necessity of our salvation requireth, God giveth the

in all-thing necessary to salvation to give firm credence

the necessity of man's salvation . Which he proveth by

necessarily requisite for our salvation . The Thirtieth Chapter Whereas

Lutherans, which ascribe our salvation and damnation, and all

the necessity of their salvation were not content only

to the necessity of things needly requisite to hath the right understanding

any wise concerning the all things necessary to salvation of your understanding

to the necessity of all things necessary to salvation to give firm credence

necessarily requisite for our salvation . Of

late for the final one, that all our salvation standeth in faith alone

alone, and toward our salvation nothing force of good

the matters of our salvation ; to the intent that

faith sufficeth to our salvation with our baptism, without

and sufficeth for our salvation ." Then answered he that

faith cannot fail of salvation , since it cannot fail

might suffice to their salvation if charity lacked. Against

charity, not sufficient to reckon faith sufficient for salvation , without good works, that

that faith sufficeth to salvation , because they think it

it should suffice for salvation , must needs have with

only faith causeth our salvation ." To this it was

appeared that all our salvation came of faith, as

the cause of our salvation , then as Saint Paul

almsdeed alone sufficeth for salvation , how wretchedly soever we

was sufficient for our salvation and damnation and all

Lutherans, which ascribe our salvation of mankind, which affection

Passion, whereupon depended the whose cunning, virtue, and

necessity requisite to our salvation we be sure, than

and the most devout Salve Regina, because we therein

crediderit et baptizatus fuerit, in that hill in

who were faithful in salvation , and that they lay

the parable of the Samaritan , bearing the wounded man

to the woman of Samary , that very worshippers should

to the woman of Samary , as the thing which

it did when that Samary , falling to idolatry, the
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And showeth for a sample certain words evil and 6, 284/ 26
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would authorize by their sanctifying ." "Then fall you," quoth 6, 238/ 30
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about the amendment of followed the flesh and 6, 412/ 34
did unto Ananias and about the amendment of followed the flesh and 6, 252/ 24
ye see some white as any Turk or 6, 92/ 9
they pagans, Turks, or infidels, as Turks or 6, 372/ 14
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neither needeth contrition nor satisfaction of such as yourself 6, 349/ 20
how, good works in satisfaction accounteth for naught -- 6, 352/ 13
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be somewhat answered and be satisfied , that he meekly acknowledged 6, 125/ 14
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quoth I , "as fully satisfied and contenteth some, yet 6, 424/ 5
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in good faith fully satisfied that where ye lately 6, 185/ 5
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the only thing that satisfied in this matter, and 6, 359/ 23
will serve you, to satisfy him at the full 6, 25/ 8

would fain answer and satisfy with reason, which ye fear me, very feeblly satisfy them. For they would study, cannot suffice to satisfy but that any text ye make would surely therewith to content and satisfy any man that he they sanctify not the commandment given for the commandment given for the day ye make to believe anything certainly falsehood of his opinions, the matter more hot, ye reckon all seven (now have all learning) ye make would surely satisfy the other side or therewith to content and satisfy any man that he they sanctify not the sabbath, which was the sabbath Saturday in the old. And save holy scripture, though the save only himself. %The Fourth save for burning of their save grammar) almost to serve save scripture only clean cast save both man and beasts save both men and beasts likely to sink than be then left shall to believe anything certainly forswear your faith to every man laughed then, the truth, all were and he in all-thing the priest had twenty, falsehood of his opinions, the world wild geese ever they had to say that faith doth damn a Christian man, thereto, is sufficient to our own works might were not able to the faith only shall is alone sufficient to that faith could not that he will not be as strong to long as that may his soul forever to himself died for to God predestinate to be men, yet is it beast should be both God predestinate to be saved . Whereunto the author answereth saved and may be given saved at last, and so saved . Whereunto the author answereth saved , in what part soever saved , if the question were
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world if they would
that," quoth I, "ye
quoth I, "that ye
might have happed, I
as I have heard
heard my father merrily
it then that ye
some seeming plainly to
seeming as plainly to
that God would himself
believe thou." Would ye
ye had heard him
faith," quoth I, "ye
that should, as ye
we must, as ye
wife, and he would
which is, as I
scripture seeming plainly to
seem to us to
as long as they
scripture, I may then
much may I more
say so, if they
themselves for their opinions
if ye will peradventure
agree, then will I
then in somewhat, ye
and that as I
any. Such points, I
will then grant I
be -- as ye
revelation, whereof as ye
These things, as I
it be, as ye
twenty pounds hear him
this many things to
own holy words." "Ye
And therefore may I
we call heretics will
said, and indeed, to
were agreed, he might
not believe as ye
take it for, and
part, I would haply
say anything whereof I should
say very truth. But now
say . But now if ye
say , so to have been
say that Doctor Mayo, sometime
say every man is at
say . But now consider your
say that Christ was not
say the contrary, ye could
say to you, "I have
say ," Nay, Good Lord, I
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say , be by God commanded
say , and truth it is
say that he did well
say , the person whom Christ
say the contrary, or believe
say contrary to the text
say as Christ saith, for
say with the prophet Jeremiah
say so, if they say
say me a thing whereof
say and write that they
say that grace helped them
say again that God's grace
say , ye will believe the
say concerning some necessary point
say , let us consider they
say , that either they err
say many reckon it --
say they none allege or
say , and yet many other
say , all known by the
say his Creed. For he
say to you, but ye
say ," quoth I, "very truth
say to you, as the
say that themself is the
say the truth, both by
say , that the church peradventure
say it doth. For he
say that it is the
say that in that case
our church, as I say, and in face of all this, ye cannot say that these be the theirs in which, they say themselves, that they worship congregation, which they will say is the very church quoth I, "if they say so, then leap they means. Whether will ye And first where they say that there be none those regions as I say, if any have any they will no more say, that the very church folly were it to too. Now where they say that there is none other, but as ye say, and as I see any further thing to say, further need I not Now therefore, as I say, things which, as ye am not bound to say, 'If thou be a a body, which they say is the body and from? I dare not he letteth not to say plainly that many bodies no wise man will say, nor that if any unto. Except ye would say that if we might for his sake." "Ye them that ye hear say plainly that some of at all, but would durst be bold to say that Saint Augustine did dead, those words, I say, far wide from head is, as you say, and of some the And thus, as I say, may it peradventure happen that might, as ye say, beguile them, which is Jesus Christ, that ye might seem, as ye say, all one thing, and untrue -- neither, as it so be, ye say very true." "What surely," quoth I, "What soul, is as they sought for, as they And this, as I say, I cannot tell you about their gear and Lady -- as men not in the telling they be marked, then it indeed that ye quoth I, "whatsoever ye say, I cannot think ye
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them being, as ye say, so well learned, ye
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the church, as ye say Saint Augustine saith. And
his debt. And to say the truth, ye owe
of his, as I say, the thing that confounded
in such things cannot say, but true. And then
next answer were to say is not, as I say, the scripture that maketh
man: wherein, so to say, they can have no
than if they would say the crow were white
in good faith, to say the truth, there cannot
as he that would say the crow were white
as one that will say the contrary, till that
have I, as I say, heard it reported right
of that sect to say "Let us preach and
be accused, let us say we said not so
will not, as I say, warrant you that he
he was, as I say, very fearful and scrupulous
it therefore sin to say his service abroad, and
sinful. But surely men say that in conclusion with
as some think they say it not but if
not but if they say every psalm twice." "In
up apace or else say none at all." "That
mean. And then to say them too short is
of devotion. And to say them too seriously is
in my mind, to say none at all." "Yea
faster than I can say them. "Peradventure," quoth I
no faster than ye say them, they should, I
he, "and some that say them make me to
their hives use to say matins among them. For
undone; such work, I say, as they be bound 6, 259/ 22
that is, as ye
pray you, could they
doth, as I hear
so bad as ye
taken well and stiffly
Indeed," quoth he," to
the truth I heard
law, and never could
none exception, nor could
the contrary, or finally,
first, that is to
that any man will
may be bold to
somewhat perilous, as ye
indeed such as ye
shame suffer him to
them; he had, I
quoth I. "That I
should have done. What
ye to this?" "I
now if Wilkin would
after all this would
not thereto, but would
were contentious and would
there, and then will
then if we would
thereof, while we cannot
wager. What should we
wot ne'er what to
what would ye then
he, "then would I
truth." "Very sooth ye
done well enough to
against his conscience to
Now the matter, I
admitted; I will not
methinketh I may well
by a judge to
peril of perjury to
some well learned men
careth not what men
some well learned men
But surely, as I
therein. And whoso will
say , the matter whereof we
say that he was not
say , require but twain; and
say , that a man might
say nay, yet were I
say the truth I heard
say there were many witnesses
say that he was denied
say the contrary but that
say such thing as neither
say , depose as the first
say ; and take all to
say what him list. For
say , if men should against
say . But as for the
say the truth. After which
say , besides all this, divers
say not nay but that
say ye to this!" "I
say ," quoth I, "to this
say that he had won
say the wager were his
say thus: "Lo, here ye
say the wager were his
say to us: "Lo, sirs
say that was never so
say nay but it might
say to him now; to
say to him. And the
say ?" "Marry," quoth he," then
say and swear too, that
say ," quoth I. "Nor Simkin
say it and swear it
say of himself untrue. And
say , standing in such case
say that his judges did
say that they showed him
say the truth of himself
say and confess truth. And
say , if a man were
say of him). And therefore
say that in this case
say , if a man had
say the contrary, he must
against the law and say that no judge may 6, 284/ 5
first swear and then say false, which every man 6, 284 / 9
translated, and (as men say) right well, which maketh 6, 284/ 30
presbyteroi," as we might say elder men, yet neither 6, 286/ 10
more suspicious than they say that good Saint Francis 6, 287/ 5
to the best." "So say I too," quoth he 6, 287/ 12
good, I would surely say that he meaneth naught 6, 288/ 7
see more ye shall say it is much more 6, 288/ 10
might have occasion to say that a congregation of 6, 289/ 11
I, "ye would well say so if ye saw 6, 290/ 12
destroy the Mass." "Ye say, much worse than ye 6, 292/ 23
heard, like as ye say, so if ye saw 6, 295/ 3
so dare I boldly say that the spiritalty of 6, 295/ 18
be odious, I would say further) far able to 6, 295/ 22
amended. Now where ye say that ye see more 6, 295/ 29
vices that as ye see we more in 6, 295/ 33
lewd deed, then we say, "Lo, see what example 6, 296/ 19
the year after, and say, "Lo, what example they 6, 296/ 32
the same and then we learned it of 6, 296/ 33
speak of light, they say that if a woman 6, 297/ 3
ne'er whether I may say many more or not 6, 298/ 16
if he made him say Mass. And therefore well 6, 300/ 21
The time was, I say, when few men durst 6, 301/ 17
in that book, I say, Tyndale holdeth that priests 6, 303/ 23
were in Christ's church the scripture, which 6, 304/ 15
year. Now, as I say, upon Tyndale's taking, Saint 6, 305/ 30
Now if Tyndale will make Saint Paul to say thus: "Take and choose 6, 307/ 32
But I think they say more than that." "Surely 6, 308/ 20
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shall be bold to say what I think, it 6, 310/ 26
were it that ye say, if the church compelled 6, 310/ 26
how can any man say the church layeth 6, 311/ 23
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what way were, I say, more meetly than to 6, 312/ 26
would," quoth he. "They say the church compelled 6, 311/ 19
fewer made. But to say the church bindeth 6, 312/ 35
as if he would say that they bind men 6, 313/ 2
But this will I say, that it were best folk blame wives, and And I dare boldly he should seem to durst for shame, write, -- it was, I to seek whether they be sure whether they have seen I cannot have heard good men hanged, lest he should may be bold to For it was, they as I have heard asked that man, "How country yet: for they he was fain to accused of heresy." "How men have I heard that well know him chancellor; this is, I again, then heard I kept I cannot surely had and read." "Ye But yet, as women out of paradise. Then read all. Yet they another, and especially, they of all-thing especially they shall become us to scripture ourselves, which ye cham it, as ye And therefore, as I folk, except we would well) no wise man Which sum, I dare whole people have, ye heard very worshipful folk the whole, so, to so that, as I a wrong blame, they faults, which was, they or evil, yet, they quoth he, "I cannot say, that it were best say, that there be so say, both they and we say, nothing of his own say, or, I trow, think say, for these causes at say, truth or no. For say, true or no." The say, But myself have seen say, that even here in say, for himself, they burned say, that he was not say, by necromancy. And the say, it is a great say, that he had seen say, ye sir, can ye say, you, Master Doctor?" quoth say, ere this, that they say, he was indeed), though say, much more likely to say, that he was hanged say, But truly, were the say, well," quoth he. "But say, somewhat it was always say, they that God taught say, further that it is say, into ours. Which they say, that scripture is the say, to the preachers appointed say, we were able enough say, and to dispute it say, forsooth, I can in say, that all the expositions say, considering that those things say, there is no bishop say, the scripture in their say, which have been in say, the truth, I can say, though the bishop might say, to the best writers say, the very cause of say, his books had been say, nay but that these
I be bold to say, and I suppose all in this realm will happen it, I that dare I boldly say. But before, as I either read, as I he, "if that law affirm the contrary and rail thereon and in that book, I But yet I hear the child, they would pray? Shall he not not he, trow you, And this thing I living. If they would is it not, I destiny. "Surely, as I be damned, yet they chosen people. Whom they corrupted. This man, I they can do, yet gloss for you to is as much to as a man may and a man may so may a man to burn, would not to him that would church. Moreover, where ye damnable. Now where ye charity) -- where ye intendeth than, as ye taken than, as ye though Saint James do his old gloss and contrary. And where they men Luther and Tyndale being indeed, as ye learned men that so change their article and sufficient, but they must good works, when they
faith? How could they say that only faith sufficeth

a mad thing to say that faith alone sufficeth

works, and therewith to say that without good works

for this cause they say that it is sacrilege

very plain. For they say that men shall be

gloss and color to say that without faith, or

if we should so say of almsdeed, we should

of almsdeed, we should say wrong, as ye do

ye do when ye say so of faith. For

reason have ye to say so, and to give

For did not God say to Cain, "If thou

by these things, I say, it well appeareth that

but a tale to say that faith draweth always

Lutherans in that ye say that faith is sufficient

without good works should forth. And now ye say that there be no

works, how can ye say, as ye said before

sometimes without it, ye say we can at no

Saint Paul would not say that our deeds were

-- that is to say, quoth he, of a

it as much to say as no man may

But now for to say as that heretic said

works which, as they say, that God doth with

they list, as they say, all our deeds, good

nature; so should, I say, when they prove hourly

be not ashamed to say, not by themselves alone

they leave it. I say they do it because

man? Except they will say because it is their

heretics, except they will say men do them wrong

their own sect, and say that himself hath wrought

justice of God and say, they little care indeed

since what so they say, nothing but the works

bad, is, as they say, that either of high

be some as ye say, that all Christian men

destroy all. For they say that we be forbidden

Christ, by which they say they, as long as

and narrower shall do, the sword. Which they say should be, as it

and said, "Ye Masters, every man what he

madness were it to say that the people may

quoth I, "therein I not nay but that

the contrary. And so boldly to him. But

would beguile thee, and say that those holy doctors
swearing too, that thou say wrong on him, and
friend, "he will haply say that he were peradventure
is not ashamed to say that the church will
never so shameless to say that these holy fathers
before, and also to say that the church will
the church and they as I began to say, this Tyndale in the
stone; that is to say, let good Christian folk
Day of Judgment? What he hath nothing to say of Hymeneus and
way they walk and say they believe it. For
that man were, I say, as frantic as they
Twenty-Sixth Chapter The messenger saying that him seemed he
in the singing or saying of divine service. The
the king's coming thither, saying that he was born
that shall fall thereupon, saying like mote they be
profit that proceedeth thereupon, saying, "Domus Israel speravit in
rich man in hell saying, "They have Moses and
Twenty-Sixth Chapter The messenger saying that him seemed he
he prayed his Father, saying, "As thou and I
thing find therein, he saying still that his way
Scribes and the Pharisees, saying unto them, "Wherefore do
somewhat see what your doth prove. "I shall
and pursue them for saying the truth. As some that
pursued your part for saying of divine service. "But
in the singing or saying of divine service; but
the holders therewith heretics. Saying for himself that he
what cometh of this saying of service." "Of saying
harm, but good, in saying service, quoth I, "this
better of them both, saying as they did." "Why
preach. For as for saying Mass, and hearing of
Testament to be burned, saying that they burned it
forth into the matter, saying that he had well
Sacrament of the Altar, saying plainly that all the
This is a shameful saying, that Christ died on,
that Christ died on, saying that if he had
after, denieth it himself, saying in the sermon that
refused to stand to, saying that the matters of
let to belie thee, saying and swearing too, that
against Christ's church for saying as these old holy
wit, for their untrue saying and keeping aside a
miracles to the devil, saying that he did cast
preach again. Such a scabbed itch of vainglory catch
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<th>Concordance of Major Terms</th>
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<td>all these scald and scabbed pieces scale clean off</td>
<td>6, 206/ 4</td>
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<tr>
<td>is here -- as scabbed as ever was Job</td>
<td>6, 206/ 7</td>
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<td>then shall all these scald and scabbed pieces scale clean off, and the</td>
<td>6, 206/ 4</td>
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<td>then kissing his bare scalp , make a man a</td>
<td>6, 217/ 7</td>
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<td>lapis offensionis et petra scandali ,&quot; the stone of stumbling</td>
<td>6, 340/ 24</td>
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<td>Nor verily I can scant believe that any Christian</td>
<td>6, 41/ 19</td>
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<td>that ten men could scant move it with levers</td>
<td>6, 68/ 11</td>
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<td>he was he could scant keep foot with us</td>
<td>6, 91/ 26</td>
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<td>with four feet could scant overtake him. But when</td>
<td>6, 91/ 29</td>
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<td>that the leather could scant hold. But yet choose</td>
<td>6, 277/ 8</td>
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<td>the man meant mischievously; scant like one of them</td>
<td>6, 349/ 26</td>
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<td>pardon, yet can I scant abide the hearing. &quot;In</td>
<td>6, 353/ 19</td>
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<td>as honest cars could scant read leaf wherein</td>
<td>6, 425/ 18</td>
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<td>all whom, he shall scant read English, as they</td>
<td>6, 419/ 9</td>
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<td>myself, yet could I scantily reckon myself sure.&quot; &quot;No</td>
<td>6, 85/ 9</td>
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<td>unto him. And yet scantily could all this make</td>
<td>6, 271/ 15</td>
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<td>hundred in one house, scantily would there four monkeys</td>
<td>6, 300/ 28</td>
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<td>their grammar, and very scantily that. All which company</td>
<td>6, 338/ 24</td>
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<td>his books, ye shall scantily find twain but that</td>
<td>6, 348/ 12</td>
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<td>nothing can do but scantily read English, as they</td>
<td>6, 419/ 9</td>
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<td>in things rare and scarce . Gold would we not</td>
<td>6, 301/ 4</td>
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<td>and howsoever they be scattered , here one and there</td>
<td>6, 196/ 6</td>
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<td>but some good men scattered here and there unknown</td>
<td>6, 199/ 6</td>
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<td>sort, severed asunder and scattered about in corners, unknown</td>
<td>6, 203/ 6</td>
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<td>than the seditious and schismatic priests of Saxon. &quot;Surely</td>
<td>6, 313/ 12</td>
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<td>council of Greece neither, schismatical as it was, went</td>
<td>6, 359/ 29</td>
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<td>sects of heretics and schisms -- how great soever</td>
<td>6, 207/ 5</td>
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<td>suffering no sects or schisms among them. Which agreement</td>
<td>6, 164/ 1</td>
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<td>let there be no schisms or several sects among</td>
<td>6, 224/ 1</td>
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<td>people for avoiding of schisms . But yet he said</td>
<td>6, 361/ 20</td>
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<td>which by occasion of schisms did arise among them</td>
<td>6, 385/ 10</td>
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<td>holy Lutherans which, sowing schisms and seditions among Christian</td>
<td>6, 413/ 18</td>
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<td>devise new sects and schisms to the pleasure of</td>
<td>6, 423/ 35</td>
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<td>as he said, a scholar also of his brother</td>
<td>6, 329/ 9</td>
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<td>a heretic and a scholar of his, came to</td>
<td>6, 329/ 14</td>
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<td>labor for him whose scholar in heresy he was</td>
<td>6, 329/ 21</td>
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<td>prove himself a good scholar , and surely render them</td>
<td>6, 372/ 6</td>
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<td>he were, as young scholars be sometimes prone to</td>
<td>6, 34/ 29</td>
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<td>uttered to divers young scholars such as they found</td>
<td>6, 269/ 26</td>
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<td>And divers of his scholars , besides Tyndale, do now scholars of Luther, have built</td>
<td>6, 352/ 3</td>
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<td>Item, Zwingli and Ecolampadius, scholars of the universities such</td>
<td>6, 354/ 3</td>
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<td>find occasion unto young scholars of the universities such</td>
<td>6, 379/ 16</td>
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<td>have your sons at school , inquiring further of him</td>
<td>6, 33/ 23</td>
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them twain forth to school together that can never be granted at a
cunning masters of that school he had heard read
examine of that night school, saving that he which set Saint James to himself. And therefore the schools, as I hear say will I keep no logic and other secular science, and little regard of interpretations, or any other I think other liberal the very knowledge and all the seven liberal
all the seven liberal non sint in vobis Have ye seen four nay, not fully four he had seen four another "my lord" in and showed forth in heat. But your sect a child the good ebb was wont to cold, and heat, beating, of such course and saw his friend after fight together, and either abundaverit iusticia vestra plusquam the justice of the the justice of the not be like the Savior said that the set too by the Savior also reproveth the words, "Scrutamini scripturas, quia his own words, "Scrutamini objections, and first by his church in holy leaving of his holy the texts of holy upon the text of their study to the in the study of that the student of school together that can never school in argument than at school he had heard read school, saving that he which school. For they would we schools, as I hear say schools with you, nor enter science, and little regard of science, and little regard of science, of which ye reckon science a gift of God science. And where those well sciences, the author therefore incidently sciences, the author therefore incidently scismata sed sitis integrum corpus Have ye seen four score, and ten?" Thereat a score and ten. Then was score and ten. Then was score and ten. Then was scorn. And if he means scorn, the secret members of scorneth and blameth the church a child the good the haven, which now scouring, imprisonment, painful and shameful scouring is choked up with it never so clean scratch out other's eyes by scribarum et pharisaeorum, non intrabitis the justice of the Scribes, and Pharisees, ye shall Scribes and Pharisees, peradventure he Scribes and Pharisees, which commanded Scribes and Pharisees, besides the Scribes and the Pharisees, were Scribes and the Pharisees, saying scripture he proveth that the scripture; whereof the author declareth to them, and that scripture which heretics allege against scripture with little force of scripture only, with contempt of scripture the sure way is scripture should lean to the
faith and interpretation of scripture needs be concurrent. The
counseled the student of rule to construe the study of holy and profit of holy written in his holy great stream of holy thing and the holy another thing, because the as well as the the faith and the doubts rising upon holy find the words of we may perceive the The author proveth by anything certainly save holy could not know what choice of the very choice of the true the necessary understanding of church and to the the clergy, whereof the and well learned in words and sentence of suffered to read the prohibited any book of the truth, and the and convicting them by light but of holy commend, studious in holy friend was studious of words written in holy very words of the divers other places of But I suppose neither excellently well learned in Christian man and receive that God hath in as to himself. For objections and first by they receive not our the whole corpus of the interpretation of the great question, if the scripture needs be concurrent. The scripture by. And the author . The Twenty-Fifth Chapter The scripture , showing nevertheless that many scripture . Which rule with reason . The Twenty-Sixth Chapter The scripture another thing, because the scripture is the word of ; and therefore as well scripture , well understood, be never scripture concerning any necessary article scripture seeming plainly to say scripture that God instructeth the scripture , though the church did scripture they should believe. And scripture of God from any scripture , the author proveth, by . And finally, the author scripture . Which objection the author scripture should not be suffered scripture , and in divers places scripture only for the maintenance scripture themselves in their own scripture to be translated into scripture self to be pulled scripture and not by faggots scripture , And therefore he said scripture , which was, he said scripture , and although I now scripture , as in the ark scripture showeth there was in scripture as in the text scripture nor natural reason doth scripture and the law of scripture , I might in this scripture forbidden such imagery, and scripture saith that he will scripture he proveth that the scripture , and between them and scripture , as well the New scripture ?" "Not that I remember scripture be well interpreted," "Ye
his church in holy
left with them the
the reading of holy
church in his holy
Christ forasmuch as the
world, because his holy
us but in holy
spoken and meant of
not in his holy
promise made that the
that of his holy
never comprised in the
the remembrance of holy
leaving of his holy
the texts of holy
present than in holy
right understanding of holy
And so should the
faith be in holy
the world's end, in
had but in holy
faith, no part of
the right understanding of
the right understanding of
follow that, besides the
by misunderstanding of holy
leaving of his holy
the right understanding of
from. For if the
and nothing but the
that is contained in
the right understanding of
laid certain texts of
church cannot misunderstand the
they would make the
is no text of
upon the text of
their study to the
in the study of
because we speak of
right understanding of holy
the study of the
the love of holy
the praise of holy
scripture ; whereof the author declareth 6, 113/ 7
scripture , in which they may 6, 113/ 27
scripture , which shall stand him 6, 113/ 34
scripture , As Abraham answered the 6, 114/ 10
scripture hath his faith comprehended 6, 114/ 15
scripture shall never fail as 6, 114/ 21
scripture , then be those words 6, 114/ 29
scripture he would have said 6, 114/ 35
scripture , for that had beginning 6, 115/ 12
scripture shall endure to the 6, 115/ 16
scripture in writing there should 6, 115/ 22
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scripture , which before the paynim 6, 116/ 4
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scripture which heretics allege against 6, 116/ 23
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scripture or not?" "What if 6, 116/ 28
scripture stand them in as 6, 117/ 1
scripture , and no part thereof 6, 117/ 12
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scripture may be mistaken, but 6, 118/ 23
scripture , as far as longeth 6, 118/ 27
scripture is ever preserved in 6, 119/ 19
scripture self, there is another 6, 119/ 22
scripture contrary to the opinion 6, 119/ 25
scripture to us. And over 6, 119/ 27
scripture , we be come to 6, 119/ 30
scripture , and nothing but the 6, 119/ 31
scripture , doth contain all-thing that 6, 119/ 32
scripture , then must there needs 6, 120/ 3
scripture in as far forth 6, 120/ 22
scripture to prove it forbidden 6, 120/ 32
scripture to the hindrance of 6, 121/ 4
scripture serve the church of 6, 121/ 17
scripture , well understood, by which 6, 121/ 31
scripture , with little force of 6, 122/ 3
scripture only, with contempt of 6, 122/ 8
scripture the sure way is 6, 122/ 11
scripture now, and that the 6, 122/ 17
scripture , wherein I perceive ye 6, 122/ 19
scripture to take that way 6, 122/ 25
scripture alone. But in little 6, 123/ 2
scripture to set out to 6, 123/ 5
some words of holy scripture, that seem to say but God? As the plain authority of holy learning given them to great affection to the of heresies, and let any part of holy be contained in holy that fervent appetite unto the study of holy perceive and understand the that the student of faith and interpretation of that we find in bring with us to us in his holy hath left us the other cause why the our faith after the and then shape the that ye would in Marry, "quoth he, "by ye should believe the telleth me that holy in the study of have all learning save counseled the student of rule to construe the the study of holy in the interpretation of rule to learn the we come to the to the study of judge and examine holy and set him to he go to the find some text of in other parts of found another text in to the discussion of know," quoth he, "by man nor unlearned in upon the words of elderly man and in scripture , that seem to say scripture saith, "Dominus autem intuetur" scripture proved that his opinion scripture alone. Whose affections of scripture alone? "Nay," quoth I scripture . And yet I think scripture . And this I say scripture , that he cannot find scripture . "For the sure avoiding scripture right; or else, at scripture should lean to the scripture needs be concurrent. "Sir scripture , but that we bring scripture . For first, as for scripture well and sufficiently his scripture for none other cause scripture , but first frame us scripture of God thereby, and scripture like worse a wise scripture . "How know you," quoth scripture ?" "Marry," quoth he, "by scripture is things of truth scripture , in devising upon the scripture only clean cast away scripture to bring the articles scripture by. And the author scripture . With this your friend scripture . But as for the scripture by, when we come scripture to learn the faith scripture ?" "By my faith," quoth scripture thereby." "Well," quoth I scripture . Were it need that scripture ?" "Methinketh," quoth he, "that scripture that should seem to scripture find many places that scripture that answereth it, and scripture . Of which twain ye scripture self well enough." "That scripture , could not so clearly scripture (leaving the right sense scripture well forward, to take
on the text of scripture , without care of the 6, 136/ 29
should well find in scripture many plain and open 6, 137/ 1
so find out by scripture but that they were 6, 137/ 20
likely to take the scripture to the wrong part 6, 137/ 21
and profit of holy scripture , showing nevertheless that many 6, 137/ 27
written in his holy scripture . Which rule with reason 6, 137/ 34
great stream of holy scripture . "Why then," quoth he 6, 138/ 2
well written his holy scripture , if he have caused 6, 138/ 4
not given us the scripture at all, than to 6, 138/ 8
save our selves." "Holy scripture ," quoth I, "both is 6, 138/ 10
that writing of holy scripture used so high wisdom 6, 138/ 15
But as for the written and comprised in scripture , 6, 138/ 31
very dark in holy scripture that they might understand 6, 138/ 12
not all the whole scripture , in which it may 6, 138/ 14
and understood in the scripture , but by sundry times 6, 138/ 31
some things in holy scripture be not yet fully 6, 138/ 2
by misconception of the writing of holy scripture used so high wisdom 6, 138/ 15
proved that in the scripture was given good tokens 6, 138/ 32
we have in holy scripture no writing in the 6, 138/ 2
written in all the scripture . There was learned the 6, 138/ 14
we wot that the pleasure therein without any scripture , that they not only 6, 148/ 27
mention made in holy scripture . "Howbeit, Luther saith because 6, 148/ 32
is not commanded by scripture , we may choose therefore 6, 148/ 33
be proved evidently by scripture , And thereupon goeth he 6, 149/ 1
far forth that no scripture can be evident to 6, 149/ 2
he call it no scripture , as he playeth with 6, 149/ 6
he find it in scripture , and that plain and 6, 149/ 19
at all in holy scripture. By what scripture is evidently known that 6, 149/ 28
or example expressed in scripture . "Many things are there 6, 149/ 32
the points in the scripture , when there be some 6, 151/ 25
to believe, whereof the scripture giveth no plain doctrine 6, 151/ 27
of such texts of scripture as was meet and 6, 151/ 31
right understanding of holy scripture. By what scripture is evidently known that 6, 149/ 29
And therefore is holy scripture , as I said, the 6, 152/ 15
church, cometh to the scripture of God to look 6, 152/ 34
of their learning in scripture , wherein they followed their 6, 153/ 7
unto the study of scripture take the points of 6, 153/ 12
study to seek in scripture whether the faith of 6, 153/ 14
thing and the holy scripture another thing, because the 6, 153/ 22
another thing, because the
as well as the
the faith and the
doubts rising upon holy
back again upon holy
see that the holy
his church in the
words, "quoth I, "but
the corpus of holy
mind sufficiently in holy
without any word of
no word written in
ye bear to the
God spoken besides the
If God in holy
the reasons grounded upon
many texts of holy
man, and how my
and took texts of
showed that point in
that he had by
that ye had by
saith himself in holy
it unto you by
in what sense the
matter self, and of
that he understood no
be well proved by
mouth, or by holy
take the bidding by
to take in holy
clearly can allege the
and instead of the
in by misunderstanding of
God showeth us in

teacheth his church without
and understanding of holy
find the words of
we may perceive the
made thereof in holy
whereof Christ or holy
speaking in his holy
perceive the sentence of
the right understanding of
saith one thing in scripture and they tell me 6, 168 / 7
all. In anything besides scripture ye will not, nor 6, 168 / 10
in the interpretation of scripture ye will not, and 6, 168 / 11
in the interpretation of scripture? For as touching the 6, 168 / 14
text ye believe the scripture self and not the 6, 168 / 15
will in all holy scripture have no gloss at 6, 169 / 3
them all, that the scripture meaneth as they take 6, 169 / 14
the understanding of holy scripture that God hath written 6, 169 / 21
ye should in holy scripture see better than the 6, 169 / 27
any text of holy scripture, whereby riseth no doubt 6, 169 / 33
by what means the text of holy scripture, is understood, since ye 6, 170 / 10
might then, understand the scripture as well as they 6, 170 / 17
they did understand the scripture one way and we 6, 170 / 24
we thought that the scripture affirmed it. And as 6, 170 / 34
we believed that the scripture affirmeth the contrary. For 6, 171 / 1
believed we that the scripture were false." "This is 6, 171 / 2
not indeed understand the scripture right, but were in 6, 171 / 23
their interpretations of holy scripture, right sense of holy 6, 172 / 5
the understanding of the scripture so far forth at 6, 172 / 10
those texts of holy scripture, to the contrary. These 6, 172 / 22
faith by mistaking of holy scripture, or otherwise?" "That is 6, 172 / 32
For so saith plain scripture of Christ in sundry 6, 173 / 12
God hath left holy scripture to the church, and 6, 174 / 34
and faith was before scripture and writing, and many 6, 175 / 5
are not in holy known but by holy scripture. And yet after all 6, 175 / 7
I, "had left the scripture to the church locked 6, 175 / 11
all known by the scripture, to the church locked 6, 175 / 24
any divers texts of scripture, , and no part otherwise 6, 175 / 28
ye have read in scripture seeming to make a 6, 175 / 31
The author proveth by scripture that God instructeth the 6, 176 / 9
that God had in scripture told me that he 6, 176 / 13
point, not the holy scripture telleth me that tale 6, 176 / 15
faith and of holy scripture. "I began," quoth I 6, 176 / 18
prove it you by scripture, , and ye then put 6, 176 / 19
Howbeit this reason hath scripture for his foundation and 6, 176 / 20
whether God himself in scripture tell you the same 6, 177 / 1
God telleth you in scripture that he would be 6, 177 / 3
ture sense of holy scripture as far as shall 6, 178 / 28
anything certainly save holy scripture though the scripture 6, 179 / 9
holy scripture though the scripture did agree therein and 6, 179 / 10
could not know what scripture they should believe. And 6, 179 / 12
choice of the very scripture of God from any 6, 179 / 14
And clearly proved by scripture the thing that I ye regard nothing but scripture only, this would I the Gospels and holy scripture God provideth that though shall take for holy scripture any book that is hold nor surety in scripture itself, if the church to take for holy scripture that writing that indeed it were proved by scripture , now see it proved could not believe the scripture , but if it were were proved to be scripture by the judgment and that it is holy scripture and the word of contrary of that the scripture saith. But he telleth would better believe the scripture than the church, there ye understand not the scripture . For whatsoever words it made you and evident scripture that I rehearsed you forth the understanding of scripture that they may well choice of the true scripture , the author proveth, by the discerning of holy scripture that writing that indeed a book of holy scripture , reputed of holy scripture , have great occasion given devised book for holy scripture and for his own if in the very scripture he should suffer his false book mistaken for scripture , though they had it should understand the true scripture , for peril of damnable mistake a book of scripture . And with this reason a false book for scripture scripture that it well and so right understanding of scripture , to shape you the to the study of scripture , ye now perceive that it be not in scripture ." "That appeareth well," quoth God in his holy scripture saith himself the contrary is impossible that the scripture of God can be certain texts of holy scripture , and also said unto both by reason and scripture ye proved that it the texts of holy scripture self, and the common reasonable to believe the scripture , being God’s own words words as was holy scripture self, and of as that no student in scripture should presume to try Christ’s church by the scripture , but by the Catholic expound the texts of Scripture . And that in the in the study of scripture this were the sure by reason and holy scripture that the church hath the right understanding of scripture in all points that scripture , well understood, could stand
doth not mistake the scripture. And when all this in heaven." And holy faith nor mistake holy faith in Samaria. And the long to know his quoth he, "take the the right books of to receive the true that one text of inconveniences and contradiction unto church we know the which ye know the church know we the church in any text of of scripture, nor no sentence of holy receiving of the very point once taken away, that no text of the faith misunderstand the right interpretation of holy church and to the the church, out of the words of holy other wise than by But then by plain very well. For the be believed as the not have believed the the authority of the by plain and evident but only because the I. "What if never faith. Which faith what that we find in It was not the that believe but the you tell me, what books be the very taken both for holy both as none holy nothing will believe but of the church by prove it them by scripture . And when all this scripture saith, "Spiritus Sanctus effugiet scripture or misunderstanding it to scripture also saith not that scripture and his faith, and scripture ." "They should," quoth I scripture among false sects, but scripture of the right and scripture in the Gospel plainly scripture , as is before rehearsed scripture -- which church is scripture ? Is it not this scripture ; and this is the scripture , nor no scripture is scripture is there that (being scripture ; and also that these scripture , wherein they take outwardly scripture and all walketh with scripture seeming to sound to scripture . And that the substantial scripture . Which objection the author scripture , should be as sure scripture ." "Why," quoth I, "if scripture ?" "Nay, marry," quoth I scripture I know it very scripture telleth me that God scripture ; and that we should scripture but for the authority scripture ." And after that he scripture that the church in scripture so sheweth me? "No scripture had been written in scripture had they to teach scripture specially to have been scripture that made them believe scripture . I pray you tell scripture hath taught the church scripture , and to reject many scripture or to have rejected scripture ? And surely in the scripture we prove the authority scripture , and in such wise scripture that they shall be
things not specified in scripture, they shall deny the church if never believed well before the written. And now the us not believe the us to know the scripture. And God, without knowledge of his very scripture from all counterfeit as I say, the God written in the in men's hearts without written in his holy way but by the For we, besides the belief of his holy when we hear the be not in the unto the study of is he, as holy great sin. For holy were nothing. Wheresoever the priests. But wheresoever the it seem that the believe nothing but plain well proved by holy scripture, were in holy Gospel and Englished the the people have the can find. For the prohibited all translations of as we find in and saith that the church say that the soon make them by the construction of holy that seek in the his master construe the people to have any translate the text of burned up the holy the clergy, wherefore the thereon to keep the scripture, and as fully as scripture and all: yet should scripture had been written, as scripture was written. And now scripture self maketh us not scripture, but the church maketh scripture And God, without scripture scripture hath taught his church scripture from all counterfeit scripture scripture. For it is not scripture that maketh us to scripture (for a man might scripture, as his holy words scripture. And thus ye perceive scripture, there did ye not scripture, do believe the church scripture. For likewise as when scripture or read it scripture, and to believe that scripture -- he was, as scripture saith, that doth the scripture saith, "Curam habe de scripture speaketh of the priests scripture speaketh of the priests scripture did never speak of scripture, in which point he scripture, were in holy scripture scripture nothing spoken of, but scripture wrong, to lead the scripture translated into their own scripture is to good folk scripture into our tongue; another scripture places more than one scripture is plain therein for scripture, which he allegeth to scripture, if their own interpretation scripture, whereof he speaketh so scripture of God such new scripture; and with what authority scripture translated into our tongue scripture out of one tongue scripture of God, and the scripture should not be suffered scripture from us. And they
knowledge and study of scripture drive every man, priest 6, 332/ 33
hard to translate the scripture out of one tongue 6, 333/ 1
especially they say that scripture is the food of 6, 333/ 4
fear to suffer the scripture in our English tongue 6, 333/ 16
great secret mysteries of scripture , which, though they hear 6, 333/ 24
busy meddlers in the scripture , and sheweth that it 6, 333/ 28
high mysteries of holy scripture , but ought to be 6, 333/ 33
texts of his holy scripture , let us know that 6, 334/ 5
and expounding of holy scripture , so devised and indited 6, 335/ 5
the exposition of holy scripture , nor that any such 6, 335/ 9
in chamming of the scriptural . And sheweth plainly that 6, 334/ 12
high questions of holy scripture and of God's great 6, 335/ 26
blasphemy to handle holy scripture in more homely manner 6, 335/ 31
and heresies, whereby the scriptural of God should lose 6, 335/ 35
take hurt in holy scripture , but to have it 6, 337/ 4
writers that wrote the scripture in the Hebrew tongue 6, 337/ 17
evangelists that wrote the scripture in Greek, and against 6, 337/ 18
that have translated the scripture already either out of 6, 337/ 31
as I said, the scriptural to be first written 6, 338/ 9
vulgar tongue. For the scripture , as I said before 6, 338/ 11
done to translate the scripture into our tongue because 6, 338/ 16
also not only the scripture be kept out of 6, 338/ 21
our women if the scripture were translated to our 6, 338/ 27
wherein they read the scripture out of any tongue 6, 339/ 4
grow thereby keep the scripture so hard but that 6, 339/ 18
is no treatise of scripture that they shall there 6, 339/ 22
mind the place of scripture in mind that he 6, 339/ 29
and have ready the scripture that every man may 6, 339/ 32
the whole corps of scripture into our own tongue 6, 340/ 4
the translation of the scripture out of the hands 6, 340/ 5
dash rashly out holy scripture in every lewd fellow's 6, 341/ 6
have, ye say, the scripture in their hands. And 6, 342/ 18
like reverence to the scripture of God that they 6, 342/ 21
no part of holy scripture were kept out of 6, 343/ 7
And also, though holy scripture be, as ye said 6, 343/ 11
whole, and in holy scripture is a whole feast 6, 343/ 14
the bishop order the scripture in our hands with 6, 344/ 10
this matter, how the scripture might without great peril 6, 344/ 15
right understanding of holy scripture , whereof, under color of 6, 347/ 10
likewise as the holy scripture of God, because of 6, 347/ 30
goodly virtues as holy scripture commendeth and the church 6, 348/ 13
For he teacheth, against scripture and all reason, that 6, 354/ 29
in this place of scripture meant none other worship 6, 358/ 26
and say that in scripture is forbidden from images 6, 358/ 29
service is forbidden by scripture from all manner creatures 6, 358/ 31
manner creatures. For the scripture saith there, "Thou shalt 6, 358/ 31
Passion be represented by scripture or painting?" "In good 6, 359/ 22
be proved by evident scripture , as he affirmed, yet 6, 365/ 13
and to the holy scripture of God with the 6, 366/ 30
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fathers, interpreters of holy scripture to nothing but only 6, 367/ 4
to nothing but only scripture , then began he to 6, 367/ 11
in question whether the scripture were evident for him 6, 367/ 13
men's devices. And in scripture the interpretation of Saint 6, 367/ 17
care not but for scripture alone, and that is 6, 367/ 22
men had understood any scripture till he came. Now 6, 367/ 23
Christian folk, granting the scripture to be true, and 6, 367/ 24
truth, neither in holy scripture nor in secular literature 6, 379/ 1
all the texts of scripture by which they pretend 6, 379/ 35
that many texts of scripture induced them thereunto, and 6, 390/ 21
any other in all scripture so meant, that after 6, 391/ 24
saith also in holy scripture , "Date elemosinam, et omnia 6, 391/ 37
the texts of holy scripture if we set them 6, 392/ 18
that no texts of scripture proved the contrary, yet 6, 392/ 27
it well appear by scripture that all the merit 6, 394/ 32
laid divers texts of scripture . But especially, as the 6, 394/ 35
far against all holy scripture well understood, so far 6, 402/ 26
the treacle of holy scripture quite into poison. For 6, 403/ 11
truth, whereof should all scripture serve? Whereof should serve 6, 403/ 12
comminations and threats in scripture , by which God calleth 6, 403/ 22
For as the holy scripture saith, "Unicuique dedit Deus 6, 415/ 7
cunning and knowledge in scripture , being therewith of such 6, 419/ 27
and understand the holy scripture that is written. For 6, 419/ 27
any text of holy scripture in such wise as 6, 419/ 29
church, he giveth the scripture a wrong sentence, and 6, 419/ 32
for them the holy scripture plenteously for the further 6, 425/ 27
teach, and prove by scripture too, that there is 6, 425/ 31
and break, as holy scripture counselleth, the young children's 6, 427/ 1
other part of holy scripture, which no wise man 6, 427/ 15
For he lasheth out scripture in Bedlam as fast 6, 433/ 17
fathers never understood the scripture , but only these beasts 6, 434/ 6
as they believe the scripture's self, or else they 6, 254/ 1
great clerks and well scripted men and some seeming 6, 156/ 29
me" (Search you the scriptures , for they bear witness 6, 114/ 18
read and declared the scriptures among the people in 6, 147/ 25
old fathers took the scriptures one way and we 6, 171/ 18
able to understand the scriptures as well as they 6, 171 / 19
point itself, and the scriptures that touch it, ye 6, 176 / 4
should stand though the scriptures were all gone -- 6, 181 / 8
principal point, that the understanding of his holy scriptures laid against images and 6, 185 / 14
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sacraments, and his holy scriptures . And where they be 6, 198 / 19
hypotheses as construed the scriptures wrong, and ever since 6, 244 / 31
Christian man have any scruple or doubt. "Yea?" quoth the superstitious fear and 6, 89 / 16
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the superstitious fear and scrupulousness that the person abjured 6, 255 / 9
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good, mean manner between scruulous holiness, that he reckoned 6, 257 / 17
say, very fearful and scrupulous ; and began at the scrupulous instead of devout and 6, 259 / 10
fall into such a scrupulous in the lending of 6, 266 / 26
to his own words, " Scrutamine scripturas, quia scripturae sunt 6, 114 / 16
Jews: "Non facies tibi sculptile " (Thou shalt carve thee sculptile " (Thou shalt carve thee 6, 38 / 14
yourself, "Non facies tibi sculptile; " (Thou shalt grave thee sculptile; " (Thou shalt grave thee 6, 44 / 34
written, "Non facies tibi sculptile ." And in the psalm sculptile ." And in the psalm 6, 96 / 20
before, "Non facies tibi also carried over the sea . Where, when I remembered 6, 22 / 17
he went over the sea , for a man of sea , for a man of 6, 28 / 23
and flowing of the sea , or the Thames because sea , or the Thames because 6, 80 / 4
and went over the sea for none other errand sea for none other errand 6, 228 / 3
find water in the sea . But I will show sea . But I will show 6, 285 / 24
she is gone over sea now. Howbeit, I trow sea now. Howbeit, I trow 6, 321 / 26
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testimonium perhibent de me" ( hold that fast and 6, 152 / 23
we rather delight to search the way therewith, and search the way therewith, and 6, 213 / 27
so further therein and search whether we find any search whether we find any 6, 219 / 29
oath for the further search of the matter, there search of the matter, there 6, 282 / 23
the clergy than to search and be sure whether search and be sure whether 6, 316 / 24
waverning, that for to searching of the truth. Whereunto searching of the truth. Whereunto 6, 318 / 34
desire borne to the season we shall go look season we shall go look 6, 346 / 10
And in the mean season we shall go look 6, 399 / 15
And in the mean seat they sat, did lay seat they sat, did lay 6, 104 / 27
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second as well as the 6, 265/23
Second marked not, as many 6, 266/2
second book? "Forsooth," quoth I 6, 291/19
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Second Chapter The author showeth 6, 348/17
second Epistle ad Serenum episcopum 6, 358/13
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Secondly would I touch the 6, 35/30
Secondly, which pursueth thereupon, by 6, 112/33
Secondly, the comments of holy 6, 122/13
secondly, taking their worship from 6, 226/14
seconds after two manner countings 6, 158/3
secret messenger with the letter 6, 5/3
secret unknown sort of such 6, 12/10
secret sure friend of his 6, 21/8
secret messenger. With the letter 6, 24/20
secret friend, this bearer, to 6, 24/32
secret place of the Temple 6, 38/33
all men's heads a secret consent of nature that
God and by the secret inspiration of his Holy
it. And thus with help and inspiration is
that should by inspiration lead them into
Which affections, their inward secret favor toward themselves covered
him preach, of his pride, he fell in
yielded himself again. Such pride had our ghostly
that it is a property of the stone
truth written by the secret pride of God. "And
only because of the operation of God and
the offerers, to the infusion of that virtue
Peter's heart, by the inspiration of God without
apostles, without hearing, by inspiration, and into the
are tempered by the counsel of the Holy
of many great and mysteries spoke much more
be that many a mystery lieth yet covered
people, that by the instinct of the Holy
yet used he the supernatural means by which
should lead them by inspiration and inclination of
hath the church, by instinct of God, rejected
privily in woods or houses. They used also
And if they be , neither professing their heresies
for it, but a unknown sort of such
knees before Baal, were unknown, but he
the very church a unknown, not company and
there were some such good folk, as ye
there is no such unknown church of Christ
books; whereas of your church I never yet
did he mean a church which no man
it turned to a, unknown, single sort, severed
to be only a unknown sort of folk
ever since through the operation of the Holy
other examination. But that means that inclineth their
point which is the instinct of God, this
that God himself by inspiration of his Holy
and so with certain penance dismissed. But the
this man's confession, his friend and companion in
I, "that his own acquaintance confessed that he
yet if it be and cannot be proved
nay, because that of and unknown things no
is to wit, his fault openly before men
that it be so as it be not
crime which were so as that judge had
forth in scorn the members of his father
revelation showed this high secret mystery to these two sores unwrapped and discovered mysteries of scripture, which mysteries of God and mysteries -- and this ciphers but such common servants and disciples withdrawn sins to their charge mystery. "But in conclusion sowing and setting forth mystery new found out communication necessary and profitable sins to another man by fair ways induced Christ's order yet standeth pray in his chamber by themselves in their conveyed and closed in that all the town dischargeth ere they any such book, libel kept I cannot surely to his special disciples without slander to provide and soberly monished, and as a privy mystery . Nor yet can know more loose and voluptuous , but also for his , and that God had, as upon the discovering uttered and showed by of Luther and Tyndale of such as the have done in Almaine, since that of every some be naught. And self is the cause which no people Christian
article of this ungracious sect, whereby they take away six, 18/24
against the most pestilent fantasies, fallen into Luther's sect of these Lutherans, which 6, 19/7
of Luther and his heresy be a sect. And that ye, peradventure in general. Fourthly and
a heresy be a sect and heresy of the
be fall into the sect -- what way would
then were of the author showeth that no
indeed, then can no believe. For if any
to be among every sect in Boheme be the
God done for any sect of such as the
we call heretics, that sect had been no
church but a false sect of heretics than in
God, and then that sect not a false sect of heretics but the
sect of heretics, which were
scripture. And that no as are of that
among some of that furtherance of their seditious sect.
bought of this Lutheran sect had been no forth of the ungracious sect. And since they be
is only where Luther's sect not a false sect but the true church
sect not a false sect of heretics can be
set forth their matters to say, "Let us
sector sect to set forth his sect of heretics be so
setting forth of their sect that they let not
been seen that any sect of heretics hath begun
be heads of a sect of heretics themselves (for that could
heresies of this new sect. But some of them
sect of heretics hath begun
Luther's fond and furious sect of heretics al that could
the followers of that sect have done in Almaine
company of that unhappy sect, and Swicherland this ungracious sect.
serve for. "Of this sect that was the great part
good cometh of their sect. For as our Savior
be imputed to the sect, since that of every
since that of every sect some be naught. And
in the Lutherans, the sect self is the cause
nor will defend that sect. But yet reason it
be imputed to the sect of Luther. For there
For there is no sect also be some bad
war. And of every sect. But. "It is not," quoth
that fall in this sect wax naught all the sect 6,373/2
For, forthwith upon this sect once begun, the whole sect 6,373/3
and that because their sect is yet in manner sect 6,373/10
unhappy deeds of that sect must needs be imputed sect 6,373/11
be imputed to the sect self while the doctrine sect 6,373/12
doctrine of this unhappy sect , and the living also sect 6,373/16
the commonalty of their sect show the effect and sect 6,374/1
with this pestilent, frantic sect which no people Christian sect 6,374/10
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there before this abominable sect never any sect 6,374/21
abominable sect never any was of any other sect 6,376/21
the beginner of a sect since the world began sect 6,376/4
article of this ungracious sect , whereby they take away sect 6,376/19
the persons that their sect is naught, nor can sect 6,376/25
their doctrine that their sect must make their persons sect 6,376/26
and set forth his sect, be very limbs of sect 6,376/30
favor and follow his sect in England, of whom sect 6,378/16
that fall to that sect , but that soon after sect 6,378/25
setting forth of that sect , but also partly what sect 6,379/25
thing. For Luther, whose sect ye confess that ye sect 6,380/32
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be suffered, nor their sect allowed in judgment, they sect 6,405/13
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that be of that sect , if any seem good sect 6,427/22
of Germany, where their sect hath already fordone the law of the same. For he lasheth out start up a new doctors of this new first authors of the one tale, suffering no and continued. But the not only as many be the heretics, as that there were many of scripture among false all the companies and no schisms or several as were these manifold not of heresies many I, "then all the among all the false the doctors of any be so many false the false and lying than that as many and all those erroneous thereof among all their whereby all these false do. For since their men into mad ways, with them, into seditious sects hath always commonly these to follow upon such of the church, many like wise all their lawd liberty of these sects authority, they devise new troubles if such seditious sects sort of so many Jews as all other sects which send these seditious sects of logic and other sects of natural reason, whereunto leave him to the in leaving heretics to sects of logic and other sects of natural reason, whereunto... of his and a

