

# Thomas More Studies

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

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Page and line numbers refer to volume 9, *The Apology*, of *The Complete Works of St. Thomas More*, ed. R.S. Sylvester (Yale UP, 1963).

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

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

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
eyes, and make them	<b>a-dazed</b>	, for the time, that	9, 38/ 6
indeed; and laboreth to	<b>abash</b>	the ordinaries with obloquy	9, 129/ 19
years not a little	<b>abated</b>	. Which thing whoso list	9, 98/ 8
abjuration. Nor yet the	<b>Abbot</b>	Joachim, which nevertheless erred	9, 146/ 9
him for his good	<b>abearing</b>	, and sometimes sureties with	9, 132/ 12
troublesome man to good	<b>abearing</b>	? I suppose yes, and	9, 134/ 9
plainly, while their hearts	<b>abhor</b>	and cannot abide to	9, 39/ 32
religious people the heretics	<b>abhor</b>	, and call it but	9, 43/ 34
do not allow but	<b>abhor</b>	incontinence in sacred, professed	9, 45/ 37
them confess that themselves	<b>abhor</b>	also the beastly, bitcherly	9, 45/ 39
amendment because laymen much	<b>abhor</b>	his lewdness -- this	9, 143/ 5
heresies began, have evermore	<b>abhorred</b>	and held for abominable	9, 29/ 24
abroad, to stand and	<b>abide</b>	the judgment of all	9, 3/ 22
yet would I rather	<b>abide</b>	the peril of breeding	9, 12/ 15
For if they may	<b>abide</b>	by any means in	9, 31/ 14
selfsame means may they	<b>abide</b>	in remembrance another thousand	9, 31/ 15
they can for heart-burning	<b>abide</b>	and endure to read	9, 38/ 30
hearts abhor and cannot	<b>abide</b>	to read any book	9, 39/ 32
with him, and thereof	<b>abide</b>	the adventure, as have	9, 57/ 22
wedding, we would rather	<b>abide</b>	all our old pain	9, 83/ 23
by which he will	<b>abide</b>	unto the death; what	9, 91/ 4
assigned in them that	<b>abide</b>	in their profession still	9, 128/ 21
thereunto, and by himself	<b>abiding</b>	ever therein; and, at	9, 25/ 33
evil man or an	<b>abject</b>	, nor as a stranger	9, 167/ 32
make any purgation nor	<b>abjuration</b>	for it -- for	9, 146/ 2
made either purgation or	<b>abjuration</b>	. Nor yet the Abbot	9, 146/ 9
theirs of desiring men's	<b>abjuration</b>	and punishment utterly changed	9, 155/ 2
no man needed either	<b>abjuration</b>	or punishment. But since	9, 166/ 26
they first forswear and	<b>abjure</b>	the defense and maintenance	9, 30/ 14
And therefore when heretics	<b>abjure</b>	and do their penance	9, 123/ 36
sometimes been caused to	<b>abjure</b>	in causes of heresies	9, 130/ 5
heretic nor compelled to	<b>abjure</b>	. Then, if this be	9, 146/ 12
will drive him to	<b>abjure</b>	, or hold him attainted	9, 146/ 21
will drive him to	<b>abjure</b>	, or hold him attainted	9, 147/ 14
men to have men	<b>abjure</b>	, and to be noted	9, 151/ 2
have to cause men	<b>abjure</b>	heresies, and to punish	9, 152/ 5

desire to cause men	<b>abjure</b>	or to have them	9, 154/ 3
their great desire to	<b>abjure</b>	and punish heretics; but	9, 166/ 2
the apostate that was	<b>abjured</b>	in London, and after	9, 113/ 14
that was, as an	<b>abjured</b>	and after perjured and	9, 113/ 17
about twelve or fourteen	<b>abjured</b>	in one town; and	9, 115/ 28
have been convicted and	<b>abjured</b>	, and their just condemnations	9, 127/ 18
men to have men	<b>abjured</b>	, or have the extreme	9, 146/ 15
desire to have men	<b>abjured</b>	, or to have extreme	9, 147/ 9
been either punished or	<b>abjured</b>	, that the matters which	9, 148/ 26
their cruel desire of	<b>abjuring</b>	and punishing folk for	9, 154/ 15
the people shall be	<b>able</b>	to read it when	9, 13/ 22
without his shame be	<b>able</b>	to reply while he	9, 14/ 28
almost, shall be well	<b>able</b>	to judge whether this	9, 19/ 10
never so fast), be	<b>able</b>	to wrest it out	9, 21/ 35
as though they were	<b>able</b>	to win the whole	9, 21/ 42
such despair to be	<b>able</b>	to match therewith that	9, 22/ 10
that would and were	<b>able</b>	to match them in	9, 82/ 30
they shall not be	<b>able</b>	to bring their malice	9, 95/ 23
he shall never be	<b>able</b>	to do that. The	9, 116/ 27
affinity, shall neither be	<b>able</b>	to quench and put	9, 122/ 16
make almost every boy	<b>able</b>	to perceive the false	9, 125/ 37
he is no more	<b>able</b>	to teach some one	9, 148/ 6
learned to spell is	<b>able</b>	and meet to teach	9, 148/ 8
that they weened themselves	<b>able</b>	to avenge their displeasure	9, 156/ 34
if they thought themselves	<b>able</b>	to mate and match	9, 157/ 36
babbling, shall never be	<b>able</b>	to vanquish. And therein	9, 158/ 26
with all their weapons,	<b>able</b>	to stand against Christ's	9, 160/ 20
them both, never be	<b>able</b>	to destroy the Catholic	9, 160/ 26
many such, shall be	<b>able</b>	to induce this prudent	9, 162/ 27
corner to creep into	<b>able</b>	to hide his head	9, 171/ 22
submitting himself to that	<b>ablution</b>	, for the fulfilling of	9, 35/ 25
de hereticis, cap. Ad	<b>abolendam</b>	. And that is thought	9, 130/ 15
de hereticis ca. Ad	<b>abolendam</b>	-- yet was that	9, 131/ 31
them not only the	<b>abolition</b>	of the faith, and	9, 162/ 5
foundation of all their	<b>abominable</b>	heresies that there is	9, 18/ 1
of chastity against the	<b>abominable</b>	bitchery of friars that	9, 28/ 32
abhorred and held for	<b>abominable</b>	-- let these new	9, 29/ 25
their adherents, be plain,	<b>abominable</b>	heretics in this one	9, 30/ 9
I plainly prove them	<b>abominable</b>	heretics and against God	9, 42/ 1
at all for their	<b>abominable</b>	railing against so many	9, 43/ 21
world wotteth, bestly and	<b>abominable</b>	indeed. And also if	9, 45/ 22
play, to rebuke as	<b>abominable</b>	, vicious folk any one	9, 50/ 10
how he proveth this	<b>abominable</b>	fault that he layeth	9, 112/ 23

to put his works	<b>abroad</b>	, to stand and abide	9, 3/ 21
up and walked about	<b>abroad</b>	among the brethren and	9, 12/ 7
-- I shall put	<b>abroad</b>	, that all folk may	9, 15/ 19
or live upon trentals	<b>abroad</b>	. And surely if the	9, 63/ 10
Barnes' began to go	<b>abroad</b>	. And yet -- although	9, 64/ 28
should spring and go	<b>abroad</b>	. In the beginning he	9, 66/ 29
should spring and go	<b>abroad</b>	. For he, to remedy	9, 67/ 16
see, put it out	<b>abroad</b>	in print. The Eighteenth	9, 67/ 19
may soon be borne	<b>abroad</b>	, whatsoever the matter be	9, 67/ 24
in the meantime spread	<b>abroad</b>	an opinion in the	9, 69/ 30
mouths of some, blow	<b>abroad</b>	in books so false	9, 74/ 24
all our old pain	<b>abroad</b>	than in a cloister	9, 83/ 23
he let him walk	<b>abroad</b>	upon his promise to	9, 90/ 11
recluse that cannot come	<b>abroad</b>	, let him appear by	9, 94/ 4
such as goeth much	<b>abroad</b>	, for else he could	9, 94/ 7
out books in writing	<b>abroad</b>	among the people against	9, 96/ 33
defaults of the laws	<b>abroad</b>	among the people in	9, 97/ 5
and of charity, openly	<b>abroad</b>	in company where there	9, 104/ 8
Pacifier goeth so busily	<b>abroad</b>	that there is no	9, 104/ 15
to go very far	<b>abroad</b>	, and yet I hear	9, 104/ 19
not, but sent them	<b>abroad</b>	to seek themselves a	9, 105/ 10
to have gone further	<b>abroad</b>	and to have done	9, 117/ 23
liberty and walking about	<b>abroad</b>	, his old fancies began	9, 118/ 11
book was not put	<b>abroad</b>	in print, I would	9, 123/ 28
therefore, let mine run	<b>abroad</b>	in men's hands. For	9, 123/ 29
and after spread them	<b>abroad</b>	in audience by defense	9, 124/ 3
books be once put	<b>abroad</b>	in print, it is	9, 124/ 5
not put mine answer	<b>abroad</b>	into every man's hands	9, 124/ 8
was not put out	<b>abroad</b>	in print), yet I	9, 124/ 10
to have it known	<b>abroad</b>	, out of the brotherhood	9, 124/ 36
matter have been seen	<b>abroad</b>	in many men's hands	9, 125/ 6
in apostasy, and put	<b>abroad</b>	their heresies in writing	9, 129/ 6
a seditious murmur, casting	<b>abroad</b>	a suspicious babbling, of	9, 143/ 27
may by misfortune, for	<b>abundance</b>	of sin and lack	9, 54/ 32
think that the great	<b>abundance</b>	that is in the	9, 75/ 5
sufficient, because that great	<b>abundance</b>	letteth, they say, and	9, 77/ 4
some say that great	<b>abundance</b>	doth let and in	9, 77/ 22
deadly sin keep any	<b>abundance</b>	in his hands. And	9, 77/ 33
appearance of so much	<b>abundance</b>	that it letteth him	9, 78/ 3
them, because the great	<b>abundance</b>	letteth them, they say	9, 78/ 15
under the name of	<b>abundance</b>	take all from the	9, 78/ 32
away but the great	<b>abundance</b>	, and leave but the	9, 79/ 3
from the clergy the	<b>abundance</b>	of their possessions, I	9, 84/ 28

preachers say that they	<b>abuse</b>	the scripture indeed. But	9, 32/ 27
good man, and so	<b>abuse</b>	his good, gentle nature	9, 88/ 20
there be, by the	<b>abuse</b>	of which none evil	9, 141/ 25
defaming them with the	<b>abuse</b>	of those laws toward	9, 144/ 8
shall be very sore	<b>abused</b>	by them. Myself have	9, 117/ 2
he blameth but their	<b>abuses</b>	thereof the truth appeareth	9, 60/ 24
policy; not against the	<b>abuses</b>	only, but also against	9, 85/ 13
that speak against the	<b>abuses</b>	only, he putteth another	9, 85/ 15
only speak against the	<b>abuses</b>	do better and have	9, 85/ 17
only speak against the	<b>abuses</b>	and not against the	9, 93/ 8
that speak against the	<b>abuses</b>	thereof, as adultery, or	9, 93/ 11
only speak against the	<b>abuses</b>	; and that therefore he	9, 93/ 20
things, but against the	<b>abuses</b>	of them: to this	9, 93/ 25
default only at the	<b>abusion</b>	and disorder of such	9, 75/ 22
that speak against the	<b>abusion</b>	or disorder of such	9, 91/ 26
speak against only the	<b>abusions</b>	of such things as	9, 92/ 28
find default at such	<b>abusions</b>	and disorder love no	9, 95/ 19
that find default at	<b>abusions</b>	and disorder of the	9, 107/ 31
at their disorder and	<b>abusions</b>	: the untruth of this	9, 110/ 10
at their disorder and	<b>abusions</b>	, . . . therefore they think it	9, 111/ 5
at their disorder and	<b>abusions</b>	, therefore they not only	9, 111/ 16
in their disorder and	<b>abusions</b>	. And when he hath	9, 112/ 1
at their disorder and	<b>abusions</b>	, and take it as	9, 112/ 29
against their disorder and	<b>abusions</b>	, and that the clergy	9, 112/ 33
at the disorder and	<b>abusions</b>	of the clergy. And	9, 114/ 5
against their disorder and	<b>abusions</b>	, did therefore punish them	9, 114/ 20
speaking against disorder and	<b>abusions</b>	, yet evermore this word	9, 114/ 27
speaking against disorder and	<b>abusions</b>	punished, must needs be	9, 114/ 35
speaking against disorder and	<b>abusions</b>	of the clergy, let	9, 115/ 7
against the disorder and	<b>abusions</b>	of the clergy. But	9, 115/ 35
only speaking against their	<b>abusions</b>	and disorder; and of	9, 116/ 15
against their disorder and	<b>abusions</b>	loveth no priests, and	9, 128/ 2
spiritual men's disorder and	<b>abusions</b>	; which point honesty would	9, 142/ 4
against their disorder and	<b>abusions</b>	-- now he cometh	9, 145/ 20
obey them, and to	<b>accept</b>	all that they do	9, 96/ 12
to obey them, and	<b>accept</b>	all that they do	9, 97/ 32
obey them, and to	<b>accept</b>	all that they do	9, 99/ 2
obey them, and to	<b>accept</b>	all that they do	9, 101/ 8
tokens may be sooner	<b>accepted</b>	than truly showed. This	9, 136/ 4
with other lovingly to	<b>accord</b>	and agree, and, according	9, 53/ 27
may consider the matter	<b>accordingly</b>	. And on the other	9, 139/ 27
remnant make I little	<b>account</b>	. But surely loath would	9, 6/ 9
when he shall ask	<b>account</b>	of his people that	9, 142/ 20

nor the crow that	<b>accounted</b>	her own birds the	9, 3/ 10
and worthy to be	<b>accounted</b>	uncourteous that would in	9, 44/ 32
part, I have ever	<b>accounted</b>	my duty to forbear	9, 50/ 27
is not to be	<b>accounted</b>	for a proof of	9, 69/ 9
while flowered, and were	<b>accounted</b>	thrifty, and held their	9, 76/ 11
spiritual and temporal both,	<b>accounted</b>	as great a crime	9, 136/ 11
-- since this Pacifier	<b>accounteth</b>	them for "discreet" that	9, 78/ 13
this law this Pacifier	<b>accounteth</b>	sore and uncharitable, and	9, 138/ 37
the leastwise not --	<b>accumulate</b>	and exaggerate the griefs	9, 55/ 18
him, suspend him, and	<b>accuse</b>	him, and fetch him	9, 166/ 4
the ordinary, or be	<b>accursed</b>	; and that is by	9, 130/ 14
in him, or be	<b>accursed</b>	. I will, in this	9, 130/ 17
that they that be	<b>accursed</b>	and also parties to	9, 135/ 22
in upon pain of	<b>accursing</b>	; and then, if they	9, 151/ 9
by the means of	<b>accusation</b>	. Howbeit, let us put	9, 89/ 17
called but either by	<b>accusation</b>	or presentment in their	9, 134/ 23
and in the chapter "	<b>Accusatus</b>	, " par. "Licit," it appeareth	9, 135/ 23
bound to denounce or	<b>accuse</b>	them, and the bishops	9, 86/ 12
called." For as for	<b>accuse</b>	folk openly for heresy	9, 134/ 28
malice in them that	<b>accuse</b>	him that their sayings	9, 138/ 8
that no man shall	<b>accuse</b>	them, nor no man	9, 141/ 3
not known who hath	<b>accused</b>	them, and thereupon they	9, 130/ 4
that right few were	<b>accused</b>	, or peradventure any one	9, 130/ 30
that a man be	<b>accused</b>	or indicted of malice	9, 133/ 16
of them that be	<b>accused</b>	: that then they may	9, 137/ 15
of them that be	<b>accused</b>	. And if they would	9, 137/ 35
from him that is	<b>accused</b>	; for if he knew	9, 138/ 6
profess himself for his	<b>accuser</b>	, and yet there would	9, 89/ 34
proofs and yet none	<b>accuser</b>	, should proceed against him	9, 90/ 7
for lack of an	<b>accuser</b>	let him fair go	9, 90/ 8
against him as his	<b>accuser</b>	, the streets were likely	9, 130/ 29
make himself an open	<b>accuser</b>	of the party, nor	9, 131/ 3
folk become an heretic's	<b>accuser</b>	, against whom they would	9, 131/ 20
shall not know his	<b>accuser</b>	: if we should change	9, 132/ 29
or bringing of the	<b>accuser</b>	to the proof of	9, 134/ 1
Bring me forth mine	<b>accuser</b>	"; and then, since the	9, 164/ 9
their own for an	<b>accuser</b>	, as an officer of	9, 164/ 13
offer himself as an	<b>accuser</b>	against this tinker when	9, 164/ 20
have known none other	<b>accusers</b>	; and that hath caused	9, 130/ 9
the names of his	<b>accusers</b>	, to entitle him to	9, 133/ 4
his indicters are his	<b>accusers</b>	, and therefore he may	9, 133/ 7
might come to the	<b>accusers</b>	or witnesses of heresy	9, 137/ 14
the names of the	<b>accusers</b>	or witnesses shall not	9, 137/ 16

indemnity of the said	<b>accusers</b>	and witnesses it is	9, 137/ 20
the indemnity of the	<b>accusers</b>	and witnesses, yet it	9, 137/ 27
it seemeth that the	<b>accusers</b>	and witnesses might be	9, 137/ 29
inquirers dread that the	<b>accusers</b>	and witnesses might take	9, 137/ 31
save and defend the	<b>accusers</b>	and witnesses from the	9, 137/ 34
the names of the	<b>accusers</b>	and witnesses from him	9, 138/ 5
the party against the	<b>accusers</b>	or witnesses, since the	9, 139/ 20
lead the witnesses or	<b>accusers</b>	anything to depose or	9, 139/ 24
mend himself, and rather	<b>accustom</b>	himself to look upon	9, 53/ 22
too, do use and	<b>accustom</b>	to pray, so do	9, 104/ 12
that matter hath been	<b>accustomed</b>	to be ordered before	9, 153/ 17
an Almain of mine	<b>acquaintance</b>	, when I blamed him	9, 106/ 17
tell to an old	<b>acquaintance</b>	of his own, and	9, 119/ 27
as Tyndale told his	<b>acquaintance</b>	and my friend, to	9, 120/ 1
with a little more	<b>acquaintance</b>	and communication, have fallen	9, 156/ 4
no business about his	<b>acquittal</b>	? And who shall tell	9, 133/ 3
in these words had	<b>acquitted</b>	himself like a man	9, 20/ 22
after by other twelve	<b>acquitted</b>	, go get him home	9, 133/ 10
virtuous and very prudent	<b>act</b>	. Which act, that ever	9, 162/ 26
very prudent act. Which	<b>act</b>	, that ever this Pacifier	9, 162/ 26
shrew beginneth a false	<b>action</b>	, and asketh from him	9, 159/ 6
providing first such good	<b>acts</b>	for them as they	9, 166/ 19
Extra. de hereticis, cap.	<b>Ad</b>	abolendam. And that is	9, 130/ 14
Extravagant. de hereticis ca.	<b>Ad</b>	abolendam -- yet was	9, 131/ 31
the right faith which	<b>Adam</b>	had, and such as	9, 20/ 35
-- if I would	<b>add</b>	all those faults to	9, 4/ 31
with good inward motions	<b>added</b>	also thereto), follow the	9, 36/ 22
Zwingli, with all their	<b>adherents</b>	, be plain, abominable heretics	9, 30/ 9
that the Church did	<b>admit</b>	them to be read	9, 17/ 20
that the Church did	<b>admit</b>	them to be read	9, 26/ 27
his good counsel, and	<b>admit</b>	his wholesome admonitions. But	9, 107/ 14
man, and it was	<b>admitted</b>	and allowed by the	9, 17/ 2
man, and it was	<b>admitted</b>	and allowed by the	9, 24/ 30
man so saith or	<b>admitteth</b>	it for true. But	9, 20/ 6
of lying Saint Augustine	<b>admitteth</b>	neither nother, in folk	9, 107/ 22
and admit his wholesome	<b>admonitions</b>	. But surely this one	9, 107/ 14
those men make most	<b>ado</b>	that offer nothing at	9, 73/ 17
have been somewhat more	<b>ado</b>	in these matters there	9, 116/ 7
it would be somewhat	<b>ado</b>	to find many such	9, 153/ 11
John Burt, otherwise called	<b>Adrian</b>	, stole out of their	9, 117/ 35
the abuses thereof, as	<b>adultery</b>	, or against those that	9, 93/ 12
wot, men fall in	<b>adultery</b>	through such damnable passions	9, 149/ 1
to suffer, as theft,	<b>adultery</b>	, sacrilege, murder, incest, and	9, 166/ 33

one man named and	<b>advanced</b>	for good, but five	9, 81/ 21
fashion for his own	<b>advantage</b>	, is very frivolous and	9, 27/ 9
that I have more	<b>advantage</b>	of these matters than	9, 48/ 4
be sometimes for the	<b>advantage</b>	and furtherance of them	9, 156/ 6
both long Lents and	<b>Advent</b>	, too, and some of	9, 106/ 25
in him that might	<b>adventure</b>	to put his works	9, 3/ 21
one chapter, either at	<b>adventure</b>	or else some chosen	9, 10/ 13
would never fear to	<b>adventure</b>	upon them once. Nor	9, 40/ 38
and thereof abide the	<b>adventure</b>	, as have such a	9, 57/ 22
every man's hands at	<b>adventure</b>	(because Frith's book was	9, 124/ 9
of chance and of	<b>adventure</b>	: so surely though sometimes	9, 133/ 15
conspire to give the	<b>adventure</b>	by feat of hands	9, 160/ 39
and slight of our	<b>adversaries</b>	-- it may happen	9, 159/ 3
which poisoned faults mine	<b>adversaries'</b>	books be full. Now	9, 4/ 7
should wrestle with his	<b>adversary</b>	, would find the means	9, 6/ 19
craft to get his	<b>adversary</b>	before the day into	9, 6/ 19
any labor that mine	<b>adversary</b>	can make therein." And	9, 159/ 14
in the meanwhile his	<b>adversary</b>	(which for lack of	9, 159/ 17
but, being a preposition	<b>adversative</b>	, standeth more properly to	9, 67/ 2
divers good, holy places	<b>advertised</b>	that he used, in	9, 118/ 13
head. Whereupon I, being	<b>advertised</b>	of these pageants, and	9, 118/ 21
be wise, upon this	<b>advertisement</b>	and preaching of this	9, 106/ 36
matter after his good	<b>advertisement</b>	, and never cease till	9, 155/ 14
him of his good	<b>advice</b>	and counsel, in what	9, 89/ 28
wise and politic: what	<b>advice</b>	would here this Pacifier	9, 90/ 38
unto the death; what	<b>advice</b>	will this Pacifier give	9, 91/ 4
I would give mine	<b>advice</b>	and counsel to the	9, 96/ 32
that case the secret	<b>advice</b>	and counsel may become	9, 96/ 37
this piece, my poor	<b>advice</b>	and counsel shall be	9, 135/ 15
concerning the question, ask	<b>advice</b>	and counsel of those	9, 169/ 35
whereto should any man	<b>advice</b>	and bid another come	9, 35/ 22
-- would this Pacifier	<b>advise</b>	the ordinary thus? Or	9, 90/ 20
suppose, this Pacifier would	<b>advise</b>	the ordinary to keep	9, 90/ 24
neither use myself nor	<b>advise</b>	no friend of mine	9, 97/ 11
years -- I will	<b>advise</b>	you therefore, good readers	9, 168/ 36
to say therein, but	<b>advise</b>	every good man endeavor	9, 170/ 12
thereof, whoso read and	<b>advise</b>	well this work of	9, 172/ 8
such as would have	<b>advised</b>	them to read in	9, 39/ 17
that men be well	<b>advised</b>	of them and well	9, 61/ 15
it be considered and	<b>advised</b>	well, there will, I	9, 61/ 27
I not, as thus	<b>advised</b>	, neither use myself nor	9, 97/ 10
I for these causes	<b>advised</b>	, and by my means	9, 127/ 2
were not then fully	<b>advised</b>	of it. And therefore	9, 146/ 4

The Mirror, against religious, we would play as follow the condition of be neither so sore some officers have been pity or some other impugn in general the in alms. For that the worse part, for the said desire and then shall his piteous infected with desire and the worse mind or be by some pitiful that they be so have none of these that are of their if he say and therein, he forbore to dare deny, and will they learned it, doth parts yet these heretics openly to speak and and after confirmeth his did but speak it purgatory, have by words of the good brethren and by plain words the whole Catholic Church as of himself, nor but that himself first -- since this Pacifier report; and some things worse as of himself, man was not much of, then were his both for the cause	<b>advising</b> <b>Aesop</b> <b>Aesop's</b> <b>afear'd</b> <b>afear'd</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affection</b> <b>affectionate</b> <b>affections</b> <b>affinity</b> <b>affirm</b> <b>affirm</b> <b>affirm</b> <b>affirm</b> <b>affirm</b> <b>affirm</b> <b>affirmation</b> <b>affirmatively</b> <b>affirmed</b> <b>affirmed</b> <b>affirmed</b> <b>affirmeth</b> <b>affirmeth</b> <b>affirmeth</b> <b>affirmeth</b> <b>affirmeth</b> <b>affirmeth</b> <b>affirming</b> <b>aforehand</b> <b>aforesaid</b> <b>aforesaid</b> <b>afraid</b> <b>afraid</b> <b>afresh</b> <b>afresh</b> <b>afresh</b> <b>afterward</b>	every man to give tellet a fable of ape, that thought her in such things nor . And at the leastwise he could be content of giving anything in , ye wot well, bringeth unto lewd liberty: he to have the worldly many times do much to have the worldly for any such subtle led. And some things unto every evil priest with notable enormity, then , shall neither be able that, then every fool it forth out in that in the construction the same. But on for none. As, for false heresies were for by the pretense that , and will not hold that there is no here nearer home. And heresy, but have also for scripture -- which them not for true it and after confirmeth that "many persons" be , peradventure, as of himself that "many persons" have . And as they fell words well and wisely and also to fear than hurt, delivered out to bide any farther against purgatory, and a , and hath, I hear , but if they were into the leaning toward	9, 90/ 2 9, 83/ 11 9, 3/ 8 9, 11/ 7 9, 155/ 33 9, 52/ 23 9, 86/ 2 9, 86/ 3 9, 100/ 32 9, 142/ 12 9, 148/ 35 9, 153/ 2 9, 167/ 5 9, 168/ 8 9, 143/ 2 9, 152/ 15 9, 122/ 15 9, 13/ 3 9, 28/ 11 9, 29/ 17 9, 32/ 32 9, 32/ 35 9, 163/ 22 9, 112/ 5 9, 165/ 25 9, 75/ 13 9, 120/ 5 9, 163/ 17 9, 32/ 34 9, 55/ 37 9, 112/ 4 9, 116/ 14 9, 168/ 9 9, 141/ 37 9, 76/ 22 9, 101/ 37 9, 155/ 31 9, 157/ 21 9, 165/ 38 9, 89/ 37 9, 125/ 11 9, 136/ 21 9, 9/ 33
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late come over. But	<b>afterward</b>	he brought me word	9, 14/ 32
well in his words	<b>afterward</b>	that those variances can	9, 64/ 28
gave him such grace	<b>afterward</b>	that he was sorry	9, 76/ 1
any great hurt that	<b>afterward</b>	should stick by them	9, 117/ 21
which heresy this child	<b>afterward</b>	, being in service with	9, 118/ 1
up in Bedlam, and	<b>afterward</b>	, by beating and correction	9, 118/ 8
and promise to do	<b>afterward</b>	as well. And verily	9, 118/ 31
and contrarious minds, and	<b>afterward</b>	in fervor of language	9, 128/ 26
made many delays, and	<b>afterward</b>	, being examined on their	9, 131/ 15
for the while, would	<b>afterward</b>	yet offer to be	9, 149/ 38
not greatly what; but	<b>afterward</b>	, with a little more	9, 156/ 3
And yet was it	<b>afterward</b>	well perceived that this	9, 161/ 26
courage, and boldness that	<b>afterward</b>	, in the time of	9, 162/ 3
unto Christian people from	<b>age</b>	to age; and so	9, 18/ 14
people from age to	<b>age</b>	; and so, the faith	9, 18/ 14
preacher too, man having	<b>age</b>	and use of reason	9, 35/ 20
hath at the time	<b>age</b>	and use of reason	9, 36/ 30
in them that have	<b>age</b>	and discretion, useth not	9, 38/ 16
might yet in every	<b>age</b>	since Christendom began, and	9, 67/ 10
more old than the	<b>age</b>	of eight hundred years	9, 168/ 35
his mind were to	<b>aggrieve</b>	and bring in hatred	9, 88/ 24
people. Also, this Pacifier	<b>aggrieveth</b>	-- as much as	9, 60/ 21
as wit, beauty, strength,	<b>agility</b>	, and such other like	9, 40/ 24
it is so long	<b>ago</b>	. And surely myself remember	9, 66/ 18
one, not very long	<b>ago</b>	, which went about to	9, 76/ 16
But about a ten-year	<b>ago</b>	, to my remembrance, there	9, 115/ 27
was taken not long	<b>ago</b>	by the officers of	9, 121/ 1
was, not many years	<b>ago</b>	, a young boy waiting	9, 124/ 18
lovingly to accord and	<b>agree</b>	, and, according to the	9, 53/ 28
as may stand and	<b>agree</b>	with reason and justice	9, 53/ 35
naughty then conspire and	<b>agree</b>	together, and set upon	9, 54/ 10
the grace of God	<b>agree</b>	, I will tell you	9, 58/ 14
husband and I shall	<b>agree</b>	much the sooner if	9, 60/ 3
like good fellows, and	<b>agree</b>	together well enough. But	9, 67/ 14
then shall we shortly	<b>agree</b>	together very well. But	9, 69/ 36
secular, they say they	<b>agree</b>	all in one. As	9, 71/ 11
clergy do use to	<b>agree</b>	together in all these	9, 71/ 32
doth every good layman	<b>agree</b>	with them therein too	9, 72/ 1
both secular and religious,	<b>agree</b>	and hold together: himself	9, 72/ 13
faith also, and therefore	<b>agree</b>	not to these things	9, 72/ 20
as this Pacifier saith),	<b>agree</b>	together, for all that	9, 73/ 33
will with good will	<b>agree</b>	, providing first such good	9, 166/ 18
in that sudden fear	<b>agreed</b>	to put him whole	9, 80/ 16

divers others we were	<b>agreed</b>	both, that for to	9, 82/ 19
usage and custom ratified,	<b>agreed</b>	, and confirmed, yet he	9, 99/ 36
that they were all	<b>agreed</b>	thereunto; and that besides	9, 156/ 25
both parties in one	<b>agreeing</b>	, to the honor of	9, 166/ 35
that they do so.	<b>Ah</b>	, well said. But, now	9, 106/ 33
out of armor, without	<b>aid</b>	or any manner defense	9, 80/ 33
bishop's servants, by the	<b>aid</b>	of the king's officers	9, 89/ 22
nor of the present	<b>aid</b>	and help of God	9, 161/ 1
it. And therefore Saint	<b>Aidan</b>	, when he held the	9, 146/ 5
same opinion as Saint	<b>Aidan</b>	was, which in like	9, 146/ 7
And again, as the	<b>air</b>	is dark of itself	9, 19/ 28
moreover, as the dark	<b>air</b>	giveth the sun no	9, 19/ 32
in respect of the	<b>air</b>	is of itself and	9, 19/ 33
itself and lighteneth the	<b>air</b>	, and purgeth it from	9, 19/ 34
walking that in every	<b>alehouse</b>	, in every tavern, in	9, 159/ 36
Eighteenth Chapter And some	<b>allege</b>	diverse causes why it	9, 67/ 22
them, he might percase	<b>allege</b>	and prove so great	9, 138/ 7
For though it be	<b>alleged</b>	in the Extravagant. de	9, 131/ 31
the thing that Tyndale	<b>allegeth</b>	where he saith, The	9, 36/ 6
causes which this Pacifier	<b>allegeth</b>	under the color of	9, 70/ 1
appease this division with,	<b>allegeth</b>	against them that they	9, 143/ 14
as I do not	<b>allow</b>	but abhor incontinence in	9, 45/ 37
as their discretion will	<b>allow</b>	. And then to lie	9, 132/ 14
that they will not	<b>allow</b>	that policy -- yet	9, 165/ 23
it was admitted and	<b>allowed</b>	by the Church, and	9, 17/ 2
ere ever the Church	<b>allowed</b>	it to be written	9, 17/ 35
it was admitted and	<b>allowed</b>	by the Church, and	9, 24/ 30
ere ever the Church	<b>allowed</b>	it to be written	9, 27/ 4
ere ever the Church	<b>allowed</b>	it to be written	9, 28/ 20
If that way were	<b>allowed</b>	, then were that heretic	9, 149/ 13
thus say, this Pacifier	<b>alloweth</b>	for folk wise and	9, 77/ 6
first face. But they	<b>allude</b>	unto certain words of	9, 33/ 24
that this preacher doth	<b>allude</b>	. And he covertly layeth	9, 34/ 8
neither. But as an	<b>Almain</b>	of mine acquaintance, when	9, 106/ 17
all the heretics in	<b>Almaine</b>	this two or three	9, 22/ 8
in many places of	<b>Almaine</b>	that are perverted since	9, 139/ 4
they had been in	<b>Almaine</b>	duly followed in the	9, 139/ 8
well -- I beseech	<b>Almighty</b>	God to grant us	9, 172/ 26
some in any man's,	<b>almost</b>	, that ever wrote before	9, 5/ 1
faint, and famished, and	<b>almost</b>	hunger-starven, and so lean	9, 6/ 22
talking that is now	<b>almost</b>	in every lewd lad's	9, 11/ 9
net, so were it	<b>almost</b>	as little labor and	9, 11/ 34
that, then every fool,	<b>almost</b>	, may feel the man's	9, 13/ 3

inserted before, every child,	<b>almost</b>	, shall be well able	9, 19/ 10
no "some say" anywhere,	<b>almost</b>	, in all the whole	9, 104/ 16
were otherwise, then fasted	<b>almost</b>	no man any fast	9, 106/ 7
some such so punished	<b>almost</b>	in every diocese. For	9, 114/ 36
I trust to make	<b>almost</b>	every boy able to	9, 125/ 37
be a cause of	<b>almost</b>	a universal division and	9, 129/ 13
see that it beginneth	<b>almost</b>	to grow in custom	9, 158/ 20
in every barge, and	<b>almost</b>	every boat, as few	9, 160/ 1
men winked at, and	<b>almost</b>	by all folk forslothed	9, 162/ 1
ashes as it were	<b>alms</b>	all obstinate heretics did	9, 21/ 39
to the deeds of	<b>alms</b>	and mercy to their	9, 74/ 12
to withdraw therewith our	<b>alms</b>	from the poor lay	9, 85/ 34
of giving anything in	<b>alms</b>	. For that affection, ye	9, 86/ 2
wear the hair, give	<b>alms</b>	, and to do other	9, 95/ 32
them hypocrites for their	<b>alms</b>	, and say that they	9, 98/ 31
is to say, give	<b>alms</b>	, and wear hair, and	9, 102/ 17
both giving of great	<b>alms</b>	and wearing of hair	9, 102/ 25
wear hair, and give	<b>alms</b>	. For, he saith, "that	9, 103/ 9
now, as touching of	<b>alms</b>	, is there none given	9, 103/ 30
that they do give	<b>alms</b>	, I might answer again	9, 103/ 32
too, give no little	<b>alms</b>	in the year, whatsoever	9, 104/ 13
spiritualty given anything in	<b>alms</b>	. I use not much	9, 104/ 19
it no giving of	<b>alms</b>	by them because the	9, 104/ 30
you have them give	<b>alms</b>	? For they have none	9, 104/ 32
call a full charitable	<b>alms</b>	: that is to wit	9, 105/ 6
he should by your	<b>alms</b>	live idle and wax	9, 105/ 14
and merit of your	<b>alms</b>	: no more it maketh	9, 105/ 16
finding of servants none	<b>alms</b>	though they wait on	9, 105/ 17
house. And of all	<b>alms</b>	the chief is to	9, 105/ 18
which is no small	<b>alms</b>	, rather somewhat before us	9, 105/ 22
to let the matter	<b>alone</b>	than by writing to	9, 3/ 17
and read but Tyndale's	<b>alone</b>	. Or if any one	9, 7/ 21
that he wrestleth all	<b>alone</b>	and giveth himself a	9, 20/ 26
by this one piece	<b>alone</b>	may ye clearly perceive	9, 22/ 24
good works against faith	<b>alone</b>	, and for holy vows	9, 28/ 31
vow-breaking brethren (which thing	<b>alone</b>	sufficeth for their full	9, 29/ 36
they think that book	<b>alone</b>	too long, let them	9, 38/ 27
the next) be heretics	<b>alone</b>	themselves, and hold their	9, 46/ 8
shall play that part	<b>alone</b>	for me. And rather	9, 50/ 34
and let the matter	<b>alone</b>	, and neither take up	9, 51/ 30
evil belief be let	<b>alone</b>	and live in rest	9, 52/ 25
his enemy were let	<b>alone</b>	with him, and thereof	9, 57/ 21
to let his but	<b>alone</b>	, and will not shoot	9, 67/ 1

them up yonder together	<b>alone</b>	by themselves, clean out	9, 80/ 32
either upon the spirituality	<b>alone</b>	or upon the temporalty	9, 110/ 19
or upon the temporalty	<b>alone</b>	, or upon any one	9, 110/ 19
mine own word would	<b>alone</b>	even in mine own	9, 120/ 31
he doth it not	<b>alone</b>	. For this point played	9, 126/ 11
him with that matter	<b>alone</b>	. The Forty-third Chapter Nevertheless	9, 140/ 8
other like. And Father	<b>Alphonse</b>	, the Spanish friar, told	9, 40/ 25
Blessed Sacrament of the	<b>Altar</b>	. But finally they say	9, 6/ 2
Holy Sacrament of the	<b>Altar</b>	. And for good works	9, 28/ 30
Blessed Sacrament of the	<b>Altar</b>	, but instead of bread	9, 44/ 16
Holy Sacrament of the	<b>Altar</b>	), these blasphemous heretics in	9, 44/ 30
Blessed Sacrament of the	<b>Altar</b>	-- whither would now	9, 90/ 5
the Sacrament of the	<b>Altar</b>	, and of miracles in	9, 90/ 34
the Sacrament of the	<b>Altar</b>	too, for love that	9, 91/ 2
Blessed Sacrament of the	<b>Altar</b>	were not the very	9, 101/ 29
Blessed Sacrament of the	<b>Altar</b>	, which heresy this child	9, 117/ 37
Blessed Sacrament of the	<b>Altar</b>	. Some man will yet	9, 123/ 7
Blessed Sacrament of the	<b>Altar</b>	, I, having a copy	9, 123/ 26
the Sacrament of the	<b>Altar</b>	. And when Frith there	9, 124/ 31
the Sacrament of the	<b>Altar</b>	: he will not yet	9, 164/ 35
to say for myself,	<b>although</b>	they should call me	9, 48/ 8
if he were wise,	<b>although</b>	he saw some part	9, 59/ 31
abroad. And yet --	<b>although</b>	that it appeareth well	9, 64/ 28
way within my bounds	<b>although</b>	I would set another	9, 95/ 3
if this be thus,	<b>although</b>	(which I trow no	9, 115/ 14
books written they did	<b>altogether</b>	. And we tell them	9, 26/ 7
I am not so	<b>ambitious</b>	of such folk's praise	9, 51/ 33
Saint Augustine, holy Saint	<b>Ambrose</b>	, holy Saint Jerome, holy	9, 29/ 4
you now and evermore,	<b>amen</b>	. " The end of this	9, 98/ 5
God for us all.	<b>Amen</b>	. Printed by W. Rastell	9, 172/ 30
remove the causes and	<b>amend</b>	these matters, and thereby	9, 58/ 13
you meek yourself and	<b>amend</b>	them, this anger of	9, 58/ 31
done for him to	<b>amend</b>	, yet in his seventh	9, 129/ 31
promise that he would	<b>amend</b>	-- if all these	9, 149/ 39
realm, diligently reform and	<b>amend</b>	in such as are	9, 166/ 37
in good mind to	<b>amend</b>	, I have been so	9, 167/ 31
writers as others to	<b>amend</b>	our own faults and	9, 172/ 25
in such as are	<b>amendable</b>	; and those whose corrupt	9, 166/ 37
if the men were	<b>amended</b>	and the time meet	9, 13/ 33
that I would wish	<b>amended</b>	, and every man especially	9, 53/ 21
is, I suppose, somewhat	<b>amended</b>	of late, and will	9, 69/ 21
but if they be	<b>amended</b>	(whereof I neither then	9, 134/ 16
evil conditions still and	<b>amendeth</b>	them not, he showeth	9, 58/ 36

of exhortation to the	<b>amending</b>	: though evil folk and	9, 110/ 25
some time about the	<b>amending</b>	of mine own in	9, 172/ 20
well minded to their	<b>amendment</b>	and correction that they	9, 49/ 30
of his repentance and	<b>amendment</b>	. But now if he	9, 90/ 29
before mine household, for	<b>amendment</b>	of himself and example	9, 118/ 5
wealth; which without their	<b>amendment</b>	by change of their	9, 123/ 18
toward the young man's	<b>amendment</b>	-- which he sore	9, 124/ 16
and labored about his	<b>amendment</b>	in as hearty, loving	9, 126/ 18
the less toward the	<b>amendment</b>	of the priest because	9, 142/ 29
the less toward his	<b>amendment</b>	because laymen much abhor	9, 143/ 4
while; whom upon men's	<b>amendment</b>	he will not fail	9, 160/ 31
among them to their	<b>amendment</b>	were known, it would	9, 167/ 24
he were faultless? For	<b>amends</b>	the law giveth him	9, 133/ 8
to reform that is	<b>amiss</b>	in the priest that	9, 142/ 16
doth all his tale	<b>amount</b>	unto no more but	9, 102/ 3
among them as shall	<b>amount</b>	to twenty thousand marks	9, 120/ 19
therefore his whole tale	<b>amounteth</b>	unto no more but	9, 112/ 3
all mine eight books	<b>amounteth</b>	. For like as in	9, 172/ 4
be gathered of old,	<b>ancient</b>	writings. Howbeit, though it	9, 31/ 12
according to the good,	<b>ancient</b>	laws and commendable usages	9, 53/ 28
Christian souls, and been	<b>aneled</b>	in their deathbed, and	9, 44/ 11
sacrament of confirmation, and	<b>aneling</b>	, and holy orders, and	9, 28/ 29
there never will) an	<b>angel</b>	(as Saint Paul saith	9, 168/ 29
the good company of	<b>angels</b>	. But this chance of	9, 65/ 22
wily heretics, like the	<b>angels</b>	of Satan transfiguring themselves	9, 88/ 18
into the likeness of	<b>angels</b>	of light, should so	9, 88/ 19
people letted not in	<b>anger</b>	and in despite to	9, 42/ 23
peace, there reigneth now	<b>anger</b>	, and malice, debate, division	9, 58/ 7
and amend them, this	<b>anger</b>	of your husband will	9, 58/ 32
I was fallen for	<b>anger</b>	in a wonderful rage	9, 119/ 2
passion of ire and	<b>anger</b>	, men fall into manslaughter	9, 149/ 2
pray you be not	<b>angry</b>	with my people, but	9, 42/ 25
much as any one	<b>angry</b>	word. And therefore they	9, 56/ 11
a man that were	<b>angry</b>	with his wife (and	9, 57/ 28
when our wives are	<b>angry</b>	, wish ourselves therein, yet	9, 83/ 10
spirituality, so displeased and	<b>angry</b>	against the spirituality, that	9, 108/ 7
it out, nor so	<b>angry</b>	with any man of	9, 119/ 11
unreasonable as to be	<b>angry</b>	with any man that	9, 119/ 16
devise) as to be	<b>angry</b>	for them with our	9, 144/ 6
death. Whereupon Death came	<b>anon</b>	readily toward him, and	9, 83/ 16
and grudge, they should	<b>anon</b>	bring a new light	9, 96/ 6
prohibited by the Church:	<b>anon</b>	they will drive him	9, 146/ 20
prohibited by the Church,	<b>anon</b>	they will drive him	9, 147/ 14

write heresies than to	<b>answer</b>	them. For the most	9, 8/ 16
good brotherhood a sufficient	<b>answer</b>	. The Fourth Chapter But	9, 10/ 29
Tyndale's Confutation; of which	<b>answer</b>	the brethren boast greatly	9, 14/ 20
sore to see that	<b>answer</b>	. For in good faith	9, 14/ 24
left out in mine	<b>answer</b>	. Howbeit, they were of	9, 15/ 8
this: for in mine	<b>answer</b>	I so touch those	9, 15/ 10
also because that mine	<b>answer</b>	is, as they boast	9, 15/ 14
they boast that mine	<b>answer</b>	unto that chapter of	9, 15/ 20
James maketh you an	<b>answer</b>	to that, saying how	9, 16/ 36
be content with this	<b>answer</b>	, but they will say	9, 16/ 39
some part of mine	<b>answer</b>	thereto. And then if	9, 19/ 8
sermon avoided well mine	<b>answer</b>	or no. These are	9, 19/ 11
substantially maintain, against mine	<b>answer</b>	made unto this chapter	9, 20/ 14
some part of mine	<b>answer</b>	. Lo, thus beginneth mine	9, 20/ 18
Lo, thus beginneth mine	<b>answer</b>	unto Tyndale's chapter: Lo	9, 20/ 18
and heareth not the	<b>answer</b>	-- except himself be	9, 20/ 20
a piece of mine	<b>answer</b>	unto that chapter of	9, 22/ 23
was warned by mine	<b>answer</b>	made to Tyndale before	9, 22/ 30
James maketh you an	<b>answer</b>	to that, saying how	9, 24/ 13
be content with this	<b>answer</b>	, but they will say	9, 24/ 28
Tyndale is by mine	<b>answer</b>	therein proved a fool	9, 25/ 13
reason, and dissimuled mine	<b>answer</b>	that I have made	9, 26/ 18
Tyndale and avoid mine	<b>answer</b>	, after the time driven	9, 27/ 13
point, he leaveth mine	<b>answer</b>	untouched and would shake	9, 27/ 15
I have already made	<b>answer</b>	unto Tyndale in the	9, 31/ 2
Howbeit, what I further	<b>answer</b>	Tyndale to these words	9, 35/ 27
Tyndale's Confutation, in the	<b>answer</b>	unto Tyndale's preface, the	9, 35/ 29
let him upon this	<b>answer</b>	of mine seen (if	9, 37/ 22
place in my book)	<b>answer</b>	as divers of them	9, 39/ 6
great contempt of mine	<b>answer</b>	before; and have answered	9, 39/ 12
in reading of mine	<b>answer</b>	, they see Tyndale's tale	9, 39/ 13
had been a good	<b>answer</b>	and a reasonable, if	9, 39/ 15
of Christ's church), I	<b>answer</b>	them plainly that they	9, 45/ 16
-- to this I	<b>answer</b>	first that in this	9, 45/ 25
excuses, some other men	<b>answer</b>	again that the leaving	9, 56/ 15
every wise man would	<b>answer</b>	in himself that those	9, 56/ 18
heaven" -- they would	<b>answer</b>	, I fear me, that	9, 83/ 1
man will, I suppose,	<b>answer</b>	them himself in the	9, 96/ 23
do or say: I	<b>answer</b>	that they neither pretend	9, 99/ 8
give alms, I might	<b>answer</b>	again that they follow	9, 103/ 32
me, made shortly an	<b>answer</b>	thereto. And for because	9, 123/ 27
also, and to make	<b>answer</b>	unto them. And therefore	9, 123/ 34
the pulpit, and there	<b>answer</b>	those devilish arguments openly	9, 124/ 1

would not put mine	<b>answer</b>	abroad into every man's	9, 124/ 8
yet I caused mine	<b>answer</b>	to be printed under	9, 124/ 10
lo, here is an	<b>answer</b>	already made unto it	9, 125/ 7
after, he got mine	<b>answer</b>	, I cannot tell of	9, 125/ 9
that I made that	<b>answer</b>	; and it is not	9, 125/ 16
well enough that the	<b>answer</b>	was made by me	9, 125/ 22
as Frith taketh mine	<b>answer</b>	from me, which himself	9, 126/ 4
unto Thomas Philips such	<b>answer</b>	as, if he had	9, 127/ 11
the king's jail to	<b>answer</b>	. But surely, as it	9, 151/ 12
And yet when that	<b>answer</b>	in such an open	9, 165/ 1
be brought in to	<b>answer</b>	, and that they may	9, 166/ 15
as to vouchsafe to	<b>answer</b>	: that is to wit	9, 170/ 33
Tyndale, I purpose to	<b>answer</b>	good young Father Frith	9, 171/ 29
parts of my books	<b>answered</b>	and confuted fully in	9, 5/ 13
minds well and fully	<b>answered</b>	or else that they	9, 5/ 37
in a sermon, and	<b>answered</b>	in this wise: that	9, 12/ 4
Thomas More is here	<b>answered</b>	shortly with one word	9, 14/ 9
say that I am	<b>answered</b>	even to the point	9, 14/ 21
I had so fully	<b>answered</b>	that chapter of Tyndale's	9, 14/ 25
see how I was	<b>answered</b>	now therein, I required	9, 14/ 29
word that it was	<b>answered</b>	not beyond the sea	9, 14/ 33
answer before; and have	<b>answered</b>	that they will not	9, 39/ 12
they would thus have	<b>answered</b>	any such as would	9, 39/ 17
traitors. Whereupon King Philip	<b>answered</b>	them, "Good fellows, I	9, 42/ 25
the university. But one	<b>answered</b>	for me to that	9, 43/ 3
that, one of them	<b>answered</b>	again and asked, "Why	9, 43/ 7
part the Pacifier is	<b>answered</b>	. And then if he	9, 99/ 13
another way. But one	<b>answered</b>	me to this once	9, 104/ 25
upon a certain day,	<b>answered</b>	me, "Fareto sould te	9, 106/ 18
that he hath been	<b>answered</b>	that he was too	9, 127/ 29
the service of faith,	<b>answereth</b>	me with an hideous	9, 33/ 32
or that for himself,	<b>answereth</b>	again, "Fear ye not	9, 159/ 10
labor and length in	<b>answering</b>	than some man would	9, 8/ 26
of such kind of	<b>answering</b>	have I seen made	9, 14/ 18
a problem, upon the	<b>antiquity</b>	or seniority of their	9, 64/ 7
land and live in	<b>Antwerp</b>	and be Tyndale's man	9, 37/ 29
all that, wedded in	<b>Antwerp</b>	; into whose house there	9, 117/ 33
and make merry at	<b>Antwerp</b>	. Such lust have these	9, 121/ 22
you and I bargain	<b>anymore</b>	together!" And such bankrupts	9, 76/ 33
lady was to come	<b>anymore</b>	to disciplining that wept	9, 101/ 24
as maliciously written as	<b>anyone</b>	that would fain falsely	9, 111/ 12
is no "some say"	<b>anywhere</b>	, almost, in all the	9, 104/ 15
one that is punished	<b>anywhere</b>	is enough for a	9, 115/ 36

put on his visor	<b>apace</b>	, and cover his visage	9, 111/ 29
have evidence given them	<b>apart</b>	, or have heard of	9, 132/ 36
the condition of Aesop's	<b>ape</b>	, that thought her own	9, 3/ 8
of the most foolish	<b>apes</b>	that the devil hath	9, 69/ 3
speaketh of in the	<b>Apocalypse</b>	unto the bishop of	9, 110/ 3
The	<b>Apology</b>	of Sir Thomas More	9, 1/ 2
that run out in	<b>apostasy</b>	; but all the faults	9, 128/ 20
after run out in	<b>apostasy</b>	, and put abroad their	9, 129/ 6
the foul name of	<b>apostate</b>	. But, now, these good	9, 43/ 17
an heretic and an	<b>apostate</b>	, that was burned about	9, 88/ 5
Sacrament; and Blomfield, the	<b>apostate</b>	that was abjured in	9, 113/ 14
Bayfield, the monk and	<b>apostate</b>	that was, as an	9, 113/ 16
same boast Bayfield, the	<b>apostate</b>	which was after burned	9, 157/ 5
monks and friars, graceless	<b>apostates</b>	, and heretics. And then	9, 30/ 5
few faithless folk (false	<b>apostates</b>	, wild wedded monks and	9, 39/ 24
open-known perjured persons, open-known	<b>apostates</b>	, open-known professed or convicted	9, 50/ 17
as evil priests and	<b>apostates</b>	that the clergy have	9, 113/ 37
was kept, till the	<b>apostle</b>	may make some bishops	9, 90/ 17
the new Paul, this	<b>apostle</b>	Frith, take shipping at	9, 90/ 19
and Christ and his	<b>apostles</b>	, hath never, I ween	9, 4/ 17
by Christ to his	<b>apostles</b>	, and by them forth	9, 18/ 12
did Christ and his	<b>apostles</b>	say" as they must	9, 18/ 35
did Christ's evangelists and	<b>apostles</b>	write"? Now, good readers	9, 18/ 37
his church by his	<b>apostles</b>	, and wrote it in	9, 25/ 35
in them that the	<b>apostles</b>	and evangelists have written	9, 26/ 3
the mouth of his	<b>apostles</b>	taught us" as when	9, 27/ 32
the pen of his	<b>apostles</b>	written us." Now is	9, 27/ 33
believe, the evangelists and	<b>apostles</b>	left in their days	9, 28/ 24
it seem that the	<b>apostles</b>	and evangelists had written	9, 30/ 19
say, which when the	<b>apostles</b>	went about to preach	9, 41/ 18
now? Among Christ's own	<b>apostles</b>	was some desire of	9, 68/ 13
one of his own	<b>apostles</b>	, was not only worse	9, 68/ 28
naught, when of Christ's	<b>apostles</b>	there was yet one	9, 70/ 12
the spirituality from the	<b>apostles</b>	and the temporalty from	9, 70/ 16
was with his blessed	<b>apostles</b>	-- men ought with	9, 100/ 6
therefore not only the	<b>apostles</b>	being diverse, assembled together	9, 100/ 17
Judas was among Christ's	<b>apostles</b>	) betrayed the faith of	9, 129/ 2
evangelical brethren: some pot-headed	<b>apostles</b>	they have, that wander	9, 156/ 38
Judas and Christ's faithful	<b>apostles</b>	. For while they, for	9, 160/ 11
and tradition of his	<b>apostles</b>	. And especially must we	9, 169/ 12
and continued from the	<b>apostles'</b>	days unto our own	9, 18/ 16
in any of the	<b>apostles'</b>	books. And over this	9, 25/ 37
hath been from the	<b>apostles'</b>	days hitherto, both temporal	9, 44/ 25