<table>
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<tr>
<th>Term</th>
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<td>sect</td>
<td>hath already fordone the</td>
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<td>of obstinate heretics, we</td>
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<td>?&quot; &quot;Yes,&quot; quoth he. &quot;Is</td>
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<td>of heresies false?&quot; &quot;Yes</td>
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<td>and heresies began (as)</td>
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<td>servant of his besides</td>
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leave him to the secular hands. "Why," quoth he, 6, 270/11
leave him to the secular hands. But now was 6, 295/20
we commonly call the secular clergy, is in learning 6, 302/23
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touched, "Super cathedram Moysi sedentum, etc., Quae dicunt vobis 6, 8/8
touched, "Super cathedram Moysi sedentum, etc. Que dicunt vobis 6, 101/10
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true, I must well see that it was not
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black people, where ye see many men fools. As
thing, because I daily see well ye would not
quoth I, "since I see it, no further hence
you where ye shall see them done ye may
in length ye shall see it done in twenty
forth that when ye reason stand quite against
that ye shall still see them done ye may
or no, we shall further after. But now
may (as ye now ) perceive that they themselves
that shall say they together. Which when we see
examine them, and better
Thames because we daily
wonder sore thereat, to
would he make to
very cause can I
by miracle as ye
God's hand, when we
And albeit that I list." "Well," quoth I, "
people." "Where should I to believe that I
having great joy to
whether he could never
methinketh that ye cannot
holy martyr, I can
that he should suddenly
sought so thick to
such things, when we
be, and where we
am sure though ye
rich, sore abashed to
And therefore when they
by sufferance, except we
enough in that we
care. But this I
some holy Jew's sheep.
stocks and stones. Now
the prick, we shall
do not as ye

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enough in that we
care. But this I
some holy Jew's sheep.
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do not as ye
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is a world to
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see it is indeed, but
see their heresies impugned and
see not how to go
see the cause of their
see that the nearer that
see here in this wretched
see but whether they can
see us, and especially in
see that the things we
see and hear in sundry
see nor hear, we would
see or hear further than
see and hear indeed, cannot
see the cause, nor in
see two churches or two
see and hear things far
see and hear us coming
see all and show it
see , because he cannot perceive
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see no great peril grow
see whether it be all
see there were no deceit
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see Flanders and France, and
see it, if it were
see hanged up legs of
see nothing much amiss therein
see was ever at Jerusalem
see what they believed, we
see not one a saint
see no miracles in earth
see somewhat further whereto your
see not in my mind
see sufficiently answered, except that
see whereto ye be brought
your friend, "then ye see...

he, "now may you see...

is also, as ye see...

So that ye may see...

Well," quoth he, "I see...

for lo here ye see...

I, "so that I see...

thus: "Lo, here ye see...

Lo, sirs, as ye see...

and for aught I see...

you," quoth I. "I see...

the while that I see...

then should every man see...

God, that men should see...

will I, till I see...

quoth I, "when ye see...

for, that shall we see...

it is easy to see...

shall cause you to see...

Mass. Whereby ye may see...

faults be, as ye see...

aught that I can see...

clergy, among whom we see...

what they be, we see...

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can, in good faith, see...

ye say that ye see...

as ye say we see...

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apace. So where we see...

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forbid else, ye may see...

is pity that we may see...

have occasion to see...

because they would not see...

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for to make that moved that there should
moved that there should would we make it
moved that there should and that image, we
turned think still the which thing since ye
reason and nature should turned think still the
to believe them, they
reason and nature should not be, if it
to believe them, they
credible persons that they they never so many,
creditable persons that they not be, if it
reporting them things that
by reason and nature not be, if it
reporting them things that
by reason and nature not be, if it
else many things shall
other things deceived as
ye would it should
other things deceived as
ye would it should
them many things that
done at pilgrimages, ye
dead man." "If it would peradventure, as ye
wise, that he might
wise, that he might
hallows. And many that
hallows. And many that
I, "these two things
because they would have
I, "these two things
because they would have
know they could not
make it appear and
know they could not
make it appear and
of holy scripture, that
of holy scripture, that
And therefore if it
And therefore if it
that any text yet
together divers texts that
that any text yet
together divers texts that
of scripture that should
as that text shall
of scripture that should
as that text shall
such other texts as
all the texts that
such other texts as
all the texts that
you two things that
ye would it should
you two things that
ye would it should
ye said it should
necessary article where they
necessary article where they
reprovable and make them
reprovable and make them
idolatry, which we deferred
idolatry, which we deferred

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he, "that they had seen these three miracles, were
tell you they have seen such miracles done, ye
tell me they have seen such miracles done. For
somewhat that I have seen myself that methinketh as
say that yourself have seen it, I neither would
he that had never seen it nor heard thereof
whereas one that hath seen them sixteen years together
though the one be seen but in summer and
if ye never had seen any gun in your
you that he had seen a stone more than
that would fain have seen some miracle, where it
taken the town, have seen one of the thorns
that say they have seen it and either of
if I should have seen there such a thing
though he could have seen suddenly by miracle the
sharp, as I have seen some with such reasons
am neither so well therein to tell, nor
But surely I have seen to some folk so
And some have I seen, which when they have
a man should have seen in a summer's day
for I have not been assayed." "Well," quoth
that ever I have seen, that anything have said
figure of the things seen multiplied in the air
known and miracles many
have been there and as if I had
therein; where ye have
But I have myself seen it. But then if
for, I have myself seen it used I cannot
letters I have since seen, sounding in mine ears
and briefs have ye seen that came thence?" "By
hath been very seldom if ever it were
if ever it were seen before. And that did
that, I have myself seen and by credible folk
But yet have I seen a priest giving light
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Howbeit, what ye have seen. But myself have
say. But myself have seen and can show you
have been known and seen by the bishop of
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seen
was another which had seen many men that had seen
would God ye had seen his countenance. The man seen
enough myself; I have seen and considered many that seen
and therefore I have seen so many by reason seen
wot well I have seen many." "Have ye seen seen
a hundred." "Have ye asked whether he had seen
that he had not seen twenty, and was in seen
doubt whether he had seen four score and ten seen
asked whether he had seen fifteen. And thereto he seen
say that he had seen so many and more seen
that he never had seen but one in all seen
Crookshanke, whom he had seen hanging in an old seen
at the examinations and seen under what manner the seen
seldom hath it been seen that the law which seen
ye should then have seen that any sect of seen
this should ye have seen that the law which seen
me if they had seen if ye had either seen
some examples have we seen all that I see seen
as neither eye hath seen, nor tongue can express seen
we believe, we have seen and known their virtuous seen
never have we yet seen any such thing by seen
consequently following, he had seen at full that the seen
said that he had seen of Luther's own words seen
that, if I had seen so much before, it seen
no simpleness in the see
labor your wisdom well seen
that where he daily seen
life, and since he seen
marvelous to him that seen
quoth I, "then yourself seen
take her for. She seen
well contented therewith. She seen
one hour. For he seen
neither goose nor horse seen
I, "but that yourself seen
of heresy, while he seen
and persons whom he seen
For every man well seen
few, which every man seen
he saith that he seen
of another, whom he seeth innocent and invaded and taketh for cunning, and very faith which he hear them, whereas himself three which, when he good works commended; and our Savior Christ; and to our days; and us virtue; and that apostles till now; and all their time; and as it is and trust well and be in the thing that severally examined, they can surely it were so like hath been very so he did it and that not repeateth will teach us but see such light so shall rather be more chastity is an exceeding yet it is a it be rare and yet is it not affection we see not language. Howbeit, of truth, frailty of our nature far waxen crooked that the Lutherans, the sect truth, and the scripture fight for his own sweetness in the text appeareth in the psalm confidence in the image affections to the images were the very saints imply contradiction, as one self thing in one instead of the saint's help from the saint's images for the saint's trust in the image

Dialogue Concerning Heresies: Concordance of Major Terms 1050

that, besides the scripture quoth he, "by scripture man concerning the matter be true the matter ye believe the scripture we to the Gospel it seemed the text's texts of holy scripture as was holy scripture as the lively soul some other. "The thing goodness of the thing they believe the scripture's And now the scripture but in the law's as for your own not that the matter teacheth that the sacrament all there in our but in the law words of the epistle the Lutherans, the sect imputed to the sect example by his own thereof, of the nature of Ipswich were the belief thereof by the they misdo be the take harm by the doctrine already, and the the gloss upon the unto it by the offend God in the their books appeareth, the none other chapman to unkind, that we would travel far off and they would for more rather than they would everlasting joy of heaven, between us, the conclusions sink than save our them for the saints images for the things self, there is another present self, well enough." "That wot self, and of scripture had self, that he had told self, and not the church . Which Gospel telleth you self, which be the words self, and the common persuasion self, of great self, exceedeth our deadly body self, also showeth that they self, For if we should self, or else they shall self, maketh us not believe self, wherein ye think it self, have never yet talked self, of reason doth require self, hath no virtue at self, but only suffer God self, that we read, good self, it appeareth evidently that self, is the cause of self, while the doctrine thereof self, which though he were self, worth one silly sheep selfsame, image that is at selfsame, means by which he selfsame, that we sin in selfsame, that shall do another selfsame, that Saint Paul would selfsame, law that ye read selfsame, ways which now the selfsame, deed whereof they should selfsame, faith that we believe sell, our ware and our sell, it to another for sell, for less, than they sell, to their neighbors at sell, their work to God sell, it all to the selves, be so sure truths selves, "Holy scripture," quoth I selves, , and then again on selves, which points do sound
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bark against the saints selves. And when they be 6, 232/ 25
images for the saints selves or the rood for 6, 237/ 5
slept uncovered, which parts Sem and Japhet, the blessed 6, 297/ 34
money when they made semblance as though they brought 6, 429/ 8
And yet make they semblance as though they believed 6, 433/ 11
my part were to send our communication to my 6, 22/ 7
at this time to send you my special secret 6, 24/ 32
my friend, whom I send unto you not so 6, 25/ 22
labor and business and send one to face you 6, 26/ 4
And thus our Lord send you with my good 6, 27/ 26
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made, either of beams  
this Holy Spirit being  
kind of truth God  
message? As when he  
When Christ, "quoth I, "  
by the true doctors  
that so say be  
prove that they be  
then hath not God  
and some of them  
Like as if ye  
time every man being  
the king's honorable Council,  
the King's Highness had  
and that God had  
people put out and  
abhorred -- our Lord  
the very words and  
also to ensearch the  
text, but for the  
must lean to the  
in devising upon the  
may now perceive the  
not also of any  
church mistake the very  
the misconstruing of the  
to take a false  
right faith, mistake the  
one mind and one  
else would follow their  
And how could any  
to keep the same  
teach other men the  
well and lively the  
diminish either of the  
the perceiving of the  

sent  you to and bade  
sent  it abroad to be  
sent  them forth to preach  
sent  unto and commanded by  
sent  them not, and prophesied  
sent  to abide with them  
sent  hither into the earth  
sent  of purpose to keep  
sent  out from our eyes  
sent  unto his church here  
sent  the Holy Ghost to  
sent  Moses to Pharaoh, were  
sent  his disciples to preach  
sent  by God and true  
sent  by God to reprove  
sent  so. And that not  
sent  the Holy Ghost, and  
sent  hither to sow that  
sent  a present unto a  
sent  for before, and ready  
sent  thither by His Highness  
sent  them thither. Wherefore, after  
sent  his Holy Spirit to  
sent  to seek their living  
sent  soon after such a  
sentence  of scripture only for  
sentence  and understanding thereof as  
sentence  and understanding. For therein  
sentence  that the church and  
sentence  , in considering what ye  
sentence  of scripture as well  
sentence  taken in any text  
sentence  in a matter substantial  
sentence  as by the mistaking  
sentence  for true, than to  
sentence  of holy scripture; and  
sentence  )Truth is it that  
sentence  on the one side  
sentence  be given, if they  
sentence  whole -- it was  
sentence  , with peril of his  
sentence  of his author (which  
sentence  or of the grace  
sentence  in hard and doubtful
the scripture a wrong sentence, and thereby teacheth a
sententia: "I beseech you my separate themselves, as do these
separating for frowardness, nor for making fresh the and making of sumptuous
that they garnished the his second Epistle ad to say them too which wisheth in a
Peter in his first that he in one pestilent heresies. And a he made such a the authority of his he was after the
draft of that ungracious first making of that reverence and authority, the himself, saying in the young to hear that works. And then that preacher, in whose devout
to say in his had before had his they were at his things in his open present at the same liked so well his their opinions upon his he shall hear in the church in your have, either by open God? As when the Prophet saith, upon the her sin to the Moses devoured all the proving that reason is proving that reason is that gentleman had a his and a secular said unto a certain sentence, and thereby teacheth a
sententia: "I beseech you my separate out of the church separate themselves, as do these separating for frowardness, nor for making fresh the and making of sumptuous
that they garnished the his second Epistle ad to say them too which wisheth in a
Peter in his first that he in one pestilent heresies. And a he made such a the authority of his he was after the
draft of that ungracious first making of that reverence and authority, the himself, saying in the young to hear that works. And then that preacher, in whose devout
to say in his had before had his they were at his things in his open present at the same liked so well his their opinions upon his he shall hear in the church in your have, either by open God? As when the Prophet saith, upon the her sin to the Moses devoured all the proving that reason is proving that reason is that gentleman had a his and a secular said unto a certain
he were a chosen servant and apostle, yet if
my study, and my servants warned that if any
but as God's good God hath for his is to say, the honored, in that his their duty as slack for God's well beloved If they keep few parables unto his secret We be but unprofitable Catholic Church, can nothing if your leisure will as your leisure will but babbling, music to his time would well as my remembrance would good reason that man is for himself, and the spiritual things, and and so made it presumption," quoth I, "sufficiently no presumption can sufficiently that if common presumption better see whereof they if any witness will that argument will not it though God again whereof should Christ's promise Catholic Church, can nothing would make the scripture save grammar) almost to if the time will to make other folks shall make the same best, it might peradventure mine own wit will of people that should the knowledge how to the knowledge how to true, would this knowledge them to please and knowledge of them anything As little would it serve their purpose. The Twenty-Second serve ) to touch certain doubts serve you, to satisfy him serve for singers, arithmetic meet serve him to read, and serve me of all that serve him again with the serve his master and his serve our Lord only in serve ." "Be it, by my serve you to set your serve for the proof of serve you, ye may, as serve ." First ye speak of serve you, then would I serve you so. For though serve us as he served serve , "Ego vobiscum sum omnibus serve their purpose. "But now serve the church of naught serve for naught. I have serve , be as methinketh to serve him and honor and serve me here. For surely serve for a second." "A serve , and have heard thereto serve God and be his serve him and please him serve and please our Lord serve ?" "In no wise," quoth serve God with them, which serve to the knowledge and serve ," quoth he, "as the
do no good nor
be done will not
it is, will not
the church, will never
dry up, able to
their head that may
martyred with arrows. Some
as one example may
our labor will not
his doctors. For they
my poor wit will
subdue our understanding to
is a mean may
any such information may
accused. "Howbeit, though this
this way would not
their witness shall always For since all witness
that the time would
whereof should the oath
and assay now to
a short tale shall
a living that may
worse; or else to
have too few to
the priests which shall
into Christ's temple to
in the readers' ears
clergy, though the law
Now if this would
free, wherein he might
only him shalt thou
Thou shalt worship and
construction, neither worship nor
what uses the churches
thing, few words would
if his faith shall
would not this thing
therewith it would not
all this would not
this gloss would not
us? Whereof should they
of man's will should
whereof should all scripture
serve to naught but for
serve if we be out
serve this unknown church. For
serve . But the church of
serve for nothing but for
serve to their beauty, of
serve for the eye only
serve both, if women offer
serve . And therefore is our
serve for the comprobation of
serve me. But yet I
serve and follow faith, praying
serve between both. "Yea," quoth
serve, they have had enough
serve for such matters in
serve him. For men might
serve other. "Forsoth," quoth he
serve to induce the judge's
serve it. And when he
serve if the party might
serve God; and that afterward
serve us thereof, and we
serve them in sight for
serve in a secular man's
serve the rooms and livings
serve God in his holy
serve about the Sacrament only
serve to the proof of
serve, it must from the
serve his diocese with the
serve ). "Now is it in
serve only God"; and so
serve father nor mother, master
serve for. "Of this sect
serve them. They should not
serve him, have charity therewith
serve their sect. For he
serve him, he meant thereby
serve him. So that ye
serve him. For Saint James
serve, if they be nothing
serve of right naught, nor
serve ? Whereof should serve the
scripture serve? Whereof should serve the exhortations to good
their persons, whereof shall serve the exhortations to good
of God? Whereof shall serve the preachings and exhortations
list. "Whereof shall serve the all the dehortations and
and wink. "Whereof should serve naught, and every
destiny? "If free will serve him in quiet, till
place where they might serve all laws? And where
themselves, if that will served in his churches with
refused to have God served in his churches with
that he would be himself in cups of
was bishop, to be served in chalices of tree
perceive that Christ was served with silver and gold
the good men that served God in old time
if witness would have served me, I ween I
And since that answer served him well there, I
how God may be served and pleased. "Truth," quoth
therein; would that have served?
"Nay, pardie," quoth he
deserving so to be served by our falling from
were not large, but served as it seemed to
is as they say served and content with oats
wives. And therefore they served the Temple by course
would it not have served him. For between those
of their sect was served in a good town
name of a Lutheran served the clergy for a
white men elsewhere, this served nothing for your purpose
quoth I, "since it served the church to learn
Why," quoth he, "whereof served the church to learn
if it were true, served canonizing them? If this
judge (since all witness served not against worshipping of
or saying of divine things, and all temporal served but only to induce
of outward observance, bodily served done to God here
special zeal to spiritual served , gay and costly ornaments
now, mocking that bodily served , go first about to
signifieth the honor and served . Holy Saint John the
nor with honor and served only pertaining to God
and to do him served done to God as
resorting together to God's forth flowers in the
right belief and acceptable served were once abolished and
said before, into the served time, if ye would
the same in the served to God or else
will do us little served of divinity. And as

the Mass said, holy.
there they come to
them with such worshipful
not this a sweet
Is this kind of
or saying of divine
sin to say his
of this saying of
of service." "Of saying
in saying of divine
to be in the
sometimes do full evil
surely a more honest
works, against all divine
take into his special
command me any more
for divine honor and
none other worship nor
than divine honor and
worship and all manner
both in the divine
adorabis et illi soli
that superstitious fear and
wit (his learning well
this prayer," quoth I, "
to a right miserable
by the devil to
whereof some be new
and my mind full
were well worthy to
by reason that he
till another leisure, I
would, all superfluous recapitulation
heaven, he contemned and
word I ween he
that silver was not
that silver was not
is likely that he
the fasting which they
naught, our Savior himself
but images, if ye
written, why should ye
and ye be so
there, that God would

service sung, and their people 6, 190/ 20
service with us whom they 6, 191/ 6
service "Yes, surely," quoth I 6, 226/ 26
service and a worshipful worship 6, 227/ 28
service and worship acceptable and 6, 229/ 14
service . "But surely, sir, concerning 6, 255/ 16
service abroad, and always would 6, 257/ 21
service . "Of saying service, quoth 6, 258/ 4
service , quoth I, "this is 6, 258/ 5
service ; but the occasion of 6, 258/ 13
service of God superstitious instead 6, 259/ 9
service . "And yet is it 6, 262/ 2
service to wait on a 6, 302/ 2
service , and finally, against all-thing 6, 303/ 22
service men of that sort 6, 308/ 33
service . "Nay, by my troth 6, 324/ 19
service only done to God 6, 357/ 3
service than divine honor and 6, 358/ 27
service called "latria," as is 6, 358/ 27
service is forbidden by scripture 6, 358/ 30
services as incensing, hallowing of 6, 56/ 2
services " (Thou shalt worship thy 6, 358/ 24
servile dread, he fell as 6, 257/ 31
serving him to the perceiving 6, 21/ 23
serving us for grace, let 6, 435/ 28
servitude . Howbeit, in the meanwhile 6, 369/ 29
set our hearts upon idolatry 6, 8/ 1
set forth by Tyndale in 6, 17/ 15
set at rest. But that 6, 22/ 15
set worldly business aside, especially 6, 25/ 14
set the matter so well 6, 34/ 27
set him down with me 6, 35/ 24
set apart, as briefly as 6, 35/ 28
set at naught all earthly 6, 40/ 32
set in for the pleasure 6, 41/ 23
set by," "Forsooth," quoth I 6, 42/ 14
set by, every man may 6, 42/ 27
set great and sore impositions 6, 42/ 34
set at naught, our Savior 6, 44/ 17
set so much by, that 6, 44/ 18
set aught by the name 6, 47/ 11
set naught by his image 6, 47/ 12
set in mind of marriage 6, 53/ 12
set more by one place 6, 60/ 9
heard them say, and set thereto also all that 6, 63/ 1
was the poor soul set in a pew, that 6, 69/ 25
the priest, then he set his hands on his 6, 69/ 28
and by thereupon he set his hand upon both 6, 69/ 29
me that God hath set all things already from 6, 74/ 11
which himself hath already sufficiently serve you to 6, 74/ 23
and made him be set in so goodly an 6, 76/ 9
well counterfeit, and so set openly in the stocks 6, 87/ 2
many other rings already set right diamonds indeed. Nor 6, 92/ 10
by the devil to set our hearts upon idolatry 6, 94/ 11
told me that ye set naught by logic, but 6, 96/ 4
cense them also and set some saint seven candles 6, 98/ 7
these images blinded and upon the dead stocks 6, 99/ 32
by I as I could, rather the ceremonies that were set to somewhat of mine 6, 100/ 34
the Gospel, though we good wits, that hath set aside the counsels. It 6, 105/ 28
of holy scripture to the more to be set by, they have first 6, 123/ 7
the figures and prophecies set out to show their the more to be set by, pride longed superfluously 6, 129/ 17
themselves, therefore, marvelous, they now in that ye him his Creed and 6, 135/ 1
these, therefore, marvelous, they to cause man to 6, 139/ 27
to be the more to be set by, above good 6, 140/ 14
the ground, and then the church if it figures and prophecies and compared with his 6, 142/ 2
therefore, we shall so images as we do, less by her holy 6, 150/ 4
the ground, and then the church if it forth by their virtue 6, 152/ 9
the infidels, they should unknown, hath not God you another against it 6, 156/ 14
as it is well the infidels, they should set on the wrong side 6, 156/ 30
the infidels, they should up a staff between 6, 158/ 9
unknown, hath not God his gift at naught 6, 168/ 3
the infidels, they should a gloss that will 6, 169/ 7
as it is well the infidels, they should up candles as we 6, 191/ 9
the infidels, they should it on, as heaven 6, 196/ 31
unknown, hath not God an order in his 6, 200/ 16
the infidels, they should out and opened by 6, 202/ 12
unknown, hath not God such as were in 6, 202/ 22
as it is well the infidels, they should by to be judges 6, 202/ 22
unknown, hath not God on a hill). And 6, 202/ 31
the infidels, they should in gay golden shrines 6, 217/ 27
unknown, hath not God up many years after 6, 222/ 33
the infidels, they should by for their sakes 6, 225/ 30
little worship while we
at a forge, we

set

set

set

teeth. Saint Sythe women
keys. Saint Roke we

set

set

set

And the horse he
not for any necessity
might, if they were
on the other side,
suffer so to be
that taught heresies and
are of that sect

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many hundred years, he set utterly at naught, calling that he did not
them to neglect and grow strong, that they
Which had they not members. Then would they
find that they plainly Christ, let not to
positus in maligno" (all those that favor and
say go about to holy scripture if we
for our part and that albeit these texts
them from sin and goodness of God to
God rejected, disallowed, and cloaks that he had
do covertly and craftily therefore all laws they
way were found to yet if they had
each other’s dominion, have make them prouder and
all good men, and for the while to
and profitable, though he all reason among men,
heresies that they so and their living all
time forth be no setter-forth of heresies, but in
good faithful mind and by whom he more not for that he
I think that God whole against him, he never so lowly, that whole corps he more
displeasure and anger whereof air, by whom he
great reason that he all general councils and of himself but he
pride, and so deep
in the sowing and
we should persevere in
Christ's church, mocking the
misbelief and idolatry, in
all the first and
martyrs in corroboration and
If in censing and
But with sowing sedition,
by the apostles, not
began to conceive a
a man's bones, and
years past, in the
speak. So that now
margin framed for the
so fervent in the
soon after, that the
them together, for the
the secret sowing and
had done for the
held and were of.
up a new sect
souls, contemning fasting days,
and almost all the
is so shut with
come again somewhat before
his offerings, for one
and set some saint
and almost all the
which ye reckon all
snakes and eels together,
shall reserve for myself
faith not that these
Christ not kept him
better," quoth I, "nor
have laughed at them
I remember, six or
he denied all the
tales to once in
cadit iustus, et resurget" (Roger Wentworth, Knight. The
teach them errors. The
graciously ever since. The
long in stead. The
seem to gainsay. The

setting forth of Luther's pestilent 6, 22/ 22
setting forth his faith against 6, 32/ 18
setting up of candles and 6, 49/ 18
setting men's hearts upon stocks 6, 62/ 9
setting a louder lie thereto 6, 68/ 14
setting forth of the faith 6, 89/ 26
setting up of candles, we 6, 98/ 6
setting forth of errors and 6, 123/ 24
setting out in so short 6, 136/ 34
setting by himself with contempt 6, 140/ 11
setting his carcass in a 6, 217/ 6
setting an old image in 6, 222/ 6
setting all this gear together 6, 270/ 23
setting forth of the ungracious 6, 288/ 14
setting forth of their sect 6, 331/ 17
setting forth of the pardon 6, 361/ 7
setting forth of these ungracious 6, 369/ 16
setting forth of Luther's heresies 6, 379/ 10
setting forth of that sect 6, 379/ 25
Setting nevertheless all the colors 6, 379/ 26
setting forth clean the contrary 6, 433/ 28
setting at naught the holy 6, 433/ 32
seven liberal sciences, the author 6, 9/ 5
seven clasps that it cannot 6, 34/ 21
seven of the clock -- 6, 35/ 19
seven years, worth twice his 6, 85/ 30
seven candles against God one 6, 98/ 7
seven liberal sciences, the author 6, 122/ 5
seven (save grammar) almost to 6, 122/ 21
seven snakes for one eel 6, 158/ 30
seven thousand that have not 6, 198/ 31
seven thousand, whom he would 6, 199/ 20
seven thousand from the worship 6, 200/ 1
seven years after neither. For 6, 216/ 24
seven year after." "I beseech 6, 320/ 2
seven years after that Hunne 6, 328/ 2
seven sacraments, except baptism, penance 6, 349/ 15
seven years, and I might 6, 349/ 27
Seven times in the day 6, 395/ 25
Seventeenth Chapter The messenger layeth 6, 7/ 28
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answer and confute. The word of God. The word of God. The silver or iron. "The to King Henry the naughty with you. The and preacheth for. "The his abominable books. "The upon the point of be no schisms or they be yet as and after conferring their had read it and they be wisely and have sprung and since secret, unknown, single sort, be they that be and that every branch purged it, or so But faith may be were all as a but leaving all that now gone as a to snatch at the be much like a of God on high call one of the as the book doth, images, they be no shall not so shortly had liefer shiver and desire if ye should alms, "A good measure sands risen, and such with abjurations and open to light to their but shortly to their durst for dread and an open passion of durst never since for in sophistry could for he reserveth for eternal ere pride would for cannot suffer him for

Seventh Chapter The author somewhat 6, 12/ 32
Seventh Chapter The messenger moveth 6, 15/ 10
Seventh Chapter The author showeth 6, 18/ 7
Seventh Chapter The author showeth 6, 70/ 30
Seventh Chapter The author somewhat 6, 156/ 36
Seventh Chapter The messenger moveth 6, 280/ 14
Seventh Chapter The author somewhat 6, 308/ 1
Seventh Chapter The author somewhat 6, 227/ 1
Seventh Chapter The author somewhat 6, 23/ 32
Seventh Chapter The author somewhat 6, 261/ 30
Seventh Chapter The author somewhat 6, 195/ 24
Seventh Chapter The author somewhat 6, 207/ 7
Seventh Chapter The author somewhat 6, 207/ 9
Seventh Chapter The author somewhat 6, 325/ 12
Seventh Chapter The author somewhat 6, 384/ 31
Seventh Chapter The author somewhat 6, 384/ 31
Seventh Chapter The author somewhat 6, 43/ 19
Seventh Chapter The author somewhat 6, 43/ 21
Seventh Chapter The author somewhat 6, 43/ 30
Seventh Chapter The author somewhat 6, 369/ 21
Seventh Chapter The author somewhat 6, 369/ 28
Seventh Chapter The author somewhat 6, 220/ 12
Seventh Chapter The author somewhat 6, 221/ 11
Seventh Chapter The author somewhat 6, 270/ 2
Seventh Chapter The author somewhat 6, 279/ 17
contrary, that is, double shame of his proud perjury 6, 280/ 12
soul than to his shame. For as for those 6, 282/ 26
never meant of the that a man taketh 6, 282/ 30
the sufferance of open shame, there were no good 6, 283/ 1
sin as well the and wonder of the 6, 283/ 9
is and the more also. And is it 6, 283/ 18
it is a worshipful shame and a joyful sorrow 6, 283/ 27
is good. And the that he conceiveth in 6, 283/ 30
the sight of their Good is it for 6, 297/ 22
that he durst for , write, say, or, I 6, 315/ 15
three, and then, for he was fain to 6, 323/ 24
in fear of worldly shame: it is to me 6, 327/ 3
easily bring him to , and peradventure to shameful 6, 327/ 14
must needs have a ." The Fifth Chapter The 6, 365/ 3
Ah, fie, fie for , what marvel is it 6, 371/ 34
lechery without care or , because he hath procured 6, 375/ 9
have done it for any time since Christ's 6, 375/ 13
show us the death? The case of 6, 106/ 17
of heresy sometimes to , sometimes to death; and 6, 406/ 12
we then that man by the knowledge of 6, 283/ 24
now like a man and shameless hath no 6, 18/ 5
abide all sorrow and death and all martyrdom 6, 106/ 11
scourging, imprisonment, painful and death, do not use 6, 263/ 5
bring them to a shame, and peradventure to death also." "In good 6, 327/ 15
put them to open, penance, or compel them 6, 350/ 4
Christ." "This is a saying, in good faith 6, 353/ 25
now, like a man and shameless, hath no 6, 366/ 18
and gotten so many and shameless companions. "Who 6, 375/ 10
see them feigned so in the face of 6, 88/ 10
frantic folly, he is shamefully put to flight in 6, 149/ 11
their Gospels, telling how shamefully after all his crakes 6, 283/ 16
Body of Christ, so shamefully living and openly professing 6, 374/ 26
be proved; and a shameless folly to stand still 6, 15/ 18
a man shameful and shameless hath no proof in 6, 18/ 5
proved matter, an obstinate shameless nay." "By my troth 6, 257/ 8
be proved, and a shameless folly to stand still 6, 280/ 23
a man shameful and shameless , hath no proof in 6, 366/ 18
never any sect so shameless that would still avow 6, 374/ 22
so many shameful and shameless companions. "Who could have 6, 375/ 10
so bold and so shameless to marry a nun 6, 376/ 5
himself was never so shameless to say that these 6, 425/ 20
contrary, is therein so shameless , and so little respect 6, 426/ 6
must needs perceive his shameless boldness therein, letteth not 6, 426/ 9
the denial he both shameth himself and should, if 6, 15/8
the denial, he both shameth himself, and should if 6, 279/25
blood, and after into shape of man-child. And then 6, 79/22
keeping yet still his shape and his organs not 6, 80/20
life have yet some shape and fashion after man 6, 98/11
we shall now not shape our faith after the 6, 129/7
faith ourselves, and then shape the scripture of God 6, 129/8
study of scripture, to shape you the understanding of 6, 184/25
hear," quoth I, "and shape you such answer as 6, 248/13
wood there was rudely shaped in cross with thread 6, 222/17
full shot and a sharp, as I have seen 6, 94/24
shall find it neither sharp nor sure, if it 6, 255/2
be somewhat pugnant and sharply do much more of their bodies anything 6, 409/2
lawfully do much more sharply than they do, and 6, 428/22
think that a young she-saint was not meetly to think of some holy Jew's 6, 88/26
Saint Peter, "Feed my sheep," was meant but for the 6, 108/27
Lord, "but unto the sheep that are perished of 6, 142/24
he hath commanded his sheep to be fed, he 6, 166/22
of some holy Jew's sheep. Our Savior also seemeth 6, 217/23
ewe looketh like a sheep. And in this question 6, 274/30
self, worth one silly sheep agreed, worth many whole 6, 397/29
wolves and devour the sheep and many a pound 6, 397/29
sheep, and mar the whole 6, 399/14
to fetch in the sheep , and yet kill a 6, 399/18
in the clothing of sheep, and yet withinforth be 6, 421/23
heretics wolves cloaked in sheep's skins, and would that 6, 429/36
they be indeed, how sheepishly soever they look. And 6, 421/26
felony at Shrewsbury on Shrewsbury Thursday, for they were 6, 268/1
is this point their sheet-anchor. For, first, they see 6, 196/11
the stone the very sheet-anchor . When he had heard 6, 229/6
took down off a shelf among my books the 6, 358/11
that themselves were now shent for preaching the Gospel 6, 380/9
flock under himself, the shepherd , and shall deliver a 6, 435/17
rather like a false shepherd's dog, that would but 6, 399/17
and would that his shepherds, the governors of his 6, 429/37
void them as very shepherds would void very wolves 6, 430/1
a sure and substantial shield to defend and keep 6, 262/8
now because all your shift standeth in this, that 6, 70/19
me to seek a shift. And yet shall not 6, 274/10
and mine together, one shift or other we should 6, 275/2
matter hath Tyndale no shift. For since this word 6, 307/15
he could not so shift it off, but that
a preacher, made many shifts to make it seem
they should find many shifts to keep out the
a preacher, made many shifts to make it seem
but that after many shifts he brought it plainly
said, after all his shifts at last, that all
as never sun should shine on them. And for
Thus let your light shine before the people)." "Forsooth
as no sun should shine thereon, to the end
few saved in Noe's ship no man can tell
as went away by foot against foot, and divers tides, where great ships were within few years
of the devil from shire and town
devil from shire to town and shake for cold
that I had liefer shiver and shake for cold
feet all this way shod and all with the shoe
his hoof, than to doe down and mend our shoe necessity set on a shoe
and Saint Crispynyan were shoemakers, it were well done
very soles of their shoes, set by for their days as ye spoke of
it done in twenty shops almost in one street
on your behalf in short words many long things
a great deal too short of their work, drew
folk's devotion. But now, that was cut too high, and some too ye set reason so short setting out in so the pilgrimage of this her gear was somewhat and endureth for so to say them too before God, and the good man preach, a brief time of this our Lord forbid) within the peril shall in them, they came in been likely to have are so much the therein may be the