Christ in his blessed	<b>apostles'</b>	days, and yet were	9, 108/ 29
with a figure of	<b>apostrophe</b>	, and turning his tale	9, 32/ 8
their fare and their	<b>apparel</b>	too, some others haply	9, 78/ 26
the proud and pompous	<b>apparel</b>	that many priests in	9, 98/ 13
show himself in the	<b>apparel</b>	of a lamb. And	9, 136/ 2
himself appareled in the	<b>apparel</b>	of a lamb," which	9, 136/ 33
lamb," which appearing in	<b>apparel</b>	poor men that cannot	9, 136/ 33
poor men that cannot	<b>apparel</b>	their speech with apparel	9, 136/ 34
apparel their speech with	<b>apparel</b>	of rhetoric use commonly	9, 136/ 34
a wolf, showing himself	<b>appareled</b>	in the apparel of	9, 136/ 32
and goodly, and in	<b>appareling</b>	the churches for the	9, 71/ 18
true cause or an	<b>apparent</b>	cause why, ere my	9, 34/ 5
his first saying, he	<b>appealeth</b>	both himself and other	9, 135/ 26
as, well considered, shall	<b>appear</b>	their own faults for	9, 5/ 6
it may meetly well	<b>appear</b>	by the matter consequently	9, 7/ 19
him somewhat more plainly	<b>appear</b>	, and show himself in	9, 15/ 5
printing, which may well	<b>appear</b>	by this: for in	9, 15/ 10
might, make the griefs	<b>appear</b>	many, great, and most	9, 55/ 20
the very first chapter	<b>appear</b>	less good and less	9, 61/ 28
upon his promise to	<b>appear</b>	again, which Frith were	9, 90/ 11
come abroad, let him	<b>appear</b>	by attorney. (Howbeit, it	9, 94/ 5
him come forth and	<b>appear</b>	in his own proper	9, 94/ 9
of before will not	<b>appear</b>	; but that both parties	9, 96/ 18
of before will not	<b>appear</b>	as long as spiritual	9, 98/ 36
of before will not	<b>appear</b>	as long as the	9, 99/ 15
of grace will not	<b>appear</b>	as long as the	9, 101/ 5
of grace will never	<b>appear</b>	as long as the	9, 102/ 4
that it doth not	<b>appear</b>	that they do so	9, 106/ 33
and then shall it	<b>appear</b>	, and men shall see	9, 107/ 4
the least his words	<b>appear</b>	false, every man knoweth	9, 113/ 6
the fellow's folly might	<b>appear</b>	, called good and worshipful	9, 124/ 34
other -- if it	<b>appear</b>	by manifest tokens that	9, 135/ 27
would flee and not	<b>appear</b>	, whereby he might infect	9, 151/ 25
it would then well	<b>appear</b>	that it had been	9, 161/ 8
town. Yet if it	<b>appear</b>	that by sore words	9, 165/ 17
you, well and plain	<b>appear</b>	; whereof, if it were	9, 167/ 25
religious, some that have	<b>appearance</b>	to be the most	9, 65/ 13
there might be laid	<b>appearance</b>	of so much abundance	9, 78/ 2
rise and record their	<b>appearance</b>	before our Savior at	9, 88/ 12
sureties bound for his	<b>appearance</b>	, as John Purser and	9, 90/ 13
poor folk very charitable,	<b>appeared</b>	after, upon reasoning, more	9, 84/ 2
And some way that	<b>appeared</b>	at the first to	9, 84/ 4
the people's charge, well	<b>appeared</b>	after, upon farther reasoning	9, 84/ 7

the court or elsewhere,	<b>appeared</b>	very glad that such	9, 115/ 30
somewhat longer. And it	<b>appeared</b>	well that his remembrance	9, 118/ 27
time; whereas it well	<b>appeared</b>	, by the depositions of	9, 131/ 17
of truth. Here it	<b>appeareth</b>	that we be not	9, 16/ 3
and part unwritten that	<b>appeareth</b>	not proved therein; as	9, 18/ 9
these few words it	<b>appeareth</b>	meetly well. But if	9, 37/ 2
they have, the more	<b>appeareth</b>	the feebleness of their	9, 40/ 11
abuses thereof the truth	<b>appeareth</b>	in some place otherwise	9, 60/ 25
manner of handling it	<b>appeareth</b>	that if the man	9, 60/ 38
-- although that it	<b>appeareth</b>	well in his words	9, 64/ 28
the remnant (whereby somewhat	<b>appeareth</b>	also that by the	9, 64/ 35
taketh for the chief	<b>appeareth</b>	by the piteous increase	9, 65/ 11
good Christian man, it	<b>appeareth</b>	that the policy of	9, 86/ 17
soul. So that it	<b>appeareth</b>	by these words that	9, 87/ 29
in them. And then	<b>appeareth</b>	it yet again that	9, 93/ 1
and soul saved, it	<b>appeareth</b>	well, as I have	9, 93/ 32
by attorney. (Howbeit, it	<b>appeareth</b>	that he can be	9, 94/ 5
to contrary now there	<b>appeareth</b>	little cause, considering that	9, 94/ 32
the world: yet it	<b>appeareth</b>	not that they do	9, 95/ 36
in divers places after	<b>appeareth</b>	, the evil and uncharitable	9, 102/ 14
all these things it	<b>appeareth</b>	not." As for praying	9, 103/ 10
As for praying, it	<b>appeareth</b>	, pardie, they do. And	9, 103/ 11
saith here, that it	<b>appeareth</b>	not that they do	9, 103/ 31
scripture and holy writers	<b>appeareth</b>	, to forbear their meal	9, 106/ 9
surmise well and plainly	<b>appeareth</b>	by this that every	9, 110/ 11
Forty-first Chapter And it	<b>appeareth</b>	(De hereticis li.vi	9, 135/ 21
Accusatus," par. "Licit," it	<b>appeareth</b>	that if a man	9, 135/ 24
other; and yet it	<b>appeareth</b>	evidently in the same	9, 135/ 30
punishment of heresy, it	<b>appeareth</b>	Extra. de hereticis li	9, 138/ 11
of was made, as	<b>appeareth</b>	, upon a great cause	9, 138/ 33
if need were, as	<b>appeareth</b>	Clementinis de hereticis. Capi	9, 151/ 17
of good Catholic men	<b>appeareth</b>	oftentimes as great a	9, 160/ 7
judge an open cause	<b>appearing</b>	, whereupon men may see	9, 133/ 21
of a lamb," which	<b>appearing</b>	in apparel poor men	9, 136/ 33
wit, to pacify and	<b>appease</b>	two parties being at	9, 54/ 27
make a loveday and	<b>appease</b>	any murmur and grudge	9, 55/ 8
to pacify, assuage, and	<b>appease</b>	a grudge would (as	9, 55/ 15
do no more to	<b>appease</b>	them, nor to order	9, 95/ 16
doth no more to	<b>appease</b>	these grudges of the	9, 102/ 10
gone about overmuch to	<b>appease</b>	that sort of people	9, 109/ 9
of his book, to	<b>appease</b>	this division with, allegeth	9, 143/ 13
will never be well	<b>appeased</b>	." Lo, with such words	9, 58/ 32
greatly need to be	<b>appeased</b>	; nor do not lay	9, 108/ 9

pacify. But now this	<b>appeaser</b>	, contrariwise, not only doth	9, 55/ 25
other manner for the	<b>appeasing</b>	of them, than they	9, 95/ 17
this case -- for	<b>appeasing</b>	of these opinions in	9, 95/ 27
spirituality doth to the	<b>appeasing</b>	of the people is	9, 107/ 29
this Pacifier speaketh of	<b>appeasing</b>	: I pray God that	9, 109/ 7
of the thing did	<b>appertain</b>	unto, that false, poisoned	9, 12/ 25
before, nor wist what	<b>appertained</b>	unto their part in	9, 146/ 27
at the leastwise, as	<b>appertaineth</b>	to this point), saving	9, 29/ 34
himself than is an	<b>apple</b>	like unto an oyster	9, 36/ 34
go farther therein and	<b>appoint</b>	them their fare and	9, 78/ 25
if the court will	<b>appoint</b>	an officer of their	9, 164/ 12
and let him thereupon	<b>appoint</b>	with himself to live	9, 169/ 32
having day of challenge	<b>appointed</b>	in which he should	9, 6/ 18
safe-conduct -- I was	<b>appointed</b>	, among others, to search	9, 156/ 13
which divers of the	<b>apprentices</b>	and journeymen suffered execution	9, 156/ 11
young lads that were	<b>apprentices</b>	in Cheapside. Which, after	9, 156/ 19
first, and after the	<b>apprentices</b>	, of many of the	9, 156/ 22
with his pleasure to	<b>approve</b>	. And now he is	9, 140/ 32
not what judges, what	<b>arbiters</b>	, what twelve men go	9, 159/ 13
proved false, and their	<b>archheretics</b>	plainly proved fools. For	9, 39/ 34
Tyndale with which he	<b>argueth</b>	against me because I	9, 33/ 25
this word "willingly," and	<b>argueth</b>	thus: "God begot us	9, 34/ 13
we need to stand	<b>arguing</b>	of this matter? It	9, 17/ 23
hath he that in	<b>arguing</b>	against another, saith but	9, 25/ 16
we need to stand	<b>arguing</b>	of this matter? It	9, 26/ 30
a bare form of	<b>arguing</b>	if it were in	9, 34/ 22
it pleased us." This	<b>argument</b>	hath this preacher underpropped	9, 34/ 17
then but a poor	<b>argument</b>	, to say thus: "This	9, 34/ 26
will make no longer	<b>argument</b>	of this matter here	9, 37/ 1
do and teach, without	<b>argument</b>	, resistance, or grudge, and	9, 97/ 33
lack a fond, froward	<b>argument</b>	. And therefore not only	9, 100/ 16
to set out their	<b>arguments</b>	plainly, many that read	9, 7/ 1
do and teach, without	<b>arguments</b>	, resistance, or grudging against	9, 96/ 13
do and teach, without	<b>arguments</b>	, resistance, or grudging against	9, 99/ 3
without resistance, grudge, or	<b>arguments</b>	to the contrary. Surely	9, 99/ 30
without resistance, grudge, or	<b>arguments</b>	, to receive them. And	9, 100/ 8
be bold with froward	<b>arguments</b>	and reasoning to resist	9, 100/ 24
said, against all such	<b>arguments</b>	and such chop-logics against	9, 100/ 36
do and teach, without	<b>arguments</b>	, resistance, or grudging . . . --	9, 101/ 8
there answer those devilish	<b>arguments</b>	openly with which those	9, 124/ 1
such a new business	<b>arise</b>	against Master Chancellor that	9, 126/ 29
like good, thriving husbands,	<b>arise</b>	by themselves uncalled, as	9, 158/ 16
And some question hath	<b>arisen</b>	in the order of	9, 64/ 9

council chamber; and, setting	<b>armed</b>	men at the gate	9, 80/ 19
themselves, clean out of	<b>armor</b>	, without aid or any	9, 80/ 33
as at that time	<b>arose</b>	upon the chancellor that	9, 126/ 30
should have authority to	<b>arrest</b>	a man for every	9, 151/ 5
Parliament that ordinaries might	<b>arrest</b>	men for heresy; for	9, 151/ 20
the king's law to	<b>arrest</b>	any man for heresy	9, 151/ 22
that the bishops shall	<b>arrest</b>	no man for heresy	9, 152/ 4
that bishops should not	<b>arrest</b>	them, this would also	9, 153/ 23
neither bishop nor king	<b>arrest</b>	them. And in like	9, 153/ 26
not be suffered to	<b>arrest</b>	folk for every light	9, 154/ 16
ordinaries have power to	<b>arrest</b>	folk for suspicion of	9, 154/ 23
the leaving of the	<b>arrest</b>	: we be come again	9, 154/ 33
not arrested, but without	<b>arrest</b>	, in contempt of the	9, 161/ 19
that the ordinaries might	<b>arrest</b>	the heretics and imprison	9, 161/ 34
the bishop might not	<b>arrest</b>	him yet, till proofs	9, 166/ 1
that heretics might be	<b>arrested</b>	and put in prison	9, 151/ 17
convenient that he be	<b>arrested</b>	by the body; but	9, 151/ 26
neither for no felony	<b>arrested</b>	nor indicted neither. But	9, 153/ 28
that he should be	<b>arrested</b>	by the body. And	9, 154/ 22
that they were not	<b>arrested</b>	, but without arrest, in	9, 161/ 18
and would not be	<b>arrested</b>	for them. And therefore	9, 161/ 36
of suit and wrongful	<b>arresting</b>	do. But yet is	9, 153/ 33
the bishop forever, of	<b>arresting</b>	them, and to drive	9, 153/ 36
the bishop's power of	<b>arresting</b>	no longer suspended than	9, 154/ 1
heavy must follow the	<b>arresting</b>	of the party or	9, 154/ 32
and small great, their	<b>arresting</b>	of any at all	9, 154/ 36
-- then, except the	<b>article</b>	be a plain, open-known	9, 169/ 19
themselves in the said	<b>articles</b>	, yet divers others have	9, 87/ 20
man believeth in these	<b>articles</b>	like a true Catholic	9, 87/ 25
mistaken themselves in those	<b>articles</b>	of purgatory, trentals, obits	9, 92/ 34
mistaken themselves in those	<b>articles</b>	that they have spoken	9, 93/ 5
light, nor so strange	<b>articles</b>	and unknown as they	9, 148/ 30
this realm -- husbandmen,	<b>artificers</b>	, merchants, men of law	9, 143/ 25
as the temporalty might	<b>ascribe</b>	and impute unto (and	9, 56/ 24
at last, and somewhat	<b>ashamed</b>	, too, lest he were	9, 26/ 21
fall as flat to	<b>ashes</b>	as it were alms	9, 21/ 39
but let him slip	<b>aside</b>	and never bring him	9, 90/ 15
far-fetched invention. For, setting	<b>aside</b>	the disputation whether those	9, 144/ 16
that be true, I	<b>ask</b>	this Pacifier by what	9, 113/ 3
their other business, I	<b>ask</b>	this Pacifier himself, since	9, 114/ 23
man cometh forth to	<b>ask</b>	any restitution yet, but	9, 120/ 15
and then come and	<b>ask</b>	so great sums among	9, 120/ 18
God, when he shall	<b>ask</b>	account of his people	9, 142/ 20

then, concerning the question,	<b>ask</b>	advice and counsel of	9, 169/ 34
them answered again and	<b>asked</b>	, "Why should I, then	9, 43/ 7
by row, and were	<b>asked</b>	, "What say you by	9, 82/ 6
readily toward him, and	<b>asked</b>	him, "What wilt thou	9, 83/ 17
And when he is	<b>asked</b>	how the Church believeth	9, 165/ 3
have any such questions	<b>asked</b>	him. But they will	9, 165/ 12
a false action, and	<b>asketh</b>	from him all the	9, 159/ 6
talketh with him, and	<b>asketh</b>	him how he can	9, 159/ 9
wink and feign himself	<b>asleep</b>	. But that the clergy	9, 103/ 18
beams upon us, and	<b>aspire</b>	his breath into us	9, 170/ 28
to fight therefor, or	<b>assault</b>	particularly their houses. In	9, 80/ 29
sent it upon the	<b>assay</b>	, it made their hearts	9, 157/ 29
For if they did	<b>assemble</b>	oftener, and there did	9, 144/ 28
never wit them yet	<b>assemble</b>	for any great winning	9, 145/ 10
the apostles being diverse,	<b>assembled</b>	together with the Church	9, 100/ 17
and places, with unlawful	<b>assemblies</b>	and great riots also	9, 64/ 21
Now, as for their	<b>assemblies</b>	and coming together to	9, 144/ 12
things for which such	<b>assemblies</b>	of the clergy in	9, 144/ 29
and at their such	<b>assemblies</b>	concerning spiritual things have	9, 144/ 36
this Pacifier call those	<b>assemblies</b>	confederacies, I would not	9, 145/ 7
babbling, of gathering, and	<b>assembling</b>	, and rounding, and talking	9, 143/ 28
suppose he calleth those	<b>assemblings</b>	at their convocations by	9, 144/ 24
called suddenly to an	<b>assembly</b>	the whole people of	9, 80/ 21
faith, by credence and	<b>assent</b>	given unto the word	9, 35/ 18
own reason, into the	<b>assent</b>	and belief of the	9, 36/ 24
most famous book of	<b>Assertion</b>	of the Sacraments, laid	9, 18/ 5
some of them could	<b>assign</b>	at the leastwise some	9, 7/ 25
all the faults be	<b>assigned</b>	in them that abide	9, 128/ 20
fault that this Pacifier	<b>assigneth</b>	, of serving God for	9, 69/ 20
judges that this Pacifier	<b>assigneth</b>	, which must have no	9, 153/ 5
do -- maintain and	<b>assist</b>	the spirituality in executing	9, 155/ 17
to repress heretics and	<b>assist</b>	the ordinaries. And therefore	9, 162/ 21
which hath by the	<b>assistance</b>	of the Spirit of	9, 18/ 30
gathered together, the good	<b>assistance</b>	of the Spirit of	9, 100/ 4
without calling for any	<b>assistance</b>	of the temporal power	9, 138/ 2
as verily present and	<b>assistant</b>	as it was with	9, 100/ 5
with them, and their	<b>associate</b>	in any such confederacies	9, 145/ 9
whose soul our Lord	<b>assoil</b>	), and some have I	9, 47/ 10
would intend to pacify,	<b>assuage</b>	, and appease a grudge	9, 55/ 15
whose displeasure he would	<b>assuage</b>	and pacify. But now	9, 55/ 24
spiritual may right well	<b>assuage</b>	the rigor of the	9, 140/ 14
besides, than by the	<b>assuaging</b>	and mitigation of any	9, 162/ 36
to sever and set	<b>asunder</b>	the temporalty against the	9, 54/ 6

award out commissions to	<b>attach</b>	such heretics and keep	9, 161/ 24
remiss in the calling,	<b>attaching</b>	, and examining, and of	9, 109/ 17
with God toward the	<b>attaining</b>	of faith. Against which	9, 33/ 27
of man toward the	<b>attaining</b>	of faith, is the	9, 35/ 34
man's endeavor toward the	<b>attaining</b>	of faith by walking	9, 37/ 31
following, helpeth to the	<b>attaining</b>	of every manner kind	9, 38/ 12
abjure, or hold him	<b>attainted</b>	, without examining the intent	9, 146/ 21
abjure, or hold him	<b>attainted</b>	, without any farther consideration	9, 147/ 14
realm when they have	<b>attempted</b>	the like. But yet	9, 161/ 5
had set him to	<b>attend</b>	upon George Joye, or	9, 117/ 32
let him appear by	<b>attorney</b>	. (Howbeit, it appeareth that	9, 94/ 5
labor to blind his	<b>audience</b>	, and meeteth nothing with	9, 23/ 25
and so, before his	<b>audience</b>	, wrestled a while in	9, 26/ 19
yet he giveth his	<b>audience</b>	a proper insinuation thereof	9, 28/ 12
that some of his	<b>audience</b>	, which of devotion wrote	9, 37/ 19
he seeth in that	<b>audience</b>	meetly to be spoken	9, 110/ 15
were not his whole	<b>audience</b>	; and would by that	9, 110/ 23
the remnant of his	<b>audience</b>	were in grudge and	9, 110/ 28
spread them abroad in	<b>audience</b>	by defense of those	9, 124/ 3
be so sore an	<b>auditor</b>	, and over my books	9, 4/ 12
with very few men	<b>ought</b>	regarded; and to look	9, 4/ 14
they too long that	<b>ought</b>	is. Our Lady's Psalter	9, 9/ 14
man's witness might make	<b>ought</b>	true, then were the	9, 20/ 10
cold when he speaketh	<b>ought</b>	of heretics, and showeth	9, 54/ 16
in good faith, for	<b>ought</b>	that I see, such	9, 73/ 1
behind. And verily, for	<b>ought</b>	that I can see	9, 98/ 12
too, such as have	<b>ought</b>	to lose. But this	9, 113/ 34
into the worse for	<b>ought</b>	that I can see	9, 132/ 32
well stand together, for	<b>ought</b>	that I see in	9, 140/ 1
he so do, for	<b>ought</b>	that I see, he	9, 144/ 27
cometh here also much	<b>augmented</b>	and increased, in that	9, 111/ 23
is given (as Saint	<b>Augustine</b>	saith and Luther himself	9, 18/ 32
scripture showeth, and Saint	<b>Augustine</b>	declareth, and Luther himself	9, 21/ 14
better believe holy Saint	<b>Augustine</b>	, holy Saint Ambrose, holy	9, 29/ 3
And therefore saith Saint	<b>Augustine</b>	to every man that	9, 38/ 19
do much, as Saint	<b>Augustine</b>	showeth in more places	9, 106/ 5
kinds of lying Saint	<b>Augustine</b>	admitteth neither nother, in	9, 107/ 22
Finally, as for the	<b>author</b>	of the book of	9, 168/ 5
have been upon the	<b>authorities</b>	, powers, and jurisdiction of	9, 66/ 6
Diverse opinions upon powers,	<b>authorities</b>	, and jurisdictions of spiritual	9, 66/ 11
Christ, with divers other	<b>authorities</b>	besides. But it seemeth	9, 99/ 26
conveniently by reason and	<b>authority</b>	soil and confute in	9, 8/ 19
solemnly for a sure	<b>authority</b>	, and say that all	9, 14/ 8

is of as great	<b>authority</b>	as is the word	9, 20/ 39
God's word taketh its	<b>authority</b>	of God that speaketh	9, 21/ 7
is of as great	<b>authority</b>	, as certain, and as	9, 21/ 29
word were of none	<b>authority</b>	, nor worthy to be	9, 23/ 20
the same strength and	<b>authority</b>	that they be now	9, 25/ 26
he layeth not the	<b>authority</b>	of Saint Paul, as	9, 34/ 10
ye see that this	<b>authority</b>	of Saint James nothing	9, 34/ 32
of faith, is the	<b>authority</b>	of Saint Paul that	9, 35/ 35
some of them love	<b>authority</b>	and some love their	9, 70/ 4
either pretend that their	<b>authority</b>	is so high, and	9, 96/ 11
either pretend that their	<b>authority</b>	is so high, and	9, 97/ 31
will pretend that their	<b>authority</b>	is so high, and	9, 98/ 37
in these words "their	<b>authority</b>	" all their whole authority	9, 99/ 5
authority" all their whole	<b>authority</b>	, or their authority in	9, 99/ 5
whole authority, or their	<b>authority</b>	in some part. If	9, 99/ 5
of all their whole	<b>authority</b>	in everything that they	9, 99/ 6
never did, all that	<b>authority</b>	to be given them	9, 99/ 8
by God; but have	<b>authority</b>	now to do divers	9, 99/ 10
any part of their	<b>authority</b>	is so high that	9, 99/ 16
highest, and most excellent	<b>authority</b>	that they have, either	9, 99/ 18
king granted them the	<b>authority</b>	that now not only	9, 99/ 22
unto Christ, did with	<b>authority</b>	write unto them, "These	9, 100/ 21
to silence with his	<b>authority</b>	; and forbidding them to	9, 100/ 34
prelates pretend that their	<b>authority</b>	is so high, and	9, 101/ 6
preaching used with such	<b>authority</b>	toward all the spirituality	9, 107/ 24
of wit or of	<b>authority</b>	would anything regard their	9, 113/ 23
excommunicate: for they by	<b>authority</b>	of the king's commissions	9, 138/ 18
seemeth, by their own	<b>authority</b>	inquire of it --	9, 138/ 22
spiritual men should have	<b>authority</b>	to arrest a man	9, 151/ 5
the sure and steadfast	<b>authority</b>	of Christ's Catholic, known	9, 171/ 25
Doctor," because he was	<b>authorized</b>	and made a doctor	9, 43/ 2
the realm, were the	<b>authors</b>	and very doers in	9, 162/ 25
pride, where I praise	<b>avarice</b>	, where lechery, or such	9, 49/ 12
long by all the	<b>Ave</b>	Marias -- and some	9, 9/ 16
weened themselves able to	<b>avenge</b>	their displeasure in the	9, 156/ 34
cannot defend Tyndale and	<b>avoid</b>	mine answer, after the	9, 27/ 13
as he may therewith	<b>avoid</b>	and refel my confuting	9, 37/ 27
think to escape and	<b>avoid</b>	my proof, in the	9, 37/ 35
this distinction shall nothing	<b>avoid</b>	my confuting of Tyndale	9, 38/ 8
trow, called "periphrasis"), to	<b>avoid</b>	the foul name of	9, 43/ 16
and to leave and	<b>avoid</b>	all things that give	9, 95/ 30
they would as fain	<b>avoid</b>	it too, if they	9, 133/ 33
all my reasons were	<b>avoided</b>	clean with that one	9, 12/ 9

have in his sermon	<b>avoided</b>	well mine answer or	9, 19/ 11
men that for the	<b>avoiding</b>	of obloquy, they will	9, 133/ 30
great cause, in the	<b>avoiding</b>	of the great danger	9, 138/ 34
say, till Gabriel's trumpet	<b>awake</b>	them and call them	9, 88/ 11
free; nor Peter well	<b>awaked</b>	out of his sleep	9, 160/ 17
upon suspicion the judges	<b>award</b>	a writ to inquire	9, 132/ 7
from time to time	<b>award</b>	out commissions to attach	9, 161/ 24
say he was not	<b>aware</b>	that the Church believed	9, 165/ 6
hath somewhat set him	<b>awry</b>	in the tempering of	9, 129/ 26
but will needs be	<b>babbling</b>	and corrupt whom they	9, 46/ 9
casting abroad a suspicious	<b>babbling</b>	, of gathering, and assembling	9, 143/ 28
yet all such suspicious	<b>babbling</b>	not worth a feather	9, 143/ 30
all his wholesome holy	<b>babbling</b>	is done, every man	9, 147/ 31
will fall from that	<b>babbling</b>	of a generality (wherein	9, 148/ 15
heretics, for all their	<b>babbling</b>	, shall never be able	9, 158/ 26
that thought her own	<b>babes</b>	so beauteous and so	9, 3/ 8
up the Tower of	<b>Babylon</b>	for themselves against God	9, 41/ 11
put the one prettily	<b>back</b>	with his hand, and	9, 57/ 18
that she behind your	<b>back</b>	calleth you ' knave	9, 59/ 18
with, and to pull	<b>back</b>	the noise thereof, and	9, 67/ 17
forthwith, upright upon their	<b>backs</b>	. Whereby we be sure	9, 160/ 22
and among so many	<b>bad</b>	brethren as I wist	9, 3/ 26
labor, too: that how	<b>bad</b>	soever they reckon me	9, 48/ 9
laid the living of	<b>bad</b>	to bad and good	9, 51/ 3
living of bad to	<b>bad</b>	and good both, in	9, 51/ 4
not now commonly so	<b>bad</b>	men in the temporalty	9, 68/ 26
were they never so	<b>bad</b>	-- yet of those	9, 82/ 31
be they good or	<b>bad</b>	, I purpose not to	9, 96/ 27
give ear to the	<b>bad</b>	folk and froward, that	9, 100/ 14
in things as well	<b>bad</b>	as good. Who heard	9, 101/ 12
things were the things	<b>bad</b>	or good? I am	9, 101/ 14
men, both good and	<b>bad</b>	, be undone. And therefore	9, 135/ 14
they be all so	<b>bad</b>	that it be hard	9, 142/ 24
the faults of the	<b>bad</b>	to the whole body	9, 167/ 6
he been never so	<b>bad</b>	, nor done never so	9, 167/ 29
and cruel. And he	<b>bade</b>	me that if I	9, 40/ 28
a naughty man!" and	<b>bade</b>	away with him. "Very	9, 81/ 16
George Joye, and Denck,	<b>Bainham</b>	, Bayfield, Hitton, and Tewkesbury	9, 29/ 12
holy saints -- as	<b>Bainham</b>	, that was late burned	9, 88/ 4
Tewkesbury the Pouchmaker, and	<b>Bainham</b>	. Now this will I	9, 94/ 3
by than such a	<b>bald</b>	poisoned reason: that poisoned	9, 12/ 30
as to eat rat's	<b>bane</b>	and die by poison	9, 12/ 33
anymore together!" And such	<b>bankrupts</b>	be these men of	9, 76/ 35

and other) going with	<b>banners</b>	, copes, crosses, and censers	9, 51/ 14
against the sacrament of	<b>baptism</b>	, to prove that "the	9, 35/ 2
taught, and men were	<b>baptized</b>	, and Masses said and	9, 20/ 30
their images, and been	<b>baptized</b>	in Latin, and taken	9, 44/ 8
one cometh to the	<b>bar</b>	as openly as the	9, 132/ 16
given openly at the	<b>bar</b>	(as many be, and	9, 132/ 35
they come to the	<b>bar</b>	, he hath all his	9, 159/ 23
that brought unto the	<b>bar</b>	(when the jury was	9, 159/ 27
cousin of his, a	<b>barber</b>	in Paternoster Row called	9, 126/ 32
can make but a	<b>bare</b>	form of arguing if	9, 34/ 22
nothing else but a	<b>bare</b>	, graceless token, because Saint	9, 35/ 5
whom they would leave	<b>bare</b>	sufficient, but that they	9, 78/ 33
and leave but the	<b>bare</b>	sufficient -- yet their	9, 79/ 4
but bringeth forth a	<b>bare</b>	surmise in such wise	9, 112/ 9
more true upon their	<b>bare</b>	word than their twice	9, 136/ 25
to stand against Christ's	<b>bare</b>	word, when he said	9, 160/ 20
would first come forth	<b>barefaced</b>	, and when every man	9, 111/ 28
to make a good	<b>bargain</b>	, and was not then	9, 76/ 17
ere you and I	<b>bargain</b>	anymore together!" And such	9, 76/ 33
whom he should have	<b>bargained</b>	, the other had heard	9, 76/ 21
every tavern, in every	<b>barge</b>	, and almost every boat	9, 160/ 1
hell never hereafter shall (	<b>bark</b>	they, bawl they, never	9, 21/ 34
heresies by Tyndale and	<b>Barnes</b>	put forth unto the	9, 4/ 3
used with Tyndale and	<b>Barnes</b>	both, winking at their	9, 4/ 28
I handle Tyndale and	<b>Barnes</b>	, their two new gospellers	9, 5/ 18
For as for Friar	<b>Barnes</b>	, I perceive by sundry	9, 5/ 35
find that of Friar	<b>Barnes</b>	I have left out	9, 7/ 5
as for Tyndale and	<b>Barnes</b>	, I wot ne'er well	9, 8/ 35
well, or else Friar	<b>Barnes</b>	either -- when he	9, 10/ 16
Tyndale both, and Friar	<b>Barnes</b>	too, and all the	9, 27/ 29
lewd Luther, and Lambert,	<b>Barnes</b>	, Huessgen, and Zwingli, Schwarzerdt	9, 29/ 10
dreams of men (as	<b>Barnes</b>	saith) -- this preacher	9, 31/ 7
Friar Luther and Friar	<b>Barnes</b>	both let not boldly	9, 33/ 1
Tyndale and Frith and	<b>Barnes</b>	ungoodly and with uncomely	9, 40/ 3
God hath on Tyndale,	<b>Barnes</b>	, and Frith, and those	9, 41/ 6
the leastwise call Friar	<b>Barnes</b>	by the name of	9, 43/ 2
evil defend them, when	<b>Barnes</b>	writeth against the whole	9, 43/ 28
things, say Tyndale and	<b>Barnes</b>	, both be very false	9, 44/ 17
Tyndale played and Friar	<b>Barnes</b>	both already, and left	9, 51/ 1
Tyndale, Frith, or Friar	<b>Barnes</b>	, but also if there	9, 168/ 28
the church that Friar	<b>Barnes</b>	had falsely framed here	9, 172/ 6
Tyndale's, or of Friar	<b>Barnes'</b>	either, but that I	9, 6/ 13
chapter of Tyndale's, or	<b>Barnes'</b>	either, that I have	9, 10/ 7

and Frith's and Friar	<b>Barnes'</b>	began to go abroad	9, 64/ 27
and Frith's, and Friar	<b>Barnes'</b>	, were now become himself	9, 164/ 1
they suddenly did in	<b>Basel</b>	. And the greater hope	9, 158/ 17
Saint Chrysostom, holy Saint	<b>Basil</b>	, holy Saint Cyril, and	9, 29/ 6
any costermonger covered his	<b>basket</b>	. But this, as I	9, 126/ 2
all their roast meat	<b>basted</b>	, and all their pot	9, 46/ 21
the forefront of his	<b>battle</b>	-- as though they	9, 21/ 41
breast of all this	<b>battle</b>	: that is to wit	9, 171/ 12
hereafter shall (bark they,	<b>bawl</b>	they, never so fast	9, 21/ 34
Joye, and Denck, Bainham,	<b>Bayfield</b>	, Hitton, and Tewkesbury, with	9, 29/ 12
late burned, said by	<b>Bayfield</b>	, both an heretic and	9, 88/ 4
and in London here,	<b>Bayfield</b>	the Monk, and Tewkesbury	9, 94/ 2
imprisoned at Norwich; and	<b>Bayfield</b>	, the monk and apostate	9, 113/ 16
And the same boast	<b>Bayfield</b>	, the apostate which was	9, 157/ 5
his porteous and his	<b>beads</b>	and pray. But in	9, 150/ 18
Father) to spread his	<b>beams</b>	upon us, and aspire	9, 170/ 27
and yet they will	<b>bear</b>	them in hand that	9, 17/ 31
whether that sermon may	<b>bear</b>	out their boast or	9, 20/ 17
and yet they will	<b>bear</b>	them in hand that	9, 26/ 38
and yet they will	<b>bear</b>	them in hand that	9, 28/ 16
heretics and all that	<b>bear</b>	them favor find out	9, 29/ 19
and yet they will	<b>bear</b>	them in hand that	9, 30/ 24
indeed, and yet they	<b>bear</b>	us in hand that	9, 30/ 31
and yet they will	<b>bear</b>	them in hand that	9, 32/ 12
scripture indeed, "they will	<b>bear</b>	them in hand it	9, 32/ 22
for hatred that they	<b>bear</b>	to the Catholic church	9, 45/ 4
I purpose not to	<b>bear</b>	so patiently as to	9, 45/ 6
matter may suffer and	<b>bear</b>	. But this way will	9, 46/ 14
partial favor that I	<b>bear</b>	to the clergy, whereby	9, 49/ 7
impute unto (and therefore	<b>bear</b>	a grudge unto) the	9, 56/ 24
in between them, and	<b>bear</b>	them in hand they	9, 57/ 17
than the matter may	<b>bear</b>	(if it be pondered	9, 61/ 17
and regard that they	<b>bear</b>	, both of devotion and	9, 71/ 24
the envy that they	<b>bear</b>	to priests. For some	9, 73/ 5
themselves full unmeet to	<b>bear</b>	the name of fathers	9, 80/ 26
reason nor good conscience	<b>bear</b>	it that we should	9, 94/ 27
mild, indifferent book to	<b>bear</b>	more shrewd store of	9, 97/ 22
thing, though the spirituality	<b>bear</b>	it and take it	9, 107/ 15
or twain, they would	<b>bear</b>	a universal grudge against	9, 115/ 3
of the truth to	<b>bear</b>	witness? And this thing	9, 131/ 21
own pleasure if he	<b>bear</b>	the party displeasure: this	9, 133/ 24
that they may not	<b>bear</b>	it; and yet that	9, 134/ 5
every wise man may	<b>bear</b>	witness that there is	9, 137/ 7

they can so evil	<b>bear</b>	the dispraise of his	9, 143/ 3
be strong enough to	<b>bear</b>	it out and go	9, 156/ 35
our cause so good,	<b>bear</b>	ourselves thereupon so bold	9, 159/ 1
his own words also	<b>bear</b>	witness. % And therefore need	9, 163/ 25
charitably somewhat either party	<b>bear</b>	with other. And those	9, 166/ 31
would not the temporalty	<b>bear</b>	the spiritualty the worse	9, 167/ 4
touching the spiritualty, I	<b>bear</b>	a tender mind, of	9, 167/ 14
every man bound to	<b>bear</b>	; and I trust so	9, 167/ 16
of reason reckon to	<b>bear</b>	unto the weal of	9, 168/ 14
if any man will	<b>bear</b>	other in hand that	9, 169/ 15
himself, ye see well,	<b>beareth</b>	to the clergy, would	9, 78/ 20
for love that he	<b>beareth</b>	to the truth, and	9, 91/ 3
they have (as himself	<b>beareth</b>	them in hand) conceived	9, 111/ 14
of infamy, and falsely	<b>beareth</b>	them in hand that	9, 129/ 21
or of any laymen	<b>bearing</b>	their favor some to	9, 66/ 16
poor old man, which	<b>bearing</b>	up an hill a	9, 83/ 12
crafts in the city,	<b>bearing</b>	the first that they	9, 156/ 22
and full of filthy	<b>beastliness</b>	, I dare be bold	9, 30/ 11
incestuous sacrilege and very	<b>beastly</b>	bitchery. The Seventh Chapter	9, 30/ 16
all the world wotteth,	<b>beastly</b>	and abominable indeed. And	9, 45/ 22
themselves abhor also the	<b>beastly</b>	, bitcherly marriages of monks	9, 45/ 39
would slander them but	<b>beat</b>	them and kill them	9, 109/ 31
with the disciplining rod	<b>beaten</b>	her hard upon her	9, 101/ 27
garden, and there piteously	<b>beaten</b>	. And this tale had	9, 117/ 9
grazing till it was	<b>beaten</b>	home. For he could	9, 118/ 29
and thereto too piteously	<b>beaten</b>	; and yet besides that	9, 119/ 25
which, when she hath	<b>beaten</b>	her child for his	9, 160/ 32
Bedlam, and afterward, by	<b>beating</b>	and correction, gathered his	9, 118/ 9
this tale of his	<b>beating</b>	did Tyndale tell to	9, 119/ 27
the man was in	<b>beating</b>	, I spied a little	9, 119/ 29
her own babes so	<b>beauteous</b>	and so far passing	9, 3/ 8
nature still, as wit,	<b>beauty</b>	, strength, agility, and such	9, 40/ 23
might much better have	<b>become</b>	me to let the	9, 3/ 17
brethren look what shall	<b>become</b>	of him, and that	9, 91/ 11
advice and counsel may	<b>become</b>	every man, but the	9, 96/ 38
in my mind, well	<b>become</b>	those that are no	9, 97/ 2
the spiritualty might well	<b>become</b>	his personage; and yet	9, 107/ 12
things that least can	<b>become</b>	any good Christian man	9, 107/ 26
When would these folk	<b>become</b>	an heretic's accuser, against	9, 131/ 20
Friar Barnes', were now	<b>become</b>	himself an usher, or	9, 164/ 1
it may better haply	<b>become</b>	him merrily to tell	9, 170/ 37
whereby a Christian man	<b>becometh</b>	a false traitor to	9, 136/ 10
glad that such a	<b>bed</b>	of snakes was so	9, 115/ 30

rain ever sprung any	<b>bed</b>	of leeks. Let no	9, 169/ 28
been put up in	<b>Bedlam</b>	, and afterward, by beating	9, 118/ 8
after this fashion: how	<b>beetle-blind</b>	is fleshly reason! The	9, 34/ 1
against all the things	<b>before-rehearsed</b>	, and to despise them	9, 75/ 18
corrections all these persons	<b>before-rehearsed</b>	should have like punishment	9, 91/ 23
such things as be	<b>before-rehearsed</b>	, as them that speak	9, 91/ 27
part of them, go	<b>beg</b>	if they found them	9, 105/ 9
him long ere writing	<b>began</b>	, was taught by the	9, 20/ 36
these late, lewd heresies	<b>began</b>	, have evermore abhorred and	9, 29/ 24
man, which God first	<b>began</b>	in man by God's	9, 38/ 15
this gear since I	<b>began</b>	. And therefore, cause of	9, 48/ 15
God knoweth how it	<b>began</b>	) against the clergy is	9, 54/ 35
Frith's and Friar Barnes'	<b>began</b>	to go abroad. And	9, 64/ 27
every age since Christendom	<b>began</b>	, and may peradventure, if	9, 67/ 10
paused a little and	<b>began</b>	to bethink them. But	9, 81/ 18
not them that first	<b>began</b>	the breach whereby the	9, 106/ 1
in service with me,	<b>began</b>	to teach another child	9, 118/ 2
remembrance to him and	<b>began</b>	to come again to	9, 118/ 10
abroad, his old fancies	<b>began</b>	to fall again in	9, 118/ 12
the point where we	<b>began</b>	-- that, be the	9, 154/ 34
persons that privy confederacy	<b>began</b>	. And in good faith	9, 156/ 16
made for the matter,	<b>began</b>	only by the conspiracy	9, 156/ 18
how could the word	<b>beget</b>	us? Some peradventure will	9, 17/ 17
Wherefore, if the word	<b>beget</b>	the congregation, and he	9, 19/ 18
how could the word	<b>beget</b>	us? By these words	9, 25/ 8
ergo he did not	<b>beget</b>	us after our own	9, 34/ 15
God goeth about to	<b>beget</b>	him by faith as	9, 36/ 13
about by nature to	<b>beget</b>	his father. But now	9, 36/ 14
for it: of the	<b>begetter</b>	and him that is	9, 34/ 9
congregation, and he that	<b>begetteth</b>	is before him that	9, 19/ 18
child hath in the	<b>begetting</b>	of his own father	9, 34/ 3
child hath in the	<b>begetting</b>	of his father. And	9, 36/ 9
the generation at the	<b>begetting</b>	of his father, the	9, 36/ 15
time of his spiritual	<b>begetting</b>	in this case, as	9, 36/ 29
made the Supplication of	<b>Beggars</b>	. But God gave him	9, 76/ 1
while to make many	<b>beggars</b>	more, than to relieve	9, 84/ 3
they spend upon naughty	<b>beggars</b>	the good that was	9, 98/ 32
though they be no	<b>beggars</b>	, yet might peradventure, the	9, 105/ 9
Chapter Now will I	<b>begin</b>	with that point that	9, 6/ 8
is weary ere he	<b>begin</b>	. But I find some	9, 8/ 6
now too old to	<b>begin</b>	to go to school	9, 13/ 24
of the book, and	<b>begin</b>	in that leaf and	9, 38/ 28
persons, else he would	<b>begin</b>	holily with the same	9, 58/ 1

few folk may soon	<b>begin</b>	a noise of evil	9, 67/ 23
go forward, as they	<b>begin</b>	to grow now and	9, 69/ 27
that Calavius, perceiving them	<b>begin</b>	in the matter somewhat	9, 81/ 27
fasten" -- so we	<b>begin</b>	, God wot, to fast	9, 106/ 20
conclusions upon, the clergy	<b>begin</b>	to spare, and for	9, 109/ 15
for any such causes	<b>begin</b>	to slack, and be	9, 109/ 16
the grudge ere it	<b>begin</b>	, use a figure of	9, 116/ 1
that evil-disposed people might	<b>begin</b>	against them a seditious	9, 143/ 26
correction. For, now, to	<b>begin</b>	with his first device	9, 152/ 12
well; and forthwith, to	<b>begin</b>	well, get himself a	9, 169/ 33
mine answer. Lo, thus	<b>beginneth</b>	mine answer unto Tyndale's	9, 20/ 18
and therein thus he	<b>beginneth</b>	: Here may you perceive	9, 23/ 8
effect, with which he	<b>beginneth</b>	his indifferent, mild book	9, 58/ 2
perceive. Lo, thus it	<b>beginneth</b>	: Who may remember the	9, 61/ 30
that chapter there, that	<b>beginneth</b>	"Statuta quedam," it is	9, 137/ 12
they see that it	<b>beginneth</b>	almost to grow in	9, 158/ 20
a subtle, wily shrew	<b>beginneth</b>	a false action, and	9, 159/ 5
meetly well for a	<b>beginning</b>	; whereof for example I	9, 11/ 18
our Savior before the	<b>beginning</b>	of the world; as	9, 17/ 6
it them at the	<b>beginning</b>	in their hearts, and	9, 17/ 10
see that at the	<b>beginning</b>	God wrote his laws	9, 17/ 12
Christ's church in the	<b>beginning</b>	been at liberty to	9, 18/ 20
our Savior before the	<b>beginning</b>	of the world; as	9, 24/ 34
it them at the	<b>beginning</b>	in their hearts, and	9, 24/ 38
see that at the	<b>beginning</b>	God wrote his laws	9, 25/ 3
other pieces in the	<b>beginning</b>	of those words, I	9, 33/ 15
Order of Our Election,"	<b>beginning</b>	, if he list, in	9, 37/ 8
nothing serve his lamentable	<b>beginning</b>	-- which standeth, ye	9, 65/ 24
go abroad. In the	<b>beginning</b>	he said that division	9, 66/ 30
late as about the	<b>beginning</b>	of this division? Or	9, 68/ 12
fervor of charity so	<b>beginning</b>	to cool -- it	9, 70/ 14
this Pacifier, in the	<b>beginning</b>	of this his holy	9, 107/ 17
duly followed in the	<b>beginning</b>	, the matter had not	9, 139/ 8
all Christendom from the	<b>beginning</b>	were instituted and devised	9, 144/ 30
say that God willingly	<b>begot</b>	us by the word	9, 15/ 33
it pleased him" he	<b>begot</b>	us. If we were	9, 16/ 13
James saith that God	<b>begot</b>	us through the word	9, 16/ 20
were begotten. If God	<b>begot</b>	us through the word	9, 16/ 24
grant that he that	<b>begot</b>	us was before that	9, 16/ 25
begotten; and he that	<b>begot</b>	us begot us by	9, 16/ 25
he that begot us	<b>begot</b>	us by the word	9, 16/ 26
was, and the word	<b>begot</b>	us, and not we	9, 17/ 34
He made us," or "	<b>begot</b>	" us, "by the truth	9, 22/ 37