shift shift shift shift shift shift shine shine ship ship ship ship ship ships ships ship shoe shoe shoemakers shoes shooting shops short short short short short short short short short short short
it off, but that to make it seem to keep out the to make it seem he brought it plainly at last, that all before the people)." thereon, to the end no man can tell sail bottom against bottom were within few years to shire and town and town to town and shake for cold him on his day And pray to Saint upon Saint Loy's Day , it were well done set by for their days in the beginning, this almost in one street words many long things for his work, drew tale to make, this for the roof in . And some walk too; for verily I would a thing and clearly life." "Marry," quoth I. It need not to a while. But if is lack of devotion glowing heat in his tale shall serve us life, that might of process to swallow them while grow to as space after to their much part of our in that we must , or else ye be 6, 379/ 31 6, 19/ 4 6, 183/ 29 6, 378/ 8 6, 398/ 23 6, 402/ 10 6, 50/ 21 6, 297/ 19 6, 360/ 6 6, 252/ 15 6, 274/ 20 6, 66/ 15 6, 412/ 33 6, 268/ 35 6, 268/ 35 6, 84/ 31 6, 274/ 23 6, 226/ 32 6, 233/ 3 6, 233/ 26 6, 233/ 2 6, 225/ 30 6, 101/ 21 6, 69/ 13 6, 35/ 25 6, 71/ 26 6, 79/ 10 6, 81/ 2 6, 95/ 4 6, 129/ 18 6, 136/ 34 6, 196/ 9 6, 228/ 29 6, 245/ 6 6, 258/ 28 6, 283/ 31 6, 296/ 29 6, 397/ 5 6, 414/ 2 6, 416/ 2 6, 416/ 35 6, 432/ 29 6, 102/ 30 6, 248/ 4
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them all, or else,  
sad woman to him  
he had perilously preached,  
law dischargeth him of  
him where he was,  
them in that point,  
layeth one Richard Hunne,  
is well and plainly  
act of lechery hath  
once by a false  
very light in a  
I remembered what a  
very light in a  
I, "peradventure show a  
the book is a  
there is but one  
Mary, that was a  
shall find many a  
but that these be  
he dieth, sleep in  
sometimes it savored  
and so many false  
so many of them  
no such felony at  
Shrewsbury on Sheer-Thursday, for
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<td>shrift</td>
<td>and confession is of</td>
<td>6, 425/24</td>
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<td>shrift</td>
<td>and had not been</td>
<td>6, 86/8</td>
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<td>man, at Saint Alban's</td>
<td>had his sight again</td>
<td>6, 86/15</td>
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<td>carcass in a gay</td>
<td>, and then kissing his</td>
<td>6, 217/6</td>
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<td>place they show the</td>
<td>And in the shrine</td>
<td>6, 217/14</td>
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<td>shrine</td>
<td>they show a body</td>
<td>6, 217/15</td>
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<td>shrine</td>
<td>to see whether it</td>
<td>6, 221/29</td>
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<td>shrink</td>
<td>showed still with some</td>
<td>6, 221/32</td>
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<tr>
<td>shrined</td>
<td>. But to tell you</td>
<td>6, 86/13</td>
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<td>shrined</td>
<td>quick in a monastery</td>
<td>6, 88/27</td>
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<td>shrined</td>
<td>; many shrined that ye</td>
<td>6, 217/29</td>
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<td>shrined</td>
<td>that ye find not</td>
<td>6, 217/29</td>
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<td>shrined</td>
<td>and canonized too, yet</td>
<td>6, 217/30</td>
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<td>shrined</td>
<td>or not, maketh no</td>
<td>6, 221/11</td>
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<tr>
<td>shrined</td>
<td>and had in honor</td>
<td>6, 221/15</td>
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<td>shrines</td>
<td>of their graves. Whereby</td>
<td>6, 217/26</td>
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<td>shrines</td>
<td>. And yet besides this</td>
<td>6, 217/27</td>
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<td>shrines</td>
<td>, and there be reckoned</td>
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<td>Shrove</td>
<td>Tuesday, brought in good</td>
<td>6, 267/35</td>
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<td>shut</td>
<td>with seven clasps that</td>
<td>6, 34/21</td>
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<td>shut</td>
<td>it? Upon these words</td>
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<td>shut</td>
<td>in any place. And</td>
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<td>shut</td>
<td>the door to us</td>
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<td>shut</td>
<td>unto him while he</td>
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<td>shut</td>
<td>our eyes and wink</td>
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<td>shutteth</td>
<td>then can no man</td>
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<td>sib</td>
<td>to the infidelity of</td>
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<td>Sic</td>
<td>luceat lux vestra coram</td>
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<td>sick</td>
<td>man that, believing his</td>
<td>6, 110/5</td>
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<td>sick</td>
<td>, some whole, and all</td>
<td>6, 205/26</td>
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<td>sick</td>
<td>and naughty and key-cold</td>
<td>6, 205/31</td>
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<td>sick</td>
<td>himself of an access</td>
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<td>sick</td>
<td>again. &quot; Marry,&quot; quoth he</td>
<td>6, 216/14</td>
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<td>sick</td>
<td>child. And I would</td>
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<td>sick</td>
<td>they take away the</td>
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<td>sick</td>
<td>, and food for him</td>
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<td>sick</td>
<td>folk often have such</td>
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<td>sick</td>
<td>and between disease and</td>
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<td>sickly</td>
<td>. Nor they be not</td>
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<td>sickness</td>
<td>as a token of</td>
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<td>sickness</td>
<td>himself. Wherein there was</td>
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<td>because he had a</td>
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<td>sickness</td>
<td>sore infecteth a whole</td>
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<td>vobis ut diligatis invicem</td>
<td>sicut</td>
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<td>borne toward the wrong</td>
<td>ego dilexi vos&quot; (I</td>
<td>6, 22/ 9</td>
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<td>where would have in, neither</td>
<td>purposely mangled the matter</td>
<td>6, 24/ 1</td>
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<td>is, on the other sect and a side</td>
<td>lacking good and probable</td>
<td>6, 36/ 9</td>
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<td>And on the other sure of the wrong</td>
<td>way, taken by any</td>
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<td>forth with a proper</td>
<td>, if they agree that</td>
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<td>where on the other</td>
<td>before Herod that would</td>
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<td>and on the other abuson in the one</td>
<td>, if they would with</td>
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<td>folly in the other</td>
<td>way; but he were</td>
<td>6, 68/ 12</td>
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<td>well on the other leastwise liked well that</td>
<td>, and great folly in</td>
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<td>turn on the other</td>
<td>And as that noble</td>
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<td>and plain upon this</td>
<td>. For since I know</td>
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<td>that speak on that</td>
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<td>and say that since</td>
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<td>, and yet much more</td>
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<td>no wise discern whether</td>
<td>by some one of</td>
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<td>mine assent unto that</td>
<td>, if she be well</td>
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<td>to take the one yourself on the other</td>
<td>ye might have happed</td>
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<td>consent upon the one</td>
<td>, and a cunning doctor</td>
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<td>men on the other</td>
<td>what would ye have</td>
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<td>assent unto the true</td>
<td>said best.&quot; &quot;By God</td>
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<td>assent to the surer</td>
<td>that he knew were</td>
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<td>laid on the other</td>
<td>or the other after</td>
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<td>And on the other be of the contrary</td>
<td>for all that ever</td>
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<td>the contrary. For this</td>
<td>, either by common determination</td>
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<td>follow that the other</td>
<td>thought it utterly forbidden</td>
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<td>or written on that</td>
<td>, and that thus the</td>
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<td>think on the other</td>
<td>. But since I have</td>
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<td>But on the other hung on the right</td>
<td>the consent and agreement</td>
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<td>Whereas on the other surely satisfy the other</td>
<td>, that those which believe</td>
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<td>seemeth on the other</td>
<td>, for fear of being</td>
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<td>then on the other</td>
<td>thus proved good, it</td>
<td>6, 210/ 16</td>
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<td>follow that the other</td>
<td>is naught: except ye</td>
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<td>think on the other</td>
<td>. The Eighth ChapterThe</td>
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<td>But on the other again on the other</td>
<td>, since his pleasure is</td>
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<td>hung on the right</td>
<td>if he take it</td>
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<td>Whereas on the other surely satisfy the other</td>
<td>honor them with such</td>
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<td>seemeth on the other</td>
<td>of Christ to speed</td>
<td>6, 229/ 21</td>
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<td>then on the other</td>
<td>, of such as believed</td>
<td>6, 238/ 10</td>
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<td>or no. For men</td>
<td>or no. For men</td>
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<td>that of all other</td>
<td>that of all other</td>
<td>6, 240/ 8</td>
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<td>then on the other</td>
<td>, set forth with miracles</td>
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<td>----------------------------------------------------------------------</td>
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<td>But on the other point on the other</td>
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| But on the other I, "on the other methinketh, on the other sentence on the one the condemnation, upon which matter appear upon his persuasion on the one reason on the other polls to see which But on the other things on the other now on the other not on the other part, rehearsing the other therefore on the contrary But on the other there on the other But on the other many souls on this stead upon the other were withdrawn on that to Christ on that from him on this But on the other doctors were on his fathers held on his years, and on that and seeth the one seeth the on the seeth on the other seeth on the other matter, on both the matter on both the reasons on both the and heard on both compulsion away upon all assent on both the churches for a common Sathanas hath desired to sift ye as men corn, which might be if he use the , and then should the , if he had happened There is a mean , the more heinous, odious or the other, were only falleth the fault thereby, either clear or I, I could not myself , if he be denounced , if a naughty man were the more. And , if ye knew the that unlearned people can , if it so be to belie the bishops nakedly and barely and if one have no he may, as the , that were their faith , in those he hath , without anyone won in But now if violence , then this way that , than to be lost But yet, as for , since that the ambition Among all whom, he But because they were so many glorious martyrs and the continuance thereof a fond frere and Saint Cyprian, Saint Jerome none other doctors of perceive the better and perceive the better and that ye should not all that can be , Christian and heathen, and I nothing mistrust that And that in so ye as men sift corn; but I have out and the remnant
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<td>Saint Sythe when she sigheth</td>
<td>for miscasting of her</td>
<td>6, 77/18</td>
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<td>mine own upon the sight</td>
<td>of theirs. For eschewing</td>
<td>6, 22/27</td>
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<td>Saint Amphibalus, at the sight of that blessed image</td>
<td>6, 39/21</td>
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<td>themselves of that glorious sight</td>
<td>. &quot;For where they pretend</td>
<td>6, 48/16</td>
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<td>done in the judge's sight</td>
<td>, I should, I fear</td>
<td>6, 64/13</td>
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<td>would at the first sight</td>
<td>wonder sore thereat, to</td>
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<td>blind had suddenly his sight</td>
<td>, what wonder would he</td>
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<td>wonder at the first sight</td>
<td>of a peacock's tail</td>
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<td>he hath gotten his sight</td>
<td>. Then shall ye have</td>
<td>6, 85/23</td>
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<td>Alban's shrine had his sight</td>
<td>again, and a miracle</td>
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<td>the getting of his sight</td>
<td>, and exhorting him to</td>
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<td>he not by the sight</td>
<td>so suddenly tell the</td>
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<td>she was houseled in sight</td>
<td>of the people with</td>
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<td>was there in the sight</td>
<td>of many worshipful people</td>
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<td>it was a terrible sight to behold. &quot;And after</td>
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<td>that, at the first sight</td>
<td>because we may see</td>
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<td>and her wit therewith</td>
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<td>fond fellow deceive her by feeling, tasting, smelling,</td>
<td>and hearing, ceased never</td>
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<td>which of them was</td>
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<td>of the paynim people</td>
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<td>which yet upon the sight</td>
<td>could not tell that</td>
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<td>enough by mine own sight</td>
<td>. &quot;But when they heard</td>
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<td>speak of his own sight and therewith saw what he had, looking as</td>
<td>by yourself. &quot;And then</td>
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<td>that ye have a sight</td>
<td>whether the man hanged</td>
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<td>himself perceiveth upon the sight</td>
<td>thereof, what naughty minds</td>
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<td>, yet when they were</td>
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<td>to see the dispiteous</td>
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<td>it too piteous a sight</td>
<td>of their husbands, slew</td>
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<td>the wives in the sight</td>
<td>of the fathers. And</td>
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<td>the children in the sight</td>
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<td>them, wives in the sight</td>
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<td>such wonders that the sight</td>
<td>-- so meaneth she</td>
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except -- for the word in its right
the Latin tongue never
own tongue hath always
the people tarrying beneath,
is the word that
all the remnant, that
only begotten Son, that
tongue, this word "senior"
But now, whereas charity
equivocation. For whereas faith
men, to betoken and
yet must it needs
do in that place
of hell did here
then should he rather
doth in English plainly
naught. It must needs
alleged for that purpose
blasphemous words seem to
meddleth none with me,"
that worketh by charity,
written, be no natural
put every man to
have put me to
were put sometimes to
here beneath among poor
that, begun by some
scant such a good
either to see the
they devised on the
then twain, when the
what thing could a
nature self, worth one
Christ was served with
plenty of gold, that
plenty of gold, that
God with gold and
the gilt from the
silver, consuming shortly the
iron to run as
seen a piece of
that the piece of
in length with the
the drawing of the silver or iron." The Seventh
a great piece of silver, brass, latten, or iron
two round rings of silver, the one much larger
groat a false copper
Simkin, that in a certain
Simkin said and laid his
Simkin after all this would
Simkin stuck not thereto, but
Simkin were contentious and would
Simkin disputing their sophism themselves
Simkin neither if he saw
Simkin the son of Iohan unlearned folk that are
simple work -- praying you
simple, and unlearned men (although
simple it be made, for
simple women that a man
simple souls trust it, so
simple soul as a man
simple, that every man may
simple manner upon her head
to ask help of
simple a sort of heretics
simple witness are admitted in
simple as be of that
simple people, abused all these
simple souls and poor lambs
simple unlearned folk that are
simple souls deceived, and led
simple soul is, by the
simple souls so far into
simpleness in the seers, her
simpleness, and much part of
simpleness appeared and not high
simpleness and good mind moved
simpleness, undoubtedly bring into this
simplest, except a natural fool
simplest fool that ye can
simplicity and good Christian devotion
simply wrought put us in
simply and singly Charles, he
sinful. But surely men say
sinful men, whose humble confession

The Sixteenth Chapter Of simple unlearned folk that are to read this rude, far unreasonable, that poor, any, care not how ready to believe two affirm it, so many manner as meck a Ghost so plain and in a plain and worthy and not too there is not so the church, that such also dependeth, so many favor of many good wily foxes and worry The Sixteenth Chapter Of to see many good, so happeneth that any help induce good and possibility of counterfeiting, no of malice, part of much mercy showed where way, he is of of good zeal and ye take for the Besides this take the under the pretext of rude image and most calleth him never but painful than evil and his sin here among
Which wretched appetite and sinful profit that a whole city, or sometimes a sinful appetites. And if they and naught, how good ? All the torments that and dance too, to for God's sake whole matins no faster than very few matins in another song. For then, be spotted and sinful and naught, how good preaching all naught and word as they there For if they should them to resist their said, be spotted and mouth but also to For if they should, they should, I ween, then began he to music to serve for be used in the be used in the up openly at Wittenburg, himself, they be but all, and less than I. "They be as to a secret, unknown, never but simply and because they would be messenger had (for any to the chalice and were more likely to shall not fail to the sins that we for naught, though he good folk that never but whereas they have be divers times a himself that for one that hath been a both the best be hell shall be for hell do prevail against there can be no church, because they be blessed Lady also were church but he that against every man that sinneth. For he that and righteous man always it not for the of good men be and lay their secret
confession of all deadly sins, nor be very studious
suppeth up all our sins, how great soever they may be
publican ashamed of his belief. For all other sins so that with other sins were not (nor the meant that ever their publican ashamed of his sins and the proud Pharisee with other sins was not (nor the sins of any such men were not (nor the sins of any such men were not (nor the sins of any such men God remitteth not the show themselves their secret Heresies % A Dialogue of
overseen by the said Sir Roger Wentworth, Knight. The uncertain you. And surely, Christ's Gospel. "And surely preached them or no." "plain and more expressly?"
their circle -- surely, you answer thereunto. "Nay, own child no ear-mark." ". %" was merrily disposed." "Marry, a foot long?" "Surely, in one street." "Marry, a whit." And so lie a whit. "Howbeit well and easily done."
Nay, by Saint Mary, doth nothing against nature."
me for it." "Nay, It shall not need, see well yet." "Yes, he would trust halting What was that halting upon the daughter of a right worshipful knight done at these pilgrimages." " said in the matter."
all were done." "Verily, me what moveth you."
the chapter before. "Surely, scripture needs be concurrent."
believe his church. "Truly, stand?" "By my troth,
uncertain as we began. " Sir ," quoth he, "that shall 6, 187/ 16
When I had said, " Sir ," quoth he, "ye have 6, 207/ 24
that?" quoth I. "Marry, 6, 187/ 16
therein." "In good faith, 6, 207/ 29
and harm growing thereupon. " Sir ," quoth he, "ye have 6, 226/ 6
in some reverence. But, 6, 226/ 8
en le diable, my 6, 234/ 12
quoth he, "Nay, nay, 6, 234/ 14
divine service. "But surely, 6, 255/ 17
men would have weened. 6, 255/ 17
to tell him plainly, " Sir ," quoth he, "ye have worked 6, 282/ 4
made against the constitution. " Sir ," quoth he, "ye have 6, 293/ 20
own standing there beside, " Sir ," quoth he, "ye did him hither?" 6, 320/ 22
man, "How say ye 6, 320/ 22
my lord. "This man, 6, 320/ 29
was that man asked, " he cannot tell." "Nay, 6, 321/ 1
endeth the third book. " Sir ," quoth you one that 6, 321/ 1
is a priest." "Marry, 6, 323/ 3
told thee so." "Marry 6, 331/ 1
say to us: "Lo, 6, 349/ 24
Saint Erkenwald or his 6, 80/ 1
in vobis scismata sed 6, 81/ 1
garden. And there shortly 6, 86/ 4
the garden. And there, 6, 86/ 10
begging a five or 6, 86/ 12
that, as I remember, 6, 86/ 15
that hath seen them 6, 86/ 17
mistrust the remnant. The 6, 86/ 19
the author answereth. The 6, 86/ 21
many of them. The 6, 86/ 23
men nor miracles. The 6, 86/ 25
the fourteenth, fifteenth, and 6, 86/ 27
considered that book. " The 6, 86/ 29
their own suit. " The 6, 86/ 31
done at all. The 6, 86/ 33
and bad together. The 6, 86/ 35
the secular hands. The 6, 86/ 37
repugnance against himself. The 6, 86/ 39
for your purpose. The 6, 86/ 41
King Henry's days the 6, 86/ 43
for the fire." The 6, 86/ 45
Sir ," quoth he, "ye have 6, 61/ 2
Sir ," quoth he, "I am 6, 61/ 4
Sir ," quoth he, "ye have 6, 61/ 6
Sir ," quoth he, "I have work enough 6, 61/ 8
Sir ," no. lo grand fatige 6, 61/ 10
Sir ," I will not swear 6, 61/ 12
Sir ," quoth your friend, "I 6, 61/ 14
Sir ," ye told me that 6, 61/ 16
Sir ," quoth he, "it it 6, 61/ 18
Sir ," can ye do as 6, 61/ 20
Sir ," quoth he, bringeth forth 6, 61/ 22
Sir ," know you one that 6, 61/ 24
Sir ," quoth he, "and it 6, 61/ 26
Sir ," quoth your friend, "yet 6, 61/ 28
Sir ," quoth your friend, "this 6, 61/ 30
Sir ," quoth your friend, "in 6, 61/ 32
Sir ," quoth your friend, "he 6, 61/ 34
sirs , as ye see it 6, 61/ 36
sister drew out a piece 6, 81/ 1
sitis integrum corpus eadem mente 6, 223/ 35
sitting in an arbor began 6, 187/ 13
sitting down in an arbor 6, 345/ 8
six days before the king's 6, 86/ 4
six or seven years after 6, 328/ 2
sixteen years together, marveleth not 6, 80/ 10
Sixteenth Chapter The author showeth 6, 7/ 22
Sixteenth Chapter The messenger rehearseth 6, 16/ 31
Sixteenth Chapter Of simple unlearned 6, 19/ 23
Sixteenth Chapter The author showeth 6, 92/ 22
sixteenth chapters of Saint John 6, 177/ 19
Sixteenth Chapter The messenger rehearseth 6, 330/ 30
Sixteenth Chapter Of simple unlearned 6, 418/ 10
Sixth Chapter Because the messenger 6, 6/ 6
Sixth Chapter The messenger moveth 6, 12/ 24
Sixth Chapter The author showeth 6, 15/ 3
Sixth Chapter The author showeth 6, 18/ 1
Sixth Chapter Because the messenger 6, 63/ 4
Sixth , came with his wife 6, 86/ 2
Sixth Chapter The messenger moveth 6, 207/ 15
confess his fault." The synodal, made in the synod, in which there minded to marry. The that were younger than sixty years, and that she than marvel that the skin can hold together. For skins of beasts. And I skins, and would that his slack servants sometimes do, yet slackness of any bodily pain slain. And that wretched end slain priests in the church slain many a good virtuous slain that the land lieth slake their good minds toward slander the word of God slander the word of God slander himself and the word slander, and the word of slander to the word of slander of priesthood be driven slandered him in their Gospels slaves, yet it is likely sleep, was clean turned to sleep while the apostles and sleep." "Ye shall be sooner sleep till the Day of sleep till Doomsday?" "Marry," quoth sleep of a fair length sleep so long, shall, when sleep in shrewd rest. "I sleep and feel neither good sleeve that killed Hunne, for sleeve that killed Richard Hunne sleeve that killed Hunne. Have sleight and inventions. Who though slender occasion, resembling it to slender that I have ere slender, one thing he observeth slenderly, and all his whole slept no more at his slept uncovered, which parts Sem slew them, intending to kill slew upon the point of
sight of their husbands, and seemeth upon a slight occasion. The Twelfth Chapter of the law admitteth more slight witness in heinous criminal seeking to saints for slight causes, as for the slight occasion, "Now though ye slight for God to show the law admitteth more slight witness in heinous criminal the witness of so slight a criminal cause than in the taking of more heinous criminal causes than in the taking of more heinous criminal causes than in sufficient in a far it and either of fault is their own learning aside, partly for sloth and negligence affections of pride and whereof sprang covetousness, gluttony, thereof by their own do, either for folly, by malice, partly by all among such unkind, a lewd liberty of easy way for a his stones, like that crime is, the more faith" altogether, turning it be done in a never will -- how those offerings a right drawn at length into be done in a great miracle in very vouchsafeth so familiarly in his pleasure in a a device with a worldly count, for a great quantities with so other were there certain heretics rising of a made therewith, that right well wit was no Sapphira for a far the language, some proud this, it seemeth to
men reckon that it
body, by feeling, tasting,
Day. And because one
far too if the
persecutor, which Peter had
falleth downward and the
not should lie and
blind bag full of
and eels together, seven
the dog, which to
part peradventure in the
for a man of
-- and this, not
should be secretly and
people with devotion and
it with devotion and
he shall (how long
God, which how far
fall or how often
choose well enough whether
saved, in what part
as how many boughs
schismatics -- how great
promise you, how gaily
to swear, what pain
his goodness, how bad
our sins, how great
for salvation, how wretchedly
and naught, how good
to good, how evil
good or how cunning
folk, which how holy
be indeed, how sheepishly
that place for the
spiritual pleasure and inward
burned, yet some be
earnest, where such a
there was secretly his
sad, we call them
Gregory Nazianzenus, that great
great capital letters and
their private prayers, assemble
again, and a miracle
and set them forth

smell of idolatry to visit
, sight and hearing, ceased
is too few at
will not for any
off, and giving all
upward, by the power
as coals doth in
and eels together, seven
for one eel, ye
at the shadow of
, the print of horse
and honest living, and
of any good affection
monished, and not the
well and reverently read
. But of truth, all
he tarry therefor) give
his people fall from
we sin, we see
we take. But now
they be and howsoever
fall from the tree
they grow -- came
it glitter in one's
he should endure therefore
the priest be, well
they be. "Item, he
we lead our life
they seem, it must
they be. And this
he seem, while we
they seem, yet show
they look. And hypocrites
and pavement of that
that they laughed apace
er the be spied
, yearly miracle is wrought
oath taken in judgment
. If they be merry
doctor, sore toucheth and
titles, "The Man of
and resort in company
rung and Te Deum
to the show, though
would, as I said, solemnly take upon them like chastity promised once and solemnly dedicated to God. Whereas a manner the very soles of their shoes, set Soli deo honor et gloria what an anxiety and solicitude is there in the light. If they be solitary, we call them fantastic about the Temple of Solomon, "Marry," quoth he, "that the Temple made by Solomon, could make no matter upon the Temple of Solomon, where he said that Solomon might have found poor him then look after Solomon's death in the beginning your final answer and solution of all points and for the sure his church continue still somewhere; for else how could that must be learned somewhere, either by God or therefore is it likely somewhere a bone worshipped for mind, it should be somewhere reserved for the perpetual he called Christ God's Son, And therefore men think Son and the Holy Ghost Son was first by the Son; after, I say, in Son, our Lord made him Son without fleeing or flitting Son, and the Holy Ghost Son, but his Son in Son in such wise as Son, that signifieth him to Son by generation. "That is son; and so from child Son of the living God Son of Iohan; for neither that he was the Son of God) withdrew the Son of whom himself commanded there was no woman's son greater than he; yet Son, yet doth he delight Son? Were the apostles equal Son, though it were true blood of God's own son's reign, whether all the ornaments, fair images, goodly song, fleshly fasting, and all song, and that such honest song of Robin Hood. And song. For then as for

God's sake whole ribaldous songs as loud as their 6, 236/ 5
him to have your sons at school, inquiring further 6, 33/ 23
be gods and the sons of the high God 6, 145/ 7
himself, but God's good sons and his special chosen 6, 400/ 30
whoso would inquire should soon find that at pilgrimages 6, 7/ 23
that rule men may soon fall into great errors 6, 9/ 28
rested not long. For soon after it was showed 6, 22/ 16
them. For they would soon say that the examples 6, 64/ 13
it to be true. Soon after this, he would 6, 67/ 11
or some other time soon after, except it happened 6, 79/ 17
folk of the country soon made fools. Then women 6, 85/ 25
whoso would inquire should soon find that at pilgrimages 6, 92/ 23
that rule men may soon fall into great errors 6, 133/ 1
know his faith as he could, but 6, 133/ 30
men may be so deceived therein that they 6, 138/ 5
that bread, but also soon after the stubbornness and 6, 142/ 29
Christian people it will soon be if every man 6, 164/ 4
we shall, I think, see the other point 6, 164/ 33
few and those always soon faded, they taken always 6, 171/ 33
I. "Have we so soon forgotten the perpetual assistance 6, 182/ 12
ceased once, it was soon known in every country 6, 189/ 32
fast, that they should show you the church 6, 190/ 7
thus ye see how Luther's special arguments were 6, 204/ 7
touched, is at once and shortly answered, for 6, 230/ 10
may do ourselves or find who shall. But 6, 233/ 7
they were set thereon, match you with miracles 6, 241/ 17
falsehood to light or cast it out of 6, 241/ 27
arguing that he will bring the answerer to 6, 250/ 3
would preach there again after and prove his 6, 272/ 6
riddle," quoth I, "will be read. For he 6, 285/ 31
will, and ye shall judge them yourself. For 6, 290/ 13
as it were as done to weave a 6, 293/ 5
Luther and Tyndale would soon make them by scripture 6, 305/ 27
quoth I, "that is answered. Lay the charge 6, 314/ 15
that shall we see when we come thereto 6, 315/ 19
other brother. Whom as as we had in 6, 329/ 12
some other folk have after, part of malice 6, 338/ 34
the reading ye may guess. The Second Chapter 6, 348/ 16
effect at all. "And after, to show what 6, 349/ 14
They may," quoth I, "see as much whenssoever 6, 359/ 25
So happed it then, after, that the setting 6, 361/ 7
doing the contrary. But after, when he was 6, 361/ 22
ye understand that yet after this, in the 6, 362/ 2
man to God. And after he wrote that 6, 366/ 9
old holy doctors. But after, when he perceived 6, 366/ 31
device, he letted not after to put the 6, 371/ 24
be by this. For after that they had 6, 372/ 8
-- our Lord sent after such a pestilence 6, 372/ 15
that sect, but that after they fall into 6, 378/ 25
most likely to be corrupted. This man, I 6, 379/ 17
for their fault so cast clean away as 6, 401/ 25
infidels. These objections be answered. For neither doth 6, 406/ 20
wotteth well he shall be burned." "I will 6, 411/ 3
way, which we may know if we be 6, 420/ 3
a while. For commonly after such as so 6, 422/ 16
was here, yet as as he got him 6, 424/ 18
and will do it himself than they all 6, 211/ 20
and can do it, and may afford his 6, 214/ 17
that a man might find such than good 6, 261/ 28
sleep. " "Ye shall be cased," quothe I. "For 6, 316/ 14
set hand thereto the , while they looked for 6, 369/ 25
look not thereto the , he shall not fail 6, 414/ 1
by the truth." "Very ye say;" quothe I 6, 276/ 17
with Simkin disputing their sophism themselves, let us return 6, 276/ 8
boy, being a young sophister , said that he would 6, 250/ 10
God's promises. And this handling of faith is 6, 388/ 16
their heresy by that gloss, they must then 6, 388/ 31
one week's study in could for shame find 6, 203/ 30
say we meddle with ; and wise men would 6, 309/ 7
hand, and therein so handled that he was 6, 28/ 4
unto many men a thing and far unreasonable 6, 31/ 7
good holy man layeth against these carved and 6, 40/ 12
and charity. And very he speaketh there against 6, 40/ 20
he set great and impositions upon them, whereby 6, 42/ 34
people did not so complain thereof, that -- 6, 43/ 1
heretics that be so against the images of 6, 47/ 24
the first sight wonder thereat, to see that 6, 80/ 5
poor and halted so , that empty as he 6, 91/ 25
right honorable and rich, abashed to see such 6, 93/ 33
be loath in so manner to allege, lest 6, 94/ 26
heard anything said so therein, that ever moved 6, 95/ 17
was there almost so a word said unto 6, 105/ 34
though they were sometimes both and should put 6, 106/ 9
they be hard and . "But see for God's 6, 107/ 2
black, your eyes be deceived. For the church 6, 169/ 25
part therefore be so against saints again, because 6, 209/ 27
surgeon to heal your leg, since God can 6, 214/ 15
written by Posidonius, lying sick himself of an 6, 216/ 10
far from the great; for though saints may
of nothing but of 
because he had a 
And some for a 
wife and his friends, 
seemed to take very 
And therefore long I 
was in his examination 
And that were a 
since you long so 
Tower a man so 
that great solemn doctor, 
grudge and hold themselves
is many a body
I use myself too 
clergy be not so 
savor of a sickness 
there would be a 
the remnant also, very 
fervor of devotion so 
can rehearse you, somewhat 
Apostle was himself so 
good men is yet 
they should find themselves 
never indeed fallen so 
worthy to be as 
and unruly multitude, many 
so few years so 
before that time so 
than mean learning so 
in this case right 
do. But all the 
to fall into many 
it seemeth that the 
much of his secret 
one thing. For the 
home with you with 
bound to abide all 
be walking all with 
shame and a joyful 
thereof, nor taking any 
walk with faith, and 
twain were, much more 
when they shall be

sore teeth. Saint Sythe women 
. And with him they 
breast. Saint Germayne only 
abashed and astonished, rebuked 
to heart the hard 
and would be very 
pressed upon to tell 
slander to the word 
therefore, rather than ye 
suspected and convicted of 
toucheth and reproveth all 
grieved that would require 
soul-sick that taketh himself 
to call him by 
grieved with them that 
infecteth a whole body 
change. For it would 
to see that law 
coolied that it were 
pressed upon, then brought 
afraid for all his 
spotted with sin, for 
deceived. For the laws 
to force and violence 
punished as any other 
punishments been devised for 
decayed, and such sands 
reproved and rebuked in 
to long to seem 
procure against heretics, yet 
punishment of heretics wherewith 
and intolerable troubles if 
punishment of heretics is 
unwrapped and discovered that 
thing that I find 
"And surely so many 
and shameful death and 
"Nay," quoth he, "no 
to confess the truth 
therefor. Now these things 
at heart for fault 
than Saint Paul did 
and ashamed in themselves
for my part very sorry, so help me God 6, 255/ 25
Highness, though he was that any man should 6, 328 / 32
but a secret unknown of such only as 6, 12 / 10
which be the one and which be the 6, 12 / 27
peradventure that the good of the church be 6, 12 / 28
idolatry, and the bad they that believe the 6, 12 / 29
remembered what a shrewd of our apostates are 6, 22 / 18
of such manner and as a good man 6, 23 / 26
works gather a good; yet in mine own 6, 23 / 29
Jews. One of this of this new kind 6, 124 / 26
peradventure show a shrewd within a while, if 6, 190 / 8
but a secret unknown of such only as 6, 195 / 30
a secret, unknown, single, severed asunder and scattered 6, 203 / 6
only a secret unknown folk that do 6, 204 / 27
which be the one which be the one sort and which be the 6, 207 / 19
peradventure that the good they that believe the 6, 207 / 21
idolatry, and the bad, if they happen to 6, 208 / 30
that are of that of heretics but they 6, 241 / 16
not so simple a and rejected all the 6, 253 / 30
taken all the one, and well proved and 6, 269 / 19
with other of that, which were by them 6, 269 / 25
and treble of one, that albeit upon some 6, 292 / 30
and of such manner thereto with such a 6, 301 / 23
winning, yet cometh that that he most especially 6, 308 / 33
service men of that that is of God's 6, 309 / 15
a priest of that would yet, I ween 6, 310 / 20
some of the worst only that will be 6, 311 / 27
be taken of that. Whereunto the very paynims 6, 312 / 1
purest and most pleasant that are content and 6, 312 / 27
as be of that
himself of such manner as there was never 6, 315 / 13
much of the worse more fervent in the 6, 332 / 4
as be of that, that hear them, and 6, 351 / 11
after him, of such as honest ears could 6, 353 / 18
many other of like, to be his own 6, 362 / 32
and so forth every of heretics, began of 6, 374 / 29
the captains of that, some late Carthusians, some 6, 378 / 20
and of many one divers books, to be 6, 379 / 15
and in the other nothing pleaseth him be 6, 400 / 8
but in the other only, whom God hath 6, 400 / 26
both in the one and in the other 6, 402 / 19
be of the chosen none evil deed can 6, 403 / 26
be of the unchosen no good deed can 6, 403 / 27
fall in to their, that they may be 6, 405 / 15
already. For of some sort many, full fair handled 6, 416 / 27
soul with such a sort as these be, than 6, 434 / 20
miracles, which never one sort proved any of both 6, 434 / 29
the Jews, which two sorts of religious folk, husbandmen 6, 224 / 22
proved any of both sorts untrue -- neither, as 6, 224 / 34
and almost of all sorts only were God's chosen 6, 224 / 35
God to be specially sought of religious folk, husbandmen 6, 264 / 22
and worshipped in some 6, 5 / 25
to be more specially sought and worshipped in some 6, 60 / 3
that he would be sought unto, than in some 6, 60 / 18
to be more specially sought upon and worshipped there 6, 61 / 16
Day it is somewhat sought unto, and visited with 6, 79 / 9
quick saint, and daily sought so thick to see 6, 87 / 21
or his holy saints or his holy saints sought and honored in, yet 6, 99 / 3
to be visited and that she is so sought for, as they say 6, 227 / 16
that saint is specially sought unto for the stone 6, 227 / 34
the town should have so thick to see 6, 112 / 15
of them that have that saint is specially sought unto for the stone 6, 227 / 34
justice, calleth upon our soul and our good faithful 6, 43 / 31
good affection of the soul and our good faithful 6, 43 / 31
no peril to their soul and our good faithful 6, 43 / 31
up was the poor soul set in a pew 6, 69 / 25
marvel to bring the marvel to bring the soul again into the body 6, 80 / 19
and make a new soul thereto. Now if ye 6, 80 / 21
health of our own soul, both to mistrust all 6, 85 / 4
as meek a simple soul as a man should 6, 125 / 31
ever may turn his soul to peril. "The Twenty-Third 6, 128 / 6
the immortality of our soul to peril. "The Twenty-Third 6, 128 / 6
suffered to master the soul. "We may not dine 6, 137 / 16
sprang out of the soul. "We may not dine 6, 137 / 16
in occasions to the soul, and so to rule 6, 139 / 31
of faith given to the soul, and so to rule 6, 139 / 31
of faith in his soul, and so to rule 6, 139 / 31
that virtue into the soul, and so to rule 6, 139 / 31
of the body and soul, nor the devil never 6, 140 / 22
the salvation of your soul; and good spirits, appointed 6, 140 / 24
of the body and soul; and good spirits, appointed 6, 140 / 24
the immortality of the soul; and good spirits, appointed 6, 140 / 24
dead as well in soul; and good spirits, appointed 6, 140 / 24
natural, as the lively soul; and good spirits, appointed 6, 140 / 24
God's honor or man's soul; and good spirits, appointed 6, 140 / 24
Wilgefort, for she, good soul; and good spirits, appointed 6, 140 / 24
more danger to man's soul; and good spirits, appointed 6, 140 / 24
his honesty and his soul; and good spirits, appointed 6, 140 / 24
more respect to his soul; and good spirits, appointed 6, 140 / 24

such a good silly soul as would ween all
I pope . . . "By my soul . . ."
the food of the soul . And that the common
peril of his own soul and other men's too
merit of his own soul . Among whom, if any
to infect a feeble soul as the savor of
believeth Luther that his soul shall sleep so long
to pray for any soul . "This is," quoth your soul
fire for the law's soul till the Day of
turks." "By my soul . . ."
arm of body and soul as much as may
happeneth that any simple soul is, by the good
with perjury kill his soul forever to save his
would rather send his soul with such a sort soul's health, but also to
be known for our many a body sore soul-sick that taketh himself for
weal of their own souls will neither believe other
peril of the people's souls , for the lucre and souls , I cannot perceive why
so perilous to men's souls , whereby themselves should destroy souls, should ween that the
the perishing of men's souls , but all would within souls , they most use to
should destroy their own of God in their souls and as well understood souls and as well understood
of faith in their souls , they most use to souls and as well understood
of God in men's souls , should ween that the souls , should ween that the
of God in their souls will neither believe other souls , but all would within
of God in their souls , they most use to souls , but all would within
weal of their own souls will neither believe other souls and as well understood
it, so many simple souls trust it, so much
that beasts had immortal faith, that only our souls be immortal, and not
had planted in their faith, that only our souls be immortal, and not
For if their holy souls live, there will no-- but their holy souls be alive, they would
blessed angels and holy souls , being mere spiritual substances
here in earth whose souls be buried in hell
it nothing hurt the souls of them that mistake
would have not their souls , only, but also their soul's health, but also to
no saints nor saved souls , but haply those were
haply those were saved souls, and saints in heaven
without harm to their souls be suffered in the
final salvation of their souls (as appeareth by the souls be in good health
it us, if our souls be in good health
our food; if our souls be sick they take
Item, that all men's souls lie still and sleep
which shall judge our souls in time to come 6, 356/ 35
Lazarus, that all men's souls lie still and sleep 6, 365/ 23
and draw the poor souls by the members towards 6, 371/ 8
Luther saith that all souls shall sleep and feel 6, 377/ 20
foxes and worry simple souls as they do to men's 6, 379/ 16
of devils and damned Lazarus, that all men's souls lie still and sleep 6, 389/ 16
and winning of men's souls to heaven, we should 6, 408/ 16
to kill other men's souls to the souls of 6, 411/ 16
and perdition of men's souls to heaven, we should 6, 415/ 20
the peril of their souls withdrawn from God, and 6, 416/ 3
great, both with men's souls deceived, and led out 6, 418/ 20
see many good, simple souls to the souls of 6, 421/ 10
not liefer send our souls to the souls of those holy fathers 6, 421/ 10
our souls to the souls of those holy fathers 6, 421/ 10
deavour and destroy men's souls, which points do 6, 422/ 12
induce good and simple souls to the souls of 6, 423/ 12
they do to men's souls tenderly prayed for, holy 6, 424/ 12
had in reverence, Christian text shall seem to 6, 425/ 12
pray for their fathers' text shall seem to 6, 426/ 12
selves, which points do 6, 427/ 12
of scripture seeming to 6, 428/ 12
a thing that may 6, 429/ 12
rather divers texts so 6, 430/ 17
I have since seen, sounding in mine ears to 6, 431/ 17
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known. And especially he speaketh of hell in the
great and
as plain as Christ
than when the Gospel
For when the Gospel
Yes," quoth he, "God
wot I well God
in whose mouth he
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For whatsoever words it
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-- the one Pontanus
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But wheresoever the scripture
his translation wheresoever he
his scripture, whereof he
truth a constitution that
which showeth that he
worshipful words as he
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place forgetting himself, he
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And the people in
disciplines. And because in
after the manner of
to believe God alone
as one doth in
observeth diligently, that whereas
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at that place some
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a demonstration of his
against nature, but some
which there appeareth no
And so doth his
there, without any other
another present assistance and
thereof, to have a
that grace and God's
with him for a
of his goodness by
to change it without
down and make my
this. If after your
ye had made your
church, God had his
God and be his
-- which was the
you the much more
spiritual voyage, wherein his
be suffered, for the
by God, since his
folk that have another
see how soon Luther's
he was in his
being and giving his
the monk had some
showing him that one
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God and his Holy
God and his Holy
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and showing of the
and profit. This Holy
come that is the
it not for the
life hath by the
God and his Holy
consent by God's Holy
unlikely, that this Holy
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true. For God's Holy
God and his Holy
to which his Holy
as (saving for the
had not that Holy
but it is the
inspiration of his Holy
of such a poor
order by the same
and continued by the
hath by his Holy
God and his Holy
had sent his Holy
truth, by his Holy
not without an evil
because of the good
to show what good

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the let of such spiritual profit and the sufferance
the sufferance of much spiritual harm, suffer their people
Paul, as apostle and spiritual governor in that country
besides the far passing spiritual hurts that they do
in heart truly and spiritually be worshipped everywhere. But
is reported that the spiritually did him wrong, and
matter, although the whole spiritualty were of the mind
people, that if the spiritually of England, and especially
boldly say that the spiritually of any nation Christian
number for number the spiritually but of those lewd
the lands of the spiritually, till they had almost
the temporal officer, the spiritualty not delivereth him but
And holy scripture saith, "Spiritus Sanctus effugiet fictum" (The kind of cruelty or
and all, and in spite undone but from hour
infidels, to come in, spoil and rob, and captive
into the holy churches, the spiritualty did him wrong, and
a good religious house; spoiled, maimed, and slain many
temples, put out and spoiling the city, as well
descension into hell and spoiling of their possession, so
abusions of pardons and speaking somewhat liberally against the
of the man he spoke of. Secondly would I spoke of. Secondly would I
time should believe any. For I spoke never yet with any
the point that we spoke of concerning miracles done
the law which yourself said, "Non facies And undoubted as ye
and Pharisees, peradventure he spoke of before, "Non facies
the place that we spoke of, what I would speak of. Secondly would I
ye agree that Christ spoke his words not to
and thereof somewhat he spoke to them for the
such things as he spoke to one, spoke to
meant particularly as he spoke to one, spoke to
thereof be lost, he understood thereof. For he spoke of touching the perpetual
slothful mason that ye spoke of, our Savior said
great and secret mysteries spoke of
The words that God the law which yourself spoke of before, "Non facies
the point that we to Moses, were they
the point that ye of, what I would

own, whereof Christ never

own heads when I

but those words he

known unto you," he

I with them," he

this church that I

the vine that Christ

he, "to that I

that first point ye

they prefer, as ye

than anything that we

be feigned, that we

man's abjuration that we

a husband as ye

the man that we

the church that God

were true that ye

as for that ye

first point that ye

that Hunne that he

For undoubtedly, as ye

the hill where he

as all the people

provincial of which we

a fault therein. Ye

evidently that Saint Gregory

And whereas they that

the words which they

faith which he then

other Lutherans, when they

At which time he

foolish as ever heretic

heretic spoke, he never

in manner sometimes irreverently

was there not only

perceive that the words

be either written or

yet all these names

shall the name either

say, since all names

the name of Jesus

not reckon it as

words of their master,

more often than once

spoke

word nor mention made

spoke

nothing to them." And

spoke

to the whole church

spoke

as to his perpetual

spoke

not as though every

spoke

of, we know evermore

spoke

of in the Gospel

spoke

not of yet, in

spoke

of. "Now as touching

spoke

of, our Lady at

spoke

of yet before. The

spoke

of Moses and Christ's

spoke

of, they be marvelously

spoke

of, that will neither

spoke

of, to forswear himself

spoke

of. "Now as touching

spoke

of, that if a

spoke

of old time when

spoke

of, as the special

spoke

of, he told us

spoke

of our mother Eve

spoke

with God and the

spoke

. And therefore if we

spoke

right now hath determined

spoke

right now of the

spoke

of none other worship

spoke

against his errors, he

spoke

or wrote were strange

spoke

of, yet this other

spoke

that only faith was

spoke

no word of any

spoke

, he never spoke a

spoke

a more frantic than

spoken

against God's holy hallows

spoken

, but also thither written

spoken

in the Old Law

spoken

be but images representing

spoken

, and all these words

spoken

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faith was divulged and he hath vouchsafed to preaching, so was it

it abroad to be gathered by himself and his faith divulged and

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God's grace that especially abroad, would with the

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sin and folly to
you which way they
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wisdom considereth many to
out and the remnant
any wise have confession
that he refuseth to
men were bound to
yet would he not
he hath offered to
once he promised to
then he refused to
should be content to
judges upon it, nor
he first promised to
wit and learning to
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<td>steels</td>
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<td>6, 275/ 7</td>
</tr>
<tr>
<td>steeple</td>
<td>, and nothing else, that</td>
<td>6, 413/ 10</td>
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<tr>
<td>steeple</td>
<td>hurt the haven, good</td>
<td>6, 413/ 12</td>
</tr>
<tr>
<td>steeple</td>
<td>was built. And by</td>
<td>6, 413/ 14</td>
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<tr>
<td>step</td>
<td>or twain nearer to</td>
<td>6, 64/ 31</td>
</tr>
<tr>
<td>Stephen</td>
<td>, when he saw heaven</td>
<td>6, 211/ 32</td>
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<tr>
<td>Stephen</td>
<td>found out by miracle</td>
<td>6, 225/ 26</td>
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<tr>
<td>Stephen</td>
<td>was killed with stones</td>
<td>6, 227/ 3</td>
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<tr>
<td>Stephen's</td>
<td>Church in Milan, where</td>
<td>6, 55/ 16</td>
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<tr>
<td>Stephen's</td>
<td>in Walbrook in London</td>
<td>6, 79/ 1</td>
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<tr>
<td>Stephen's</td>
<td>Church, which is not</td>
<td>6, 79/ 7</td>
</tr>
<tr>
<td>Stephen's</td>
<td>Day it is somewhat</td>
<td>6, 79/ 9</td>
</tr>
<tr>
<td>Stephen's</td>
<td>Day we must let</td>
<td>6, 227/ 2</td>
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<td>steps</td>
<td>of the false priests'</td>
<td>6, 240/ 33</td>
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<tr>
<td>stick</td>
<td>in this, since Saint</td>
<td>6, 73/ 19</td>
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<td>stick</td>
<td>, is it not so</td>
<td>6, 102/ 34</td>
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that notwithstanding, proceeded on of the faith. But she learned tell her of Christ and observed find therein, he saying must believe them that shall they have it Nor if ye stand that case it is the dreadful Doom, continue very church and so excommunication denounced; but was for all men live yet the shrine showed not liefer they sit quoth I, "that ye our principal matter standing true, this reason abideth But the Jews that and himself also tarried was and would be his mouth he favored matter, yet were we he appeared obstinate, standing faulty, but always stood then, in that he so, and then would in him though he appearing and proving himself he. "Appeareth not he impenitent," quoth I, "that still appeareth perjured, and reckon him penitent that fault, that lieth falsely of things which he see that pride abide now by the standing needs be very naught shameless folly to stand men's old faults were was there to stick forth and be read his translation call them at that time dwelling still . And for the maintenance still for any power that still that it may not still . But in conclusion, when still that his way were still believe that way which still as long as they still for all that in still , and that the church still in this world: whether still continue, and never can still for all his sin still , and ever shall, that still with some of the still at home than thus still agree that God will still sure and fast, we still, that since miracles were still gape after him, their still therein, to teach his still the good lesson of still indeed them and their still at one stay. Put still in the denial and still upon it in virtue still said so? And if still press upon us with still swore the contrary, must still impenitent?" "Nay," quoth he still impenitent," quoth I, "that still appeareth perjured, and still standing in perjury? And still refuseth to confess his still , and falsely forsweareth himself still in virtue of his still in his heart, that still in the denial, he still, though we should hereafter still by his perjury when still their infamy after their still in his perjury, when still in that fashion?" "Nay still by the name of still in the town. And
it is but counsel
all men's souls lie
that known people that
for all that, continue
all men's souls lie
that he may sit
so shameless that would
thereby, and be taken
hath letted and sat
us his pleasure and
her affection to the
graft them into the
faith abiding in the
be out of the
And out of the
a greater than the
and the church the
setting men's hearts upon
set openly in the
set upon the dead
killed Hunne, as who
a thing had been
and I felt my
entreaty in their stubborn
and state of sundry
see not yet their
by the temples of
any other temple of
that no temple of
to the temple of
he had seen a
to the images of
labor to hew the
the square to the
ye see the adamant
secret property of the
in the tables of
hill of that holy
sought unto for the
those threads against the
the surest against the
should never have the
this was against the
in earnest feared the
still . And therefore I say
still and sleep till the
still persevere as one body
still in all the Catholic
still and sleep till Doomsday
still and let God alone
still avow themselves for Christian
still for a Christian man
still awhile in sin, and
stir us to fulfill it
stock that standeth in the
stock again. But as it
stock doth work good works
stock . And out of the
stock of the vine be
stock he came first of
stock that all they came
stocks and stones instead of
stocks . For though he could
stocks and stones. Now see
stole a horse." "Surely," said
stolen , she would have told
stomach well cased in that
stomach ? Were they not, after
stomachs one may take harm
stomachs ; but shall, if they
stone made by the hand
stone . Whereunto I showed him
stone was unto God so
stone . And those that least
stone more than a man's
stone or tree, as either
stone to the square, he
stone ; and so shall he
stone draw iron to it
stone , which is as much
stone , by the Ten Commandments
stone -- I mean upon
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stronger
stronger
stronger
to strong
stronger
stronger
stronger

struck
stubborn
stubborn
stubborn
stubbornly
stubbornness

stuck
stuck
stuck
student
student
studies
studied
studied

studious
studious
studious
studiously
studiously

study
study

great errors in the study of holy scripture. The study of scripture, the sure study of the scripture only. With study of holy scripture. With study of scripture: "By my study of scripture take the study of scripture, in devising study of scripture, to shape study of scripture this were study for the virtuous framing study of holy scripture. "For study thereof, to have a study, labor, and exercise of study as fervent, their erudition greater, their study of scripture, to shape study of the law, wherein study of scripture -- he study where to find water study again. Then came they study of scripture drive every study is beset thereupon; and study are admitted to read study thereof lean proudly to study or labor to do stuff should be by all stumbling, we shall, I think stumbling and the stone of sturdy and studious about the suasion of the devil broken subdue our understanding, whereby God

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6, 403/ 19
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6, 315/ 10
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6, 369/ 28
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subject to time, clearly discerneth  
6, 115/ 10
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6, 139/ 33
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6, 139/ 34
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6, 325/ 32
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6, 23/ 10
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submit himself to penance. But  
6, 125/ 15
and proudly refusing to  
submit himself to his abjuration  
6, 268/ 11
all this make him  
submit himself to make his  
6, 271/ 16
God's grace, labor to  
submit and subdue the rebellion  
6, 403/ 19
all heresies, and penitently  
submitted himself to penance. And  
6, 271/ 8
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submitted himself thereto. Now with  
6, 368/ 20
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6, 265/ 32
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6, 43/ 11
God is a spiritual  
substance , so looked he for  
6, 58/ 14
honest men of good  
substance out of ten, diverse  
6, 83/ 1
I think verily the  
substance shall. But yet, as  
6, 115/ 17
miswriting. And yet the  
substance of those words that  
6, 115/ 25
God and one equal  
substance with his Father, he  
6, 137/ 9
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substance of our faith itself  
6, 143/ 6
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6, 144/ 4
any points of the  
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6, 145/ 33
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6, 156/ 2
one with him in  
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<td>so long, and sometimes</td>
<td>intricate that myself could</td>
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<td>open and written</td>
<td>that no man could</td>
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<td>he hath not only</td>
<td>out the most poison</td>
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<td>and left in the</td>
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<td>themselves, in some great</td>
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<td>done it of a</td>
<td>adventure, but of a</td>
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<td>be not light and</td>
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<td>which better is than</td>
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<td>man born blind had</td>
<td>his sight, what wonder</td>
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<td>his church, and</td>
<td>say that he hath</td>
<td>6, 85/23</td>
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<td>and the town full,</td>
<td>this blind man, at</td>
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<td>he could have seen</td>
<td>by miracle the difference</td>
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<td>by the sight so</td>
<td>tell the names of</td>
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<td>men that he should</td>
<td>see. &quot;Lo, therefore, I</td>
<td>6, 87/7</td>
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<td>have left him behind,</td>
<td>he spied a mare</td>
<td>6, 91/27</td>
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<td>state perfectly cured and</td>
<td>. &quot;And in this matter</td>
<td>6, 93/30</td>
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<tr>
<td>And thus have ye</td>
<td>answered yourself, to all</td>
<td>6, 121/14</td>
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<td>If this man might</td>
<td>have that whole Bible</td>
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since the bad may
and the good as
a thing might happen
bear-baiting, the church fell
for aught I see
in his own house
other oftentimes interchanged and
it and not himself,
commended; and seeth now
me to labor and
prove it the priest
for hatred that he
if he had never
if Hunne had not
he would never have
he would never have
understand that he never
that God will not
detection of heresy to
yet they will indeed
not well done to
those poor people that
that he would not
of old time would
cups of gold, and
would at this day
gain they get thereby
and wicked, would never
would not the temporalty
that our incredulity can
reason is that we
Christian men he will
we list not to
some cause that cannot
he served them, and
as himself hath promised
be that he shall
that God will not
yet that could I
were learned rather to
as man's frailty could
his church, shall never
that ever God would
that God will not

suddenly be mended unaware to
suddenly waxen worse. Now lay
suddenly, that ever God will
down at evensong time
suddenly, that would not be
suddenly stricken and slain. And
suddenly sundry things of diverse
suddenly the fond fellow bewrayed
suddenly start up a new
sue for him, pretending that
sued him before the bishop's
sued a premunire against divers
sued the premunire. And by
sued the premunire. "Lo, my
sued "Lo, my
sued his pardon. "Yes," quoth
sued pardon therefor. But after
sued the church to be
suffer (after the witnesses published
suffer none English Bible in
suffer Luther's books, or any
suffer it be (under the
suffer Saint Peter to fight
suffer no such superfluity in
suffer his and our Savior
suffer the precious Blood of
suffer such abuision to continue
suffer it continue to the
suffer it. "Nor if it
suffer him nowadays to work
suffer to rest in his
suffer no such things long
suffer them called by that
suffer that work to be
suffer the devil delude us
suffer them to fall from
suffer the devil to work
suffer his church to err
suffer too and allow right
suffer our sensual parties plain
suffer it, specially to fulfill
suffer his Catholic Church neither
suffer any earthly man after
suffer the church to be
yet shall he never suffer his church to be
you, will not Christ suffer his church to be
from other writing, and suffer them to take a
faith, if God would suffer his church to take
very scripture he should suffer his church to mistake the
since God will not suffer his church mistake the
our faith no more shall he suffer his church to mistake
but ye will not suffer them; ye punish them
Ghost, who could never suffer, as yourself agreeth, the
another, nor never so suffer idolatry among the Jews
the world, should either suffer his church to be
that ever God will it life, will never therefore would he never
Holy Spirit will not suffer his whole church to error, yet may he
that God will not suffer them well to err
forth with miracles, or suffer so to be set
good doctors unknown, and I say, not only
detection of heresy, to suffer (after the witnesses published
pride would for shame suffer him to say the
were I the judge, suffer the like hereafter." "What
his heart, that cannot as good I would
no Christian man, will suffer it. If somewhat into
their own making, nor as long as they
Paul so clear to suffer only one, with utter
as long as they suffer not any priest take
be well done to suffer him to be without
I. "For I cannot suffer them have wives that
yet they will indeed suffer to see you sit
clergy in doubt to suffer none English Bible in
well, in that they suffer it than this: that
folk in fear to suffer it not to be
of Saint John; and suffer the scripture in our
whom he would not suffer some to read the
not well done to suffer to meddle with the
our self, but only suffer Luther's books, or any
for that could he suffer God to do all-thing
that he would not suffer no man to be
because he would not suffer them to be worshipped
be well done to suffer and bear the rule
they be bound to suffer wrong. And this doctrine
remnant, and could not suffer us that call ourselves
our sin, than to suffer a painful death, and
fervent that it may suffer in this world is
that ever we can suffer for God, in the
wretched creature do or suffer the Catholic Christian people
that Christian princes should suffer the faith of Christ
Saracens, and paynims would
Christian men should therefore suffer in like wise all
he that would now that sect to be
that were content to Christ lose his worship
as many as we suffer to fall to them
of good people, both and exhort the Count
should punish his body, him to kill other
which now they cannot to resist their beastly
of much spiritual harm, their people to be
quiet, till he should them to fall in
against the common nature, another man causeless to
of their souls, wittingly among the people whom
they without eternal damnation other people, and especially
that they shall not their people by infidels
that they shall not their people to be
those ravenous wolves, than them to worry and
sin and wretchedness, shall the head of all
body to the patient of all the painful
was by patience and, by which the faith
the devil through God's for the illusion of
do any by God's , ye cannot say nay
the devil through God's , as well all the
do nothing but by except we see some
were percase by God's done by the devil
were not like the of an unconsecrated host
God's further favor and . Whereof they repented after
to give him, with of some his best
offer himself to the of open shame, there
man is by God's permitted to fall, is
live after him in and patience, so far
spiritual profit and the of much spiritual harm
man to patience and without requiting of an
defense, but using further and doing also good
preaching, if he be to preach in time
in English should be . And in this chapter
scripture should not be in English. And the
or heathen could have before our days. %The
therein that I was
people, if they were
if his books were
of Jerusalem, till he
they shall after be
if a maid be
so if reason be
that it were not
all that he had
opened their eyes and
the church might be
such points not be
that it cannot be
while, if they were
And for proof thereof
that he hath not
and evil it is
our Lord hitherto never
yet hath he not
to their souls be
in no wise be
might it least be
preaching, if he be
did he, and meekly
in English should be
no priest should be
there, that God hath
wife, but is there
scripture should not be
God hath either not
should not now be
commons, and no man
therefore be the better
for my mind, be
his books be not
or heathen could have
he never taught nor
torments that the martyrs
they cannot so be
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great patience borne and
if they may be
since, who could have

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<td>shall make me a</td>
<td>sufficient proof of an impossible</td>
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<td>him what thing were</td>
<td>sufficient occasion to work his</td>
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<td>that right few were</td>
<td>sufficient of them that would</td>
<td>6, 82/21</td>
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<td>nothing believe without good</td>
<td>sufficient and full proof. &quot;I</td>
<td>6, 83/16</td>
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<td>they had made thereupon</td>
<td>sufficient inquisition and search, they</td>
<td>6, 88/22</td>
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<td>thereto testified in such</td>
<td>sufficient wise, that he might</td>
<td>6, 93/1</td>
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<td>learned, were it then</td>
<td>sufficient to understand some part</td>
<td>6, 117/14</td>
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<td>their souls gave them</td>
<td>sufficient warning, whereof the whole</td>
<td>6, 139/3</td>
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<td>left them destitute of</td>
<td>sufficient knowledge that longed to</td>
<td>6, 142/7</td>
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<td>given good tokens and</td>
<td>sufficient knowledge of him, yet</td>
<td>6, 147/32</td>
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<td>strong nor able and</td>
<td>sufficient to strain a man</td>
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<td>make the laws so</td>
<td>sufficient that as few things</td>
<td>6, 262/4</td>
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<td>would be taken for</td>
<td>sufficient in a far slighter</td>
<td>6, 262/30</td>
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<td>so much more than</td>
<td>sufficient , that neither his judges</td>
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<td>a title of a</td>
<td>sufficient yearly living, either of</td>
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<td>in my mind a</td>
<td>sufficient cause to exclude the</td>
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<td>woman too, is as</td>
<td>sufficient to hear confession and</td>
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<td>only faith alone is</td>
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<td>but that faith is</td>
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<td>that charity alone is</td>
<td>sufficient , which were as near</td>
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<td>fault of charity, not</td>
<td>sufficient to salvation, and that</td>
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<td>them that reckon faith</td>
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<td>sufficient , be worse than devils</td>
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<td>that faith alone is</td>
<td>sufficient , but they must say</td>
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<td>that hope alone is</td>
<td>sufficient . And yet shall they</td>
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<td>that only faith was</td>
<td>sufficient , they mean not of</td>
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<td>faith, he thought, was</td>
<td>sufficient . But then was it</td>
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<td>say that faith is</td>
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<td>of grace, able and</td>
<td>sufficient to do good and</td>
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<td>that our deeds were</td>
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<td>more is our faith</td>
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<td>in hand, it is</td>
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<td>among them well and</td>
<td>sufficiently proved? &quot;Yes, marry,&quot; quothe</td>
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<td>assoiled, and that part</td>
<td>sufficiently serve you to set</td>
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<td>common presumption,&quot; quothe I,&quot;</td>
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<td>head there may be</td>
<td>sundry</td>
<td>6, 221/ 20</td>
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<tr>
<td>in diverse regions and</td>
<td>sundry</td>
<td>6, 245/ 23</td>
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<tr>
<td>those heresies preached at</td>
<td>sundry</td>
<td>6, 267/ 33</td>
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<tr>
<td>was many times in</td>
<td>sundry</td>
<td>6, 318/ 27</td>
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<td>oftentimes interchanged and</td>
<td>sundry</td>
<td>6, 336/ 27</td>
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<tr>
<td>suddenly</td>
<td>affection and state of</td>
<td>6, 343/ 15</td>
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<tr>
<td>of the people in</td>
<td>sundry</td>
<td>6, 409/ 19</td>
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<tr>
<td>rung and Te Deum</td>
<td>sung</td>
<td>6, 86/ 16</td>
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<tr>
<td>Mass said, holy service</td>
<td>sung</td>
<td>6, 190/ 20</td>
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<tr>
<td>be in some places</td>
<td>sung</td>
<td>6, 258/ 37</td>
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<tr>
<td>cursum consummavi, et nunc</td>
<td>superest</td>
<td>6, 396/ 25</td>
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<tr>
<td>would suffer no such</td>
<td>superfluity</td>
<td>6, 40/ 24</td>
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<tr>
<td>already, I would, all</td>
<td>superfluous</td>
<td>6, 35/ 27</td>
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<td>set by, pride longed</td>
<td>superfluously</td>
<td>6, 140/ 14</td>
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<td>us obedience to our it, or else</td>
<td>supernatural</td>
<td>6, 117/ 26</td>
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<tr>
<td>used he the secret</td>
<td>supernatural</td>
<td>6, 172/ 5</td>
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<td>mean manner between scrupulous</td>
<td>superstitious</td>
<td>6, 14/ 14</td>
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<td>and to nourish this</td>
<td>superstitious</td>
<td>6, 53/ 2</td>
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<td>suffered to fall to</td>
<td>superstitious</td>
<td>6, 189/ 3</td>
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<td>were if it were</td>
<td>superstitious</td>
<td>6, 210/ 4</td>
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<td>Nor there is no</td>
<td>superstitious</td>
<td>6, 232/ 34</td>
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<td>mean manner between scrupulous</td>
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<td>6, 255/ 14</td>
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<td>fell first in such woman</td>
<td>superstitious</td>
<td>6, 259/ 25</td>
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<td>loved no such saints</td>
<td>superstitious</td>
<td>6, 229/ 9</td>
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<td>because of much</td>
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<td>6, 13/ 14</td>
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<td>is there touched the as ye call</td>
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<td>fally misliken unto the</td>
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<td>superstitious</td>
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*Dialoge Concerning Heresies: Concordance of Major Terms* 1131

wandering about vanity or saints, because of much honor them with such in delusion of our The third is the the third point, of it is suffered that is to say, the is there touched the the weariness of that harm is in the too seriously is somewhat the service of God be quite absorbed and Mass as well after wise went we to saith that our faith report; yet since I -- which things, I the church. But I saint itself. But I through Christendom, and I shall not find, I neither doubt, nor I say, but certainly I see hereafter. But now unto you, as I now go to and Christ. And such I in good faith, I there as here. Now we not, I think, they by that reason quoth I, "and I Yes," quoth he, "I them is, as I ye shall not, I the cause is I dog." "And yet I more honest would, I the author answereth. "I to toe that I meant they, as I

superstitious devotion, and the next manner used therein and ways that the paynim idolatry, than so to fashion of worship with manner of worshipping or manner of worship. And manner and unlawful petitions fear and scrupulosity that fear and servile dread fashion that their own . And therefore the best instead of religious, over

supped up, he saith, in as before breakfast, and , and on the morrow up all our sins in myself, that if , every good Christian man he shall never find neither scripture nor natural ye shall find the , that any bishop in no good man else as much as ye that this old idolater it doth to you it were so; what , well and clearly proved were the Sadduceses that we be waded in then first, that of that there were any that the image of it very true." "May there were some, but , more than thrice three greatly doubt what he , for we look more," quoth I, "if the be married. And yet , " quoth he, "that this there be not very , the forbidding of the
denied it. Which I suppose would not often happen 6, 342/ 10
to say, and I suppose all the honest men 6, 350/ 6
feigned that ever were to be brought from 6, 278/ 16
a little further. And supposing that there were some 6, 200/ 13
of his condemnation and suppression of his books. For 6, 346/ 33
baptism but to the study of scripture the
truer part, hath a sure way is, with virtue 6, 9/ 10
whether we can be sure to wade within 6, 10/ 6
we may be most and undoubtable refuge provided 6, 10/ 18
by their miracles most that the miracles told 6, 13/ 26
unto me a secret of theirs and consequently 6, 13/ 29
for a ready and sure friend of his with 6, 21/ 8
ye may make yourself sure, that I shall never 6, 27/ 1
conclusions selves be so and perceive it well 6, 38/ 2
this am I very Christ's Catholic Church, very
which they think themselves sure against all the devils 6, 52/ 31
But I am very sure that many a holy 6, 54/ 29
indeed, that I am sure enough; yet not for 6, 60/ 15
whereby was I so sure of that, whereupon I 6, 60/ 20
them done, and were sure that God or good 6, 62/ 1
beginning, I reckon so and fast, and therewith 6, 62/ 15
who can reckon himself sure of his own mother 6, 64/ 1
them and not very to believe that every 6, 64/ 33
while they make themselves sure of the wrong side 6, 65/ 1
I believe and am sure that it is, yet 6, 69/ 34
that we reckon ourselves sure that no man leaveth 6, 76/ 8
The eldest, I am sure, passeth not twenty-four. It 6, 79/ 4
I am not very sure of the time, but 6, 79/ 15
foot. And I am sure he is grown now 6, 79/ 25
the cause? None other sure but that the acquaintance 6, 80/ 1
year. And I am sure, if ye saw dead 6, 80/ 17
I scantily reckon myself false, ye be not sure. "No?" quoth I. "That 6, 85/ 10
friend, "who may be sure of such things when 6, 87/ 8
must needs reckon yourself whether any be such 6, 89/ 8
agree that ye be sure, of which ye 6, 89/ 15
For I am very sure of any which be 6, 89/ 21
say. Nor I am sure that so long ago 6, 90/ 9
I live." I am sure though ye see some 6, 92/ 8
whereby shall we be sure ye will not do 6, 92/ 20
and we be not sure that God doth them 6, 96/ 1

and we be not sure that the devil doth Christ to make them sure that the faith should be by any promise made way is, with virtue that ye do not avoiding whereof, my poor that no text is that there is some way, by which he of one of two by custom of going how long it would way to wade with that the Holy Ghost truth but if it and undoubted refuge provided way. But now if in the truth -- that the church neither that if all other knowledge thereof. And then by your confidence in way and put yourself that the matter of which were the very undoubted true. "That is so." "This is," quothe so, that Luther himself infallible ground that God credence to the tradition that since the church way, wherein should give of that? "Marry," quothe that he is gone and fast, that they yet it is indeed, that he is and indeed and well known is it that for that in all those
satisfied me concerning the find. And I am ye may reckon you I," quoth he, "be that ye be not it stand for a cause to reckon ourselves miracles many seen, so

God, this is the it seemeth, was very as boldly make you whether we can be we may be most by their miracles most And we be very than other, we be principal matter standing still and of theirs most that ours is the been one good and one good mark and scripture, should be as ye," quoth I, "be it neither sharp nor and always would be indifferent, had plain and it, and the more to the judges a wonder. For I am by suit to be can ye then be how can we be this once for a methinketh ye take the be not yet very that were, without collusion, that was a good It was," quoth I, "to search and be that he was so therefore I make myself deserve it." "I am whereby shall I be faith and never so

sure and undoubted knowledge of 6, 207/ 25 sure as far as ever 6, 210/ 26 sure ."The Ninth Chapter The sure thereof? May the taking 6, 217/ 5 sure whether all be or 6, 219/ 18 sure ground, that all your 6, 219/ 22 sure that all be saints 6, 219/ 30 sure a common persuasion through 6, 220/ 31 sure means that never can 6, 223/ 27 sure and fastly confirmed the 6, 223/ 30 sure of as if I 6, 227/ 30 sure that the miracles told 6, 237/ 21 sure of theirs and consequently 6, 237/ 24 sure of them that they 6, 237/ 24 sure that the thing is 6, 237/ 32 sure of the best were 6, 238/ 7 sure and fast, we shall 6, 239/ 22 sure ." "This is well said 6, 240/ 9 sure church, and only the 6, 242/ 33 sure mark between his church 6, 243/ 27 sure token whereby all these 6, 244/ 4 sure and bind us to 6, 248/ 26 sure there was. And why 6, 253/ 10 sure , if it fall on 6, 255/ 3 sure to have his chamber 6, 257/ 22 sure information thereof." "Marry," quoth 6, 260/ 24 sure and plain proof should 6, 261/ 23 sure and substantial shield to 6, 262/ 8 sure when he had preached 6, 271/ 30 sure of the matter, make 6, 274/ 33 sure that any horse went 6, 275/ 5 sure thereof, while we cannot 6, 275/ 16 sure and an infallible conclusion 6, 281/ 20 sure way." "Well," quoth I 6, 284/ 12 sure . Howbeit since that time 6, 291/ 22 sure of a living already 6, 302/ 27 sure way." "It was," quoth 6, 312/ 8 sure , indeed, but not so 6, 312/ 9 sure whether they say true 6, 316/ 24 sure that he had not 6, 323/ 19 sure that in such a 6, 326/ 3 sure ," quoth your friend, "ye 6, 332/ 21 sure that Saint Gregory took 6, 357/ 32 sure a belief in God's 6, 382/ 15
preached was the plain, but a certain and nothing else but a if they had a people, as things certain, been the just and is written. For very and salvation we be men's souls, we be them that they be I have in you, friend, ascertain you. And so much the more read Christ's Gospel. "And so should it most chalices and treen priests." " to the quick. And once good morrow. "And I consider it, methinketh their own therein. "And in their circle -- Temple and pray. "And the Gospel rehearseth. And not a foot long?" " seen it myself. But and nature teacheth me Faith showeth me that, very false gods. But change to the worse." " incredible. % "Nay," quoth he, " of the time, but for the more incredible?" " truth, as I am nowadays at pilgrimages. But to speak it. And Father of lights." And Donald, whom I reckon you with sorrow." And call to mind. But authority of the church. " men shall cool." And in the chapter before. " help of grace." "No, all truth. And therefore,
a blind mate indeed. " Surely "," quoth I, "these two you to good. But surely I have seen to to come well and surely instructed in all such talk of after. But surely ye beguiled me now be well guided, for surely faith goeth never without she did before. For surely , whose considereth the words peril, but well and surely wade through and come would well wish. But surely if he be as of the world. And surely the thing that made serve me here. For surely if I had been well tell you; and surely trust I would have And your way is Father in heaven. "And surely this is much to me good reason. For surely , since they were but but man's reason. And surely as I showed you he had wist how." Surely ," quoth your friend, "I the same purpose. But surely they that so take believed without examination. For he writeth of. "And surely since our Lord never upon her head. But surely they were as clean such worshipful service?" "Yes, surely ," quoth I. "What say their bitter prayers as surely as they were penned them that they be surely saints. And in this that ye make would surely satisfy the other side him that be none." Surely ," quoth he, "the proof his special assistance. And surely of all miracles that whose living they might surely follow, he would now we may well and surely conclude that none of it is yet most been present thereat. But surely he said that some why he misliked it." Surely ," quoth he, "for aught none holy scripture? And surely in the receipt of him thus, I believe surely that ye had clearly of divine service. "But surely , sir, concerning the man's a better time. And surely this that I shall intent and purpose. For surely the effect of his evil and sinful. But surely men say that in another buzzing they make." Surely ," quoth I, "that is case were possible; but surely it were so seldom so many be present. " Surely ," quoth I, "what were and examination of heresies, surely , mesecmeth that of all was accused of. And surely had I been judge and not by weight." Surely ," quoth I, "my mind
of his fault. For surely that man was of deduce your conclusion very part is not so award him one wing." " than very greatly guilty." " church," quothe, "cannot and therefore they cannot stick with you. For judges did wrong. But is no reckoning. But on the cross. And but one in number." " change of these words?" " on the head. For out good, I would he meant not well." " the frere said. But nothing letted but that. " in that point. But pugnant and sharp. But lewd and naught. And unto our own. But not see him. And degree under them. For more or not; but be very little. And like manner wise, whoso the number, I would dogs. And yet, meseemeth, in, and no faster." " at the least. And say more than that. " " God's own mouth commended." " speak of old time, think, it seemeth me the priests were better, schismatic priests of Saxony." " the constitution but they?" " thereof till now. But heard none harm. But that I knew one who stole a horse." " said, "We see well in great credit. And surely that man was of surely . And in good faith surely proved as it must Surely," quothe, "and you Surely," quothe, "that is surely know whether he swore surely judge him foresworn. For surely standing the matter in surely methinketh I may well surely, as I say, if surely if men's old faults Surely," quothe, "as weighty Surely," quothe, "very naught Surely," quothe, "if we Surely the thing that maketh surely they prick somewhat more surely wheresoever there is a surely many of us have surely we have little cause surely, as he said, it surely, I think, many better surely in like manner wise surely knoweth a priest to surely see such a way surely a more honest service Surely, "for aught Surely," quothe, "Tyndale hath Surely," quothe your friend, "methink surely ye shall understand that surely a very hard thing surely -- as I would Surely," quothe he, "ye have Surely," quothe, "nobody else surely I will see it surely as touching his faith surely that could tell who Surely," said the lords, "so surely that ye have a surely the spiritual man was
why said you so?" "
Surely , my lords," quoth he 6, 324/ 15
he said truth. And
surely marvel were it if 6, 329/ 2
clear of the matter." "
Surely ," quoth I, "so seemed 6, 329/ 28
Hunne was of. For
surely at such time as 6, 330/ 9
secretly kept I cannot
surely say. But truly, were 6, 330/ 23
her eye was out.
surely so is it not 6, 331/ 13
before the printing. And
surely how it hath happed 6, 331/ 27
knave is no child." "
Surely ," quoth I, "such things 6, 333/ 14
us hear you." And
surely the blessed holy doctor 6, 334/ 8
given greatly thereto. And
surely since, as the holy 6, 334/ 17
always to do so
surely but that he shall 6, 337/ 28
that folk should not
surely see and perfectly perceive 6, 345/ 13
is not very good." "
Surely ," quoth he, "I cannot 6, 349/ 5
his holy sacrament. But
Surely , whereas there be many 6, 351/ 1
taking four away expressly." "
Surely ," quoth your friend, "so 6, 352/ 21
make her such provision. " "
Surely ," quoth I, "this wise 6, 353/ 17
Body of our Lord." "
Surely ," quoth he, "then is 6, 353/ 28
a good scholar, and
Surely render them his lesson 6, 372/ 6
ascribe all-thing to destiny. "
Surely , as I say, this 6, 376/ 21
belief, may well and
surely perceive that Luther and 6, 376/ 29
that we cannot always
surely judge our own deeds 6, 380/ 26
be not available. And
surely faith alone, without charity 6, 386/ 5
devils which believe as
surely as they. And therefore 6, 388/ 23
that if men believed
Surely , he thought they would 6, 393/ 24
he believed verily and
Surely that sin should bring 6, 393/ 26
if one believed indeed
Surely , as ye would now 6, 393/ 33
of special grace. For
Surely all such justice of 6, 395/ 29
eye of God. But
to reward it. For
Surely the holy prophet never 6, 395/ 32
that ever was. And
to reward it. For
Surely it is so far 6, 396/ 36
done to them. And
to reward it. For
Surely though God be able 6, 407/ 19
else greatly merit. But
Surely the order of the 6, 410/ 12
many of them. "And
Surely as the princes be 6, 415/ 32
that warning be warned,
surely as Saint Paul saith 6, 417/ 3
all good preachers after." "
Surely ," quoth I, "a certain 6, 417/ 19
to follow the same." "
Surely ," quoth I, "therein I 6, 418/ 19
it for good. And
Surely where it so happeneth 6, 418/ 27
and evil teachers. And
surely for the more part 6, 419/ 4
taught us by God,
surely planted in the church 6, 419/ 14
bear that which they
surely trust to bring about 6, 427/ 28
Christ's blessed apostles. And
surely when our Savior himself 6, 429/ 35
Beelzebub, prince of devils." "
Surely ," quoth your friend, "and 6, 432/ 13
And he thinketh himself
surer in his argument than 6, 65/ 27
your assent to the
surer side. But since I 6, 176/ 1
one may find a surer way. But I think
that the best and
he found sufficient and
else (which is the
that pilgrimage and the
is one of the
that for the more
set your mind in
or at leastway, what
quite gone for any
so graciously for your
were none hold nor
Baptist also? Yes, of
his adversary stand in
they list, for the
this is a very
may for their own
safe conduct in good
blindeth us, as much
pray and pay any
As though a lewd
there indeed but untruly
so evil as is
whereof he is had
that though I nothing
whereof he is had
the man the more
matter the clergy most
never man had him
let good Christian folk
a man so sore
that ever would have
peradventure bring themselves in
reasonably gather so much
from all cause of
pretext of begging, no
of all cause of
so far from all
after happed, that the
that they seem unreasonably
neither am I so
world were no more
hearing, seemed much more
I, "there were divers

surer-way. But I think 6, 325/ 23
surest-interpretation was to lay 6, 34/ 9
surest-For so should it 6, 34/ 13
surest-way he shall perceive 6, 127/ 23
surest-against the stone, she 6, 229/ 1
surest-rules that can be 6, 245/ 34
surety-my part were to 6, 22/ 7
surety-then albeit miracles be 6, 76/ 10
surety-can we have in 6, 88/ 9
surety-that we could reckon 6, 101/ 25
surety-to bring you out 6, 159/ 22
surety-in scripture itself, if 6, 181/ 21
surety-And on the other 6, 225/ 27
surety-of their bargains have 6, 263/ 32
surety-that it is not 6, 301/ 15
surety-the better choose and 6, 345/ 29
surety-of himself that he 6, 362/ 34
surety-as we have of 6, 422/ 27
surgeon-to heal your sore 6, 214/ 15
surgeon-would cut off the 6, 339/ 16
surmise-upon him or else 6, 31/ 5
suspect-whether he may not 6, 15/ 12
suspect-the messenger, as in 6, 21/ 30
suspect-whether he may not 6, 280/ 17
suspect-in that I refuse 6, 282/ 10
suspect-and wherein, as it 6, 293/ 22
suspect-of any such thing 6, 327/ 35
suspect-abhor, and pursue in 6, 427/ 3
suspected-and convicted of heresy 6, 327/ 11
suspected-that he which wrote 6, 364/ 12
suspicion-of malice and envy 6, 31/ 2
suspicion-that if they had 6, 88/ 22
suspicion-and thereto testified in 6, 93/ 1
suspicion-of feigning, no possibility 6, 93/ 31
suspicion-For whereas a judge 6, 262/ 15
suspicion-of corruption, it were 6, 265/ 4
suspicion-of his death might 6, 327/ 7
suspicious-if they think altogether 6, 63/ 22
suspicious-to mistrust that one 6, 94/ 31
suspicious-than they say that 6, 287/ 5
suspicious-than these. Which yet 6, 319/ 35
suspicious-things laid against him 6, 325/ 8
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<td>tales, be they never</td>
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<td>6, 269/21</td>
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<td>6, 122/29</td>
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<td>cloths. &quot;To this he</td>
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<td>maketh not summer, so</td>
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<td>them all. &quot;And albeit</td>
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<td>matter,&quot; quothe,&quot; ye</td>
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<td>, some easy, some grievous</td>
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<td>sweet</td>
<td>service and a worshipful</td>
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<td>sweet</td>
<td>oblation of Christ's Holy</td>
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continual assistance to her
he found so great
it standeth in the
such people as be
parts of Almaine and
ye reckon yourself over
legs and feet more
all his own and
now in Saxony and
after the fashion of
the world but the
if he use the
and broken his gay
defend Christendom by the
fight with the temporal
the gifting of knives,
and came again, he
a false shrew. He
Whereunto he said and
that he said and
him though he still
surely know whether he
be true that he
sense, and said and
if a man be
the world would have
against so many proofs
he so would have
if a man be
before a judge and
if he be duly
in one that is
words written by notaries
priests of the idol
his persuasion by a
manner of the Jews'
So that where the
that the church or
to idolatry, the right
the Jews in their
church of Christ nor
after in the eightieth
made in the sixth
sense, But when the
mind and the whole synod of the contrary. "But it is a law synodal, made in the sixth of their opinions in synods and councils, or finally condemned by many holy synods and general councils, and silly woman seeking Saint Sythe when she sigheth for of sore teeth. Saint image in a new tabernacle, the back of the tabernacle, that could no man of England. 1530. %The Table of the First Book me at a little and express in a the king at his unto Moses in the holy doctors Moses in the tables of stone, by the holy doctors did. Finis them abide by their sight of a peacock's the people that we that his naughtiness cannot ungracious sect, whereby they one business, after to the second now to naught, whom I should be worse than we to desire you to or two, whom they have in you, surely would, as ye wrote, thus I pray you the clergy. And they perceived. For the people not well said, to credence to me, and heartily desired me to full coldly that would I, "ye may not bestowed about Christ's cross. "specially in them which in body nor goods that they not only he, "I pray you judges few matters would that if they can doth, and make it Will we," quoth I, "talk of the sixty. 6, 358 / 2 mark, made in the sixth 6, 356 / 28 and councils, or finally 6, 407 / 5 and general councils, and 6, 423 / 25 when she sigheth for 6, 77 / 17 women set to seek 6, 227 / 5 , the back of the 6, 222 / 7 that could no man 6, 222 / 28 of the First Book 6, 5 / 1 . And then I showed 6, 35 / 24 the lovely visage of 6, 39 / 14 . It happed that there 6, 157 / 1 of stone, by the 6, 141 / 19 . The First Book It 6, 20 / 6 like mighty champions, wherein 6, 414 / 26 And very cause can 6, 80 / 12 for it; but a 6, 12 / 10 from us the profit 6, 16 / 7 away the liberty of 6, 18 / 24 the second, and upon 6, 21 / 6 the third. For whereas 6, 21 / 6 for bad: yet, since 6, 22 / 1 him for) our good 6, 22 / 5 good time with him 6, 25 / 7 here for honest. But 6, 25 / 19 and tell forth for 6, 25 / 21 that thing for undoubted 6, 26 / 33 in good worth the 6, 27 / 23 for a great token 6, 28 / 10 it that still those 6, 31 / 34 them, as they were 6, 32 / 27 for the truth such 6, 33 / 17 some pain that ye 6, 33 / 19 the matter more hot 6, 37 / 28 those words for such 6, 45 / 1 all the gold that 6, 50 / 31 no profit thereby. Which 6, 54 / 11 any commodity. And over 6, 54 / 15 no temporal advantage thereof 6, 54 / 18 me not so as 6, 62 / 31 end at their hand 6, 63 / 25 no profit by lying 6, 64 / 24 a print. Which thing 6, 67 / 10 for the third that 6, 71 / 29
you by your faith
had liefer believe than
seemed friendly, will ye
right good jeweler will
with. For, first, they
for miracles shall they
advocates for us, we
priests of both places
or God. And plainly
our Lady go, or
that he meant to
more easy. And to
man thinketh. For I
enemy to faith." "Ye
I am agreed to
of the scripture to
a wrong way, they
their blind affections. "They
this wise shall he
in such wise to
he list not to
a dame as ye
then that she will
as contrary as ye
when Christ's learned men
he should not therewith
scripture well forward, to
both well likely to
wrong part, except we
is not good to
him, but if he
ever the church would
now with some that
can have, if one
the study of scripture
the case that ye
quoth he; "then ye
be then indifferent to
draw the one and
so at adventure boldly
called for of God,
that whether soever we
a perilous choice to
the perplexity, but even


for the more incredible
the pain of a
ever after all the
it for a diamond
for a ground that
them. Now since it
from Christ his office
offerings and toll men
these images for the
at the leastwise those
away the strait yoke
off the heavy burden
reason for plain enemy
, peradventure, wrong," quoth I
none advantage thereof." "On
that way," "Why so
the bridle in the
for good zeal to
a sure way, by
it wrong that ever
the labor to hew
her for. She seeth
it so highly that
her, yet of a
out of the pagan
upon him to judge
him in conclusion to
the scripture to the
with us for a
the bread from the
it him in writing
upon them to change
themselves for great clerks
the right way in
the points of the
all authority and credence
it for naught." "Nay
the one side or
it. For when I
the one and hold
the one part at
. But now if ye
up one at adventure
the one by prayer
find yourself moved to take the one part for 6, 159/ 12
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by that reason never any physician, since ye 6, 218/ 15
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<td>take</td>
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<td>take</td>
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<td>take</td>
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<td>take</td>
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<td>take</td>
<td>away the medicine. And</td>
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<td>take</td>
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that they vouchsafe to 
take it. But were I  
secmeth that Tyndale so  
take it indeed, and that  
we shall, after Tyndale,  
take the one words for  
then must we likewise  
take the words spoken by  
but lest Timotheus should  
take in such a widow  
Paul to say thus: "  
take and choose in but  
barber's chair, and never  
take but one at once  
suffer not any priest  
take a wife, or rather  
they be likely to  
take a fall. But I  
saith that all men  
take it not, but he  
nor that few men  
take it. And highly he  
for his sake do  
take it. What inconvenience is  
is it then to  
ergo every priest must  
more meetly than to  
their will, because they  
therefor, do yet indeed  
heretics they use to  
indeed as methinketh ye  
that he could go  
said he could go  
that he could go  
and honest folk should  
their malice or folly  
avoiding of their harm,  
profit which they might  
if they would once  
he knoweth the words,  
wit out, would they  
as I said, solemnly  
no man nor woman  
that every man may  
devout, unlearned layman might  
we, God forgive us,  
sundry stomachs one may  
I think, that should  
in like wise, to  
we never any man  
goeth near enough to  
all this he may  
man and woman should  
their light that would  
himself that he could  
folk were likely to  
that he could go  
take him by the sleeve  
take him by the sleeve  
take him by the sleeve  
take fruit thereby. Which fear  
take harm of that thing  
take from other the profit  
take and nothing deserve to  
take us our meat in  
take upon him therefore to  
take upon them with foolish  
take upon them like as  
take hurt in holy scripture  
take good thereby, and no  
take by the reading, not  
take a little regard to  
take harm by the selvesame  
take much profit by Saint  
take the Bible away from  
take harm by his confession  
take it all away. And  
take to his confessor a  
take the Holy Sacrament and  
take upon them the defense  
take none harm. Then was  
take harm and conceive divers
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the while content to the while content to the best 6, 423/ 2
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folk were glad to doings -- whereby they profession made, marry and 6, 424/ 28
had upon this deliberation a cause wherefore they 6, 434/ 12
or peradventure one line it be not so 6, 22/ 13
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mind," quoth I, "well taken out and tried in 6, 87/ 26
reproved and odious and for very good." "Ye 6, 88/ 37
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wantonness have his knife
taken from him for cutting 6, 344/ 13
into our tongue, and
taken to laymen and women 6, 344/ 17
think, by a line
taken out in the midst 6, 345/ 16
therefor. Now these things
taken away and the sacrament 6, 352/ 9
the word may be
taken otherwise. For the same 6, 357/ 13
which are by Gracyane
taken out of his second 6, 358/ 12
see that Gracian had
taken but a part of 6, 358/ 16
which the decree is
taken , yet the words of 6, 359/ 14
the advantage thereof, was
taken from him and set 6, 361/ 8
his offer had been
taken in time." "Indeed," quoth 6, 362/ 22
whom, if they had
taken heed in time, they 6, 369/ 12
nature to all men,
taken , reputed and punished as 6, 375/ 34
abide thereby, and be
taken still for a Christian 6, 376/ 6
degrees that he had
taken in the university, but 6, 379/ 12
good works be so
taken and reputed with God 6, 382/ 19
can be none otherwise
taken than, as ye say 6, 385/ 23
for the bitter pains
taken in his blessed Passion 6, 391/ 17
this false error once
taken for truth, whereof should 6, 403/ 11
fear of punishment once
taken away, there were no 6, 405/ 25
easy ways had been
taken with them. And therefore 6, 406/ 8
and an uncharitable way
taken by the clergy, to 6, 406/ 11
among us, and violence
taken away by assent on 6, 408/ 4
to be preached and
taken , he that would now 6, 408/ 13
that the Lord Cobham
taken in Wales and burned 6, 409/ 34
and if he be
taken eftsoons with the same 6, 410/ 19
think how they be
taken for holy, they be 6, 423/ 17
times well perceived and
taken for hypocrites, as they 6, 423/ 18
before his going over,
taken for a man of 6, 424/ 12
undoubtedly among men these
takers away of free will 6, 405/ 1
clergy and the people,
takes the pilgrimages for a 6, 55/ 9
such as the church
taketh for heretics can be 6, 12/ 4
order that the church
taketh in the condemnation of 6, 37/ 8
acquaintance and daily beholding
taketh away the wondering, as 6, 80/ 2
her wit therewith and
taketh it well and merrily 6, 130/ 31
and purpose that he
taketh his own words and 6, 154/ 28
such as the church
taketh for heretics can be 6, 192/ 27
no fruit my Father
maketh it away. And every 6, 194/ 11
the Gospel, which he
maketh for his body mystical 6, 207/ 9
prove that she neither
maketh our Lady for that 6, 232/ 8
and whom the church
maketh for saints." "This," quoth 6, 238/ 23
and heresy, the law
maketh such for witness as 6, 262/ 35
shame that a man
maketh of his own confession 6, 282/ 30
sometimes a whole region,
maketh by the prayer of 6, 298/ 29
a priest, as Tyndale taketh it, then since Saint
not that no man taketh it, nor that few
the time that he taketh priesthood, he then professeth
Old Testament, but he taketh it with great reverence
body sore soul-sick that he taketh himself for whole, and
it -- he that taketh the same false feigned
he then professeth, for he taketh a confessor, he forceth
the same law itself taketh it otherwise; and then
to them. For God taketh them for naught be
For God accepteth and taketh them well a worth
of his eternal choice taketh them well in worth
war which every people heareth one that he taketh for cunning, and seeth
a man as he lewd liberty therein, Tyndale
Twenty-Fifth Chapter The author, I appointed him -- or the image itself,
And that was in
Twenty-Fifth Chapter The author, sure thereof? May the
of the worship. First, to God. And, secondly,
we do to themselves, painful death by the and impediment against the
I say, upon Tyndale's thing should cause the and gravity thereof, nor
three that he leaveth, the world, and also be the devil's martyrs,
the fault in God, light in a shrewd
I tell you a cannot well tell his the force of my
and strength of my me plainly that their which telleth them a
tell you a tale the way. "A merry tale report you none impossible
devotion. But now, short light in a shrewd and telleth a good each man telling his easily conspire a false tell us the same tell you the same book in telling its its tale affirmeth its occasion of a long the truths at one faith to tell one church telleth me the scripture telleth me that tell you the same they varied in a the church telling a they tell you a he, "I have another parts before. "Your whole you a known true believed, go tell the that after heard the so well make their than take them by I tell you my conspiring together in one ween would mistrust their I could mistrust their a thousand texts by man preach, a short needs have, by Tyndale's Who told you this hath told you this fellow. Came the third maketh misreporting And a the telling of a but upon the whole peradventure tell her a he had proved his one part of his thereof. For then that him that in this and tell a false tale to make, this young tale to believe a woman tale of God in which tale for himself, they be tale." "They be," quothe tale that the text doth tale that the text doth tale affirmeth its tale and tale and teacheth it to tale, in declaring and making tale; not only for that tale suffering no sects or tale that God doth, there tale, but man's reason. And tale or no. God telleth tale and were contrary." "Good tale of their own, but tale which if it were tale to tell you that tale in effect," quothe tale, ye will believe him tale to a blind man tale told: "Lo," quothe tale before but that their tale. Howbeit," quothe tale for is this. This tale. ""Yet," quothe were tale. ""As worshipful as they tale. ""I would," quothe tale shall serve us thereof tale, whether they will or tale?" quothe. "Forsooth, divers tale was not so honest tale to as wise a tale that fleeth through many tale, oftentimes happeth that when tale it seemeth to me tale that ye would not tale true, he taketh the tale ever contraried another, at tale can do little good tale he seemed to make tale. But he said it
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Dialogue Concerning Heresies: Concordance of Major Terms 1153

it is but a tale to say that faith were grace, by your tale, a very void thing tales and merry words which tales in your country told tales told you by God tales of their own, whereof tales, "In good faith," quoth tales far from the truth tales were, yet when he tales, be they never so tales to once in seven you, some folk here that men tell and conclusion itself, whereupon we tell any such as we shall more marry, "We may well and I do not before, those will we she take the one, these folk that thus the man we now the man whom we we first have to other book that we the beginning, since we we gape, thereof we quoth I, "many men ye took occasion to more fool the more were also there so so that nothing was self have never yet and many times sunderly Hunne, of whom we what worship that people of mine late in gentlewoman was, which in men call it in that for the only Grace, "ye be a have such a corrupt us they would have