James saith that God	<b>begot</b>	us through the word	9, 23/ 33
were begotten. If God	<b>begot</b>	us through the word	9, 23/ 36
grant that he that	<b>begot</b>	us was before that	9, 24/ 1
begotten; and he that	<b>begot</b>	us begot us by	9, 24/ 2
he that begot us	<b>begot</b>	us by the word	9, 24/ 2
was, and the word	<b>begot</b>	us, and not we	9, 27/ 3
was, and the word	<b>begot</b>	us, and not we	9, 28/ 19
and argueth thus: "God	<b>begot</b>	us ' willingly,'	9, 34/ 14
how that he hath	<b>begotten</b>	us by the word	9, 16/ 1
saith that God hath	<b>begotten</b>	us through his word	9, 16/ 2
Saint James, "he hath	<b>begotten</b>	us by the word	9, 16/ 11
us. If we were	<b>begotten</b>	and made as it	9, 16/ 13
and if we were	<b>begotten</b>	by him -- then	9, 16/ 15
truth. If we were	<b>begotten</b>	by the word, then	9, 16/ 21
be before we were	<b>begotten</b>	-- or else how	9, 16/ 22
how should we be	<b>begotten</b>	by the word? --	9, 16/ 22
he saith, we were	<b>begotten</b>	. If God begot us	9, 16/ 23
before that we were	<b>begotten</b>	; and he that begot	9, 16/ 25
before that we were	<b>begotten</b>	. Now, then, if this	9, 16/ 27
were before we were	<b>begotten</b>	, how can we say	9, 16/ 28
word this church was	<b>begotten</b>	. Then needs must we	9, 16/ 37
the word we were	<b>begotten</b>	; therefore the word must	9, 17/ 15
be before we were	<b>begotten</b>	; or else how could	9, 17/ 16
testify that we are	<b>begotten</b>	through the word. Wherefore	9, 19/ 17
before him that is	<b>begotten</b>	, then is the Gospel	9, 19/ 19
English, "He hath willingly	<b>begotten</b>	us by the word	9, 22/ 35
truth. If we were	<b>begotten</b>	by the word, then	9, 23/ 34
be before we were	<b>begotten</b>	-- or else how	9, 23/ 35
how should we be	<b>begotten</b>	by the word? --	9, 23/ 35
he saith, we were	<b>begotten</b>	. If God begot us	9, 23/ 36
before that we were	<b>begotten</b>	; and he that begot	9, 24/ 2
before that we were	<b>begotten</b>	. Now, then, if this	9, 24/ 4
were before we were	<b>begotten</b>	, how can we say	9, 24/ 4
word this church was	<b>begotten</b>	. Then needs must we	9, 24/ 14
well, which Tyndale hath	<b>begotten</b>	him, and which he	9, 24/ 17
the word we were	<b>begotten</b>	; therefore the word must	9, 25/ 6
be before we were	<b>begotten</b>	; or else how could	9, 25/ 7
he saith, . . . "he hath	<b>begotten</b>	us by the word	9, 33/ 17
him" . . . If we were	<b>begotten</b>	and made even as	9, 33/ 19
and if we were	<b>begotten</b>	by him -- then	9, 33/ 20
and him that is	<b>begotten</b>	. But he layeth not	9, 34/ 9
-- "God hath willingly	<b>begotten</b>	us with the word	9, 34/ 12
by which we be	<b>begotten</b>	. But Tyndale layeth that	9, 34/ 34

again, if we were	<b>begotten</b>	by him, then could	9, 36/ 3
it was the Church	<b>begun</b>	, gathered, and taught; and	9, 22/ 2
all this gear is	<b>begun</b>	whereof he maketh his	9, 66/ 20
not have so late	<b>begun</b>	, but must have been	9, 70/ 6
all thing so early	<b>begun</b>	nor fully so long	9, 103/ 15
the Tower, and hath	<b>begun</b>	and gone on a	9, 125/ 13
faith of Christ, and	<b>begun</b>	and set forth these	9, 129/ 2
for. For those heresies	<b>begun</b>	by Wycliffe in the	9, 161/ 38
great good in this	<b>behalf</b>	. " The Thirteenth Chapter But	9, 57/ 13
great good in this	<b>behalf</b>	. " Now get you hence	9, 59/ 22
free liberty in that	<b>behalf</b>	. And that spiritual men	9, 91/ 24
of help in that	<b>behalf</b>	, to save and defend	9, 137/ 34
such manner of unmannerly	<b>behavior</b>	toward those two most	9, 50/ 28
for that manner of	<b>behavior</b>	whereby he giveth all	9, 132/ 3
of what fame and	<b>behavior</b>	the man is in	9, 132/ 8
and an even eye	<b>behold</b>	and consider both myself	9, 3/ 6
shall I write it."	<b>Behold</b>	how God gave it	9, 17/ 9
shall I write it."	<b>Behold</b>	how God gave it	9, 24/ 37
I have said, I	<b>belie</b>	him not: I shall	9, 61/ 19
well say they falsely	<b>belie</b>	him therein. Howbeit, some	9, 121/ 36
any man list to	<b>belie</b>	them. For upon this	9, 146/ 34
and preachers of verity,	<b>belie</b>	me), if all the	9, 167/ 23
leaning toward a false	<b>belief</b>	, they be very negligent	9, 9/ 33
truth of the Christian	<b>belief</b>	but if it may	9, 18/ 3
so, the faith and	<b>belief</b>	of those things kept	9, 18/ 15
man's endeavor toward the	<b>belief</b>	, and in scorning that	9, 33/ 30
into the assent and	<b>belief</b>	of the things that	9, 36/ 24
both be very false	<b>belief</b>	and great, damnable sin	9, 44/ 18
themselves with their evil	<b>belief</b>	be let alone and	9, 52/ 25
been less light of	<b>belief</b>	, or boldly might have	9, 74/ 21
wot that since the	<b>belief</b>	of purgatory and others	9, 86/ 4
God, and the contrary	<b>belief</b>	is by the whole	9, 86/ 7
the truth of his	<b>belief</b>	, yet what he would	9, 87/ 13
died in the contrary	<b>belief</b>	be perished in body	9, 87/ 26
because that by the	<b>belief</b>	of purgatory, and of	9, 90/ 34
point of our old	<b>belief</b>	for anything brought up	9, 168/ 26
to the common, well-known	<b>belief</b>	of the common- known	9, 168/ 38
were nothing bound to	<b>believe</b>	but only the things	9, 18/ 17
and Tyndale as well	<b>believe</b>	the Church in that	9, 18/ 34
say" as they must	<b>believe</b>	the Church (or else	9, 18/ 36
the Church (or else	<b>believe</b>	nothing) in that it	9, 18/ 36
call on whom they	<b>believe</b>	not? And how shall	9, 19/ 21
And how shall they	<b>believe</b>	without a preacher?" That	9, 19/ 21

preached ere men can	<b>believe</b>	in him. And then	9, 19/ 22
they which will not	<b>believe</b>	God's word but if	9, 21/ 5
they that will not	<b>believe</b>	it written; since God's	9, 21/ 6
as all Christian men	<b>believe</b>	, and the scripture showeth	9, 21/ 13
men are bound to	<b>believe</b>	nothing but if it	9, 25/ 30
God will have us	<b>believe</b>	, be not all written	9, 26/ 5
Tyndale must as well	<b>believe</b>	the Church in telling	9, 26/ 8
he doth and must	<b>believe</b>	it in telling him	9, 26/ 9
us as well to	<b>believe</b>	them as ever he	9, 27/ 27
he bound us to	<b>believe</b>	any word that ever	9, 27/ 27
I said, of reason	<b>believe</b>	the Church as well	9, 27/ 30
else will we not	<b>believe</b>	him. The Sixth Chapter	9, 28/ 4
we be bound to	<b>believe</b>	, the evangelists and apostles	9, 28/ 23
should of reason better	<b>believe</b>	holy Saint Augustine, holy	9, 29/ 3
God bindeth us to	<b>believe</b>	, where he saith: But	9, 30/ 21
the scripture. For whoso	<b>believe</b>	the Church will grant	9, 32/ 17
grant both, and whoso	<b>believe</b>	not the Church will	9, 32/ 18
five; but I cannot	<b>believe</b>	him. Nor, verily, no	9, 40/ 33
no more can I	<b>believe</b>	that the fiends be	9, 40/ 34
no more can I	<b>believe</b>	, neither, that the damned	9, 41/ 1
matter. But let them	<b>believe</b>	as they list, yet	9, 48/ 7
do, or else that,	<b>believe</b>	he never so well	9, 52/ 22
and be suffered to	<b>believe</b>	as they list. But	9, 52/ 25
you, for all that	<b>believe</b>	him? I suppose verily	9, 59/ 29
win him credence. But	<b>believe</b>	the husband as he	9, 59/ 32
a fool as to	<b>believe</b>	that he meant to	9, 59/ 34
lied, rather than lightly	<b>believe</b>	the lewd words of	9, 74/ 23
yet they know and	<b>believe</b>	in their hearts that	9, 75/ 19
themselves heretics, and yet	<b>believe</b>	full truly, for all	9, 86/ 29
yet in his heart	<b>believe</b>	the while full falsely	9, 86/ 31
heart secretly think and	<b>believe</b>	right; but if he	9, 87/ 5
good Pacifier, though he	<b>believe</b>	right himself and plainly	9, 87/ 12
words he believeth to	<b>believe</b>	right in their minds	9, 87/ 15
whom he believeth to	<b>believe</b>	wrong indeed, I cannot	9, 87/ 16
that they think and	<b>believe</b>	that the clergy hath	9, 93/ 28
no layman should then	<b>believe</b>	them. And therefore, like	9, 101/ 34
should so, nor yet	<b>believe</b>	that it is so	9, 109/ 5
much people may sometime	<b>believe</b>	some one man's lie	9, 112/ 13
the while think and	<b>believe</b>	the contrary. Letting, therefore	9, 112/ 21
nature, been easy to	<b>believe</b>	some such as have	9, 116/ 30
and of him I	<b>believe</b>	the same, that we	9, 123/ 17
say he would less	<b>believe</b>	their lamentable tales than	9, 127/ 34
at that word and	<b>believe</b>	him, he showeth us	9, 141/ 32

us, to take and	<b>believe</b>	for true every false	9, 146/ 33
laboreth to make men	<b>believe</b>	them for true, by	9, 150/ 10
other men's, whose souls,	<b>believe</b>	himself never so well	9, 150/ 24
spirituality, I can scant	<b>believe</b>	but that it would	9, 153/ 11
unarrested -- I cannot	<b>believe</b>	that if his way	9, 155/ 9
I see ere I	<b>believe</b>	. Which I trust I	9, 162/ 28
the spirituality, making men	<b>believe</b>	under his figure of	9, 163/ 5
God inspire himself to	<b>believe</b>	and follow the thing	9, 169/ 31
this, I can scant	<b>believe</b>	that the brethren find	9, 171/ 2
gathered, and the faith	<b>believed</b>	, before any part of	9, 18/ 22
he would have known,	<b>believed</b>	, and kept -- was	9, 22/ 6
nor worthy to be	<b>believed</b>	, but if it were	9, 23/ 21
is now to be	<b>believed</b>	, nor to be taken	9, 27/ 19
that he will have	<b>believed</b>	, were never written; and	9, 27/ 25
the unlearned people better	<b>believed</b>	-- the old holy	9, 30/ 4
they should do, and	<b>believed</b>	that it was a	9, 44/ 13
them good, and have	<b>believed</b>	that there was neither	9, 44/ 15
say: that either he	<b>believed</b>	those some that so	9, 74/ 17
him, or else he	<b>believed</b>	them not. If he	9, 74/ 18
them not. If he	<b>believed</b>	them not -- it	9, 74/ 18
untold, till he had	<b>believed</b>	them better. And on	9, 74/ 20
other side, if he	<b>believed</b>	them well -- he	9, 74/ 20
or boldly might have	<b>believed</b>	that they lied, rather	9, 74/ 22
inkling, which yet he	<b>believed</b>	not, that this man	9, 76/ 22
would say that he	<b>believed</b>	ever the right way	9, 90/ 30
cause be somewhat better	<b>believed</b>	than would the oaths	9, 120/ 31
me that he hath	<b>believed</b>	some in complaining upon	9, 127/ 35
aware that the Church	<b>believed</b>	so; and will say	9, 165/ 7
have known to be	<b>believed</b>	; and have, over that	9, 169/ 2
the faith of the	<b>believer</b>	. And therefore, inasmuch as	9, 19/ 24
the hearts of the	<b>believers</b>	, and maketh them true	9, 19/ 37
is true because he	<b>believeth</b>	it, testifieth, and giveth	9, 20/ 7
for the while and	<b>believeth</b>	as they do, or	9, 52/ 22
know that a man	<b>believeth</b>	the truth in his	9, 86/ 8
himself declareth that he	<b>believeth</b>	the right way and	9, 86/ 21
think that a man	<b>believeth</b>	otherwise than he saith	9, 86/ 33
faith, think that he	<b>believeth</b>	wrong: surely so can	9, 87/ 1
own wrong words he	<b>believeth</b>	to believe right in	9, 87/ 15
those, either, whom he	<b>believeth</b>	to believe wrong indeed	9, 87/ 16
mind, that this man	<b>believeth</b>	in these articles like	9, 87/ 24
that he not only	<b>believeth</b>	well himself, but also	9, 87/ 33
the faith, and he	<b>believeth</b>	it with a ready	9, 145/ 32
simplicity, and that he	<b>believeth</b>	as the Church, believeth	9, 165/ 3

believeth as the Church,	<b>believeth</b>	he. And when he	9, 165/ 3
asked how the Church	<b>believeth</b>	, he will say he	9, 165/ 4
whole scripture and all	<b>believing</b>	hearts testify that we	9, 19/ 17
of any of the brethren,	<b>believing</b>	their holy fathers, think	9, 48/ 3
of credence in the	<b>believing</b>	either the one disputer	9, 169/ 21
say, be light in	<b>believing</b>	them, for all that	9, 169/ 29
those that loved their	<b>bellies</b>	and their ease among	9, 68/ 30
of churches, buying of	<b>bells</b>	, and ornaments, and against	9, 72/ 24
breeding worms in my	<b>belly</b>	by eating of flesh	9, 12/ 16
those the lessons that	<b>belong</b>	to the matter than	9, 148/ 7
of it should have	<b>belonged</b>	unto them; which I	9, 53/ 19
to be taught what	<b>belonged</b>	unto right, nor were	9, 148/ 22
great lucre so sore	<b>bend</b>	unto the setting forth	9, 73/ 8
and then by some	<b>benefit</b>	win all their good	9, 80/ 3
the goodness that God's	<b>benefits</b>	unto man requireth of	9, 108/ 19
good readers, consider, I	<b>beseech</b>	you, that if these	9, 69/ 37
can get by them,	<b>beseech</b>	God to keep in	9, 73/ 37
live well -- I	<b>beseech</b>	Almighty God to grant	9, 172/ 26
and to his Council,	<b>beseeching</b>	His Grace of help	9, 137/ 33
this matter concerning heresies,	<b>beseeching</b>	our Lord and Savior	9, 170/ 20
their reason to the	<b>best</b>	that they can make	9, 6/ 28
learning both as the	<b>best</b>	of all this blessed	9, 8/ 10
it good with the	<b>best</b>	evangelist of all this	9, 10/ 5
done in them the	<b>best</b>	that ever he can	9, 37/ 25
folk taken away the	<b>best</b>	part of their wits	9, 41/ 9
and most against the	<b>best</b>	(that is to wit	9, 44/ 28
not (which were the	<b>best</b>	) revoke their false heresies	9, 46/ 7
as might make his	<b>best</b>	friends to fear that	9, 61/ 4
the most perfect and	<b>best</b>	, and saith that through	9, 65/ 14
when religious folk lived	<b>best</b>	. And verily the clergy	9, 65/ 27
that those that seem	<b>best</b>	and take most labor	9, 70/ 37
what wise he might	<b>best</b>	and most charitably handle	9, 89/ 29
froward, that against the	<b>best</b>	thing that can be	9, 100/ 15
should cost him the	<b>best</b>	blood in his body	9, 121/ 31
me, might, withdrawing the	<b>best</b>	, and making it seem	9, 122/ 35
their keeping. If the	<b>best</b>	spiritual men be such	9, 142/ 22
layman report it, the	<b>best</b>	spiritual men will, he	9, 142/ 26
this even by the	<b>best</b>	, till he prove it	9, 142/ 33
and out of hand	<b>bestow</b>	the one, and with	9, 98/ 26
their own hand yearly	<b>bestow</b>	the other, openly among	9, 98/ 27
young, foolish fellow should	<b>bestow</b>	such labor about such	9, 122/ 4
think it better to	<b>bestow</b>	some time upon another	9, 172/ 16
writing, think better to	<b>bestow</b>	some time about the	9, 172/ 19

they should be better	<b>bestowed</b>	, such ways as at	9, 83/ 35
little and began to	<b>bethink</b>	them. But shortly some	9, 81/ 19
mighty part), studied and	<b>bethought</b>	himself what means he	9, 80/ 2
the water signifieth and	<b>betokeneth</b>	the inward washing of	9, 35/ 14
about full busily to	<b>betray</b>	his master, and bring	9, 160/ 15
was among Christ's apostles)	<b>betrayed</b>	the faith of Christ	9, 129/ 2
could have done it	<b>better</b>	, it might much better	9, 3/ 16
better, it might much	<b>better</b>	have become me to	9, 3/ 17
more and with much	<b>better</b>	will. And yet they	9, 5/ 30
that he saith much	<b>better</b>	in some other place	9, 10/ 25
It were indeed somewhat	<b>better</b>	than it is, if	9, 11/ 1
yet were poisoned bread	<b>better</b>	than no bread at	9, 12/ 6
jollily it was preached "	<b>Better</b>	poisoned bread than no	9, 12/ 13
and give them no	<b>better</b>	staff to stand by	9, 12/ 29
that poisoned bread is	<b>better</b>	than no bread. For	9, 12/ 30
that poisoned bread were	<b>better</b>	than no bread? I	9, 12/ 32
me that it were	<b>better</b>	for a man to	9, 12/ 34
intent ye may the	<b>better</b>	perceive for what purpose	9, 17/ 36
we should of reason	<b>better</b>	believe holy Saint Augustine	9, 29/ 3
among the unlearned people	<b>better</b>	believed -- the old	9, 30/ 3
whither part is the	<b>better</b>	of these twain, no	9, 30/ 7
Tyndale or I had	<b>better</b>	reason on our part	9, 39/ 9
their manner is no	<b>better</b>	. But iwis ye know	9, 42/ 26
rather, the worse, the	<b>better</b>	. For the pleasant oil	9, 45/ 1
God, that is their	<b>better</b>	, and for whose sake	9, 48/ 1
likely to be waxen	<b>better</b>	ere they got thence	9, 50/ 1
them; and lest a	<b>better</b>	opinion of the book	9, 61/ 16
he declare it the	<b>better</b>	, mislike better men and	9, 63/ 13
it the better, mislike	<b>better</b>	men and better learned	9, 63/ 13
mislike better men and	<b>better</b>	learned, too, than I	9, 63/ 13
England had not their	<b>better</b>	any day this forty	9, 68/ 19
he had believed them	<b>better</b>	. And on the other	9, 74/ 20
that it might be	<b>better</b>	used if some other	9, 77/ 18
a great deal the	<b>better</b>	if it like him	9, 79/ 5
such as it were	<b>better</b>	to have them or	9, 79/ 17
set of yourselves some	<b>better</b>	men in their places	9, 81/ 9
to find out the	<b>better</b>	new, that they waxed	9, 81/ 26
could they find their	<b>better</b>	nor their match neither	9, 82/ 21
steads, and live there	<b>better</b>	than they do, and	9, 82/ 37
way they should be	<b>better</b>	bestowed, such ways as	9, 83/ 35
against the abuses do	<b>better</b>	and have more grace	9, 85/ 17
one man may much	<b>better</b>	feign himself for policy	9, 86/ 30
the clergy have been	<b>better</b>	reformed, and peradventure in	9, 88/ 30

that the lack of	<b>better</b>	and more charitable handling	9, 88/ 34
other twain besides, of	<b>better</b>	substance than myself, that	9, 94/ 15
might be to the	<b>better</b>	, yet out of time	9, 97/ 4
the doer to the	<b>better</b>	part as they be	9, 105/ 2
that we be much	<b>better</b>	for our part than	9, 108/ 17
us, God knoweth the	<b>better</b>	and the worse both	9, 108/ 32
own cause be somewhat	<b>better</b>	believed than would the	9, 120/ 31
but if it be	<b>better</b>	to have more thieves	9, 132/ 33
as he thinketh, a	<b>better</b>	. But his device peradventure	9, 138/ 38
he prove it somewhat	<b>better</b>	, this shameful tale is	9, 142/ 33
us, and a little	<b>better</b>	too. And they have	9, 149/ 25
their talking, and in	<b>better</b>	places also where they	9, 160/ 3
part should have the	<b>better</b>	; but that it would	9, 161/ 8
making; and yet much	<b>better</b>	soon after, in the	9, 161/ 15
but if they were	<b>better</b>	repressed, did among other	9, 161/ 33
and boast that he	<b>better</b>	understandeth the matter than	9, 165/ 15
devices come to little	<b>better</b>	effect than after this	9, 166/ 12
labor to make himself	<b>better</b>	, and charitably somewhat either	9, 166/ 30
and the realm any	<b>better</b>	mind than I. Howbeit	9, 168/ 15
his learning find a	<b>better</b>	way than not only	9, 168/ 16
to change them be	<b>better</b>	and wiser both, than	9, 170/ 18
I am, it may	<b>better</b>	haply become him merrily	9, 170/ 37
first I think it	<b>better</b>	to bestow some time	9, 172/ 16
men's in writing, think	<b>better</b>	to bestow some time	9, 172/ 19
as were likely to	<b>bewray</b>	them. And when that	9, 141/ 3
up again with this	<b>bicched</b>	burden, and lay it	9, 83/ 20
any man advise and	<b>bid</b>	another come unto the	9, 35/ 22
Sirs, we will not	<b>bid</b>	you live so strait	9, 83/ 4
not say that I	<b>bid</b>	him trot about for	9, 94/ 13
our own part, but	<b>bid</b>	the priester go fasten	9, 106/ 20
he were afraid to	<b>bide</b>	any farther reckoning, namely	9, 165/ 38
there was a foolish	<b>bill</b>	and a false put	9, 84/ 16
Maidstone, and Sir Thomas	<b>Bilney</b>	at Norwich, and one	9, 93/ 39
he will, and may	<b>bind</b>	us as well to	9, 27/ 27
him: that I will	<b>bind</b>	myself for surety, and	9, 94/ 14
somewhat sore if he	<b>bind</b>	them all thereto; but	9, 106/ 30
use the judges to	<b>bind</b>	him for his good	9, 132/ 12
told him the tale,	<b>bind</b>	that busy, troublesome man	9, 134/ 8
all things that God	<b>bindeth</b>	us to believe, where	9, 30/ 20
that accounted her own	<b>birds</b>	the fairest of all	9, 3/ 10
like as a few	<b>birds</b>	always chirking and flying	9, 159/ 34
child at the carnal	<b>birth</b>	of his father, much	9, 36/ 33
man at the spiritual	<b>birth</b>	of himself than is	9, 36/ 33

fall in relapse, the	<b>bishop</b>	is bound to deliver	9, 86/ 15
this Pacifier give the	<b>bishop</b>	then? What good and	9, 91/ 5
our Lord forbid) any	<b>bishop</b>	fall in this fear	9, 109/ 35
the Apocalypse unto the	<b>bishop</b>	of Ephesus: "I will	9, 110/ 4
wrongful demeanor of one	<b>bishop</b>	or twain in one	9, 115/ 3
Reverend Father my lord	<b>bishop</b>	of Winchester; and, being	9, 121/ 2
Reverend Father my lord	<b>bishop</b>	of Winchester sent for	9, 124/ 14
the boy and the	<b>bishop</b>	. But there shall not	9, 125/ 28
greatly need such a	<b>bishop</b>	so learned as my	9, 125/ 29
imputeth it to the	<b>bishop</b>	of Winchester, it were	9, 126/ 5
decreed that if the	<b>bishop</b>	or other inquirers of	9, 137/ 13
showed but to the	<b>bishop</b>	or inquirers, or such	9, 137/ 17
there decreed that the	<b>bishop</b>	or inquirers may enjoin	9, 137/ 21
this way. If the	<b>bishop</b>	or inquirers dread that	9, 137/ 31
the preaching of his	<b>bishop</b>	, that preacheth haply against	9, 145/ 31
also, further, if neither	<b>bishop</b>	nor king arrest them	9, 153/ 25
the power of the	<b>bishop</b>	forever, of arresting them	9, 153/ 35
in God Cuthbert, now	<b>bishop</b>	of Durham and at	9, 158/ 8
and at that time	<b>bishop</b>	of London, in which	9, 158/ 8
more meetly to be	<b>bishop</b>	than many that wear	9, 164/ 5
his judges -- the	<b>bishop</b>	might not arrest him	9, 165/ 39
month than in the	<b>bishop's</b>	a week -- saving	9, 49/ 33
already taken by the	<b>bishop's</b>	servants, by the aid	9, 89/ 21
marvelously tormented by the	<b>bishop's</b>	officers in prison, and	9, 121/ 5
he were in the	<b>bishop's</b>	prison, his ghostly enemy	9, 126/ 27
to go to the	<b>bishop's</b>	prison) was received prisoner	9, 127/ 4
have, he saith, the	<b>bishop's</b>	power of arresting no	9, 154/ 1
laymen that would be	<b>bishops</b>	with a good will	9, 82/ 26
accuse them, and the	<b>bishops</b>	are bound, upon their	9, 86/ 12
apostle may make some	<b>bishops</b>	among the new brethren	9, 90/ 17
other is that the	<b>bishops</b>	shall arrest no man	9, 152/ 4
the other point, that	<b>bishops</b>	should not arrest them	9, 153/ 23
abhor also the beastly,	<b>bitcherly</b>	marriages of monks, friars	9, 45/ 39
chastity against the abominable	<b>bitchery</b>	of friars that wed	9, 28/ 32
sacrilege and very beastly	<b>bitchery</b>	. The Seventh Chapter But	9, 30/ 16
and Savior, for his	<b>bitter</b>	Passion, that as his	9, 170/ 20
readers, because the brethren	<b>blame</b>	my books for the	9, 36/ 35
the brethren lay a	<b>blame</b>	in me that I	9, 52/ 2
that they be to	<b>blame</b>	because they use the	9, 57/ 2
mine acquaintance, when I	<b>blamed</b>	him lately for not	9, 106/ 18
will say that he	<b>blameth</b>	but their abuses thereof	9, 60/ 24
I am not greatly	<b>blameworthy</b>	therein. For his book	9, 52/ 6
against the sacraments, and	<b>blaspheme</b>	our blessed Lady, and	9, 149/ 7

clear confutations of false,	<b>blasphemous</b>	heresies by Tyndale and	9, 4/ 3
sacraments and saints very	<b>blasphemous</b>	fools, they should ween	9, 42/ 2
of the Altar), these	<b>blasphemous</b>	heretics in their ungracious	9, 44/ 30
Pacifier that all these	<b>blasphemous</b>	, damnable heretics shall be	9, 149/ 11
the reward of the	<b>blast</b>	of a few men's	9, 69/ 6
the Mass, and the	<b>Blessed</b>	Sacrament of the Altar	9, 6/ 2
Now, whereas these good,	<b>blessed</b>	brethren say that my	9, 7/ 28
best of all this	<b>blessed</b>	brotherhood that ever I	9, 8/ 11
in tenebris, among this	<b>blessed</b>	brotherhood; but I trust	9, 15/ 3
not nay -- the	<b>blessed</b>	Spirit of God hath	9, 21/ 15
matrimony, and the very	<b>Blessed</b>	Body and Blood of	9, 28/ 29
my writing grieveth this	<b>blessed</b>	brotherhood a little more	9, 41/ 31
nor wine in the	<b>Blessed</b>	Sacrament of the Altar	9, 44/ 15
only, but against the	<b>blessed</b>	sacraments also. And now	9, 51/ 7
the relics, and the	<b>Blessed</b>	Sacrament: were it not	9, 51/ 22
thing that offendeth these	<b>blessed</b>	brethren, I have not	9, 53/ 7
there be now many	<b>blessed</b>	saints in heaven, have	9, 84/ 24
of Christ concerning the	<b>Blessed</b>	Sacrament of the Altar	9, 90/ 5
sacraments and consecrating the	<b>Blessed</b>	Body of Christ, with	9, 99/ 25
it was with his	<b>blessed</b>	apostles -- men ought	9, 100/ 6
to pray to our	<b>blessed</b>	Lady or other holy	9, 101/ 20
or that in the	<b>Blessed</b>	Sacrament of the Altar	9, 101/ 28
of Christ in his	<b>blessed</b>	apostles' days, and yet	9, 108/ 29
and railed against the	<b>Blessed</b>	Sacrament; and Blomfield, the	9, 113/ 13
that many of the	<b>blessed</b>	brethren have made, and	9, 117/ 4
the pyx with the	<b>Blessed</b>	Sacrament, or villainously casting	9, 117/ 17
ungracious heresy against the	<b>Blessed</b>	Sacrament of the Altar	9, 117/ 37
Such lust have these	<b>blessed</b>	brethren that ever talk	9, 121/ 23
and writing against the	<b>Blessed</b>	Sacrament. And I was	9, 122/ 2
people have in Christ's	<b>Blessed</b>	Body and Blood, which	9, 122/ 11
and heresies against the	<b>Blessed</b>	Sacrament of the Altar	9, 123/ 7
foolish treatise against the	<b>Blessed</b>	Sacrament of the Altar	9, 123/ 26
sacraments, and blaspheme our	<b>blessed</b>	Lady, and our Savior	9, 149/ 7
rail on Christ's own	<b>Blessed</b>	Body and Blood in	9, 149/ 9
and Blood in the	<b>Blessed</b>	Sacrament. Will this Pacifier	9, 149/ 10
mine own self. But,	<b>blessed</b>	be God, when he	9, 157/ 6
boast and brag these	<b>blessed</b>	brethren never so fast	9, 157/ 33
how loudly soever these	<b>blessed</b>	new brethren, the professors	9, 167/ 22
other; and all the	<b>blessed</b>	, holy saints in heaven	9, 172/ 29
am I not so	<b>blind</b>	upon the other side	9, 3/ 13
point but labor to	<b>blind</b>	his audience, and meeteth	9, 23/ 25
the Blessed Sacrament; and	<b>Blomfield</b>	, the apostate that was	9, 113/ 13
very Blessed Body and	<b>Blood</b>	of Christ in the	9, 28/ 30

the very Body and	<b>Blood</b>	of Christ. All these	9, 44/ 17
the precious Body and	<b>Blood</b>	of our Savior himself	9, 44/ 29
very Body and very	<b>Blood</b>	of Christ, but, as	9, 101/ 29
cost him the best	<b>blood</b>	in his body. Now	9, 121/ 31
Christ's Blessed Body and	<b>Blood</b>	, which all Christian folk	9, 122/ 12
him therein sweat the	<b>blood</b>	out of his body	9, 122/ 20
own Blessed Body and	<b>Blood</b>	in the Blessed Sacrament	9, 149/ 10
malicious mouths of some,	<b>blow</b>	abroad in books so	9, 74/ 24
caused the brethren to	<b>blow</b>	it further about, that	9, 121/ 29
that heretics of malice	<b>blow</b>	about against their judges	9, 150/ 10
they suffer to be	<b>blown</b>	out the light of	9, 109/ 37
so caused to be	<b>blown</b>	about that a right	9, 117/ 11
of reason, sometimes, with	<b>blunt</b>	subtleties and rude riddles	9, 8/ 23
his fist upon the	<b>board</b>	, with such a fervent	9, 76/ 28
book be bound in	<b>boards</b>	. The Fifth Chapter Another	9, 14/ 16
little force. For they	<b>boast</b>	much that they hear	9, 5/ 12
lad's mouth, the brethren	<b>boast</b>	that they hear divers	9, 11/ 10
when she heard him	<b>boast</b>	it, how jollily it	9, 12/ 12
which answer the brethren	<b>boast</b>	greatly and say that	9, 14/ 20
of mine in great	<b>boast</b>	, by a special sure	9, 14/ 22
answer is, as they	<b>boast</b>	, by that sermon so	9, 15/ 14
sermon by which they	<b>boast</b>	that mine answer unto	9, 15/ 20
matter whereof the brethren	<b>boast</b>	that the words of	9, 20/ 13
may bear out their	<b>boast</b>	or not, I shall	9, 20/ 17
the brethren have to	<b>boast</b>	that piece of that	9, 33/ 8
me Pharisee for the	<b>boast</b>	, and Pelagian for my	9, 48/ 9
excellent as the brethren	<b>boast</b>	it. In which book	9, 52/ 15
as much as they	<b>boast</b>	it, he declareth and	9, 52/ 15
the good brethren that	<b>boast</b>	it lay forth for	9, 55/ 30
yet because the brethren's	<b>boast</b>	hath made it an	9, 61/ 13
than the brethren that	<b>boast</b>	it would that such	9, 97/ 23
notwithstanding that the brethren	<b>boast</b>	much of his happy	9, 121/ 14
sect. And the same	<b>boast</b>	Bayfield, the apostate which	9, 157/ 5
the town. And therefore,	<b>boast</b>	and brag these blessed	9, 157/ 33
and there brag and	<b>boast</b>	that he better understandeth	9, 165/ 15
study of scripture, and	<b>boast</b>	that their books of	9, 169/ 25
men much speak and	<b>boast</b>	that they will labor	9, 170/ 2
what purpose the brotherhood	<b>boasteth</b>	these words, ye shall	9, 17/ 37
the new, naughty brotherhood	<b>boasteth</b>	, but some good folk	9, 61/ 12
barge, and almost every	<b>boat</b>	, as few as they	9, 160/ 1
persecute and pursue the	<b>bodies</b>	, of all them that	9, 110/ 10
that some covet their	<b>bodily</b>	ease and worldly wealth	9, 68/ 22
and never had either	<b>bodily</b>	harm done him or	9, 119/ 21

more labor, loss, and	<b>bodily</b>	pain also, than peradventure	9, 122/ 24
though the corps and	<b>body</b>	of the scripture be	9, 13/ 8
and the very Blessed	<b>Body</b>	and Blood of Christ	9, 28/ 30
am a simple, plain	<b>body</b>	much like the Macedonians	9, 42/ 11
and wine, the very	<b>Body</b>	and Blood of Christ	9, 44/ 16
to wit, the precious	<b>Body</b>	and Blood of our	9, 44/ 29
imputed to the whole	<b>body</b>	, neither of spirituality nor	9, 53/ 16
trouble and vex the	<b>body</b>	; and of all them	9, 53/ 32
health of the whole	<b>body</b>	, cut and cast off	9, 53/ 33
the soul and the	<b>body</b>	brabble and strive together	9, 54/ 8
pointed toward the whole	<b>body</b>	. The Twelfth Chapter Howbeit	9, 54/ 22
division with the whole	<b>body</b>	of the clergy, because	9, 68/ 34
the faults in the	<b>body</b>	at large in such	9, 82/ 2
reason damnable to his	<b>body</b>	. The Twenty-fourth Chapter Howbeit	9, 87/ 10
and peradventure saved in	<b>body</b>	and in soul. In	9, 87/ 22
belief be perished in	<b>body</b>	and soul. For he	9, 87/ 27
and peradventure saved in	<b>body</b>	and soul. So that	9, 87/ 29
people the name and	<b>body</b>	of the clergy, by	9, 88/ 25
both in soul and	<b>body</b>	destroyed; since they might	9, 88/ 28
peradventure in soul and	<b>body</b>	saved. Would God these	9, 88/ 31
the loss of his	<b>body</b>	and soul. For then	9, 88/ 35
the life left his	<b>body</b>	. But, now, forasmuch as	9, 89/ 8
of his soul and	<b>body</b>	, the laws of Christ's	9, 89/ 30
devise to save his	<b>body</b>	and soul -- especially	9, 91/ 6
lost and perished in	<b>body</b>	and soul, had wrong	9, 92/ 23
and charitable handling in	<b>body</b>	and soul so perished	9, 93/ 18
handling have been in	<b>body</b>	and soul saved, it	9, 93/ 32
and consecrating the Blessed	<b>Body</b>	of Christ, with divers	9, 99/ 25
were not the very	<b>Body</b>	and very Blood of	9, 101/ 29
against the corps and	<b>body</b>	thereof, that they should	9, 108/ 8
therefore, that the whole	<b>body</b>	of the spirituality of	9, 109/ 2
yet kill but the	<b>body</b>	and then have spit	9, 109/ 32
he hath slain the	<b>body</b>	, may send the soul	9, 109/ 33
best blood in his	<b>body</b>	. Now, whether Frith lied	9, 121/ 31
peril to perish both	<b>body</b>	and soul, said in	9, 122/ 8
have in Christ's Blessed	<b>Body</b>	and Blood, which all	9, 122/ 11
blood out of his	<b>body</b>	here, and straight from	9, 122/ 20
peril of soul and	<b>body</b>	both. Now might it	9, 122/ 27
temporalty against the whole	<b>body</b>	of the spirituality --	9, 129/ 15
too, both in goods,	<b>body</b>	, and soul. And because	9, 132/ 26
on Christ's own Blessed	<b>Body</b>	and Blood in the	9, 149/ 10
be arrested by the	<b>body</b>	; but not upon every	9, 151/ 26
be arrested by the	<b>body</b>	. And therein he bringeth	9, 154/ 22

bad to the whole	<b>body</b>	(wherein be many good	9, 167/ 6
toward (I say) the	<b>body</b>	, not toward those that	9, 167/ 15
much more glad and	<b>bold</b>	when I see that	9, 5/ 2
For I dare be	<b>bold</b>	to say, and am	9, 10/ 4
that I may be	<b>bold</b>	to say very largely	9, 10/ 32
men may not be	<b>bold</b>	in these matters to	9, 10/ 32
forbidden ware, besides the	<b>bold</b>	erroneous talking that is	9, 11/ 9
Howbeit, though they be	<b>bold</b>	upon some parts even	9, 11/ 14
dare not be so	<b>bold</b>	yet, but little and	9, 11/ 15
that they be already	<b>bold</b>	upon be meetly well	9, 11/ 17
beastliness, I dare be	<b>bold</b>	to say that neither	9, 30/ 11
end, I dare be	<b>bold</b>	to warrant that they	9, 38/ 31
this will I be	<b>bold</b>	to say for myself	9, 48/ 8
both. I dare be	<b>bold</b>	to say that proud	9, 50/ 14
list, I durst be	<b>bold</b>	to swear for the	9, 59/ 33
in my mind be	<b>bold</b>	to say that England	9, 68/ 18
this dare I be	<b>bold</b>	to offer, to see	9, 94/ 22
saith, men may be	<b>bold</b>	to say the thing	9, 94/ 23
countenance, I dare be	<b>bold</b>	to warrant that I	9, 98/ 22
I durst again be	<b>bold</b>	to warrant that if	9, 98/ 28
fools would peradventure be	<b>bold</b>	with froward arguments and	9, 100/ 23
cannot see, is therefore	<b>bold</b>	to say they do	9, 103/ 7
as he may be	<b>bold</b>	to preach being a	9, 103/ 24
too, I would be	<b>bold</b>	to preach thus much	9, 103/ 25
new brotherhood be so	<b>bold</b>	and so shameless in	9, 116/ 34
make the men so	<b>bold</b>	as in a cause	9, 139/ 30
might be the more	<b>bold</b>	, and the Catholics more	9, 155/ 28
heretics have been so	<b>bold</b>	that they have not	9, 156/ 1
all have been so	<b>bold</b>	to come fetch him	9, 157/ 23
bear ourselves thereupon so	<b>bold</b>	that we make light	9, 159/ 2
thing will I be	<b>bold</b>	to say: that I	9, 167/ 28
this will I be	<b>bold</b>	to counsel every man	9, 168/ 22
I have told you)	<b>bolded</b>	and encouraged by the	9, 4/ 34
Barnes both let not	<b>boldly</b>	to deny for scripture	9, 33/ 2
read out, I dare	<b>boldly</b>	promise that he shall	9, 37/ 10
but thinketh he may	<b>boldly</b>	tell everything for true	9, 66/ 2
light of belief, or	<b>boldly</b>	might have believed that	9, 74/ 22
so much and so	<b>boldly</b>	speak of taking away	9, 84/ 11
this realm, I dare	<b>boldly</b>	say this hundred years	9, 95/ 1
God: so dare I	<b>boldly</b>	say that as they	9, 104/ 11
Pacifier himself, showing forth	<b>boldly</b>	therein his own open	9, 142/ 31
yet be they suffered	<b>boldly</b>	to talk unchecked. Which	9, 158/ 22
learned than himself, teach	<b>boldly</b>	the false part, and	9, 165/ 14

the people courage and	<b>boldness</b>	to resist their prince	9, 12/ 28
such a courage and	<b>boldness</b>	that they weened themselves	9, 156/ 33
took such heart and	<b>boldness</b>	, and openly, by day	9, 157/ 11
such number, courage, and	<b>boldness</b>	that afterward, in the	9, 162/ 3
not to forfeit their	<b>bond</b>	for brotherhood, but let	9, 90/ 15
the contrary dischargeth the	<b>bond</b>	of that law, though	9, 105/ 34
may either to the	<b>bond</b>	or to the discharge	9, 106/ 3
now lately wrote the	<b>book</b>	of The Division between	9, 5/ 27
whole rehearsed in my	<b>book</b>	I suppose it may	9, 7/ 18
many faults in that	<b>book</b>	which they confess themselves	9, 7/ 33
have read the whole	<b>book</b>	over thrice -- and	9, 8/ 8
read over a long	<b>book</b>	; and therefore have I	9, 9/ 39
one, throughout all the	<b>book</b>	. For I dare be	9, 10/ 3
read more of my	<b>book</b>	neither, and so shall	9, 10/ 20
divers parts of my	<b>book</b>	well and plainly in	9, 11/ 11
spread through the whole	<b>book</b>	, that likewise as it	9, 11/ 32
to translate the whole	<b>book</b>	all new as to	9, 11/ 35
it had not a	<b>book</b>	by them of the	9, 13/ 15
eat it though the	<b>book</b>	be bound in boards	9, 14/ 16
chapter of my third	<b>book</b>	of Tyndale's Confutation; of	9, 14/ 19
I might see the	<b>book</b>	-- weening that some	9, 14/ 31
realm; not by any	<b>book</b>	specially made against it	9, 14/ 34
and penned; whereof the	<b>book</b>	as a spirit in	9, 15/ 1
in his most famous	<b>book</b>	of Assertion of the	9, 18/ 4
out of the same	<b>book</b>	of my said sovereign	9, 18/ 6
he doth in his	<b>book</b>	against me, of which	9, 19/ 3
against me, of which	<b>book</b>	he maketh the title	9, 19/ 4
his most erudite, famous	<b>book</b>	against Luther, out of	9, 21/ 27
either in the principal	<b>book</b>	or in the copy	9, 30/ 27
read in my fourth	<b>book</b>	of Tyndale's Confutation (which	9, 37/ 6
is in the first	<b>book</b>	of the second part	9, 37/ 7
read but the seventh	<b>book</b>	, which is entitled "The	9, 38/ 26
if they think that	<b>book</b>	alone too long, let	9, 38/ 27
great part of the	<b>book</b>	, and begin in that	9, 38/ 28
the place in my	<b>book</b>	) answer as divers of	9, 39/ 6
abide to read any	<b>book</b>	by which their own	9, 39/ 33
than to make this	<b>book</b>	over-long by holding a	9, 43/ 11
him that made the	<b>book</b>	of The Division between	9, 52/ 4
blameworthy therein. For his	<b>book</b>	was put out since	9, 52/ 6
invented figures in that	<b>book</b>	, in which I am	9, 52/ 9
boast it. In which	<b>book</b>	yet, as much as	9, 52/ 15
that his mild, indifferent	<b>book</b>	of the Division neither	9, 52/ 34
more indifferent than any	<b>book</b>	of mine. For first	9, 52/ 35

hath not this other	<b>book</b>	, of Division, nor yet	9, 54/ 14
man that made that	<b>book</b>	to be of such	9, 55/ 4
this maker of the	<b>book</b>	of Division would take	9, 57/ 29
beginneth his indifferent, mild	<b>book</b>	of Division, and for	9, 58/ 2
to work in his	<b>book</b>	of Division than this	9, 60/ 6
place otherwise in his	<b>book</b>	. And yet since he	9, 60/ 25
the touching of the	<b>book</b>	is here not my	9, 61/ 7
better opinion of the	<b>book</b>	than the matter may	9, 61/ 16
would put forth a	<b>book</b>	and make all naught	9, 61/ 25
a variance as this	<b>book</b>	speaketh of -- that	9, 62/ 19
whereof he maketh his	<b>book</b>	-- yet hath it	9, 64/ 30
division, put forth a	<b>book</b>	and say that some	9, 70/ 35
largely said in my	<b>book</b>	of the Supplication of	9, 77/ 15
Capuan, in the third	<b>book</b>	of his third decade	9, 79/ 25
against purgatory, and a	<b>book</b>	, that he calleth The	9, 90/ 1
one point is this	<b>book</b>	of his the most	9, 92/ 17
point in all the	<b>book</b>	wherein it more defameth	9, 92/ 19
some things of his	<b>book</b>	untouched, whether he say	9, 97/ 12
perceive that mild, indifferent	<b>book</b>	to bear more shrewd	9, 97/ 22
by this pretty printed	<b>book</b>	privily given them in	9, 98/ 18
some places of this	<b>book</b>	toucheth, being made against	9, 99/ 33
many parts of this	<b>book</b>	of this pacification; which	9, 103/ 1
matter of a lamentable	<b>book</b>	of division, that may	9, 115/ 36
for because that his	<b>book</b>	was not put abroad	9, 123/ 28
at adventure (because Frith's	<b>book</b>	was not put out	9, 124/ 9
perceived had seen his	<b>book</b>	before. Now happed it	9, 124/ 12
and showed him my	<b>book</b>	in print; but of	9, 125/ 8
way in a new	<b>book</b>	against the Sacrament. But	9, 125/ 13
another he hath the	<b>book</b>	in print; and of	9, 125/ 17
else, maketh his new	<b>book</b>	, as I am very	9, 125/ 25
he would have his	<b>book</b>	seem a disputation between	9, 125/ 27
And therefore when the	<b>book</b>	shall hereafter be finished	9, 125/ 35
so cruel as this	<b>book</b>	of this Pacifier maketh	9, 127/ 23
this opinion that his	<b>book</b>	of Division showeth --	9, 127/ 37
would touch of this	<b>book</b>	, and so have I	9, 128/ 11
places of his loving	<b>book</b>	. And yet among all	9, 128/ 18
find not in his	<b>book</b>	any cause of his	9, 128/ 21
of "some say" this	<b>book</b>	layeth to the charge	9, 128/ 33
for all this, the	<b>book</b>	of this Pacifier layeth	9, 129/ 15
every part of his	<b>book</b>	that I think were	9, 129/ 30
to meddle with this	<b>book</b>	of his at all	9, 130/ 20
chapter of the third	<b>book</b>	of my Dialogue; where	9, 136/ 7
in any open English	<b>book</b>	to ransack and rebuke	9, 140/ 7

indeed: wherein, in this	<b>book</b>	of his, he meaneth	9, 140/ 34
divers places of his	<b>book</b>	, to appease this division	9, 143/ 13
he doth in his	<b>book</b>	-- there is no	9, 144/ 9
very great in his	<b>book</b>	. But surely if this	9, 145/ 6
-- so strange a	<b>book</b>	to find, and so	9, 146/ 30
sundry places of his	<b>book</b>	this Pacifier preacheth and	9, 147/ 26
putteth out in his	<b>book</b>	(as cunning as he	9, 148/ 6
the fashion of his	<b>book</b>	, would of heretics in	9, 150/ 8
well therewith, yet his	<b>book</b>	goeth about, by sowing	9, 150/ 25
which in this piteous	<b>book</b>	of Division himself saith	9, 163/ 14
this matter -- the	<b>book</b>	, I mean, of this	9, 167/ 3
the author of the	<b>book</b>	of Division, because he	9, 168/ 5
I perceive in his	<b>book</b>	, he shall, I trust	9, 168/ 13
go farther in his	<b>book</b>	, and come to the	9, 171/ 12
he read not my	<b>book</b>	, I cannot make him	9, 171/ 31
have I in that	<b>book</b>	confuted as for this	9, 172/ 5
last of my second	<b>book</b>	of my Dialogue, whereupon	9, 172/ 11
writing. For of new	<b>bookmakers</b>	there are now more	9, 172/ 21
poisoned faults mine adversaries'	<b>books</b>	be full. Now, then	9, 4/ 7
auditor, and over my	<b>books</b>	such a sore controller	9, 4/ 12
in length all my	<b>books</b>	, in which the brethren	9, 4/ 32
divers parts of my	<b>books</b>	answered and confuted fully	9, 5/ 13
warrant you, of Tyndale's	<b>books</b>	enough by which they	9, 7/ 23
any of these heretics'	<b>books</b>	that have brought them	9, 9/ 30
word was written in	<b>books</b>	of paper and parchment	9, 17/ 19
was written in any	<b>books</b>	or tablets; and therefore	9, 17/ 27
not been written in	<b>books</b>	then! Notwithstanding, ye may	9, 17/ 32
it was written in	<b>books</b>	; and that the cause	9, 23/ 18
were written in the	<b>books</b>	: now I say that	9, 23/ 21
it was written in	<b>books</b>	-- but these be	9, 25/ 21
are now written in	<b>books</b>	were all written in	9, 25/ 25
they were written in	<b>books</b>	, and yet were at	9, 25/ 25
it be written in	<b>books</b>	; since God is at	9, 25/ 30
any of the apostles'	<b>books</b>	. And over this, we	9, 25/ 37
they now know which	<b>books</b>	be those that have	9, 26/ 2
all written in those	<b>books</b>	, but some part still	9, 26/ 5
hearts, as before the	<b>books</b>	written they did altogether	9, 26/ 6
him which be those	<b>books</b>	in which the words	9, 26/ 10
word was written in	<b>books</b>	of paper and parchment	9, 26/ 26
was written in any	<b>books</b>	or tablets; and therefore	9, 26/ 34
not been written in	<b>books</b>	then! Notwithstanding, ye may	9, 27/ 1
not been written in	<b>books</b>	then! Notwithstanding, ye may	9, 28/ 18
vouchsafe to read their	<b>books</b>	or hear them till	9, 30/ 14

not been written in	<b>books</b>	then! These words seem	9, 30/ 26
the brethren blame my	<b>books</b>	for the length, I	9, 36/ 35
list to read my	<b>books</b>	shall find it so	9, 41/ 28
heretics in their ungracious	<b>books</b>	so villainously jest and	9, 44/ 31
to look upon their	<b>books</b>	, wherein they should then	9, 46/ 17
not to read my	<b>books</b>	, for I am suspect	9, 46/ 26
for making of my	<b>books</b>	. In good faith, I	9, 47/ 27
And yet though my	<b>books</b>	be very far under	9, 52/ 13
of late, since Tyndale's	<b>books</b>	and Frith's and Friar	9, 64/ 27
some, blow abroad in	<b>books</b>	so false a tale	9, 74/ 24
yet to put out	<b>books</b>	in writing abroad among	9, 96/ 32
pacifiers to put forth	<b>books</b>	and lament such divisions	9, 115/ 32
And also, if their	<b>books</b>	be once put abroad	9, 124/ 5
so far. For your	<b>books</b>	of this matter have	9, 125/ 5
hear say, the devilish	<b>books</b>	of Wycliffe, Zwingli, and	9, 125/ 11
is, for five such	<b>books</b>	as that is, if	9, 125/ 31
of the heretics' forbidden	<b>books</b>	), I sent for; and	9, 126/ 16
Wycliffe's "Wicket" and Tyndale's	<b>books</b>	, and Frith's, and Friar	9, 164/ 1
to call in their	<b>books</b>	that faith but new	9, 168/ 34
confess in the same	<b>books</b>	to be more old	9, 168/ 35
but even in English	<b>books</b>	shall in many things	9, 169/ 5
and boast that their	<b>books</b>	of divinity were worth	9, 169/ 25
brethren find in my	<b>books</b>	. For as for one	9, 170/ 31
any mirth in my	<b>books</b>	. For I have not	9, 171/ 3
as all mine eight	<b>books</b>	amounteth. For like as	9, 172/ 3
that one Sygar, a	<b>bookseller</b>	of Cambridge which was	9, 119/ 20
as much as they	<b>bore</b>	away upon the hearing	9, 37/ 20
and service that they	<b>bore</b>	toward him -- his	9, 42/ 23
manner of favor I	<b>bore</b>	toward the clergy; and	9, 49/ 20
like a man, and	<b>borne</b>	me over quite; he	9, 20/ 22
the travail and utterly	<b>borne</b>	dead; while they against	9, 24/ 20
censers, and the Sacrament	<b>borne</b>	about with them, upon	9, 51/ 15
that the grudge is	<b>borne</b>	by the temporalty, and	9, 55/ 11
noise may soon be	<b>borne</b>	abroad, whatsoever the matter	9, 67/ 24
put it in my	<b>bosom</b>	; and that Sygar never	9, 119/ 32
receive, I will be	<b>bound</b>	to eat it though	9, 14/ 16
though the book be	<b>bound</b>	in boards. The Fifth	9, 14/ 16
the Church were nothing	<b>bound</b>	to believe but only	9, 18/ 17
teach that men are	<b>bound</b>	to believe nothing but	9, 25/ 29
them as ever he	<b>bound</b>	us to believe any	9, 27/ 27
anything which we be	<b>bound</b>	to believe, the evangelists	9, 28/ 23
then dare I be	<b>bound</b>	to forswear this land	9, 37/ 29
which is of duty	<b>bound</b>	to give honor and	9, 48/ 18

be not both equally	<b>bound</b>	thereto. And therefore if	9, 48/ 32
every good man is	<b>bound</b>	between truth and falsehood	9, 49/ 2
speak? Or is he	<b>bound</b>	to stop his ears	9, 56/ 5
people do, and are	<b>bound</b>	to do, to their	9, 71/ 22
wot well, every man	<b>bound</b>	to do, spiritual and	9, 78/ 4
that heareth them is	<b>bound</b>	to denounce or accuse	9, 86/ 11
and the bishops are	<b>bound</b>	, upon their words proved	9, 86/ 13
relapse, the bishop is	<b>bound</b>	to deliver them, and	9, 86/ 15
temporal governors are then	<b>bound</b>	to punish them: if	9, 86/ 16
or else take sureties	<b>bound</b>	for his appearance, as	9, 90/ 13
some such others were	<b>bound</b>	for John Burt, and	9, 90/ 14
though spiritual men are	<b>bound</b>	in this case --	9, 95/ 26
that the people are	<b>bound</b>	to obey them, and	9, 96/ 12
that the people are	<b>bound</b>	to obey them, and	9, 97/ 32
that the people are	<b>bound</b>	to obey them, and	9, 99/ 1
that the people are	<b>bound</b>	to obey them, and	9, 101/ 7
causing them to be	<b>bound</b>	to a tree in	9, 117/ 8
by the constables and	<b>bound</b>	to a tree in	9, 118/ 25
divers, that he was	<b>bound</b>	to a tree in	9, 119/ 24
and yet besides that,	<b>bound</b>	about the head with	9, 119/ 25
whom be they not	<b>bound</b>	to tell, but be	9, 132/ 37
tell, but be, rather,	<b>bound</b>	to keep it close	9, 133/ 1
be ready and are	<b>bound</b>	to be ready to	9, 138/ 27
not, but have been	<b>bound</b>	to keep them. And	9, 144/ 7
-- I dare be	<b>bound</b>	to warrant that right	9, 163/ 7
mind is every man	<b>bound</b>	to bear; and I	9, 167/ 16
of devotion and very	<b>bounden</b>	duty, to the holy	9, 71/ 24
great way within my	<b>bounds</b>	although I would set	9, 95/ 3
by his own singular	<b>bounty</b>	and goodness and special	9, 47/ 18
his counsel his tinder	<b>box</b>	, with his flint and	9, 159/ 29
matches, instead of his	<b>box</b>	of evidence; for that	9, 159/ 29
years ago, a young	<b>boy</b>	waiting upon him, and	9, 124/ 18
a disputation between the	<b>boy</b>	and the bishop. But	9, 125/ 28
to make almost every	<b>boy</b>	able to perceive the	9, 125/ 37
soul and the body	<b>brabble</b>	and strive together; and	9, 54/ 8
so late before this	<b>brabbling</b>	or speech of any	9, 93/ 35
And therefore, boast and	<b>brag</b>	these blessed brethren never	9, 157/ 33
false part, and there	<b>brag</b>	and boast that he	9, 165/ 14
which, among many other	<b>bragging</b>	words, meet whatsoever they	9, 158/ 9
or dazed in his	<b>brain</b>	but that he had	9, 119/ 8
sober, or hath his	<b>brain</b>	otherwise somewhat out of	9, 143/ 8
and so distempereth their	<b>brains</b>	that they neither understand	9, 41/ 26
the uttermost flake of	<b>bran</b>	, and largely thereupon controlled	9, 3/ 28

tinker that meddleth with	<b>brass</b>	and not with Latin	9, 165/ 9
not of a sudden	<b>brayed</b>	, but fore-studied and penned	9, 14/ 35
saints that said the	<b>breach</b>	of their vows was	9, 29/ 26
unquietness and a great	<b>breach</b>	of charity through all	9, 63/ 22
that first began the	<b>breach</b>	whereby the custom grew	9, 106/ 1
I trow, take the	<b>bread</b>	which he well wist	9, 12/ 1
that though there were	<b>bread</b>	that were poisoned indeed	9, 12/ 5
indeed, yet were poisoned	<b>bread</b>	better than no bread	9, 12/ 6
bread better than no	<b>bread</b>	at all. Now was	9, 12/ 6
was preached "Better poisoned	<b>bread</b>	than no bread": "By	9, 12/ 13
poisoned bread than no	<b>bread</b>	": "By our lakin, brother	9, 12/ 13
eating of flesh without	<b>bread</b>	than to eat with	9, 12/ 17
with my meat the	<b>bread</b>	that I wist well	9, 12/ 17
poisoned reason: that poisoned	<b>bread</b>	is better than no	9, 12/ 30
is better than no	<b>bread</b>	. For first I pray	9, 12/ 30
proveth he that poisoned	<b>bread</b>	were better than no	9, 12/ 31
were better than no	<b>bread</b>	? I would ween it	9, 12/ 32
that there was neither	<b>bread</b>	nor wine in the	9, 44/ 15
Altar, but instead of	<b>bread</b>	and wine, the very	9, 44/ 16
nothing but wine and	<b>bread</b>	, or else, as Tyndale	9, 101/ 30
jesteth, starch instead of	<b>bread</b>	: though there would hereafter	9, 101/ 31
in the form of	<b>bread</b>	: he shall labor more	9, 122/ 13
all the senators, and	<b>break</b>	their league with the	9, 80/ 12
Frith were likely to	<b>break</b>	and get him overseas	9, 90/ 12
was strong enough to	<b>break</b>	the stocks, nor waxen	9, 119/ 5
chamber to keep, and	<b>breaking</b>	out at a window	9, 121/ 3
deep down into the	<b>breast</b>	till it be well	9, 97/ 18
more cunning in his	<b>breast</b>	than he putteth out	9, 148/ 5
come to the very	<b>breast</b>	of all this battle	9, 171/ 12
his grace into the	<b>breasts</b>	of others, and make	9, 83/ 28
us, and aspire his	<b>breath</b>	into us, and in	9, 170/ 28
abide the peril of	<b>breeding</b>	worms in my belly	9, 12/ 15
among so many bad	<b>brethren</b>	as I wist well	9, 3/ 26
books, in which the	<b>brethren</b>	find for the special	9, 4/ 33
see that these good	<b>brethren</b>	little care how loud	9, 7/ 3
doubt, yet have the	<b>brethren</b>	among them, I warrant	9, 7/ 22
whereas these good, blessed	<b>brethren</b>	say that my writing	9, 7/ 28
marvel though these evangelical	<b>brethren</b>	think my works too	9, 9/ 12
But now will the	<b>brethren</b>	peradventure say that I	9, 10/ 31
lewd lad's mouth, the	<b>brethren</b>	boast that they hear	9, 11/ 10
about abroad among the	<b>brethren</b>	and sistren, so highly	9, 12/ 8
And yet when the	<b>brethren</b>	have heard such a	9, 14/ 6
of which answer the	<b>brethren</b>	boast greatly and say	9, 14/ 20

judged by the only	<b>brethren</b>	and sisters of the	9, 15/ 17
the matter whereof the	<b>brethren</b>	boast that the words	9, 20/ 13
-- let these new	<b>brethren</b>	(I say) now find	9, 29/ 25
together against these vow-breaking	<b>brethren</b>	(which thing alone sufficeth	9, 29/ 36
how little cause the	<b>brethren</b>	have to boast that	9, 33/ 8
good readers, because the	<b>brethren</b>	blame my books for	9, 36/ 35
distinction divers of the	<b>brethren</b>	and sistren have in	9, 38/ 4
confusion. But now the	<b>brethren</b>	will (when any good	9, 39/ 5
on our part: the	<b>brethren</b>	have upon this offer	9, 39/ 10
heretic. Some of the	<b>brethren</b>	said that I should	9, 43/ 1
But, now, these good	<b>brethren</b>	that find the fault	9, 43/ 18
But then the good	<b>brethren</b>	excuse them and say	9, 43/ 25
and then let the	<b>brethren</b>	find the fault with	9, 46/ 12
this that these good	<b>brethren</b>	say: that they list	9, 46/ 26
But then say the	<b>brethren</b>	(as their holy father	9, 47/ 24
if any of the	<b>brethren</b>	, believing their holy fathers	9, 48/ 3
God. But whereas the	<b>brethren</b>	say that I am	9, 48/ 22
clergy, whereby do these	<b>brethren</b>	prove it? I never	9, 49/ 8
well that these good	<b>brethren</b>	look that I should	9, 50/ 3
will I that these	<b>brethren</b>	call me partial, than	9, 50/ 35
But now whereas the	<b>brethren</b>	lay a blame in	9, 52/ 2
far excellent as the	<b>brethren</b>	boast it. In which	9, 52/ 15
that offendeth these blessed	<b>brethren</b>	, I have not letted	9, 53/ 7
But now the good	<b>brethren</b>	that boast it lay	9, 55/ 30
or else the lay	<b>brethren</b>	that are in some	9, 62/ 13
him close among the	<b>brethren</b>	as the other was	9, 90/ 16
bishops among the new	<b>brethren</b>	; and after his new	9, 90/ 18
which some of the	<b>brethren</b>	let fall of late	9, 91/ 7
him that all the	<b>brethren</b>	look what shall become	9, 91/ 11
would, save that the	<b>brethren</b>	would then call me	9, 95/ 5
stuff therein than the	<b>brethren</b>	that boast it would	9, 97/ 23
of their own lay	<b>brethren</b>	too, such as have	9, 113/ 34
many of the blessed	<b>brethren</b>	have made, and daily	9, 117/ 4
some of those good	<b>brethren</b>	so caused to be	9, 117/ 10
thereof. What cannot these	<b>brethren</b>	say, that can be	9, 117/ 14
But now tell the	<b>brethren</b>	many marvelous lies, of	9, 119/ 18
divers of the good	<b>brethren</b>	affirmed here nearer home	9, 120/ 4
told many of his	<b>brethren</b>	since, that he was	9, 121/ 4
now, notwithstanding that the	<b>brethren</b>	boast much of his	9, 121/ 14
lust have these blessed	<b>brethren</b>	that ever talk of	9, 121/ 23
some other false, foolish	<b>brethren</b>	of his sect. For	9, 121/ 28
twain, and caused the	<b>brethren</b>	to blow it further	9, 121/ 29
and that thereupon these	<b>brethren</b>	build up their tower	9, 122/ 33

some that hear the	<b>brethren</b>	speak of him, and	9, 124/ 22
heresy, when these new	<b>brethren</b>	were taken therein, be	9, 141/ 11
that call themselves evangelical	<b>brethren</b>	: some pot-headed apostles they	9, 156/ 38
and brag these blessed	<b>brethren</b>	never so fast, they	9, 157/ 33
were for those heretic	<b>brethren</b>	that made it, were	9, 158/ 10
soever these blessed new	<b>brethren</b>	, the professors and preachers	9, 167/ 22
fathers of these new	<b>brethren</b>	, like as they make	9, 168/ 31
last fault that the	<b>brethren</b>	find in my books	9, 170/ 31
scant believe that the	<b>brethren</b>	find any mirth in	9, 171/ 2
so gaily in the	<b>brethren's</b>	eyes, let them read	9, 38/ 24
And yet because the	<b>brethren's</b>	boast hath made it	9, 61/ 13
together, with a wonderful	<b>brevery</b>	, four follies and five	9, 9/ 5
officers and call them	<b>bribers</b>	; nor upon gentlemen and	9, 50/ 23
Fleet Street in Saint	<b>Bride's</b>	Churchyard. % 1533 Cum privilegio	9, 172/ 33
somewhat broader than a	<b>bridecake</b>	, and greater than a	9, 72/ 10
these days, the which	<b>bring</b>	forth the scripture for	9, 17/ 30
have devised worse to	<b>bring</b>	forth against me for	9, 26/ 13
these days, the which	<b>bring</b>	forth the scripture for	9, 26/ 37
these days, the which	<b>bring</b>	forth the scripture for	9, 28/ 15
in which we can	<b>bring</b>	many against them: then	9, 29/ 32
these days, the which	<b>bring</b>	forth the scripture for	9, 30/ 23
days, in which we	<b>bring</b>	forth the scripture for	9, 30/ 30
these days, the which	<b>bring</b>	forth the scripture for	9, 32/ 11
purpose, there will he	<b>bring</b>	it forth for Saint	9, 33/ 5
I am ready to	<b>bring</b>	forth my copy and	9, 37/ 16
so doth, devise to	<b>bring</b>	in all the mischief	9, 56/ 31
as of himself, but	<b>bring</b>	them forth under the	9, 58/ 24
nothing meant but to	<b>bring</b>	her husband and her	9, 59/ 28
other side, if he	<b>bring</b>	in the other too	9, 60/ 31
him a work to	<b>bring</b>	them into, of a	9, 64/ 31
of living, the devil	<b>bring</b>	so many to such	9, 65/ 30
such things as shall	<b>bring</b>	riches to the Church	9, 72/ 29
the riches that they	<b>bring</b>	in by heaps unto	9, 73/ 36
all such things as	<b>bring</b>	riches to the Church	9, 75/ 11
the world can never	<b>bring</b>	the reason that ever	9, 77/ 13
might invent, first to	<b>bring</b>	the senate in his	9, 80/ 3
all thing that anything	<b>bring</b>	into it: as against	9, 85/ 4
used. But because they	<b>bring</b>	riches into the Church	9, 85/ 11
think" should serve to	<b>bring</b>	a man in hatred	9, 86/ 26
were to aggrieve and	<b>bring</b>	in hatred among the	9, 88/ 24
slip aside and never	<b>bring</b>	him forth, and keep	9, 90/ 15
any man else can	<b>bring</b>	forth any one of	9, 91/ 33
wrong to others, and	<b>bring</b>	to like punishment all	9, 92/ 27

of such things as	<b>bring</b>	richesse into the Church	9, 92/ 29
not be able to	<b>bring</b>	their malice to effect	9, 95/ 23
hard for them to	<b>bring</b>	it so about. But	9, 96/ 4
grudge, they should anon	<b>bring</b>	a new light of	9, 96/ 6
into the world, and	<b>bring</b>	the people to perfect	9, 96/ 7
pass this Pacifier could	<b>bring</b>	his process of his	9, 115/ 5
by Master Chancellor to	<b>bring</b>	him among the people	9, 122/ 36
will be hard to	<b>bring</b>	any such sinister opinion	9, 123/ 3
Pacifier seemeth me to	<b>bring</b>	in this matter to	9, 140/ 4
Chapter And yet to	<b>bring</b>	the spirituality in the	9, 143/ 11
process against them to	<b>bring</b>	them in upon pain	9, 151/ 8
the king's laws to	<b>bring</b>	them in by a	9, 151/ 10
what they could to	<b>bring</b>	about that they might	9, 151/ 14
and his Council should	<b>bring</b>	this thing about be	9, 151/ 39
never cease till they	<b>bring</b>	it to effect. I	9, 155/ 15
here and there, they	<b>bring</b>	into the brotherhood. But	9, 157/ 2
betray his master, and	<b>bring</b>	himself to mischief. But	9, 160/ 15
part of them, to	<b>bring</b>	these heretics into such	9, 162/ 37
they were followed, to	<b>bring</b>	them. The Forty-eighth Chapter	9, 163/ 2
the first shift say, "	<b>Bring</b>	me forth mine accuser	9, 164/ 9
stick much to say, "	<b>Bring</b>	in somebody here that	9, 164/ 36
were requisite, I could	<b>bring</b>	forth witnesses more than	9, 167/ 26
they reprove that I	<b>bring</b>	in among the most	9, 170/ 34
at the day, he	<b>bringeth</b>	him forth feeble, faint	9, 6/ 21
him, and which he	<b>bringeth</b>	out of Tyndale's chapter	9, 24/ 17
Saint Paul that Tyndale	<b>bringeth</b>	forth; which yet proveth	9, 35/ 35
of Philipp Schwarzerdt and	<b>bringeth</b>	forth against me, of	9, 38/ 2
things the contrary, but	<b>bringeth</b>	forth also, besides all	9, 55/ 26
as of himself, but	<b>bringeth</b>	them in with a	9, 56/ 28
not indifferent, when he	<b>bringeth</b>	in the one and	9, 60/ 29
the faults that he	<b>bringeth</b>	in under "some say	9, 60/ 34
affection, ye wot well,	<b>bringeth</b>	in the year somewhat	9, 86/ 3
so should -- but	<b>bringeth</b>	forth a bare surmise	9, 112/ 9
matter whereupon this Pacifier	<b>bringeth</b>	it in is for	9, 114/ 31
And this point he	<b>bringeth</b>	in here and there	9, 143/ 18
upon this lesson he	<b>bringeth</b>	in, as you see	9, 146/ 35
body. And therein he	<b>bringeth</b>	in the Clementine and	9, 154/ 22
true his matter is,	<b>bringeth</b>	never a witness with	9, 159/ 26
honest finding and good	<b>bringing</b>	up of so many	9, 105/ 7
by the spirituality for	<b>bringing</b>	in of Luther's gospel	9, 108/ 35
without either jury or	<b>bringing</b>	of the accuser to	9, 133/ 37
fair gap and a	<b>broad</b>	gate to enter, if	9, 54/ 5
off have been somewhat	<b>broader</b>	than a bridecake, and	9, 72/ 9

the time -- he	<b>broke</b>	upon a day suddenly	9, 80/ 6
so found out and	<b>broken</b>	. For then were there	9, 115/ 31
bread": "By our lakin,	<b>brother</b>	husband," quoth she, "but	9, 12/ 13
a special sure, secret	<b>brother</b>	of this new-broached brotherhood	9, 14/ 23
Hitton, and Tewkesbury, with	<b>Brother</b>	Burt, and young Father	9, 29/ 13
forward -- if any	<b>brother</b>	think to escape and	9, 37/ 34
sooner if no such	<b>Brother</b>	' Some Say '	9, 60/ 4
when the other perceived, "	<b>Brother</b>	, " quoth he, "you be	9, 76/ 30
sundry ways that the	<b>brotherhood</b>	speak much less of	9, 5/ 36
of all this blessed	<b>brotherhood</b>	that ever I heard	9, 8/ 11
of all this evangelical	<b>brotherhood</b>	that will set his	9, 10/ 5
length given the good	<b>brotherhood</b>	a sufficient answer. The	9, 10/ 29
brother of this new-broached	<b>brotherhood</b>	; whereupon, when I had	9, 14/ 23
tenebris, among this blessed	<b>brotherhood</b>	; but I trust to	9, 15/ 3
for what purpose the	<b>brotherhood</b>	boasteth these words, ye	9, 17/ 37
writing grieveth this blessed	<b>brotherhood</b>	a little more than	9, 41/ 31
only the new, naughty	<b>brotherhood</b>	boasteth, but some good	9, 61/ 11
forfeit their bond for	<b>brotherhood</b>	, but let him slip	9, 90/ 15
are of this new	<b>brotherhood</b>	be so bold and	9, 116/ 34
twain of this new	<b>brotherhood</b>	in a matter of	9, 120/ 32
abroad, out of the	<b>brotherhood</b>	, as yet (at that	9, 124/ 36
they bring into the	<b>brotherhood</b>	. But whether they get	9, 157/ 2
of chantries, making of	<b>brotherhoods</b>	, and many more. Wherein	9, 75/ 17
of chantries, making of	<b>brotherhoods</b>	, and many more. And	9, 85/ 8
heretics' books that have	<b>brought</b>	them into these new-fangled	9, 9/ 31
from the faith first	<b>brought</b>	into this realm unto	9, 13/ 12
over. But afterward he	<b>brought</b>	me word that it	9, 14/ 32
the scripture which they	<b>brought</b>	forth is no scripture	9, 32/ 29
are by those words	<b>brought</b>	unto the hearer's ear	9, 35/ 12
shall they see so	<b>brought</b>	in there by Tyndale	9, 39/ 1
all Tyndale's tale is	<b>brought</b>	to more shameful confusion	9, 39/ 3
for your sakes peaceably	<b>brought</b>	into your hands; and	9, 80/ 28
places. Wherefore I have	<b>brought</b>	here their names in	9, 81/ 10
and with much work	<b>brought</b>	forth some at last	9, 82/ 15
denounced and ex officio	<b>brought</b>	before them. For albeit	9, 89/ 13
ere ever they were	<b>brought</b>	before the ordinary by	9, 89/ 16
is likely to be	<b>brought</b>	and delivered unto the	9, 89/ 19
by the king's officers	<b>brought</b>	into the Tower, where	9, 89/ 23
I doubt not, be	<b>brought</b>	, as I said, and	9, 89/ 25
such things as have	<b>brought</b>	the people into this	9, 96/ 5
by this good Pacifier	<b>brought</b>	unto a wise conclusion	9, 102/ 6
to see them well	<b>brought</b>	up, and well and	9, 105/ 19
labor and charge be	<b>brought</b>	forth, and the truth	9, 116/ 20

the two nuns were	<b>brought</b>	which John Burt, otherwise	9, 117/ 34
man be ex officio	<b>brought</b>	before the ordinary for	9, 130/ 12
but upon a matter	<b>brought</b>	unto him; whereas the	9, 133/ 22
it would not be	<b>brought</b>	about. The provision of	9, 138/ 31
were taken therein, be	<b>brought</b>	in question again, and	9, 141/ 12
have had their surmise	<b>brought</b>	forth unto the trial	9, 148/ 14
and so to be	<b>brought</b>	forth out of the	9, 151/ 11
-- till it be	<b>brought</b>	to more quietness than	9, 151/ 29
commissary's hands, word was	<b>brought</b>	him that except he	9, 157/ 17
wist I once, that	<b>brought</b>	unto the bar (when	9, 159/ 27
yet, till proofs be	<b>brought</b>	in first that the	9, 166/ 1
they may never be	<b>brought</b>	in to answer, and	9, 166/ 15
old belief for anything	<b>brought</b>	up for new, not	9, 168/ 27
hand, and all to	<b>buffet</b>	the other about the	9, 57/ 19
hear whereupon they might	<b>build</b>	their lie. For so	9, 121/ 38
that thereupon these brethren	<b>build</b>	up their tower of	9, 122/ 33
the Church, as in	<b>building</b>	of the churches fair	9, 71/ 17
both honor to prelates,	<b>building</b>	of churches, buying of	9, 72/ 23
they that would have	<b>built</b>	up the Tower of	9, 41/ 10
up an hill a	<b>burden</b>	of bushes in his	9, 83/ 13
midway laid down his	<b>burden</b>	and sat him down	9, 83/ 15
again with this bicched	<b>burden</b>	, and lay it in	9, 83/ 20
would wittingly take a	<b>burden</b>	from one man and	9, 123/ 10
down his house or	<b>burn</b>	it over his head	9, 157/ 20
ye set after conviction.	<b>Burn</b>	them twice, if ye	9, 166/ 17
at Paul's Cross openly	<b>burned</b>	, and by the king's	9, 11/ 28
their heresies fully be	<b>burned</b>	up and fall as	9, 21/ 38
Bainham, that was late	<b>burned</b>	, said by Bayfield, both	9, 88/ 4
an apostate, that was	<b>burned</b>	about a year before	9, 88/ 5
the secular hands and	<b>burned</b>	, that have had any	9, 92/ 1
earth here condemned and	<b>burned</b>	, and in hell damned	9, 93/ 34
for that they were	<b>burned</b>	no sooner; and because	9, 94/ 13
heretic, well and worthily	<b>burned</b>	in Smithfield. These, with	9, 113/ 18
content that they were	<b>burned</b>	twice; and so would	9, 141/ 6
apostate which was after	<b>burned</b>	in Smithfield, made unto	9, 157/ 6
hell damned and there	<b>burning</b>	still. Now, as for	9, 93/ 35
of his neighbor's house	<b>burning</b>	, he would of great	9, 110/ 33
and Tewkesbury, with Brother	<b>Burt</b>	, and young Father Frith	9, 29/ 13
were bound for John	<b>Burt</b>	, and force not to	9, 90/ 14
were brought which John	<b>Burt</b>	, otherwise called Adrian, stole	9, 117/ 35
chirking and flying from	<b>bush</b>	to bush, many times	9, 159/ 35
flying from bush to	<b>bush</b>	, many times seem a	9, 159/ 35
hill a burden of	<b>bushes</b>	in his neck, for	9, 83/ 13

our time that go	<b>busily</b>	about to heap up	9, 41/ 14
this Pacifier goeth so	<b>busily</b>	abroad that there is	9, 104/ 15
goeth about his matter	<b>busily</b>	, and by all the	9, 159/ 19
these heretics be so	<b>busily</b>	walking that in every	9, 159/ 36
but went about full	<b>busily</b>	to betray his master	9, 160/ 15
them, for all their	<b>business</b>	taken thereabout, are fain	9, 5/ 4
half the labor and	<b>business</b>	in writing that I	9, 48/ 14
by about his other	<b>business</b>	, and let the matter	9, 51/ 29
by about their other	<b>business</b>	, I ask this Pacifier	9, 114/ 23
might such a new	<b>business</b>	arise against Master Chancellor	9, 126/ 29
be put unto no	<b>business</b>	about his acquittal? And	9, 133/ 3
put some folk to	<b>business</b>	, or dishonesty sometimes, without	9, 133/ 36
hath been, so little	<b>business</b>	in all the shires	9, 147/ 33
London, after the great	<b>business</b>	that was there on	9, 156/ 9
last that all that	<b>business</b>	, of any rising to	9, 156/ 18
which yet in the	<b>business</b>	fled away themselves, and	9, 156/ 31
all their much worldly	<b>business</b>	they had spent many	9, 169/ 24
would he be most	<b>busy</b>	in the time of	9, 118/ 16
the tale, bind that	<b>busy</b>	, troublesome man to good	9, 134/ 9
there be they so	<b>busy</b>	with their talking, and	9, 160/ 3
which intend hereafter to	<b>buy</b>	no more such again	9, 98/ 21
prelates, building of churches,	<b>buying</b>	of bells, and ornaments	9, 72/ 23
and take no such	<b>byways</b>	, he would not yet	9, 55/ 17
the Extravagant. de hereticis	<b>ca</b>	. Ad abolendam -- yet	9, 131/ 31
telleth of one Pacuvius	<b>Calavius</b>	, the Capuan, in the	9, 79/ 25
the clergy. Whereupon this	<b>Calavius</b>	, being a senator, and	9, 79/ 33
successors." This motion of	<b>Calavius</b>	was such that either	9, 81/ 13
him. "Very well," quoth	<b>Calavius</b>	, "whom will you now	9, 81/ 17
the seeking. So that	<b>Calavius</b>	, perceiving them begin in	9, 81/ 27
came at last unto	<b>Calavius'</b>	pageant, and those that	9, 82/ 2
as wise as a	<b>calf</b>	, " would, I ween, the	9, 59/ 23
well whether I may	<b>call</b>	them long or short	9, 8/ 36
all true Catholic people	<b>call</b>	very false, pestilent heresies	9, 11/ 25
saith, "How shall they	<b>call</b>	on whom they believe	9, 19/ 20
through. Or, because they	<b>call</b>	that too long, let	9, 38/ 25
the first that would	<b>call</b>	others thereto. And thus	9, 39/ 36
Macedonians in spite would	<b>call</b>	them traitors. Whereupon they	9, 42/ 18
and in despite to	<b>call</b>	them false traitors. Whereupon	9, 42/ 24
rude, that they cannot	<b>call</b>	an horse but an	9, 42/ 28
Frith, in their writing,	<b>call</b>	me a poet, it	9, 42/ 30
the Macedonians could not	<b>call</b>	a traitor but a	9, 42/ 33
so can I not	<b>call</b>	a fool but a	9, 42/ 34
should at the leastwise	<b>call</b>	Friar Barnes by the	9, 43/ 1

Why should I, then,	<b>call</b>	him ' Friar '	9, 43/ 8
instead of "Doctor" men	<b>call</b>	him heretic, so instead	9, 43/ 13
instead of "Friar" to	<b>call</b>	him the other name	9, 43/ 13
the heretics abhor, and	<b>call</b>	it but hypocrisy. Then	9, 43/ 34
evil things (for so	<b>call</b>	they good works of	9, 45/ 13
of penance, and so	<b>call</b>	they the ceremonies and	9, 45/ 14
which they rebuke and	<b>call</b>	naught. And I say	9, 45/ 18
all. And some they	<b>call</b>	naught by name, whose	9, 45/ 26
men were wont to	<b>call</b>	those folk suspect that	9, 46/ 29
myself, although they should	<b>call</b>	me Pharisee for the	9, 48/ 8
truth. For if they	<b>call</b>	the matter either the	9, 48/ 24
or else they cannot	<b>call</b>	me but partial to	9, 50/ 6
this reason they may	<b>call</b>	me partial to the	9, 50/ 7
rail upon merchants and	<b>call</b>	them usurers; nor to	9, 50/ 20
rail upon franklins and	<b>call</b>	them false jurors; nor	9, 50/ 21
rail upon sheriffs and	<b>call</b>	them raveners; nor to	9, 50/ 21
rail upon escheators and	<b>call</b>	them extortioners; nor upon	9, 50/ 22
upon all officers and	<b>call</b>	them bribers; nor upon	9, 50/ 23
nor upon gentlemen and	<b>call</b>	them oppressors; nor so	9, 50/ 24
forth up higher, to	<b>call</b>	every degree by such	9, 50/ 24
I that these brethren	<b>call</b>	me partial, than for	9, 50/ 35
to them, and first	<b>call</b>	them all that could	9, 51/ 16
both sides. For you	<b>call</b>	her (as I hear	9, 59/ 17
their own honor, and	<b>call</b>	it the honor of	9, 68/ 8
rail upon religions, and	<b>call</b>	all their prayer pattering	9, 69/ 24
spiritual men, which they	<b>call</b>	the honor of God	9, 71/ 9
them too little and	<b>call</b>	it enough. For if	9, 78/ 20
as easy as we	<b>call</b>	it, and as wealthy	9, 83/ 9
him. Howbeit, though they	<b>call</b>	them saved souls and	9, 88/ 7
trumpet awake them and	<b>call</b>	them up early, to	9, 88/ 11
the brethren would then	<b>call</b>	me long, and will	9, 95/ 6
that now grudge and	<b>call</b>	them proud for their	9, 98/ 29
great a grudge and	<b>call</b>	them hypocrites for their	9, 98/ 31
And also, if we	<b>call</b>	it no giving of	9, 104/ 30
same thing which they	<b>call</b>	the proud worldly countenance	9, 105/ 4
they might and would	<b>call</b>	a full charitable alms	9, 105/ 6
reproveth, and cease to	<b>call</b>	upon God for strength	9, 109/ 29
the spiritual judge may	<b>call</b>	a man upon his	9, 133/ 23
should upon his discretion	<b>call</b>	one for suspicion of	9, 134/ 21
rhetoric use commonly to	<b>call</b>	a wolf in a	9, 136/ 35
surely if this Pacifier	<b>call</b>	those assemblies confederacies, I	9, 145/ 7
now these heretics that	<b>call</b>	themselves evangelical brethren: some	9, 156/ 38
part therein too, and	<b>call</b>	those twain but both	9, 164/ 17

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

those that this Pacifier	<b>calleth</b>	many now, that, as	9, 131/ 30
see that the judge	<b>calleth</b>	him not but upon	9, 133/ 22
take them (as he	<b>calleth</b>	them) for patient folk	9, 143/ 9
But I suppose he	<b>calleth</b>	those assemblings at their	9, 144/ 24
other before also, he	<b>calleth</b>	upon the King's Highness	9, 155/ 13
he will, at God's	<b>calling</b>	to faith (by reading	9, 36/ 20
moved unto, and by	<b>calling</b>	upon the continuance of	9, 36/ 25
with his grace by	<b>calling</b>	on him and giving	9, 37/ 33
gracious prevention and first	<b>calling</b>	upon, I say and	9, 38/ 10
and with uncomely words,	<b>calling</b>	them by the name	9, 40/ 3
words of the others,	<b>calling</b>	them flatterers, dissimulers, and	9, 63/ 31
in one. As for	<b>calling</b>	the worldly honor of	9, 71/ 12
list, and there prove,	<b>calling</b>	me thereto, that any	9, 94/ 11
some lack in them,	<b>calling</b>	them very sore: in	9, 100/ 1
more remiss in the	<b>calling</b>	, attaching, and examining, and	9, 109/ 16
their own power, without	<b>calling</b>	for any assistance of	9, 138/ 2
heresy of themselves, without	<b>calling</b>	for any help therein	9, 151/ 15
after, at the special	<b>calling</b>	on of the spirituality	9, 151/ 19
they, for all Christ's	<b>calling</b>	upon them to wake	9, 160/ 12
and then, since the	<b>calling</b>	ex officio were gone	9, 164/ 9
Sygar, a bookseller of	<b>Cambridge</b>	which was in mine	9, 119/ 20
fool neither, till Tyndale	<b>came</b>	forth with his new-translated	9, 14/ 3
us. For why we	<b>came</b>	of him, and not	9, 16/ 16
a rush, because they	<b>came</b>	not near the purpose	9, 25/ 10
us. For why we	<b>came</b>	of him, and not	9, 33/ 22
us; for why we	<b>came</b>	of him, and not	9, 36/ 4
their own king and	<b>came</b>	into King Philip's service	9, 42/ 15
that crime that ever	<b>came</b>	out of Christendom. Howbeit	9, 45/ 34
and repented himself and	<b>came</b>	into the Church again	9, 76/ 2
and because our communication	<b>came</b>	sometimes to a much	9, 79/ 22
their lands; when we	<b>came</b>	at last unto Calavius'	9, 82/ 1
for death. Whereupon Death	<b>came</b>	anon readily toward him	9, 83/ 16
means unto him that	<b>came</b>	to their minds, while	9, 89/ 5
he hath since he	<b>came</b>	in the Tower written	9, 89/ 37
that offering and richesse	<b>came</b>	into the clergy; and	9, 90/ 36
had, ere ever he	<b>came</b>	with me, nuzzled up	9, 117/ 31
caused him, as he	<b>came</b>	wandering by my door	9, 118/ 24
of all that ever	<b>came</b>	in my hand for	9, 118/ 33
and heretics that ever	<b>came</b>	in my hands am	9, 120/ 9
on a time one	<b>came</b>	and showed me that	9, 122/ 1
known that the matter	<b>came</b>	out by him. And	9, 130/ 35
the matter ere they	<b>came</b>	there, and of whom	9, 132/ 37
my father's, neither, they	<b>came</b>	never together to convocation	9, 144/ 34

away themselves, and never	<b>came</b>	again after) did put	9, 156/ 32
be God, when he	<b>came</b>	to the fire, he	9, 157/ 7
But yet when he	<b>came</b>	with his company, they	9, 160/ 16
therefore at last it	<b>came</b>	to that point that	9, 161/ 37
thereupon sent for and	<b>came</b>	-- he should, by	9, 164/ 8
come and remove thy	<b>candlestick</b>	out of its place	9, 110/ 4
spirituality, and with the	<b>canker</b>	of pestilent, poisoned heresies	9, 150/ 28
and those whose corrupt	<b>canker</b>	no cure can heal	9, 166/ 38
cast off the incurable	<b>cankered</b>	parts therefrom; observed in	9, 53/ 34
like sores, scabs, and	<b>cankers</b>	, trouble and vex the	9, 53/ 32
had late had at	<b>Cannae</b>	, to kill up all	9, 80/ 11
kneel down in the	<b>cannel</b>	and make their prayers	9, 107/ 2
the Secrets, and the	<b>Canon</b>	, and all the Collects	9, 9/ 18
it pass, albeit the	<b>cantles</b>	that have been cut	9, 72/ 9
law Extra. de hereticis,	<b>cap</b>	. Ad abolendam. And that	9, 130/ 14
de hereticis li. vi.	<b>cap</b>	. Vt inquisitionis, par. "Prohibemus	9, 138/ 11
appeareth Clementinis de hereticis.	<b>Capi</b>	. Multorum querela. And after	9, 151/ 18
a writ De excommunicato	<b>capiendo</b>	, and so to be	9, 151/ 11
scorning that man should	<b>captive</b>	his understanding and subdue	9, 33/ 31
of the will, in	<b>captiving</b>	of his reason and	9, 35/ 17
work with God by	<b>captiving</b>	of his own understanding	9, 36/ 23
city of Carthage. This	<b>Capua</b>	was of all Italy	9, 79/ 27
one Pacuvius Calavius, the	<b>Capuan</b>	, in the third book	9, 79/ 25
if, like as the	<b>Capuans</b>	should have changed a	9, 82/ 8
these good brethren little	<b>care</b>	how loud they lie	9, 7/ 4
that are naught and	<b>care</b>	not in the spirituality	9, 69/ 18
-- many men shall	<b>care</b>	little for obits within	9, 74/ 5
nor yet very greatly	<b>care</b>	. And yet stand I	9, 120/ 28
so plain, that I	<b>care</b>	not what judges, what	9, 159/ 12
some shrewd turn, they	<b>cared</b>	not greatly what; but	9, 156/ 3
as by which the	<b>Carmelites</b>	claim to fetch their	9, 64/ 8
the child at the	<b>carnal</b>	birth of his father	9, 36/ 32
profession, and are therewith	<b>carnal</b>	and wretched in their	9, 49/ 14
in a church (with	<b>carrying</b>	away the pyx with	9, 117/ 16
net, and set the	<b>cart</b>	before the horse, as	9, 112/ 15
and the city of	<b>Carthage</b>	. This Capua was of	9, 79/ 27
spiritual begetting in this	<b>case</b>	, as every man that	9, 36/ 30
am come in the	<b>case</b>	that I can never	9, 47/ 3
were yet in that	<b>case</b>	damnable to his soul	9, 87/ 7
are bound in this	<b>case</b>	-- for appeasing of	9, 95/ 27
salvation, then in that	<b>case</b>	the secret advice and	9, 96/ 37
in some very special	<b>case</b>	, he could be content	9, 134/ 20
might in some special	<b>case</b>	happen to those by	9, 138/ 35

he held in such	<b>case</b>	was not his faith	9, 146/ 2
rise, while in such	<b>cases</b>	either party hath his	9, 66/ 13
he good cause to	<b>cast</b>	him quite off and	9, 10/ 19
now, and therewith suddenly	<b>cast</b>	a mist before unlearned	9, 38/ 5
pleasant oil of heretics	<b>cast</b>	upon my head can	9, 45/ 2
I would rather have	<b>cast</b>	their money into the	9, 47/ 33
whole body, cut and	<b>cast</b>	off the incurable cankered	9, 53/ 33
of both which now	<b>cast</b>	off their favor from	9, 72/ 19
proceed and prosper, that	<b>cast</b>	off their habits and	9, 74/ 3
if they list to	<b>cast</b>	and suspect some further	9, 94/ 25
all her clothes and	<b>cast</b>	them quite over her	9, 118/ 21
in prison, and privily	<b>cast</b>	away. For so said	9, 121/ 18
letter myself which was	<b>cast</b>	into the palace of	9, 158/ 7
and kisseth him, and	<b>casteth</b>	the rod in the	9, 160/ 33
Blessed Sacrament, or villainously	<b>casting</b>	it out), I caused	9, 117/ 18
them a seditious murmur,	<b>casting</b>	abroad a suspicious babbling	9, 143/ 27
by some; and then	<b>catch</b>	them all by the	9, 51/ 18
consonant unto the common	<b>Catholic</b>	faith and determinations of	9, 4/ 1
and determinations of Christ's	<b>Catholic</b>	Church, and are clear	9, 4/ 2
before fast in the	<b>Catholic</b>	faith, they never needed	9, 9/ 29
which himself calleth true	<b>Catholic</b>	faith, and which things	9, 11/ 24
which things all true	<b>Catholic</b>	people call very false	9, 11/ 25
confesseth) to this common-known	<b>Catholic</b>	Church: why should not	9, 18/ 33
the teaching of the	<b>Catholic</b>	Church, but if it	9, 27/ 20
nuns, which the whole	<b>Catholic</b>	Church, all this fifteen	9, 29/ 23
faith of the whole	<b>Catholic</b>	Church full fifteen hundred	9, 29/ 35
there will the true	<b>Catholic</b>	preachers say that they	9, 32/ 27
scripture hitherto but the	<b>Catholic</b>	Church, of whom they	9, 32/ 32
scripture, which the whole	<b>Catholic</b>	Church affirmeth for scripture	9, 32/ 34
will (when any good	<b>Catholic</b>	man provoketh them to	9, 39/ 5
this to such good	<b>Catholic</b>	folk as provoked them	9, 39/ 7
fast in the true	<b>Catholic</b>	faith, they would thus	9, 39/ 16
their errors, every good	<b>Catholic</b>	man that so seeth	9, 39/ 27
together against the true	<b>Catholic</b>	faith of Christ, that	9, 41/ 17
hitherto taught his true	<b>Catholic</b>	Church -- God, I	9, 41/ 18
damned heretics the whole	<b>Catholic</b>	Church of all Christian	9, 43/ 23
the devil the whole	<b>Catholic</b>	Church both temporal and	9, 44/ 19
against all the whole	<b>Catholic</b>	Church (both that now	9, 44/ 24
they bear to the	<b>Catholic</b>	church and faith, the	9, 45/ 4
now "suspected" of the	<b>Catholic</b>	faith. Howbeit, in that	9, 46/ 31
truth and falsehood, the	<b>Catholic</b>	Church and heretics, between	9, 49/ 3
the furtherance of the	<b>Catholic</b>	faith. The Fourteenth Chapter	9, 61/ 5
is by the whole	<b>Catholic</b>	Church plainly determined for	9, 86/ 7

himself for policy full	<b>Catholic</b>	, and yet in his	9, 86/ 30
points of the common-known	<b>Catholic</b>	faith, doth in his	9, 87/ 4
articles like a true	<b>Catholic</b>	man. For he confesseth	9, 87/ 25
wise written against the	<b>Catholic</b>	faith of Christ concerning	9, 90/ 4
laws of all Christ's	<b>Catholic</b>	Church, and the laws	9, 92/ 4
of our old, known	<b>Catholic</b>	faith -- as, for	9, 101/ 18
as a most virtuous	<b>Catholic</b>	prince, gave unto Thomas	9, 127/ 10
writing that is a	<b>Catholic</b>	man, saving that it	9, 130/ 22
custom that among good	<b>Catholic</b>	folk, yet be they	9, 158/ 21
and fastness of the	<b>Catholic</b>	faith; which they verily	9, 158/ 25
the negligence, of good	<b>Catholic</b>	men appeareth oftentimes as	9, 160/ 7
surely between the true	<b>Catholic</b>	folk and the false	9, 160/ 9
able to destroy the	<b>Catholic</b>	faith, nor to prevail	9, 160/ 27
to prevail against the	<b>Catholic</b>	Church; and all the	9, 160/ 28
and negligence on the	<b>Catholic</b>	part, and such hot	9, 160/ 36
wisdom for all good	<b>Catholic</b>	men to have waxen	9, 161/ 9
contrary to the common-known	<b>Catholic</b>	faith of the Church	9, 165/ 5
the maintenance of Christ's	<b>Catholic</b>	faith; and that they	9, 168/ 25
of the common- known	<b>Catholic</b>	Church of all Christian	9, 168/ 39
and what points the	<b>Catholic</b>	Church of Christ hath	9, 169/ 10
the determinations of Christ's	<b>Catholic</b>	Church. Now, if any	9, 169/ 14
steadfast authority of Christ's	<b>Catholic</b>	, known church, against all	9, 171/ 25
among good men and	<b>Catholics</b>	, for their slack and	9, 109/ 27
more bold, and the	<b>Catholics</b>	more inclinable to the	9, 155/ 28
mate and match the	<b>Catholics</b>	, they would not, I	9, 157/ 36
to fare between the	<b>Catholics</b>	and heretics at length	9, 159/ 3
five marks; and that	<b>caught</b>	I quickly to me	9, 119/ 31
to read. For which	<b>cause</b>	, they say, they will	9, 5/ 8
and I show the	<b>cause</b>	why; and as for	9, 7/ 6
then hath he good	<b>cause</b>	to cast him quite	9, 10/ 18
books; and that the	<b>cause</b>	why they so say	9, 23/ 18
had no necessity to	<b>cause</b>	every necessary truth that	9, 31/ 26
-- that God did	<b>cause</b>	all necessary things to	9, 32/ 2
showed you how little	<b>cause</b>	the brethren have to	9, 33/ 8
show me a true	<b>cause</b>	or an apparent cause	9, 34/ 5
cause or an apparent	<b>cause</b>	why, ere my will	9, 34/ 5
faith there was no	<b>cause</b>	to doubt, and are	9, 39/ 23
I began. And therefore,	<b>cause</b>	of partial favor to	9, 48/ 16
of their persons could	<b>cause</b>	him to forbear that	9, 55/ 21
no man hath any	<b>cause</b>	to con him any	9, 56/ 29
seem to have great	<b>cause</b>	of grudge, he reheareth	9, 56/ 39
wont to find any	<b>cause</b>	of great grudge. Howbeit	9, 57/ 6
haply not all without	<b>cause</b>	), if this maker of	9, 57/ 29

and hath so great	<b>cause</b>	to lament it --	9, 62/ 20
be reckoned for the	<b>cause</b>	of this division, and	9, 64/ 18
and great riots also,	<b>cause</b>	the clergy to grudge	9, 64/ 21
be no part or	<b>cause</b>	of this division whereof	9, 64/ 29
there be no other	<b>cause</b>	of variance than that	9, 67/ 12
say this is the	<b>cause</b>	, have need to go	9, 68/ 7
is a very cold	<b>cause</b>	of this new division	9, 68/ 25
world beside. But what	<b>cause</b>	were this that the	9, 68/ 32
no reason be the	<b>cause</b>	of any grudge toward	9, 69/ 12
think, one great special	<b>cause</b>	that God hath so	9, 69/ 16
would remain none other	<b>cause</b>	of this division but	9, 69/ 34
may be a good	<b>cause</b>	of division -- division	9, 70/ 25
realm profitable, without lawful	<b>cause</b>	to take any possessions	9, 84/ 22
the ordinaries in the	<b>cause</b>	could easily prove that	9, 89/ 3
reasonable that hath any	<b>cause</b>	thereby to conceive by	9, 92/ 6
now there appeareth little	<b>cause</b>	, considering that the king	9, 94/ 32
therefore if that thing	<b>cause</b>	and keep in this	9, 102/ 20
speaketh, I neither see	<b>cause</b>	why it should so	9, 109/ 4
fainthearted in his great	<b>cause</b>	of repressing of heresies	9, 109/ 20
so doth, nor showeth	<b>cause</b>	wherefore either much people	9, 112/ 7
I say, for this	<b>cause</b>	of their own false	9, 112/ 38
they punished for that	<b>cause</b>	, but because they were	9, 114/ 1
they punished for that	<b>cause</b>	-- that is to	9, 114/ 3
clergy hath for that	<b>cause</b>	"punished many," what number	9, 114/ 24
in is for a	<b>cause</b>	of a great and	9, 114/ 31
with laying for a	<b>cause</b>	of the grudge that	9, 115/ 33
I never did else	<b>cause</b>	any such thing to	9, 117/ 27
people else that any	<b>cause</b>	have had before me	9, 120/ 11
even in mine own	<b>cause</b>	be somewhat better believed	9, 120/ 31
that they have more	<b>cause</b>	of grief against me	9, 123/ 13
think themselves to have	<b>cause</b>	of grief or grudge	9, 123/ 15
importunate clamor, and the	<b>cause</b>	and handling examined by	9, 127/ 26
one man for that	<b>cause</b>	(that is to wit	9, 128/ 5
in his book any	<b>cause</b>	of his division to	9, 128/ 22
therefore should be most	<b>cause</b>	of this division, if	9, 129/ 11
the spirituality be a	<b>cause</b>	of almost a universal	9, 129/ 13
rather findeth fault and	<b>cause</b>	of grudge and division	9, 129/ 17
either. For, whatsoever the	<b>cause</b>	be, it is not	9, 130/ 32
spiritual law for that	<b>cause</b>	, then had we need	9, 132/ 30
temporal judge an open	<b>cause</b>	appearing, whereupon men may	9, 133/ 21
searching out of the	<b>cause</b>	, why it is either	9, 135/ 6
and more likely to	<b>cause</b>	untrue and unlawful men	9, 135/ 33
be received in a	<b>cause</b>	of heresy as are	9, 136/ 15

not only in a	<b>cause</b>	of treason, but of	9, 136/ 16
great and so vehement	<b>cause</b>	of rancor and malice	9, 138/ 7
appeareth, upon a great	<b>cause</b>	, in the avoiding of	9, 138/ 34
bold as in a	<b>cause</b>	of heresy to meddle	9, 139/ 30
Church. But then the	<b>cause</b>	he showeth to be	9, 141/ 19
For he layeth the	<b>cause</b>	to be for that	9, 141/ 20
be more diligent to	<b>cause</b>	the layman to cease	9, 142/ 15
be more diligent to	<b>cause</b>	the layman cease off	9, 142/ 27
made were a great	<b>cause</b>	of this division. And	9, 143/ 34
should be now a	<b>cause</b>	of this so sudden	9, 144/ 14
any such confederacy or	<b>cause</b>	of this late-sprung division	9, 144/ 22
to a secret, unperceived	<b>cause</b>	of division and grudge	9, 145/ 2
examining the intent or	<b>cause</b>	of his saying, or	9, 146/ 22
of his intent or	<b>cause</b>	or whether he would	9, 147/ 15
it were some great	<b>cause</b>	of all this great	9, 147/ 19
see no such universal	<b>cause</b>	, and least cause of	9, 147/ 23
universal cause, and least	<b>cause</b>	of all in this	9, 147/ 24
of men in the	<b>cause</b>	of heresy -- making	9, 147/ 27
all the world had	<b>cause</b>	to wonder and grudge	9, 147/ 30
be judges in any	<b>cause</b>	of heresy. The other	9, 152/ 3
spiritual men have to	<b>cause</b>	men abjure heresies, and	9, 152/ 5
to be judges in	<b>cause</b>	of heresy that are	9, 152/ 13
his wholesome counsel, no	<b>cause</b>	to change those judges	9, 152/ 22
to be judges in	<b>cause</b>	of heresy that hath	9, 152/ 25
that great desire to	<b>cause</b>	men abjure or to	9, 154/ 3
then he showeth no	<b>cause</b>	why that power of	9, 154/ 7
theirs should in any	<b>cause</b>	be more suspended now	9, 154/ 8
noise, both for the	<b>cause</b>	aforesaid and also to	9, 155/ 31
because we know our	<b>cause</b>	so good, bear ourselves	9, 159/ 1
of truth of his	<b>cause</b>	, must needs put all	9, 159/ 18
this dull sleep, would	<b>cause</b>	them then so to	9, 161/ 2
past; and thereby the	<b>cause</b>	for which the statute	9, 162/ 33
except he see the	<b>cause</b>	of the making changed	9, 170/ 14
us that God hath	<b>caused</b>	all such things to	9, 27/ 36
a necessity wherefore God	<b>caused</b>	all necessary things to	9, 30/ 33
those good brethren so	<b>caused</b>	to be blown about	9, 117/ 10
casting it out), I	<b>caused</b>	sometimes such things to	9, 117/ 18
perceived and known, I	<b>caused</b>	a servant of mine	9, 118/ 4
other order with him,	<b>caused</b>	him, as he came	9, 118/ 24
one or twain, and	<b>caused</b>	the brethren to blow	9, 121/ 29
in print), yet I	<b>caused</b>	mine answer to be	9, 124/ 10
they have sometimes been	<b>caused</b>	to abjure in causes	9, 130/ 5
accusers; and that hath	<b>caused</b>	much people in divers	9, 130/ 9

nor that men should	<b>causeless</b>	, upon such surmised and	9, 167/ 8
of them that be	<b>causers</b>	thereof. And though the	9, 137/ 25
the temporalty, and the	<b>causes</b>	and occasions thereof grown	9, 55/ 11
conveniently might) extenuate the	<b>causes</b>	and occasions of the	9, 55/ 16
seek up and rehearse	<b>causes</b>	of grudge before unknown	9, 55/ 23
marvel, iwis, upon what	<b>causes</b>	this great grudge is	9, 58/ 11
ye may remove the	<b>causes</b>	and amend these matters	9, 58/ 13
men say that the	<b>causes</b>	be." And now, after	9, 58/ 14
is grown upon these	<b>causes</b>	, I marvel much myself	9, 58/ 30
given you so many	<b>causes</b>	of displeasure for naught	9, 59/ 6
gathereth first all the	<b>causes</b>	of displeasures that he	9, 60/ 8
And some allege diverse	<b>causes</b>	why it should be	9, 67/ 22
you, that if these	<b>causes</b>	which this Pacifier allegeth	9, 69/ 37
of "some say" be	<b>causes</b>	that might move the	9, 70/ 2
since he layeth for	<b>causes</b>	of this division that	9, 70/ 30
and for any such	<b>causes</b>	begin to slack, and	9, 109/ 16
in these mine own	<b>causes</b>	, I cannot very surely	9, 120/ 27
to some spiritual men's	<b>causes</b>	against whom there are	9, 120/ 35
desired, both for other	<b>causes</b>	and, among other causes	9, 124/ 16
causes and, among other	<b>causes</b>	, partly also for this	9, 124/ 17
well: I for these	<b>causes</b>	advised, and by my	9, 127/ 2
caused to abjure in	<b>causes</b>	of heresies -- sometimes	9, 130/ 5
evil words between you	<b>causeth</b>	debate on both sides	9, 59/ 16
way; which necessity sometimes	<b>causeth</b>	also both the temporal	9, 133/ 35
unity, but also by	<b>causing</b>	him to plant in	9, 61/ 3
examine them with torments,	<b>causing</b>	them to be bound	9, 117/ 8
if this Pacifier, to	<b>cease</b>	and quench this division	9, 70/ 28
not for all that	<b>cease</b>	; except he could provide	9, 70/ 33
that these divisions may	<b>cease</b>	, and that peace and	9, 95/ 34
that this division may	<b>cease</b>	) -- now, that all	9, 102/ 18
the prophet reproveth, and	<b>cease</b>	to call upon God	9, 109/ 29
cause the layman to	<b>cease</b>	off that saying than	9, 142/ 15
to cause the layman	<b>cease</b>	off his saying than	9, 142/ 27
-- and not to	<b>cease</b>	-- till it be	9, 151/ 29
punishment utterly changed and	<b>cease</b>	; that is to say	9, 155/ 3
good advertisement, and never	<b>cease</b>	till they bring it	9, 155/ 15
in spiritual men be	<b>ceased</b>	and gone -- but	9, 151/ 7
them for heresies, be	<b>ceased</b>	and gone. And surely	9, 152/ 6
inspired and with the	<b>celestial</b>	dew suddenly sprung up	9, 169/ 27
nor surplice, cope, nor	<b>censer</b>	, nor relic, but let	9, 51/ 31
banners, copes, crosses, and	<b>censers</b>	, and the Sacrament borne	9, 51/ 14
mire -- surplices, copes,	<b>censers</b>	, crosses, relics, Sacrament, and	9, 51/ 19
in contempt of the	<b>censures</b>	of Holy Church, spread	9, 161/ 19

that Hercules drew up	<b>Cerberus</b>	, the mastiff of hell	9, 171/ 17
that good is (saints,	<b>ceremonies</b>	, service of God, the	9, 44/ 27
so call they the	<b>ceremonies</b>	and sacraments of Christ's	9, 45/ 14
of Tyndale's there be	<b>certain</b>	lines left out in	9, 15/ 8
like surety and like	<b>certain</b>	knowledge of the word	9, 21/ 9
as great authority, as	<b>certain</b>	, and as sure as	9, 21/ 29
But they allude unto	<b>certain</b>	words of Tyndale with	9, 33/ 24
he hath found some	<b>certain</b>	proper invented figures in	9, 52/ 9
when he shall see	<b>certain</b>	letters which some of	9, 91/ 7
devised unto the Corinthians	<b>certain</b>	good laws and orders	9, 100/ 26
not fasting upon a	<b>certain</b>	day, answered me, "Fareto	9, 106/ 18
I was Chancellor, upon	<b>certain</b>	things that I found	9, 126/ 13
the King's Highness commanded	<b>certain</b>	of the greatest lords	9, 127/ 7
be so or not,	<b>certain</b>	it is that there	9, 140/ 21
as I am very	<b>certainly</b>	informed, not against me	9, 125/ 26
that as touching the	<b>certainty</b>	of the Church, and	9, 172/ 7
some say that Saint	<b>Chad</b>	was of the same	9, 146/ 6
that, having day of	<b>challenge</b>	appointed in which he	9, 6/ 18
go thereon. I will	<b>challenge</b>	no man, for any	9, 159/ 14
fast in their council	<b>chamber</b>	; and, setting armed men	9, 80/ 19
pray, enter into thy	<b>chamber</b>	and shut the door	9, 104/ 4
being put in a	<b>chamber</b>	to keep, and breaking	9, 121/ 3
few left out of	<b>chance</b>	put that proof in	9, 7/ 21
of angels. But this	<b>chance</b>	of such change is	9, 65/ 23
oversight, though sometimes of	<b>chance</b>	and of adventure: so	9, 133/ 14
which happed him of	<b>chance</b>	and not his fault	9, 133/ 17
time while I was	<b>chancellor</b>	of his duchy of	9, 49/ 18
when I was his	<b>Chancellor</b>	of this realm --	9, 49/ 19
house while I was	<b>Chancellor</b>	, I used to examine	9, 117/ 7
the Tower that the	<b>chancellor</b>	of London said it	9, 121/ 30
manner, as though Master	<b>Chancellor</b>	should rejoice and have	9, 121/ 34
that I told Master	<b>Chancellor</b>	this tale; and so	9, 122/ 29
it out by Master	<b>Chancellor</b>	to bring him among	9, 122/ 36
lay it to the	<b>chancellor</b>	from me, since that	9, 123/ 11
from me to Master	<b>Chancellor</b>	, ye shall perceive partly	9, 123/ 23
impute it unto Master	<b>Chancellor</b>	of London. The Thirty-eighth	9, 126/ 8
Whom when I was	<b>Chancellor</b>	, upon certain things that	9, 126/ 13
business arise against Master	<b>Chancellor</b>	that now is, as	9, 126/ 29
time arose upon the	<b>chancellor</b>	that was then; which	9, 126/ 30
myself, when I was	<b>Chancellor</b>	, upon such secret information	9, 134/ 12
of the ordinary, the	<b>Chancellor</b>	should from time to	9, 161/ 23
then, saving for some	<b>change</b>	to make it meet	9, 57/ 33
this chance of such	<b>change</b>	is so old that	9, 65/ 23

well, in lamenting the	<b>change</b>	from the old virtues	9, 65/ 25
shortly make a good	<b>change</b>	(for some of them	9, 82/ 12
for to make the	<b>change</b>	, neither could they find	9, 82/ 20
and counsel to the	<b>change</b>	, yet to put out	9, 96/ 32
of soul, though the	<b>change</b>	might be to the	9, 97/ 4
any surety of the	<b>change</b>	give the people occasion	9, 97/ 6
not good whereof the	<b>change</b>	would be worse --	9, 97/ 10
without their amendment by	<b>change</b>	of their heresies into	9, 123/ 18
made it worse, then	<b>change</b>	it from me and	9, 126/ 8
accuser: if we should	<b>change</b>	the spiritual law for	9, 132/ 29
had we need to	<b>change</b>	the temporal, too, in	9, 132/ 30
some such points as	<b>change</b>	it when ye will	9, 132/ 31
will, and ye shall	<b>change</b>	it into the worse	9, 132/ 32
of the laws a	<b>change</b>	. The Forty-second Chapter And	9, 137/ 10
a hammering before the	<b>change</b>	was made. But surely	9, 139/ 6
him the grace to	<b>change</b>	this evil fashion and	9, 150/ 21
counsel, no cause to	<b>change</b>	those judges that are	9, 152/ 22
this prudent Parliament to	<b>change</b>	, that will I see	9, 162/ 28
need we no such	<b>change</b>	of the laws for	9, 163/ 27
surmised and unproved cruelty,	<b>change</b>	the good laws before	9, 167/ 9
part soever any such	<b>change</b>	shall pertain: first, that	9, 168/ 23
old, without the contrary	<b>change</b>	of any point of	9, 168/ 26
concerning heresies, with the	<b>change</b>	of laws before devised	9, 170/ 11
which would labor to	<b>change</b>	them be better and	9, 170/ 18
words as he hath	<b>changed</b>	in his translation of	9, 7/ 11
that by those words	<b>changed</b>	, the people should be	9, 11/ 23
shall have it soon	<b>changed</b>	of likelihood; and then	9, 69/ 35
the Capuans should have	<b>changed</b>	a senator for a	9, 82/ 8
as ye see, all	<b>changed</b>	. And the Church, to	9, 106/ 11
officio were left, and	<b>changed</b>	into another order by	9, 130/ 26
as, if they were	<b>changed</b>	after the fashion of	9, 150/ 7
abjuration and punishment utterly	<b>changed</b>	and cease; that is	9, 155/ 2
country, and there hath	<b>changed</b>	his name and set	9, 166/ 5
so clean turned and	<b>changed</b>	, that no man needed	9, 166/ 25
I found him once	<b>changed</b>	and in good mind	9, 167/ 30
cause of the making	<b>changed</b>	, or some other great	9, 170/ 14
confesseth) translated with such	<b>changes</b>	as he hath made	9, 11/ 21
his translation so many	<b>changes</b>	as need must be	9, 11/ 36
must be then many	<b>changes</b>	and many new devices	9, 153/ 14
that he meaneth trentals,	<b>chantries</b>	, obits, pardons, and pilgrimages	9, 71/ 29
and against pilgrimages, trentals,	<b>chantries</b>	, obits, and pardons, and	9, 72/ 24
trentals, and to found	<b>chantries</b>	and obits, and to	9, 72/ 30
as so murmur against	<b>chantries</b>	, trentals, obits, pardons, and	9, 73/ 2

thereof. For as for	<b>chantries</b>	, though there be many	9, 73/ 9
thing as commonly the	<b>chantries</b>	be, there will, I	9, 73/ 11
people to pilgrimages, pardons,	<b>chantries</b>	, obits, and trentals than	9, 74/ 10
things as founding of	<b>chantries</b>	, making of brotherhoods, and	9, 75/ 16
of laws, founding of	<b>chantries</b>	, making of brotherhoods, and	9, 85/ 7
that else serve some	<b>chantry</b>	or live upon trentals	9, 63/ 10
well garnished, and the	<b>chapel</b>	well hung with wax	9, 73/ 15
Christian Readers The First	<b>Chapter</b>	So well stand I	9, 3/ 3
not done. The Second	<b>Chapter</b>	Now will I begin	9, 6/ 7
they live. The Third	<b>Chapter</b>	Now, whereas these good	9, 7/ 27
more pain upon every	<b>chapter</b>	, to the intent that	9, 10/ 1
to read over any	<b>chapter</b>	but one, and that	9, 10/ 2
there is not one	<b>chapter</b>	of Tyndale's, or Barnes'	9, 10/ 6
therefore, read any one	<b>chapter</b>	, either at adventure or	9, 10/ 13
shall in that one	<b>chapter</b>	, as I am sure	9, 10/ 16
sufficient answer. The Fourth	<b>Chapter</b>	But now will the	9, 10/ 30
in boards. The Fifth	<b>Chapter</b>	Another sample of such	9, 14/ 17
made unto the first	<b>chapter</b>	of my third book	9, 14/ 19
so fully answered that	<b>chapter</b>	of Tyndale's which is	9, 14/ 26
indeed, that in that	<b>chapter</b>	of Tyndale's there be	9, 15/ 7
mine answer unto that	<b>chapter</b>	of Tyndale's chapter is	9, 15/ 20
that chapter of Tyndale's	<b>chapter</b>	is so goodly confuted	9, 15/ 21
or Not, put this	<b>chapter</b>	, "Whether the Church Were	9, 19/ 5
before the Church." Which	<b>chapter</b>	, to the end ye	9, 19/ 6
have ye heard Tyndale's	<b>chapter</b>	-- the matter whereof	9, 20/ 12
answer made unto this	<b>chapter</b>	. But now, to the	9, 20/ 15
mine answer unto Tyndale's	<b>chapter</b>	: Lo, he that readeth	9, 20/ 19
himself in the sixteenth	<b>chapter</b>	of Saint John's Gospel	9, 21/ 19
mine answer unto that	<b>chapter</b>	of Tyndale; and yet	9, 22/ 23
taketh out of Tyndale's	<b>chapter</b>	, waxeth even dead for	9, 23/ 28
bringeth out of Tyndale's	<b>chapter</b>	and fathereth it upon	9, 24/ 17
against him whose said	<b>chapter</b>	this preacher would with	9, 25/ 23
believe him. The Sixth	<b>Chapter</b>	And this preacher himself	9, 28/ 5
have in the last	<b>chapter</b>	of my first part	9, 28/ 9
beastly bitchery. The Seventh	<b>Chapter</b>	But now to return	9, 30/ 17
well defended Tyndale's said	<b>chapter</b>	and clearly confounded me	9, 33/ 9
special key. The Eighth	<b>Chapter</b>	For as for the	9, 33/ 14
second part), in the	<b>chapter</b>	of "The Manner and	9, 37/ 7
this point. The Ninth	<b>Chapter</b>	Now come I to	9, 40/ 1
hippocras made. The Tenth	<b>Chapter</b>	Now passing over this	9, 46/ 24
their railing. The Eleventh	<b>Chapter</b>	But now whereas the	9, 52/ 1
whole body. The Twelfth	<b>Chapter</b>	Howbeit, as touching the	9, 54/ 23
this behalf." The Thirteenth	<b>Chapter</b>	But now, good readers	9, 57/ 14