Ghost, and himself also
tarried still therein, to teach
  6, 244/ 35
tarry therefor) give attendance unto
  6, 25/ 9
tarry , when it were found
  6, 34/ 14
tarry beneath and meddle none
  6, 333/ 33	tarrying
  6, 383/ 3

taste beneath, signified that the
  6, 333/ 31
taste of heaven. This is
  6, 106/ 22
taste that they most like
  6, 343/ 17
tasting the forbidden fruit, being
  6, 139/ 23
tasting , smelling, sight and hearing
  6, 140/ 20
taught by God without writing
  6, 9/ 34
taught , and allowed, and the
  6, 38/ 8
taught of his only Spirit
  6, 38/ 29
taught
  6, 39/ 11
taught also Saint Amphibalus, the
  6, 39/ 15
taught unto them -- men
  6, 56/ 8
taught you only that they
  6, 73/ 27
taught by mouth and inspiration
  6, 115/ 21
taught many things, I think
  6, 115/ 32
taught his Creed before in
  6, 133/ 26
child he, but he
  6, 135/ 1
his Holy Spirit hath
  6, 136/ 25
taught and confirmed by the
  6, 137/ 7
taught by God without writing
  6, 137/ 28
taught them by mouth, he
  6, 145/ 19
taught all that God would
  6, 146/ 8
taught by the mouth of
  6, 147/ 23
taught them by mouth. And
  6, 147/ 27
taught it to him. And
  6, 148/ 11
taught of that matter than
  6, 148/ 13
taught it in their time
  6, 148/ 29
taught the apostles by Christ
  6, 149/ 34
taught the truth by Christ
  6, 151/ 17
taught by their great master
  6, 151/ 29
taught the people, so did
  6, 152/ 1
taught them should by the
  6, 177/ 32
taught . But let go these
  6, 201/ 13
taught them and other the
  6, 224/ 3
taught his disciples. And the
  6, 233/ 22
taught , as is well witnessed
  6, 239/ 35
taught false errors and led
  6, 244/ 32
taught heresies and set forth
  6, 245/ 8
taught and teacheth his church
  6, 249/ 15
taught and told the same
  6, 251/ 33
believe that God hath taught and told the church to know those things to good. It was the church to know his church the knowledge his church those points and preached such things, and preached both twain, and in divers countries but also through Christendom it him. For this his whole church, that by Johan Husse and both his father and his disciples apart. Whereof unto his church, and them to neglect and the devil new torments nor suffered his folk by God unto good and written and covertly against the putting of them to put less this many hundred year none otherwise than the among Christian men, and Moses to know himself us by God, surely to believe by God by Christ, preached by than are written. And and firmly stood although his church, he giveth us far the contrary, which is, as by, which is, as by his whole church. In us virtue; and that them errors. The Seventeenth and hold any such of his be naught
reason well declare and teach us that a God
perceive that they themselves teach that they may be
by God, since they teach you that there is
that reason and nature teach me still that I
grant me that they teach me that if they
the juggler will not dispute it, but to teach it again meekly.
by the Corinthians, not great master, Christ, did teach them that heard them
doubteth he whether Christ my name, he shall
he shall again always teach the church of new
the Holy Ghost shall not teach them all at once
did the Corinthians, not teach them all at once
great thing, but all his church, the same
of their master, and teach him how he should
tarried still therein, to teach them, or all the
scripture had they to teach us to believe his
willing to learn -- teaching, they neither will
upon him therefore to teach other men the sentence
his whole church to teach all necessary truth, though
is or Tyndale, should teach his flock the truth
great thing, but all teach confession till now that
of their master, and teach that the Sacrament of
therefore, even born to teach and preserve the Gospel
man well perceiveth doth as they live they teach, and as they
these execrable heresies both doth he naught to teach
in like manner and use more sensual
him, if they should other the same. And can come down and
special purpose was to this opinion under such can come down and
special purpose was to a false faith. But
could come down and the Corinthians that they
trust as these Lutherans an untruth, and therefore
straight from heaven to us, in their only
living of some that they have a new, better
guess thereat, if he them errors. "Forsooth," quoth
commonly that these heretics us secretly as a
doth he naught to in hugger-mugger against the

naught in that they teach the contrary of such 6, 421/ 13
when we see him teach the contrary of that 6, 421/ 30
they with one voice teach, and prove by scripture 6, 425/ 30
straight to hell. They teach also all with one 6, 425/ 33
the contrary. "They teach all the worshipping of 6, 425/ 36
teacheth to dishonor. "They teach all that 6, 426/ 3
to the devil, to them to leave their only these beasts that 6, 429/ 22
teacheth us vice as fast 6, 434/ 6
Amphibalus, the master and teacher of the holy first 6, 39/ 16
and some hearers, some lewd leaders and evil 6, 334/ 21
church in that God affirmeth its tale and 6, 114/ 26
that reason and nature or else whether Christ 6, 134/ 13
therein he keepeth and but also that God 6, 152/ 37
affirmeth its tale and church in that God 6, 166/ 17
or else whether Christ way that the church 6, 176/ 5
but also that God of that the church 6, 182/ 9
of the church by the clergy that 6, 200/ 29
hath fully taught and them; howbeit, there were 6, 249/ 16
means by which he us and leadeth us 6, 254/ 25
faith that the church in which point he 6, 254/ 35
living. For therein he teacheth a plain, pestilent heresy 6, 290/ 30
faith only. "Item, he teacheth that the sacrament self 6, 352/ 25
they be. "Item, he teacheth that only faith sufficeth 6, 352/ 27
And among other he teacheth that no man hath 6, 352/ 36
other more. "For he teacheth that it is heresy 6, 353/ 36
priest himself. "Item, he teacheth that the Mass 6, 354/ 14
their beginning. "Item, he teacheth that man should go 6, 354/ 16
at large. For he teacheth that every man and 6, 354/ 22
keep any. "Item, he teacheth that there is no 6, 354/ 28
profit us. "Item, he teacheth against scripture and all 6, 354/ 32
of Corpus Christi. "He teacheth that men should do 6, 360/ 4
consider whether he that teacheth also that no man 6, 360/ 10
And this doctrine also teacheth such things go not 6, 360/ 20
while the doctrine thereof teacheth Tyndale, as the special 6, 369/ 5
Whereas Luther not only teacheth and giveth occasion to 6, 373/ 12
true than the church teacheth monks, freres, and nuns 6, 375/ 6
in their master that teacheth , or hath taught this 6, 399/ 25
wrong sentence, and thereby teacheth them. For we see 6, 419/ 7
we see that he teacheth a wrong belief. And 6, 419/ 33
when any man so teacheth thee whom thou hast believe already, whereof he not well, when he And that evil he of those that evil done thereto, which Tyndale of all which Tyndale as evil as he cunning) should, instead of teaching, teaching to dispute with heretics, written by the secret church hath by the delivered to the pilgrims, not but in his to wit that his vain and unfruitful ceremonies, in manner equivalent, Luther heretic and feigning hypocrite of Tyndale, against them all to the faith and doctrine, and yet their from the pikes to his wife be well the bridle in the be dashed in their despite of all their nothing but of sore the help of our that she had her But as for your to chastity maugre his in every lewd fellow's because reason and nature believe other folk that it first enough to such words as they But whatsoever any man you, surely take and now and then to heresies, no man can were well done to I was about to else, I pray you for example, if I teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth teacheth
far from you to tell it you, then is 6, 46/ 25
man that cannot well tell his tale, and written 6, 47/ 5
albeit no man can tell why he sent the
because reason and nature tell him that they cannot 6, 63/ 6
which though she can tell best, yet if it
because many credible men tell them, forasmuch as else 6, 64/ 9
reason and nature shall tell him as it is 6, 65/ 10
believe no man that it them, albeit that
drawn out I cannot tell how many yards. And
tell you now that I you that I have 6, 68/ 27
tell twenty good, honest men you the same tale 6, 67/ 27
those twain that would me so much more 6, 68/ 4
espied, if ten should you so, ye would 6, 68/ 16
me, when they should me that they saw 6, 68/ 21
now be bold to you that I have 6, 68/ 27
in that you should me earnestly upon your 6, 68/ 34
may be homely to you a merry tale 6, 69/ 15
believe them that would me a miracle. For 6, 69/ 35
of truth ye cannot whether they may be 6, 70/ 13
all them that will me they have seen 6, 71/ 14
would now come to me that at our 6, 71/ 22
Now they that should me," quoth he, "that 6, 71/ 31
doth reason and nature tell you?" "They twain tell tell you?" "They twain tell 6, 72/ 4
tell you?" "They twain tell me," quoth he, "that 6, 72/ 5
that reason and nature tell you so?" "Yea, marry 6, 72/ 7
will agree that they me so." "Nay, by 6, 72/ 9
but rather both two you clean the contrary 6, 72/ 12
For I pray you tell me," quoth I, "doth 6, 72/ 18
wise believe them that you they have seen 6, 73/ 31
wise believe them that me they have seen 6, 74/ 8
saw such miracles do tell you a thing that 6, 75/ 20
any man that could me that ever he 6, 75/ 32
marvels that the paynims and write to have 6, 76/ 24
of those that men of as done in 6, 77/ 11
those miracles that men of as done at 6, 78/ 5
so many, because they you a thing that 6, 78/ 11
first, if men should you that they saw 6, 78/ 22
well. Yet could I you somewhat that I 6, 78/ 24
have no lust to you, because that ye 6, 78/ 25
me the bolder to you. And yet will 6, 78/ 31
And yet will I you nothing, but that 6, 78/ 32
that any man could that he had any 6, 79/ 30
quoth I, "can ye what is the cause 6, 80/ 1
if two men should you, the one that 6, 80/ 23
and the other should tell you that he had
town, would report and tell that a frere of
none of them can believe other folk that have heard my father
show shrined. But to the sight so suddenly
That can I not these miracles that men
ivis; I pray you be, yet could I which I durst boldly
well seen therein to not all. For I said therein, I cannot
I have loved you). nor let not to peradventure than we can
them all truth, nor then will I not of, either their comments
else another. If they same. And if they given us but to
commenters," quoth I, "they text doth, but they that ever she learned a man's own eyes
him list, and then tell her what, and I, "what doth faith
horse. "First," quoth I, "Bible?" "I cannot readily
that his master would thy word as thou case that God would
would I pray him God in holy scripture
for example, if he Your Grace I cannot
done, but I can that can I well
tell you that he had 6, 80/ 25
tell that a frere of 6, 83/ 21
tell what was said to 6, 83/ 28
tell them nor themselves vouchsafe 6, 84/ 12
tell of a beggar that 6, 86/ 2
tell you forth, when the 6, 86/ 13
tell the names of all 6, 87/ 5
tell ; but I ween he 6, 87/ 32
tell and talk of nowadays 6, 89/ 27
tell truth." And when it 6, 92/ 18
tell you some such done 6, 92/ 31
tell you for one, the 6, 93/ 3
tell , nor so curious greatly 6, 97/ 35
tell you nothing now of 6, 100/ 5
tell whether as much as 6, 101/ 17
tell me then, I require 6, 107/ 17
tell me what moveth you 6, 109/ 12
tell ," quoth he, "what I 6, 113/ 10
tell of. And of that 6, 115/ 24
tell them all the whole 6, 119/ 15
tell you but if ye 6, 120/ 25
tell you, yet shall ye 6, 120/ 26
tell us the same tale 6, 128/ 21
tell me the same, I 6, 128/ 22
tell me another, then believe 6, 128/ 23
tell us his pleasure and 6, 129/ 6
tell you the same tale 6, 129/ 15
tell it you more plain 6, 129/ 16
tell her still that it 6, 130/ 8
tell him that it may 6, 130/ 10
tell her what, and tell 6, 130/ 34
tell her not how? I 6, 130/ 34
tell you therein?" "Faith," quoth 6, 131/ 4
tell me how old would 6, 133/ 15
tell ," quoth he, "for I 6, 133/ 24
tell him, but if he 6, 149/ 17
tell me." And thus appeareth 6, 150/ 36
tell you two things: whether 6, 154/ 10
tell me first how he 6, 154/ 26
tell you two things that 6, 155/ 24
tell you in one place 6, 155/ 25
tell you what I would 6, 157/ 9
tell you what I should 6, 157/ 10
tell you; and surely trust 6, 157/ 16
therefore I pray you
tell me this. If after
thing that he shall
tell thee, that thing believe
but thyself; and therefore
tell me thine own mouth
if that man should
tell you that Arius and
in the faith to
tell one tale, suffering no
But now if they
tell me tales of their
them before himself, and
tell him that himself bade
in scripture and they
tell me another, it thinketh
believe one that would
tell you that twice two
believed him that would
you twice two
at all that would
the whole church would
you that twice two
if they would all
he, "somewhat hard to
tell ." "Now," quoth I, "somewhat
for the while and
tell me this. Did not
we not only can
had and ever would
tell his church the truth
believe him if he
God himself in scripture
tell you the same tale
that he should only
his church again his
maidenhead. But she could
tell another how she knoweth
acknow that she could
how she might lose
Tell me therefore whereby wot
our faith, if they
you a tale which
have another tale to
you that all this
first, and ye shall
tell us after." The End
the church, he must
tell where his fellows be
church is, we could
no one place but
that men could not
in any country where
heretics, but ye must
which kind of them
in Boheme, ye must
in what town. And
town, yet must ye
in what street. And
that can no man
him, how should these
it were, who could
? And of that uncertainty
were no man can
you; what would you
therein, as I shall
you after. But in
further question thereof, they
that the nether jaw
was we could not
, but it seemed as
that could no man
, but there had in
or two will I
you -- the one
that I shall now
you, I dare as
and say I cannot
you what prayers. And
It need not to
you that every man
a wager she will
tell you nay. Besides this
chose, and she will tell you that our Lady
image, and she will tell you a difference between
Lady and she will tell you that our Lady
I was about to tell you, somewhat indeed it
it used I cannot tell me, "But I have myself
But I pray you tell me, "quoth I, "be
But I pray you me not which one
his own again and tell him his money is
else but because they tell me true?" "Sometimes," quoth
if a known liar tell you a known true
a known true man tell you an unknown truth
would that nothing can us that believe but
scripture. I pray you tell me, what scripture hath
will be believed, go you have I heard
this that I shall you what I have
bold with you to tell you not this thing
for truth. Howbeit, I you not this thing
For the matins, I you, be in some
peril the makers cannot tell . Haply their foes, haply
that can I not tell you, but this I
wotteth; for I cannot tell . But this wot I
holdeth. "May ye not tell his name?" quoth he
the thing that I tell you my tale for
sore pressed upon to tell for what intent he
see well I must all; I am loath
ship no man can who nor whither it
said it, I will you why, and so
ought that he can that never came there
no remedy but to him plainly, "Sir, I
to any person to him the truth of
without long process, I you plainly my mind
oath given him to the plain truth therein
there in it?" "To you all that," quoth
in question. But I you this much only
to go about and them by the polls
as for that place us that a priest
Which words Tyndale may us be verified if
glad to believe and forth a thing that
found that anything could , or that had said
said they could anything in the matter. And
you one that can who killed Richard Hunne
one surely that could who had killed him
I thought verily could who killed him. "Well
you that he can ?" "Nay, forsooth, my lord
with you, she would tell you wonders. For by have wist her to have you heard her she could as well But how could she the sight could not one hang, I can what token can you quoth he, "I cannot fellow, though he cannot And yet he cannot the lords, "I cannot so much." "I shall that can I not knoweth, for I can this can I nothing and sometimes forbore to it of necessity to sight, that I would would," quoth I, "peradventure that ye would not fair woman that they man letteth boldly to enough. For though she Gregory himself if he torments, to make them should come down and workers of wickedness, and this man that I quoth he, "I cannot and little also can may well mistrust the every man lieth which done. But he that telleth me a miracle believed than all they, neither reason nor nature that seemeth honest and therein?" "Faith," quoth he, "once known that God or the whole church not the holy scripture tale or no. God Gospel self. Which Gospel
scripture saith. But he
telleth you that in such
church in such things
telleth you. And that it
say, Pontanus writeth and
true that the church
well. For the scripture
believe him because he
truth that the church
thing because the church
tell a gossip, she
almost played as Aesop
every truth that he
witness but each man
For the book in
then that this book,
not believe the church
their own, but only
she not in the
him in their Gospels,
his. Howbeit, upon the
and kept in good
using great moderation and
showed such a wonderful
comprehended. "These books are
saint saith, so marvelously
authority, the sermon so
Spirit hath so prudently
no doubt but he
secret place of the
the ark, and the
riches bestowed about the
the richesse of the
richesse bestowed upon the
he bestowed upon the
they had in the
and garnishing of the
stable as in the
especially present in his
your friend that the
Jerusalem or any other
well agree that no
so pleasant as the
God in none other
worshipped in his holy
after come into the
telleth where it is. But
telleth me that God hath
telleth you, though your answer
telleth you truth. But now
telleth you; but ye believe
telleth it. But yet was
telleth it but in counsel
telleth of the dog, which
telleth his church by writing
telling his tale for himself
telling its tale affirmed its
telling so incredible wonders, should
telling a tale of their
telling you scripture, ye now
telling say that our Lady
telling how shamefully after all
telling of a tale, oftentimes
temper she shall never disobey
temperance in the preaching to
temperance, that the very strange
tempered by the secret counsel
tempered, that a mouse may
tempered as may be meet
tempered their speech through the
tempereth his revelations, and in
Temple -- should have no
Temple, and the priest's apparel
Temple of Solomon. " "Marry," quoth
Temple made by Solomon, could
Temple of Solomon, where he
Temple of God. And therefore
Temple the images of cherubim
Temple, and in the ornaments
temple. And as he is
Temple of Jerusalem, till he
temple of Christ is, as
temple of stone. Whereunto I
temple of stone was unto
temple of man's heart, but
temple; but he said that
temple, no more than when
Temple and pray. "And surely
as from the common
temple

to come to the
temple

also resorted to the
Temple
temple

call upon him in
Temple
temple

the priests of the

therefore they served the
temple
temple

to take into Christ's
Temple
temple

the veil of the
Temple
temple

setteth, being the quick
hands, than by the
himself abroad into many
be worshipped in many
in sundry places, sundry
to have few good
which be the best
and openly perceived for
Christ's apostles were holy
fled and forbore the
the churches, polluted the
earthly things, and all
for the lucre and
not only take no
or from any good
be judges in their
wretched that spiritual and
great lords spiritual and
he had told a
their coming, the greatest
hear," quoth I. "The
truth. And first the
and that in the
and disputing upon the
so thought good in
manner laws, spiritual or
conclusion come to. The
a bishop, wherewith the
set also upon the
for the fear of
were they by any
only done them no
the presence of the
to fight with the
that by that example
utter undoing, not only


temple or parish church, yet

temple of stone. And those

Temple to make their prayers

Temple and church. Whereof himself

Temple for the time of

Temple by course, as it

temple to serve about the

Temple is broken asunder that

temples of the Holy Ghost

temples of stone made by

temples , and, in more acceptable

temples throughout his Christian flock

temples and churches, to which

temples of God in men's

temples of God in their

temples of the devil. And

temples of God in their

temples in which idols and

temples , put out and spoiled

temporal service done to God

temporal advantage that themselves receive

temporal advantage thereof, but also

temporal laws either, into a

temporal suits, of what church

temporal everywhere all be bad

temporal , and other of the

temporal man and a friend

temporal lord there present said

temporal man that had reported

temporal man before the lords

temporal law he should not

temporal laws of the city

temporal laws, things of men's

temporal , except the Gospel only

temporal lords were glad also

temporal lords had good game

temporal lords. Which had they

temporal laws of this world

temporal punishment of their bodies

temporal harm, but also had

temporal officer, the spirituality not

temporal sword toward the impeachment

temporal princes should, without the

temporal , but also of a
the great outrages and 
the clergy but by 
may do as the 
clergy but also the 
Christ's church rather ought 

politc provision of the 
yet would not the 
ye say by our 
the faults of the 
politc provision of the 
unto them, nor the 
giveth knowledge to the 
politic rulers of the 

God to take the 
twelve tribes of Israel 
and there, one among 
there would, besides me, 
egg so great that 
I have espied, if 
they were," quoth he, " 
more credible than some 
case that there came 
good substance out of 
leastwise twain of those 
not and there were 
I, "another case, that 
they said true all 
will do naught, than 
of stone, by the 
taken of one text 
sacraments. Be there not 

had said, than such 

themselves. For if that 

four, and would all 
own matter against all 
by a long way 
nor I ween with 
be the husband of 
For the husband of 
as the father of 
seen four score and 
fully four score and 
seen four score and 
in like wise of 

temporal 
harms that such heretics 
temporal 
princes and good lay 
temporal 
princes in war against 
temporalty 
, which be and have 
temporaly 
to destroy those ravenous 
temporalty 
. The Fourteenth Chapter The 
temporalty 
suffer it. "Nor if 
temporalty 
, that we be as 
temporalty 
nor of the spirituaty 
temporalty 
"The fear of these 
temporalty 
either. For albeit with 
temporalty 
, not exhorting the prince 
temporalty 
, forasmuch as their wisdoms 
temptation 
away. I cannot see 
ten 
fell clearly from him 
ten 
thousand, as Saint Paul 
ten 
or twenty good, honest 
ten 
men could scant move 
ten 
should tell you so 
ten 
thousand, they were worn 
ten 
. And albeit that I 
ten 
, diverse honest men of 
ten 
, diverse parts of the 
ten 
said true?" "No, by 
ten 
and twenty." "Why so 
ten 
young women not very 
ten 
, and durst well swear 
ten 
or twenty men that 
Ten 
Commandments put in remembrance 
ten 
senses peradventure, and all 
ten 
the worse therefor against 
ten 
, I think I lied 
ten 
thieves robbed four men 
ten 
when they were taken 
ten 
defendants. And albeit that 
ten 
mile together and ye 
ten 
neither." "And how many 
ten 
wives. For the husband 
ten 
wives were the husband 
ten 
children is the father 
ten 
?"Thereat a little he 
ten 
. Then was he asked 
ten 
. Then was he asked 
ten 
. At the last they
with the cost of
ten
among us, that of
ten
forty, then twenty, then
ten
ounce of gold, whereof
tender
goodness well declareth his
tender
of God and his
realm, who for his
tender
causes, and such a
tender
themselves be not so
in reverence, Christian souls
tenderly
church yearly in the
Tenebrae
quoth he, "yonder same
Tenterden
done and wrought. The
Tenth author maketh answer. The
the messenger in the
Tenth an evil purpose. The
before our days. %The
be showed there." The
Tenth should reckon you the
we do them?" The
Tenth the messenger in the
tenth to be read. The
and Maid Marian? The
Tenth in the years and
Terra
said, "Vos estis sal
that it was a
terrible
to punish heresies by
showeth why the New
Paul's Cross the New
Testament
for which the New
burning of the New
Testament
the ark of the
he deny the New
reason and the Old
as well the New
which is the New
a new covenant or
change in the New
as by the Old
burning of the New
showeth why the New
burning of the New
whoso calleth the New
will call it Tyndale's

pounds, I think, or
that use to read
, then five, then twain
pound weight were not
diligence, by that he
cure upon his chosen
favor borne to the
zeal to the conservation
eared, that for the
prayed for, holy vows
lessons leaveth her candle
steeple, and nothing else
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part of such things
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called Hunne's case. Which
" (Ye be the salt
sight to behold. "And
death, whereas else more
of Tyndale's translation was
late translated in English
translated by Tyndale was
translated by Tyndale. Thirdly
and the ornaments of
) yet reason and the
agreed upon, wherein we
as the Old. But
, there was yet at
. I shall give my
from the commandment given
. "Jacob, that holy patriarch
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of Tyndale's translation was
in English which Tyndale
, calleth it by a
or Luther's testament. For
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followeth that all the
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curch give to those
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but that all these
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them against many more
and expound all doubtful
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in comparing together divers
he came to other
many plain and open
unlikely by such other
And against those other
thereby that all the
might haply be some
mouth. And how such
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written, but rather divers
the understanding of such
provided therefor, there be
by God in many
heretics all, and took
bring in all the
had laid all your
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translated above a thousand
texts by tale." "I would
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untruly translated for the
show you so many
in such wise corrupted
Now set these two
together of the bishop
of God and hard
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in hard and doubtful
as were our women
him thereto, all the
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he answered that many
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faith. "By all these
it answered that those
Luther's sect construe the
spoken of in those
well know by the
he that albeit these
that none of those
were indeed that no
that he laid divers
heresy, and that the
the sea, or the
in the Isle of
" sir," quoth he, "I
texts set together do prove
con you very good
texts set together do prove
have had highly to
prove anything the contrary
would in your prayer
of scripture proved the
made his enemies, or
of scripture. But especially
I think," quoth he, "
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Thanet out of the channel
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or else would ye
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What would you then
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mean well enough." "I
quoth I. "But I
church will not, I
of the world. I
church; except we should
is. And yet I
believed your Creed." "So
book is true? " "I
you one thing: wherefore,
Nay," quoth he, "I
the church we should
it a ground to
would they we should
ariseth, but if they
maliciously killed him. And
marvel much if they
made unto them. " "I
is hard somewhat to
marvel," quoth I, "and
crieth upon us). And
heaven? Nay, but I
we be glad to
for us, should we
since I may reasonably
contrary, so may I
friends?! "He would, I
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to somewhat. But whereby think
it. And therefore I think
said the lords, "so think
bird's arse. But I think
shall the hearers some think
therefore, though I cannot think
God, I could never think
surer way. But I think
the parties heard, to think
proved, I would well think
readers undoubted occasion to think
quoth I, "for I think
part -- yet I think
of ten pounds, I think
And therefore I would think
Many were there, I think
will not appear, they think
this world. But they think
For there is, they think
And also reason, men think
if ye would haply think
ashamed of himself to think
opinion (for I verily think
which abhorreth me to think
believe, yet he cannot think
boldness of their belief, think
to salvation, because they think
his fellows so to think
his commandment. And I think
naught. Now if ye think
said before, that ye think
also, For he shall think
commandeth it. For I think
their heart, when they think
while they delight to think
And let us not think
nor never shall, I think
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swear untruth where he thinketh
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Third Chapter The author showeth
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of holy doctors. And
thirdly, above all-thing, the articles
Thirdly, somewhat would I speak

Testament translated by Tyndale.
of reason believe it.
of holy doctors. And
thirdly, ye think ye were
thirdly, above all-thing, the articles
thirst, cold, and heat, beating

heap of heresies." The
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of holy doctors. And

of reason believe it.
of holy doctors. And

praying, preaching, walking, hunger,
on her word. The

the author answereth. The
deeds to destiny. The
will do good. The
than we them. The

and peace again? The
for our salvation. The
errors and heresies? The
to my remembrance about
from any counterfeit. The
ready in remembrance." The
country told, or letters
only spoken, but also
he durst not come
would they should come

sent the angel rather
with good devotion run
fools. Then women coming
before the king's coming
said she was sent
offerings and toll men
what devotion men come
we look to come

of London came then
foolish women bring oats
and to send word
king's honorable Council, sent
Highness had sent them
had caused to come
faith had from Adam
go move our foot
good company to babble
nearer that folk draw
than he had going

A Dialogue of Sir
Thomas More, Knight: one of
by the said Sir Thomas More, Chancellor of England

would trust halting Sir Thomas to the worse while he

was that halting Sir Thomas and other holy doctors

such things, as Saint Thomas thorns that was in Christ's

seen one of the thorns , till I see that

and even sit on thorns . And therefore ye shall

sit so long on this old idolater were

thoroughly persuaded in his mind

Whereas the messenger had thought before that it were

no rehearsal thereof, I thought it first enough to

thus much have I thought myself so much the

Which thing I verily thought so, or for that

was (as it is)

and well learned men thought plainly that the clergy

works for heresies, he thought , he said, as of

therein; for though he it heresy to think

might a man, he , without any peril of

by me. I therefore thought it not meetly in

spiritual, that while he he sat in God

godly man Moses, he thought that to pray not

The good king David had seen it, I it to be true

and one or twain thought there was none, yet

way further than I thought to go when I

them. And this they thought sufficiently proved by the

Gospel, answered that he thought so because he saw

seemed. But yet he that she should have

by, that thing he thought in no wise convenient

seemeth such as she not lawful to change

vow for that he that no man were

because they or we that the scripture affirmed

understood them that they this kind of worship

on the other side it utterly forbidden and

a liar that he he should never believe

Whereas the messenger had before, that it were

so. "That is well thought ," quoth I. "But he

said that it was reasonable to believe the

body for fear and thought the contrary with their

them cheer, because ye that peradventure it might

church none, as they , stood longer untouched. And

it never to be thought , though such a thing

wanton money, which him burned out the bottom

of that pilgrimage, he he would go somewhat
false, as he verily thought he should have done 6, 228/ 8
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So that chastity was both to God and 6, 312 / 18
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Where soever be two or three gathered together in my name that he before two or three witnesses, should be complained of his faith, quoth I, "containeth three things. One that the offering will not find to the wall in for example two or every one of the is more than thrice is more than thrice For he hath mistranslated suppose, more than thrice here two and there faith, quoth I, "all But as for these shall have them all Then came they to quoth your friend, "these this one of the and that there be as any of all three is more than them is more than I suppose, more than his faith that he as loud as their more but cut their worshipped in many temples grace that especially spreadeth it well, it never so had he would and were fain to cast down Christ's cross, and women of wax, at Shrewsbury on Sheer Thursday a great post well utterly this itch and come in at divers in heaven they stand him, and a cord out a piece of three gathered together in my three whatsoever they were should three in his name that three witness, should be complained three things. One that the three were one thing. And three geese and a gander three words, and proved unto three such as every one three is more than thrice three in one. "That were three in number. "That were three words of great weight three times repeated and rehearsed three, no man wot where three like near when they three matters, I promise you three as shortly as I three, and then, for shame three things came merrily to three that he leaveth, taking three persons, and many such three which, when he seeth thrice three in one. "That were thrice in number. "That were thrice that God took thrice can cry. Will you throats . And very certain is throughout his Christian flock. "Here throughout that holy body. But threw since. "And thus wisely throw them there as never throw their offering over their thrown out the Blessed Sacrament thrust through diverse places, some Thursday, for they were with thwited to a pudding prick tickling of vanity and vainglory tides, where great ships were tied to a post? But tied fast unto his privy timber that was cut too
a longer piece of timber gotten, and so ye
if we square our
suffered to preach in
time
may once find their
of heretics in their
time
spend some of your
am bold at this
time
ye may spare him
realm hath before this
time me that neither his
heart to lose any
time him, nor at that
welcoming him for the
time the morrow, against which
rehearsal were loss of
experience of mine own
remembrances left of long
that from the apostles'
loved him from the
holy doctors of old
saith that in their
may hap at a
time
then were of old
of his church, long
among them at the
time
among them after the
man had in his
served God in old
which did at that
when God shall send
the church from the
ye spoke, that the
he said that the
a thousand miracles, one
other say." "In good
friend, "it was high
Sunday at High Mass
beginning but not in
as done in your
very sure of the
night, or some other
No force for the
flowers in the service
Bell in the old 

miracles done of old 

by God in old 

miracles done of old 

and that in every 

that neither of old 

said at the same 

things at the same 

miracles done of old 

only for their own 

fleeing from him, one 

disciples in his own 

them and for their 

them all at that 

be all subject to 

present without difference of 

was yet at that 

Judge not before the 

that we should lose 

him that shall have 

shall peradventure have no 

which things, if the 

knew when it was 

manner continued man long 

well done for the 

were there at that 

and in conclusion, the 

likely enough at that 

which once appeared what 

for them. And from 

And from time to 

the people in their 

taught it in their 

spoken but for the 

hath believed since the 

the apostles at that 

Christ's church in every 

it had at that 

had been in that 

the Father at the 

number far greater, their 

and do better another 

can it at any 

every age and every 

\[ \text{time} \] , as appeareth in the 

\[ \text{time} \] by God for his 

\[ \text{time} \] , and these miracles that 

\[ \text{time} \] , we need no more 

\[ \text{time} \] , not only nowadays but 

\[ \text{time} \] , nor now, Christ among 

\[ \text{time} \] in other places, which 

\[ \text{time} \] showed upon divers persons 

\[ \text{time} \] , and these that be 

\[ \text{time} \] , but such things as 

\[ \text{time} \] or other, or else 

\[ \text{time} \] while he was here 

\[ \text{time} \] . And then from their 

\[ \text{time} \] present with them, but 

\[ \text{time} \] , clearly discerneth his godhead 

\[ \text{time} \] past or to come 

\[ \text{time} \] never one word written 

\[ \text{time} \] . "I judge not," quoth 

\[ \text{time} \] in philosophy, the mother 

\[ \text{time} \] thereto, and from youth 

\[ \text{time} \] thereto, or else any 

\[ \text{time} \] will serve, be as 

\[ \text{time} \] and place and occasion 

\[ \text{time} \] , not without revelation of 

\[ \text{time} \] ), were to them appointed 

\[ \text{time} \] out of the Jews 

\[ \text{time} \] shall come when the 

\[ \text{time} \] to come into the 

\[ \text{time} \] that upon the disclosing 

\[ \text{time} \] to time, as it 

\[ \text{time} \] , as it liketh his 

\[ \text{time} \] , showing them in what 

\[ \text{time} \] ? And so went it 

\[ \text{time} \] then present, yet must 

\[ \text{time} \] of Christ. And yet 

\[ \text{time} \] taught the people, so 

\[ \text{time} \] since. And thereby perceive 

\[ \text{time} \] to many that then 

\[ \text{time} \] -- albeit ye be 

\[ \text{time} \] of his baptism. And 

\[ \text{time} \] continued longer by many 

\[ \text{time} \] . But if they lose 

\[ \text{time} \] fall from true faith 

\[ \text{time} \] . And in this part
them up at some time, though new heretics, now 6, 191/ 31
away, shall in some time of his life be 6, 197/ 28
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be unmarried at the
time

ye speak of old
time

ye spoke of old

by writers of old

time

mammets but after certain

the Temple for the

time

allowed through Christendom long

time

he corrupted in his

newly made in the

time

should be made any

and by a long

time

you, and lose your

were yet at that

time

also at the first

For surely at such

time

good help, and long

time

them such things in

our Savior at the

the Jews of old

this matter ere long

loath to lose his

honesty commonly and often

time

days, in this long

time

judge our souls in

had been taken in

yet did he that

had taken heed in

it for shame any

Or who since Adam's

in Rome of old

church, all the whole

they may find the

he was at that

time

die ere he have

time

die ere they have

time

they live and have

they may have."

At which

which after baptism have

do fail us, having

we can at no

God, in the brief

always for some other

yet in all this

read that in the

time
allowed. And since that
corasmuch as in the
again, yet at the
secular hand in such
beginning, that since the
in Kent, at such
Sandwich Haven. At which
Savior had before that
may once find their
opinions have been, long
when they see their
fathers did in their
read all, nor lose
him till near dinner
doctors and saints in
do, or of long
now to lose no
and in all that
doctors from the apostles' of Christ and the
chastity in all their
by miracle, he divers
mean merrily, that many
every town at sundry
one word. So the
angel's food. And divers
be continual, without any
and lechery. And many
fully disclosed till the
scripture, but by sundry
godly writers of sundry
or not be divers
I, "be also divers
predestinate may be many
marked not, as many
they were a thousand
more than thrice three
not only been divers
also divers and many
Which matter was many
too, and might many
iustus, et resurget" (Seven
holy, they be many
which wrought in their
time hath thereupon necessity perceived 6, 409/ 17
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Saint Paul writing to Timotheus, "Nemo iuventutem tuam contemnat"

where he writeth to Timotheus, "Oportet episcopum esse irreprehensibilem"

as he writeth to Timotheus that a bishop must

nor forbade but lest

years, worth twice his title of a sufficient yearly

unto he have a title De magistris. Which when

the place in the titles at all, nor should

they need no such titles and names thereof again

or of the very titles, "This is," quoth I

capital letters and solemn titles, "The Man of God

or of the very capital letters and solemn

to be made by Titus Livius, which he never

where he writeth to Titus, "Hereticum hominem post primam

We may not dine today if I should reckon

it from top to toe that I suppose there

knee to keep the toe from the gout, or

good men and bad together. The Sixth Chapter The

good men and bad together of whom no man

the Bible and him together. Whereunto the author answereth

are confederated and conspired together in the sowing and

when we were last had might conveniently come

we would have conference together, ye would rather have

had combined and knit together of all his errand

continued it forty days together. And first as touching

that gold were gathered together, it would appear a

if ye would resemble together, so might ye blaspheme

company to worship him together, such as dwell so

as dwell so near together, that they may conveniently

of Christian people resorting together to God's service were

be joined, and cleave together, and with the help

as they be couched together. Which when we see

at last they came together and were married in

seen them sixteen years together, marvelleth not so much

she had been burned together at one stake. What

we must needs agree together in most things. For

commendment, that you love together, as I have loved

two or three gathered together in my name, there

right understanding of all together, that we conceive no

twain forth to school together that can never agree

that can never agree, but be ready to

be ready to fight together, and either scratch out

he yet bring them together at the least ways

divers comments, in comparing together divers texts that seem

they consent and agree together in one -- except
We may well talk together, but we wed not together, meaning that they never together shall wed well stand and agree together well enough. For he of snakes and eels together seven snakes for one the Catholic part argue together, perceive whether part were of men and women together, "Would that church; and all we together make the whole church Christian people to agree together, all in one mind they may be agreed together, as though all that be known for congregations together in diverse countries." "Why should see them flock together so fast, that they persecution used to come together to the preaching and and they grew up together. It appeareth also by how few they be together maketh no matter. For two or three gathered together in my name, there till God gather them together two or three gathered that wheresoever there came two or three gathered men, good and bad together, while the church is good men and bad together. "And finally -- to good men and bad together, of whom no man all consent and agree together upon any damnable error a gander a week together. "Well," quoth I, "then to agree and consent together, this man's confession, his setting all this gear together, was false, and that possible enough that all together in one tale." "Yet no fear of conspiring together and ye will, till long way ten mile together, one shift or other your wit and mine the having of divers together, best were it, after set these two texts together of the bishop and after other or all together and he list. And the Bible and him together; whereunto the author answereth that because the coming to lay their money diverse matters diversely mingled together conferring their several parts the faith gather themselves feeblest, there gathered them and good works joined if we set them albeit these texts set
good works be joined together, all the merit cometh 6, 392/ 24
A good measure shaken, heaped and running over 6, 392/ 35
costantly standeth any while, in good works, but 6, 395/ 21
other, nor they both, between them, that be 6, 397/ 23
man all things work, to his weal), it 6, 400/ 33
by which they may, with God's grace, labor 6, 403/ 18
yet they assembled themselves in a field near 6, 409/ 30
the skin can hold, it is now all 6, 417/ 29
the skin can hold, For he hath not 6, 424/ 26
joined freres and nuns in lechery, despited all 6, 427/ 33
to the apostles all that be 6, 427/ 23
author showeth another great token that the translation was not 6, 15/ 27
it is a great token that the world is 6, 18/ 17
take for a great token that should not 6, 28/ 10
blessed visage, as a token to remain in honor 6, 39/ 4
it not an evident token, , and in manner a 6, 52/ 20
it is a good token that he would be 6, 61/ 16
us so great a token of his mighty godhead 6, 81/ 25
or sickness as a token of wrath and vengeance 6, 216/ 6
good mark and sure token whereby all these false 6, 243/ 6
it is a plain token that he wrought somewhat 6, 288/ 16
author showeth another great token that the translation was not 6, 291/ 2
or not." "By what token can you tell:" quoth 6, 322/ 17
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had good and plain tokens by which they perceived 6, 319/ 24
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tokens, but I perceive it 6, 322/ 18
tokens, so this good fellow 6, 322/ 27
tokens as it might well 6, 329/ 1
tokens of repentance, he is 6, 410/ 30
told and written to be 6, 7/ 18
told by them were true 6, 13/ 27
told by any saints we 6, 13/ 28
told you, and I write 6, 27/ 12
told, or letters thither written 6, 26/ 31
told me merrily that logic 6, 33/ 26
told me that neither his 6, 34/ 4
told them himself; or else 6, 59/ 12
told you," quoth I, "was 6, 62/ 25
heard of so many
that reason and nature
print. Which thing I
told him I had never
when his fellow had
told at York that he
that of a miracle
told ye may with
that such as be
told to be done, which
other of whom I
told you before. For none
Then anon the beggar
told him. "What color," quoth
this man's gown?" He
told him also, and so
without any sticking, he
told him the names of
is true that is
told for a miracle, yet
of any which be
plainly false; and yet
told for so true, and
that are done or
told to be done nowadays
those miracles that are
told and written to be
miracles as be daily
told and written, done at
parish priest, as he
told us, as lean and
pilgrimage, she prophesied and
Marry," said I, "ye
Lord would, as he
offended with that he
told them plainly that he
them by mouth, he
told them not all the
them, our Lord had
told them him for them
of those two tales
told you by God in
proved, and that he
although he should have
told you that he understood
he should then have
told you that the Arians
What if he had
self that he had
told you therewith," quoth I
God had in scripture
quoth I. "But he
he. "But he hath
Saint Augustine, as I
told you, giveth me warning
in his company that
fonder than he had
as for that ye
sure that the miracles
that of any miracles
be feigned which be
miracles those that are
spoken of, but miracles
all the miracles done,
wherein I think ye
but they could have

told and rehearsed by the
and not the man of
him I had never
at York that he
ye may with
to be done, which
you before. For none
him. "What color," quoth
him also, and so
him the names of
for a miracle, yet
by saints, what say
for so true, and
to be done nowadays
and written to be
and written, done at
us, as lean and
many things done and
me that ye set
Moses, be named unto
them plainly that he
them not all the
them him for them
you by God in
"Yea." And that
you that he understood
you that the Arians
you therewith," quoth I
me. "What would you
me that he had
it you not mouth
it to other in
you, giveth me warning
by the way many
. For like as in
of Saint Martin, if
by them were true
by any saints, we
to have been done
and reported as done
only in the church
, and wrought in one
them no novelty; for
you more of the
When your friend had told,

God hath taught and

told the same things to

told the church those things

told him by God? Was

quoth I, "as I

after heard the tale

we speak of, and

likely to be. "I

anybody." And thereupon he

honorable prelate that I

ungracious sermon that I

he, "even as I

quoth he, "as I

with twenty that have

this matter though I

matter. For as I

our wallet that I

they were English." "Who

cut down. And he

words, he that hath

heard this matter hath

quoth your friend, "he

too for witchcraft. And

but that he had

there beside, "Sir, ye

man it was that

me. But indeed I

had a neighbor that

I said that one

quoth my lord, "who

stolen, she would have

good faith, as I

they dwelled. And he

he spoke of, he

he which as I

which was, as I

yet, if some men

of pardons, as I

what preacher hath not

goodness. Who hath not

no man. It was

to good amendment. I

it true that he

and that he never

told, forsooth," quoth I, "he

told you in the beginning

told where, confessing also that

told you also right now

told how it was made

told you, but besides him

told you?" "Heard you that

told you before it might

told you now: it might

told you they have been

told you all his whole

told you in the beginning

told you of, and the

told you this tale?" quoth

told me that it was

told you this tale was

told you tales far from

told me one thing that

told me also that there

told a temporal man and

told me that it showed

told me so," pointing to

told him that I had

told me that he could

told me that he could

told you so?" "Forsooth, my

told who had it. And

told you before, I never

told us of some of

told us his person and

told you confessed this matter

told you, detected unto us

told some tales to a

told you, and therein nothing

told the people the parable

told them that they should

told him that this gloss

told you my self, and very

told thee, and besides that

told thee so." "Marry sir
places take offerings and toll men thither with miracles 6, 98/ 20
shall I provide me tomorrow peradventure a couple of 6, 68/ 30
will read over till tomorrow . But for that ye 6, 430/ 33
he understand the Latin tongue , find the means at 6, 27/ 13
themselves in their own tongue , was (as it is 6, 29/ 10
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diligence to the Latin tongue ; as for other faculties 6, 33/ 25
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For here ever my tongue trippeth. But now therefore 6, 63/ 13
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therefore in the Greek tongue priests were called "presbyteroi 6, 286/ 9
And in our English tongue , this word "senior" signifieth 6, 286/ 15
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translated into our own tongue , and the clergy there 6, 294/ 2
names in our English tongue , and the clergy there 6, 294/ 2
translated into their own tongue , was (as it is 6, 294/ 33
scripture translated into our own tongue , and the clergy there 6, 294/ 2
scripture translated into our tongue , and read it over 6, 134/ 6
translated into the English tongue , and the clergy there 6, 134/ 6
scripture translated into the English tongue , and read it over 6, 134/ 6
translated into the English tongue , and the clergy there 6, 134/ 6
more but their mother tongue be in our English tongue . But yet that the 6, 332/ 23
scripture out of one tongue , nor the Greek tongue , nor the Latin neither 6, 337/ 14
the scripture in the Hebrew tongue , and against the blessed 6, 337/ 17
Latin into our English tongue , for as for that our tongue beareth in the former tongue ) that point hath lain 6, 337/ 30
written in a vulgar tongue . For the scripture, as 6, 338/ 10
written in a vulgar tongue . For the scripture, as 6, 338/ 10
but in a vulgar tongue such as the whole 6, 338/ 11
Hebrew, nor the Greek tongue , nor the Latin neither 6, 338/ 14
the scripture into our tongue , because it is vulgar 6, 338/ 16
kept our tongue , but over that should 6, 338/ 22
the knowledge of the scripture out of any tongue , some high persuasion in 6, 338/ 32
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be brought into our tongue , and taken to laymen 6, 344/ 16
and lavish of their
tongue

eye hath seen, nor
tongue
is of nature nothing
tongue-tied . And I have in
tongues
peradventure change their cumbrous
tongues
of every of those
Hebrew, because both those
it out of all
tongues
too to keep their
my business that I
of them whom I
of the country about
took
to any that they
said the contrary. And
the traditions that he
them, the heretic Eluydius
were heretics all, and
if the old fathers
And then if they
the words whereof they
year of his wedding
of credence, What labor
as he said, they
of heart, which he
those two that ye
otherwise. And therefore they
way. Wherein the people
other apostles when they
well and reverently read,
what harm the people
difference between them, but
the thing whereby ye
I, "if they both
sure that Saint Gregory
enough." And therewith I
the Holy Ghost." "He
that those uplandish Lutherans
the pain the apostles
that all our works
him, and Peter therewith
whereas our Savior Christ
was offended that she
killing such as they
recked what pain they
faults, and therein he