Catholic faith. The Fourteenth	<b>Chapter</b>	But forasmuch as the	9, 61/ 6
will take his first	<b>chapter</b>	whole. In which though	9, 61/ 23
in the very first	<b>chapter</b>	appear less good and	9, 61/ 27
at all. The Fifteenth	<b>Chapter</b>	Which division hath been	9, 63/ 20
perceiveth possible. The Sixteenth	<b>Chapter</b>	And another part of	9, 66/ 4
very cold. The Seventeenth	<b>Chapter</b>	But I wot not	9, 66/ 23
in print. The Eighteenth	<b>Chapter</b>	And some allege diverse	9, 67/ 21
the people. The Nineteenth	<b>Chapter</b>	And some laymen say	9, 71/ 3
purgatory too. The Twentieth	<b>Chapter</b>	And therefore they say	9, 72/ 26
spiritual men. The Twenty-first	<b>Chapter</b>	And forasmuch as it	9, 74/ 27
temporal too. The Twenty-second	<b>Chapter</b>	The second sort that	9, 77/ 1
gave them. The Twenty-third	<b>Chapter</b>	Yet putteth this Pacifier	9, 84/ 31
his body. The Twenty-fourth	<b>Chapter</b>	Howbeit, what this good	9, 87/ 11
men's too. The Twenty-fifth	<b>Chapter</b>	And upon all these	9, 91/ 20
speed up this one	<b>chapter</b>	of his. The Twenty-sixth	9, 95/ 7
of his. The Twenty-sixth	<b>Chapter</b>	And many other murmurs	9, 95/ 9
smoothly spoken. The Twenty-seventh	<b>Chapter</b>	I will not, also	9, 97/ 27
wise conclusion? The Twenty-eighth	<b>Chapter</b>	Now, where he most	9, 102/ 8
shrew deceived. The Twenty-ninth	<b>Chapter</b>	But this Pacifier, perceiving	9, 103/ 5
none other. The Thirtieth	<b>Chapter</b>	Another thing also which	9, 104/ 33
behind us. The Thirty-first	<b>Chapter</b>	Then followeth their fasting	9, 105/ 24
the spirituality. The Thirty-second	<b>Chapter</b>	Then preacheth this Pacifier	9, 106/ 28
prick them. The Thirty-third	<b>Chapter</b>	But as for all	9, 107/ 8
its place." The Thirty-fourth	<b>Chapter</b>	Now, where this Pacifier	9, 110/ 6
the fire. The Thirty-fifth	<b>Chapter</b>	Now, where this Pacifier	9, 111/ 1
do that. The Thirty-sixth	<b>Chapter</b>	But I suppose in	9, 116/ 28
another man. The Thirty-seventh	<b>Chapter</b>	But now to come	9, 120/ 34
of London. The Thirty-eighth	<b>Chapter</b>	Which if he do	9, 126/ 10
tale true. The Thirty-ninth	<b>Chapter</b>	I said before that	9, 128/ 10
I touched, his first	<b>chapter</b>	whole, because it hath	9, 128/ 12
gone in his first	<b>chapter</b>	. In which manner albeit	9, 129/ 24
his words. The Fortieth	<b>Chapter</b>	And verily, albeit, as	9, 129/ 28
yet in his seventh	<b>chapter</b>	and his eighth --	9, 129/ 31
to grow. The Forty-first	<b>Chapter</b>	And it appeareth (De	9, 135/ 20
li.vi., in the	<b>chapter</b>	"In fidei favorem") that	9, 135/ 21
heresy; and in the	<b>chapter</b>	"Accusatus," par. "Licit," it	9, 135/ 23
touched in the third	<b>chapter</b>	of the third book	9, 136/ 7
a change. The Forty-second	<b>Chapter</b>	And in that chapter	9, 137/ 11
Chapter And in that	<b>chapter</b>	there, that beginneth "Statuta	9, 137/ 12
matter alone. The Forty-third	<b>Chapter</b>	Nevertheless, mine intent is	9, 140/ 9
he in his first	<b>chapter</b>	under the name of	9, 141/ 35
temperate either. The Forty-fourth	<b>Chapter</b>	And yet to bring	9, 143/ 10
such confederacies. The Forty-fifth	<b>Chapter</b>	But what faults soever	9, 145/ 14

cometh in the eighth	<b>chapter</b>	, and lest besides their	9, 145/ 21
own salvation. The Forty-sixth	<b>Chapter</b>	For here shall ye	9, 150/ 30
before in the seventh	<b>chapter</b>	, it seemeth that the	9, 151/ 13
the end of this	<b>chapter</b>	and the other before	9, 155/ 12
punished too. The Forty-seventh	<b>Chapter</b>	Now, whereas this Pacifier	9, 155/ 23
speaketh of in this	<b>chapter</b>	, but also more made	9, 162/ 17
bring them. The Forty-eighth	<b>Chapter</b>	Which -- whereas he	9, 163/ 3
For in his first	<b>chapter</b>	he saith (as I	9, 163/ 15
corrupting farther. The Forty-ninth	<b>Chapter</b>	And thus, good Christian	9, 167/ 1
and increase. The Fiftieth	<b>Chapter</b>	Now come I to	9, 170/ 30
Tyndale, of divers whole	<b>chapters</b>	of his I have	9, 7/ 7
put in all his	<b>chapters</b>	whole whereupon any weight	9, 7/ 9
the remnant of his	<b>chapters</b>	, as far as I	9, 7/ 14
warning. Now, that his	<b>chapters</b>	be whole rehearsed in	9, 7/ 18
them in his other	<b>chapters</b>	, which I will pass	9, 96/ 21
yet consider these three	<b>chapters</b>	of his which I	9, 166/ 10
consider the seven first	<b>chapters</b>	and the last of	9, 172/ 10
sore controller, as to	<b>charge</b>	me with any great	9, 4/ 13
the naughty to the	<b>charge</b>	of any whole company	9, 50/ 19
true or no, the	<b>charge</b>	be theirs for me	9, 58/ 27
sparing of the people's	<b>charge</b>	, well appeared after, upon	9, 84/ 7
were laid unto his	<b>charge</b>	, as for to give	9, 90/ 26
that are in their	<b>charge</b>	, and which things are	9, 100/ 12
with least labor and	<b>charge</b>	be brought forth, and	9, 116/ 20
book layeth to the	<b>charge</b>	of the spirituality: so	9, 128/ 34
have given them in	<b>charge</b>	is heresy. And for	9, 135/ 2
were laid unto his	<b>charge</b>	: yet if the witnesses	9, 164/ 22
to the ordinary so	<b>chargeable</b>	that the fear thereof	9, 49/ 36
and complain of very	<b>chargeable</b>	offerings; but those men	9, 73/ 16
-- which vexation and	<b>charges</b>	the parties have thought	9, 130/ 7
to lay to their	<b>charges</b>	the speaking against some	9, 141/ 14
and the Spirituality; which	<b>charitable</b>	, mild manner they say	9, 5/ 28
of poor folk very	<b>charitable</b>	, appeared after, upon reasoning	9, 84/ 2
say," by good and	<b>charitable</b>	handling of the clergy	9, 88/ 29
of better and more	<b>charitable</b>	handling hath been the	9, 88/ 35
of their dealing, good	<b>charitable</b>	manner lacked. But verily	9, 89/ 1
law, nor omitted no	<b>charitable</b>	means unto him that	9, 89/ 5
what wise manner of	<b>charitable</b>	fashion this piteous Pacifier	9, 89/ 11
seeth his good and	<b>charitable</b>	mind, desire him of	9, 89/ 27
then? What good and	<b>charitable</b>	handling will he devise	9, 91/ 5
tell what good and	<b>charitable</b>	handling this Pacifier can	9, 91/ 13
lack of good and	<b>charitable</b>	handling lost and perished	9, 92/ 22
saith, with good and	<b>charitable</b>	handling have been saved	9, 92/ 32

lack of good and	<b>charitable</b>	handling in body and	9, 93/ 17
those that might with	<b>charitable</b>	handling have been in	9, 93/ 31
would call a full	<b>charitable</b>	alms: that is to	9, 105/ 6
I said, upon a	<b>charitable</b>	imagination. But for all	9, 108/ 2
that is not the	<b>charitable</b>	way, to put the	9, 138/ 4
they be good and	<b>charitable</b>	) may by their wisdom	9, 141/ 21
as you see, his	<b>charitable</b>	infamation of the clergy's	9, 146/ 35
had been well and	<b>charitably</b>	handled, they might have	9, 87/ 21
might best and most	<b>charitably</b>	handle him for the	9, 89/ 29
in these words how	<b>charitably</b>	this Pacifier meant, I	9, 111/ 9
offenders, if they will	<b>charitably</b>	search for the truth	9, 140/ 17
make himself better, and	<b>charitably</b>	somewhat either party bear	9, 166/ 30
finally, with more tender	<b>charity</b>	. But, now, to these	9, 56/ 14
he showeth his tender	<b>charity</b>	, and saith, "If all	9, 57/ 11
hath reigned between you	<b>charity</b>	, meekness, concord, and peace	9, 58/ 6
thereof had either such	<b>charity</b>	or such indifference therein	9, 61/ 10
times past hath reigned	<b>charity</b>	, meekness, concord, and peace	9, 61/ 33
a great breach of	<b>charity</b>	through all the realm	9, 63/ 22
the old fervor of	<b>charity</b>	so beginning to cool	9, 70/ 14
therein otherwise handled than	<b>charity</b>	with justice, according to	9, 92/ 3
offend, that may by	<b>charity</b>	be omitted and left	9, 95/ 31
of penance and of	<b>charity</b>	, openly abroad in company	9, 104/ 8
countenance of mildness and	<b>charity</b>	. And yet what charity	9, 128/ 14
charity. And yet what	<b>charity</b>	there is therein, when	9, 128/ 14
punished, as though their	<b>charity</b>	and power only did	9, 138/ 29
teach them, as of	<b>charity</b>	to teach us, to	9, 146/ 33
under a pretext of	<b>charity</b>	: then endeth he that	9, 150/ 12
it is in the	<b>Charterhouse</b>	, ye wot well. And	9, 103/ 16
for holy vows of	<b>chastity</b>	against the abominable bitchery	9, 28/ 31
persons that have vowed	<b>chastity</b>	, so let them confess	9, 45/ 38
their holy vows of	<b>chastity</b>	worse than Friar Luther's	9, 69/ 26
gifts of God, as	<b>chastity</b>	, liberality, patience, soberness, temperance	9, 142/ 9
that were apprentices in	<b>Cheapside</b>	. Which, after the thing	9, 156/ 19
good to see my	<b>cheeks</b>	red for shame. And	9, 5/ 16
be well chomped and	<b>chewed</b>	in the mouth; and	9, 97/ 18
and setteth them to	<b>chide</b>	together. Howbeit, his words	9, 65/ 32
two verses of their	<b>chiding</b>	, his words be so	9, 65/ 34
made us as the	<b>chief</b>	and principal of all	9, 15/ 30
himself taketh for the	<b>chief</b>	appeareth by the piteous	9, 65/ 11
of all Italy the	<b>chief</b>	city, and of the	9, 79/ 28
as it happened, the	<b>chief</b>	governor of the city	9, 80/ 6
their other countenance the	<b>chief</b>	part of their movables	9, 98/ 25
of all alms the	<b>chief</b>	is to see them	9, 105/ 18

first setting forth the	<b>chief</b>	countenance of mildness and	9, 128/ 13
here inserted before, every	<b>child</b>	, almost, shall be well	9, 19/ 10
no more than the	<b>child</b>	hath in the begetting	9, 34/ 2
no more than the	<b>child</b>	hath in the begetting	9, 36/ 9
faith as is the	<b>child</b>	at such time as	9, 36/ 13
so much as a	<b>child</b>	, nor hath no will	9, 36/ 16
be more than a	<b>child</b>	, and have the freedom	9, 36/ 18
here repeat, of the	<b>child</b>	at the carnal birth	9, 36/ 32
the one was a	<b>child</b>	and a servant of	9, 117/ 29
Joye did teach this	<b>child</b>	his ungracious heresy against	9, 117/ 36
Altar, which heresy this	<b>child</b>	afterward, being in service	9, 118/ 1
began to teach another	<b>child</b>	in my house, which	9, 118/ 2
stripe him like a	<b>child</b>	before mine household, for	9, 118/ 4
she hath beaten her	<b>child</b>	for his wantonness, wipeth	9, 160/ 32
church was. All this	<b>childish</b>	reason, ye wot well	9, 24/ 16
by his word the	<b>children</b>	of truth and of	9, 16/ 6
hath made us his	<b>children</b>	, that is to say	9, 16/ 10
is to say, the	<b>children</b>	of his truth; "even	9, 16/ 10
word made us the	<b>children</b>	of truth and of	9, 23/ 4
folk either women or	<b>children</b>	, with whose variance the	9, 62/ 11
a few birds always	<b>chirking</b>	and flying from bush	9, 159/ 34
great doubt in the	<b>choice</b>	(as methinketh) if he	9, 29/ 15
will, and hath the	<b>choice</b>	thereby put in his	9, 36/ 19
into his place by	<b>choice</b>	and election some good	9, 82/ 10
till it be well	<b>chomped</b>	and chewed in the	9, 97/ 18
if he that should	<b>choose</b>	have wit. And in	9, 29/ 15
such arguments and such	<b>chop-logics</b>	against good rules, "If	9, 100/ 36
adventure or else some	<b>chosen</b>	piece in which himself	9, 10/ 14
prophets of God, and	<b>Christ</b>	and his apostles, hath	9, 4/ 16
translating the truth of	<b>Christ</b>	into false Luther's heresies	9, 14/ 4
were only taught by	<b>Christ</b>	to his apostles, and	9, 18/ 12
them "this thing did	<b>Christ</b>	and his apostles say	9, 18/ 35
a preacher?" That is,	<b>Christ</b>	must first be preached	9, 19/ 22
it is true. And	<b>Christ</b>	also saith himself, John	9, 20/ 8
that the church of	<b>Christ</b>	hath been, is, and	9, 21/ 1
into every truth," as	<b>Christ</b>	saith himself in the	9, 21/ 19
rock -- our Savior	<b>Christ</b>	himself -- that neither	9, 21/ 31
since the Gospel of	<b>Christ</b>	and the words of	9, 25/ 24
telleth them "these things	<b>Christ</b>	hath by his own	9, 27/ 31
them "these things hath	<b>Christ</b>	by the pen of	9, 27/ 33
Body and Blood of	<b>Christ</b>	in the Holy Sacrament	9, 28/ 30
as the Gospels of	<b>Christ</b>	hath been written, and	9, 31/ 10
true Catholic faith of	<b>Christ</b>	, that himself hath ever	9, 41/ 17

Body and Blood of	<b>Christ</b>	. All these things, say	9, 44/ 17
the Catholic faith of	<b>Christ</b>	concerning the Blessed Sacrament	9, 90/ 5
the Blessed Body of	<b>Christ</b>	, with divers other authorities	9, 99/ 25
far off converted unto	<b>Christ</b>	, did with authority write	9, 100/ 20
and very Blood of	<b>Christ</b>	, but, as Frith teacheth	9, 101/ 30
therein the counsel of	<b>Christ</b>	, which saith, "Let not	9, 103/ 33
those other words of	<b>Christ</b>	, "Thou, when thou wilt	9, 104/ 3
very good church of	<b>Christ</b>	in his blessed apostles'	9, 108/ 28
fear me sore that	<b>Christ</b>	will kindle a fire	9, 122/ 18
that young man to	<b>Christ</b>	and his true faith	9, 122/ 26
betrayed the faith of	<b>Christ</b>	, and begun and set	9, 129/ 2
the whole church of	<b>Christ</b>	, whereof the making may	9, 144/ 3
unpunished, the church of	<b>Christ</b>	at the making of	9, 150/ 1
though the faith of	<b>Christ</b>	shall never be overflowed	9, 158/ 33
the whole church of	<b>Christ</b>	in general, have made	9, 168/ 20
the Catholic Church of	<b>Christ</b>	hath, beside the scripture	9, 169/ 10
faith and determinations of	<b>Christ's</b>	Catholic Church, and are	9, 4/ 2
unbelieved. And then had	<b>Christ's</b>	church in the beginning	9, 18/ 20
a great part of	<b>Christ's</b>	own words unbelieved. For	9, 18/ 21
them "this thing did	<b>Christ's</b>	evangelists and apostles write	9, 18/ 37
of Muhammad truer than	<b>Christ's</b>	. Lo, good readers, here	9, 20/ 11
have done honor to	<b>Christ's</b>	cross, and prayed unto	9, 44/ 7
ceremonies and sacraments of	<b>Christ's</b>	church), I answer them	9, 45/ 15
and the laws of	<b>Christ's</b>	church; ever keeping love	9, 54/ 1
all such now? Among	<b>Christ's</b>	own apostles was some	9, 68/ 13
otherwise? Not even in	<b>Christ's</b>	own days. For Judas	9, 68/ 28
and their ease among	<b>Christ's</b>	disciples, were they men	9, 68/ 30
be naught, when of	<b>Christ's</b>	apostles there was yet	9, 70/ 12
body, the laws of	<b>Christ's</b>	church observed, that the	9, 89/ 30
common laws of all	<b>Christ's</b>	Catholic Church, and the	9, 92/ 4
God is, according to	<b>Christ's</b>	promise, as verily present	9, 100/ 5
err, there are in	<b>Christ's</b>	church ordinary ways to	9, 100/ 9
Christian people have in	<b>Christ's</b>	Blessed Body and Blood	9, 122/ 11
as Judas was among	<b>Christ's</b>	apostles) betrayed the faith	9, 129/ 2
Mass, and rail on	<b>Christ's</b>	own Blessed Body and	9, 149/ 9
of hell prevail against	<b>Christ's</b>	church -- yet, as	9, 158/ 35
between false Judas and	<b>Christ's</b>	faithful apostles. For while	9, 160/ 11
while they, for all	<b>Christ's</b>	calling upon them to	9, 160/ 12
able to stand against	<b>Christ's</b>	bare word, when he	9, 160/ 20
God and peace of	<b>Christ's</b>	church, with rest, wealth	9, 166/ 35
to the maintenance of	<b>Christ's</b>	Catholic faith; and that	9, 168/ 25
to the determinations of	<b>Christ's</b>	Catholic Church. Now, if	9, 169/ 14
and steadfast authority of	<b>Christ's</b>	Catholic, known church, against	9, 171/ 25

the whole corps of	<b>Christendom</b>	this fifteen hundred years	9, 39/ 19
all the corps of	<b>Christendom</b>	hath been led out	9, 44/ 3
ever came out of	<b>Christendom</b>	. Howbeit, I am yet	9, 45/ 34
common laws of all	<b>Christendom</b>	. If he will say	9, 60/ 23
in every age since	<b>Christendom</b>	began, and may peradventure	9, 67/ 10
the whole clergy of	<b>Christendom</b>	teacheth and ordereth in	9, 99/ 31
the whole corps of	<b>Christendom</b>	, both temporalty and spirituality	9, 99/ 35
serve most generally through	<b>Christendom</b>	, whereas this device, though	9, 139/ 3
every province through all	<b>Christendom</b>	from the beginning were	9, 144/ 30
laws foresaw, and all	<b>Christendom</b>	should shortly find, how	9, 150/ 2
compared with any realm	<b>christened</b>	of no greater quantity	9, 53/ 12
them, upon a Corpus	<b>Christi</b>	Day, would pick quarrels	9, 51/ 15
More, Knight, to the	<b>Christian</b>	Readers The First Chapter	9, 3/ 2
but that every good	<b>Christian</b>	reader will be so	9, 4/ 9
the congregation of all	<b>Christian</b>	people; if you mean	9, 16/ 34
undoubted truth of the	<b>Christian</b>	belief but if it	9, 18/ 3
taught and delivered unto	<b>Christian</b>	people from age to	9, 18/ 14
other sacraments ministered among	<b>Christian</b>	people, before any part	9, 20/ 31
church -- as all	<b>Christian</b>	men believe, and the	9, 21/ 13
the congregation of all	<b>Christian</b>	people; if you mean	9, 24/ 11
then since no good	<b>Christian</b>	man can doubt whither	9, 30/ 6
or thirteen hundred, among	<b>Christian</b>	people; yea, and as	9, 31/ 10
preserved by God among	<b>Christian</b>	people, but be false	9, 31/ 30
therewith. And thus, good	<b>Christian</b>	readers, here have I	9, 33/ 7
Catholic Church of all	<b>Christian</b>	people except heretics, both	9, 43/ 23
and prayed for all	<b>Christian</b>	souls, and been aneled	9, 44/ 10
lie; wherein every true	<b>Christian</b>	man will testify that	9, 45/ 16
than hath every good	<b>Christian</b>	man and woman --	9, 48/ 17
testifieth like a true	<b>Christian</b>	man (howsoever the matters	9, 52/ 16
God forbid that any	<b>Christian</b>	man should mean so	9, 52/ 29
hath had any other	<b>Christian</b>	region of the quantity	9, 53/ 10
misfortune between any two	<b>Christian</b>	folk, is a thing	9, 58/ 8
mean the honor that	<b>Christian</b>	people here in the	9, 71/ 16
such honor as good	<b>Christian</b>	people do, and are	9, 71/ 22
twain, and from the	<b>Christian</b>	faith also, and therefore	9, 72/ 20
and pray for all	<b>Christian</b>	souls. And therefore, as	9, 84/ 26
part of a good	<b>Christian</b>	man, it appeareth that	9, 86/ 17
but as a true	<b>Christian</b>	man verily saith as	9, 86/ 24
therefore is here among	<b>Christian</b>	men, where no such	9, 87/ 8
keep still the old	<b>Christian</b>	faith, and fall not	9, 105/ 26
can become any good	<b>Christian</b>	man. For first he	9, 107/ 26
man had some good	<b>Christian</b>	friend to whom he	9, 122/ 5
faith that all true	<b>Christian</b>	people have in Christ's	9, 122/ 11

and Blood, which all	<b>Christian</b>	folk verily, and all	9, 122/ 12
to impugn the true	<b>Christian</b>	faith concerning the Sacrament	9, 124/ 31
that heresy, whereby a	<b>Christian</b>	man becometh a false	9, 136/ 10
therefore undoubtedly the good	<b>Christian</b>	zeal of the prince	9, 162/ 22
far. And therefore, good	<b>Christian</b>	readers, would God the	9, 166/ 21
Chapter And thus, good	<b>Christian</b>	readers, I make an	9, 167/ 2
they will, a good	<b>Christian</b>	mind to the maintenance	9, 168/ 24
Catholic Church of all	<b>Christian</b>	people; such faith as	9, 168/ 39
common-received faith of the	<b>Christian</b>	people to the contrary	9, 170/ 9
satisfied. And therefore, good	<b>Christian</b>	readers, as for such	9, 172/ 14
living, and all good	<b>Christian</b>	souls departed hence and	9, 172/ 27
and greater than a	<b>Christmas</b>	loaf in a right	9, 72/ 10
Saint Cyprian, holy Saint	<b>Chrysostom</b>	, holy Saint Basil, holy	9, 29/ 5
determinations of Christ's Catholic	<b>Church</b>	, and are clear confutations	9, 4/ 2
I would prove the	<b>Church</b>	; and that, they say	9, 6/ 5
which is "Whether the	<b>Church</b>	Were before the Word	9, 14/ 26
the Word before the	<b>Church</b>	," that he should never	9, 14/ 27
that will say the	<b>Church</b>	was before the Gospel	9, 16/ 18
plain enough that the	<b>Church</b>	was not before the	9, 16/ 19
we say that the	<b>Church</b>	was before this word	9, 16/ 28
we mean by "the	<b>Church</b>	" the church of lime	9, 16/ 29
by "the Church" the	<b>church</b>	of lime and stone	9, 16/ 29
was before any such	<b>church</b>	was made. For we	9, 16/ 30
ye mean by "the	<b>Church</b>	" the universal church of	9, 16/ 33
the Church" the universal	<b>church</b>	of God, the which	9, 16/ 33
if you mean this	<b>church</b>	, and say how this	9, 16/ 34
and say how this	<b>church</b>	was before the word	9, 16/ 35
by the word this	<b>church</b>	was begotten. Then needs	9, 16/ 36
God was before any	<b>church</b>	was. Yea, but some	9, 16/ 38
will say that the	<b>Church</b>	was before that this	9, 17/ 1
and allowed by the	<b>Church</b>	, and so was the	9, 17/ 2
and so was the	<b>Church</b>	before his word. Yea	9, 17/ 3
was written before the	<b>Church</b>	was; yea, and it	9, 17/ 4
will say that the	<b>Church</b>	was before this word	9, 17/ 18
things, and that the	<b>Church</b>	did admit them to	9, 17/ 20
will say that the	<b>Church</b>	was before this was	9, 17/ 22
God was before any	<b>church</b>	was, and how the	9, 17/ 26
was ere ever the	<b>Church</b>	was, and the word	9, 17/ 34
written ere ever the	<b>Church</b>	allowed it to be	9, 17/ 35
them forth to the	<b>Church</b>	; and so -- by	9, 18/ 12
by tradition of the	<b>Church</b>	beside the scripture and	9, 18/ 13
And that if the	<b>Church</b>	were nothing bound to	9, 18/ 16
And then had Christ's	<b>church</b>	in the beginning been	9, 18/ 20

words unbelieved. For the	<b>Church</b>	was gathered, and the	9, 18/ 21
they give to the	<b>Church</b>	. And therefore, since the	9, 18/ 26
tell but by the	<b>Church</b>	which hath by the	9, 18/ 29
to this common-known Catholic	<b>Church</b>	: why should not Luther	9, 18/ 33
as well believe the	<b>Church</b>	in that it telleth	9, 18/ 34
they must believe the	<b>Church</b>	(or else believe nothing	9, 18/ 36
title Which Is the	<b>Church</b>	, and Whether It May	9, 19/ 4
this chapter, "Whether the	<b>Church</b>	Were before the Gospel	9, 19/ 5
the Gospel before the	<b>Church</b>	." Which chapter, to the	9, 19/ 6
there is, whether the	<b>Church</b>	, or congregation, be before	9, 19/ 13
the Gospel before the	<b>Church</b>	. Which question is as	9, 19/ 14
the Gospel before the	<b>Church</b>	. Paul also, Romans 9	9, 19/ 19
my Dialogue that the	<b>Church</b>	was before the Gospel	9, 20/ 29
showed also that the	<b>church</b>	of Christ hath been	9, 21/ 1
the tradition of the	<b>Church</b>	. Which church -- as	9, 21/ 12
of the Church. Which	<b>church</b>	-- as all Christian	9, 21/ 13
and shall keep the	<b>Church</b>	from error, "leading" it	9, 21/ 18
if he suffered the	<b>Church</b>	to be damnably deceived	9, 21/ 20
unwritten was before the	<b>Church</b>	; and by it was	9, 22/ 2
by it was the	<b>Church</b>	begun, gathered, and taught	9, 22/ 2
taught; and that the	<b>Church</b>	was before that the	9, 22/ 3
that I said the	<b>Church</b>	was before the Gospel	9, 22/ 11
had said that the	<b>Church</b>	had been before the	9, 22/ 14
that will say the	<b>Church</b>	was before the Gospel	9, 23/ 10
they that say the	<b>Church</b>	was before the Gospel	9, 23/ 13
plainly write that the	<b>Church</b>	was not before that	9, 23/ 15
plain enough that the	<b>Church</b>	was not before the	9, 23/ 32
we say that the	<b>Church</b>	was before this word	9, 24/ 5
we mean by "the	<b>Church</b>	" the church of lime	9, 24/ 6
by "the Church" the	<b>church</b>	of lime and stone	9, 24/ 6
was before any such	<b>church</b>	was made. For we	9, 24/ 7
ye mean by "the	<b>Church</b>	" the universal church of	9, 24/ 10
the Church" the universal	<b>church</b>	of God, the which	9, 24/ 10
if you mean this	<b>church</b>	, and say how this	9, 24/ 11
and say how this	<b>church</b>	was before the word	9, 24/ 12
by the word this	<b>church</b>	was begotten. Then needs	9, 24/ 13
God was before any	<b>church</b>	was. All this childish	9, 24/ 15
not precisely that the	<b>Church</b>	was before the Gospel	9, 24/ 22
only say that the	<b>Church</b>	was before the Gospel	9, 24/ 23
will say that the	<b>Church</b>	was before that this	9, 24/ 29
and allowed by the	<b>Church</b>	, and so was the	9, 24/ 30
and so was the	<b>Church</b>	before his word. Yea	9, 24/ 31
was written before the	<b>Church</b>	was; yea, and it	9, 24/ 32

his word into his	<b>church</b>	even yet at this	9, 25/ 31
the preaching of the	<b>Church</b>	, write it in the	9, 25/ 34
his word to his	<b>church</b>	by his apostles, and	9, 25/ 35
them that the same	<b>church</b>	by only which church	9, 26/ 1
church by only which	<b>church</b>	they now know which	9, 26/ 2
written -- the same	<b>church</b>	, I say, doth tell	9, 26/ 4
as well believe the	<b>Church</b>	in telling him which	9, 26/ 8
will say that the	<b>Church</b>	was before this word	9, 26/ 25
things, and that the	<b>Church</b>	did admit them to	9, 26/ 27
will say that the	<b>Church</b>	was before this was	9, 26/ 29
God was before any	<b>church</b>	was, and how the	9, 26/ 33
was ere ever the	<b>Church</b>	was, and the word	9, 27/ 2
written ere ever the	<b>Church</b>	allowed it to be	9, 27/ 4
teaching of the Catholic	<b>Church</b>	, but if it be	9, 27/ 20
them again that the	<b>Church</b>	was before the scripture	9, 27/ 22
of reason believe the	<b>Church</b>	as well when it	9, 27/ 31
was ere ever the	<b>Church</b>	was, and the word	9, 28/ 19
written ere ever the	<b>Church</b>	allowed it to be	9, 28/ 20
which the whole Catholic	<b>Church</b>	, all this fifteen hundred	9, 29/ 23
of the whole Catholic	<b>Church</b>	full fifteen hundred years	9, 29/ 35
the things that the	<b>Church</b>	teacheth for necessary, and	9, 31/ 3
and taught unto the	<b>Church</b>	by the Spirit without	9, 32/ 16
For whoso believe the	<b>Church</b>	will grant both, and	9, 32/ 17
whoso believe not the	<b>Church</b>	will deny both, as	9, 32/ 18
scripture but by the	<b>Church</b>	. And therefore where he	9, 32/ 20
hitherto but the Catholic	<b>Church</b>	, of whom they learned	9, 32/ 32
which the whole Catholic	<b>Church</b>	affirmeth for scripture --	9, 32/ 34
taught his true Catholic	<b>Church</b>	-- God, I say	9, 41/ 18
but is by the	<b>Church</b>	, for false teaching, forbidden	9, 43/ 6
heretics the whole Catholic	<b>Church</b>	of all Christian people	9, 43/ 23
and usage of the	<b>Church</b>	, and have set more	9, 44/ 12
devil the whole Catholic	<b>Church</b>	both temporal and spiritual	9, 44/ 19
all the whole Catholic	<b>Church</b>	(both that now is	9, 44/ 24
bear to the Catholic	<b>church</b>	and faith, the greater	9, 45/ 4
and sacraments of Christ's	<b>church</b>	), I answer them plainly	9, 45/ 15
and falsehood, the Catholic	<b>Church</b>	and heretics, between God	9, 49/ 3
the laws of Christ's	<b>church</b>	; ever keeping love and	9, 54/ 1
worldly honor of the	<b>Church</b>	and of spiritual men	9, 71/ 9
worldly honor of the	<b>Church</b>	, and of spiritual men	9, 71/ 12
honor done to the	<b>Church</b>	and taken as honor	9, 71/ 15
to do to the	<b>Church</b>	, as in building of	9, 71/ 17
bring riches to the	<b>Church</b>	(as to give money	9, 72/ 29
not lawful to the	<b>Church</b>	to have any possessions	9, 75/ 2

also expedient that the	<b>Church</b>	have possessions -- but	9, 75/ 4
that is in the	<b>Church</b>	doth great hurt, and	9, 75/ 6
pull riches from the	<b>Church</b>	, have inveighed against all	9, 75/ 10
bring riches to the	<b>Church</b>	. And because great riches	9, 75/ 11
have come to the	<b>Church</b>	for praying for souls	9, 75/ 12
of covetousness of the	<b>Church</b>	, and profiteth not the	9, 75/ 14
effect; and that the	<b>Church</b>	may make no laws	9, 75/ 15
not lawful that the	<b>Church</b>	should have any possessions	9, 75/ 31
richesse cometh into the	<b>Church</b>	by, should be taken	9, 75/ 33
and came into the	<b>Church</b>	again, and forsook and	9, 76/ 3
take all from the	<b>Church</b>	that they would take	9, 78/ 32
such others of the	<b>Church</b>	that have less than	9, 78/ 35
away riches from the	<b>Church</b>	, speak against all thing	9, 85/ 3
bring riches into the	<b>Church</b>	, therefore, he saith, though	9, 85/ 11
goods taken from the	<b>Church</b>	. The first, of those	9, 85/ 22
which, rather than the	<b>Church</b>	should have anything, let	9, 85/ 28
by the whole Catholic	<b>Church</b>	plainly determined for heresy	9, 86/ 7
the laws of Christ's	<b>church</b>	observed, that the saving	9, 89/ 30
of all Christ's Catholic	<b>Church</b>	, and the laws of	9, 92/ 4
bring richesse into the	<b>Church</b>	: now cannot this Pacifier	9, 92/ 29
spiritual of the whole	<b>Church</b>	and temporal of this	9, 94/ 30
do to destroy the	<b>Church</b>	, and to have their	9, 95/ 21
be they of the	<b>Church</b>	or of the realm	9, 96/ 29
there are in Christ's	<b>church</b>	ordinary ways to reform	9, 100/ 9
assembled together with the	<b>Church</b>	in their council held	9, 100/ 18
them keep in the	<b>church</b>	in time of God's	9, 100/ 28
the laws of the	<b>Church</b>	, seeth well enough that	9, 105/ 33
all changed. And the	<b>Church</b>	, to condescend unto our	9, 106/ 11
do, to destroy the	<b>Church</b>	. This is a goodly	9, 107/ 33
was a very good	<b>church</b>	of Christ in his	9, 108/ 28
malice would destroy the	<b>Church</b>	and have their goods	9, 112/ 30
or sacrilege in a	<b>church</b>	(with carrying away the	9, 117/ 16
to come into the	<b>church</b>	and there make many	9, 118/ 14
is not in the	<b>Church</b>	to prohibit that: for	9, 138/ 20
those laws of the	<b>Church</b>	kept with which this	9, 139/ 14
laws of the whole	<b>Church</b>	may well stand together	9, 140/ 1
said laws of the	<b>Church</b>	against heresies wholly cruel	9, 140/ 30
-- as though the	<b>Church</b>	used to lay to	9, 141/ 14
these laws of the	<b>Church</b>	. But then the cause	9, 141/ 19
these laws of the	<b>Church</b>	much harm and little	9, 141/ 26
the laws of the	<b>Church</b>	, as though the spiritual	9, 143/ 33
usual through the whole	<b>church</b>	of Christ, whereof the	9, 144/ 3
opinions against that the	<b>Church</b>	teacheth -- nor that	9, 146/ 1

the faith of the	<b>Church</b>	was his faith, though	9, 146/ 3
the determination of the	<b>Church</b>	-- and therefore he	9, 146/ 11
is prohibited by the	<b>Church</b>	: anon they will drive	9, 146/ 20
is prohibited by the	<b>Church</b>	, anon they will drive	9, 147/ 13
always pass unpunished, the	<b>church</b>	of Christ at the	9, 150/ 1
it seemeth that the	<b>Church</b>	in time past hath	9, 151/ 13
those laws of the	<b>Church</b>	by which that matter	9, 153/ 16
hell prevail against Christ's	<b>church</b>	-- yet, as in	9, 158/ 35
prevail against the Catholic	<b>Church</b>	; and all the mischief	9, 160/ 28
the censures of Holy	<b>Church</b>	, spread their heresies about	9, 161/ 19
the laws of the	<b>Church</b>	. And yet was it	9, 161/ 26
pull riches from the	<b>Church</b>	, have not only spoken	9, 163/ 16
he believeth as the	<b>Church</b>	, believeth he. And when	9, 165/ 3
is asked how the	<b>Church</b>	believeth, he will say	9, 165/ 4
Catholic faith of the	<b>Church</b>	-- he will say	9, 165/ 6
not aware that the	<b>Church</b>	believed so; and will	9, 165/ 6
away riches from the	<b>Church</b>	; and therefore can that	9, 165/ 21
and peace of Christ's	<b>church</b>	, with rest, wealth, and	9, 166/ 35
and for the whole	<b>church</b>	of Christ in general	9, 168/ 20
the common- known Catholic	<b>Church</b>	of all Christian people	9, 168/ 39
what points the Catholic	<b>Church</b>	of Christ hath, beside	9, 169/ 10
determinations of Christ's Catholic	<b>Church</b>	. Now, if any man	9, 169/ 14
holy doctors of the	<b>Church</b>	write not in such	9, 169/ 16
that as concerning the	<b>Church</b>	, I have not fulfilled	9, 171/ 6
question, Which is the	<b>Church</b>	? For that is the	9, 171/ 13
of Christ's Catholic, known	<b>church</b>	, against all Tyndale's trifling	9, 171/ 25
have fully confuted Tyndale's	<b>church</b>	: so have I in	9, 172/ 5
for this world, the	<b>church</b>	that Friar Barnes had	9, 172/ 6
the certainty of the	<b>Church</b>	, and of the infallible	9, 172/ 7
there were any such	<b>churches</b>	made. If ye mean	9, 16/ 32
there were any such	<b>churches</b>	made. If ye mean	9, 24/ 9
in building of the	<b>churches</b>	fair and goodly, and	9, 71/ 18
and in appareling the	<b>churches</b>	for the use of	9, 71/ 18
to prelates, building of	<b>churches</b>	, buying of bells, and	9, 72/ 23
or custom, nor the	<b>churches</b>	of God." But now	9, 101/ 2
murderers, and robbers of	<b>churches</b>	, and notwithstanding also that	9, 117/ 25
Street in Saint Bride's	<b>Churchyard</b>	. % 1533 Cum privilegio. . :	9, 172/ 33
that point, and more	<b>circumspect</b>	, which till they see	9, 112/ 17
look for such exact	<b>circumspection</b>	and sure sight to	9, 4/ 15
so that he hath	<b>circumspectly</b>	, for the nonce, qualified	9, 101/ 10
and wisely tempered and	<b>circumspectly</b>	spoken, so while they	9, 102/ 1
helped with some such	<b>circumstances</b>	as make the matter	9, 136/ 28
sore handled or untruly	<b>circumvented</b>	and punished; nor that	9, 149/ 27

them to sue by	<b>citation</b>	, till men see that	9, 155/ 1
ordinaries forever to sue	<b>citations</b>	against heretics and process	9, 153/ 36
must all the meanwhile	<b>cite</b>	him, suspend him, and	9, 166/ 3
with Hannibal and the	<b>city</b>	of Carthage. This Capua	9, 79/ 27
all Italy the chief	<b>city</b>	, and of the greatest	9, 79/ 28
power save only the	<b>city</b>	of Rome. In which	9, 79/ 29
of Rome. In which	<b>city</b>	so happed it that	9, 79/ 29
chief governor of the	<b>city</b>	for the time --	9, 80/ 6
whole people of the	<b>city</b>	, and there said in	9, 80/ 22
none) or in the	<b>city</b>	itself, either of residents	9, 116/ 12
mean crafts in the	<b>city</b>	, bearing the first that	9, 156/ 22
by which the Carmelites	<b>claim</b>	to fetch their origin	9, 64/ 8
have by their shameless	<b>clamor</b>	nothing gotten but rebuke	9, 127/ 21
been heard upon importunate	<b>clamor</b>	, and the cause and	9, 127/ 25
with that word he	<b>clapped</b>	his fist upon the	9, 76/ 27
perfect in every point,	<b>clean</b>	from all manner of	9, 4/ 19
scrape it never so	<b>clean</b>	. These words of mine	9, 12/ 3
my reasons were avoided	<b>clean</b>	with that one word	9, 12/ 9
John 15, "Ye be	<b>clean</b>	by reason of the	9, 19/ 38
well that I said	<b>clean</b>	the contrary. And therefore	9, 22/ 15
that he playeth nothing	<b>clean</b>	, but fareth like a	9, 22/ 20
whom he preacheth it,	<b>clean</b>	quailed in the travail	9, 24/ 20
together alone by themselves,	<b>clean</b>	out of armor, without	9, 80/ 33
reasoning, to be the	<b>clean</b>	contrary, and of all	9, 84/ 8
are so pure and	<b>clean</b>	from every spice of	9, 153/ 19
be rehearsed unto him	<b>clean</b>	contrary to the common-known	9, 165/ 5
all these heretics so	<b>clean</b>	gone and forgotten, and	9, 166/ 24
are infected were so	<b>clean</b>	turned and changed, that	9, 166/ 25
or regard of any	<b>cleanness</b>	or honesty that can	9, 30/ 13
saith that God hath	<b>cleansed</b>	us "by the word	9, 35/ 7
maketh them true, and	<b>cleanseth</b>	them from lies; as	9, 19/ 37
to the washing and	<b>cleansing</b>	of the soul through	9, 35/ 16
Catholic Church, and are	<b>clear</b>	confutations of false, blasphemous	9, 4/ 2
ye may see a	<b>clear</b>	proof by these words	9, 21/ 40
the one side and	<b>clear</b>	against the other. But	9, 49/ 5
examinations and plain and	<b>clear</b>	proofs, so well and	9, 127/ 20
make the matter more	<b>clear</b>	. Now see you well	9, 136/ 28
so lightsome and so	<b>clear</b>	to every man that	9, 171/ 21
that I have so	<b>clearly</b>	and so fully confuted	9, 10/ 8
indifferently may well and	<b>clearly</b>	see that they handle	9, 10/ 9
ye may the more	<b>clearly</b>	perceive the matter, I	9, 19/ 7
piece alone may ye	<b>clearly</b>	perceive that all those	9, 22/ 24
do you, good readers,	<b>clearly</b>	perceive and see that	9, 23/ 11

do, ye cannot but	<b>clearly</b>	perceive and see that	9, 23/ 24
see, Tyndale is most	<b>clearly</b>	confounded! But now shall	9, 26/ 14
Tyndale's said chapter and	<b>clearly</b>	confounded me in that	9, 33/ 10
Confutation, and ye shall	<b>clearly</b>	see that I neither	9, 53/ 2
and to stop up	<b>clearly</b>	the spring, because all	9, 67/ 18
plainly proved and so	<b>clearly</b>	known that it will	9, 123/ 2
that I have so	<b>clearly</b>	confuted Tyndale concerning that	9, 171/ 23
that they do not	<b>cleave</b>	to these foolish heretics	9, 39/ 29
think that the said	<b>Clementine</b>	was not of effect	9, 151/ 21
he bringeth in the	<b>Clementine</b>	and the statute by	9, 154/ 22
need were, as appeareth	<b>Clementinis</b>	de hereticis. Capi. Multorum	9, 151/ 18
and partial toward the	<b>clergy</b>	. And then they say	9, 5/ 21
the faults of the	<b>clergy</b>	. And in this point	9, 5/ 24
therefore being by the	<b>clergy</b>	condemned, and at Paul's	9, 11/ 27
writeth against the whole	<b>clergy</b>	, and Tyndale saith expressly	9, 43/ 29
them enemies to the	<b>clergy</b>	, yet they damn them	9, 43/ 36
my living by the	<b>clergy</b>	, to make me very	9, 47/ 13
of divers of the	<b>clergy</b>	for making of my	9, 47/ 26
order with which the	<b>clergy</b>	is specially consecrated and	9, 48/ 20
I bear to the	<b>clergy</b>	, whereby do these brethren	9, 49/ 7
I bore toward the	<b>clergy</b>	; and that as I	9, 49/ 21
I should rebuke the	<b>clergy</b>	, and seek out their	9, 50/ 4
should rail upon the	<b>clergy</b>	, and reckon up all	9, 50/ 38
have used toward the	<b>clergy</b>	nor toward the temporality	9, 53/ 2
and as commendable a	<b>clergy</b>	; though there have never	9, 53/ 13
the temporality against the	<b>clergy</b>	to strive, and so	9, 54/ 7
it began) against the	<b>clergy</b>	is a great way	9, 54/ 35
that thus by the	<b>clergy</b>	some say, and some	9, 56/ 3
be laid against the	<b>clergy</b>	(as the like in	9, 56/ 20
multitude of the whole	<b>clergy</b>	, and extend in substance	9, 56/ 25
faults rehearsed against the	<b>clergy</b>	, for which the temporality	9, 56/ 38
he would have the	<b>clergy</b>	mend them -- surely	9, 60/ 13
him lieth -- the	<b>clergy</b>	of England for use	9, 60/ 21
divers persons of the	<b>clergy</b>	have I divers times	9, 64/ 2
fault of the whole	<b>clergy</b>	. And as for the	9, 64/ 16
the temporality against the	<b>clergy</b>	; no more than many	9, 64/ 19
riots also, cause the	<b>clergy</b>	to grudge against the	9, 64/ 22
best. And verily the	<b>clergy</b>	is not all thing	9, 65/ 28
whole body of the	<b>clergy</b>	, because that some of	9, 68/ 34
conjecture that in the	<b>clergy</b>	there be secretly some	9, 69/ 10
and grudge against the	<b>clergy</b>	-- that is to	9, 70/ 3
that in the whole	<b>clergy</b>	, so many as are	9, 70/ 11
make all the whole	<b>clergy</b>	good: yet for all	9, 70/ 29

say this by the	<b>clergy</b>	, and some men say	9, 70/ 31
-- were all the	<b>clergy</b>	never so good indeed	9, 70/ 31
that some of the	<b>clergy</b>	be naught, and love	9, 70/ 36
thing: that all the	<b>clergy</b>	do use to agree	9, 71/ 32
such things as the	<b>clergy</b>	might win by --	9, 72/ 4
own before -- the	<b>clergy</b>	have not striven with	9, 72/ 6
such things all the	<b>clergy</b>	, both secular and religious	9, 72/ 13
some such of the	<b>clergy</b>	such as it is	9, 72/ 17
man that the whole	<b>clergy</b>	doth, but do both	9, 72/ 22
rich that all the	<b>clergy</b>	should for the great	9, 73/ 7
fault that all the	<b>clergy</b>	would have it so	9, 73/ 12
the multitude of the	<b>clergy</b>	, and especially the prelates	9, 73/ 29
marvel though the whole	<b>clergy</b>	, secular and religious, what	9, 73/ 31
at last of the	<b>clergy</b>	-- wherein when he	9, 76/ 24
say, to see the	<b>clergy</b>	put out of the	9, 76/ 32
take away from the	<b>clergy</b>	all that is too	9, 77/ 3
discreet" that, leaving the	<b>clergy</b>	sufficient, would that all	9, 78/ 14
well, beareth to the	<b>clergy</b>	, would leave them too	9, 78/ 20
these days against the	<b>clergy</b>	. Whereupon this Calavius, being	9, 79/ 32
these matters of the	<b>clergy</b>	. For in conclusion, after	9, 81/ 34
perused over the whole	<b>clergy</b>	, both religious and seculars	9, 82/ 23
any possessions of the	<b>clergy</b>	. For -- albeit that	9, 84/ 12
have destroyed not the	<b>clergy</b>	only but the king	9, 84/ 15
possessions away from the	<b>clergy</b>	which good and holy	9, 84/ 22
God given to the	<b>clergy</b>	to serve God and	9, 84/ 25
of taking from the	<b>clergy</b>	the abundance of their	9, 84/ 28
of offerings from the	<b>clergy</b>	, to withdraw therewith our	9, 85/ 33
some part of the	<b>clergy</b>	. And well ye wot	9, 86/ 4
loveth and favoreth the	<b>clergy</b>	-- which no man	9, 88/ 17
and body of the	<b>clergy</b>	, by making the people	9, 88/ 25
charitable handling of the	<b>clergy</b>	have been better reformed	9, 88/ 30
For then might the	<b>clergy</b>	declare their demeanor toward	9, 88/ 36
that are gone, the	<b>clergy</b>	would, I ween, be	9, 89/ 10
richesse came into the	<b>clergy</b>	; and therefore would say	9, 90/ 36
to conceive by the	<b>clergy</b>	such a malicious foolish	9, 92/ 6
foolish as, because the	<b>clergy</b>	, which hath toward many	9, 92/ 10
are none heretics the	<b>clergy</b>	would do wrong. Surely	9, 92/ 15
have been by the	<b>clergy</b>	delivered to the secular	9, 92/ 24
their minds that the	<b>clergy</b>	would in like wise	9, 92/ 26
about to defame the	<b>clergy</b>	, he doth indeed greatly	9, 93/ 2
saith that because the	<b>clergy</b>	hath punished them that	9, 93/ 4
see, pardie, that the	<b>clergy</b>	punisheth those that speak	9, 93/ 9
an opinion that the	<b>clergy</b>	would, if they might	9, 93/ 22

and believe that the	<b>clergy</b>	hath done to those	9, 93/ 28
countenance, is among the	<b>clergy</b>	within these few years	9, 98/ 7
things as the whole	<b>clergy</b>	of Christendom teacheth and	9, 99/ 31
most lamenteth that the	<b>clergy</b>	doth no more to	9, 102/ 9
asleep. But that the	<b>clergy</b>	prayeth not, that can	9, 103/ 19
is peradventure of the	<b>clergy</b>	himself, therefore lest he	9, 103/ 21
his own party, the	<b>clergy</b>	, for no laymen's pleasure	9, 103/ 28
Jean Gerson, that the	<b>clergy</b>	keepeth not now the	9, 105/ 29
was ordained that the	<b>clergy</b>	should keep a longer	9, 105/ 30
we that for the	<b>clergy</b>	the Lent were one	9, 106/ 23
yet farther, that the	<b>clergy</b>	should wear hair. He	9, 106/ 29
his conclusions upon, the	<b>clergy</b>	begin to spare, and	9, 109/ 15
not in all the	<b>clergy</b>	any man that useth	9, 110/ 12
saith that because the	<b>clergy</b>	so misconstrueth the minds	9, 111/ 3
fain falsely defame the	<b>clergy</b>	could imagine or devise	9, 111/ 13
of himself that the	<b>clergy</b>	hath punished many persons	9, 111/ 32
wise imagined against the	<b>clergy</b>	as every man that	9, 112/ 10
they loved not the	<b>clergy</b>	, but of malice would	9, 112/ 29
themselves. Now, if the	<b>clergy</b>	have therefore punished many	9, 112/ 31
abusions, and that the	<b>clergy</b>	have therefore misconstrued their	9, 112/ 33
they would destroy the	<b>clergy</b>	for their possessions (which	9, 112/ 35
to get from the	<b>clergy</b>	to themselves) -- if	9, 112/ 37
themselves) -- if the	<b>clergy</b>	did, I say, for	9, 112/ 37
that saying against the	<b>clergy</b>	is an intolerable defamation	9, 113/ 2
as neither if the	<b>clergy</b>	lost their lands should	9, 113/ 7
none such as the	<b>clergy</b>	needed to punish them	9, 113/ 20
virtue neither, that the	<b>clergy</b>	could fear that any	9, 113/ 22
but only that the	<b>clergy</b>	feared, that by their	9, 113/ 24
will say that the	<b>clergy</b>	feared lest those folk	9, 113/ 26
But then if the	<b>clergy</b>	feared that thing, they	9, 113/ 31
take only from the	<b>clergy</b>	, but, among others, from	9, 113/ 33
and apostates that the	<b>clergy</b>	have punished be none	9, 113/ 37
for enemies to the	<b>clergy</b>	, for only finding of	9, 114/ 4
and abusions of the	<b>clergy</b>	. And he will say	9, 114/ 5
himself saith that the	<b>clergy</b>	have punished many persons	9, 114/ 7
himself, that saith the	<b>clergy</b>	misconstrued their minds and	9, 114/ 18
he saith that the	<b>clergy</b>	hath for that cause	9, 114/ 24
process, and excuseth the	<b>clergy</b>	himself unawares, and layeth	9, 115/ 1
and abusions of the	<b>clergy</b>	, let this Pacifier peruse	9, 115/ 8
and abusions of the	<b>clergy</b>	. But now every one	9, 115/ 35
be punished by the	<b>clergy</b>	for the only speaking	9, 116/ 15
he said that the	<b>clergy</b>	loved him not, seemed	9, 127/ 3
to wit, that the	<b>clergy</b>	think that every man	9, 128/ 1

is there of the	<b>clergy</b>	that can please him	9, 128/ 15
have laid unto the	<b>clergy</b>	as some of the	9, 128/ 30
folk (being among the	<b>clergy</b>	as Judas was among	9, 129/ 1
metropolitan with all his	<b>clergy</b>	and people of his	9, 138/ 24
in all the whole	<b>clergy</b>	. For when he hath	9, 141/ 29
provincial, made by the	<b>clergy</b>	here, but the laws	9, 144/ 2
for them with our	<b>clergy</b>	that made them not	9, 144/ 6
such assemblies of the	<b>clergy</b>	in every province through	9, 144/ 29
and cruelty of the	<b>clergy</b>	, wherein if he said	9, 150/ 5
being informed by the	<b>clergy</b>	and also by themselves	9, 161/ 31
these faults to the	<b>clergy's</b>	face, besides the matter	9, 64/ 33
charitable infamation of the	<b>clergy's</b>	cruelty, making men ween	9, 146/ 36
or Gee, otherwise called	<b>Cleric</b>	, which is a priest	9, 117/ 32
meeting the priests and	<b>clerics</b>	(religious and other) going	9, 51/ 13
abroad than in a	<b>cloister</b>	take a religious man's	9, 83/ 24
stole out of their	<b>cloister</b>	to make them harlots	9, 117/ 35
come out of their	<b>cloisters</b>	every man into the	9, 107/ 1
as a spirit in	<b>close</b>	goeth about secretly, velut	9, 15/ 1
forth, and keep him	<b>close</b>	among the brethren as	9, 90/ 16
that he could keep	<b>close</b>	-- "Revoke it, Frith	9, 125/ 3
his rotten fruit as	<b>close</b>	and as comely as	9, 126/ 1
bound to keep it	<b>close</b>	, for they be sworn	9, 133/ 1
unto to keep them	<b>close</b>	upon pain of excommunication	9, 137/ 22
forth of such heresies	<b>closely</b>	, a man meet and	9, 126/ 22
a new web of	<b>cloth</b>	as to sew up	9, 11/ 33
covering, will devise them	<b>clothes</b>	that shall only cover	9, 78/ 29
lift up all her	<b>clothes</b>	and cast them quite	9, 118/ 20
waxeth even dead for	<b>cold</b>	. For what heat or	9, 23/ 29
the matter hot nor	<b>cold</b>	but if he would	9, 51/ 25
much more mild and	<b>cold</b>	when he speaketh aught	9, 54/ 16
it were a very	<b>cold</b>	excuse to a man	9, 62/ 37
to my feeling, very	<b>cold</b>	. The Seventeenth Chapter But	9, 66/ 22
This is a very	<b>cold</b>	cause of this new	9, 68/ 25
never shall), by such	<b>cold</b>	sloth and negligence on	9, 160/ 36
is to wit, the	<b>Coletans</b>	, there are in this	9, 64/ 11
and evensong) some special	<b>Collect</b>	, and therein pray God	9, 102/ 35
Canon, and all the	<b>Collects</b>	wherein mention is made	9, 9/ 18
save for themselves some	<b>color</b>	to say that they	9, 11/ 6
this preacher would covertly	<b>color</b>	in his said words	9, 30/ 19
words he voideth the	<b>color</b>	of his fair figure	9, 58/ 33
too -- and then	<b>color</b>	all his tale with	9, 59/ 36
Pacifier allegeth under the	<b>color</b>	of "some say" be	9, 70/ 1
then, to cover and	<b>color</b>	it with, he saith	9, 112/ 2

yet shall he never	<b>come</b>	to it. And thus	9, 10/ 27
read word of scripture,	<b>come</b>	as well to heaven	9, 13/ 26
had been of late	<b>come</b>	over. But afterward he	9, 14/ 32
to us. But to	<b>come</b>	more near the matter	9, 15/ 32
advise and bid another	<b>come</b>	unto the true faith	9, 35/ 22
help thereunto, and thereby	<b>come</b>	into the service of	9, 36/ 26
if it happen to	<b>come</b>	into his hands) write	9, 37/ 22
giving him occasion to	<b>come</b>	forward -- if any	9, 37/ 34
The Ninth Chapter Now	<b>come</b>	I to them that	9, 40/ 2
over this point, I	<b>come</b>	to this that these	9, 46/ 25
by twice wedding am	<b>come</b>	in the case that	9, 47/ 3
were more loath to	<b>come</b>	. And in this point	9, 49/ 28
them all that could	<b>come</b>	in their villainous mouths	9, 51/ 16
in time grow and	<b>come</b>	to it. For truth	9, 54/ 33
standing together, and would	<b>come</b>	step in between them	9, 57/ 16
' Some Say '	<b>come</b>	within our door." Now	9, 60/ 4
very forefront that shall	<b>come</b>	first to hand), yet	9, 61/ 26
there shall any new	<b>come</b>	, they may prove no	9, 68/ 16
never shall, I trust,	<b>come</b>	. Howbeit, that all may	9, 70/ 22
because great riches have	<b>come</b>	to the Church for	9, 75/ 11
God as he may	<b>come</b>	to heaven: then shall	9, 78/ 7
too. When it should	<b>come</b>	to this point, here	9, 79/ 6
nor any of them	<b>come</b>	out, he called suddenly	9, 80/ 21
out; and as they	<b>come</b>	unto hand, determine your	9, 81/ 11
in religion shall out;	<b>come</b>	you into religion in	9, 82/ 36
men should have done;	<b>come</b>	on and enter, and	9, 83/ 5
say: let this Pacifier	<b>come</b>	forth -- or if	9, 94/ 3
religious recluse that cannot	<b>come</b>	abroad, let him appear	9, 94/ 4
and therefore let him	<b>come</b>	forth and appear in	9, 94/ 9
peace and concord may	<b>come</b>	again into the world	9, 95/ 35
the lady was to	<b>come</b>	anymore to disciplining that	9, 101/ 24
on the Sunday to	<b>come</b>	and hear out their	9, 103/ 14
of this good Pacifier,	<b>come</b>	out of their cloisters	9, 107/ 1
of other countries that	<b>come</b>	hither and see both	9, 108/ 33
saving some that have	<b>come</b>	both out of France	9, 108/ 33
all their disease hath	<b>come</b>	-- those folk, I	9, 109/ 10
of Ephesus: "I will	<b>come</b>	and remove thy candlestick	9, 110/ 4
forgetting himself, would first	<b>come</b>	forth barefaced, and when	9, 111/ 28
indeed by long sufferance	<b>come</b>	about, as well in	9, 113/ 29
Let us now, then,	<b>come</b>	to those two dioceses	9, 115/ 23
an hundred. But now	<b>come</b>	I to the diocese	9, 116/ 6
that he speaketh of,	<b>come</b>	forth and here prove	9, 116/ 23
him and began to	<b>come</b>	again to himself, being	9, 118/ 10

his wandering about, to	<b>come</b>	into the church and	9, 118/ 14
now, when I can	<b>come</b>	to goods by such	9, 119/ 36
till yesterday, and then	<b>come</b>	and ask so great	9, 120/ 18
Chapter But now to	<b>come</b>	to some spiritual men's	9, 120/ 35
finished and happeth to	<b>come</b>	to mine hands, I	9, 125/ 36
must make, wheresoever they	<b>come</b>	, the greatest division that	9, 128/ 24
parties have thought have	<b>come</b>	to them by the	9, 130/ 7
indictments, what effect would	<b>come</b>	of them concerning heresy	9, 134/ 33
any great danger might	<b>come</b>	to the accusers or	9, 137/ 14
good or none could	<b>come</b>	, he handleth it so	9, 141/ 27
any great winning, but	<b>come</b>	up to their travail	9, 145/ 10
with suspicious words) and	<b>come</b>	to the naming of	9, 148/ 17
proof. For let him	<b>come</b>	forth and name any	9, 148/ 19
the arrest: we be	<b>come</b>	again, as in a	9, 154/ 33
to lie when they	<b>come</b>	home, and say that	9, 157/ 3
two or three hundred	<b>come</b>	fetch him, that would	9, 157/ 19
been so bold to	<b>come</b>	fetch him. But yet	9, 157/ 23
and wear so well	<b>come</b>	down that they laid	9, 157/ 30
contained: There will once	<b>come</b>	a day. And out	9, 158/ 12
jury, and when they	<b>come</b>	to the bar, he	9, 159/ 23
before the commission could	<b>come</b>	, and do as much	9, 161/ 28
side, what harm would	<b>come</b>	of his mitigations, and	9, 163/ 28
proofs, one that would	<b>come</b>	in and prove plainly	9, 164/ 31
shall find his devices	<b>come</b>	to little better effect	9, 166/ 12
many shifts whensoever they	<b>come</b>	-- it will little	9, 166/ 16
as they shall never	<b>come</b>	so far. And therefore	9, 166/ 19
as Saint Paul saith)	<b>come</b>	out of heaven and	9, 168/ 29
The Fiftieth Chapter Now	<b>come</b>	I to the last	9, 170/ 31
in his book, and	<b>come</b>	to the very breast	9, 171/ 12
as close and as	<b>comely</b>	as ever any costermonger	9, 126/ 1
after divers manners, he	<b>cometh</b>	at last to that	9, 23/ 2
showeth you there), he	<b>cometh</b>	to the point with	9, 23/ 7
therein the nearer he	<b>cometh</b>	to the point, the	9, 25/ 14
therefore in conclusion he	<b>cometh</b>	down to this: Some	9, 26/ 24
say, somewhat further and	<b>cometh</b>	nearer to the point	9, 27/ 11
Tyndale's reason, when he	<b>cometh</b>	to the point, he	9, 27/ 14
them both, that it	<b>cometh</b>	to such pass in	9, 39/ 2
things as any richesse	<b>cometh</b>	into the Church by	9, 75/ 33
and yet in it	<b>cometh</b>	here also much augmented	9, 111/ 23
now, since no man	<b>cometh</b>	forth to ask any	9, 120/ 14
openly complain. Howbeit, it	<b>cometh</b>	in heresies sometimes to	9, 131/ 11
other. For the one	<b>cometh</b>	to the bar as	9, 132/ 16
happeth that a man	<b>cometh</b>	into a shower by	9, 133/ 13

it after. And now	<b>cometh</b>	he and covertly goeth	9, 142/ 6
abusions -- now he	<b>cometh</b>	in the eighth chapter	9, 145/ 21
whereas good Tom Truth	<b>cometh</b>	forth upon the other	9, 159/ 24
illumineth every man that	<b>cometh</b>	into this world, make	9, 171/ 20
he made for our	<b>comfort</b>	and succor. But yet	9, 15/ 36
good, and for the	<b>comfort</b>	and help of poor	9, 84/ 1
may there in time	<b>coming</b>	, if these heresies go	9, 70/ 19
then very likely and	<b>coming</b>	to the point as	9, 139/ 16
for their assemblies and	<b>coming</b>	together to the making	9, 144/ 12
that then they may	<b>command</b>	that the names of	9, 137/ 16
made against heresies, and	<b>command</b>	every temporal officer under	9, 155/ 19
as he would, he	<b>commanded</b>	them all suddenly to	9, 80/ 18
Whereupon the King's Highness	<b>commanded</b>	certain of the greatest	9, 127/ 7
the fulfilling of God's	<b>commandment</b>	and ordinance. Howbeit, what	9, 35/ 26
the king's officers at	<b>commandment</b>	of His Grace and	9, 89/ 22
when they were by	<b>commandment</b>	of the court compelled	9, 89/ 35
them tell where I	<b>commend</b>	pomp and pride, where	9, 49/ 11
in the so doing	<b>commend</b>	any man that doth	9, 96/ 34
as good and as	<b>commendable</b>	a clergy; though there	9, 53/ 13
good, ancient laws and	<b>commendable</b>	usages long continued in	9, 53/ 29
thing albeit far from	<b>commendable</b>	, yet with many folk	9, 158/ 22
as for dirge or	<b>commendation</b>	for their friends' souls	9, 9/ 24
the temporalty, but well	<b>commended</b>	of both. But of	9, 110/ 17
his head. Whereupon the	<b>commissary</b>	, worse afraid than hurt	9, 157/ 21
heresy, and in the	<b>commissary's</b>	hands, word was brought	9, 157/ 17
put some out of	<b>commission</b>	and office of justice	9, 134/ 13
the king sent his	<b>commission</b>	under his Great Seal	9, 157/ 26
after, I sealed a	<b>commission</b>	and sent it upon	9, 157/ 29
be gone before the	<b>commission</b>	could come, and do	9, 161/ 28
authority of the king's	<b>commissions</b>	, and also by statute	9, 138/ 19
to time award out	<b>commissions</b>	to attach such heretics	9, 161/ 24
as is the treason	<b>committed</b>	against any worldly man	9, 136/ 12
and more like be	<b>committed</b>	afresh, but if they	9, 136/ 21
his people that were	<b>committed</b>	unto their keeping. If	9, 142/ 21
are consonant unto the	<b>common</b>	Catholic faith and determinations	9, 4/ 1
and encouraged by the	<b>common</b>	custom of all indifferent	9, 4/ 35
of deliverance by the	<b>common</b>	course of their purgation	9, 49/ 34
and noyous unto the	<b>common</b>	weal -- as thieves	9, 53/ 25
themselves, but be the	<b>common</b>	laws of all Christendom	9, 60/ 23
only worse than the	<b>common</b>	sort of all those	9, 68/ 29
are in a mean,	<b>common</b>	sort of naughtiness among	9, 68/ 36
it but under his	<b>common</b>	figure of "some say	9, 74/ 16
justice, according to the	<b>common</b>	laws of all Christ's	9, 92/ 3

would wish that the	<b>common</b>	people should of such	9, 123/ 30
naughty. And by the	<b>common</b>	law of this realm	9, 132/ 6
or indictments at the	<b>common</b>	law. I had as	9, 134/ 24
us yet that the	<b>common</b>	people with a great	9, 141/ 33
saith: It is a	<b>common</b>	opinion among doctors that	9, 145/ 25
to stand to the	<b>common</b>	, well-known belief of the	9, 168/ 38
openly known among the	<b>common</b>	people. And Saint Paul	9, 170/ 6
well-known belief of the	<b>common-</b>	known Catholic Church of	9, 168/ 38
himself confesseth) to this	<b>common-known</b>	Catholic Church: why should	9, 18/ 33
true points of the	<b>common-known</b>	Catholic faith, doth in	9, 87/ 4
clean contrary to the	<b>common-known</b>	Catholic faith of the	9, 165/ 5
other declaration than the	<b>common-received</b>	faith of the Christian	9, 170/ 8
happed it that the	<b>commonalty</b>	were fallen in grudge	9, 79/ 30
a senator for a	<b>commoner</b>	, so if they should	9, 82/ 9
debate and strife do	<b>commonly</b>	spring upon. And therefore	9, 62/ 33
such other, more than	<b>commonly</b>	any temporal man doth	9, 68/ 23
there be not now	<b>commonly</b>	so bad men in	9, 68/ 26
a mean thing as	<b>commonly</b>	the chantries be, there	9, 73/ 11
as it is most	<b>commonly</b>	seen that among a	9, 74/ 28
they do therein, most	<b>commonly</b>	, is this: they take	9, 95/ 18
the people is, most	<b>commonly</b>	, this: that they take	9, 107/ 30
the spirituality doth, most	<b>commonly</b>	, nothing else but maliciously	9, 110/ 8
would not have men	<b>commonly</b>	called but either by	9, 134/ 22
but that it is	<b>commonly</b>	helped with some such	9, 136/ 27
apparel of rhetoric use	<b>commonly</b>	to call a wolf	9, 136/ 35
For the heretics would	<b>commonly</b>	be gone before the	9, 161/ 28
the nobles, and the	<b>commons</b>	toward the maintenance of	9, 162/ 22
length grow some great	<b>commotion</b>	and peril. And therefore	9, 161/ 22
Winchester among other things	<b>communed</b>	with Frith against his	9, 124/ 29
taketh it, titulo "Ex	<b>communicat</b>	.," par. iiiii. And if	9, 138/ 16
-- and because our	<b>communication</b>	came sometimes to a	9, 79/ 22
me to be at	<b>communication</b>	upon these matters of	9, 81/ 33
it fared in our	<b>communication</b>	by the spiritual persons	9, 83/ 30
upon them the terrible	<b>communication</b>	and threat that the	9, 110/ 2
soul, said in the	<b>communication</b>	these words, or others	9, 122/ 9
of his. In that	<b>communication</b>	what words were between	9, 124/ 19
tell you, in that	<b>communication</b>	my said lord of	9, 124/ 28
little more acquaintance and	<b>communication</b>	, have fallen into their	9, 156/ 4
in divers good, merry	<b>companies</b>	, never earnestly talking thereof	9, 79/ 11
cannot sleep, yet for	<b>company</b>	at the leastwise to	9, 4/ 25
folk any one honest	<b>company</b>	, either spiritual or temporal	9, 50/ 11
charge of any whole	<b>company</b>	, and rail upon merchants	9, 50/ 19
as for the third	<b>company</b>	, that is to wit	9, 64/ 11

did in the good	<b>company</b>	of angels. But this	9, 65/ 22
cried out, all the	<b>company</b>	, "An evil and a	9, 81/ 16
fares in such good	<b>company</b>	as it hath happened	9, 81/ 33
inveigle and corrupt the	<b>company</b>	, whom far the feeblers	9, 100/ 31
charity, openly abroad in	<b>company</b>	where there be no	9, 104/ 8
corrupt some of their	<b>company</b>	at home, and after	9, 129/ 5
have been in the	<b>company</b>	at the time, being	9, 131/ 12
among them for good	<b>company</b>	, to do some shrewd	9, 156/ 2
London, but late, a	<b>company</b>	that by such means	9, 157/ 10
where they fall in	<b>company</b>	, men use them not	9, 158/ 19
he came with his	<b>company</b>	, they escaped not all	9, 160/ 16
also, number for number,	<b>compared</b>	with any realm christened	9, 53/ 11
of this realm, and	<b>compared</b>	them in their minds	9, 108/ 37
yet happeth it in	<b>comparison</b>	very seldom but that	9, 133/ 18
thing devised first and	<b>compassed</b>	between them twain, perused	9, 156/ 20
for fear of pain	<b>compel</b>	him to renay his	9, 87/ 6
commandment of the court	<b>compelled</b>	, not to let but	9, 89/ 36
as an heretic nor	<b>compelled</b>	to abjure. Then, if	9, 146/ 12
where no such force	<b>compelleth</b>	him, but upon his	9, 87/ 8
should fall to naught,	<b>compelleth</b>	them to take this	9, 133/ 34
can use such a	<b>compendious</b>	kind of eloquence that	9, 9/ 3
which things peradventure the	<b>compiler</b>	perceived not himself, but	9, 103/ 2
day to grudge and	<b>complain</b>	of very chargeable offerings	9, 73/ 16
he would never since	<b>complain</b>	of his harms to	9, 121/ 7
not one durst openly	<b>complain</b>	. Howbeit, it cometh in	9, 131/ 10
them traitors. Whereupon they	<b>complained</b>	to King Philip, and	9, 42/ 19
yet after that, he	<b>complained</b>	thereupon, not against me	9, 127/ 6
Others have besides this	<b>complained</b>	that they have been	9, 127/ 16
of King Richard II,	<b>complained</b>	of heretics, and found	9, 161/ 17
the office; and the	<b>complainer</b>	found in his complaining	9, 127/ 28
credence to their lamentable	<b>complaining</b>	as it seemeth me	9, 120/ 24
complainer found in his	<b>complaining</b>	so very shamelessly false	9, 127/ 28
hath believed some in	<b>complaining</b>	upon their ordinaries, against	9, 127/ 35
upon such folk's false	<b>complaining</b>	to have conceived this	9, 127/ 37
every light suspicion, or	<b>complaint</b>	, of heresy, till that	9, 151/ 6
not upon every light	<b>complaint</b>	that full lightly may	9, 151/ 27
light suspicion, or every	<b>complaint</b>	, of heresy. Howbeit, he	9, 154/ 17
which is a light	<b>complaint</b>	and which is an	9, 154/ 27
judges upon many secret	<b>complaints</b>	made unto them, without	9, 134/ 7
fall at some reasonable	<b>composition</b>	with them. Let us	9, 45/ 36
well) there are, that	<b>con</b>	somewhat less than I	9, 3/ 11
that are learned and	<b>con</b>	skill, be soon perceived	9, 5/ 11
my part. For I	<b>con</b>	neither so much poetry	9, 42/ 31

hath any cause to	<b>con</b>	him any thank. For	9, 56/ 29
telleth me that both	<b>con</b>	good skill and hath	9, 125/ 33
reader, in mine own	<b>conceit</b>	, and thereby so much	9, 3/ 5
any cause thereby to	<b>conceive</b>	by the clergy such	9, 92/ 6
to wit, because themselves	<b>conceive</b>	a false suspicion against	9, 128/ 6
in their own mind	<b>conceive</b>	of the strength and	9, 158/ 24
beareth them in hand)	<b>conceived</b>	a false suspicion against	9, 111/ 15
suspicion that they have	<b>conceived</b>	against all those that	9, 111/ 33
they have, he saith,	<b>conceived</b>	a false suspicion against	9, 112/ 27
false complaining to have	<b>conceived</b>	this opinion that his	9, 127/ 37
a wrong suspicion falsely	<b>conceived</b>	in their own minds	9, 129/ 22
Who could end and	<b>conclude</b>	all his matter more	9, 151/ 37
purpose they prove in	<b>conclusion</b>	never a piece at	9, 9/ 9
honestly; and therefore in	<b>conclusion</b>	he cometh down to	9, 26/ 23
And yet for further	<b>conclusion</b>	, because I hear say	9, 38/ 22
to such pass in	<b>conclusion</b>	that no part of	9, 39/ 3
men's too, but in	<b>conclusion</b>	wasted away both twain	9, 76/ 12
the clergy. For in	<b>conclusion</b>	, after many faults laid	9, 81/ 34
ease. So that in	<b>conclusion</b>	we should be fain	9, 83/ 25
brought unto a wise	<b>conclusion</b>	?The Twenty-eighth Chapter Now	9, 102/ 7
undone. And therefore, for	<b>conclusion</b>	of this piece, my	9, 135/ 14
them for. But in	<b>conclusion</b>	, whatsoever he be, for	9, 168/ 12
shall, I trust, in	<b>conclusion</b>	be found no such	9, 168/ 13
of and groundeth his	<b>conclusions</b>	upon, the clergy begin	9, 109/ 14
Holy Spirit of unity,	<b>concord</b>	, and truth unto them	9, 41/ 20
ever keeping love and	<b>concord</b>	between the two principal	9, 54/ 1
between you charity, meekness,	<b>concord</b>	, and peace, there reigneth	9, 58/ 6
hath reigned charity, meekness,	<b>concord</b>	, and peace, reigneth now	9, 61/ 33
persuaded them easily to	<b>concord</b>	with those that they	9, 81/ 28
and that peace and	<b>concord</b>	may come again into	9, 95/ 35
and unlawful men to	<b>condemn</b>	innocents than to condemn	9, 135/ 34
condemn innocents than to	<b>condemn</b>	offenders. And it helpeth	9, 135/ 34
he doth not wholly	<b>condemn</b>	these laws of the	9, 141/ 18
sufficeth for their full	<b>condemnation</b>	), else standeth all the	9, 30/ 1
abjured, and their just	<b>condemnations</b>	, after their open examinations	9, 127/ 19
being by the clergy	<b>condemned</b>	, and at Paul's Cross	9, 11/ 27
been examined, considered, and	<b>condemned</b>	-- by such as	9, 12/ 23
but in earth here	<b>condemned</b>	and burned, and in	9, 93/ 34
a man shall be	<b>condemned</b>	and not know the	9, 137/ 24
punished if they be	<b>condemned</b>	. But first he would	9, 140/ 35
virtuous folk, nor for	<b>condemning</b>	for damned heretics the	9, 43/ 22
for records to their	<b>condemning</b>	that were of their	9, 136/ 22
And the Church, to	<b>condescend</b>	unto our infirmity, hath	9, 106/ 11

not to follow the	<b>condition</b>	of Aesop's ape, that	9, 3/ 8
and wretched in their	<b>condition</b>	, have never been favored	9, 49/ 14
wife hath this evil	<b>condition</b>	, and some others say	9, 58/ 16
she hath that evil	<b>condition</b>	, and yet other some	9, 58/ 17
she hath another evil	<b>condition</b>	; and so, with twenty	9, 58/ 18
if they have that	<b>condition</b>	, that they be so	9, 143/ 1
do use the same	<b>conditions</b>	still. Iwis till you	9, 58/ 30
she keepeth those evil	<b>conditions</b>	still and amendeth them	9, 58/ 35
saints, yet if their	<b>conditions</b>	be tolerable, either party	9, 166/ 29
old course, pretending by	<b>confederacies</b>	and worldly policies, and	9, 96/ 1
that they make great	<b>confederacies</b>	among them, to make	9, 143/ 15
temporalty; and by such	<b>confederacies</b>	, and worldly policies, and	9, 143/ 16
lay those for any	<b>confederacies</b>	that should be now	9, 144/ 14
by the name of	<b>confederacies</b>	. For but if he	9, 144/ 25
Pacifier call those assemblies	<b>confederacies</b>	, I would not greatly	9, 145/ 7
associate in any such	<b>confederacies</b>	. For I could never	9, 145/ 9
them for any such	<b>confederacies</b>	. The Forty-fifth Chapter But	9, 145/ 13
or against the great	<b>confederacy</b>	that (as many men	9, 140/ 28
them be any such	<b>confederacy</b>	or cause of this	9, 144/ 22
what persons that privy	<b>confederacy</b>	began. And in good	9, 156/ 15
greatly wish to be	<b>confederate</b>	with them, and their	9, 145/ 8
and talking, and finally	<b>confederating</b>	together? And yet all	9, 143/ 29
that book which they	<b>confess</b>	themselves they neither read	9, 7/ 33
then must they needs	<b>confess</b>	that in the construction	9, 29/ 33
chastity, so let them	<b>confess</b>	that themselves abhor also	9, 45/ 39
surely this will I	<b>confess</b>	: that if I have	9, 120/ 6
twice nay before they	<b>confess</b>	once yea; and yet	9, 136/ 24
solemn oath; and yet	<b>confess</b>	they not so simply	9, 136/ 26
questions be driven to	<b>confess</b>	anything that is prohibited	9, 146/ 19
interrogatories and questions to	<b>confess</b>	anything that is prohibited	9, 147/ 13
subtle questions induced to	<b>confess</b>	them; but they have	9, 148/ 28
but new which themselves	<b>confess</b>	in the same books	9, 168/ 35
But yet have I	<b>confessed</b>	the thing that truth	9, 53/ 5
oaths, and after yet	<b>confessed</b>	them again -- both	9, 164/ 25
well, and as himself	<b>confesseth</b>	) translated with such changes	9, 11/ 21
saith and Luther himself	<b>confesseth</b>	) to this common-known Catholic	9, 18/ 33
declareth, and Luther himself	<b>confesseth</b>	, and the devil himself	9, 21/ 15
Catholic man. For he	<b>confesseth</b>	in these words that	9, 87/ 25
his words. For he	<b>confesseth</b>	in his own words	9, 92/ 30
other, and he first	<b>confesseth</b>	nothing, and after, contrary	9, 135/ 25
a sacrament, and used	<b>confession</b>	, and done penance for	9, 44/ 9
yet by their own	<b>confession</b>	no more than match	9, 82/ 17
light receiving of such	<b>confession</b>	. And yet this Pacifier	9, 136/ 30

for the sacrament of	<b>confirmation</b>	, and aneling, and holy	9, 28/ 28
custom ratified, agreed, and	<b>confirmed</b>	, yet he layeth some	9, 100/ 1
not only that law	<b>confirmed</b>	which law this Pacifier	9, 162/ 16
affirmeth it and after	<b>confirmeth</b>	his affirmation by the	9, 112/ 5
so great resort and	<b>confluence</b>	, not only from other	9, 116/ 9
foolish handling so shamefully	<b>confound</b>	themselves. Howbeit, of very	9, 40/ 15
Tyndale is most clearly	<b>confounded</b>	! But now shall ye	9, 26/ 15
said chapter and clearly	<b>confounded</b>	me in that part	9, 33/ 10
his words be so	<b>confounded</b>	with "they" and "them	9, 65/ 33
for the maintaining or	<b>confounding</b>	of many great heresies	9, 33/ 12
brought to more shameful	<b>confusion</b>	. But now the brethren	9, 39/ 4
my preface of my	<b>Confutation</b>	, that I would prove	9, 6/ 4
third book of Tyndale's	<b>Confutation</b>	; of which answer the	9, 14/ 19
first part of Tyndale's	<b>Confutation</b>	overthrown Tyndale therein, he	9, 28/ 10
unto Tyndale in the	<b>Confutation</b>	: all the things that	9, 31/ 2
that part of my	<b>Confutation</b>	. And this have I	9, 33/ 10
second part of Tyndale's	<b>Confutation</b>	), in mockage of man's	9, 33/ 29
first part of Tyndale's	<b>Confutation</b>	, in the answer unto	9, 35/ 29
fourth book of Tyndale's	<b>Confutation</b>	(which is in the	9, 37/ 6
let them read my	<b>Confutation</b>	through. Or, because they	9, 38/ 24
are written for the	<b>confutation</b>	of their errors, every	9, 39/ 27
the parts of the	<b>Confutation</b>	, and ye shall clearly	9, 53/ 1
my preface before Tyndale's	<b>Confutation</b>	, these are my very	9, 171/ 9
mine made for the	<b>confutation</b>	of Tyndale; and therewith	9, 172/ 9
Church, and are clear	<b>confutations</b>	of false, blasphemous heresies	9, 4/ 2
and authority soil and	<b>confute</b>	in forty. Now, when	9, 8/ 20
my books answered and	<b>confuted</b>	fully in sundry of	9, 5/ 13
clearly and so fully	<b>confuted</b>	him that whoso read	9, 10/ 8
sundry of their sermons	<b>confuted</b>	; and then they cannot	9, 11/ 11
so well and substantially	<b>confuted</b>	. But now, because I	9, 15/ 15
chapter is so goodly	<b>confuted</b>	. The very formal words	9, 15/ 21
I have so clearly	<b>confuted</b>	Tyndale concerning that point	9, 171/ 23
others I have fully	<b>confuted</b>	Tyndale's church: so have	9, 172/ 4
I in that book	<b>confuted</b>	as for this world	9, 172/ 5
avoid and refel my	<b>confuting</b>	of Tyndale in those	9, 37/ 27
shall nothing avoid my	<b>confuting</b>	of Tyndale in that	9, 38/ 8
the which is the	<b>congregation</b>	of all Christian people	9, 16/ 33
long ere ever the	<b>congregation</b>	taught it. For you	9, 17/ 14
whether the Church, or	<b>congregation</b>	, be before the Gospel	9, 19/ 13
the word beget the	<b>congregation</b>	, and he that begetteth	9, 19/ 18
and faith maketh the	<b>congregation</b>	, therefore is the word	9, 19/ 26
or Gospel before the	<b>congregation</b>	. And again, as the	9, 19/ 27
the which is the	<b>congregation</b>	of all Christian people	9, 24/ 10

long ere ever the	<b>congregation</b>	taught it. For you	9, 25/ 5
mind but in that	<b>congregation</b>	to God's honor graciously	9, 100/ 3
of rhetoric or grammatical	<b>congruity</b>	either, or oversight in	9, 63/ 16
men the guess and	<b>conjecture</b>	that in the clergy	9, 69/ 10
And as touching the	<b>conjecture</b>	of this Pacifier that	9, 139/ 35
were turned into some	<b>conjunction</b>	copulative. But whereas he	9, 67/ 4
by which their own	<b>conscience</b>	giveth them that they	9, 39/ 33
might as well with	<b>conscience</b>	have been less light	9, 74/ 21
no reason nor good	<b>conscience</b>	bear it that we	9, 94/ 27
that in every man's	<b>conscience</b>	they lied. When would	9, 131/ 19
swear that in their	<b>conscience</b>	they think him any	9, 132/ 1
God and his new-cleansed	<b>conscience</b>	, for learning and virtue	9, 169/ 36
the clergy is specially	<b>consecrated</b>	and dedicated unto God	9, 48/ 21
I mean, of specially	<b>consecrated</b>	persons -- the sacred	9, 50/ 31
ministering the sacraments and	<b>consecrating</b>	the Blessed Body of	9, 99/ 25
word, in that they	<b>consent</b>	thereto. And moreover, as	9, 19/ 31
good, and therefore from	<b>consenting</b>	to sin. And, John	9, 20/ 3
appear by the matter	<b>consequently</b>	pursuing, if the reader	9, 7/ 19
in providing for the	<b>conservation</b>	of the peace, rest	9, 162/ 24
even eye behold and	<b>consider</b>	both myself and mine	9, 3/ 6
they be reasonable men,	<b>consider</b>	in themselves that it	9, 8/ 14
But now, good readers,	<b>consider</b>	, I beseech you, that	9, 69/ 37
wisdom of the reader,	<b>consider</b>	what may be said	9, 97/ 20
upon it, and indifferently	<b>consider</b>	it, shall not fail	9, 98/ 9
hear thereof, and may	<b>consider</b>	the matter accordingly. And	9, 139/ 27
would have done, yet	<b>consider</b>	these three chapters of	9, 166/ 10
and therewith read and	<b>consider</b>	the seven first chapters	9, 172/ 10
it sufficeth by the	<b>consideration</b>	of one piece or	9, 97/ 16
made upon a good	<b>consideration</b>	for the indemnity of	9, 137/ 26
it seemeth that that	<b>consideration</b>	cannot suffice to prove	9, 137/ 28
attainted, without any farther	<b>consideration</b>	of his intent or	9, 147/ 15
such things as, well	<b>considered</b>	, shall appear their own	9, 5/ 6
Now have I then	<b>considered</b>	that they would peradventure	9, 9/ 38
thing had been examined,	<b>considered</b>	, and condemned -- by	9, 12/ 23
had in mind and	<b>considered</b>	, all his reason after	9, 23/ 27
life, after this thing	<b>considered</b>	, have all his words	9, 23/ 30
yet if it be	<b>considered</b>	and advised well, there	9, 61/ 26
say, when they have	<b>considered</b>	the spirituality of this	9, 108/ 36
therein, when it is	<b>considered</b>	, I suppose you see	9, 128/ 14
when it were well	<b>considered</b>	. But in sundry places	9, 143/ 31
there appeareth little cause,	<b>considering</b>	that the king our	9, 94/ 33
the other to the	<b>consistory</b>	; and sometimes his fetters	9, 132/ 17
as I write are	<b>consonant</b>	unto the common Catholic	9, 4/ 1

to his writ of	<b>conspiracy</b>	?This Pacifier will peradventure	9, 133/ 5
began only by the	<b>conspiracy</b>	of two young lads	9, 156/ 19
Upon which their false	<b>conspiracy</b>	disclosed, when they were	9, 162/ 8
other, the naughty then	<b>conspire</b>	and agree together, and	9, 54/ 9
must be when they	<b>conspire</b>	whole together, waxen the	9, 80/ 1
such other like, should	<b>conspire</b>	and gather together, and	9, 113/ 27
strong as they should	<b>conspire</b>	to give the adventure	9, 160/ 38
King Henry V, they	<b>conspired</b>	among them not only	9, 162/ 4
dregs of both sorts	<b>conspiring</b>	together and increasing, may	9, 54/ 3
be taken by the	<b>constables</b>	and bound to a	9, 118/ 25
in respect of the	<b>constancy</b>	and perseverance in virtue	9, 108/ 20
neither, but that George	<b>Constantine</b>	could steal away --	9, 118/ 35
have said that when	<b>Constantine</b>	was gotten away, I	9, 119/ 1
again. And as for	<b>Constantine</b>	himself, I could him	9, 119/ 14
of them by George	<b>Constantine</b>	, not only upon his	9, 121/ 19
verily, any one provincial	<b>constitution</b>	that he speaketh of	9, 144/ 19
of their laws and	<b>constitutions</b>	provincial -- this Pacifier	9, 144/ 13
the disputation whether those	<b>constitutions</b>	be so unreasonable as	9, 144/ 16
whether that in the	<b>construction</b>	and exposition of holy	9, 29/ 2
affirm that in the	<b>construction</b>	of the scripture they	9, 29/ 18
confess that in the	<b>construction</b>	of the scripture (forasmuch	9, 29/ 33
saints that so did	<b>construe</b>	the scripture as now	9, 29/ 21
own nature indifferent, to	<b>construe</b>	the mind and intent	9, 105/ 1
own inward goodness to	<b>construe</b>	and report it to	9, 105/ 3
it, were these words	<b>contained</b>	: There will once come	9, 158/ 11
Tyndale's part, with great	<b>contempt</b>	of mine answer before	9, 39/ 12
but without arrest, in	<b>contempt</b>	of the censures of	9, 161/ 19
that each of them	<b>contend</b>	with other upon the	9, 65/ 8
they speak ungraciously, and	<b>contend</b>	against the sacraments, and	9, 149/ 6
would peradventure have been	<b>content</b>	to take. And I	9, 8/ 27
And therefore are they	<b>content</b>	to find no fault	9, 15/ 12
some will not be	<b>content</b>	with this answer, but	9, 16/ 39
some will not be	<b>content</b>	with this answer, but	9, 24/ 28
and then am I	<b>content</b>	they say that all	9, 29/ 27
trifle, I shall be	<b>content</b>	, like as instead of	9, 43/ 12
against myself, I am	<b>content</b>	to forbear any requiting	9, 44/ 36
I could, but am	<b>content</b>	(as I needs must	9, 45/ 10
wherewith they be worst	<b>content</b>	: that is to wit	9, 45/ 20
Howbeit, I am yet	<b>content</b>	, for all this, to	9, 45/ 35
found those priests rather	<b>content</b>	to remain in the	9, 49/ 32
affection he could be	<b>content</b>	to help that they	9, 52/ 24
temporal men." I am	<b>content</b>	to let his but	9, 67/ 1
covered, let us be	<b>content</b>	" -- except himself that	9, 78/ 24

always find others enough	<b>content</b>	to enter into their	9, 83/ 32
find other men enough	<b>content</b>	to enter in their	9, 83/ 34
defend them I am	<b>content</b>	to do, if I	9, 96/ 29
good, would be well	<b>content</b>	to withdraw from all	9, 98/ 24
all that counsel, was	<b>content</b>	that men should both	9, 104/ 6
the spirituality may be	<b>content</b>	to take in good	9, 107/ 10
case, he could be	<b>content</b>	that the spiritual judge	9, 134/ 20
And now he is	<b>content</b>	that strait laws be	9, 140/ 32
One, that he is	<b>content</b>	they be sore punished	9, 140/ 34
would, I trow, be	<b>content</b>	that they were burned	9, 141/ 6
I ween, themselves be	<b>content</b>	too; for they shall	9, 141/ 7
truth. Yet is he	<b>content</b>	at the last, lest	9, 154/ 13
I would rather be	<b>content</b>	that he were gone	9, 168/ 3
no novelties, but am	<b>content</b>	to stand to the	9, 168/ 18
he need, for his	<b>contentation</b>	, to see the matter	9, 37/ 4
and that with some	<b>contention</b>	, too. There are of	9, 68/ 14
than to stick in	<b>contention</b>	, have suffered and let	9, 72/ 8
any man will be	<b>contentious</b>	in this matter, let	9, 101/ 1
fervor of language and	<b>contentious</b>	words; and finally, if	9, 128/ 26
for the people, crying	<b>continually</b>	to our Lord that	9, 95/ 34
and truth and verity,	<b>continually</b>	to devise and imagine	9, 121/ 24
by calling upon the	<b>continuance</b>	of God's gracious help	9, 36/ 26
God long keep and	<b>continue</b>	), worth yearly to my	9, 47/ 8
must this division ever	<b>continue</b>	still. For how could	9, 70/ 9
thus go forth and	<b>continue</b>	, both the spirituality from	9, 70/ 15
but that they rather	<b>continue</b>	still after the old	9, 95/ 36
-- and will yet	<b>continue</b>	still in the same	9, 96/ 15
them, but will yet	<b>continue</b>	still in the same	9, 98/ 1
those things kept and	<b>continued</b>	from the apostles' days	9, 18/ 15
they could not have	<b>continued</b>	in remembrance -- this	9, 32/ 3
For those things have	<b>continued</b>	as long in remembrance	9, 32/ 4
and commendable usages long	<b>continued</b>	in this noble realm	9, 53/ 29
first in opinions and	<b>contrarious</b>	minds, and afterward in	9, 128/ 25
sun no light; but	<b>contrariwise</b>	, the light of the	9, 19/ 33
God no truth; but	<b>contrariwise</b>	, the truth of God's	9, 19/ 36
mind no pleasure; but	<b>contrariwise</b>	, the worse that such	9, 45/ 3
But now this appeaser,	<b>contrariwise</b>	, not only doth in	9, 55/ 25
tongue. But this Pacifier,	<b>contrariwise</b>	, because he would have	9, 60/ 17
put forth unto the	<b>contrary</b>	-- any great fault	9, 4/ 4
that I use the	<b>contrary</b>	manner therein that Tyndale	9, 6/ 14
his pen to the	<b>contrary</b>	, that there is not	9, 10/ 6
I said clean the	<b>contrary</b>	. And therefore, good readers	9, 22/ 16
if they hoped the	<b>contrary</b>	, they would, I warrant	9, 39/ 35

promised and vowed the	<b>contrary</b>	. And then, since all	9, 46/ 2
wrong way toward the	<b>contrary</b>	; and that the manner	9, 55/ 6
all these things the	<b>contrary</b>	, but bringeth forth also	9, 55/ 26
things well perceive the	<b>contrary</b>	, he had if he	9, 63/ 2
to be the clean	<b>contrary</b>	, and of all other	9, 84/ 8
by God, and the	<b>contrary</b>	belief is by the	9, 86/ 7
of his mind the	<b>contrary</b>	. And as I will	9, 86/ 35
have died in the	<b>contrary</b>	belief be perished in	9, 87/ 26
in his own heart,	<b>contrary</b>	to the words that	9, 90/ 31
therein. Which laws to	<b>contrary</b>	now there appeareth little	9, 94/ 32
or arguments to the	<b>contrary</b>	. Surely in such things	9, 99/ 30
they have professed the	<b>contrary</b>	, and not letted to	9, 101/ 15
as to preach the	<b>contrary</b>	of our old, known	9, 101/ 18
universal custom to the	<b>contrary</b>	dischargeth the bond of	9, 105/ 34
think and believe the	<b>contrary</b>	. Letting, therefore, for this	9, 112/ 21
confesseth nothing, and after,	<b>contrary</b>	to his first saying	9, 135/ 26
great rumor say the	<b>contrary</b>	. And the thing that	9, 141/ 33
rehearsed unto him clean	<b>contrary</b>	to the common-known Catholic	9, 165/ 5
he use to the	<b>contrary</b>	none evil counsel. As	9, 167/ 18
the old, without the	<b>contrary</b>	change of any point	9, 168/ 26
heaven and preach a	<b>contrary</b>	new. Secondly, forasmuch as	9, 168/ 30
by them that the	<b>contrary</b>	was in the times	9, 169/ 3
such wise but the	<b>contrary</b>	, then whosoever is not	9, 169/ 17
true that hold therein	<b>contrary</b>	parts -- then, except	9, 169/ 19
Christian people to the	<b>contrary</b>	. But now, as touching	9, 170/ 9
also to the false,	<b>contrived</b>	rebuke of the whole	9, 91/ 31
bran, and largely thereupon	<b>controlled</b>	and reproveth. But yet	9, 3/ 28
such things so diligently	<b>controlled</b>	, nor such folk so	9, 11/ 2
books such a sore	<b>controller</b>	, as to charge me	9, 4/ 12
again, and stand in	<b>controversy</b>	whether it were heresy	9, 141/ 12
a meetly part and	<b>convenient</b>	for me to play	9, 50/ 10
living be meet and	<b>convenient</b>	therefor, as any prince	9, 94/ 37
in place and time	<b>convenient</b>	I would give mine	9, 96/ 31
of time and place	<b>convenient</b>	to put the defaults	9, 97/ 5
infect others, it seemeth	<b>convenient</b>	that he be arrested	9, 151/ 25
then he granteth it	<b>convenient</b>	that he should be	9, 154/ 21
world can well and	<b>conveniently</b>	by reason and authority	9, 8/ 19
as much as he	<b>conveniently</b>	might) extenuate the causes	9, 55/ 15
in this point of	<b>conventing</b>	ex officio, no further	9, 130/ 18
For surely if the	<b>conventing</b>	of heretics ex officio	9, 130/ 25
the Observants and the	<b>Conventuals</b>	. (For as for the	9, 64/ 10
to be too much	<b>conversant</b>	among her gossips, and	9, 59/ 12
time while I was	<b>conversant</b>	in the court, of	9, 84/ 18

nor hath no such	<b>conversation</b>	with heretics that they	9, 88/ 1
good exhortation toward his	<b>conversion</b>	again and his salvation	9, 89/ 7
diverse countries far off	<b>converted</b>	unto Christ, did with	9, 100/ 20
of eloquence that they	<b>convey</b>	and couch up together	9, 9/ 5
within short process be	<b>conveyed</b>	round about the realm	9, 55/ 2
and Friar Huessgen secretly	<b>conveyed</b>	unto him into the	9, 125/ 12
like a juggler that	<b>conveyeth</b>	his galls so craftily	9, 22/ 21
the judge can lawfully	<b>convict</b>	them, he would, I	9, 141/ 5
and openly known and	<b>convicted</b>	for heretics, which is	9, 45/ 30
apostates, open-known professed or	<b>convicted</b>	heretics. But surely my	9, 50/ 18
that they have been	<b>convicted</b>	and abjured, and their	9, 127/ 18
heresies were detected and	<b>convicted</b>	. But this law this	9, 138/ 36
pain ye set after	<b>conviction</b>	. Burn them twice, if	9, 166/ 17
came never together to	<b>convocation</b>	but at the request	9, 144/ 35
those assemblings at their	<b>convocations</b>	by the name of	9, 144/ 24
charity so beginning to	<b>cool</b>	-- it is to	9, 70/ 15
the mire, nor surplice,	<b>cope</b>	, nor censer, nor relic	9, 51/ 31
other) going with banners,	<b>copes</b>	, crosses, and censers, and	9, 51/ 14
the mire -- surplices,	<b>copes</b>	, censers, crosses, relics, Sacrament	9, 51/ 19
help to wipe the	<b>copes</b>	, and reverently take up	9, 51/ 22
turned into some conjunction	<b>copulative</b>	. But whereas he cannot	9, 67/ 4
let him keep one	<b>copy</b>	thereof with himself for	9, 14/ 14
me; and then that	<b>copy</b>	that I receive, I	9, 14/ 15
this matter, after the	<b>copy</b>	that was delivered me	9, 15/ 23
was delivered me (which	<b>copy</b>	I reserve and keep	9, 15/ 24
book or in the	<b>copy</b>	. For I think it	9, 30/ 28
to bring forth my	<b>copy</b>	and the man of	9, 37/ 16
Altar, I, having a	<b>copy</b>	thereof sent unto me	9, 123/ 27
the head with a	<b>cord</b>	and wrung, that he	9, 119/ 25
he devised unto the	<b>Corinthians</b>	certain good laws and	9, 100/ 26
if he found a	<b>corner</b>	of his neighbor's house	9, 110/ 33
Tyndale never a dark	<b>corner</b>	to creep into able	9, 171/ 22
men and women in	<b>corners</b>	secretly and after spread	9, 124/ 2
and some peradventure, in	<b>corners</b>	here and there, they	9, 157/ 2
teaching his gospel in	<b>corners</b>	, were secretly detected to	9, 164/ 7
unto them though the	<b>corps</b>	and body of the	9, 13/ 8
of all the whole	<b>corps</b>	of Christendom this fifteen	9, 39/ 19
hundred years all the	<b>corps</b>	of Christendom hath been	9, 44/ 3
wretches -- the whole	<b>corps</b>	of the spirituality and	9, 53/ 26
been, through the whole	<b>corps</b>	of Christendom, both temporality	9, 99/ 35
to wit, against the	<b>corps</b>	and body thereof, that	9, 108/ 8
grudge of the whole	<b>corps</b>	of the temporality against	9, 129/ 14
with them, upon a	<b>Corpus</b>	Christi Day, would pick	9, 51/ 15

in providing for the	<b>correction</b>	of those that were	9, 49/ 22
to their amendment and	<b>correction</b>	that they gave me	9, 49/ 30
afterward, by beating and	<b>correction</b>	, gathered his remembrance to	9, 118/ 9
go not without due	<b>correction</b>	. In this process, lo	9, 151/ 32
offenders go without due	<b>correction</b>	. Who could end and	9, 151/ 36
offenders go not without	<b>correction</b>	. For, now, to begin	9, 152/ 11
that in punishing and	<b>corrections</b>	all these persons before-rehearsed	9, 91/ 22
worldly policies, and strait	<b>corrections</b>	, to rule the people	9, 96/ 2
worldly policies, and strait	<b>corrections</b>	, to rule the people	9, 143/ 17
needs be babbling and	<b>corrupt</b>	whom they can: let	9, 46/ 10
penny pitcher inveigle and	<b>corrupt</b>	the company, whom far	9, 100/ 31
and both twain first	<b>corrupt</b>	some of their company	9, 129/ 5
amendable; and those whose	<b>corrupt</b>	canker no cure can	9, 166/ 38
be the occasion of	<b>corrupting</b>	and destroying the souls	9, 89/ 32
off in season for	<b>corrupting</b>	farther. The Forty-ninth Chapter	9, 166/ 38
of hatred nor for	<b>corruption</b>	of money -- that	9, 135/ 28
of hatred, nor for	<b>corruption</b>	of money, that it	9, 136/ 1
evil will or other	<b>corruption</b>	might lead the witnesses	9, 139/ 23
either pity greatly their	<b>cost</b>	or envy the priests	9, 73/ 26
London said it should	<b>cost</b>	him the best blood	9, 121/ 31
to their travail, labor,	<b>cost</b>	, and pain, and tarry	9, 145/ 11
comely as ever any	<b>costermonger</b>	covered his basket. But	9, 126/ 2
this Pacifier all his	<b>costs</b>	done about the proof	9, 94/ 18
that they convey and	<b>couch</b>	up together, with a	9, 9/ 5
first of the King's	<b>Council</b>	, and after, his undertreasurer	9, 49/ 16
locked fast in their	<b>council</b>	chamber; and, setting armed	9, 80/ 19
King's Grace and his	<b>Council</b>	. I mean John Frith	9, 89/ 20
His Grace and his	<b>Council</b>	, and so by the	9, 89/ 23
King's Grace and his	<b>Council</b>	, or in what place	9, 94/ 10
And if a provincial	<b>council</b>	err, there are in	9, 100/ 9
the Church in their	<b>council</b>	held at Jerusalem, did	9, 100/ 18
the king or his	<b>Council</b>	, but will rather of	9, 121/ 8
greatest lords of his	<b>Council</b>	to know how the	9, 127/ 8
the king's most honorable	<b>Council</b>	, and that since that	9, 127/ 27
made in a general	<b>council</b>	. And verily methinketh that	9, 131/ 32
judges and the King's	<b>Council</b>	to put some folk	9, 133/ 36
king and to his	<b>Council</b>	, beseeching His Grace of	9, 137/ 33
King's Highness and his	<b>Council</b>	look specially upon this	9, 151/ 28
King's Highness and his	<b>Council</b>	so specially look upon	9, 151/ 34
King's Highness and his	<b>Council</b>	should bring this thing	9, 151/ 39
King's Highness and his	<b>Council</b>	can see, for all	9, 152/ 21
King's Highness and his	<b>Council</b>	, and his Parliament, to	9, 155/ 13
noble prince and his	<b>Council</b>	disappointed, and secretly prevented	9, 162/ 10