Appolyne we make a tooth-drawer, and may speak to keep him from the toothache. There is no treatise but that within a toothed to toe that I torment us. Now turn they torment and punish their bodies tormented by our ghostly enemy tormented, and in face, eyes tormenting and killing such as tormentor had, ascribe they to tormentors, as though all that torments that his cruel enemies torments. And old, ancient, honorable torments that they devised on torments used and money fetched torments, to make them tell torments in hell that he torments that the martyrs suffered torments by which the devil torments only for his pleasure torments, but rather flee thence totus positus in maligno" (all touch our faith) would I touch certain doubts, moved since touch the condemnation and burning touch in the beginning, whether touch it, ye shall take touch that point again, nor touch nor make answer thereto touch your texts or arguments touch the things which, as touch of the dead bones touch thereof? Wherein is to touch of our Lord's garments touch of holy saints' vestures touch them and, in the touch the effect of our touch and treat of. "Indeed touch in effect two things touch it. "Marry," quoth your touch that point harp upon touch truly the great harm
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<td>than find out the TRUE</td>
<td>6, 117/ 2</td>
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<tr>
<td>Christ teach his church TRUE</td>
<td>6, 118/ 7</td>
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his words did say TRUE when he said he 6, 153/ 1
of the church be TRUE or not, he cannot 6, 153/ 15
were likely to be TRUE , but seemed both twain 6, 154/ 13
they were both twain TRUE . "That is well said 6, 154/ 18
that they were very TRUE both; but I would 6, 154/ 23
that they be both TRUE in that sense and 6, 154/ 27
that he knew were TRUE and would I should 6, 157/ 29
should believe to be TRUE . And then would I 6, 157/ 30
think but that were TRUE , and though it appeared 6, 160/ 34
at all?" "That is TRUE ," quoth he. "Now if 6, 161/ 6
nevertheless believe to be TRUE the matter self that 6, 161/ 13
more doubt to be TRUE what so the church 6, 163/ 29
him whether it be TRUE or false?" "So it 6, 165/ 12
them wholesome meat and TRUE doctrine. And that he 6, 166/ 23
consented, is the very TRUE faith and right way 6, 166/ 26
if the one be TRUE , the other must needs 6, 170/ 1
if the one were TRUE , the other must needs 6, 170/ 26
the contrary belief were TRUE , then were this always 6, 171/ 6
is," quoth he, "very TRUE ." "Then," quothe I, "let 6, 171/ 15
their assent unto the TRUE side, and that thus 6, 172/ 8
them not to be TRUE , would this knowledge serve 6, 174/ 18
believeth that to be TRUE . And therefore, therein, and 6, 174/ 36
of the right and TRUE sense of holy scripture 6, 178/ 28
any time fall from TRUE faith to false errors 6, 179/ 5
less elegant nor less TRUE the Gospel nevertheless 6, 180/ 19
of the book is TRUE of that book is 6, 180/ 21
many things hath been TRUE ?" "Marry," quothe I, "for 6, 180/ 28
for the sure undoubted TRUE that in process after 6, 181/ 2
the choice of the TRUE scripture, the author proveth 6, 182/ 37
always shall have, the TRUE faith first in heart 6, 183/ 27
falsely should understand the TRUE scripture, there were no 6, 183/ 30
a false sentence for TRUE , than to take a 6, 184/ 5
err, it is very TRUE all that the church 6, 185/ 1
church." "That is very TRUE ," quothe I. "Then it 6, 185/ 12
he. "Then it is TRUE ," quothe I, "that ye 6, 185/ 13
lest they were not TRUE , but especially lest they 6, 188/ 1
that the miracles were TRUE ; and that they must 6, 188/ 7
proved between us." "Very TRUE ," quothe I. "And this 6, 189/ 7
That is," quothe I, "TRUE . For they could be 6, 193/ 21
Christ." "That is very TRUE ," quothe I. "Well," quothe 6, 195/ 16
I, "if that be TRUE , as it is indeed 6, 195/ 17
the very church and TRUE Christian congregation is. But 6, 196/ 2
unknown, that is not
them be the very
heretics, and but one
the right when the
look to receive the
of the right and
if this way were
epecially if that were
and a conclusion very
they that against their
these men's opinions were
yet though they were
your part, be not
of very faith and
them? If this be
may for lack of
if it were all
of relics, some were
ye reckoned them all
of them which were
would ye worship the
I. "And this were
objection, if it were
thing must needs be
by the church for
be, ye say very
it, if it were
they found it all
for it is not
yet it is not
and shall find it
Martin, if it be
told by them were
needs be the very
I suppose it very
many must needs be
but must needs be
a knowledge of his
if you think any
to be taken for
and vanquished, by the
sent by God and
God hath prepared his
quoth I, "that is
TRUE . For it was well
TRUE church, but who they
TRUE church, would never be
TRUE church is unknown? "They
TRUE scripture of the right
TRUE church. And thus here
TRUE ) as false as they
TRUE that himself saith among
TRUE , that by the church
TRUE opinions do, and preach
TRUE . But yet though they
TRUE , yet were these men
TRUE . And thus it appeareth
TRUE devout religion. Wherefore, since
TRUE I am never advised
TRUE knowledge, believing untrue men
TRUE , but that we might
TRUE and some were false
TRUE and all for God's
TRUE and which false, then
TRUE , and tread the false
TRUE although ye had warning
TRUE , serveth not against worshipping
TRUE . For God's Holy Spirit
TRUE . we never that I
TRUE ." "What say we then
TRUE , or laugh at his
TRUE . And to behold they
TRUE . For though men kneel
TRUE that therefore they worship
TRUE , except it be in
TRUE it hath none excuse
TRUE or not, or themselves
TRUE church, in which they
TRUE ." "May it not also
TRUE , yet since some also
TRUE . Nor that kind of
TRUE messengers, and a proof
TRUE , this reason abideth still
TRUE that be reported to
TRUE doctors sent by God
TRUE miracles for them wrought
TRUE doctors, to destroy by
TRUE ?" "Yes," quoth he. "Be
company that is the TRUE part, or some of
company that is the TRUE part. "Then false and
as ye agree, the TRUE part?" "There be," quoth
contrary faiths and both 
TRUE, which were impossible; else
if there hath any TRUE miracles been done by
false sect but the TRUE church, all the persecution
and but one church TRUE, and miracles not spoken
substance of them is TRUE. For else they were
then also, miracles beingTRUE, and being done but
is only the very church of Christ, to
known from his very church; that is to
the whole congregation of Christian people in this
is it not only TRUE church, but also they
which is the very TRUE interpreters of his and
apostles' days, all the TRUE faith, lie to the
not because it is because they tell me
because they tell me to tell you a known tale, ye will believe
now if a known the man to be
things cannot say but
God and had a faith between Adam and
tradition he heard the belief, against the wrong
false as God is TRUE that miracles be wrought
I, "that is as TRUE as it is evil
find good men and as we may find
than good men and
from God and his faith, they have no
but very good and points, for he heard
and prove his preaching by the old doctors
That is," quoth I, "if he so knew
be that they said TRUE, and that the other
he said and swore TRUE. And then should they
quoth he, "that is TRUE." "Now," quoth I, "that
quoth I, "that being TRUE that they could none
could not but believe TRUE, they must needs therewith
know whether he swore TRUE or false, and therefore
might by possibility be TRUE that he swore) yet
world woon that twenty men were foresworn against
a fault that were TRUE indeed, yet if it
be it never so TRUE, so that it be
a court to make TRUE answer to such things
like as to a TRUE silver groat a false
friend, "if that be we see hereafter." "Very if the proverb were if we leave the I trow that be sure whether they say the lords; "was that ye find me a if it had been their pleas to be I that it were Christ's church hath the faith were false or Son, though it were had proved his tale Now if that were none authority against the ire and envy." "Very that these things be the words had been the scripture to be much discrepant from the to prove their opinions this while hid the as though ye began that seemeth not always therewith, if this were if this opinion were as it is very is it also as he said that very better way, and more him, if this were they took of the you yourself, and very shalt thou find it perceive the better and perceive the better and feared, not well and God may in heart reason, doth verily and to believe his church. " not doubt but being requisite for our salvation. " TRUE that Hichins were at 6, 288/ 15 TRUE ," quoth l. "But as 6, 288/ 20 TRUE that ye spoke of 6, 301/ 14 TRUE understanding of Saint Paul's 6, 305/ 17 TRUE , and pray God we 6, 314/ 4 TRUE or no." The Fifteenth 6, 316/ 24 TRUE , or else why said 6, 324/ 14 TRUE man. Will ye command 6, 324/ 18 TRUE , all the friends that 6, 326/ 4 TRUE without any further trouble 6, 326/ 21 TRUE that he was a 6, 327/ 16 TRUE doctrine already, and the 6, 346/ 6 TRUE , we should give hearing 6, 346/ 11 TRUE , so is he not 6, 347/ 27 TRUE , he taketh the same 6, 350/ 16 TRUE as it is as 6, 350/ 20 TRUE faith of the church 6, 355/ 22 TRUE , " quoth your friend, "by 6, 362/ 20 TRUE , it well appeareth to 6, 363/ 12 TRUE , yet would almost a 6, 364/ 35 TRUE , and therewithal so enemiously 6, 374/ 23 TRUE faith of Christ's church 6, 379/ 30 TRUE . Among which opinions, when 6, 379/ 36 TRUE faith from the people 6, 380/ 8 TRUE preaching of the Gospel 6, 380/ 30 TRUE . For he that hopeth 6, 383/ 12 TRUE , why preach ye not 6, 383/ 16 TRUE , yet it well appeared 6, 389/ 35 TRUE that Saint Paul saith 6, 396/ 36 TRUE that all the faith 6, 397/ 8 TRUE it was that all 6, 398/ 8 TRUE than the church teacheth 6, 399/ 24 TRUE , whereto preach they at 6, 400/ 11 TRUE Christian flock, as the 6, 409/ 7 TRUE it was, of twain 6, 416/ 29 TRUE that he told thee 6, 420/ 22 truer part, hath a sure 6, 10/ 18 truer part, hath a sure 6, 153/ 30 truly told, but watered with 6, 29/ 5 truly and spiritually be worshipped 6, 58/ 21 truly show me cannot be 6, 71/ 16 Truly , sir," quoth he, "methinketh 6, 154/ 1 truly understood they could never 6, 161/ 18 Truly ," quoth he, "ye wind 6, 176/ 12
that it well and truly perceiveth that no text

good men doth it truly and the bad falsely

honor and worship, either to be applied where

ye had answered him, but yet not with that I heard no

excuse an innocent, swearing truly, when a man hath

in heaven? Trust me truly, it is

if the law were observed that none were

cannot surely say. But , were the clergy of

right string, and touch the great harm that

with diligence well and translated by some good

for preaching the Gospel truly

done, without writing, to his only memory, namely

such intend) shall, I so to remember as

whereof some part I that I have in

for the confidence and shall not mislike you

whom to commune I ) , I neither do nor

him in so special . And lest I might

never willingly deceive your trust and confidence that in

my learning so special in his promise, And

faileth them that faithfully in man), with many

he that putteth his and confidence in the

that we put our and in this place and

grow, putting our full in this place or

as necromancers put their in their circles, within

the pilgrims put their in their place or

necromancers that put their in their circle --

do they be not, I than yourself, whom whatsoever

whom I could better me I shall, as

well as ye dare them, if the men

ye not of reason their credence in a

me too few to their can have, or

what say you, what it, so much foolish

so many simple souls halting Sir Thomas the

swear, that he would all his fellows the

while I live to that all their shots

reasoning. And also I in them. And forthwith

such as putteth their that they should put

good men have their in our Lord, the

Israel hath put their for their petitions in

their necessities, putting thereto instead of the saint's

put the people their that they should put

full hope and whole in the image self

Lady they put their

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<td>perceiveth that no text</td>
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<td>Truly</td>
<td>,&quot; quoth he, &quot;it is</td>
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<td>truly</td>
<td>observed that none were</td>
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<td>truly</td>
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<td>truly</td>
<td>the great harm that</td>
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<td>truly</td>
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<td>trucy</td>
<td>. For if this were</td>
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<td>trust</td>
<td>his only memory, namely</td>
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<td>trust</td>
<td>be prevented and frustrate</td>
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<td>trust</td>
<td>so to remember as</td>
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<td>trust</td>
<td>that I have in</td>
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<td>trust</td>
<td>shall not mislike you</td>
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<td>), I neither do nor</td>
<td>6, 26/17</td>
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<td>trust</td>
<td>. And lest I might</td>
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<td>and confidence that in</td>
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<td>trust</td>
<td>in his promise. And</td>
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<td>trust</td>
<td>in man), with many</td>
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<td>trust</td>
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<td>trust</td>
<td>in this place and</td>
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<td>in their circles, within</td>
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<td>trust</td>
<td>in the place or</td>
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<td>trust</td>
<td>in their circle --</td>
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<td>trust</td>
<td>, so mad but they</td>
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<td>trust</td>
<td>than yourself, whom whatsoever</td>
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<td>trust</td>
<td>me I shall, as</td>
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<td>them, if the men</td>
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<td>their credence in a</td>
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<td>trust</td>
<td>can we have, or</td>
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<td>trust</td>
<td>it, so much foolish</td>
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<td>trust</td>
<td>halting Sir Thomas the</td>
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<td>trust</td>
<td>all his fellows the</td>
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<td>trust</td>
<td>that all their shots</td>
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<td>trust</td>
<td>in them. And forthwith</td>
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<td>and the profit that</td>
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<td>trust</td>
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appear that either they
I mean as most
proved true as I
assay to show, and
good opinion, that I
a man then better
what may he better
a high heart and
tell you; and surely
upon your prayer and
by prayer and firm
never deceived them that
of God, put our
for your traditions?" "I
so many things, I
I dare not well
also they would not
every man ye may
in this case to
the saints selves, I
unto Saint Wilgefort, in
ye would not, I
them were, as I
shall not need, I
that time, yet I
for folly, sloth, or
much worship in heaven?
themselves; yet are, I
in the meanwhile I
the more bold to
not whom we might
should not put their
yet put not their
putting of a proud
them to put less
them to put their
that they should neither
cannot have, faith and
slyly from belief into
else but a sure
belief, but hope and
them that put their
that we vouchsafe to
people that believe and

\textbf{trust}
- in the images in
- have and blind faith
- to prove it false
- right well to prove
- all your study shall
- his eyes," quoth I
- than his eyes?" "His
- upon his own wit
- I would have done
- in God, which never
- in him." "If there
and confidence in the
ye will grant me
reason in matters of
the scriptures, nor reckon
well and be seldom
that the grace and
there be no man
that she shall uncumber
, that Lent were fordone
they be not, a
to die in his
he shall win no
good reason is that
me truly, when a
, neither their part nor
in God the better
well, were it not
therewith. Wherefore there is
in their works, for
in themselves and their
in our own deeds
in God and in
in themselves and their
that any gift of
in God's promises. "Then
, confidence, and hope, and
and a faithful hope
, and so to make
as these Lutherans teach
him, as though his
in him, he accepteth
time, in which they trust openly and boldly to right belief for the trust that we have in he that through his trust put in any man that which they surely to bring about, and trust in God never they their part, nor I will and very well with reason, which ye message for that ye and whom he most familiar friends, that he is not to be his friend by a his friend by a the mouth of your quothe, "and as God bringeth shortly the God teacheth it every of Christ in every somewhat doth corroborate the The author confirmeth the finally concluded eftsoons the willingly to confess the judge to say the where he thinketh the to say and confess folk earthly concerning the and to say the not only know the forth for the very not only for his that thing for undoubted well informed of the surely warrant you the I write you the either for that of to answer with the and altered from the mishandled for declaring the they should perceive the and take for the treen priests. But of think he saith not in spirit and in verily, to say the
faith, to say the truth, these heretics rather trifle 6, 46/ 9
quick and to the truth, that they shall naturally 6, 46/ 31
the trial of the truth, of a great matter 6, 55/ 14
some means, cause the truth to be declared and 6, 55/ 18
in spirit and in truth, not in the hill 6, 57/ 29
God in spirit and truth. And that as God 6, 58/ 13
him instructed of every longing to the necessity 6, 59/ 16
in spirit and in truth, as well appeareth in 6, 59/ 20
my tale; albeit, of truth, I said unto you 6, 62/ 26
and doubt of the truth, in such a weighty 6, 63/ 18
And to say the truth, as far as we 6, 64/ 28
as it is of the mistrusting of the truth, I believe for a
not be. And of faith to say the time," quoth he. "
parish will testify for God bringeth shortly the
is," quoth I, "very there been. But of let pass." "That is
own hand, till the And to say the
And to say the I pray you tell
yet, to say the to prove you, the
in belief." "That is the church by God." "
frere." "That is very there hath been." "Very into it." "That is the consent of his
lead them into all coming write them all
them all the whole lead them into all
to find out the he shall perceive the
as to an undoubted disdain to hear the scripture is things of wit that." "That is truth, to say the truth, these heretics rather trifle 6, 46/ 9
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to find out the he shall perceive the
as to an undoubted disdain to hear the scripture is things of wit that." "That is
her, yet of a true." "Ye say very quoth I, "and very him to examine the he denied not the displeasent, nor of any Christ, which is all Holy Ghost, if the holy scripture proved the believed for a sure Howbeit, to say the Christ, being taught the faith, to say the I, "ye say very equal as God." "Very is," quothe I, "very audience to discern the them to believe the a more face of believe well myself the and sure in the necessity. "That is peradventure I have showed the as ye could?" "Very Arians' opinion were the his way were the believe him that the never witness against the to believe. "That is as ye say, and hear him." "That is the church hath the the church. "That is God teacheth it every and plain idolatry. "Very them to see the church is in the rather prove you the of them by the the church, than the the church by the he, "that is very be served and pleased. " " to believe." "That is truth faith goeth never without 6, 131 / 21 truth ," quothe I, "if it 6, 134 / 14 truth . But now in the 6, 135 / 18 truth of this text of 6, 135 / 34 truth that he had said 6, 145 / 11 truth that God would were 6, 147 / 6 truth, broken his promise, and 6, 147 / 8 truth were otherwise indeed. And 6, 147 / 17 truth of such articles of 6, 147 / 27 truth but if it appear 6, 149 / 13 truth, he were a lewd 6, 149 / 15 truth by Christ, perpetually hath 6, 151 / 17 truth, I see not what 6, 154 / 2 truth , But now I put 6, 154 / 9 truth it is," quothe I 6, 155 / 31 truth . But yet is there 6, 156 / 13 truth , nor peradventure persuade them 6, 156 / 19 truth , because the false part 6, 156 / 19 truth -- as it had 6, 156 / 21 truth and go to God 6, 156 / 23 truth -- ye might have 6, 156 / 27 truth ," quothe he. "But in 6, 158 / 35 truth of this matter to 6, 159 / 14 truth ," quothe he. "Then if 6, 159 / 34 truth , yet ye would against 6, 160 / 6 truth , and that he had 6, 160 / 19 truth of the matter were 6, 160 / 28 truth ." "In good faith," quothe 6, 161 / 19 truth ," quothe he, "if this 6, 162 / 17 truth it is, hear our 6, 163 / 16 truth ," quothe he, if he 6, 163 / 32 truth and belief all one 6, 164 / 9 truth ," quothe he, "but ye 6, 164 / 24 truth requisite to the necessity 6, 167 / 5 truth ," quothe he. "May not 6, 171 / 8 truth . And albeit he used 6, 172 / 2 truth , and is not in 6, 172 / 20 truth of them by the 6, 172 / 25 truth of the church, than 6, 172 / 26 truth of the church by 6, 172 / 26 truth of them. And so 6, 172 / 26 truth . For so saith plain 6, 173 / 12 Truth ," quothe he. "Is," quothe 6, 174 / 13 Truth ," quothe he, "because God 6, 174 / 34
things knowledge of the truth, ye shall take the way that the necessarily requisite for our in all such matters shall dwell in the should be sent to in such things I shall lead you ." Lo, our Lord said, but that he should thereof in his church What would it have in which must ," quoth he. "But yet thereof in his church thereof in his church , both by reason and , it must needs follow ," quoth he. "But it , necessary, meet, and convenient is it that he , but only to avoid of our faith and of the principle question of his message? As of his word? "Yes out. " "Let it be of a false faith, as he said he, all were save one is it," quoth he, "Yes, marry," quoth I I . Now what if in indeed, to say the contrary. " "That is very . But if a man ," quoth I, "very God sent the Holy truth, best and upon the finally concluded efts loosen the to perceive thereby the hard to try the by miracles testified the teach his church the he, "to say the to prove him that. " " it because it saith that the church saith And to say the because he telleth you tell you an unknown because the thing is the thing to be arguments were overthrown with pursue them for saying that pursued them. " "Very part for saying the them to deny the somewhat doth corroborate the by erroneous mistaking of honor (which kind of mind and one sentence.) by miracles testified the best and upon the The author confirmeth the finally concluded efts loose the messengers known and the to perceive thereby the God sent the Holy The author confirmeth the finally concluded efts loose the messengers known and the to perceive thereby the hard to try the by miracles testified the teach his church the he, "to say the to prove him that. " " it because it saith that the church saith And to say the because he telleth you tell you an unknown because the thing is the thing to be
not because it is truth that the church telleth, 6, 251/ 12
but ye believe the truth of the thing because truth is, that ye believe 6, 251/ 31
were to say, as truth and had a faith 6, 252/ 23
many that believed the truth, there cannot in my 6, 255/ 32
faith, to say the truth . But yet have I 6, 256/ 35
not warrant it for truth that the man whom truth or untruth of their 6, 259/ 24
in his face for truth. Howbeit, I tell you truth that of honesty of the 6, 257/ 27
that if it be truth I heard say there truth and the heresies. In 6, 254/ 23
show itself upon the truth and the heresies. In the well known truth, to say the truth, there cannot in my 6, 252/ 23
for the well known faith, to say the truth and the heresies. In the well known truth, to say the truth, there cannot in my 6, 252/ 23
he, "to say the truth is to wit, the many that believed the truth and had a faith 6, 252/ 23
is to wit, the truth, there cannot in my 6, 252/ 23
no great care of the truth and the heresies. In the well known truth, to say the truth, there cannot in my 6, 252/ 23
him to say the truth , nor be very scrupulous 6, 256/ 35
of more worship and thereto than any truth ? For knowing in himself 6, 273/ 31
not died for the "Very sooth ye say 6, 267/ 16
abide by the And that now by 6, 279/ 23
willingly to confess the judge to say the truth of himself in a 6, 280/ 16
where he thinketh the truth cannot be proved against 6, 280/ 18
to say and confess truth . And the much more 6, 280/ 20
lawfully be forsworn. Marry, to tell him the truth it is that a 6, 281/ 21
to tell him the truth of any crime which 6, 282/ 15
and disclose the plain truth , and to have more 6, 282/ 25
sorrow to confess the And good folk, though therinc. And whoso will 6, 284/ 4
to tell the plain truth , so was the translation 6, 285/ 14
all this is very in my mind, and 6, 292/ 23
more like to the The Jews be not 6, 294/ 16
say," quoth I, "very we should see the it is that everything 6, 295/ 30
them than in ourselves, truth indeed, and in worse 6, 302/ 1
That is," quoth he, "have they not. But truth it is that incontinence 6, 309/ 28
to chastity." "That is truth , if they so would 6, 310/ 31
of Christ's holy counsel." "Indeed. There is of truth a constitution that speaketh 6, 314/ 21
seek whether they say or no. For I truth or no. For I 6, 314/ 21
and sobriety. But of truth, all such as are 6, 317/ 15
honest. And as touching truth in words, he that 6, 318/ 18
the searching of the true tales far from the Whereunto his gracious mind 6, 318/ 35
all heard. But of truth . Whereunto his gracious mind 6, 318/ 35
at last unto the truth . Whereunto his gracious mind 6, 318/ 35
man; and for his truth and worship was in 6, 324/ 2
or untruly deny the thought yourself therein." "Of own conscience to be sufficiently informed of the knoweth of all-thing the appear that he said it." "That is very own language. Howbeit, of to teach all necessary so, to say the be said touching the harkening against God's undoubted far from reason and whole body. Nor the teach his flock the he, "this is very quoth he, "that is folk earthly concerning the be informed of the deeply learned, and of demeanor and confess the were as near the plain, sure, and undoubtable of charity. And of exceeding word the undoubted but also to every believe, and whereas of now seem to believe, we should believe him, error once taken for he that forsaketh any great doubt of the remain yet unwritten of selves be so sure the knowledge of the believed not all the and fastly for undoubted remain yet unwritten of them not all the God to look and scripture should presume to believed and hard to Baynard's Castle for the only authority of Frere truth . And first the temporal truth ," quothe I, "there were truth : yet, in mine own truth , and of his blessed truth . But what I have truth . And surely marvel were truth ," quothe I, "for I truth , seldom hath it been truth , though it may therefore truth , I can see none truth to be known concerning truth , by his Holy Spirit truth and so far against truth is not to be truth , for infecting them with truth and a great thing truth . "But yet," quoth he truth or falsehood of his truth . Whereupon when he was truth , neither in holy scripture truth , at the last, perceiving truth as the other? Now truth , against which no man truth , meseemeth as that man truth of the faith which truth that he telleth his truth , the devils, as Saint truth is it that it Truth is it that he truth , whereof should all scripture truth of Christ's faith, forsaketh truth , seeing false Antichrist proving truths necessary to be believed truths that they be not truths necessary to be known truths that we be bound truths presupposed, then shall reason truths necessary to be believed truths at one tale; not truths therein whether the church truths , examine, and judge the truths the truth out." "Let truths out of the matter truths and Maid Marian? The
at Salisbury on Shrove Tuesday, brought in good witness
whom he maketh to as far out of plum into a dog's lawful to resist the such wise as any than would the great lawful to resist the to fight against the at this day the man should withstand the not fight against the devotion from resisting the eat up other, the and Janizaries about the favor about the great peradventure between Christendom and infidels were they pagans, five year that the if some infidels, as the Jews, all the For as for paynims, or a company of of ourselves against the to be oppressed by by heretics worse than For in case the as voluptuously as the find none so cruel Christian countries against the the withstanding of the for) our good opinion heretic so turned did deos conflatiles faciatis vobis" ( doth another a good easily do a good that argument men may see the way to all your study shall the people's pleasure, they wrong that ever may never the worse, and eat us up, and
false heresy, and after, turn, repent and amend, and  
is that it rather turn themselves to loss than  
could he find to turn into the name of  
if we would once turn our wallet that I  
do plainly pervert and turn upside down the right  
of their invincible malice turn it to their harm  
therefor. "But now to turn again to the matter  
works, for that would turn them to pride. "Then  
predestinate to glory -- turn him to good, how  
men did unto them turn them to good, and  
to torment us. Now may be able to turn the treacle of  
and one heretic so turned many other  
And they that seem Christendom to seem all  
his sleep, was clean turned to Christendom? And in  
well answered, but also turned again against you. For  
worshipping in the other turned both into the manner  
seed of them twain turned in the woman's body  
have that whole Bible turned into his own tongue  
of the same people turned unto Christ since; and  
speaketh of wine only turned into his precious Blood  
company, would have it to a secret, unknown  
with Linwood thereupon, and turned him to the place  
Gregory's epistles, and therein turned to the very words  
ever their sins so turned them to good that  
him, too, and he turned to none amendment. Now  
one point alone plainly turned up and destroyeth the  
of the church, but turneth us yet into as  
he meant in the word "faith" altogether,  
God's cruelty, and finally turned the nature of man  
I, "about twenty-one years." "Tush," quoth he, "this is  
always make four horse." "Tut," quoth he, "this is  
hard in the ground." "Tut," quoth he, "this were  
man would have out, twain of like wisdom and  
book but such as twain advised me specially to  
but one of the twain, either cause the people  
him no more but twain. And therefore, by the  
nature -- of which twain every one is alone  
come one step or twain nearer to the matter  
say if one or twain that would tell me  
sir," quoth he, "those
any one better than | twain of me, for they | 6, 69/ 6
with reason believe them | twain against all them that | 6, 71/ 14
doth agree that they | twain , that is to wit | 6, 71/ 16
nature tell you? "They | twain tell me," quoth he | 6, 72/ 5
doubted, and one or | twain thought there was none | 6, 72/ 32
ways and left them | twain there alone. And the | 6, 79/ 13
the seed of them | twain turned in the woman's | 6, 79/ 21
Surely," quoth he, "both | twain were very strange. But | 6, 80/ 29
as in weight. Some | twain be more credible than | 6, 82/ 27
all, at the leastwise | twain of those ten said | 6, 83/ 7
clave the prick in | twain that they seemed to | 6, 94/ 25
store content to keep | twain , and would, though they | 6, 106/ 8
quoth I, "between us | twain and spare not, nor | 6, 109/ 11
ye then send them | twain forth to school together | 6, 128/ 27
of scripture. Of which | twain ye would in the | 6, 136/ 1
speak one word or | twain for the answer of | 6, 138/ 19
by mouth was three: | twain commanding generation and eating | 6, 139/ 7
continual, where the other | twain albeit they were thereto | 6, 139/ 10
true, but seemed both | twain impossible? "That should," quoth | 6, 154/ 14
cleaved that they were both | twain true," "That is well | 6, 154/ 18
Marry," quoth he, "both | twain . For they may stand | 6, 155/ 28
be all the twice | twain always of one kind | 6, 168/ 32
of one doctor or | twain , but of the consent | 6, 169/ 30
put one example or | twain . And what point rather | 6, 171/ 4
tell you that twice | twain make four. I ween | 6, 176/ 27
mile asunder, and both | twain as far from me | 6, 213/ 17
it," quoth I, "both | twain and ye will. But | 6, 240/ 26
the old time both | twain found out and vanquished | 6, 240/ 27
his gay sword in | twain .Which in my mind | 6, 254/ 39
man more credible than | twain of him -- and | 6, 257/ 25
hear say, require but | twain ; and yet, in cause | 6, 261/ 1
words of one or | twain , but by the oaths | 6, 264/ 19
oaths of one or | twain above twenty; not such | 6, 264/ 20
taught, and preached both | twain , that is to wit | 6, 266/ 8
reported that there were | twain , and both beneficed men | 6, 267/ 6
very cunning men, both | twain very virtuous men, which | 6, 267/ 7
against him. And those | twain affirmed and offered to | 6, 267/ 8
would have believed those | twain above other twenty, except | 6, 267/ 11
myself but believe some | twain better than some twenty | 6, 267/ 16
quoth I, "of those | twain that ye speak of | 6, 267/ 18
man had liefer bear | twain cold in his neck | 6, 271/ 3
more boldly between us | twain , for that I perceive | 6, 277/ 10
that never had had | twain . He meant not, as | 6, 304/ 26
the only forbidding of | twain at once: but he | 6, 304/ 30
twenty at once or
give a groat or
I do between us
ye shall scantly find
adorare, "be not they
in a line or
ten, then five, then
which were else both
true it was, of
God killed them both
that country, finding them
than I ween they
therewithal a work or
to match them both
a slight occasion. The
other parts before. The
against the constitution. The
meant but well. The
not believe them. The
of bad folk. The
the more available. The
the contrary chance. The
worse -- of the
their old crutches, with
fair young gentlewoman of
it now well toward
not," said he, "choose
abide the trial of
false, to stand on
the chapter before. The
our ghostly enemy. The
besides me, ten or
quoth he, "not if
see it done in
there were ten and
naught, than ten or
before your face in
he would not for
one or twain above
those twain above other
twain better than some
convicted by more than
letted not to go
all this more than
twain , and he will, because
twain above the mean price
twain call him but as
twain but that they not
twain plain repugnant?" "Yes," quoth
twain he discovereth all that
twain , when the silly father
twain of their own nature
twain that were detected of
twain by Saint Peter's means
twain fallen from the faith
twain were, much more sorrow
twain of Luther, and as
in dispicions than were
Twelfth Chapter The author somewhat
Twelfth Chapter The author confirmeth
Twelfth Chapter The author toucheth
Twelfth Chapter The author inveigheth
Twelfth Chapter The author somewhat
Twelfth Chapter The author confirmeth
Twelfth Chapter The author toucheth
Twelfth Chapter The author inveigheth
twelve tribes of Israel ten
twelve pence spent in men
twelve years of age, in
twelve . And yet more angry
twelve of you and one
twelve men for his acquittal
twelve men's mouths where one
Twentieth Chapter The messenger allegeth
Twentieth Chapter The messenger allegeth
twenty good, honest men tell
twenty should." "What if a
twenty shops almost in one
twenty ." "Why so?" quoth I
twenty men that God will
twenty pieces and make it
twenty pounds hear him say
twenty ; not such men as
twenty , except witness be taken
twenty . And would not fail
twenty , and excused by never
twenty miles to hear him
twenty witnesses plainly proving the
I, "of all those twenty that deposed against him" 6, 273/18
never yet talked with twenty that have told you 6, 278/22
the world ween that twenty true men were foresworn 6, 280/8
at liberty to have twenty at once or twain 6, 305/21
that the priest had twenty, save for overcharging. Yet twenty . And thereto without any 6, 305/34
whether he had seen he answered, "Nay, not twenty ." Thereat the lords laughed 6, 323/18
he had not seen twenty . And was in doubt twenty 6, 323/19
pounds, I think, or twenty marks. Which sum, I twenty 6, 341/34
fifty, then forty, then twenty , then ten, then five 6, 371/30
bound to believe. The Twenty-Eighth Chapter The messenger eftsoons 6, 10/27
of one mind." The Twenty-Eighth Chapter The messenger eftsoons 6, 166/30
of holy scripture. The Twenty-Fifth Chapter The author, taking 6, 9/30
of our faith." The Twenty-Fifth Chapter The author, taking 6, 137/24
declareth the contrary. The Twenty-First Chapter The author showeth 6, 8/21
of in writing The Twenty-First Chapter The author showeth 6, 116/12
am sure, passeth not twenty-four . It happed them, as 6, 79/4
needs be concurrent. The Twenty-Fourth Chapter The messenger maketh 6, 9/23
Savior saith in the Twenty-Fourth chapter of Matthew, "Because 6, 109/16
children of Abraham." The Twenty-Fourth chapter of Matthew maketh 6, 132/28
upon natural reason. The Twenty-Ninth Chapter The author proveth 6, 11/3
any man else." The Twenty-Ninth Chapter The author proveth 6, 176/8
faith," quoth I, "about twenty-one years." "Tush," quoth he twenty-one years. 6, 79/28
serve their purpose. The Twenty-Second Chapter Because the messenger 6, 9/1
may lawfully do. The Twenty-Second Chapter Because the messenger 6, 122/1
believe his church. The Twenty-Ninth Chapter The author proveth 6, 10/22
any damnable error." The Twenty-Seventh Chapter The author proveth 6, 162/12
of holy scripture. The Twenty-Sixth Chapter The messenger saying 6, 10/8
in like authority." The Twenty-Sixth Chapter The messenger saying 6, 153/19
church of Christ. The Twenty-Third Chapter The messenger objected 6, 9/15
soul to peril." The Twenty-Third Chapter The messenger objecteth 6, 128/7
twere a fair fish pole 6, 413/11
I am already married twice , and therefore never can twice 6, 53/11
one seven years, worth twice his tithes. "This is twice 6, 85/30
as it is that twice two make four. "Why twice 6, 168/22
would tell you that twice two ganders made always twice 6, 168/26
would tell you that twice two geese made always twice 6, 168/27
would tell you that twice two geese would always twice 6, 168/29
must be all the twice twain always of one twice 6, 168/31
one kind, and yet twice two geese make not twice 6, 168/36
he tell you that twice twain make four. I twice 6, 176/26
which ye have now twice touched, is at once twice 6, 230/9
they say every psalm twice ." "In faith," quoth your twice 6, 258/15
he offered to bring twice as many, and that twice 6, 264/25
twice a priest may marry he was once or examples thereof one or submit this work, for matter. Wherefore in these earnest work, of which by a priest or heretics unto death, which in one of the name written? Nor these will be priest, we saith himself, he sent consecrated unto himself? Which have in less than hath that will make piece of silver of quoth I, "your own be, except they be nature and reason are so, but rather both nothing but only the Holy Ghost. Of which impossible matter? One, or of any before, if and they were but more ready to believe Friday every year this examples thereof one or with the host the two groats of the he said, "Wheresoever be so?" quoth he. "For Surely," quoth I, "these things seem to me reason and they be sure of one of creation he gave but they perceived that these God would tell you so were that those holy scripture tell you quoth I, "there be be two seconds after else put it upon twice and have one wife twice examined thereof. But yet two rehearsed; and further showed two things in especial, among two points though I had two things I could out two, whom they take here two things, himself had combined two things, either in that two words "Christus crucifixus" do two be not the most two of his priests in two things, if ye would two years sailed the world two pieces of iron able two or three inches about two eyes, for I shall two such things as imply two records more to be two tell you clean the two persons of the Trinity two the Son was first two, or three either, seemeth two men should tell you two "Why so?" quoth I two simple women that a two hundred year till within two rehearsed; and further showed two groats of the two two Testaments, promised the host two or three gathered together two causes," quoth I, "One two things seem to me two as true points, and two good rules to examine two things, that is to two precepts or three by two things was the end two things: whether of them two things seemed the one two things that seem the two seconds after two manner two manner countings: one next two lots and then, at
the choice of such
two things as be both 6, 158/ 26
And therefore of those
two tales told you by 6, 159/ 8
a publican. Of which
two the one offended in 6, 165/ 29
it is that twice
two make four." "Why," quoeth 6, 168/ 22
tell you that twice
two ganders made always four 6, 168/ 26
tell you that twice
two geese made always four 6, 168/ 27
tell you that twice
two geese would always make 6, 168/ 30
tell you that twice
two geese make not always 6, 168/ 36
kind, and yet twice
of one man or
two in the church but 6, 169/ 32
we speak of such
and there one, here
two diverse and contrary senses 6, 169/ 37
here two and there
Savior saith, "Wheresoever be
two or three gathered together 6, 196/ 6
Lord saith, "Wheresoever be
not as though every
wheresoever there came together
fault, showed him before
as it were by
that neither of those
at once. If we
that I should see
see two churches or
towns, each of them
two a mile asunder, and
two or three witness, should 6, 202/ 10
some again that have
two gates, many a man 6, 204/ 1
body lieth whole in
of one man or
two bodies indeed. And then
the same saint had
whole body showed at
the saint of whom in
also that there were
of the Jews, which
the crosses of the
pilgrimages, but one or
a furlong of or
was there besides these,
thing. And then every
there were of Christ
Christ two churches of
at large. For of
that everything that hath
that every ass hath
other contract made between
a contract made between
that one of those
but besides him unto

two towns, each of them 6, 213/ 16
two bodies, to lend one 6, 217/ 10
whole body showed at
saint of whom in
two diverse countries be diverse 6, 221/ 26
also that there were
two good holy men in 6, 221/ 33
the crosses of the
thieves, by the raising 6, 225/ 22
pilgrimages, but one or
will I tell you 6, 227/ 21
a furlong of or
up in a wood 6, 227/ 33
was there besides these,
two round rings of silver 6, 228/ 14
thing. And then every
two of them were one 6, 231/ 26
there were of Christ
churches of two contrary 6, 242/ 27
Christ two churches of
contrary faiths and both 6, 242/ 27
at large. For of
contraries, if both the 6, 249/ 6
that everything that hath
ears is an ass 6, 250/ 12
that every ass hath
ears." "Nay, marry will 6, 250/ 21
other contract made between
parties, is for that 6, 263/ 1
a contract made between
parties, induced in his 6, 263/ 23
that one of those
that ye took for 6, 269/ 15
but besides him unto
other bishops, too?" "Well 6, 272/ 27
late a horse or
two, and that he would

show you for example
of some folk, here
ye touch in effect
secret mystery to these
Christendom the bigamy of
baptism. And now these husband. Now set these
that wives might have unreasonable reason, one of matter as the other
have been officer under as contrary as their then hath since by
And then one or him. For between those faith and hope be of some that bear
and heathen men in him a heretic, those
and heathen men in

faith and hope be
of some that bear
and heathen men in

that which as
quoteth I, "and these

and heathen men in

that which as
quoteth I, "and these

and heathen men in

that which as
quoteth I, "and these

and heathen men in

that which as
quoteth I, "and these
what spectacles Luther and

goodly creatures Luther and

doubt but Luther and

Paul's words and believe


do have. For by

one wife. Which words

one: then may

see the wisdom of

if we shall, after

wisely construed? Now if

in this matter hath

construction is. Now if

once." In which words,
of the widow, wherein

such open follies as

ye see how substantially

quoth your friend, "if

that." "Surely," quoith I, ",

if we granted to

form of this argument,

heretic as Luther, and

as Wycliff made and

in the translation of

as Luther is or

new set forth by

indeed," quoith I. "And

them. But therewith findeth

confession till now that

women as men. But

manner as mad as

of his scholars, besides

sacrament; and so saith

far as Luther and

at once. But as

this doctrine also teacheth

men were Luther and

better than Luther and

Tyndale have spied this thing

Tyndale -- lest that holy

Tyndale some good marriage that

Tyndale nothing answereth in his

Tyndale would now make the

Tyndale , a priest must ever

Tyndale that it is there

Tyndale as for that place

Tyndale may tell us be

Tyndale would soon make them

Tyndale so take it indeed

Tyndale , that never should there

Tyndale taketh it, then since

Tyndale , especially to make that

Tyndale and his master Luther

Tyndale , take the one words

Tyndale will agree, as he

Tyndale no shift. For since

Tyndale will say that by

Tyndale had lost his purpose

Tyndale would by this way

Tyndale and Luther do. And

Tyndale and his master construe

Tyndale and Luther have none

Tyndale hath another reason indeed

Tyndale that few men can

Tyndale would rail and say

Tyndale , and a better example

Tyndale , that the malicious mind

Tyndale . "Now if it so

Tyndale , should teach his flock

Tyndale in his English books

Tyndale in his book of

Tyndale no fault in the

Tyndale came, which yet in

Tyndale will have none at

Tyndale . For it were as

Tyndale , do now deny it

Tyndale too. "Item, that if

Tyndale and their company do

Tyndale hath begun here in

Tyndale , as the special matter

Tyndale and their fellows, that

Tyndale too, what manner perceiving

6, 304 / 2

6, 304 / 9

6, 304 / 10

6, 304 / 11

6, 304 / 27

6, 305 / 16

6, 305 / 18

6, 305 / 20

6, 305 / 27

6, 305 / 34

6, 306 / 7

6, 306 / 13

6, 306 / 15

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learned men Luther and Tyndale say that the devil that, as appeareth by example thereof? Look on a lewd liberty therein, and sometimes denieth. But yet as mad as what conscience hath this of this part, which which I marvel why be done thereto, which miracles, of all which vow of chastity; whereas began to say, this Which thing Luther and and as many of heard rehearsed, and in had found what thing Against all whom, when to confute Luther or Collins, and more frantic the New Testament of the New Testament of they will call it all them that caused they not only damn in the damning of and put forth in as I say, upon since Saint Paul, after must needs have, by as Wycliff’s was, and Luther himself. And in weight. "Forsooth," quoth I, "read Luther’s words and Christendom into a very he calleth but only this fierce and cruel to wit, neither paynim if there were a cruel appetite as never of hell, the great business, then the wretched way other of those one left but these
the pains that pagan tyrants did unto the holy whole mind, is yet unable to ascend up so And then far more unable to do. And then that he perceived himself unable to defend that he to make him an unadvised answer, but with good ye had wrong and of him, "Qui facit unanimes in domo," that maketh Holy Ghost, "qui facit unanimes in domo" (Which maketh that consent, "Qui fecit unanimes in domo" (Which maketh himself, that he discloseth do it of oversight spirit of pride that, may suddenly be mended there came among them himself that he discloseth fond fellow bewrayed himself have somewhat opened yourself also leave no saint large liberty to an unbridled lewdness, and some of at pilgrimages to be and left us as for their sakes) as yet into as much tell? And of that thereof among the great being mere spiritual substances a hard and an exceeding seldom gift, and is either chosen or for the unchosen sort, no good deed people with a host lewd priest hath left do worship a host the sufferance of an cloth kept and preserved things which now their adventure lay and slept adventure lay and slept, which parts Sem and Wilgefort call her Saint will not fail to Wilgefort to have her trust that she shall pray but to be

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| ye had wrong and of him, "Qui facit unanimes in domo," that maketh Holy Ghost, "qui facit unanimes in domo" (Which maketh that consent, "Qui fecit unanimes in domo" (Which maketh himself, that he discloseth do it of oversight spirit of pride that, may suddenly be mended there came among them himself that he discloseth fond fellow bewrayed himself have somewhat opened yourself also leave no saint large liberty to an unbridled lewdness, and some of at pilgrimages to be and left us as for their sakes) as yet into as much tell? And of that thereof among the great being mere spiritual substances a hard and an exceeding seldom gift, and is either chosen or for the unchosen sort, no good deed people with a host lewd priest hath left do worship a host the sufferance of an cloth kept and preserved things which now their adventure lay and slept adventure lay and slept, which parts Sem and Wilgefort call her Saint will not fail to Wilgefort to have her trust that she shall pray but to be
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or now were all undone, if that were the undone, ye reckoned them all
no man leaveth it undone. But God giveth enough
they may lawfully leave undone not any text whereby undone, and hath left us
and do or leave undone, such work, I say
and leaveth it undone but from hour to undone
of cruelty or spite undone, ye reckoned them all, ye reckoned them all
purpose of them, yet undone, ye reckoned them all
hath a sure and undoubted refuge provided him by undone
hath a sure and undoubted refuge provided him by undone
the plain, sure, and undoubted truth, against which no undone
daily many great and undoubted miracles wrought and well undone
and take that thing for undone, ye reckoned them all
daily many great and undoubted miracles wrought and well undone
said of myself. And undoubted as ye spoke of undone
had, and fastly for undone, ye reckoned them all
church as to an undoubted faith, be in such undone
special message gave them undoubted knowledge; as he did undone
four for the sure undoubted true. "That is," quoth undone
concerning the sure and undoubted knowledge of the very undone
and reputed for an undoubted knowledge of the very undone
which gave the readers undoubted occasion to think that undone
fables harkening against God's undoubted knowledge; as he did undone
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had a sure and undoubted truth, by his Holy undone
about it, their own undoubted death before their eyes undone
such things as those undoubted holy doctors taught. "I undone
taken for true, yourself undoubtedly knew some for very undone
other places. And else undoubtedly his whole coming had undone
point earnestly, and would undoubtedly if he had wist undone
at their lewdness. For undoubtedly, if the clergy be undone
with their capacities. For undoubtedly, if the clergy be undone
enough to do. Which undoubtedly, as ye spoke of undone
in mine opinion. But undoubtedly, the wisest and the undone
them excused again. And undoubtedly, if confession came once undone
devil. Which thing had undoubtedly among men these takers undone
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when we see them unfolded, and bring into this realm undone
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themselves, "We be but unprofitable servants; we have done
dead because it is unprofitable, is yet a very a man unto the unprofitable faith that is in then stand they both unproved, "And therefore," quoth he crimes should pass forth un punished, and thereby should the corner of the matter unransacked, as far as we sore thing and far unreasonable, that poor, simple, and All which absurdities and unreasonable follies appeareth as well wise man than an unreasonable reader. Nor I cannot but if reason be unreasonable -- have more disdain see that upon his unreasonable reason, one of two law ye see nothing unreasonable. For it neither forbiddeth not therefore, as methinketh, was he by this the reproof of that unreasonable manner driven to another the author showeth what unreasonable would ensue if folk forasmuch as ye lay unreasonable to their charge that persons that they seem unreasonable suspicious if they think knowledge the less, and unreasonably stand in their error must be a man unreasonable and the husband of good nor bad passeth unproved. If they be familiar doubted and reputed for unrevealed and unknown, if after to a high and untruly multitude, many sore punishments the rabble of such unsavory ceremonies, all which are world must needs wax unsavory. And he saith that our horse rather run unshod and mar his hoof yet are there some unshrined, for no man wotteth by such irreverent and unsure of his own father every man reckon himself and yet they be peradventure as they stood unsworn. And yet though I for very ribalds and unsworn, also, and therewith be it, leaving no part untouched in such order as they thought, stood longer untouched. And they guessed that is by him clean untouched. "That is," quoth I The author showeth the untoward mind of many men The author showeth the untowardness in a thing so it is a great they be feigned and untrue, partly, lest they be they be feigned and untrue, partly lest they be that their tale is untrue, as it must needs unlikely, and yet all think -- were waxen of true knowledge, believing of true knowledge, believing untrue, men, canonize for saints
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but denyth it as , as foolishly, without ground
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it not to the of his power, but
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| hither all were done." "end, albeit I think Verily , sir," quothe, "I | | 6, 109/ 7 |
| No, surely," quothe he. "reason so short; for verily the substance shall. But | | 6, 115/ 17 |
| custom corrupted -- might Verily ," quothe, "where reason | | 6, 119/ 9 |
| both; but I would verily I would never have | | 6, 129/ 18 |
| into an invincible error?" "would believe him?" "Yea, verily | | 6, 141/ 16 |
| bade you believe?" "Nay, verily ," quothe, "I want | | 6, 154/ 23 |
| as his living?" "Yes, verily ," quothe, "that would | | 6, 159/ 27 |
| his own wit would Verily ," quothe, "I would | | 6, 160/ 3 |
| in the body than Verily ," quothe. "Then appeareth | | 6, 165/ 23 |
| was apostle. And as verily ween the contrary. And | | 6, 166/ 14 |
| it false, as he verily any member, organ, or | | 6, 195/ 1 |
| friend, "that I think verily a member of Christ's | | 6, 197/ 19 |
| were a wise invention." "fault. And I think verily thought he should have | | 6, 228/ 8 |
| your friend, "it seemeth Verily there was." "That may | | 6, 253/ 9 |
| himself said ho, and Verily ," quothe I, "to me | | 6, 275/ 10 |
| few, yet think I verily it was a favorable | | 6, 279/ 11 |
| a displeasing messenger. And verily that he meant not | | 6, 290/ 10 |
| Every man knoweth it." "one which I thought Verily confessed that the book | | 6, 292/ 31 |
| one which I thought verily that for those few | | 6, 298/ 25 |
| arse. But I think Verily were all the bishops | | 6, 300/ 24 |
| innocence. And since I verily could tell who killed | | 6, 321/ 5 |
| that God is as Verily for all this there | | 6, 325/ 2 |
| in that book?" "Nay, verily ," quothe he, "for me thought | | 6, 356/ 17 |
"So was it enough." "So was it enough," quoth I, "and too verily think that himself thinketh verily wrought in them by verily and surely that sin verily play that pageant than verily for such merits, forgiveness vernicle, the express image also verse, "Miserere mei deus, quoniam" verse of the Prophet, "I vessel and plate of the vessels, utensils, and ornaments of vessels had now much work vessels round about it, whose vestal virgin (for so called veniunt ad vos in vestimentis ovium, intrinsicus autem sunt touch of holy saints' touch of holy saints' age, in marvelous manner of so much diverse made him his universal which is under Christ and Saint Peter his error that they believed as it is a we see much more our tongue; another, the that ye see more withstanding and striving against beasts that teach us and generally against the but have accounted their sin in ourselves, which so long, wherein the quoth I) against their persons of very companionable we call them he be never so priest to be naught, wonder is it that of God, in great the glory of a bishops among them, fastings, of priesthood, in as it to rehearse the heresy alone, lay more
the wretches forbear not villainously to handle and cast 6, 47/ 28
railing against the Mass, villainously demeaning the Blessed Sacrament 6, 433 / 34
the wretch do such villainously to the cross of 6, 50/ 23
but rather rebuke and villainy , Which though it have 6, 300 / 35
lively tree of that vine , and waxing withered branches 6, 146 / 27
saith he, "a very vine , and ye be the 6, 194 / 9
gardener. I am the vine be all that be 6, 194 / 23
of Christ is the vine that Christ spoke of 6, 207 / 8
the church -- the vine of Christ's mystical body 6, 207 / 11
the stock of the vineyard . And if they be 6, 194 / 32
very beasts did also violate the wives in the 6, 370 / 31
they their nuns) were violated , they not only beat 6, 375 / 22
compelled by force and violence to believe upon his 6, 32 / 4
open force and violence . For intending to begin 6, 369 / 14
wit, voluptuous living and violence , offering delight unto the 6, 374 / 20
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sore to force and violence against heretics, if the 6, 406 / 23
had never begun with violence , though they had used 6, 407 / 9
if they had set this day used less violence there was little violence 6, 407 / 18
Howbeit, while they forbore agreed to take all violence and compulsion away upon 6, 407 / 26
violence there was little violence taken away by assent 6, 408 / 4
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fell to force and violence there was little violence 6, 407 / 18
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they began to be violence against heretics, if the 6, 406 / 23
the matter virtuous, the violence against heretics, if the 6, 406 / 23
our Lady was a virgin so moved in her 6, 94 / 2
Lady was a perpetual virgin and yet at her 6, 100 / 13
was born of a virgin , how know you?" "Marry 6, 130 / 35
Lady was a perpetual virgin , as well after the 6, 115 / 36
was born of a virgin , as well after the 6, 150 / 2
was both born a virgin ." "What else?" quoth he 6, 179 / 21
lived and died a virgin ?" "The Gospel of Saint 6, 180 / 2
therein call that blessed virgin , and lived and died 6, 312 / 22
pagans, if any vestal virgin (for so called they 6, 375 / 21
that she had vowed virginity our advocate. "Item, he 6, 359 / 35
full determined purpose of virginity For when the angel 6, 150 / 8
virginity . And that as it 6, 151 / 2
a purpose of perpetual
of our Lady's perpetual
of touching the perpetual
made to God of
preach high preeminence of
vows kept and observed,
chaste widows and undefouled
confessors, so many godly
sure way is, with
of such wisdom and
that be of known
side, alleged much cunning,
antiquity or the great
in that kind of
from the use of
from the knowledge of
believed vice to be
sure way is, with
And for a great
and ruin of all
secret infusion of that
set forth by their
faith or knowledge of
being without grace or
her: "Beware in the
all reason, religion, and
still upon it in
in his denying in
which he still in
give us example of
folk the nourisher of
and is in their
by the lack of
their living. For without
against good manner and
sacrament self hath no
whole faith, religion, and
nature, or any manner
either, or any other
in the way of
the faster forward in
so utterly subverting all
opinion of learning and
opinion of any man's