two concerning the general	<b>councils</b>	, and I show the	9, 7/ 6
that is of his	<b>counsel</b>	deceived him, not only	9, 61/ 1
ever would give that	<b>counsel</b>	; nor no more hath	9, 74/ 15
man would give the	<b>counsel</b>	to take any man's	9, 77/ 16
he giveth such a	<b>counsel</b>	as he may when	9, 77/ 19
give them his discreet	<b>counsel</b>	too. When it should	9, 79/ 5
his good advice and	<b>counsel</b>	, in what wise he	9, 89/ 28
other men -- what	<b>counsel</b>	would this man give	9, 89/ 33
as for to give	<b>counsel</b>	to the ordinary to	9, 90/ 26
give his ordinary? What	<b>counsel</b>	would he give the	9, 90/ 39
write unto Frith and	<b>counsel</b>	him to stick fast	9, 91/ 10
give mine advice and	<b>counsel</b>	to the change, yet	9, 96/ 32
the secret advice and	<b>counsel</b>	may become every man	9, 96/ 38
was, before his goodly	<b>counsel</b>	so by this pretty	9, 98/ 17
they follow therein the	<b>counsel</b>	of Christ, which saith	9, 103/ 33
God, for all that	<b>counsel</b>	, was content that men	9, 104/ 6
give good princes evil	<b>counsel</b>	for to take it	9, 104/ 28
according to his good	<b>counsel</b>	, and admit his wholesome	9, 107/ 14
house, which uttered his	<b>counsel</b>	. And upon that point	9, 118/ 3
to keep the king's	<b>counsel</b>	and their own), shall	9, 133/ 2
my poor advice and	<b>counsel</b>	shall be that for	9, 135/ 15
good folk of their	<b>counsel</b>	in doing of their	9, 136/ 20
that were of their	<b>counsel</b>	and partners to the	9, 136/ 23
for all his wholesome	<b>counsel</b>	, no cause to change	9, 152/ 22
law. And when his	<b>counsel</b>	talketh with him, and	9, 159/ 9
and openly delivered his	<b>counsel</b>	his tinder box, with	9, 159/ 28
the contrary none evil	<b>counsel</b>	. As touching heretics, I	9, 167/ 18
I be bold to	<b>counsel</b>	every man to whose	9, 168/ 22
him, by my poor	<b>counsel</b>	, pray God inspire himself	9, 169/ 30
question, ask advice and	<b>counsel</b>	of those whom himself	9, 169/ 35
after the same worldly	<b>countenance</b>	, as they do now	9, 96/ 16
and the same worldly	<b>countenance</b>	, as they do now	9, 98/ 2
first, as for worldly	<b>countenance</b>	, is among the clergy	9, 98/ 7
the residue of the	<b>countenance</b>	, I dare be bold	9, 98/ 22
from all their other	<b>countenance</b>	the chief part of	9, 98/ 25
them proud for their	<b>countenance</b>	would then find as	9, 98/ 30
name of proud worldly	<b>countenance</b>	-- if men were	9, 104/ 35
call the proud worldly	<b>countenance</b>	, they might and would	9, 105/ 5
setting forth the chief	<b>countenance</b>	of mildness and charity	9, 128/ 13
oration is but a	<b>counterfeited</b>	figure of rhetoric, as	9, 62/ 35
that were in diverse	<b>countries</b>	far off converted unto	9, 100/ 20
But strangers of other	<b>countries</b>	that come hither and	9, 108/ 32
spirituality of their own	<b>countries</b>	, have said that our	9, 108/ 39

in, and swallowed whole	<b>countries</b>	up, and made many	9, 158/ 30
service against their own	<b>country</b>	; with whom when the	9, 42/ 16
left their own native	<b>country</b>	, but did also fight	9, 42/ 21
last in some whole	<b>country</b>	scant any one good	9, 70/ 21
the custom of the	<b>country</b>	may either to the	9, 106/ 3
far off into another	<b>country</b>	, and there hath changed	9, 166/ 5
diocese, either in the	<b>county</b>	of Essex (for as	9, 116/ 11
man is in his	<b>county</b>	; and himself lieth sometimes	9, 132/ 8
peaceable folk in the	<b>county</b>	but if it were	9, 134/ 11
too feeble in what	<b>county</b>	soever they be strongest	9, 157/ 35
-- all the whole	<b>county</b>	knoweth it -- the	9, 159/ 11
to give the people	<b>courage</b>	and boldness to resist	9, 12/ 28
be so full of	<b>courage</b>	that, were the fiends	9, 40/ 36
lightness, in such a	<b>courage</b>	and boldness that they	9, 156/ 33
grown unto such number,	<b>courage</b>	, and boldness that afterward	9, 162/ 3
these heretics into such	<b>courage</b>	and surety as the	9, 163/ 1
deliverance by the common	<b>course</b>	of their purgation. And	9, 49/ 34
still after the old	<b>course</b>	, pretending by confederacies and	9, 96/ 1
was conversant in the	<b>court</b>	, of all the nobility	9, 84/ 18
by commandment of the	<b>court</b>	compelled, not to let	9, 89/ 36
thereof, either in the	<b>court</b>	or elsewhere, appeared very	9, 115/ 30
officers of the spiritual	<b>court</b>	; for they have known	9, 130/ 8
both in the one	<b>court</b>	and in the other	9, 132/ 20
an officer of the	<b>court</b>	thereto, without any peril	9, 134/ 30
evidently in the same	<b>court</b>	, and in the same	9, 135/ 31
lesson. Then if the	<b>court</b>	will appoint an officer	9, 164/ 12
officer of a temporal	<b>court</b>	may give information for	9, 164/ 13
nor in no more	<b>courteous</b>	manner. And over this	9, 5/ 19
so useth he of	<b>courtesy</b>	, if he cannot sleep	9, 4/ 25
unchecked. Which kind of	<b>courtesy</b>	if I should show	9, 4/ 27
but of their own	<b>courtesy</b>	, undeserved on my part	9, 42/ 31
say that for that	<b>courtesy</b>	no man hath any	9, 56/ 29
taken in the spiritual	<b>courts</b>	"of office" (that is	9, 130/ 2
the more because a	<b>cousin</b>	of his, a barber	9, 126/ 32
clothes that shall only	<b>cover</b>	them and not keep	9, 78/ 29
his visor apace, and	<b>cover</b>	his visage to walk	9, 111/ 30
showed himself, then, to	<b>cover</b>	and color it with	9, 112/ 2
folly thereof, though he	<b>cover</b>	his rotten fruit as	9, 126/ 1
and wherewith to be	<b>covered</b>	, let us be content	9, 78/ 23
as ever any costermonger	<b>covered</b>	his basket. But this	9, 126/ 2
Paul speaketh but of	<b>covering</b>	, will devise them clothes	9, 78/ 29
which this preacher would	<b>covertly</b>	color in his said	9, 30/ 18
doth allude. And he	<b>covertly</b>	layeth, as ye see	9, 34/ 8

now cometh he and	<b>covertly</b>	goeth about to make	9, 142/ 6
of God, and rather	<b>covet</b>	to have rule over	9, 68/ 9
of. And that some	<b>covet</b>	their bodily ease and	9, 68/ 22
folk be naught, that	<b>covetous</b>	folk be naught, that	9, 50/ 14
others, again, proud persons,	<b>covetous</b>	, vainglorious, and lovers of	9, 63/ 33
room that by their	<b>covetous</b>	and cruel dealing have	9, 80/ 25
that be proud nor	<b>covetous</b>	, nor have any love	9, 152/ 2
that are proud or	<b>covetous</b>	, or have love to	9, 152/ 13
of pardons riseth of	<b>covetousness</b>	of the Church, and	9, 75/ 14
only of man for	<b>covetousness</b>	, singularity, or some other	9, 75/ 26
great diligence that pride,	<b>covetousness</b>	, nor worldly love be	9, 151/ 31
of pride or of	<b>covetousness</b>	, or any love at	9, 152/ 26
no spice of pride,	<b>covetousness</b>	, nor love toward the	9, 153/ 6
every spice of pride,	<b>covetousness</b>	, and worldly love. And	9, 153/ 20
in this fear and	<b>cowardice</b>	of faint heart that	9, 109/ 36
in sight upon their	<b>cowls</b>	; and then shall it	9, 107/ 4
that I use but	<b>craft</b>	and fraud against Tyndale	9, 5/ 34
find the means by	<b>craft</b>	to get his adversary	9, 6/ 19
you. For now, his	<b>craft</b>	opened and declared unto	9, 22/ 19
find the means by	<b>craft</b>	to sever and set	9, 54/ 6
default of himself or	<b>craft</b>	of some subtle shrew	9, 111/ 11
wretched heretics should by	<b>craft</b>	and sophisms be suffered	9, 149/ 29
all his trust in	<b>craft</b>	) goeth about his matter	9, 159/ 18
conveyeth his galls so	<b>craftily</b>	that all the table	9, 22/ 21
many of the mean	<b>crafts</b>	in the city, bearing	9, 156/ 22
last therefrom, after great	<b>crakes</b>	made of Tyndale's part	9, 39/ 11
peradventure, for all the	<b>crakes</b>	, not one heretic of	9, 157/ 22
reason: "He that hath	<b>created</b>	thee without thee, doth	9, 38/ 20
he gave unto no	<b>creature</b>	living in the earth	9, 15/ 32
principal of all his	<b>creatures</b>	. For he gave unto	9, 15/ 30
ruler of all his	<b>creatures</b>	, the which he made	9, 15/ 35
no such deformed, evil-favored	<b>creatures</b>	as men imagine them	9, 40/ 26
were worthy much more	<b>credence</b>	if I had written	9, 5/ 23
ready to give hasty	<b>credence</b>	to other folk or	9, 8/ 1
knoweth but by the	<b>credence</b>	that they give to	9, 18/ 25
service of faith, by	<b>credence</b>	and assent given unto	9, 35/ 18
that would win him	<b>credence</b>	. But believe the husband	9, 59/ 32
simplicity, some of light-giving	<b>credence</b>	, and some of a	9, 67/ 25
ordained full faith and	<b>credence</b>	to be given to	9, 94/ 31
have given so much	<b>credence</b>	to their lamentable complaining	9, 120/ 24
because of the firm	<b>credence</b>	that he therein hath	9, 168/ 10
not be light of	<b>credence</b>	in the believing either	9, 169/ 21
that were not so	<b>credible</b>	as he took them	9, 168/ 11

good piece of the	<b>Creed</b>	, too. Then the Mass	9, 9/ 16
a dark corner to	<b>creep</b>	into able to hide	9, 171/ 22
the hearing whereof they	<b>cried</b>	out, all the company	9, 81/ 16
wot well, the worst	<b>crime</b>	that can be; and	9, 45/ 31
worst kind of that	<b>crime</b>	that ever came out	9, 45/ 33
time than concerning the	<b>crime</b>	of heresy. For I	9, 130/ 19
accounted as great a	<b>crime</b>	as is the treason	9, 136/ 11
detestation of such odious	<b>crimes</b>	, but also for the	9, 136/ 18
condemned, and at Paul's	<b>Cross</b>	openly burned, and by	9, 11/ 27
done honor to Christ's	<b>cross</b>	, and prayed unto saints	9, 44/ 7
going with banners, copes,	<b>crosses</b>	, and censers, and the	9, 51/ 14
-- surplices, copes, censers,	<b>crosses</b>	, relics, Sacrament, and all	9, 51/ 19
reverently take up the	<b>crosses</b>	, the relics, and the	9, 51/ 22
and favor; nor the	<b>crow</b>	that accounted her own	9, 3/ 10
mind proud, envious, and	<b>cruel</b>	. And he bade me	9, 40/ 27
by their covetous and	<b>cruel</b>	dealing have well showed	9, 80/ 25
marvelous lies, of much	<b>cruel</b>	tormenting that heretics had	9, 119/ 18
rejoice and have a	<b>cruel</b>	desire of the man's	9, 121/ 34
so sore and so	<b>cruel</b>	as this book of	9, 127/ 23
all wholly to be	<b>cruel</b>	and unreasonable, for I	9, 140/ 11
into the handling of	<b>cruel</b>	judges, it might happen	9, 140/ 18
Church against heresies wholly	<b>cruel</b>	and unreasonable, but so	9, 140/ 30
evil judge and a	<b>cruel</b>	should do by those	9, 141/ 30
sorest and the most	<b>cruel</b>	, heinous point, in sundry	9, 147/ 25
were so malicious and	<b>cruel</b>	but that they would	9, 148/ 23
that he prove their	<b>cruel</b>	, wrongful dealing otherwise than	9, 152/ 20
spirituality have left their	<b>cruel</b>	desire of abjuring and	9, 154/ 15
the while they be	<b>cruel</b>	they should judge light	9, 154/ 35
so fierce and so	<b>cruel</b>	as this Pacifier speaketh	9, 163/ 20
so sore and so	<b>cruel</b>	that they will not	9, 165/ 23
so fierce and so	<b>cruel</b>	should be his judges	9, 165/ 39
handled that thing so	<b>cruelly</b>	that all the world	9, 147/ 29
and use themselves therein	<b>cruelly</b>	-- I dare be	9, 163/ 7
opinion of malice and	<b>cruelly</b>	. But his mild mind	9, 122/ 37
of those laws toward	<b>cruelty</b>	, as he doth in	9, 144/ 9
infamation of the clergy's	<b>cruelty</b>	, making men ween it	9, 146/ 36
thus much mishandling and	<b>cruelty</b>	of the clergy, wherein	9, 150/ 5
therefore as for such	<b>cruelty</b>	and mishandling of innocents	9, 163/ 23
such surmised and unproved	<b>cruelty</b>	, change the good laws	9, 167/ 9
lie there and piteously	<b>cry</b>	in pain. By this	9, 85/ 36
were called again, would	<b>cry</b>	out upon that. And	9, 164/ 15
his tale to God,	<b>crying</b>	out, O good Lord	9, 32/ 9
an hideous exclamation, and	<b>crying</b>	out upon my fleshliness	9, 33/ 33

and for the people, knave ' and ' Saint Bride's Churchyard. % 1533 liberality, patience, soberness, temperance, patience, soberness, temperance, and may peradventure have much there is no great Pacifier keep no more in his book (as taught by some old praises of their own their prelates and their of all them to whose corrupt canker no such as may be if he be so I will not be a very shrewd, fell, the fiends never so I hear say) ' encouraged by the common by long usage and no such guise or enough that the universal the breach whereby the as for fasting, the made therefor -- the almost to grow in of the whole body, cantles that have been fellows, let them draw but that he could no cure can heal, Reverend Father in God Saint Jerome, holy Saint Saint Basil, holy Saint saith to the Hebrews, " saith to the Hebrews, " many more variances growing poor, plain priests also that so much they this that every man brethren have made, and	<b>crying</b> <b>cuckold</b> <b>Cum</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>cunning</b> <b>curates</b> <b>cure</b> <b>cure</b> <b>cured</b> <b>curious</b> <b>curious</b> <b>cursed</b> <b>cursed</b> <b>cursed</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>custom</b> <b>cut</b> <b>cut</b> <b>cut</b> <b>cut</b> <b>cut</b> <b>Cuthbert</b> <b>Cyprian</b> <b>Cyril</b> <b>Dabo</b> <b>Dabo</b> <b>daily</b> <b>daily</b> <b>daily</b> <b>daily</b> <b>daily</b> <b>daily</b>	continually to our Lord .' And iwis such privilegio. . , and such others, yet too. For I am , too; but surely either in the making of in his breast than as he weeneth it weaver in Wycliffe's "Wicket , and say that besides , and to priests and such as may be can heal, cut off , and for health of as to seek for about the searching out mind. And when I , if they thought them quean ' and ' of all indifferent readers ratified, agreed, and confirmed , nor the churches of to the contrary dischargeth grew. For as for of the country may , I say, may do that among good Catholic and cast off the off have been somewhat between them. For surely off one knave's ear off in season for , now bishop of Durham , holy Saint Chrysostom, holy , and the three Gregorys leges meas, " etc. "I leges meas, " etc. "I , in divers times and do take upon them pray as some of heareth -- that there yet make, by me	9, 95/ 33 9, 59/ 18 9, 172/ 36 9, 142/ 10 9, 143/ 1 9, 143/ 6 9, 144/ 9 9, 148/ 5 9, 148/ 6 9, 163/ 33 9, 169/ 23 9, 71/ 23 9, 53/ 32 9, 166/ 38 9, 53/ 33 9, 67/ 7 9, 135/ 6 9, 40/ 31 9, 40/ 37 9, 59/ 17 9, 4/ 35 9, 99/ 36 9, 101/ 2 9, 105/ 33 9, 106/ 2 9, 106/ 2 9, 106/ 5 9, 158/ 20 9, 53/ 33 9, 72/ 9 9, 121/ 32 9, 160/ 19 9, 166/ 38 9, 158/ 7 9, 29/ 5 9, 29/ 6 9, 17/ 7 9, 24/ 36 9, 64/ 20 9, 99/ 24 9, 103/ 12 9, 110/ 12 9, 117/ 4
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times more harm happen	<b>daily</b>	to folk as innocent	9, 132/ 24
long for, but also	<b>daily</b>	look for; and would	9, 158/ 14
have, unto these delicate,	<b>dainty</b>	folk that can away	9, 9/ 26
the clergy, yet they	<b>damn</b>	them all to the	9, 43/ 37
the doing; and so	<b>damn</b>	they to the devil	9, 44/ 19
as Tyndale saith) and	<b>damnable</b>	dreams of men (as	9, 31/ 7
false belief and great,	<b>damnable</b>	sin in the doing	9, 44/ 18
hold it much more	<b>damnable</b>	in a spiritual person	9, 48/ 28
that inevitable necessity of	<b>damnable</b>	, deadly sin, it were	9, 77/ 34
yet in that case	<b>damnable</b>	to his soul, and	9, 87/ 7
of very good reason	<b>damnable</b>	to his body. The	9, 87/ 10
in adultery through such	<b>damnable</b>	passions. And by the	9, 149/ 1
that all these blasphemous,	<b>damnable</b>	heretics shall be spared	9, 149/ 11
spared, for such desperate,	<b>damnable</b>	passions? If that way	9, 149/ 12
the Church to be	<b>damnably</b>	deceived in taking the	9, 21/ 21
believe, neither, that the	<b>damned</b>	spirits have all their	9, 41/ 1
and of division, the	<b>damned</b>	devil of hell, which	9, 41/ 25
nor for condemning for	<b>damned</b>	heretics the whole Catholic	9, 43/ 22
burned, and in hell	<b>damned</b>	and there burning still	9, 93/ 34
me, saving that the	<b>danger</b>	of escapes is to	9, 49/ 36
the senate in his	<b>danger</b>	, and then by some	9, 80/ 3
but the peril and	<b>danger</b>	that they then presently	9, 80/ 9
fallen again in the	<b>danger</b>	and peril of relapse	9, 127/ 24
see that any great	<b>danger</b>	might come to the	9, 137/ 14
might be saved from	<b>danger</b>	by another way, and	9, 137/ 30
avoiding of the great	<b>danger</b>	that might in some	9, 138/ 34
people which be so	<b>dangerous</b>	, as well to spiritual	9, 95/ 28
person. This is a	<b>dangerous</b>	law, and more likely	9, 135/ 33
the book. For I	<b>dare</b>	be bold to say	9, 10/ 4
there are whereupon they	<b>dare</b>	not be so bold	9, 11/ 15
any of their favorers	<b>dare</b>	deny, and will affirm	9, 29/ 17
of filthy beastliness, I	<b>dare</b>	be bold to say	9, 30/ 11
he read out, I	<b>dare</b>	boldly promise that he	9, 37/ 10
his sermon touch, then	<b>dare</b>	I be bound to	9, 37/ 28
to the end, I	<b>dare</b>	be bold to warrant	9, 38/ 31
could deserve. But I	<b>dare</b>	take God and them	9, 47/ 31
naught in both. I	<b>dare</b>	be bold to say	9, 50/ 14
quoth he, "if ye	<b>dare</b>	put yourselves in my	9, 80/ 13
thereon, ye would, I	<b>dare</b>	say, do first. For	9, 81/ 2
with heretics that they	<b>dare</b>	well and plainly put	9, 88/ 1
them, this Pacifier, I	<b>dare</b>	say, shall not need	9, 90/ 27
can devise; but I	<b>dare</b>	say that there is	9, 91/ 13
so far. And this	<b>dare</b>	I be bold to	9, 94/ 22

over this realm, I	<b>dare</b>	boldly say this hundred	9, 95/ 1
of the countenance, I	<b>dare</b>	be bold to warrant	9, 98/ 22
glory to God: so	<b>dare</b>	I boldly say that	9, 104/ 11
pay them. And now	<b>dare</b>	I say that if	9, 120/ 22
so well that I	<b>dare</b>	well say they falsely	9, 121/ 35
thoroughly knew them, I	<b>dare</b>	say he would less	9, 127/ 34
will not, or peradventure	<b>dare</b>	not, be openly known	9, 130/ 35
of the party, nor	<b>dare</b>	, peradventure, for his ears	9, 131/ 4
were one, and therefore	<b>dare</b>	not swear that in	9, 131/ 35
the trust. And I	<b>dare</b>	say the ordinaries be	9, 133/ 32
that none of them	<b>dare</b>	be known to speak	9, 134/ 6
tale is somewhat shameless,	<b>dare</b>	I say; and somewhat	9, 142/ 34
be reformed -- I	<b>dare</b>	say that the spiritual	9, 149/ 16
therein cruelly -- I	<b>dare</b>	be bound to warrant	9, 163/ 7
to the reader the	<b>dark</b>	writing of him that	9, 8/ 24
because they would be	<b>dark</b>	and have their false	9, 9/ 1
maketh mine own more	<b>dark</b>	and less perceived. And	9, 15/ 11
as the air is	<b>dark</b>	of itself, and receiveth	9, 19/ 28
men's hearts of themselves	<b>dark</b>	with lies and receive	9, 19/ 29
And moreover, as the	<b>dark</b>	air giveth the sun	9, 19/ 32
a while in the	<b>dark</b>	, where, for lack of	9, 26/ 19
labor to make so	<b>dark</b>	, that by their wills	9, 171/ 15
serpent out of his	<b>dark</b>	den, and as the	9, 171/ 16
leave Tyndale never a	<b>dark</b>	corner to creep into	9, 171/ 22
syllable out. For such	<b>darkness</b>	use they purposely, and	9, 6/ 34
and purgeth it from	<b>darkness</b>	: even so the lying	9, 19/ 34
shall walk in this	<b>darkness</b>	of malice and division	9, 96/ 19
were one that, having	<b>day</b>	of challenge appointed in	9, 6/ 18
his adversary before the	<b>day</b>	into his own hands	9, 6/ 20
diet that at the	<b>day</b>	, he bringeth him forth	9, 6/ 21
it was many a	<b>day</b>	after man was made	9, 16/ 31
it was many a	<b>day</b>	after man was made	9, 24/ 8
even yet at this	<b>day</b>	by his own mouth	9, 25/ 31
is not at this	<b>day</b>	, nor shall be while	9, 47/ 6
my living at this	<b>day</b>	of any other, I	9, 47/ 21
upon a Corpus Christi	<b>Day</b>	, would pick quarrels to	9, 51/ 15
it now at this	<b>day</b>	much what after such	9, 68/ 4
some such at this	<b>day</b>	, now, as I pray	9, 68/ 15
not their better any	<b>day</b>	this forty years, and	9, 68/ 19
need much at this	<b>day</b>	to grudge and complain	9, 73/ 16
there are at this	<b>day</b>	holy saints in heaven	9, 78/ 9
he broke upon a	<b>day</b>	suddenly to the senate	9, 80/ 6
Savior at the general	<b>Day</b>	of Doom. But in	9, 88/ 13

be done in a	<b>day</b>	. Whether should he let	9, 90/ 10
could and would every	<b>day</b>	. But this Pacifier, that	9, 105/ 32
at all at this	<b>day</b>	while we dine at	9, 106/ 7
fasting upon a certain	<b>day</b>	, answered me, "Fareto sould	9, 106/ 18
and in many a	<b>day</b>	neither said matins nor	9, 113/ 12
honestly treated him one	<b>day</b>	or twain in mine	9, 126/ 17
had so fair a	<b>day</b>	-- as a man	9, 133/ 11
I never saw the	<b>day</b>	yet but that I	9, 133/ 28
there on a May	<b>Day</b>	, in the morning, by	9, 156/ 9
boldness, and openly, by	<b>day</b>	, they ensembled themselves together	9, 157/ 11
will once come a	<b>day</b>	. And out of question	9, 158/ 12
out of question that	<b>day</b>	they not only long	9, 158/ 13
realm unto our own	<b>days</b>	; in all which time	9, 13/ 13
the evangelists in those	<b>days</b>	, how should we do	9, 17/ 29
we do in these	<b>days</b>	, the which bring forth	9, 17/ 30
continued from the apostles'	<b>days</b>	unto our own time	9, 18/ 16
all folk before Moses'	<b>days</b>	been left at liberty	9, 18/ 18
the evangelists in those	<b>days</b>	, how should we do	9, 26/ 36
we do in these	<b>days</b>	, the which bring forth	9, 26/ 37
the evangelists in those	<b>days</b>	, how should we do	9, 28/ 15
we do in these	<b>days</b>	, the which bring forth	9, 28/ 15
apostles left in their	<b>days</b>	naught unwritten. Which point	9, 28/ 24
the evangelists in those	<b>days</b>	, how should we do	9, 30/ 23
we do in these	<b>days</b>	, the which bring forth	9, 30/ 23
the evangelists in those	<b>days</b>	, how should we do	9, 30/ 29
we do in these	<b>days</b>	, in which we bring	9, 30/ 30
the evangelists in those	<b>days</b>	, how should we do	9, 32/ 11
we do in these	<b>days</b>	, the which bring forth	9, 32/ 11
been from the apostles'	<b>days</b>	hitherto, both temporal and	9, 44/ 25
realm now in these	<b>days</b>	, without great heaviness and	9, 61/ 31
even in Christ's own	<b>days</b>	. For Judas, that was	9, 68/ 28
is here at these	<b>days</b>	against the clergy. Whereupon	9, 79/ 32
dear friends, these many	<b>days</b>	much desired -- that	9, 80/ 23
for tender heart two	<b>days</b>	after, when she talked	9, 101/ 25
and besides the natural	<b>days</b>	, to devise us new	9, 106/ 14
to devise us new	<b>days</b>	ex fictione juris, that	9, 106/ 15
in his blessed apostles'	<b>days</b>	, and yet were there	9, 108/ 29
about four or five	<b>days</b>	, and never had either	9, 119/ 21
But as for my	<b>days</b>	, as far as I	9, 144/ 33
if they tarry forty	<b>days</b>	, the king's laws to	9, 151/ 10
still in rest three	<b>days</b>	. For in all places	9, 157/ 37
head so dulled or	<b>dazed</b>	in his brain but	9, 119/ 8
light, where his eyes	<b>dazed</b>	: so shall I, with	9, 171/ 18

Tyndale's chapter, waxeth even	<b>dead</b>	for cold. For what	9, 23/ 29
travail and utterly borne	<b>dead</b>	; while they against whom	9, 24/ 21
that his reason is	<b>dead</b>	, as I say it	9, 24/ 25
there are now three	<b>dead</b>	) that ever I perceived	9, 84/ 20
that he fell down	<b>dead</b>	in a swoon! And	9, 119/ 26
and after in a	<b>dead</b>	sleep -- the traitor	9, 160/ 13
no man might without	<b>deadly</b>	sin keep any abundance	9, 77/ 32
inevitable necessity of damnable,	<b>deadly</b>	sin, it were lawful	9, 77/ 34
after, stretch a great	<b>deal</b>	further than the goods	9, 77/ 20
shall do a great	<b>deal</b>	the better if it	9, 79/ 4
good folk a great	<b>deal</b>	much more harm: yet	9, 117/ 24
heresies and their spiteful	<b>dealing</b>	, but if I should	9, 51/ 9
man rebuked their villainous	<b>dealing</b>	, and would step unto	9, 51/ 20
their covetous and cruel	<b>dealing</b>	have well showed themselves	9, 80/ 25
which part of their	<b>dealing</b>	, good charitable manner lacked	9, 89/ 1
mind and very tender	<b>dealing</b>	in such matters is	9, 123/ 1
and partly by the	<b>dealing</b>	of some other such	9, 123/ 24
men, and of uncharitable	<b>dealing</b>	, is a very false	9, 148/ 12
outrageous deeds in the	<b>dealing</b>	and mishandling of men	9, 152/ 17
prove their cruel, wrongful	<b>dealing</b>	otherwise than by "some	9, 152/ 20
priests that so be	<b>dealt</b>	withall have been wont	9, 57/ 5
things toward her not	<b>dealt</b>	very well nor like	9, 59/ 8
he was too easily	<b>dealt</b>	with, and had wrong	9, 127/ 30
father to our most	<b>dear</b>	sovereign lord the king	9, 73/ 23
thing that ye have,	<b>dear</b>	friends, these many days	9, 80/ 23
sedition, and trouble, and	<b>dearth</b>	, and death, in this	9, 135/ 13
all without any man's	<b>death</b>	or stroke." At this	9, 80/ 34
wished and called for	<b>death</b>	. Whereupon Death came anon	9, 83/ 16
called for death. Whereupon	<b>Death</b>	came anon readily toward	9, 83/ 16
will abide unto the	<b>death</b>	; what advice will this	9, 91/ 4
desire of the man's	<b>death</b>	-- I know him	9, 121/ 35
trouble, and dearth, and	<b>death</b>	, in this realm many	9, 135/ 13
been aneiled in their	<b>deathbed</b>	, and have taken their	9, 44/ 11
now anger, and malice,	<b>debate</b>	, division, and strife. Which	9, 58/ 7
words between you causeth	<b>debate</b>	on both sides. For	9, 59/ 16
to be lamented that	<b>debate</b>	and strife should be	9, 62/ 5
thing as matter of	<b>debate</b>	and strife do commonly	9, 62/ 33
they would) be at	<b>debate</b>	and division with the	9, 68/ 34
the payment of their	<b>debts</b>	, to make restitutions for	9, 72/ 32
the payment of their	<b>debts</b>	, or to restitution of	9, 74/ 11
book of his third	<b>decade</b>	, that treateth of the	9, 79/ 26
to have the faith	<b>decay</b>	, and more harm grow	9, 167/ 12
or, after his master's	<b>decease</b>	, a doctor; and that	9, 164/ 2

default, through persuasion and	<b>deceit</b>	of the ghostly enemy	9, 75/ 28
of light, should so	<b>deceive</b>	this good man, and	9, 88/ 20
which those heretics first	<b>deceive</b>	men and women in	9, 124/ 2
Church to be damnably	<b>deceived</b>	in taking the word	9, 21/ 21
is of his counsel	<b>deceived</b>	him, not only in	9, 61/ 1
by some subtle shrew	<b>deceived</b>	. The Twenty-ninth Chapter But	9, 103/ 4
and keep for my	<b>declaration</b>	), therein be these words	9, 15/ 24
readers, a plain, open	<b>declaration</b>	as, in my mind	9, 87/ 24
there needed none other	<b>declaration</b>	than the common-received faith	9, 170/ 8
they will labor for	<b>declarations</b>	of heresy, which, as	9, 170/ 2
do? For while I	<b>declare</b>	and show their writing	9, 41/ 33
partial, and plainly to	<b>declare</b>	himself to be full	9, 49/ 5
unto them; which I	<b>declare</b>	always that I would	9, 53/ 20
will, but if he	<b>declare</b>	it the better, mislike	9, 63/ 13
deeds of his own,	<b>declare</b>	of his mind the	9, 86/ 34
then might the clergy	<b>declare</b>	their demeanor toward that	9, 88/ 36
part he must first	<b>declare</b>	whether he mean in	9, 99/ 4
more indifferently, and had	<b>declared</b>	and made open to	9, 5/ 24
have in my Dialogue	<b>declared</b>	, if the men were	9, 13/ 33
his craft opened and	<b>declared</b>	unto you, ye shall	9, 22/ 19
that he had somewhat	<b>declared</b>	his mind how little	9, 78/ 17
showeth, and Saint Augustine	<b>declareth</b>	, and Luther himself confesseth	9, 21/ 14
they boast it, he	<b>declareth</b>	and expressly testifieth like	9, 52/ 16
spiritual men -- himself	<b>declareth</b>	soon after that he	9, 71/ 29
these points -- himself	<b>declareth</b>	that he believeth the	9, 86/ 21
good readers, this Pacifier	<b>declareth</b>	that he would have	9, 151/ 33
And verily in this	<b>declination</b>	of the world --	9, 70/ 13
Statuta quedam," it is	<b>decreed</b>	that if the bishop	9, 137/ 13
witnesses it is there	<b>decreed</b>	that the bishop or	9, 137/ 20
is specially consecrated and	<b>dedicated</b>	unto God. But whereas	9, 48/ 21
pry upon every man's	<b>deed</b>	so narrowly as to	9, 67/ 33
think it a good	<b>deed</b>	to see them punished	9, 95/ 23
as ready, in a	<b>deed</b>	of its own nature	9, 105/ 1
think it a good	<b>deed</b>	to see them punished	9, 111/ 6
partly by his own	<b>deed</b>	, and partly by the	9, 123/ 23
I warrant you the	<b>deed</b>	shall show itself that	9, 148/ 20
wrongs, or to the	<b>deeds</b>	of alms and mercy	9, 74/ 12
some other words or	<b>deeds</b>	of his own, declare	9, 86/ 34
to do other good	<b>deeds</b>	for themselves and for	9, 95/ 33
doing of their evil	<b>deeds</b>	, those that are done	9, 136/ 20
some of their outrageous	<b>deeds</b>	in the dealing and	9, 152/ 17
it not over-lightly sink	<b>deep</b>	down into the breast	9, 97/ 18
himself thereby in another,	<b>deeper</b>	peril. Others have besides	9, 127/ 15

to the woman full	<b>deeply</b>	that his intent were	9, 59/ 27
that whoso be so	<b>deeply</b>	grounded in malice, to	9, 167/ 36
clergy is an intolerable	<b>defamation</b>	but if that be	9, 113/ 2
in going about to	<b>defame</b>	the clergy, he doth	9, 93/ 2
he doth indeed greatly	<b>defame</b>	the people, when he	9, 93/ 3
that would fain falsely	<b>defame</b>	the clergy could imagine	9, 111/ 12
goeth about ungodly to	<b>defame</b>	, do earnestly pray God	9, 150/ 20
and make them be	<b>defamed</b>	among good men and	9, 109/ 26
book wherein it more	<b>defameth</b>	the spirituality than in	9, 92/ 19
in this one it	<b>defameth</b>	in manner all the	9, 92/ 20
again that he still	<b>defameth</b>	the people of a	9, 93/ 25
heresy that he here	<b>defameth</b>	them of, than he	9, 152/ 18
them. And as for	<b>defaming</b>	them with the abuse	9, 144/ 8
lay people have found	<b>default</b>	, as well at priests	9, 66/ 25
great multitude have found	<b>default</b>	as well at priests	9, 67/ 6
that through grace find	<b>default</b>	only at the abusion	9, 75/ 22
or some other suchlike	<b>default</b>	, through persuasion and deceit	9, 75/ 27
that they that find	<b>default</b>	at such abusions and	9, 95/ 19
will pretend that no	<b>default</b>	is in them, but	9, 96/ 14
will pretend that no	<b>default</b>	is in them, but	9, 98/ 1
that they that find	<b>default</b>	at abusions and disorder	9, 107/ 30
all them that find	<b>default</b>	at their disorder and	9, 110/ 10
or oversight, either by	<b>default</b>	of himself or craft	9, 111/ 10
against them for finding	<b>default</b>	at their misorder and	9, 112/ 28
division, and that every	<b>default</b>	that is in any	9, 129/ 12
us for every light	<b>default</b>	. This process were a	9, 146/ 24
us for every light	<b>default</b>	. When he hath proved	9, 150/ 15
convenient to put the	<b>defaults</b>	of the laws abroad	9, 97/ 5
rather speaketh of their	<b>defaults</b>	than ours; wherein I	9, 103/ 23
in these matters to	<b>defend</b>	Tyndale's part. It were	9, 10/ 33
such wise also to	<b>defend</b>	those things as they	9, 11/ 5
would with these words	<b>defend</b>	. For since the Gospel	9, 25/ 23
can in no wise	<b>defend</b>	Tyndale's reason, he would	9, 27/ 7
then because he cannot	<b>defend</b>	Tyndale and avoid mine	9, 27/ 12
But this will evil	<b>defend</b>	them, when Barnes writeth	9, 43/ 28
or of the realm;	<b>defend</b>	them I am content	9, 96/ 29
behalf, to save and	<b>defend</b>	the accusers and witnesses	9, 137/ 34
as he would not	<b>defend</b>	his heresy and stubbornly	9, 149/ 37
that it hath well	<b>defended</b>	Tyndale's said chapter and	9, 33/ 9
as stiffly as he	<b>defended</b>	it foolishly, secretly between	9, 124/ 32
but for that he	<b>defendeth</b>	opinatively his error. And	9, 145/ 26
all that, in the	<b>defending</b>	of those matters with	9, 40/ 14
except only in the	<b>defense</b>	of such English words	9, 7/ 10

against me for Tyndale's	<b>defense</b>	than those with which	9, 26/ 14
forswear and abjure the	<b>defense</b>	and maintenance of that	9, 30/ 15
which is entitled "The	<b>Defense</b>	of the Second Reason	9, 38/ 26
aid or any manner	<b>defense</b>	, where you shall have	9, 80/ 33
abroad in audience by	<b>defense</b>	of those heresies in	9, 124/ 3
for a while both	<b>defense</b>	of mine own faults	9, 172/ 18
devils be no such	<b>deformed</b>	, evil-favored creatures as men	9, 40/ 26
higher, to call every	<b>degree</b>	by such odious names	9, 50/ 25
sort. And of all	<b>degrees</b>	especially, for my part	9, 50/ 27
have first made many	<b>delays</b>	, and afterward, being examined	9, 131/ 15
I have, unto these	<b>delicate</b>	, dainty folk that can	9, 9/ 26
-- yet hath it	<b>delighted</b>	either himself or some	9, 64/ 30
and lovers of worldly	<b>delights</b>	, and such other. Of	9, 63/ 33
bishop is bound to	<b>deliver</b>	them, and all good	9, 86/ 15
necessity been driven to	<b>deliver</b>	them to the secular	9, 92/ 12
saving for hope of	<b>deliverance</b>	by the common course	9, 49/ 34
them fain of their	<b>deliverance</b>	-- else were they	9, 49/ 37
the copy that was	<b>delivered</b>	me (which copy I	9, 15/ 23
writing -- taught and	<b>delivered</b>	unto Christian people from	9, 18/ 14
to be brought and	<b>delivered</b>	unto the ordinary by	9, 89/ 19
as I said, and	<b>delivered</b>	unto the ordinary. Now	9, 89/ 25
been by their ordinaries	<b>delivered</b>	for their obstinacy in	9, 92/ 1
been by the clergy	<b>delivered</b>	to the secular hands	9, 92/ 24
of, I remember none	<b>delivered</b>	to the secular hands	9, 93/ 38
in fifteen years; nor	<b>delivered</b>	into the secular hands	9, 115/ 12
but of truth, he	<b>delivered</b>	it not unto him	9, 125/ 8
-- I by indenture	<b>delivered</b>	him to his ordinary	9, 126/ 23
-- then is he	<b>delivered</b>	; and yet he payeth	9, 132/ 10
him that except he	<b>delivered</b>	the priest and let	9, 157/ 18
worse afraid than hurt,	<b>delivered</b>	out the priest; whom	9, 157/ 21
was sworn), and openly	<b>delivered</b>	his counsel his tinder	9, 159/ 28
that they that were	<b>delivered</b>	to the secular hands	9, 162/ 18
every session of jail	<b>delivery</b>	, every leet through the	9, 135/ 1
pass, I would now	<b>demand</b>	of him how he	9, 112/ 23
the clergy declare their	<b>demeanor</b>	toward that man, and	9, 88/ 36
if for the wrongful	<b>demeanor</b>	of one bishop or	9, 115/ 2
the party by some	<b>demeanor</b>	of himself giveth occasion	9, 133/ 18
is of such evil	<b>demeanor</b>	among his neighbors that	9, 134/ 4
to turn it into	<b>demonium</b>	meridianum, that every man	9, 15/ 4
out of his dark	<b>den</b>	, and as the poets	9, 171/ 16
Tyndale, George Joye, and	<b>Denck</b>	, Bainham, Bayfield, Hitton, and	9, 29/ 12
whereas it cannot be	<b>denied</b>	, they say, that they	9, 40/ 6
himself had, first had	<b>denied</b>	their heresies upon their	9, 164/ 24

plain heresy, yet he	<b>denieth</b>	not to be wise	9, 85/ 31
them is bound to	<b>denounce</b>	or accuse them, and	9, 86/ 11
such as shall be	<b>denounced</b>	and ex officio brought	9, 89/ 13
Which thing himself cannot	<b>deny</b>	, and is fain to	9, 22/ 12
of their favorers dare	<b>deny</b>	, and will affirm that	9, 29/ 17
this preacher yet cannot	<b>deny</b>	but kept have such	9, 31/ 8
not the Church will	<b>deny</b>	both, as this preacher	9, 32/ 18
let not boldly to	<b>deny</b>	for scripture, because in	9, 33/ 2
But, now, whereas they	<b>deny</b>	purgatory, this is, as	9, 85/ 32
and little die and	<b>depart</b>	, God in like wise	9, 83/ 26
all good Christian souls	<b>departed</b>	hence and yet not	9, 172/ 27
seest that God's truth	<b>dependeth</b>	not of man. It	9, 20/ 5
not to let but	<b>depose</b>	the truth -- that	9, 89/ 36
know and will also	<b>depose</b>	the truth, and he	9, 131/ 1
or accusers anything to	<b>depose</b>	or do in the	9, 139/ 24
well appeared, by the	<b>depositions</b>	of divers others being	9, 131/ 18
as long as a	<b>depriving</b>	forever, since there shall	9, 154/ 10
have the laws in	<b>derision</b>	under which they live	9, 97/ 7
high, and so immediately	<b>derived</b>	of God, that the	9, 96/ 11
high, and so immediately	<b>derived</b>	from God, that the	9, 97/ 31
high, and so immediately	<b>derived</b>	of God, that the	9, 99/ 1
little and little he	<b>descendeth</b>	thereto by the expounding	9, 22/ 32
that I have here	<b>described</b>	you. And then --	9, 166/ 13
I did or could	<b>deserve</b>	. But I dare take	9, 47/ 31
which to him that	<b>deserveth</b>	it not, happeth seldom	9, 132/ 21
more thanks than he	<b>deserveth</b>	, I will that all	9, 167/ 35
but, far above my	<b>deserving</b>	, have had it only	9, 47/ 18
own apostles was some	<b>desire</b>	of prelacy, and that	9, 68/ 13
good and charitable mind,	<b>desire</b>	him of his good	9, 89/ 27
where there be no	<b>desire</b>	of vainglory, but that	9, 104/ 9
to the people than	<b>desire</b>	to punishment, they judge	9, 114/ 16
and have a cruel	<b>desire</b>	of the man's death	9, 121/ 34
the prelates will never	<b>desire</b>	to live longer than	9, 128/ 8
infected with the said	<b>desire</b>	and affection to have	9, 142/ 12
no heretic, for their	<b>desire</b>	was to know the	9, 146/ 8
be so great a	<b>desire</b>	in some spiritual men	9, 146/ 14
men have so great	<b>desire</b>	to have men abjured	9, 147/ 9
tale of their great	<b>desire</b>	of men's shame or	9, 148/ 10
is so great a	<b>desire</b>	in spiritual men to	9, 151/ 1
of heresy, till that	<b>desire</b>	of punishment in spiritual	9, 151/ 7
for heresy till the	<b>desire</b>	that spiritual men have	9, 152/ 5
is so infected with	<b>desire</b>	and affection to have	9, 153/ 2
men have that great	<b>desire</b>	to cause men abjure	9, 154/ 2

have left their cruel	<b>desire</b>	of abjuring and punishing	9, 154/ 15
have left their great	<b>desire</b>	to abjure and punish	9, 166/ 2
matter. For if I	<b>desired</b>	a man to give	9, 34/ 23
I would never have	<b>desired</b>	it, nor never have	9, 34/ 31
these many days much	<b>desired</b>	-- that ye might	9, 80/ 23
-- which he sore	<b>desired</b>	, both for other causes	9, 124/ 16
mind of theirs of	<b>desiring</b>	men's abjuration and punishment	9, 155/ 2
is yet in such	<b>despair</b>	to be able to	9, 22/ 10
open evils of such	<b>desperate</b>	, naughty wretches were not	9, 56/ 19
such as are very	<b>desperate</b>	, devilish wretches in both	9, 108/ 27
and repressed many such	<b>desperate</b>	wretches as else had	9, 117/ 22
be spared, for such	<b>desperate</b>	, damnable passions? If that	9, 149/ 12
things before-rehearsed, and to	<b>despise</b>	them, and yet they	9, 75/ 19
himself also, and horribly	<b>despise</b>	the Holy Housel, and	9, 149/ 8
in manner disdained and	<b>despised</b>	others that have not	9, 63/ 28
in manner, disdained and	<b>despised</b>	others that have not	9, 65/ 18
spoken against them and	<b>despised</b>	them -- and then	9, 92/ 36
those holy things and	<b>despised</b>	the things themselves, the	9, 93/ 6
heresy, but have also	<b>despised</b>	pilgrimages and purgatory and	9, 163/ 17
by sore words he	<b>despised</b>	and inveighed against pilgrimages	9, 165/ 17
and faithful things, and	<b>despiseth</b>	true points of the	9, 87/ 3
execrable heresies and their	<b>despiteful</b>	dealing, but if I	9, 51/ 9
of the faith, and	<b>despoiling</b>	of the spirituality, but	9, 162/ 6
it and help to	<b>destroy</b>	it, for the love	9, 42/ 22
that they do to	<b>destroy</b>	the Church, and to	9, 95/ 21
that they do, to	<b>destroy</b>	the Church. This is	9, 107/ 33
but of malice would	<b>destroy</b>	the Church and have	9, 112/ 30
imagined that they would	<b>destroy</b>	the clergy for their	9, 112/ 34
might make him there	<b>destroy</b>	himself; and then might	9, 126/ 28
never be able to	<b>destroy</b>	the Catholic faith, nor	9, 160/ 26
souls perish and be	<b>destroyed</b>	by; of which poisoned	9, 4/ 6
when they would have	<b>destroyed</b>	not the clergy only	9, 84/ 14
in soul and body	<b>destroyed</b>	; since they might, as	9, 88/ 28
that the one were	<b>destroyed</b>	, and the other saved	9, 167/ 20
in many places it	<b>destroyeth</b>	their heresies. And yet	9, 33/ 2
occasion of corrupting and	<b>destroying</b>	the souls of other	9, 89/ 32
grow the loss and	<b>destruction</b>	of many light persons'	9, 113/ 25
made nocents, to the	<b>destruction</b>	of themselves and others	9, 132/ 25
spirituality, but also the	<b>destruction</b>	of the king and	9, 162/ 6
to tarry to the	<b>destruction</b>	of others. Finally, as	9, 168/ 4
information they have had	<b>detected</b>	unto them for very	9, 109/ 11
never so many men	<b>detected</b>	, but if some man	9, 130/ 28
whose means heresies were	<b>detected</b>	and convicted. But this	9, 138/ 36

as are suspected or	<b>detected</b>	of heresy. And therefore	9, 145/ 18
in corners, were secretly	<b>detected</b>	to his ordinary, and	9, 164/ 7
submit him to the	<b>determination</b>	of the Church --	9, 146/ 11
common Catholic faith and	<b>determinations</b>	of Christ's Catholic Church	9, 4/ 1
of faith, to the	<b>determinations</b>	of Christ's Catholic Church	9, 169/ 14
they come unto hand,	<b>determine</b>	your pleasure of their	9, 81/ 11
whole Catholic Church plainly	<b>determined</b>	for heresy; and since	9, 86/ 7
And the laws have	<b>determined</b>	who shall be taken	9, 149/ 23
that point is not	<b>determined</b>	, or that the holy	9, 169/ 16
of the prince, and	<b>detestation</b>	of such odious crimes	9, 136/ 17
a better. But his	<b>device</b>	peradventure though it would	9, 138/ 38
through Christendom, whereas this	<b>device</b>	, though it might serve	9, 139/ 3
begin with his first	<b>device</b>	, that none be suffered	9, 152/ 12
and then serveth that	<b>device</b>	of naught. And on	9, 152/ 23
the peril of his	<b>device</b>	, to temper his device	9, 154/ 14
device, to temper his	<b>device</b>	in such wise that	9, 154/ 14
reform them after his	<b>device</b>	. But yet, since which	9, 154/ 25
by this Pacifier's good	<b>device</b>	, heretics may go unarrested	9, 155/ 9
he should, by the	<b>device</b>	of this Pacifier, for	9, 164/ 8
them, yet by the	<b>device</b>	of this Pacifier, all	9, 164/ 26
discreets make us many	<b>devices</b>	, and ever the more	9, 79/ 7
of such manner of	<b>devices</b>	-- but within this	9, 79/ 10
have been at such	<b>devices</b>	in divers good, merry	9, 79/ 11
now, and many new	<b>devices</b>	for their lands; when	9, 82/ 1
hath proved those evil	<b>devices</b>	good, and those false	9, 150/ 16
think that his two	<b>devices</b>	will serve sufficiently for	9, 152/ 7
changes and many new	<b>devices</b>	of laws for the	9, 153/ 15
surety as the goodly	<b>devices</b>	of this Pacifier could	9, 163/ 1
and sequel of his	<b>devices</b>	do more than manifestly	9, 163/ 30
ye shall find his	<b>devices</b>	come to little better	9, 166/ 12
himself confesseth, and the	<b>devil</b>	himself saith not nay	9, 21/ 15
do service to the	<b>devil</b>	. And therefore I showed	9, 21/ 24
the hellhounds that the	<b>devil</b>	hath in his kennel	9, 21/ 32
in heaven and the	<b>devil</b>	lieth in hell never	9, 21/ 34
man, or by the	<b>devil</b>	. If he say by	9, 31/ 20
either by man or	<b>devil</b>	: yet since God is	9, 31/ 32
mighty as man and	<b>devil</b>	both, it followeth, ye	9, 31/ 33
he doth upon the	<b>devil</b>	himself. % For (as divers	9, 40/ 19
he did upon the	<b>devil</b>	. For in good faith	9, 41/ 7
of division, the damned	<b>devil</b>	of hell, which so	9, 41/ 25
them all to the	<b>devil</b>	-- both themselves and	9, 43/ 37
in service of the	<b>devil</b>	-- because they have	9, 44/ 6
damn they to the	<b>devil</b>	the whole Catholic Church	9, 44/ 19