virginity before the birth of
virginity, the church of Christ
virginity of our Lady, whereof
virginity, or widowhood, or other
virginity and widowhood above wedding
virginity preached and praised, pilgrimages
virgins, by the wholesome doctrine
virgins, and in all that
virtue and prayer, first to
virtue to have him in
virtue and cunning, what do
virtue, and goodness. I will
virtue of the workman, or
virtue, that the Spirit of
virtue, shall not yet as
virtue, not only for the
virtue, and idolatry to be
virtue and prayer, first to
virtue their ardent appetite to
virtue, then came our Savior
virtue into the soul of
virtue with God's good inspiration
virtue pleasant to God, the
virtue may peradventure stand with
virtue of God what ye
virtue reproveth?" The Eleventh Chapter
virtue of his oath that
virtue of his oath the
virtue of his oath denied
virtue and the light of
virtue, and to them that
virtue and prayer, by God's
virtue among them, and decay
virtue, the better they be
virtue, provoking the world to
virtue at all; but the
virtue of Christendom. And that
virtue -- almsdeed, faith, or
virtue, almsdeed alone sufficeth for
virtue; yet many men be
virtue because he hath letted
virtue and all good order
virtue, they should be secretly
virtue, in whom they see
in great estimation for virtue or cunning, then consider 6, 420/12
he neither hath more virtue nor more cunning than 6, 420/13
fathers, of whose cunning, virtue, and salvation we be 6, 421/11
and good endeavor to all that time virtue had in honor, fasting 6, 428/5
the other taught us virtues and that seeth on 6, 434/7
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the faith than other the fathers, of whose cunning, virtue, and salvation we be 6, 421/11
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the judgment of other the other taught us virtues, and lose the merit 6, 291/28
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they believed to be be many a right virtues, and lose the merit 6, 291/28
all other things very seemeth by some very virtues, and lose the merit 6, 291/28
and many other holy, and good works with end of the matter virtues, and lose the merit 6, 291/28
and good works with lack good and devout study for the worse, right good and virtues, and lose the merit 6, 291/28
own mind for very men, both twain very virtues, and lose the merit 6, 291/28
love, but a good, that name of holy virtues, and lose the merit 6, 291/28
love, common to the Christ's church, against all virtues, and lose the merit 6, 291/28
before his days by virtues, and lose the merit 6, 291/28
both for cunning and very wise man, a virtues, and lose the merit 6, 291/28
provided that any good, but that a good therein as neither good, virtues, and lose the merit 6, 291/28
perceiveth honest, sad, and holy martyrs, by the virtues, and lose the merit 6, 291/28
the church commandeth and that of so many
like a most faithful, agree upon some persons, presence of right honorable, and charity and other to do one good continual course of his Saint Jerome and other slain many a good as he taketh for being therewith of such seem he never so in alms, with other seen and known their clearly testified by the Gregory, and all the is indeed, well and faithful folk that live the King's Highness most why they live so esse irreprehensibilem unius uxoris also of his blessed a table the lovely the first face some that had a good people, they make a they had by these hath by many a Alban himself in a bishops and prelates themselves smellleth of idolatry to reason go seek and people do not only to their relics, and it their pilgrimage to somewhat sought unto, and and pilgrimages to be now, as he said, and praised, pilgrimages devoutly father which, under the suffered, cast off their sunt condignae passiones huius virtuous people have ever had, wise, and cunning fathers, and most erudite prince and well learned, that, and very cunning persons works, because that faith deed. For Luther saith life might by the fathers have in other man; robbed, polluted and , commend Luther's way, he behavior as they seem, yet can we with exercise, both in forbearing life well proved by and erudite books of and cunning doctors by done devoutly to kiss; and therefore where he writeth in his epistle , fasting and giving their and venomous words, when , as a token to of our blessed Lady of probability. Howbeit, to , though he had corrupted as though they came things knowledge of his miracle declared that this the image of the those holy places and this place and that such places as God these places and there pilgrimages. And then where some of them one with folks' devotion. But and sought, is not some of his old, every kind of good of a strange herald of hypocrisy and show ad futuram gloriam quae
<table>
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<tr>
<th>Word</th>
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<td>vitis</td>
<td>pontificum, I ween he</td>
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<td>vocabitum</td>
<td>&quot; (My house shall be</td>
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<td>voice</td>
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<td>voice</td>
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<td>prove that shrift and</td>
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<td>teach, and prove by</td>
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<td>voice</td>
<td>the great profit of</td>
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<td>void</td>
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<td>void</td>
<td>but that this is</td>
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<td>void</td>
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<td>void</td>
<td>very wolves, there is</td>
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<td>void</td>
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<td>vos</td>
<td>estis sal terrae&quot; (Ye</td>
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<td>&quot; (I give you a</td>
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<td>vos</td>
<td>in vestimentis ovium, intrinsecus</td>
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<td>vouchsafe</td>
<td>to incline mine assent</td>
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<td>to follow? If our</td>
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<td>to trust him, as</td>
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<td>vouchsafed</td>
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should come) he hath vouchsafed to spread himself abroad 6, 57/ 22
among them whom he vouchsafed ; where on the other 6, 82/ 3
goodness in that he vouchsafeth so familiarly in small 6, 81/ 24
French in sport, "die vous garde senior," or at 6, 290/ 8
would boldly break his vow for that he thought 6, 170/ 4
keep and observe any vow that he hath made 6, 360/ 11
at their liberty, their vow notwithstanding." "And how proveth 6, 360/ 13
to dispense with the vow made by man to 6, 366/ 8
he wrote that no vow could bind any man 6, 366/ 9
the breach of any vow of chastity; whereas Tyndale 6, 426/ 5
break their promise and vow to God willingly made 6, 429/ 12
and promise of chastity, agreed to forsake their vows of chastity and be 6, 370/ 11
perceive that she had kept their chastity vowed and dedicated unto God 6, 150/ 5
idolaters, kept their chastity vowed virginity. For when the 6, 150/ 8
suffered to break their vowed chastity in all their enough, and that their vows could not bind them 6, 165/ 20
make their invocations and voweds some to the one 6, 231/ 6
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agree to forsake their voweds of chastity be 6, 370/ 11
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night, in their earthly voyage ; and thereby to have kept, and thereby to have 6, 182/ 20
Church in their spiritual voyage , wherein his special goodness voweds, wherein his special goodness 6, 182/ 21
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they call a tongue vulgar and barbarous. But of vulgar tongue because it is 6, 333/ 3
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written but in a vulgar tongue, and those books 6, 338/ 11
tongues were as very vulgar as ours. And yet vulgar and common to every 6, 338/ 17
was written in their tongue, and those books vulgar as ours. And yet 6, 342/ 33
very sure way to wade within the great stream vulgar and common to every 6, 10/ 6
very sure way to wade with in the great 6, 138/ 1
that a mouse may wade therein, and an elephant vulgar and common to every 6, 152/ 19
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I suppose we be dare hold you a wager she will tell you 6, 231/ 30
Wilkin had laid a wager with Simkin, that in 6, 274/ 11
said and laid his wager the contrary, and then 6, 274/ 15
he had won his wager , for lo here ye 6, 274/ 22
this would say the wager were his, for it 6, 274/ 25
and would say the wager were his except it 6, 275/ 11
Wilkin should win the wager . What should we say 6, 275/ 24
should we give the wager ?" "In faith," quoth he 6, 275/ 25
that as for the wager, if the loss of his proof, if the loss of his wager, if the loss of his if they would with away, but worthy to as her handmaid so in his house to more honest service to I ween, when they of Saint Stephen's in it myself. At Saint fair abbey where Saint Irish and some in as they have in the parish. "As for Well," quoth he, "let himself was fled into Lord Cobham taken in the air, and men that, he bade him too short. And some we were like to the good, yet to going forward, as men not resist faith but us a way to wretches worst shall he at liberty and might also, if we will either is fain to this, he was bid might leave it and well, good works must he would then bid the text: "those that leastwise, that way they Christ's Catholic Church, so way. Then have we lie, then had I then have we well church. After dinner we quoth I. "For he to mischief as she away, scripture and all
Alban's, and there was walking about the town begging 6, 86/ 3
watching, fasting, praying, preaching, with them in the 6, 182/ 18
the children of Israel, all with sorrow?" "Nay 6, 219/ 7
therefore bid them be walking with his words, that 6, 347/ 22
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master the malice thereof, to accompany them in abroad to show them 6, 370/ 24
to walk, fasting, praying, preaching, walking , hunger, thirst, cold, and 6, 106/ 15
even at the hard walking , and see not how 6, 210/ 21
driven you to the wall , and see not how 6, 249/ 23
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Not and we would wallow upon the ground unto 6, 230/ 17
that great water come wallowing up against the wind 6, 80/ 6
that hung about the walls none other thing but 6, 228/ 12
for good company, to accompany them in Walsingham in pilgrimage, where a 6, 91/ 23
and our Lady of Walsingham As weening that one 6, 99/ 18
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or our Lady of Walsingham that stood by the 6, 232/ 15
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these voyages be but wandering about vanity or superstitious 6, 100/ 19
seem over light and wanton for the weight and 6, 227/ 36
except we be so wanton , that where himself had 6, 106/ 19
And having a little wanton money, which him thought 6, 287/ 16
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which shall for his wantonness have his knife taken 6, 344/ 12
little while. Not by war and fighting, which way 6, 32/ 23
is to wit, the war and fighting against infidels 6, 36/ 2
they took in the war ?" "One of that ware 6, 106/ 5
dealing of men of war , is not, in my war , is not, in my 6, 372/ 29
when they fall to war . And of every sect 6, 372/ 31
also, though men in war wax furious and cruel 6, 373/ 5
Christian men in their war always forborne, as is 6, 373/ 7
have set them at war and deadly dissension among 6, 413/ 28
also commendable, the common war which every people taketh 6, 415/ 12
sedition, insurrection and open war within the bowels of 6, 416/ 5
the temporal princes in war against infidels be deeply 6, 431/ 13
at that time in ward for heresy, because that war? "One of that ware is enough," quoth he ware, that among all ware and our work unto warily keep themselves for the wariness of grace going through warn them of the one warn them of the other warned that if any other warned in his dream that warned thereof. And after that warned, and none other cause warned that no text might warned before that there were warned of the law. And warned to be there. Then warned, surely as Saint Paul warned with, when they do warned of all such thing warned, whereof the whole sum warned also of Christ, that warned and occasion of repentance warned by them to please warned given us of God's warned and learning of God's warned that some of them warned that some of them warned at all, but would warned that many be none warned be warned, surely as warned, will not amend but you the truth. Wherein you that they themselves used you that I will you, that never come you. They make their it, "quoth I. "For that many of those you make answer that you that he thus you. It is no that thou shalt find will I make you

sensual rebellious appetite to study, and my servants his life. And was all were she nothing nay but we were their faith were they it? For they being come thereto being already which had also been by that warning be church, to give them would we should have souls gave them sufficient writing he gave a the knowledge give him ye could take no to the knowledge and the church all that or else a plain true although ye had ye had no such told you, giveth me they cannot by that when one heretic, after much the more surely make me bold to marry," quoth he, "I be many such, I Ye cannot very well also how can ye Passion, she will I not such fools, I howbeit I will not not, as I say, a very gentleman, I dare be bold to and satisfied. And this

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all good enough without
be so circumspect and
make any one man
if they had been
that the world was
and ribaldry, gluttony, wantonness,
God forbid. It would
and their clothes never
speedily burneth up and
and wasteth the never
not to kill, continual
preached, but also fasted,
moon, whom he had
he not them to
the angel moved the
miracles, than in another
with a very fair
to see that great
Peter come upon the
the beginning of the
make any mixture of
only dare put in
by, to cast rose
was washed with the
they come at a
study where to find
the cheese in the
and truly told, but
the same should have
ourselves so mistrustful and

to hold till it
men and women of
or be cup-shot, or
proud, she will then
out at riot, and
yet more angry would
because he happeth to
hanged up legs of
women's gear made in
she make it a
Sundays and all? Some
now, what if he
If a good man
if a naughty man

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<td>&quot;Now that is merrily</td>
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<td>and laid up within</td>
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<td>, and lechery? Trow ye</td>
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<td>up your gear upon</td>
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<td>, prayed and wore hair</td>
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<td>and worshipped every frosty</td>
<td>6, 134/ 4</td>
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<td>, fasting, praying, preaching, walking</td>
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<td>water</td>
<td>, and whoso next went</td>
<td>6, 60/ 31</td>
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<td>water</td>
<td>? But whensoever our Lord</td>
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<td>water</td>
<td>. In so far forth</td>
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<td>water</td>
<td>come wallowing up against</td>
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<td>water</td>
<td>to him, he bade</td>
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<td>water</td>
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<td>? And now is the</td>
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<td>water</td>
<td>, but also dare not</td>
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<td>water</td>
<td>where as went away</td>
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<td>water</td>
<td>in the sea. But</td>
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<td>water</td>
<td>, let fall and lost</td>
<td>6, 369/ 21</td>
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<td>watered</td>
<td>with false glosses, and</td>
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<td>watered</td>
<td>it, the same should</td>
<td>6, 144/ 6</td>
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<td>wavering</td>
<td>, that for to search</td>
<td>6, 346/ 10</td>
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<td>wax</td>
<td>too hot. For I</td>
<td>6, 84/ 30</td>
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<td>wax</td>
<td>, thrust through diverse places</td>
<td>6, 85/ 28</td>
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<td>wax</td>
<td>too proud, she will</td>
<td>6, 131/ 24</td>
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<td>wax</td>
<td>copious and chop logic</td>
<td>6, 131/ 25</td>
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<td>wax</td>
<td>over high hearted and</td>
<td>6, 131/ 27</td>
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<td>wax</td>
<td>with me if I</td>
<td>6, 185/ 35</td>
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<td>wax</td>
<td>worse afterward. But he</td>
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<td>wax</td>
<td>or arms or such</td>
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<td>angry that his proper</td>
<td>6, 275/ 31</td>
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<td>wax</td>
<td>naught, the better he</td>
<td>6, 283/ 17</td>
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<td>good, the worse he</td>
<td>6, 283/ 20</td>
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<td>wax</td>
<td>unsavory. And he saith</td>
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<td>wax</td>
<td>well. Which thing we</td>
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<td>wax</td>
<td>is wrought into an</td>
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<td>wax</td>
<td>naught all the whole</td>
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<td>wax</td>
<td>furious and cruel, yet</td>
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<td>wax</td>
<td>worse. &quot;And what hath</td>
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<td>waxed</td>
<td>quick and she great</td>
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<td>waxed</td>
<td>so drunk of the</td>
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<td>waxed</td>
<td>he more wood and</td>
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<td>naught well enough. For</td>
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<td>worse. Now lay they</td>
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<td>wiser. &quot;By our Lady</td>
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<td>hath (as they say)</td>
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<td>won.&quot;When your friend</td>
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<td>way</td>
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<td>way</td>
<td>.The good king David</td>
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<td>way</td>
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<td>to Godward, would thereby</td>
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<td>way</td>
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<td>way</td>
<td>.&quot;A merry tale,&quot; quoth</td>
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<td>way</td>
<td>.Then have we walked</td>
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<td>of argument and reasoning</td>
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be run a great 

well touched by the 

to be the right 

sin, we see the 

them, and go their 

leave but the third 

in great doubt which 

of scripture the sure 

scripture to take that 

proudly persuaded a wrong 

which is the surest 

he take a sure 

say nay but this 

other's eyes by the 

indeed a good easy 

so went he his 

be the very sure 

fall into a false 

to give us a 

went almost all their 

one take the right 

he will seek his 

fast and search the 

may well keep his 

the sect -- what 

therein a good sure 

this been the best 

the best. And your 

there were none other 

quoth I, "none other 

saying still that his 

ye now believe, that 

and belief all one 

that still believe that 

that take the contrary 

block out of the 

a sure and infallible 

true faith and right 

understand the scripture one 

took the scriptures one 

wot they ne'er which 

it. And thus every 

shall take the sure 

for the truth that 

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way that the church teacheth 6, 176/ 5
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<td>this were the sure</td>
<td>, wherein should give, ye</td>
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<td>that they went their</td>
<td>from us, they showed</td>
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<td>quite in a wrong</td>
<td>-- therefore be they</td>
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<td>that ye say, to</td>
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<td>never be if your</td>
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<td>all four into the</td>
<td>, Wilkin would show us</td>
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<td>ten mile together and</td>
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<td>horse feet all this</td>
<td>shod and all with</td>
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<td>men have gone this</td>
<td>, and how can ye</td>
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<td>both for him and</td>
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<td>yet at the least</td>
<td>the law for favor</td>
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<td>to work, that all</td>
<td>6, 278/14</td>
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<td>ye take the sure</td>
<td>.&quot; &quot;Well,&quot; quoth I, &quot;if</td>
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<td>a girl once in</td>
<td>of good company, kneeled</td>
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<td>light all the long</td>
<td>. Wherein the people took</td>
<td>6, 297/15</td>
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<td>much harm both to</td>
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<td>him worship in the</td>
<td>. But as for nowadays</td>
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surely see such a way therein that we should make Saint Paul to find this the best way before the law made was a good sure way of book, libel, or to live otherwise, what way were, I say, more his own authority, by way of book, libel, or is rather grown another way ; that is to wit her use any worse way it is a great way hence, and she went matter to you which way they stand; but all courtesy and went his way, leaving some of the hearers some think one way and some another. And may find a surer way. But I think verily this way, when we asked him quoth your friend, "this way misliketh not me. But and hold the right way. "Forsooth," quoth I, "if now in a wrong way , we might leave it this were an easy way for one thing. For I might, after Luther's way , be confessed to a he began first by way of doubts and questions friend, "a good wily way." "As wily as it before him in his way other of those tyrants money fetched out that way, that some calling himself studied to devise a way whereby he might cast take so wrong a way, or else is it nor understand them that way, but construe them to except themselves allow that way for good. Now as as ye say, by way of excess and hyperbole set them in the way of virtue; yet many them a new, better way, and more true than win again in his way that he before cast there fall, ere the way were found to set hard and an uncharitable way taken by the clergy that side, then this way that ye speak of hold it, none evil way. For since we should that there were no way to escape; and then heresy by pride, that way should make them prouder if we take that way with heretics we shall for virtuous, commend Luther's way by the authority of out of the right way but if they knew out of the right way do rather fall thereto teacheth us a wrong way, which we may soon For either is his way naught, and then doth
at the leastwise, that way they walk and say 6, 433/ 9
with charity in the way of good works in 6, 435/ 25
they secretly by fair ways induced to the contrary 6, 30/ 37
and infidels by such ways as himself began it 6, 32/ 19
glad to favor these ways and to nourish this 6, 53/ 1
and the craft and ways of all that work 6, 55/ 27
and everybody went their ways and left them twain 6, 79/ 13
some one of these ways or peradventure by both ways ." "Well," quoth I, "we 6, 102/ 6
be one of these ways the church of Christ 6, 118/ 26
or other of these ways the church hath it 6, 118/ 32
which of these three ways together at the least with these worshipful wise were meant some other
be one of these ways the church hath it 6, 129/ 14
together at the least ways ." "As for the old
with these worshipful wise could be but that
the same. Go thy ways
were meant some other
I. "We have sundry indeed) dammeth all their
them with such superstitious
may they by more
such wise that diverse
false belief and factious
them by such ungodly
false belief and factious
them by such ungodly
brining men into mad it by the selfsame
malicious minds by such
he follow the fleshly wretches to the desperate
devise by all the whereas else more easy
had used all the so far into wrong
her husband was so wayward that he would never
then is God as honor of God and
honor of God and
Savior letted, for the work together to his
one great part of that would put all
would within a while said, begin with. The
said, begin with. The in conclusion with the
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for their sake and
divers places done, would
yet would I not
-- but, as men
images so that they
so many good men
bethink you well, I
much ease as we
praise, that preach I
contrary." "Why should ye I, "be deceived and
man his craft. And
what if he would
both man and beasts),
men be there, I
yet will there, I
eel, ye would, I
own wit would verily
twain make four. I
My lady will, I
them that they might
for the while I
will no wise man
walk the world about,
many more worshipped, I
calling him Dismas, I
to the other, I
for your teeth, I
helpeth). "And so I
And so would I
child. And I would
content or not, I
them, they should, I
that any man I
he, and laughed. "Ye
quoth he, "nor I
to make the world
man would in faith
silly soul as would
translation make the people
answer. % "But I would
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sort would yet, I
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truth," quoth he, "yet I that the people
good faith, I would ween, among that they had
troth," quoth he, "yet I that any good man
they would wish, I would yet I have seemed so more
length. They will, I ween, when they wake forget
exquisite cruelties that, I ween, they have taught the
do not to make men of obedience, these Lutherans and to make men
do not to make men deadly, damnable heresies. "Now blasphemous heretics than I
whose color ye had ween were natural, will ye
And when we had ween we should have left
I would never have ween that ye would in
I, "besides? I had ween we had been at
of, nor would have ween . And so may it
many men would have ween that twain were, much
mother tongue." "I had weened ," quoth I, "that I
so many workmen. But weeneth he that because there
thence, the wise man weeneth it would be straight
indeed that every man weeneth he hath her, and
Lady of Walsingham. As weening that one image more
half out of countenance, weening that he had done
own head. And then weening that he should find
belief of the faith, weening that were the very
like a woman to weep
where to your words will ween so that to weigh to. And if he
would not fail to weigh and amount. Ye deny
And to this intent weigh all the words, as weigh much among Christian men
to be pondered and weigheth . For it stretcheth no
first consider whereunto altogether weigheth .
and wanton for the weight and gravity of such
more than a man's weight and gravity thereof, nor
in number as in weight and blame of our
number and not by weight . "Surely," quoth I, "my
gold, whereof ten pound
nor one hundred pound
and many a pound
points, and consider what
proof is of little
so many matters and
truth in such a
deceived in any such
Surely, "quoth I, "as
but with good words
a very treasury and
you, say as the
clean, and glorious without
brought privily a strange
be taken with a
for lying with a
well known, ere he
that way the faith
water, and whoso next
And then after that
to bed, and everybody
little while." And so
delivered to the father,
hard word?" and therewith
their time? And so
we perceive that they
once known, the knowledge
which the good husbandman
that, in that they
wife with him, and
a great anger and
the stone -- he
wily boy, there thou
as far as they
they went, but they
London, whereby their words
a water where as
sure that any horse
that these men which
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he left him and
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way hence, and she
he made courtesy and
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after dinner." And therewith
schismatical as it was,
discovereth all that he
And finally so far
there never none that
with heaven except faith
they saw, when they
the heretic if he
And in this wise
daughter of Sir Roger Wentworth, Knight. The Seventeenth Chapter
daughter of Sir Roger Wentworth, Knight. "And as for
worshipful knight Sir Roger
the church with a
worth one ounce of
all such: "That ye
abroad openly, not always
whispered in hugger-mugger. And therefore
ye lie not a
will not lie a
any difference?" "Never a
believe thereof never a
faith," quothe I, "every
the Mass?" "Never a
never had seen any
of man to be
because himself saw no
must make the people
other that there be
in other countries be
be both black and
though ye see some
that a thing were
er. As for your
all other shall see
all other see it
and were therewith as
bring with them a
say the crow were
say the crow were
cometh with procession at
manner, or put away

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<td>whole corps of scripture that</td>
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<td>whole unto the bishop's hand</td>
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<td>whole diocese so special a</td>
<td>6, 341/ 36</td>
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<td>whole people have, ye say</td>
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<td>whole Bible was written in</td>
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<td>whole church to teach all</td>
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<td>whole , yet since there is</td>
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<td>whole , and in holy scripture</td>
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<td>whole feast of so much</td>
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<td>whole and the sick and</td>
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<td>whole , so, to say the</td>
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<td>whole Bible to read, yet</td>
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<td>whole matter. Without which, men</td>
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<td>whole consent and agreement of</td>
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knit it about his wife's gear. Which, except the drunk in Lent of wigs and craknels, and yet all as wise as wild geese. And as late And commonly in the wild Irish and some in now hath he other wild heresies at large. For wild geese save himself, and and fallen in a wildness, how long would it he wiser than Saint Wilgefort, for she, good soul and instead of Saint Wilgefort call her Saint Uncumber offer oats to Saint Wilgefort to have her uncumber offer oats unto Saint Wilgefort, in trust that she it so were that Wilkin had laid a wager four into the way, Wilkin would show us on Wilkin would say that he Wilkin should win the wager Wilkin I wot ne'er; but what I would give you. And then letting Wilkin alone with Simkin disputing of their own souls a cause why God is showed that God whom we call heretics will say that themselves is law thereof, yet they indeed suffer none English himself which a man well laugh at and liberty of man's free; and ascribe all-thing to they pretend, which they mistrusted not his good length (if your leisure will serve) to touch certain heartily, as your leisure satisfied. And this warrantise labor and great good holy martyrs that his virtue, and goodness. I to the point, I every good Christian man forsooth," quoth I, "whosoever wit whether these heretics intent and purpose I Ambrose, I ween there keeping? I ween he off or, if we other malice and evil Christian men? "If men in alms when men will, which they never
marriage that ye never will be priest, we two
maintenance of his opinion will peradventure say that he that his Christian people will be worshipped in his that have honored in that will agree to be a say to them that will believe that seemeth to I not say nay will make two pieces of I wot well ye will mistrust neither nether. "Who will go with me, provide will believe any one better will, bring you where ye will not lie. As the will not lie a whit will resist, and nature will will nowise admit. And yet will agree with me, that will agree that I am will tell me they have will agree to be done will ) longer than it was will we," quoth I, "take will ," quoth he, "not believe will agree that they tell will I not. For I will not stick in this will ?" "Yes," quoth he, "that will in no wise believe will grant me that they will anything do against the will never work against the will make no change to will, being almighty, and in will not do it. For will do it, why should will I tell you nothing will testify for truth, the will not believe them. The will serve you, then would will nothing believe without good will be womanish, look the will do naught, than ten
twenty men that God will do good. The Thirteenth of their own souls will neither believe other folk.
this kind of proof will not suffice you, I will never be so stiff.
a long pilgrimage, ye will put yourself in jeopardy.
any opinion that ye will never be so mad.
warrant you that I will make his offerings, for.
some with rusty knives, I will suffer no such things.
among Christian men he will not serve you so.
quoth I, "that argument will not agree that ye.
had weened were natural, ye never after believe.
that long seemed friendly, ye take ever after.
I wot well ye do better whatsoever ye.
a right good jeweler take it for a.
for a diamond, ye ye not doubt for.
diamonds indeed. Nor ye not mistrust Saint Peter.
I am sure ye do so, nor.
hearing the whole matter mistrust the miracles. Among
and monished by the of God to go.
I think true I not fail to confess.
I believe and ever as the church doth.
amended; for if we have only called by.
done above nature, yet we not deny but.
help us best and help us most, what.
scripture saith that he not give his glory.
a good. And yet the priests of both.
in this, that they not fail to confess.
by the devil, then it well follow that.
of his church, then it be clear enough.
of your purpose, I assay to show, and.
there be whereupon it be requisite that we.
the bearing whereof themselves not once put forth.
toward Peter alone. "That the people whereby they be," quoth I, "very.
the people themselves not be so ready.
Christian man but he better keep the faith.
deum oportet credere" (Whoso believe) -- no man that faith.
devil, I trow ye deny but that faith.
ye grant that God not then deny but.
call again what ye not suffer his church.
them needeth if they not.
therein. And if they look and labor therein.
no good Christian man not, the fault is.
will doubt of, that our
with his church, and will be to the world's 6, 116/ 10
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And therefore if ye believe the church." "That 6, 164/ 23
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will believe the church, but believe the church, but 6, 168/ 9
anything besides scripture ye will not, nor in the interpretation of scripture ye will not, and so where will ye believe it if bring it forth it will make another gloss to text is; and ye will in all holy scripture at all. And yet will ye have collation made will in no wise agree the church. And ye will be deceived. For the church remembered between us, then can prevail. Nor I will nothing deny you but that God may and was in them. I will also grant you that did then, and I will not much stick with things, I trust ye will grant me this one needs be false, ye will then grant I say be," quoth he. "Ye the belief whereof God will not, I think, agree will we somewhat see what will we somewhat see what the church. And ye will by your wit be deceived. For the church can prevail. Nor I will nothing deny you but that God may and was in them. I will also grant you that did then, and I will not much stick with things, I trust ye will grant me this one needs be false, ye will then grant I say be," quoth he. "Ye the belief whereof God will not, I think, agree will we somewhat see what the church. And ye will be deceived. For the church remembered between us, then can prevail. Nor I will nothing deny you but that God may and was in them. I will also grant you that did then, and I will not much stick with things, I trust ye will grant me this one needs be false, ye need to follow that God an end. And therefore we deferred before, those dine first. My lady whom we call heretics before the world, I quoth he, peradventure they and congregation, which they
For what if they will show you Boheme, and ye say, that the will pluck him out; and will not serve if we will at last fall to 
by another means. Whether will, but for that malicious will that he hath or will have the very church will you that those good will your new built church will not suffer them; ye will not be burned for will rather swear on a will no more say so will not serve this unknown will never serve. But the will make it a number will be, as long as will ye now agree that will first perjure themselves, and will for none haste leave will I somewhat touch the will we begin at the will so openly that they will do it sooner himself will no wise man ween will not vouchsafe to pray will nothing care for their will not else believe the will as gladly both hear will and power, or he will, as reason is, be will be angry if we will disdain once to look will say, nor that if will have him honored and will were it should, upon will suffer such a thing will never suffer it all will he not once look will not fail to uncumber will I tell you -- will tell you nay. Besides will tell you that our
... is in heaven. She will also call an image it. And if ye our Lady and she with Joseph. And yet at Christ's Passion, she which Lady, then, she ye may when ye a fool that God whose help our labor far if the smiths to defend. And we a whole year's offerings they were penned, and for a common custom. their throats can cry. himself. For whatsoever they any good saint they and his Holy Spirit still agree that God further whereto your words both twain and ye as my poor wit in arguing that he happen on one that ass." "Nay marry, Master, Well," quoth Caius, "I two ears." "Nay, marry known true tale, ye against them that nothing and also, if we white must, if he believed as one that heard reported, howbeit I while." And albeit I a very devout." "I biddeth us when we ye spoke of, that favor. And this thing so naughty that they for witness as it that thieves and murderers all that any man mile together and ye...
gone there, and then will say to us: "Lo
may be so, then will he by and by
for the possibility, then will he shortly conclude that
Yes," quoth he, "that have said it, I will well. And therefore
of heresy, what thing in this point I will not long stick with
to be admitted; I will not say that his
him plainly, "Sir, I will not swear for you for another. And therefore
truth therein. And whoso will say the contrary, he
wrong name, except they call it Tyndale's testament the sea. But I
This riddle," quoth I, "soon be read. For in mockage, when one will make us worse than
nor wisely done, there will, I trow, no good purpose or not, therein will I, till I see
ordered love, he that will studiously flee from that to see when ye
quoth your friend, "I, and ye shall soon were no Christian man, for learning, they neither
Gospel but if they matter, I can and cause; in this point
of men's learning, I will not meddle of men's with a wench, we
we have said, we will jest and rail upon that often and ye
be darked, how dark That reason," quoth I, "will not hold. For though
Lady," quoth he, "I will not agree with you or twain, and he
construed? Now if Tyndale is. Now if Tyndale Tyndale's tale, whether they
priests of Greece, I will not dispise them," quoth made, and therefore I will not dispute with you
ye reckon, against their will, the church doth in man's neck against his will to chastity, somewhat were
provide, that whereas men, of their own minds will be content to profess
live chaste and some will when they come thereto that sort only that
quoth I, "that they
to chastity against their will, because they take not to chastity against their will, because they will make no monks but promise to live chaste neither make monks nor I not dispute. But to chastity against their will, because they will make no monks but promise to live chaste neither make monks nor And as touching whether I say, that it will see it myself ere indeed suffer none English never refuse neither God's will no printer lightly be, ye may go when ye will. For I have espied will not drink, God yield will, ye may go when will , yet, by God, they agree with their capacities will be busy to ensearch will reckon themselves to understand will have some readers and upon the first reading , when they read the become them. They that will not fail to be will in the study thereof (I wot well) no will no wise man find will read, and reverently layeth in my mind be we to dinner, and we finish after dinner will, to the end that not appear, they think not have his books say and swear the have none at all , it would of likelihood nor can anything do of Judas in betraying of Christ in suffering believe the gloss ye be content therein I well. "Then," quoth
known. And he that
himself, which a man
a fair length. They
never knew before, and
I neither can nor
he hath no free
God alone without their
the Day of Doom?
day, by God, Davy
liberty of man's free
power of our own
And albeit that God
church saith that faith
unto faith, this ground
without which thing he
And if these Lutherans
For hope without charity
Day of Judgment he
Which deeds though he
hath determined that he
the liberty of man's
in sin, and therefore
it is offered that
one drop of good
liberty of their own
of us without our
themselves, that when they
his destiny? "If free
any man? Except they
do so? And why
punish heretics, except they
so? For if they
takers away of free
them. And therefore, here
name; and he that
soon be burned." "I
For I think there
doubt whose part they
every man what he
proved naught. For this
quoeth your friend, "he
Pardon him if ye
forswear themselves, if that
serve. And when that

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affirm the contrary and
well laugh at, and
, I ween, when they
not fail to prove
defend that sect. But
of his own by
worketh all the mischief
not he, trow you
have thy coat too
and ascribe all-thing to
, but by the compulsion
reward them for their
not suffice but if
fail you, and make
have us bound to
defend their heresy by
but beguile them. "After
give the kingdom of
not reward with heaven
not save us without
should serve of right
he run forth to
not receive it. God
in his heart, should
by which they may
-- worse than the
do a thing they
serve for naught, and
say they do it
they then be angry
say because it is
hold them to their
may never void that
I somewhat," said I
go to the devil
not here enter into
no reason bear it
take, and that Christian
, I have marked this
no man do but
haply say that he
" quoth I. "But yet
serve. And when that
not help, but their
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<td>willed I to forbear nothing</td>
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<td>willed that they should for</td>
<td>6,104/11</td>
</tr>
<tr>
<td>unto reason, as God</td>
<td>willed the woman to be</td>
<td>6,139/33</td>
</tr>
<tr>
<td>doth by us, yet</td>
<td>willed not he the contrary</td>
<td>6,233/17</td>
</tr>
<tr>
<td>while in heaven. And</td>
<td>willed also that we should</td>
<td>6,233/19</td>
</tr>
<tr>
<td>of but married men,</td>
<td>willed therefore that in the</td>
<td>6,306/ 4</td>
</tr>
<tr>
<td>with your wives to</td>
<td>Willesden in the devil’s name</td>
<td>6,100/16</td>
</tr>
<tr>
<td>pardon to a few</td>
<td>willful murderers -- that never</td>
<td>6,325/34</td>
</tr>
<tr>
<td>that in such a</td>
<td>willful , purpursed, heinous, cruel deed</td>
<td>6,326/ 3</td>
</tr>
<tr>
<td>in by their own</td>
<td>willful abuse, no more than</td>
<td>6,340/22</td>
</tr>
<tr>
<td>ruin to all the</td>
<td>willful wretches in the world</td>
<td>6,340/26</td>
</tr>
<tr>
<td>miracles as we fall</td>
<td>willfully to false gods?Thus</td>
<td>6,100/31</td>
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<tr>
<td>but he blinded their</td>
<td>willfully winking eyes, in hiding</td>
<td>6,145/12</td>
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<tr>
<td>either refuse the church</td>
<td>willfully themselves, or else for</td>
<td>6,205/29</td>
</tr>
<tr>
<td>if we list not</td>
<td>willfully to shut our eyes</td>
<td>6,404/15</td>
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<tr>
<td>that any man should</td>
<td>willfully put himself, and for</td>
<td>6,414/19</td>
</tr>
<tr>
<td>in that manner more</td>
<td>willfulness than wisdom or any</td>
<td>6,342/ 5</td>
</tr>
<tr>
<td>in English by Master</td>
<td>William Hichins, otherwise called Master</td>
<td>6,28/ 21</td>
</tr>
<tr>
<td>folly. And whoso be</td>
<td>willing to mend and be</td>
<td>6,113/33</td>
</tr>
<tr>
<td>he found the person</td>
<td>willing to work therewith. And</td>
<td>6,140/26</td>
</tr>
<tr>
<td>and are glad and</td>
<td>willing so to do, and</td>
<td>6,226/10</td>
</tr>
<tr>
<td>-- if we be</td>
<td>willing to learn -- teach</td>
<td>6,254/23</td>
</tr>
<tr>
<td>toward and like well</td>
<td>willing body to the giving</td>
<td>6,254/34</td>
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<tr>
<td>his counsel, and was</td>
<td>willing to help his matters</td>
<td>6,288/17</td>
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<tr>
<td>the name of congregation,</td>
<td>willing that it should seem</td>
<td>6,289/ 8</td>
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<tr>
<td>respect to chastity, and</td>
<td>willing to go as near</td>
<td>6,304/21</td>
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<tr>
<td>his blessed disposition not</td>
<td>willing that there should in</td>
<td>6,326/19</td>
</tr>
<tr>
<td>hand, if we be</td>
<td>willing to work therewith, as</td>
<td>6,404/14</td>
</tr>
<tr>
<td>miracles, neither have God</td>
<td>willing nor the devil able</td>
<td>6,432/18</td>
</tr>
<tr>
<td>for him openly and</td>
<td>willingly to confess the truth</td>
<td>6,15/ 7</td>
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<tr>
<td>that I shall never</td>
<td>willingly deceive your trust. And</td>
<td>6,27/ 2</td>
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wisdom, power, and goodness hath 6, 74/17
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<table>
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<th>Word</th>
<th>Concordance</th>
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<td>scripture like worse a wise man than an unreasonable</td>
<td>wise</td>
<td>6, 129/ 19</td>
<td></td>
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<tr>
<td>that was not very wise indeed, and wont so</td>
<td>wise</td>
<td>6, 130/ 26</td>
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<tr>
<td>he thought in no wise convenient, but a thing</td>
<td>wise</td>
<td>6, 133/ 10</td>
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<td>his Son in such wise as God by the</td>
<td>wise</td>
<td>6, 135/ 13</td>
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<td>to good men and wise well declare that, as</td>
<td>wise</td>
<td>6, 138/ 17</td>
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<tr>
<td>ceased not in such wise to foreshow his coming</td>
<td>wise</td>
<td>6, 141/ 33</td>
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<td>revelations, and in such wise doth insinuate and inspire</td>
<td>wise</td>
<td>6, 146/ 22</td>
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<td>showing them in what wise the words of holy</td>
<td>wise</td>
<td>6, 147/ 26</td>
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<tr>
<td>it not. And every wise man may well wit</td>
<td>wise</td>
<td>6, 148/ 21</td>
<td></td>
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<tr>
<td>And with these worshipful wise ways he proclaimeth himself</td>
<td>wise</td>
<td>6, 149/ 9</td>
<td></td>
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<td>together. And in such wise as he may abuse</td>
<td>wise</td>
<td>6, 156/ 15</td>
<td></td>
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<tr>
<td>may abuse a right wise and well learned man</td>
<td>wise</td>
<td>6, 156/ 16</td>
<td></td>
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<tr>
<td>unto you in such wise each to impugn and</td>
<td>wise</td>
<td>6, 157/ 22</td>
<td></td>
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<td>ye could in no wise discern whether side said</td>
<td>wise</td>
<td>6, 157/ 23</td>
<td></td>
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<td>ye could in no wise find any reason whereby</td>
<td>wise</td>
<td>6, 159/ 11</td>
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<td>and doubts in any wise concerning the salvation of</td>
<td>wise</td>
<td>6, 162/ 5</td>
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<tr>
<td>I should in no wise believe them.&quot; &quot;Well,&quot; quoth</td>
<td>wise</td>
<td>6, 168/ 8</td>
<td></td>
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<tr>
<td>that will in no wise agree with the text</td>
<td>wise</td>
<td>6, 169/ 7</td>
<td></td>
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<tr>
<td>knew them in such wise, &quot;&quot;quoth I, &quot;as we</td>
<td>wise</td>
<td>6, 174/ 17</td>
<td></td>
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<td>knowledge serve?&quot; &quot;In no wise</td>
<td>wise</td>
<td>6, 174/ 20</td>
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<td>therefor. Nor in like wise if the church did</td>
<td>wise</td>
<td>6, 180/ 17</td>
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<td>it can in no wise be so. But since</td>
<td>wise</td>
<td>6, 185/ 9</td>
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<td>men that in such wise expound the texts as</td>
<td>wise</td>
<td>6, 187/ 23</td>
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<td>quoth I,&quot;in like wise assign some companies that</td>
<td>wise</td>
<td>6, 189/ 25</td>
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<td>wits. And all as wise as wild geese. And</td>
<td>wise</td>
<td>6, 192/ 11</td>
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<td>it. But in such wise in a manner thereof</td>
<td>wise</td>
<td>6, 194/ 34</td>
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<td>And thus is Luther's argument, which he groundeth</td>
<td>wise</td>
<td>6, 204/ 16</td>
<td></td>
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<td>live, there will no wise man ween them worse</td>
<td>wise</td>
<td>6, 211/ 23</td>
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<td>cause, nor in no wise cease to wonder by</td>
<td>wise</td>
<td>6, 213/ 15</td>
<td></td>
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<tr>
<td>believe the matter? As wise as were he that</td>
<td>wise</td>
<td>6, 214/ 9</td>
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<td>pleased God in like wise that we shall ask</td>
<td>wise</td>
<td>6, 214/ 24</td>
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<td>I wot well no wise man will say, nor</td>
<td>wise</td>
<td>6, 218/ 11</td>
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<td>often alleged in like wise for the same purpose</td>
<td>wise</td>
<td>6, 219/ 33</td>
<td></td>
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<td>unknown or in such wise to err and be</td>
<td>wise</td>
<td>6, 220/ 19</td>
<td></td>
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<td>he would in no wise should have it, but</td>
<td>wise</td>
<td>6, 221/ 10</td>
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<tr>
<td>Corinthians, writeth in this wise : &quot;Obsecro vos fratres per</td>
<td>wise</td>
<td>6, 223/ 33</td>
<td></td>
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<td>teaching then in what wise themselves or their friends</td>
<td>wise</td>
<td>6, 228/ 21</td>
<td></td>
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<td>worship saints in such wise that they make them</td>
<td>wise</td>
<td>6, 229/ 16</td>
<td></td>
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<td>and images in such wise that they take them</td>
<td>wise</td>
<td>6, 229/ 17</td>
<td></td>
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<td>possible in any manner wise have more mind to</td>
<td>wise</td>
<td>6, 231/ 18</td>
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<td>Then if in like wise they thought that the</td>
<td>wise</td>
<td>6, 231/ 22</td>
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<td>well done in like wise to pray them sit</td>
<td>wise</td>
<td>6, 233/ 2</td>
<td></td>
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<tr>
<td>we should in no wise live in anxiety and</td>
<td>wise</td>
<td>6, 233/ 14</td>
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</table>
And yet would no wise man wish that Christ malice. Nor in like already proved you divers it not in no church can in no I, and in such ye that any other Ye would in any which could in no and that in such his church) a natural scripture, and in such his goodness in like such as are as he do in no forceth not for our whether he have a he, "this were a therefore. And in like I trow, no good many texts in such the book in such that there would no surely in like manner own patrimony or other there should in no And now these two is it of a Saint Paul in like meddle with sophistry; and we shall let his contrary, good men and translator had in such process came to a nay"; and in like third tale to as Yes," quotth I, "right to pass in such bishop was a very not aware in what words and in such that there would no any man that were

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the mind in faithful
Now if Plato, so
I can in no
all those in like	hing go forth. No
the apostles in like
be kept in like
I wot well) no
have it on this
trow there will no
attain. And in like
him; and in like
madness were it for
ever spirit, in such
of so many virtuous,
he would in any
Surely," quoth I, "this
well declareth in what
he was in such
he would in no
he writeth in this
bounty, answered in this
whole psalm, in this
he speaketh in this
I answered in this
New Testament in such
that in so despiteful
marry her in any
and that in such
is such as every
he chose in such
they could in no
this manner far other
believed. And in like
he doth in such
should fight in any
therefore suffer in like
ourselves, be in no
unto London in such
And is, in such
holy scripture in such
he be, and so
holy scripture, which no
flock, should in such
wise to translate it, and
wise a man, so thought
wise agree with you that
wise that translated it out
wise man were there that
wise did sometimes spare to
wise from the commons, and
wise man say, considering that
wise delivered them, at the
wise man find a fault
wise would it be in
wise , to take the Bible
wise men to give his
wise walking with his words
wise , and cunning fathers as
wise have confession stand, but
wise device hath he, and
wise we worship them and
wise answered by good and
wise agree to make any
wise , "But then D. Martine
wise benignly." And sometimes with
wise : "This holy devout man
wise : "When this was spoken
wise , "Since that it is
wise handled that unlearned folk
wise , that when a stranger
wise , and then make much
wise as any Turk or
wise man well perceiveth doth
wise , before the beginning of
wise be cloaked, then began
wise . For he saith plain
wise , methinketh, the man that
wise exhort them to charity
wise , neither in the defense
wise all their sects to
wise to be suffered, but
wise and such number that
wise , graciously received again into
wise as he would make
wise therewith, that he would
wise man will doubt but
wise void them as very
Tyndale. And in this able to put right neither good man nor that noble Duke Humphrey yet when they be was not well nor And that he groundeth all. Were not this throve since. " "And thus heresy such articles as death, yet ye be quoth I, "they be And yet is he man is taken for till he be waxen some such other as do. Which undoubtedly, the be to believe the as you would all as himself would well would no wise man foul frere, they would pleasure in, and much that Luther is, which the thing that he so talked, that ye mercy that ever I this himself, then I ever christened or ever faith," quoth I, "never one that he had unlearned maiden, when herself our old faith. "One the remnant, whereby they ye should not have best indeed if ye quoth I, "that he undoubtedly if he had the matter, if ye church which no man one as no man them were feigned, yet against the stone, she the devil, which he
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of preaching that he wist well was so open 6, 284/ 16
new word, he neither wist nor cared what. "Now 6, 286/ 24
bread which he well by God, I have wist her to tell many 6, 321/ 14
faith," quoth your friend, " we not yet have 6, 327/ 16
Which words else he wist well that he wist was so open 6, 363/ 26
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-- that is to wit, neither paynim tyrant nor church, that is to wit, all the Christian people seem, that is to wit, a thing damnable, false never that I could
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-- that is to wit, the number and congregation leaning to his own twain, that is to wit, the truth and the
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men, yet men of see well by your
set by, nor his judge, that is to wit
having any drop of fault, that is to be; that is to
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wit whether Christ have a
wit one thing more. Can
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wit may abuse his labor
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"That is truth
that," quoth I, "and
And therefore are in
than when the Gospel
that nothing is to
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" ," quoth I, "whether that
will serve, and have
which part should believe
would verily ween the
be judge whether the
that the church cannot
of you, whether ye
necessary points of our
, all these kinds of
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, since God wrought the
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will serve me. But
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, he might reckon everything
, the truth and the
of the whole world
who had right if
and honesty and some
and mine together, one
no more regarded, and
, his secret fault openly
in his head would
, that part which we
, all the world besides
that had either the wit or the grace to
every man that any way; that is to as ever I could far as I could -- that is to more busy, the less were in and the folly of his own make it easy to never none had the Luther; that is to do; that is to adore, that is to that had not the of God. "His inconstant himself, and all the -- that is to either one spark of -- that is to teacheth we may well matter, that is to every man may well and his fellows, without therewith so to my you beware of such our teeth is no he meddled anything with serpents made by the man burned too for lay unto us the mother Eve laid the man was not charged ye defend the things we should go forth these words well agree honorable and few reasoned fellowship to please her I should answer it do to please God marry, to recompense that fellow, Gismas, to rhyme to match their words after the sermon reasoned witchcraft ." Is this kind of witchcraft , considering that she had witchcraft or necromancy, or had witchcraft of the Egyptian jugglers witchcraft . And told me also wite and blame of his wite of her sin to withal , or else shall ye withal when ye say that withal ." "It is no loss withal . For God is and withal , and not only the withal ." "Now did all the withal . And yet when I withal ?" "Yea," quoth he. "Whether withal , there be some again withal -- think you not withal . For likewise as he withal forthwith. And by an
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in their children, the
convicted by as many
to suffer (after the
well proved) any new
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<td>that no man or woman marketplace and buried the twain</td>
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<td>of thought by man, and please is no woman's son greater than he</td>
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<td>twain turned in the marketplace and buried the woman quick, but also reckoned the woman's body first into blood</td>
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<td>that there was no man's womb and bring forth a womb</td>
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<td>a frere will be the woman's womb</td>
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<td>shalt conceive in thy man in her blessed womb</td>
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<td>commended of men and to bed with honest men</td>
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<td>case, that ten young therewith be they but to believe two simple women will be womanish, look the holy whoreson</td>
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<td>soon made fools. Then spent in men and company of men and</td>
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<td>sore teeth. Saint Sythe</td>
<td>6, 390/31</td>
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<td>In so much that but the misbelief that may serve both, if and unlawful petitions, if there, that the foolish also what the peevish at Whitsuntide, and the people and company of I ween, rather have he. &quot;But yet, as lay people, men and texts as were our taken to laymen and liberty as well to all as to set devised on the silly but men's gear and in laymen's hands and confession came once to the other way by his opposing part would, he had nothing say that he had this side, without anyone many more to be won .&quot; When your friend had nothing at all. For at your hand.&quot; &quot;Why his wager, for lo in their stead upon to Christ on that</td>
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Dialogue Concerning Heresies: Concordance of Major Terms

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<td>holy scripture and the word of God though it</td>
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<td>us to believe the points by his holy word</td>
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<td>audience at the first word refused and condemned them</td>
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<td>6, 279/ 26</td>
<td></td>
</tr>
<tr>
<td>slander himself and the word of God also, if</td>
<td>6, 279/ 28</td>
<td></td>
</tr>
<tr>
<td>from slander, and the word of God also. For</td>
<td>6, 279/ 31</td>
<td></td>
</tr>
<tr>
<td>sore slander to the is,&quot;</td>
<td>6, 280/ 5</td>
<td></td>
</tr>
<tr>
<td>our English tongue, this word &quot;senior&quot; signifieth nothing at all</td>
<td>6, 286/ 15</td>
<td></td>
</tr>
<tr>
<td>but is a French word</td>
<td>6, 286/ 16</td>
<td></td>
</tr>
<tr>
<td>to take the Latin word &quot;senior,&quot; that would seek a new word</td>
<td>6, 286/ 18</td>
<td></td>
</tr>
<tr>
<td>name of congregation, which word is common to a name</td>
<td>6, 286/ 33</td>
<td></td>
</tr>
<tr>
<td>the change of this word &quot;charity&quot; into &quot;love.&quot; For</td>
<td>6, 286/ 35</td>
<td></td>
</tr>
<tr>
<td>very often.&quot; &quot;With that word, &quot;charity,&quot; ye hit</td>
<td>6, 287/ 27</td>
<td></td>
</tr>
<tr>
<td>changed the common known word into the better, I thither from time to time</td>
<td>6, 288/ 24</td>
<td></td>
</tr>
<tr>
<td>here and to send word of our language, but word &quot;favor&quot;; whereas every favor</td>
<td>6, 290/ 6</td>
<td></td>
</tr>
<tr>
<td>name &quot;grace&quot; into this word &quot;favor&quot;</td>
<td>6, 290/ 18</td>
<td></td>
</tr>
<tr>
<td>follow some other, whose word and deed would give word &quot;oportet,&quot; that a priest</td>
<td>6, 297/ 1</td>
<td></td>
</tr>
<tr>
<td>commanded, because of this word &quot;one,&quot; in &quot;one wife word &quot;one,&quot; Saint Paul meant</td>
<td>6, 305/ 19</td>
<td></td>
</tr>
<tr>
<td>shift. For since this word &quot;one,&quot; Saint Paul meant</td>
<td>6, 307/ 15</td>
<td></td>
</tr>
<tr>
<td>say that by this word &quot;one,&quot; in &quot;one wife word &quot;one,&quot; Saint Paul meant</td>
<td>6, 307/ 22</td>
<td></td>
</tr>
<tr>
<td>that was a shrewd word &quot;Oportet,&quot; that a priest word &quot;one,&quot; Saint Paul meant</td>
<td>6, 319/ 31</td>
<td></td>
</tr>
<tr>
<td>worshipped at all.&quot; &quot;That word, &quot;adorare.&quot; By which word &quot;at all,&quot; quoth I word &quot;adorare,&quot; yet is it</td>
<td>6, 357/ 12</td>
<td></td>
</tr>
<tr>
<td>worshipped by this Latin word, &quot;adorare.&quot; By which word &quot;adorare,&quot; yet is it</td>
<td>6, 357/ 19</td>
<td></td>
</tr>
<tr>
<td>word, &quot;adorare.&quot; By which word &quot;adorare,&quot; yet is it</td>
<td>6, 357/ 26</td>
<td></td>
</tr>
<tr>
<td>that thereby the same word &quot;adorare,&quot; yet is it</td>
<td>6, 357/ 28</td>
<td></td>
</tr>
<tr>
<td>they both took that word &quot;adorare,&quot; yet is it</td>
<td>6, 357/ 33</td>
<td></td>
</tr>
</tbody>
</table>

church, with his holy
world but his own
and calleth that the
by that great exceeding
by equivocation of this
the equivocation of the
by equivocation of the
should, and useth the
these Lutherans abuse the
but also abuse the
time he spoke no
and credence of the
therefore, as for that
Forsooth, "quoth I, "Tyndale's
this chapter be those
taking occasion upon certain
rule to interpret the
where we find the
for a sample certain
howsoever they color their
that in his evil
should maliciously change my
convenient to rehearse the
certain tales and merry
rehearse the very formal
not only for such
truth of the very
any answer to his
shut it? Upon these
answer, but with good
your behalf in short
to perceive that the
that he with few
to say, that his
than by his own
For as the very
may not take those
it not by these
you before, all the
spoken, and all these
written? Nor these two
woman, and by these
ordinance with his holy
worship him. In which

word also. Amen.” Now who
word , and calleth that the
word of God. "His inconstant
word the undoubted truth of
word "faith." For the very
word "faith" -- being indeed
word , calling faith the thing
word in its right signification
word of a malicious mind
word "faith" altogether, turning it
word of any faith. He
word of God? Whereof shall
word of his, without better
word alone ascribing all the
words of Christ specially touched
words of the messenger, declareth
words written in his holy
words of scripture seeming plainly
words evil, and of evil
words , they mean that all
words he meant but well
words to the worse, and
words of any man so
words which he mingled with
words of them whose writings
words as they tell, that
words and sentence of scripture
words , I demanded him what
words and other like, when
words welcoming him for the
words many long things, whereof
words spoken in the Old
words of Saint Amphibalus, at
words go somewhat further than
words written in holy scripture
words of the scripture showeth
words for such a precise
words well appear what images
words that be either written
words written, be no natural
words "Christus crucifixus" do not
words of our Savior, learn
words consecrated unto himself? Which
words our Savior reproved all
as well understood the
pilgrimages by. "Your few
he). Now when the
of Ipswich." In which
this chapter be those
to walk wide in
ye that these easy
discharged, contrary to the
as well understood the
that Christ spoke his
according to his own
In which by these
ye say that these
say also that these
finally, then were these
Marry," quoth he, "these
according to his own
pass away, but my
scripture, then be those
spoken, and unlike the
beginning. And at those
Lord saith that his
the substance of those
bare alleging, but such
Or how could those
else lean to some
sufficiently proved by the
taken but for painted
the reading of these
that since in these
contrary. And took the
stick only upon the
taking occasion upon certain
rule to interpret the
some good men whose
was, according to the
mean not only the
without writing, by only
in what wise the
bare word. For the
with Christ. Of whose
surely, whoso considereth the
whether Christ in his
it is God's own

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of hell? In which wise walking with his so clear upon the turned to the very to read the formal and that by other For else, by those is taken, yet the kept, and the very intent that such worshipful some honorable person. Which and spoken where the in virulent and venomous And sometimes with these which wrote such glorious praise, that though the esteem, but with blasphemous that we misconstrue their be open, and the is either, after the howsoever they color their that in his evil last that, albeit the so evil as his not so take his but also by his seem that, though the this opinion under such none other thing, few little again to those them well with other did not in these well with all those untruth, and therefore the and vehement as the they mean. For the And yet especially these clean in you). Which do, when the plain it appeareth by the places, and by his that Adam believed the most plain proof, the good works? Moreover the

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suffer the devil to
the person willing to
at last with much
faith, yet except he
in the stock doth
were a very strange
of their husbands, Long
and liberty therefore to
nay, sir, I have
ye have so much
which was wont to
at last with much
now another way to
matins it is much
saith, that doth the
that negligently doth his
accursed that casteth his
it quite undone; such
go this way to
last, "yet with much
after that might the
can do any good
help of grace, either
other. For he cannot
an evil man cannot
but that he should
it, and cannot but
force of his faith
but it must needs
that it sufficed to
faith could not but
time and reason to
and that no good
himself, because we should
our ware and our
they would sell their
examined, and with much
just man all things
we be willing to
shall for the while
vessels had now much
have been the only
doctors, and therewithal a
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would then bid walk workers of wickedness, and tell
negligent that where God worketh miracles, we list not
towardness and good endeavor, worketh in his church, and
help -- he then worketh with us, and inwardly
alone without their will worketh all the mischief that
undone, so far forth worketh to his justification that
per dilectione operatur" (Faith worketh by charity) -- where
only the faith that worketh by charity, signifying that
that is quick and worketh by charity, and that
faith which by charity worketh good works, when they
believed that only God worketh all in every man
them; and that he worketh , both in the one
that our Lord in working miracles doth nothing against
divers pilgrimages by the working of many more than
better. Howbeit God in working of miracles doth nothing
Christian, either by the working with man's good will
and of her own working . Coarse were they not
it is, assistant and working with his holy sacrament
be idle from the great virtue of the working of good works, the
that were an evil workman , or for that God
costly, curiously, and most workmanly wrought. And he showeth
doth an image well workmanly wrought better express the
not had so many workmen . But weeneth he that
books and holy saints' works gather a good sort
the least of whose works all this business began
for heretics or their works for heresies, he thought
by good and holy works unto God's honor wrought
for charity and good works with virtuous living shall
the labor of good works , yet the world commonly
the doing of good works and avoiding of evils
followeth that the wonderful works done above nature at
find in other men's works, gather a good sort
they could amend the works of God. And few
stock doth work good works , the more he doth
that all the good works that may be done
in faith and good works that may be done
that all the good works of good men be
also be not the works of God but the
nothing force of good works ; therefore it seemeth that
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without charity and good
with charity and good
by charity worketh good
sufficient alone without good
please God by good
without charity and good
alone sufficeth without good
say that without good
it charity and good
be nothing without good
is joined with good
part thereof for our
and nothing for our
if we lack good
in his reward our
God by any good
then why should good
should God exact good
only need no good
have faith, none evil
only, without any good
all kind of evil
in faith and good
joined together, the good
naught to the good
were justified by the
be justified by the
we see that our
and not by his
that if our good
us if our own
payment of our own
nor all the good
world for any good
save us without good
speaketh of any good
be saved without good
needs go with good
that speak of good
to work well, good
for fault of good
For if both good
the lack of good
works , it was a good
works , but a very faith
works ? Or how can it
works , when they say that
works , and that it is
works and not by only
works , no faith sufficeth? For
works , and therewith to say
works faith sufficeth nothing: And
works , or else it were
works yet when it is
works all the merit cometh
works . So that God giveth
works. For though he give
works , yet if we have
works anything but only our
works but faith only. And
works be joined to faith
works of us? Whereof should
works with our faith, but
works can hurt us. And
works joined thereto and also
works joined thereto, is sufficient
works joined together, the good
works were nothing worth, but
works. "Whereunto he answered that
works , then had he glory
works, then did Christ die
works were no part of
works. And that if our
works should be the cause
works might save us. Nor
works. "To this was it
works of man, were not
works that ever the world
works, if we live and
works ; yet meaneth he not
works, if he live to
works if they shall be
works, so is it understood
works must walk with faith
works, if the faith shall
works and final repentance of
works do fail us, having
not suffice without good works (which thing he said)
when faith and good works be joined together, all
and nothing of our works and not their faith
the reward to good works and charity, whom he fail, his faith
promiseth to reward those, as the tree bringeth forth
his name without good works, should say so because
yet, if those good works with it. For this
never be without good works , if in such as
the fruit of good works, "After such objections, then
faith draweth always good works. For all the faith, bringeth always good works, that if our good
sufficient alone without good works, he said, be spotted
it bringeth always good works. For all the works, he said, be spotted
of reason without good works. For all the works, he said, be spotted
be never without good works , he said, be spotted
that if our good works, he said, be spotted
and nothing in man's works. For all the works, he said, be spotted
since that all our good works and faith be joined together
had reason without good works, he said, be spotted
brought of necessity good not to the good works, he said, be spotted
not to the good works, he said, be spotted
there be no good works, he said, be spotted
all, but all our good works, he said, be spotted
there be no good works, he said, be spotted
always bringeth forth good works. For all the works, he said, be spotted
while together in good works, he said, be spotted
do good and meritorious need of our good works, he said, be spotted
our faith nor our faith, but he hath need
was that all our works, he said, be spotted
at naught all the works, he said, be spotted
in every man, good works, he said, be spotted
be damned, no manner be profitable to them
predestinate to glory, all works, be good enough. For
them, but all the works, were nothing worth, had
salvation, and that good works, of them that are
accept well all the works, which, as they say
the exhortations to good works, if men neither any from sin and evil works, if the world were
direction of his own works, if the world were
but that all our works, were brought forth of
-- worse than the works, be, indeed, out of
hath wrought their evil works, and wrongfully punished them
say, nothing but the
works of God wrought in

grace, wisdom, and good
works, induced; and then he

that hath destroyed those
works, which wrought in their

faith joined with good
works, which as two wings

of decrees, and certain
works of Saint Cyprian, Saint

the miracles were the
works of the devil. Saving

but to ascribe God's
works to the devil, he

every kind of good
works commended; and seeth now

the way of good
works in this wretched world

no proof in the
world but his own word

great token that the
world is near at an

spread almost through the
world in little while. Not

the dealing of this
world, as the justice or

were not in this
world so effectual writing as

wretched condition of this
world, that one man of

great good in this
world for thy journey toward

the judgment of the
world ."Christ also promised that

be worshipped through the
world , and have here a

then were all the
world full of confusion, nor

therefore that all the
world lied if they would

two years sailed the
world round about. Who would

whole people of the
world in effect fallen from

whole engine of the
world . The marvelous beauty and

break up the whole
world , if he would, and

natural course of this
world some things to the

the beginning of the
world in every nation Christian

I think through the
world it is as well

fain to wander the
world about ere I provide

the face of the
world before so great a

the face of the
world , so openly and so

the heretics in the
world that ever would bark

any woman in the
world hath a fair color

ever after all the
world for such? If some

stark hypocrites whom the
world would have sworn for

could do, forsook the
world and professed religion in

God in this cursed
world , when we fall from

good works, yet the
world commonly and the frailty

the end of the
world ? Wherefore should he be

the end of the
world , because his holy scripture

as long as the
world endureth. "Heaven and earth

the end of the
world "; not "I shall be

a church in the
world continually and so shall

and which all the
world will never void except

horse that all the
world cannot pluck them back
send peace into the world but the sword). Was the worse for that, though all the thing written in this preserving here in this the making of the everything all agreed, the he hath given the it after that the all this, when the gathered of all the art come into this spread abroad in the Saint John saith) the the end of the no writing in the no man in this call and exhort the the end of the men in the whole shall continue while the the end of the the end of the the end of the their fellows about the denieth me before the in face of the destroyed them, and the continue still in this And be in this they be, though the good men to the about in all the some other whom the they were to the church spread through the unknown to all the mended unaware to the argument it is a here in this wretched saints were in this and might walk the Lord to let the the end of the names haply the whole
since God wrought the world, tried and proved any marvels in some countries they
Christians in faith, lie to the unknown; and then on been written in this
in Noah’s ship.” “The marvels in the world. In some countries they
Genesis, but that the which, without mixture of faith, lie to the world
was at that time was washed with the
among infidels and idolaters is so bad, that
swarm full of such almost prohibit him so
in effect agree with that would so change that
seen that twenty true as the pain and
was the world so bad that
so taken if the world
out of this wretched world
wot well the whole world seldom, being this wretched
salt once appal, the world
the light of the world
to wit, all the world
those few all the world
upholding of this wretched world
would now make the world
shrewd wife in the world
in all the whole world
trow, brought in this world
the chancellor in this world
his faith into the world
from the vengeance of the world
so mad to believe
; but he saith indeed
, and that one
a prince of more
could never have gotten
; nor God should never
and be “lapis offensionis
besides. Finally, methinketh that
. But they think that
to wrong opinions of
more likely neither, if
either in heaven or
in the book that
would wonder on. Now
lay in the fire
but his own word
wild geese save himself
to wretched living. If
is near at an
our days. "If the
great part of the
always been, since the
consent of the whole
other sect since the
the beginning of the
with all the whole
to deceive all the
Christ brought into the
not given to the
works that ever the
can suffer in this
it all to the
the beginning, before the
good order in the
evil works, if the
temporal laws of this
but would in this
able to turn the
once received, and the
that point, and the
found to set the
I would all the
or pagans, if the
in face of the
fain have all the
the pleasure of the
holy fathers (whereof the
the laws of the
were not in this
come into this wretched
sects abroad about the
works in this wretched
so forth to the
the days to the
to endure till the
shall be until the
with you to the
shall endure to the
will be to the
shall have to the
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world's end, in scripture or 6, 118/ 1
world's end, should not continually 6, 118/ 3
the days to the end," if before the end, if before the world's end he were away with them till the should be to the follow that to the shall do till the abjured for his own well worthy to set ambition and desire of the street to gather from all occasion of hard threat, after the the defense of their delight or cure of corpse of rich men abjured for his own be desireth it for marks. And of his
fall in fear of frailty, for fear of and loss, both of at the city of we shall die and He appeared also at at the city of at the city called ten thousand, they were is not so far in a doubt and the wily foxes and than suffer them to Masses, or more and in his English books, proceedeth from evil to man hap to be my words to the some other never the in their living far wasted nor were the put in fear of And surely we were no change to the halting Sir Thomas the all his fellows the world's end," if before the world's end, if before the world's end, and it appeareth world's end. "When he said world's end there is with world's end; go there never
worldly honesty and for the worldly business aside, especially in worldly worship, chaste, humble, and worldly praise but rather secretly worldly wretchedness as from the worldly count, for a small worldly worship, well declareth their worldly procreation than ever she worldly winning, yet cometh that worldly conversation among the people worldly shame: it is to worldly grief and incommodity, to worldly substance, bodily hurt, and Worms in Almaine, doth so worms eat us up, and Worms before the emperor and Worms in Almaine, doth so Worms in Almaine. Which book worn out of credence with worn out yet but that worry of any of those worry simple souls and poor worry and devour everlastingly the worse for to have the worse yet in some part worse, not witting where to worse than we take him worse, and so put in worse, which shall have cause worse than devils, yet, if worse in all that forty worse -- of the twelve worse than Jews, if we worse ." "Surely," quothe, ye worse while he lived." "What worse ." "Well," quothe, ye
shall love her the worse while I live." I 6, 92/ 20
because he defendeth the worse part well by the worse 6, 95/ 1
of to walk in the world were the would in scripture like worse 6, 110/ 5
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I, "waxen worse and worse, as it waxeth now worse 6, 252/ 16
wringeth us to the worse men was after found worse 6, 257/ 16
And a sermon also like the man the man wax good, the worse 6, 270/ 15
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into so far the since put forth a they will make us worse 6, 287/ 22
living, as men much as to follow the worse 6, 291/ 26
affection yet is much we must needs be worse 6, 297/ 29
naught is far the Masses; or more and worse 6, 298/ 31
worse , for to have the worse 6, 299/ 7
the better, and the
though they were yet
y they be learned the
truth indeed, and in
such lewd manner or
live upon trentals, or
lightly meet with much
be, and as far
yet be we the
also; and some the
the better or the
they thought themselves the
see her use any
sometimes much of the
is, because that the
in his English books, and ye shall hear
proceeded from evil to
day to day, from
day, from worse to
need to be made
is yet in manner
works, that they be
good works sufficient, be
to fare much the
without our will --
Turks or by heretics
it began to wax
Were they not, after, as he teacheth, and
nature of man into
goodness of God into
not amend but waxeth of Luther's own words
rehearsed, and in Tyndale of the veneration and
proveth that if the
they that believe the
the messenger against the
and usage in the
and desire of worldly
we should do no
to bear about and
such worshippers as shall

worse refusal. For if their 6, 299/29
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that no man shall
we be commanded to
God, and forbidden to
it is forbidden to
may we do any
God may we neither
unto the saints, and
image offered unto, nor
that very worshippers should
resort in company to
which they should neither
they should never after
very true worshippers should
should in such wise
Savior reproved all false
Samaria, and all such
pilgrimage is, though we
well known that the
God into idolatry and
do, fall from the
of him to the
of any part the
and many of great
as well in the
dulia," the reverence or
these three kinds of
God when we do
saints and images men
there do all the
did, instead of God
right way of God's
proveth that if the
the church in the
defense of their worldly
is said, "In vain
thought this kind of
images and pilgrimages and
our falling from the
God himself to the
man that believed the
all these kinds of
say themselves, that they
as fast confirm the
seven thousand from the

worship any image as God
worship only one God, and
worship any false gods. And
worship any image, there is
worship to any image and
worship image of any saint
worship done unto them, much
worship done, nor prayer made
worship in spirit and in
worship him together, such as
worship God in that hill
worship God in none other
worship God in spirit and
worship him. In which words
worship, as was used after
worship as was done in
worship God there because himself
worship of saints and images
worship of mammeṣ. "Nay," quoth
worship of him to the
worship of idols, as now
worship to himself nor to
worship, wisdom, and good experience
worship of our images as
worship that man doth to
worship be better than other
worship him in that fashion
worship neither the one nor
worship to the saints that
worship of images were idolatry
worship that it believeth to
worship, well declareth their minds
worship they me with the
worship not forbidden but commanded
worship of saints, make nothing
worship of God himself to
worship of his creatures, ye
worship of images to be
worship to be wrong, and
worship idols." "Well," quoth he
worship of images, praying to
worship of Baal, in all
they that believe the worship of images to be true, and tread false, then would ye of rich men worldly worship in the carrying forth, either truly to be to be bestowed upon a host in the of saints and reverence, when, he so we do them? the manner of the , in that we do in every point that from them then also while we set every ? And this, as I acceptable and pleasant unto saints in such wise the saints and their with desire of unlawful that the people do them in every point God with the mind is the only thing latria but if we . And so doth, as . And as for that of saints and reverence of images by the as saints them that of a saint, and a host unconsecrated, mistaking any if we should them, that kind of
Nor that kind of worship can be none idolatry, praying to saints, the he shall win no more men of more him and the more winneth him so much folk should do him for his truth and was a man of against me that the and godly custom of the defense of any in what wise we to come; but we God, that kind of he understood that divine wit, how we may that word for such uses it for such thereby forbade all manner us to do such spoke of none other images but only divine is not lawful to soli servies" (Thou shalt scripture meant none other images all manner of also that all manner saith there, "Thou shalt by that construction, neither saith that we do speaketh only of divine he forbade any manner did he forbid any men should do no could do him no him, as though his suffer Christ lose his as divers men of when they think what they were bound to For whereas a right with the Book Right them. And for what

worship can be none idolatry 6, 239/ 20
worship of images, reverencing of 6, 245/ 18
worship thereof when we meet 6, 255/ 6
worship and truth thereto than 6, 272/ 35
worship also? Our Lord saith 6, 283/ 20
worship in heaven? Trust me 6, 283/ 26
worship in the way. But 6, 300/ 33
worship was in great credit 6, 324/ 2
worship also, and well known 6, 324/ 3
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worship done to saints and 6, 355/ 24
worship to be done to 6, 355/ 32
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worship the image, and reverence 6, 356/ 35
worship called "latria," we neither 6, 357/ 4
worship called "latria," "Whereby know 6, 357/ 15
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worship hung in our hands 6, 397/ 13
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worship that people talketh of 6, 423/ 11
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<td>worshipped</td>
<td>&quot; Did you,&quot; quoth I</td>
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<td>among Christian men, and</td>
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<td>worshipped</td>
<td>as God, nor the</td>
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<tr>
<td>worshipped</td>
<td>at all. &quot;That word</td>
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<td>by this Latin word</td>
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<td>to be very God</td>
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one next unto the worst, another next unto the worst
surely far from the worst, another next unto the worst
was worse than the worst, another next unto the worst
no worse; finally, that thing
And whereas the worst was, before, that we was worse than the worst is now. As our
worst matters were, that he matters of all people, or
worst of all clergies. But worst of all other, I
worst heresies picked out of worst words translated by Tyndale
Luther's works, and Luther's liberty, some of the worst words would yet, I
and every man himself like much of the worst thing that ever was
the best laws shall thing that ever was of all clergies. But worst of all other, I
the priest is the and most mischievous heresy
Christ's church, the very worst
you take in good for one seven years, that it were not
for one seven years, that it were not be consecrated is nothing
be consecrated is nothing was, I think, well
those reasons be not is," quoth I, "somewhat good works were nothing
those reasons be not is," quoth I, "somewhat own nature toward man
of the nature self, price appointed and agreed,
taketh them well a good works were nothing
taketh them well a good works were nothing
saints, he is not as they were well
he, "this is a be cast away, but think it a thing
be cast away, but think it a thing that therefore it is case, he well were
ye think your mind for they be not whether it was well
which it was well worse and much more
punished, and well were
reckon Christian men less
this world is not
of their own nature
yet were heresy well
to you, were I
other"? "And well they
right way, as I
witness, of whom I
say they saw done." "
quoth he, "that I
he, "for aught I
is in brides, ye
Marry," quoth he, "that
speak merrily; but I
ye be wiser, I
such wise that I
Moses's law. And I
shall not again we
it," quoth I. "Ye
to say as I
quoth he, "that I
self well enough." "That
already, saving that I
chalice, For well we
own words, which I
would have done that
more sure. For there
matter," quoth he; "ye
of their duty, then
Tell me therefore whereby
as ye would, I
opinions every day and
no saints, which I
in that image, God
showed for them." "I
he was, as ye
right believing people?" "That
Yea," quoth he, "but
her gossip. "Marry, and
there had died, God
which be, as ye
you, but this I
cannot tell. But this

worthy to be. But on
worthy thereto than them. Wherein
worthy the glory to come
worthy the reward of heaven
worthy to be as sore
worthy to be of counsel
worthy that the church worshippeth
worthy well it were wrong
worthy well ye will mistrust
Wot you," quoth I, "that
worthy well they do, and
, I have lived so
worthy well -- was at
worthy I; I well; but them
worthy well ye will do
worthy well, than the gentlewoman
worthy well ye would be
worthy well Christ said, "Come
worthy ne'er when." "Nay," quoth
worthy well," quoth I, "that
worthy ne'er what. And yet
worthy of, but if Balaam's
worthy I well," quoth I
worthy I well God speaketh
worthy what I mean well
worthy they ne'er which way
worthy ye that the matter
worthy well, muse on the
worthy ne'er where to hold
worthy well no wise man
worthy how long And as
worthy ne'er," quoth he, "whether

, at learning ere he
worthy I ne'er," quoth he
worthy ye what the wife
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to say something and
the paynims tell and
should at his coming
minds. And I shall
Lord said he would
their opinions say and
the Holy Ghost should
Saint Augustine did never
and other holy doctors
the man that ye
that thus talk and
he durst for shame,
into Latin, or to
would it be to
forthwith he began to
And then began to
ashamed of himself to
words letted not to
Tyndale that thus can
seeing all them to
Did not Saint Paul
the things that the
translator, or in the
still his evangelists and
prophets, which were the
out of the pagan
by good and godly
we perceive well by
laid against the holy
say, to the best
his work which he
them. And therefore he
Now when the apostle
the occasion, which he
the matter that he
Epistle to the Corinthians,
as I say, Pontanus
Saint Paul, where he
whose epistles wherein he
Saint Paul, as he
of one wife, so
himself, albeit he now
by which Saint Gregory
changeneth so often and
against his errors, he writeth that they burst out  

own answer, then he writeth in this wise, "But  
thinketh not as he writeth ), he fell for envy  
captivity of Babylon, he writeth that neither man nor  
ye have leaned unto, own. For where he writeth  
King's Highness most virtuously writeth in his epistle to  
King's Highness most prudently he liveth that thus  
Paul counselleth, where he writeth  
Alexander, of whom he taught by God without  
not well done, without  
my said friend in  
put the matter in  
briefly committed it to  
of long time, with  
a word which by  
you, then is the  
this world so effectual  
the mouths and the  
therefore in his holy  
his holy scripture in  
some part of the  
only spoken of in  
will declared us by  
taught by God without  

God hath in that  
them. And there in  
that he first without  
of God without either  
like manner, first, without  
one apostle, that by  
they put it in  
speech before infidels or  
in holy scripture no  
them, either by his  
take it him in  
was before scripture and  
for holy scripture that  


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his and their holy
delivered to him in
his holy word without
both by word and
And yet was his
by mouth and by
of their bargains have
appeareth by Saint Paul
the sight of the
showed him in his
death is expressed by
submitting himself and his
when he was by
his words and his
which in their holy
telleth his church by
either in words or
suffered their malice, only
read it. And yet
Holy Spirit both by
by writing and without
Christian men against the
many another holy doctor,
appeareth well in their
that of all my
words of them whose
would not believe their
plain commandment of God's
special regard to the
writing; forasmuch as their
they might by false
condemned by their holy
that the books and
is it, alleging old
divers relics had old
appeareth well in their
harm, so do such
he had in his
that are told and
is the law so
that the law there
to interpret the words
in which they have
deliberation taken with myself,

writing and doctors of the
writing ? Did Abraham never believe
writing . And now if ye
writing of such as were
writing as false as God
writing that were present at
writing or good witness thereat
writing to Timotheus, "Nemo iuventutem
writing ; and the priest goeth
writing , in his living, and
writing , why should it be
writing to the judgment of
writing answered by the master
writing ) was in the presence
writing affirm fully the contrary
writing or without which thing
writing , or condemnations of their
writing and preaching in the
writing as he doth, he
writing and without writing, hath
writing , hath taught his church
writing of holy Saint Augustine
writing many a great miracle
writings , whom God hath by
writings were written divers copies
writings they made answer to
writings , go to Christ's Gospel
writings ? And when that only
writings and comments of old
writings were likely enough at
writings ?" "Yes, that they were
writings . Nor besides this have
writings of holy doctors condemn
writings and miracles also for
writings on them and some
writings , whom God hath by
writings as Luther's is, in
writings before called damnable heretics
written to be done at
written in the heart that
written by God is a
written in his holy scripture
written and miracles have been
written all the matter and
all my writings were
of some letters lewdly
told, or letters thither
spoken, but also thither
and a very contemplative
by his own words
therefore where it is

And it is also
words that be either
and all these words
name either spoken or
well made and well
tell his tale, and
all names spoken or
of Jesus spoken or
as doth his name
some of them have
book of Saint Luke
I, "all that are
miracles of the apostles
as we find largely
that are told and
be daily told and
was not yet all
time never one word
it so to be
There was never thing
is things of truth
is the law so
that the law there
to interpret the words
God had not well
causethid to be
causethid to be
that, as it was
whereof some be since
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hand, because it is
and the very words
the said pestilent book
spoken where the words
not only taught and
this congregation be they
were taught than are
although nothing had been
holy scripture that is
whereof the world hath
the clergy doth no
favor borne toward the
the messenger for the
of many things borne
of bodily harm with
not be known what
for any error or
the spirituality did him
did that man no
in this matter no
only did him no
first, as for any
wot well it were
-- if this be
way and it be
yet if it be
themselves sure of the
who were in the
you that they say
Then have we walked
whole church into a
and some other part
faith." "Ye take, peradventure,
f feared lest ye had
God or else a
once proudly persuaded a
wise to take it
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of images to be and unlawful might grant 6, 189/ 12
of worship to be, and that believeth them 6, 189/ 19
the church to believe way -- therefore be 6, 196/ 23
be quite in a belief and false heresy 6, 197/ 4
his days in a reader of a wrong 6, 201/ 8
they might ween were a wrong reader of a wrong church, all were marred 6, 201/ 8
if they took a as construed the scriptures wrong reader of a 6, 201/ 8
true belief, against the church, all were marred 6, 244/ 31
that he had much understood his words, but 6, 253/ 14
in that he was borne in hand that 6, 255/ 20
ever thinketh the judgment that wringeth us to 6, 262/ 12
right, all reckon we whereof we feel harm 6, 262/ 13
some men said great , too, that he was 6, 269/ 33
right if he had , although there had been 6, 270/ 29
they had mistaken and understood his words, but 6, 272/ 5
him plain and open because it might be 6, 276/ 29
that he had no , albeit no favor had 6, 277/ 1
had done, though not , yet very near wrong 6, 277/ 6
wrong, yet very near wrong , the favor appearing to 6, 277/ 6
that his judges did . But surely methinketh I 6, 279/ 8
well proved, how far went the man that 6, 284/ 14
calleth it by a name, except they will 6, 285/ 4
were found and noted and falsely translated above 6, 285/ 20
and Englished the scripture, we should say wrong 6, 290/ 35
quoth I, "ye be informed; for wives have 6, 309/ 27
and else were it with us. And many 6, 313/ 18
report it so far . "This groweth," quoth I 6, 316/ 20
men might impute a blame, they say, to 6, 345/ 18
were now in a way, we might leave 6, 346/ 4
provoking the world to opinions of God and 6, 347/ 13
be bound to suffer . And this doctrine also 6, 369/ 4
wittingly to take so a way, or else 6, 376/ 23
almsdeed, we should say as ye do when 6, 392/ 8
say men do them to burn them for 6, 404/ 25
the clergy doth no wrong in leaving heretics to give the scripture a sentence, and thereby teacheth a belief. And as Saint he teacheth us a way, which we may too, that thou say souls so far into and cruelty of the and thereby teacheth a wrong belief. And as Saint he teacheth us a wrong way, which we may too, that thou say wrong on him, and that wrong ways, that they shall wrongdoer. For as the holy wronged, the author briefly declareth wronged, the author briefly declareth wronged him, yet had his wronged him, there was never wrongful witness, or by the wrongful trouble; whereas in heinous wrongfully punished them, and cruelly wrote, take that thing for wrote of, but also of wrote indeed so evil as wrote against the abusions of wrote out of London into wrote to the clergy and wrote, was the fruit of wrote the one part in wrote it. And he was wrote the Gospel. And yet wrote unto the Corinthians of wrote that the man we wrote unto. And yet was wrote it out and added wrote the scripture in the wrote the scripture in Greek wrote in this world. But wrote such glorious words of wrote first that although it wrote that he wondered of wrote this of heretics that wrote of the rich man wrote that no vow could wrote the first of anger wrote the old fathers that his apostles, of this that he would be there been done and wrought. The Tenth Chapter

Dialogue Concerning Heresies: Concordance of Major Terms 1335

great and undoubted miracles wrought and well known. And 6, 7/ 25
but God, which thing wrought in that holy man 6, 39/ 20
curiously, and most workmanly wrought . And he showeth full 6, 40/ 15
works unto God's honor wrought with the body. These 6, 44/ 4
image and most simply wrought put us in mind 6, 44/ 27
may be so well wrought, and so near to 6, 46/ 30
by his image well wrought better express the thing 6, 47/ 6
an image well workmanly wrought a miracle, although he 6, 61/ 5
hath in any place wrought upon Lazarus, as the 6, 61/ 18
methought that the miracles wrought by God were sufficient 6, 62/ 27
that therefore it is wrought to the utterest point 6, 74/ 32
naturally but willingly, he there been done and wrought that he were so well wrought, and so near to the 6, 74/ 34
miracles and marvels been wrought by God, or marvels 6, 76/ 29
commonly call the wonders worded by God, or marvels 6, 76/ 29
common course of nature worded many miracles. "But yet 6, 77/ 9
difference between those miracles worded in pilgrimages and such 6, 78/ 6
and such as are worded by God otherwise. The 6, 78/ 7
solemn, yearly miracle is worded so wondrously in the 6, 85/ 2
all this work was worded by God's own hand 6, 88/ 13
great and undoubted miracles worded and well known. And 6, 92/ 25
within these few years worded in the house of 6, 93/ 5
a wonderful work is worded, there to ascribe it 6, 96/ 10
by whom they be worded, or rather to prove 6, 101/ 3
pleasure therein, or wonders worded by the devil for 6, 101/ 29
they be no wonders worded by the devil to 6, 102/ 3
abroad in riot. And worded great wonders that they 6, 141/ 26
And God hath so could wit, since God worded the world, tried and 6, 224/ 33
I, "were miracles especially worded by God? Was it 6, 239/ 27
true miracles for them worded by God? As when 6, 240/ 29
miracles done, told, and worded in one church had 6, 242/ 29
that ever God hath worded for his church, I 6, 243/ 14
true that miracles be worded only in the church 6, 244/ 10
the church was falsely worded. So was in him 6, 258/ 12
plain token that he worded somewhat after his counsel 6, 288/ 16
bad, as wax is worded into an image or 6, 353/ 4
lawful to worship anything worded by hand, because it 6, 358/ 23
last, that ever was worded or thought by man 6, 377/ 13
their opinion more verily worded in them by God 6, 377/ 16
constrained them unto and worded in them himself, using 6, 377/ 24
if they be not worded with charity, commendeth only 6, 386/ 3
that without a man worked good works, it was
that ever the world had wrought, but only of God's
yet if they were wrought in faith, he promiseth
that had by faith wonders in his name
of a man alone of himself and his
utterly naught, though grace worked with them, be double
the works of infidels wrought without faith. For "sine
for his own deeds wrought in them only by
they say, be not wrought by us, but in
say that himself hath their evil works, and
the works of God wrought in them. But they
destroyed those works, which wrought in their times much
that the great arch-heretic Wycliff, whereas the whole Bible
prologues, and glosses of Wycliff; and also of some
of the said John Wycliff or since (or that
be such translations as Wycliff made and Tyndale, that
books of Luther and Wycliff's days, nor damneth his
done of old before Wycliff's copy, and by him
reproved for naught, as Wycliff's was, and Tyndale's. For
ones, that were before Wycliff's days remain lawful, and
translation was made before Wycliff's days since. For
which were translated before Wycliff's days, they consequently did
cannot tell how many yards . And when I heard
the length of many years, fresh and well perceived
in all that forty And as for the
And was within the year delivered of a fair
the other all the
upon Good Friday every year this two hundred
till within this five ye call a thousand
ago or fourteen hundred years, nor unwritten this thousand
but also a thousand
year or fourteen hundred
four or five hundred
purse, in the first
few matins in a
all this fifteen hundred
whole order all the commandment this fifteen hundred
people this fifteen hundred
hath this fifteen hundred
laughed at them seven
people this fifteen hundred
than once in the
born within one hundred
believed this fifteen hundred
taught this many hundred
continued many a hundred
all this fifteen hundred
oats of a whole
any miracles; but yet
where such a solemn,
remembrance whereof the church
title of a sufficient
in less than two
is not yet fifty
quoth I, "about twenty-one
hath seen them sixteen
offerings, for one seven
was within these few
young gentlewoman of twelve
now quite gone many
that in so many
quoth I, "nor seven
my remembrance about thirty
and set up many
whereof he did many
church, so many hundred
were younger than sixty
in London not many
hath in so many
his matter in the
remember, six or seven
therein hath by many
Christian people, so many
to once in seven
in so many hundred
of so many hundred
by so many hundred
fathers of so many
sect, did in few
of these fifteen hundred
long space of many

year . Now, as I say 6, 305/30
year so taught his whole 6, 308/5
year after." "I beseech you 6, 320/3
year , confirmed. And therefore not 6, 346/31
year , where no man leteth 6, 351/8
year past and are not 6, 365/17
year . Now what constancy is 6, 365/20
year . And then to the 6, 399/25
year in the great congregation 6, 419/16
year hath done, and shall 6, 434/23
year's offerings will not find 6, 235/8
yearly on Saint Stephen's Day 6, 79/8
yearly miracle is wrought so 6, 85/2
yearly in the Tenebrae lessons 6, 108/16
yearly living, either of his 6, 302/12
years sailed the world round 6, 66/21
years ago since the first 6, 66/28
years . "Tush," quoth he, "this 6, 79/28
years together, marveleth not so 6, 80/10
years , worth twice his tithes 6, 85/30
years wrought in the house 6, 93/4
years of age, in marvelous 6, 93/7
years ago. And thus may 6, 191/34
years have no church nor 6, 191/36
years after neither. For it 6, 216/24
years past, in the setting 6, 222/6
years after, when they were 6, 222/33
years much harm ere he 6, 269/1
years bygone and continued by 6, 305/13
years , and that she should 6, 306/26
years ago, in the days 6, 317/23
years given unto such folk 6, 326/2
years and terms called Hunne's 6, 326/34
years after that Hunne was 6, 328/2
years bestowed his whole mind 6, 335/14
years fastly confirmed in faith 6, 340/6
years , and I might choose 6, 349/27
years , never none had the 6, 350/24
years . Howbeit he goeth near 6, 352/2
years , he set utterly at 6, 367/16
years past, he nothing would 6, 367/19
years draw the great part 6, 374/16
years passed, chastity hath been 6, 376/3
years was there never other 6, 407/2
was in so few
years
ships were within few
years
continued so many hundred
years
Church so many hundred
that part sufficiently proved?"
"do what he will?"
of them said true?
"cannot see well yet."
is it not so?"
come after?" "I think
lack of right faith?"
mistake and misunderstand it?"
the church or not?"
till they were written?"
or by holy scripture?"
bound so to do?
amend any damnable fault?
quoth I, "none such?"
belief as his living?"
head of the church."
be his special people?
I, "called the church?"
might by false writings?
faith and good works?
priests of the same?
be or some not?
Saint John Baptist also?
with such worshipful service?
we should know none."
truth of his word?
witnessed in the Gospel?
feigned, were there not?
this thus?" quoth I.
of heresies many sects?
I, "that is true?"
sects of heresies false?
because it saith truth?"
heard God speak themselves?
had a right faith?
not well for him?"
and bear a faggot?
in our case too?
other two things did."
have sued his pardon."

years
so sore decayed, and
years
past accustomed to ride
years
without great harm grown
years
and on that side
Yes
, marry," quoth he, "that
Yes
," quoth he, "that is
Yes
, that I would," quoth
Yes
, sir," quoth he, "I
Yes
," quoth he. "Well," quoth
yes
," quoth he, "for the
Yes
, before God," quoth he
Yes
," quoth he, "it may
Yes
," quoth he, "God speaketh
Yes
, then," quoth he. "But
Yes
," quoth he, "saving that
Yes
," quoth he. "Then may
Yes
," quoth he. "Is misbelief
Yes
, marry," quoth he. "Then
Yes
, verily," quoth he. "Then
Yes
I remember," quoth he
Yes
," quoth he, "that is
Yes
," quoth he. "Then the
Yes
, that they were," quoth
Yes
," quoth he. "Bade not
Yes
," quoth he. "Now," quoth
Yes
," quoth he, "Saint Augustine
Yes
, of surety, and many
Yes
, surely," quoth I. "What
Yes
," quoth he, "ye may
Yes
," quoth he. "When Christ
Yes
," quoth he. "If this
Yes
, marry," quoth he. "By
Yes
," quoth he. "Well then
Yes
," quoth he. "Is there
Yes
," quoth he. "Be not
Yes
," quoth he. "Who is
Yes
, marry," quoth I, "what
Yes
," quoth he, "I suppose
Yes
," quoth your friend, "that
Yes
," quoth I, "for as
Yes
," quoth I, "some man
Yes
," quoth he, "that will
Yes
, in good faith," quoth
Yes
," quoth I, "right wise
heretics we shall have young fresh fellows first become 6, 416/ 22
holy scripture counselleth, the young young children's heads of Babylon 6, 427/ 2
the church that were younger than sixty years, and youth intendeth to the churchward 6, 126/ 24
time thereto, and from youth to have that fervent 6, 126/ 27
else any man of no man contemn thy youth ), nor every elder man 6, 286/ 14
as he thought of youth and lightness most likely 6, 379/ 16
a cloak of special zeal to spiritual service, go 6, 44/ 1
where they pretend the zeal of God's honor himself 6, 48/ 17
They take for good nonce of his blessed zeal to the people their 6, 123/ 29
and such a tender zeal and princely desire borne 6, 318/ 34
is of his blessed zeal to the conservation of 6, 325/ 32
under color of great zeal so minded to move 6, 344/ 25
fervent mind or indiscreet zeal and affection, he laboreth 6, 347/ 11
under pretext of good zeal, or percase an angry 6, 410/ 10
of Luther, Lambert, and Zwingli, scholars of our Lord. "Item, Zwingli and Ecolampadius, scholars of 6, 269/ 18
and Wycliff, Husse and Zwingli and such other heretics 6, 379/ 14
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| READER   | 8   | DESERVE   | 7   | NOBLE      | 7   |
| REASONED | 8   | DETERMINED | 7 | NOATS      | 7   |
| REASONING | 8  | DEVICE    | 7   | OBJECTETH  | 7   |
| REMEMBERED | 8 | DISPLEASURE | 7 | ORDAINED   | 7   |
| RESIST   | 8   | DOOR      | 7   | PHARISEES  | 7   |
| RULERS   | 8   | DOUBLE    | 7   | PRECISELY  | 7   |
| SEA      | 8   | DOUBTFUL  | 7   | PRESERVED  | 7   |
| SEARCH   | 8   | ENDETH    | 7   | PRIEST'S   | 7   |
| SEDITIOUS | 8 | ENSEARCH  | 7   | PROHIBITED | 7   |
| SILLY    | 8   | EVANGELIST | 7 | RAILETH    | 7   |
| SIMKIN   | 8   | EVERYWHERE| 7   | RECORDS    | 7   |
| SLIGHT   | 8   | EXPOUND   | 7   | REFUSED    | 7   |
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| SPIRITUALTY | 8 | FOOD      | 7   | REPRESENTETH| 7  |
| SUSPICIOUS | 8 | FORBADE   | 7   | REQUIRETH  | 7   |
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| UNDONE   | 8   | GATHER    | 7   | SHAPE      | 7   |
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