between God and the	<b>devil</b>	, to be partial, and	9, 49/ 4
perfectness of living, the	<b>devil</b>	bring so many to	9, 65/ 30
foolish apes that the	<b>devil</b>	hath to tumble before	9, 69/ 4
subtle sleights of the	<b>devil</b>	, and some others of	9, 103/ 1
his ghostly enemy the	<b>devil</b>	might make him there	9, 126/ 28
fall some by the	<b>devil's</b>	means into some great	9, 65/ 21
so sure of their	<b>devilish</b>	doctrine that they refuse	9, 39/ 25
as are very desperate,	<b>devilish</b>	wretches in both, as	9, 108/ 27
labor about such a	<b>devilish</b>	work; and, wishing that	9, 122/ 4
and there answer those	<b>devilish</b>	arguments openly with which	9, 124/ 1
I hear say, the	<b>devilish</b>	books of Wycliffe, Zwingli	9, 125/ 11
told me that the	<b>devils</b>	be no such deformed	9, 40/ 25
that neither heretics nor	<b>devils</b>	can anything do but	9, 160/ 24
my poor wit could	<b>devise</b>	. First, when they were	9, 9/ 28
that he so doth,	<b>devise</b>	to bring in all	9, 56/ 31
that any man could	<b>devise</b>	to say; and among	9, 58/ 20
can find out or	<b>devise</b>	, and divers of them	9, 60/ 8
for this Pacifier to	<b>devise</b>	the means. So that	9, 70/ 24
not so well will	<b>devise</b>	them a diet as	9, 78/ 27
but of covering, will	<b>devise</b>	them clothes that shall	9, 78/ 29
charitable handling will he	<b>devise</b>	to save his body	9, 91/ 6
handling this Pacifier can	<b>devise</b>	; but I dare say	9, 91/ 13
lawful order and form,	<b>devise</b>	for the spiritual weal	9, 100/ 11
the natural days, to	<b>devise</b>	us new days ex	9, 106/ 14
clergy could imagine or	<b>devise</b>	. For here he saith	9, 111/ 13
and verity, continually to	<b>devise</b>	and imagine lies of	9, 121/ 24
of this Pacifier could	<b>devise</b>	) as to be angry	9, 144/ 6
fool that list may	<b>devise</b>	and lay the like	9, 144/ 10
the like ungracious policy	<b>devise</b>	now these heretics that	9, 156/ 37
or folly than diligently	<b>devised</b>	of wily falsehood or	9, 4/ 30
could this preacher have	<b>devised</b>	worse to bring forth	9, 26/ 13
he had yet farther	<b>devised</b>	how it would please	9, 78/ 39
my hands, I have	<b>devised</b>	a way whereby ye	9, 80/ 14
thing that can be	<b>devised</b>	can never lack a	9, 100/ 16
laws that they there	<b>devised</b>	and promulgated among the	9, 100/ 19
by himself, when he	<b>devised</b>	unto the Corinthians certain	9, 100/ 25
beginning were instituted and	<b>devised</b>	, much more good might	9, 144/ 31
Which, after the thing	<b>devised</b>	first and compassed between	9, 156/ 20
change of laws before	<b>devised</b>	for the repression of	9, 170/ 11
as thin as Galen	<b>deviseth</b>	for him that hath	9, 78/ 27
sore and uncharitable, and	<b>deviseth</b>	, as he thinketh, a	9, 138/ 37
the remedy that he	<b>deviseth</b>	for the surety of	9, 139/ 28
special ways whereby he	<b>deviseth</b>	that the King's Highness	9, 151/ 38

but for that in	<b>devising</b>	what way they should	9, 83/ 35
than to do their	<b>devoir</b>	to reform the priest	9, 142/ 28
his audience, which of	<b>devotion</b>	wrote as much as	9, 37/ 19
they bear, both of	<b>devotion</b>	and very bounden duty	9, 71/ 24
by the good, faithful	<b>devotion</b>	of virtuous temporal princes	9, 73/ 20
and riches letteth greatly	<b>devotion</b>	-- so much that	9, 74/ 33
make them fall in	<b>devotion</b>	and enter into religion	9, 83/ 29
in heaven, have of	<b>devotion</b>	toward God given to	9, 84/ 25
do it for any	<b>devotion</b>	: as was Sir Thomas	9, 113/ 11
to keep in men's	<b>devotions</b>	toward trentals and toward	9, 73/ 37
holy princes and other	<b>devout</b>	, virtuous people, of whom	9, 84/ 23
men both discreet and	<b>devout</b>	that gave them. The	9, 84/ 29
and required by very	<b>devout</b>	, religious folk to take	9, 118/ 23
painted process with his	<b>devout</b>	prayer full holily, and	9, 150/ 12
and with the celestial	<b>dew</b>	suddenly sprung up divines	9, 169/ 27
a place of my	<b>Dialogue</b>	, in the 100th leaf	9, 11/ 30
I have in my	<b>Dialogue</b>	declared, if the men	9, 13/ 33
I said in my	<b>Dialogue</b>	that the Church was	9, 20/ 29
showed in my said	<b>dialogue</b>	-- and yet the	9, 21/ 25
I say in my	<b>Dialogue</b>	that man may with	9, 33/ 25
about to write, my	<b>Dialogue</b>	; and that was, ye	9, 47/ 22
own part, look my	<b>Dialogue</b>	, my Supplication of Souls	9, 52/ 36
third book of my	<b>Dialogue</b>	; where since they may	9, 136/ 7
second book of my	<b>Dialogue</b>	, whereupon Tyndale made all	9, 172/ 11
eat rat's bane and	<b>die</b>	by poison, but if	9, 12/ 33
to kill himself than	<b>die</b>	. But now falleth he	9, 12/ 35
of these when they	<b>die</b>	(if they wax not	9, 68/ 17
they little and little	<b>die</b>	and depart, God in	9, 83/ 26
if he happed to	<b>die</b>	or be hanged somewhere	9, 121/ 15
all in idolatry, and	<b>died</b>	in service of the	9, 44/ 6
all those that have	<b>died</b>	in the contrary belief	9, 87/ 26
there keep him and	<b>diet</b>	him with such a	9, 6/ 21
with such a thin	<b>diet</b>	that at the day	9, 6/ 21
will devise them a	<b>diet</b>	as thin as Galen	9, 78/ 27
tell some reason of	<b>difference</b>	. Howbeit, rather than to	9, 43/ 10
And as for the	<b>difference</b>	in goodness between them	9, 108/ 31
to show you some	<b>difference</b>	and diversity between his	9, 129/ 33
oftentimes as great a	<b>difference</b>	as between frost and	9, 160/ 8
of the labor and	<b>diligence</b>	that in the reforming	9, 53/ 19
the matter. Wherein if	<b>diligence</b>	be by the judges	9, 139/ 25
to see with great	<b>diligence</b>	that pride, covetousness, nor	9, 151/ 30
time taken, and much	<b>diligence</b>	used therein -- we	9, 156/ 17
importunate pressing and the	<b>diligence</b>	, or rather the negligence	9, 160/ 6

the multitude, be more	<b>diligent</b>	to induce the people	9, 72/ 28
same, had not been	<b>diligent</b>	in the time of	9, 139/ 12
they will be more	<b>diligent</b>	to cause the layman	9, 142/ 15
he saith, be more	<b>diligent</b>	to cause the layman	9, 142/ 27
out and inquire by	<b>diligent</b>	examination in what wise	9, 156/ 14
to wax warm and	<b>diligent</b>	in the matter that	9, 161/ 3
oversight or folly than	<b>diligently</b>	devised of wily falsehood	9, 4/ 30
are such things so	<b>diligently</b>	controlled, nor such folk	9, 11/ 2
either party endeavor themselves	<b>diligently</b>	to repress and keep	9, 53/ 30
prince and the realm,	<b>diligently</b>	reform and amend in	9, 166/ 36
hearing, did write it	<b>diminute</b>	and mangled for lack	9, 37/ 20
this day while we	<b>dine</b>	at noon. For the	9, 106/ 8
feast and an evil-dressed	<b>dinner</b>	. For in their only	9, 46/ 18
of late in Lincoln	<b>Diocese</b>	; and in London here	9, 94/ 1
punished almost in every	<b>diocese</b>	. For else he plain	9, 114/ 37
Lincoln: as great a	<b>diocese</b>	as it is, and	9, 115/ 25
there were in that	<b>diocese</b>	about twelve or fourteen	9, 115/ 28
come I to the	<b>diocese</b>	of London, in which	9, 116/ 6
marvel, since unto this	<b>diocese</b>	there is so great	9, 116/ 8
been punished in this	<b>diocese</b>	, either in the county	9, 116/ 11
and people of his	<b>diocese</b>	fell into heresy, it	9, 138/ 25
are both in one	<b>diocese</b>	, his "some spiritual men	9, 147/ 36
one place of the	<b>diocese</b>	of London, but late	9, 157/ 9
And in that same	<b>diocese</b>	also, when there was	9, 157/ 16
place of the same	<b>diocese</b>	also, they have made	9, 157/ 25
to shire and from	<b>diocese</b>	to diocese. Whereof the	9, 161/ 20
and from diocese to	<b>diocese</b>	. Whereof the realm feared	9, 161/ 20
by name all the	<b>dioceses</b>	of England and Wales	9, 115/ 8
in all the other	<b>dioceses</b>	have been punished were	9, 115/ 15
come to those two	<b>dioceses</b>	of London and Lincoln	9, 115/ 23
be naught, but indifferently	<b>directed</b>	and pointed toward the	9, 54/ 21
litany. % And as for	<b>dirge</b>	or commendation for their	9, 9/ 24
the Sacrament in the	<b>dirt</b>	again -- were not	9, 51/ 32
prince and his Council	<b>disappointed</b>	, and secretly prevented, and	9, 162/ 10
to know, judge, and	<b>discern</b>	the word of God	9, 21/ 17
faith, and for the	<b>discerning</b>	thereof from all new	9, 168/ 37
bond or to the	<b>discharge</b>	and interpretation of the	9, 106/ 4
law, though peradventure it	<b>discharged</b>	not them that first	9, 106/ 1
came to the contrary	<b>dischargeth</b>	the bond of that	9, 105/ 34
he was but Frith's	<b>disciple</b>	and scholar, was yet	9, 164/ 4
friars, and their fond	<b>disciples</b>	) -- if they make	9, 39/ 25
see well that their	<b>disciples</b>	will never have half	9, 46/ 16
And now would their	<b>disciples</b>	that I should not	9, 51/ 8

their ease among Christ's	<b>disciples</b>	, were they men or	9, 68/ 30
temporalty from the other	<b>disciples</b>	may fall so far	9, 70/ 17
to come anymore to	<b>disciplining</b>	that wept even for	9, 101/ 25
Good Friday with the	<b>disciplining</b>	rod beaten her hard	9, 101/ 27
beside, have their persons	<b>disclosed</b>	unto the party. And	9, 139/ 33
which their false conspiracy	<b>disclosed</b>	, when they were by	9, 162/ 9
oft, both in the	<b>disclosing</b>	of felonies and, sometimes	9, 131/ 7
pain of excommunication, for	<b>disclosing</b>	that secret without their	9, 137/ 23
error and lying, of	<b>discord</b>	and of division, the	9, 41/ 24
temperate and thereby more	<b>discreet</b>	than I; and but	9, 54/ 18
piteous Pacifier be not "	<b>discreet</b>	, " but yet they have	9, 75/ 36
for folk wise and	<b>discreet</b>	. But by what right	9, 77/ 6
Pacifier accounteth them for "	<b>discreet</b>	" that, leaving the clergy	9, 78/ 13
that some of his	<b>discreet</b>	folk would indiscreetly misconstrue	9, 78/ 18
seemeth that yet his	<b>discreet</b>	folk should not under	9, 78/ 31
as he taketh them,	<b>discreet</b>	persons of themselves, because	9, 79/ 2
to give them his	<b>discreet</b>	counsel too. When it	9, 79/ 5
as this Pacifier calleth "	<b>discreet</b>	" for their discreet invention	9, 84/ 27
calleth "discreet" for their	<b>discreet</b>	invention of taking from	9, 84/ 27
to see them so	<b>discreet</b>	as were those men	9, 84/ 29
were those men both	<b>discreet</b>	and devout that gave	9, 84/ 29
please him that his	<b>discreets</b>	should order the remnant	9, 79/ 1
peradventure himself and his	<b>discreets</b>	make us many devices	9, 79/ 7
therein the gift of	<b>discretion</b>	to know it; and	9, 18/ 31
that have age and	<b>discretion</b>	, useth not to finish	9, 38/ 16
lack good order and	<b>discretion</b>	, which is the mother	9, 74/ 31
sufficient -- yet their	<b>discretion</b>	shall do a great	9, 79/ 4
have, he saith, good "	<b>discretion</b>	. " % The third kind he	9, 85/ 26
too, such as their	<b>discretion</b>	will allow. And then	9, 132/ 13
judge should upon his	<b>discretion</b>	call one for suspicion	9, 134/ 21
offense; and that the	<b>discretion</b>	of the judges spiritual	9, 140/ 14
they have in manner	<b>disdained</b>	and despised others that	9, 63/ 28
they have, in manner,	<b>disdained</b>	and despised others that	9, 65/ 18
thought that all their	<b>disease</b>	hath come -- those	9, 109/ 10
folk to business, or	<b>dishonesty</b>	sometimes, without either jury	9, 133/ 37
both enfeeble and also	<b>dishonor</b>	the realm. Now, as	9, 98/ 33
resist their prince and	<b>disobey</b>	their prelates, and give	9, 12/ 28
against the abusion or	<b>disorder</b>	of such things as	9, 91/ 26
at such abusions and	<b>disorder</b>	love no priests; and	9, 95/ 19
default at abusions and	<b>disorder</b>	of the spirituality, love	9, 107/ 31
find default at their	<b>disorder</b>	and abusions: the untruth	9, 110/ 10
the temporalty any warm,	<b>displeasant</b>	word, but have forborne	9, 53/ 3
my writing, without any	<b>displeasant</b>	word used either toward	9, 54/ 12

must they do or	<b>displease</b>	God; and so doth	9, 72/ 1
among the spirituality, so	<b>displeased</b>	and angry against the	9, 108/ 7
but even the very	<b>displeasure</b>	of God. Now God	9, 16/ 8
the leastwise take no	<b>displeasure</b>	with us though we	9, 28/ 2
unto the party whose	<b>displeasure</b>	he would assuage and	9, 55/ 24
ye know that the	<b>displeasure</b>	and grudge that your	9, 58/ 28
so many causes of	<b>displeasure</b>	for naught. For I	9, 59/ 6
though she do you	<b>displeasure</b>	. And sometimes evil words	9, 59/ 15
division, and of this	<b>displeasure</b>	and grudge of the	9, 64/ 18
fain would, without the	<b>displeasure</b>	of God and peril	9, 91/ 18
he bear the party	<b>displeasure</b>	: this is very well	9, 133/ 24
able to avenge their	<b>displeasure</b>	in the night; and	9, 156/ 34
heretics, whereby to the	<b>displeasure</b>	of God and provoking	9, 167/ 10
all the causes of	<b>displeasures</b>	that he can find	9, 60/ 8
if they were so	<b>disposed</b>	; and then had I	9, 133/ 27
of mine own natural	<b>disposition</b>	, without any special, peculiar	9, 48/ 11
this Pacifier seemeth to	<b>dispraise</b>	under the name of	9, 104/ 34
so evil bear the	<b>dispraise</b>	of his open, known	9, 143/ 3
temporalty shall not be	<b>dispraised</b>	for me. For I	9, 108/ 18
his book seem a	<b>disputation</b>	between the boy and	9, 125/ 28
For, setting aside the	<b>disputation</b>	whether those constitutions be	9, 144/ 16
shall we need to	<b>dispute</b>	this matter? But good	9, 17/ 28
shall we need to	<b>dispute</b>	this matter? But good	9, 26/ 35
I will not much	<b>dispute</b>	with them longer upon	9, 48/ 6
them to reason or	<b>dispute</b>	thereagainst, but obey it	9, 100/ 35
said lord is, to	<b>dispute</b>	with any such as	9, 125/ 30
had some question, and	<b>disputed</b>	, as it were, a	9, 64/ 6
believing either the one	<b>disputer</b>	or the other, though	9, 169/ 22
as would fain with	<b>disputing</b>	against good order be	9, 100/ 29
at so sore a	<b>dissension</b>	and "division," as he	9, 54/ 27
is that murmur and	<b>dissension</b>	(God knoweth how it	9, 54/ 34
as willingly to sow	<b>dissension</b>	, but that, as meseemeth	9, 55/ 5
about, by sowing of	<b>dissension</b>	and emboldening of heretics	9, 150/ 25
sect and of policy	<b>dissimule</b>	it for a season	9, 69/ 29
forth Tyndale's reason, and	<b>dissimuled</b>	mine answer that I	9, 26/ 18
others, calling them flatterers,	<b>dissimulers</b>	, and hypocrites; and they	9, 63/ 31
themselves either that he	<b>dissimuleth</b>	for the while and	9, 52/ 21
me; and yet he	<b>dissimuleth</b>	that, and feigning himself	9, 125/ 23
their tongues and so	<b>distempereth</b>	their brains that they	9, 41/ 26
place fore-remembered, by the	<b>distinction</b>	that Tyndale hath learned	9, 38/ 1
and feeling faith (which	<b>distinction</b>	divers of the brethren	9, 38/ 3
wind away with this	<b>distinction</b>	shall nothing avoid my	9, 38/ 7
place. For if his	<b>distinction</b>	be true, yet upon	9, 38/ 9

say that the same	<b>distinction</b>	of historical faith and	9, 38/ 23
the same gay, golden	<b>distinction</b>	of historical faith and	9, 38/ 32
now Melanchthon -- this	<b>distinction</b>	, I say, so made	9, 38/ 35
thereof than the long	<b>disuse</b>	can suffer us now	9, 144/ 32
that they hear sometimes	<b>divers</b>	parts of my books	9, 5/ 13
as for Tyndale, of	<b>divers</b>	whole chapters of his	9, 7/ 7
boast that they hear	<b>divers</b>	parts of my book	9, 11/ 10
our Lady and other	<b>divers</b>	points which were only	9, 18/ 11
he hath expounded after	<b>divers</b>	manners, he cometh at	9, 23/ 2
feeling faith (which distinction	<b>divers</b>	of the brethren and	9, 38/ 3
my book) answer as	<b>divers</b>	of them have done	9, 39/ 6
devil himself. % For (as	<b>divers</b>	doctors hold opinion) the	9, 40/ 21
writeth, and telleth also	<b>divers</b>	whom he talketh with	9, 47/ 25
in ready money of	<b>divers</b>	of the clergy for	9, 47/ 26
out or devise, and	<b>divers</b>	of them such as	9, 60/ 9
of before, as are	<b>divers</b>	of those which he	9, 60/ 10
a man may by	<b>divers</b>	things well perceive the	9, 63/ 1
some particular variance among	<b>divers</b>	persons of the clergy	9, 64/ 1
the clergy have I	<b>divers</b>	times heard -- as	9, 64/ 2
variances growing daily, in	<b>divers</b>	times and places, with	9, 64/ 20
the spirituality, but in	<b>divers</b>	places by the good	9, 73/ 20
at such devices in	<b>divers</b>	good, merry companies, never	9, 79/ 11
talking, have I heard	<b>divers</b>	, both in hand with	9, 79/ 14
somewhat varied, so in	<b>divers</b>	others we were agreed	9, 82/ 19
the said articles, yet	<b>divers</b>	others have said that	9, 87/ 20
authority now to do	<b>divers</b>	things by the grant	9, 99/ 10
Body of Christ, with	<b>divers</b>	other authorities besides. But	9, 99/ 25
spiritual things, as be	<b>divers</b>	of those laws which	9, 99/ 32
both before and in	<b>divers</b>	places after appeareth, the	9, 102/ 14
and some of them	<b>divers</b>	other fasts besides, and	9, 106/ 26
in Smithfield. These, with	<b>divers</b>	such others as have	9, 113/ 18
yet make, by me.	<b>Divers</b>	of them have said	9, 117/ 6
And I was from	<b>divers</b>	good, holy places advertised	9, 118/ 12
I hear say, to	<b>divers</b>	, that he was bound	9, 119/ 23
much as that have	<b>divers</b>	of the good brethren	9, 120/ 4
by the examination of	<b>divers</b>	heretics whom I had	9, 126/ 14
been by reason of	<b>divers</b>	suits that have been	9, 130/ 2
caused much people in	<b>divers</b>	parties of this realm	9, 130/ 10
give the names of	<b>divers</b>	others, which being called	9, 130/ 36
by the depositions of	<b>divers</b>	others being with them	9, 131/ 18
this piteous Pacifier in	<b>divers</b>	places of his book	9, 143/ 13
here and there in	<b>divers</b>	places, sometimes with a	9, 143/ 19
this division. And then	<b>divers</b>	of the laws that	9, 144/ 1

in the spirituality than	<b>divers</b>	of those faults which	9, 145/ 5
strangers -- for which	<b>divers</b>	of the apprentices and	9, 156/ 11
of serving men of	<b>divers</b>	lords' houses, and some	9, 156/ 26
some one thing, in	<b>diverse</b>	fashions, in more places	9, 8/ 29
and so, with twenty	<b>diverse</b>	"some say"s of	9, 58/ 18
have greatly been inquired.	<b>Diverse</b>	opinions upon powers, authorities	9, 66/ 11
Chapter And some allege	<b>diverse</b>	causes why it should	9, 67/ 22
only the apostles being	<b>diverse</b>	, assembled together with the	9, 100/ 17
Gentiles that were in	<b>diverse</b>	countries far off converted	9, 100/ 20
in every shire a	<b>diverse</b>	name; and some peradventure	9, 157/ 1
division hath risen by	<b>diversities</b>	of opinions that have	9, 66/ 5
you some difference and	<b>diversity</b>	between his mind and	9, 129/ 34
hath more than sufficient,	<b>divide</b>	it among such others	9, 78/ 35
of all the whole	<b>divided</b>	into ten could never	9, 13/ 23
upon his high, solemn	<b>divination</b>	wherein he prophesieth that	9, 97/ 28
therefore, in good faith,	<b>divine</b>	what he should mean	9, 63/ 4
good people, in the	<b>divine</b>	service; and especially would	9, 118/ 15
dew suddenly sprung up	<b>divines</b>	, as lusty, fresh, and	9, 169/ 27
made a doctor of	<b>divinity</b>	by the university. But	9, 43/ 3
that their books of	<b>divinity</b>	were worth never so	9, 169/ 25
the book ofThe	<b>Division</b>	between the Temporalty and	9, 5/ 27
of discord and of	<b>division</b>	, the damned devil of	9, 41/ 24
which writeth of the	<b>division</b>	between the spirituality and	9, 42/ 5
the book ofThe	<b>Division</b>	between the Spirituality and	9, 52/ 5
indifferent book of the	<b>Division</b>	neither is more mild	9, 52/ 34
this other book, of	<b>Division</b>	, nor yet a more	9, 54/ 14
sore a dissension and "	<b>division</b>	," as he saith, that	9, 54/ 28
this pacifier of this	<b>division</b>	will say that this	9, 57/ 24
of the book of	<b>Division</b>	would take upon him	9, 57/ 29
indifferent, mild book of	<b>Division</b>	, and for an entry	9, 58/ 2
anger, and malice, debate,	<b>division</b>	, and strife. Which thing	9, 58/ 7
in his book of	<b>Division</b>	than this "Some Say	9, 60/ 6
his matter more toward	<b>division</b>	than unity, but also	9, 61/ 2
reigneth now envy, pride,	<b>division</b>	, and strife; and that	9, 61/ 34
The Fifteenth Chapter Which	<b>division</b>	hath been so universal	9, 63/ 21
the cause of this	<b>division</b>	, and of this displeasure	9, 64/ 18
or cause of this	<b>division</b>	whereof he maketh his	9, 64/ 30
the matter of this	<b>division</b>	that he taketh in	9, 64/ 33
another part of this	<b>division</b>	hath risen by diversities	9, 66/ 5
had by any such	<b>division</b>	risen within this realm	9, 66/ 15
whereof he maketh his	<b>division</b>	. And therefore this piece	9, 66/ 21
there is a great	<b>division</b>	between the spirituality and	9, 66/ 27
beginning he said that	<b>division</b>	reigneth now between spiritual	9, 66/ 30

the noise of this	<b>division</b>	should spring and go	9, 67/ 16
before in which this	<b>division</b>	was never dreamed on	9, 68/ 6
the beginning of this	<b>division</b>	? Or be they all	9, 68/ 12
set thereto, than this	<b>division</b>	hath anything been spoken	9, 68/ 21
cause of this new	<b>division</b>	, to say that there	9, 68/ 25
be at debate and	<b>division</b>	with the whole body	9, 68/ 34
for a proof of	<b>division</b>	. And among wise men	9, 69/ 9
other cause of this	<b>division</b>	but because they serve	9, 69/ 34
temporalty to be in	<b>division</b>	and grudge against the	9, 70/ 2
-- then should this	<b>division</b>	not have so late	9, 70/ 6
world lasteth must this	<b>division</b>	ever continue still. For	9, 70/ 8
a good cause of	<b>division</b>	-- division may be	9, 70/ 25
cause of division --	<b>division</b>	may be, by sometimes	9, 70/ 25
cease and quench this	<b>division</b>	, could find the means	9, 70/ 28
for causes of this	<b>division</b>	that some men say	9, 70/ 30
never so well, this	<b>division</b>	, by his own tale	9, 70/ 32
should, in lamenting of	<b>division</b>	, put forth a book	9, 70/ 35
and murmur and at	<b>division</b>	with the senate; as	9, 79/ 31
or speech of any	<b>division</b>	between the spirituality and	9, 93/ 36
darkness of malice and	<b>division</b>	, as they have done	9, 96/ 19
and pray, that this	<b>division</b>	may cease) -- now	9, 102/ 18
and keep in this	<b>division</b>	, it must have been	9, 102/ 21
whether they take this	<b>division</b>	to be so great	9, 102/ 26
the pacification of this	<b>division</b>	in all such manner	9, 102/ 30
the pacification of this	<b>division</b>	, then must they peradventure	9, 102/ 33
were in grudge and	<b>division</b>	already against that one	9, 110/ 29
manner universal grudge and	<b>division</b>	now of late (as	9, 114/ 32
any universal grudge or	<b>division</b>	against any part of	9, 115/ 21
a lamentable book of	<b>division</b>	, that may, to pacify	9, 116/ 1
that his book of	<b>Division</b>	showeth -- that is	9, 128/ 1
any cause of his	<b>division</b>	to be found in	9, 128/ 22
they come, the greatest	<b>division</b>	that can be: first	9, 128/ 25
most cause of this	<b>division</b>	, if there be such	9, 129/ 11
there be such a	<b>division</b>	, and that every default	9, 129/ 11
of almost a universal	<b>division</b>	and grudge of the	9, 129/ 13
cause of grudge and	<b>division</b>	in the spirituality for	9, 129/ 17
occasion of the said	<b>division</b>	hath been by reason	9, 130/ 1
either to set some	<b>division</b>	or else to fill	9, 140/ 5
book, to appease this	<b>division</b>	with, allegeth against them	9, 143/ 14
great cause of this	<b>division</b>	. And then divers of	9, 143/ 34
a late grudge and	<b>division</b>	were a very far-fetched	9, 144/ 15
cause of this late-sprung	<b>division</b>	? But I suppose he	9, 144/ 23
secret, unperceived cause of	<b>division</b>	and grudge against them	9, 145/ 2



seemeth that this preacher	<b>doth</b>	allude. And he covertly	9, 34/ 7
Saint Paul, as Tyndale	<b>doth</b>	; but he layeth the	9, 34/ 10
word of the promise"	<b>doth</b>	all the work in	9, 35/ 2
this sample that Tyndale	<b>doth</b>	there put, and that	9, 36/ 31
and that this preacher	<b>doth</b>	here repeat, of the	9, 36/ 32
created thee without thee,	<b>doth</b>	not justify thee without	9, 38/ 20
some doctors say) he	<b>doth</b>	upon the devil himself	9, 40/ 19
appeaser, contrariwise, not only	<b>doth</b>	in all these things	9, 55/ 25
say that he so	<b>doth</b>	, devise to bring in	9, 56/ 31
women, look on them,	<b>doth</b>	translate them into English	9, 60/ 18
by God's grace he	<b>doth</b>	), then hath some other	9, 60/ 39
with every man that	<b>doth</b>	not to the very	9, 68/ 1
commonly any temporal man	<b>doth</b>	. This is a very	9, 68/ 24
displease God; and so	<b>doth</b>	every good layman agree	9, 72/ 1
that the whole clergy	<b>doth</b>	, but do both speak	9, 72/ 22
is in the Church	<b>doth</b>	great hurt, and induceth	9, 75/ 6
say that great abundance	<b>doth</b>	let and in manner	9, 77/ 22
than he saith he	<b>doth</b>	, but if himself should	9, 86/ 33
the common-known Catholic faith,	<b>doth</b>	in his heart secretly	9, 87/ 4
defame the clergy, he	<b>doth</b>	indeed greatly defame the	9, 93/ 2
lechery, as Friar Luther	<b>doth</b>	, and Friar Lambert, and	9, 93/ 13
commend any man that	<b>doth</b>	. For if the law	9, 96/ 35
things as the spirituality	<b>doth</b>	or saith that is	9, 101/ 4
against penance, as Tyndale	<b>doth</b>	, that is as loath	9, 101/ 23
those words. For now	<b>doth</b>	all his tale amount	9, 102/ 3
lamenteth that the clergy	<b>doth</b>	no more to appease	9, 102/ 9
that what one man	<b>doth</b>	in secretness, another cannot	9, 103/ 6
what thy right hand	<b>doth</b>	"; as I might in	9, 104/ 2
the labor that he	<b>doth</b>	taketh not away the	9, 105/ 15
which thing the spirituality	<b>doth</b>	, as I suppose --	9, 105/ 26
and some whole religion	<b>doth</b>	. But yet saith this	9, 106/ 32
this Pacifier that it	<b>doth</b>	not appear that they	9, 106/ 32
all that the spirituality	<b>doth</b>	to the appeasing of	9, 107/ 29
surmiseth that the spirituality	<b>doth</b>	, most commonly, nothing else	9, 110/ 8
that much people so	<b>doth</b>	, nor showeth cause wherefore	9, 112/ 7
so evil as himself	<b>doth</b>	. For if they judge	9, 114/ 14
wrong, as this Pacifier	<b>doth</b>	himself, that saith the	9, 114/ 17
some say"s he	<b>doth</b>	. Howbeit, what faith my	9, 120/ 25
if he do, he	<b>doth</b>	it not alone. For	9, 126/ 11
some cannot, and none	<b>doth</b>	, if he should put	9, 135/ 8
manifest tokens that he	<b>doth</b>	it not of lightness	9, 135/ 28
he showeth why he	<b>doth</b>	not wholly condemn these	9, 141/ 18
as some say he	<b>doth</b>	, and yet I trust	9, 143/ 22

yet I trust he	<b>doth</b>	not) what more odious	9, 143/ 22
toward cruelty, as he	<b>doth</b>	in his book --	9, 144/ 9
at the last as	<b>doth</b>	the tender mother which	9, 160/ 31
and I trust so	<b>doth</b>	this Pacifier too, and	9, 167/ 17
others, then should I	<b>double</b>	in length all my	9, 4/ 32
now falleth he in	<b>double</b>	folly; for first, his	9, 12/ 36
in their necks the	<b>double</b>	slander of that from	9, 109/ 19
part have been here (	<b>double</b>	and treble, I trow	9, 116/ 17
his hanging at his	<b>doublet</b>	, wherein the poor man	9, 119/ 30
pulled it from his	<b>doublet</b>	, and put it in	9, 119/ 32
put that proof in	<b>doubt</b>	, yet have the brethren	9, 7/ 22
yet is there, I	<b>doubt</b>	not, of those folk	9, 13/ 15
are Tyndale's words: Another	<b>doubt</b>	there is, whether the	9, 19/ 13
fain to frame the	<b>doubt</b>	and make the objection	9, 22/ 13
two sorts, no great	<b>doubt</b>	in the choice (as	9, 29/ 14
good Christian man can	<b>doubt</b>	whither part is the	9, 30/ 6
good man can there	<b>doubt</b>	(ye see well) but	9, 30/ 7
a very frenzy to	<b>doubt</b>	. But, now, they that	9, 39/ 21
was no cause to	<b>doubt</b>	, and are fallen to	9, 39/ 23
taken anything. For I	<b>doubt</b>	not but that there	9, 78/ 8
should have named, I	<b>doubt</b>	not but those that	9, 89/ 2
therefore he shall, I	<b>doubt</b>	not, be brought, as	9, 89/ 24
-- since I nothing	<b>doubt</b>	in my mind but	9, 100/ 2
not in so much	<b>doubt</b>	of myself but that	9, 120/ 28
Saxony. And also the	<b>doubt</b>	that this Pacifier putteth	9, 139/ 19
be proved again, I	<b>doubt</b>	it not, whensoever this	9, 148/ 14
there were also a	<b>doubt</b>	that he would flee	9, 151/ 24
put us out of	<b>doubt</b>	that there shall it	9, 152/ 33
besides all that, a	<b>doubt</b>	that he would flee	9, 154/ 20
to effect. I little	<b>doubt</b>	but that if the	9, 155/ 16
Highness do as I	<b>doubt</b>	not but His Highness	9, 155/ 16
still and putteth no	<b>doubt</b>	in the matter. But	9, 159/ 16
of hands: I nothing	<b>doubt</b>	of good men's good	9, 160/ 39
they have, as I	<b>doubt</b>	not but they will	9, 168/ 24
I shall then, I	<b>doubt</b>	not, make other folk	9, 172/ 1
his work -- I	<b>doubt</b>	not but he that	9, 172/ 12
and tolerable, I nothing	<b>doubted</b>	nor do but that	9, 4/ 9
thing of itself, not	<b>doubted</b>	before -- let him	9, 169/ 20
both, as no man	<b>doubteth</b>	but there was a	9, 108/ 28
I suppose no man	<b>doubteth</b>	but that by one	9, 115/ 18
I suppose no man	<b>doubteth</b>	but that in the	9, 135/ 5
folly fallen first into	<b>doubting</b>	of the truth, and	9, 9/ 32
before us than anything	<b>drag</b>	behind us. The Thirty-first	9, 105/ 22

the feebler reason may	<b>draw</b>	to the worse part	9, 100/ 32
his fellows, let them	<b>draw</b>	cut between them. For	9, 121/ 32
But I trust to	<b>draw</b>	the serpent out of	9, 171/ 16
he goeth farther and	<b>draweth</b>	nearer to the matter	9, 24/ 26
pot. Let them be	<b>drawn</b>	out; and as they	9, 81/ 11
thereupon out was there	<b>drawn</b>	a name, at the	9, 81/ 15
and then tremble for	<b>dread</b>	where there is no	9, 109/ 29
peril, and for any	<b>dread</b>	of men (which, if	9, 109/ 30
and put them in	<b>dread</b>	with fear of infamy	9, 129/ 20
the bishop or inquirers	<b>dread</b>	that the accusers and	9, 137/ 31
put their officers in	<b>dread</b>	from doing of their	9, 155/ 32
him, and leave his	<b>dream</b>	unchecked. Which kind of	9, 4/ 27
this division was never	<b>dreamed</b>	on. And therefore they	9, 68/ 6
Tyndale saith) and damnable	<b>dreams</b>	of men (as Barnes	9, 31/ 7
and temporality, lest the	<b>dregs</b>	of both sorts conspiring	9, 54/ 3
poets feign that Hercules	<b>drew</b>	up Cerberus, the mastiff	9, 171/ 17
they lack no wily	<b>drifts</b>	in such wise also	9, 11/ 4
wealth, in meat and	<b>drink</b>	and such other, more	9, 68/ 23
saith, "Having meat and	<b>drink</b>	and wherewith to be	9, 78/ 23
in scripture -- they	<b>drive</b>	us of necessity to	9, 27/ 21
warning now, that they	<b>drive</b>	it off no longer	9, 120/ 17
Church: anon they will	<b>drive</b>	him to abjure, or	9, 146/ 20
Church, anon they will	<b>drive</b>	him to abjure, or	9, 147/ 14
arresting them, and to	<b>drive</b>	the ordinaries forever to	9, 153/ 36
answer, after the time	<b>driven</b>	forth in furnishing of	9, 27/ 13
have of necessity been	<b>driven</b>	to deliver them to	9, 92/ 11
are other folk sometimes	<b>driven</b>	of necessity to speak	9, 123/ 33
guilty, and so be	<b>driven</b>	to a purgation without	9, 130/ 16
interrogatories and questions be	<b>driven</b>	to confess anything that	9, 146/ 19
if he can be	<b>driven</b>	by interrogatories and questions	9, 147/ 12
shame of the world,	<b>drowned</b>	himself in a well	9, 127/ 1
was chancellor of his	<b>duchy</b>	of Lancaster, and when	9, 49/ 19
in the repressing and	<b>due</b>	punishment of them. And	9, 129/ 8
offenders go not without	<b>due</b>	correction. In this process	9, 151/ 32
willful offenders go without	<b>due</b>	correction. Who could end	9, 151/ 36
their invasion: then, after	<b>due</b>	punishment done upon many	9, 162/ 12
only kings, or only	<b>dukes</b>	, or only lords, or	9, 110/ 20
men out of this	<b>dull</b>	sleep, would cause them	9, 161/ 2
of his head so	<b>dulled</b>	or dazed in his	9, 119/ 8
had been in Almaine	<b>duly</b>	followed in the beginning	9, 139/ 8
sky their foul, filthy	<b>dunghill</b>	of all old and	9, 41/ 15
Cuthbert, now bishop of	<b>Durham</b>	and at that time	9, 158/ 8
as he list, I	<b>durst</b>	be bold to swear	9, 59/ 33

forty years, and I	<b>durst</b>	go a good way	9, 68/ 19
the poor. And I	<b>durst</b>	again be bold to	9, 98/ 28
and yet not one	<b>durst</b>	openly complain. Howbeit, it	9, 131/ 10
yet but that I	<b>durst</b>	as well trust the	9, 133/ 28
-- which is of	<b>duty</b>	bound to give honor	9, 48/ 18
have ever accounted my	<b>duty</b>	to forbear all such	9, 50/ 28
think that every man's	<b>duty</b>	toward God is so	9, 67/ 31
devotion and very bounden	<b>duty</b>	, to the holy sacrament	9, 71/ 24
party do fully their	<b>duty</b>	, yet I suppose in	9, 105/ 20
that they forbear their	<b>duty</b>	for fear of false	9, 109/ 21
necessary point of their	<b>duty</b>	so negligent, whether God	9, 145/ 1
brought unto the hearer's	<b>ear</b>	and from the ear	9, 35/ 13
ear and from the	<b>ear</b>	to the heart; as	9, 35/ 13
given them in their	<b>ear</b>	, much more, I trow	9, 98/ 18
the good not give	<b>ear</b>	to the bad folk	9, 100/ 14
whom he would give	<b>ear</b>	, that might withdraw him	9, 122/ 6
cut off one knave's	<b>ear</b>	; nor all the wretches	9, 160/ 19
and call them up	<b>early</b>	, to rise and record	9, 88/ 12
neither, all thing so	<b>early</b>	begun nor fully so	9, 103/ 15
and in some morning	<b>early</b>	, like good, thriving husbands	9, 158/ 16
in among the most	<b>earnest</b>	matters, fancies and sports	9, 170/ 34
good, merry companies, never	<b>earnestly</b>	talking thereof (for as	9, 79/ 12
ungodly to defame, do	<b>earnestly</b>	pray God for him	9, 150/ 20
eyes to see and	<b>ears</b>	to hear, how the	9, 17/ 25
eyes to see and	<b>ears</b>	to hear, how the	9, 26/ 32
bound to stop his	<b>ears</b>	and hear them not	9, 56/ 6
sound in the readers'	<b>ears</b>	to be such as	9, 56/ 23
in all the people's	<b>ears</b>	to mitigate their hatred	9, 110/ 31
dare, peradventure, for his	<b>ears</b>	. And this find we	9, 131/ 4
creature living in the	<b>earth</b>	but only to us	9, 15/ 32
hath here ordained in	<b>earth</b>	: the two great orders	9, 50/ 30
been saved, but in	<b>earth</b>	here condemned and burned	9, 93/ 34
is mine own, for	<b>ease</b>	and shortening of the	9, 8/ 34
and labor as much	<b>ease</b>	as my poor wit	9, 9/ 28
some covet their bodily	<b>ease</b>	and worldly wealth, in	9, 68/ 22
their bellies and their	<b>ease</b>	among Christ's disciples, were	9, 68/ 30
and some love their	<b>ease</b>	, and some serve God	9, 70/ 5
naught, and love their	<b>ease</b>	and their wealth, and	9, 70/ 36
religious man's life for	<b>ease</b>	. So that in conclusion	9, 83/ 24
sitteth not at his	<b>ease</b>	. But now tell the	9, 119/ 17
he may be soon	<b>eased</b>	of any further labor	9, 10/ 18
as I may most	<b>easily</b>	seem to soil, and	9, 5/ 32
and stay, persuaded them	<b>easily</b>	to concord with those	9, 81/ 28

in the cause could	<b>easily</b>	prove that they had	9, 89/ 3
and the truth most	<b>easily</b>	tried: let this Pacifier	9, 116/ 21
that he was too	<b>easily</b>	dealt with, and had	9, 127/ 30
part of keeping of	<b>Easter</b>	, was no heretic, and	9, 146/ 5
and then is it	<b>easy</b>	, ye wot well, to	9, 6/ 23
goeth now, be very	<b>easy</b>	to find out so	9, 82/ 33
as wealthy, and as	<b>easy</b>	, and as glorious as	9, 82/ 34
there have a good,	<b>easy</b>	life and a wealthy	9, 83/ 7
to it. But as	<b>easy</b>	as we call it	9, 83/ 9
our words, if that	<b>easy</b>	life and wealthy that	9, 83/ 21
own good nature, been	<b>easy</b>	to believe some such	9, 116/ 30
For that was as	<b>easy</b>	a way, ye wot	9, 125/ 19
that this is more	<b>easy</b>	to wish than likely	9, 166/ 26
without bread than to	<b>eat</b>	with my meat the	9, 12/ 17
for hunger as to	<b>eat</b>	rat's bane and die	9, 12/ 33
will be bound to	<b>eat</b>	it though the book	9, 14/ 16
and yet hath it	<b>eaten</b>	many places in, and	9, 158/ 30
in my belly by	<b>eating</b>	of flesh without bread	9, 12/ 16
I see not in	<b>effect</b>	any men more long	9, 9/ 7
hearts indeed and in	<b>effect</b>	. Thus may ye see	9, 17/ 11
this point whereupon the	<b>effect</b>	of all their whole	9, 21/ 37
hearts indeed and in	<b>effect</b>	. Thus may ye see	9, 25/ 2
And therein is, in	<b>effect</b>	, the question also no	9, 29/ 1
grown and given, in	<b>effect</b>	, all by the spirituality	9, 55/ 12
the same words, in	<b>effect</b>	, with which he beginneth	9, 58/ 1
pilgrimages be of no	<b>effect</b>	; and that the Church	9, 75/ 15
bring their malice to	<b>effect</b>	. And therefore have they	9, 95/ 24
or others of like	<b>effect</b>	: "For if that Frith	9, 122/ 10
way all of one	<b>effect</b>	. And as for presentments	9, 134/ 31
presentments and indictments, what	<b>effect</b>	would come of them	9, 134/ 32
Clementine was not of	<b>effect</b>	in the king's law	9, 151/ 21
they bring it to	<b>effect</b>	. I little doubt but	9, 155/ 15
come to little better	<b>effect</b>	than after this fashion	9, 166/ 12
The whole sum and	<b>effect</b>	, therefore, of my mind	9, 167/ 13
be supplied the more	<b>effectually</b>	by the judges, to	9, 139/ 22
they say that this	<b>eight</b>	hundred years all the	9, 44/ 3
for God's part this	<b>eight</b>	hundred years past, by	9, 44/ 21
than the age of	<b>eight</b>	hundred years -- I	9, 168/ 36
least, as all mine	<b>eight</b>	books amounteth. For like	9, 172/ 3
abroad in print. The	<b>Eighteenth</b>	Chapter And some allege	9, 67/ 21
very special key. The	<b>Eighth</b>	Chapter For as for	9, 33/ 14
seventh chapter and his	<b>eighth</b>	-- which twain treat	9, 129/ 31
he cometh in the	<b>eighth</b>	chapter, and lest besides	9, 145/ 21

the seventh, and the	<b>eighth</b>	-- and ye shall	9, 166/ 11
whether the father be	<b>elder</b>	than the son or	9, 19/ 15
son or the son	<b>elder</b>	than his father. For	9, 19/ 16
and Order of Our	<b>Election</b>	, " beginning, if he list	9, 37/ 8
they left off their	<b>election</b>	, and let the new-chosen	9, 81/ 29
place by choice and	<b>election</b>	some good temporal man	9, 82/ 10
the Mass, about the	<b>elevation</b>	. And if he spied	9, 118/ 17
in their railing. The	<b>Eleventh</b>	Chapter But now whereas	9, 52/ 1
fetch their origin from	<b>Elijah</b>	and Elisha. And some	9, 64/ 9
origin from Elijah and	<b>Elisha</b>	. And some question hath	9, 64/ 9
a compendious kind of	<b>eloquence</b>	that they convey and	9, 9/ 4
found in any man's	<b>else</b>	before -- that is	9, 4/ 17
and fully answered or	<b>else</b>	that they take him	9, 5/ 37
either at adventure or	<b>else</b>	some chosen piece in	9, 10/ 14
said wonderfully well, or	<b>else</b>	Friar Barnes either --	9, 10/ 16
their mother tongue. For	<b>else</b>	had it been wrong	9, 13/ 11
were begotten -- or	<b>else</b>	how should we be	9, 16/ 22
we were begotten; or	<b>else</b>	how could the word	9, 17/ 16
believe the Church (or	<b>else</b>	believe nothing) in that	9, 18/ 36
were begotten -- or	<b>else</b>	how should we be	9, 23/ 35
we were begotten; or	<b>else</b>	how could the word	9, 25/ 7
if he will, or	<b>else</b>	will we not believe	9, 28/ 4
the one side; or	<b>else</b>	, on the other side	9, 29/ 9
for their full condemnation),	<b>else</b>	standeth all the question	9, 30/ 1
in scripture, because that	<b>else</b>	they could not have	9, 32/ 3
he so should; or	<b>else</b>	I would never have	9, 34/ 30
of God, nor nothing	<b>else</b>	but a bare, graceless	9, 35/ 5
worker with God, or	<b>else</b>	whereto should any man	9, 35/ 21
or whether he will	<b>else</b>	reject God's good and	9, 36/ 27
had it, too. Or	<b>else</b>	I shall make him	9, 37/ 17
he mend and turn,	<b>else</b>	God leaveth finally his	9, 38/ 18
against the other. But	<b>else</b>	, as for any partial	9, 49/ 7
of their deliverance --	<b>else</b>	were they likely to	9, 49/ 37
they got thence, or	<b>else</b>	to tarry there as	9, 50/ 1
to their shame, or	<b>else</b>	they cannot call me	9, 50/ 5
so served them, or	<b>else</b>	go by about his	9, 51/ 29
as they do, or	<b>else</b>	that, believe he never	9, 52/ 22
while they study nothing	<b>else</b>	but the one to	9, 54/ 9
the other's faults; or	<b>else</b>	(as he will say	9, 57/ 26
meet for their persons,	<b>else</b>	he would begin holily	9, 58/ 1
either by forgetfulness or	<b>else</b>	by the plain figure	9, 58/ 34
very greatly encumbered; or	<b>else</b>	the lay brethren that	9, 62/ 13
troubled with their strife:	<b>else</b>	, besides these, there falleth	9, 62/ 15

or inheritance, or that	<b>else</b>	serve some chantry or	9, 63/ 9
no small matter --	<b>else</b>	, as for his rules	9, 63/ 15
I trow, no man	<b>else</b>	for the time of	9, 66/ 19
said unto him, or	<b>else</b>	he believed them not	9, 74/ 18
not mislike it or	<b>else</b>	for shame they would	9, 81/ 14
him ex officio, or	<b>else</b>	for lack of an	9, 90/ 7
get him overseas; or	<b>else</b>	take sureties bound for	9, 90/ 12
the ordinary thus? Or	<b>else</b>	to keep him in	9, 90/ 21
their opinions himself --	<b>else</b>	is it not only	9, 91/ 30
Pacifier nor any man	<b>else</b>	can bring forth any	9, 91/ 33
was either relapsed or	<b>else</b>	did of obstinacy stand	9, 92/ 37
goeth much abroad, for	<b>else</b>	he could not surely	9, 94/ 7
given them himself or	<b>else</b>	they be very presumptuous	9, 99/ 19
wine and bread, or	<b>else</b>	, as Tyndale jesteth, starch	9, 101/ 31
gospel) -- other strangers	<b>else</b>	, I say, when they	9, 108/ 36
doth, most commonly, nothing	<b>else</b>	but maliciously misconstrue the	9, 110/ 8
for the season, or	<b>else</b>	, of a good mind	9, 112/ 20
in every diocese. For	<b>else</b>	he plain reproveth his	9, 114/ 37
such desperate wretches as	<b>else</b>	had not failed to	9, 117/ 22
keeping, I never did	<b>else</b>	cause any such thing	9, 117/ 27
could steal away --	<b>else</b>	had never any of	9, 118/ 36
any kind of people	<b>else</b>	that any cause have	9, 120/ 11
therein too, and that	<b>else</b>	he would never have	9, 121/ 6
either Frith himself or	<b>else</b>	some other false, foolish	9, 121/ 27
tower of lies. Or	<b>else</b>	, which were not impossible	9, 122/ 33
Frith or any man	<b>else</b>	would wittingly take a	9, 123/ 9
it than any man	<b>else</b>	, maketh his new book	9, 125/ 25
himself and every man	<b>else</b>	knoweth well for mine	9, 126/ 4
in the other; or	<b>else</b>	instead of one harm	9, 132/ 20
of the peace, which	<b>else</b>	, for much money, I	9, 134/ 14
to do it; or	<b>else</b>	many times it would	9, 138/ 31
set some division or	<b>else</b>	to fill up the	9, 140/ 5
or "many say"; or	<b>else</b>	that he perceive well	9, 170/ 16
hand, without remitting over	<b>elsewhere</b>	, or labor of further	9, 8/ 31
in the court or	<b>elsewhere</b>	, appeared very glad that	9, 115/ 30
sowing of dissension and	<b>emboldening</b>	of heretics, to infect	9, 150/ 26
toward those two most	<b>eminent</b>	orders that God hath	9, 50/ 29
the spirituality, it was	<b>enacted</b>	by Parliament that ordinaries	9, 151/ 19
told you) bolded and	<b>encouraged</b>	by the common custom	9, 4/ 35
see to the further	<b>encouraging</b>	of heretics what another	9, 150/ 31
by such means, each	<b>encouraging</b>	other, took such heart	9, 157/ 10
is not very greatly	<b>encumbered</b>	; or else the lay	9, 62/ 12
free will, by good	<b>endeavor</b>	of himself, be a	9, 33/ 26

in mockage of man's	<b>endeavor</b>	toward the belief, and	9, 33/ 30
all occasion and all	<b>endeavor</b>	of man toward the	9, 34/ 33
free will, and all	<b>endeavor</b>	of man toward the	9, 35/ 34
the matter of man's	<b>endeavor</b>	toward the attaining of	9, 37/ 31
prove that the willing	<b>endeavor</b>	of man in following	9, 38/ 11
noble realm, either party	<b>endeavor</b>	themselves diligently to repress	9, 53/ 30
advise every good man	<b>endeavor</b>	himself to keep well	9, 170/ 12
him therefor, and much	<b>endeavored</b>	myself in many things	9, 34/ 24
pretext of charity: then	<b>endeth</b>	he that painted process	9, 150/ 12
mean by that increase	<b>ending</b>	in "priests" after all	9, 63/ 5
to such an ungracious	<b>ending</b>	. And undoubtedly, if the	9, 139/ 10
for heart-burning abide and	<b>endure</b>	to read it up	9, 38/ 30
war, some of their	<b>enemies</b>	fled from their own	9, 42/ 15
them to make them	<b>enemies</b>	to the clergy, yet	9, 43/ 36
and reckoned them for	<b>enemies</b>	to the clergy, for	9, 114/ 4
had as lief his	<b>enemy</b>	were let alone with	9, 57/ 21
deceit of the ghostly	<b>enemy</b>	. Here is, good readers	9, 75/ 28
bishop's prison, his ghostly	<b>enemy</b>	the devil might make	9, 126/ 27
wist was of his	<b>enemy's</b>	hand once poisoned, though	9, 12/ 2
that thereby they both	<b>enfeeble</b>	and also dishonor the	9, 98/ 33
themselves; and I rather	<b>enforce</b>	it and strengthen it	9, 6/ 28
this preacher underpropped and	<b>enforced</b>	with interpreting of the	9, 34/ 17
I have in all	<b>England</b>	besides such lands and	9, 47/ 5
as this realm of	<b>England</b>	hath had hitherto, God	9, 53/ 9
-- the clergy of	<b>England</b>	for use of the	9, 60/ 22
bold to say that	<b>England</b>	had not their better	9, 68/ 19
I thank God, in	<b>England</b>	yet, nor never shall	9, 70/ 22
within the realm of	<b>England</b>	now. Moreover -- since	9, 78/ 12
all the dioceses of	<b>England</b>	and Wales therewith, and	9, 115/ 9
it might serve in	<b>England</b>	, might not have served	9, 139/ 4
all the shires of	<b>England</b>	and Wales, both about	9, 147/ 34
the defense of such	<b>English</b>	words as he hath	9, 7/ 10
it been wrong with	<b>English</b>	people from the faith	9, 13/ 12
am sure that every	<b>English</b>	man and woman that	9, 13/ 14
of the scripture in	<b>English</b>	. And yet is there	9, 13/ 15
of the scripture in	<b>English</b>	be a thing so	9, 13/ 17
ten could never read	<b>English</b>	yet, and many now	9, 13/ 24
should be in the	<b>English</b>	tongue. And albeit that	9, 13/ 29
veritatis"; that is in	<b>English</b>	, "He hath willingly begotten	9, 22/ 35
doth translate them into	<b>English</b>	; whereas Jean Gerson would	9, 60/ 19
not in any open	<b>English</b>	book to ransack and	9, 140/ 6
some there can) read	<b>English</b>	, and being instructed and	9, 163/ 32
read but even in	<b>English</b>	books shall in many	9, 169/ 5

truth." Howbeit, the preacher	<b>Englisheth</b>	it thus: "He made	9, 22/ 37
or of resorters thereto,	<b>Englishmen</b>	or strangers -- since	9, 116/ 13
I known that have	<b>engrossed</b>	into their hands much	9, 76/ 9
in the epistle, "Voluntarie	<b>enim</b>	genuit nos verbo veritatis	9, 15/ 27
of Saint James, "Voluntarie	<b>enim</b>	genuit nos verbo veritatis	9, 22/ 34
bishop or inquirers may	<b>enjoin</b>	such as they have	9, 137/ 21
as the spiritual judge	<b>enjoineth</b>	to the other. For	9, 132/ 15
these affections with notable	<b>enormity</b>	, then till he prove	9, 152/ 15
you, of Tyndale's books	<b>enough</b>	by which they may	9, 7/ 23
psalms think they long	<b>enough</b>	without the litany. % And	9, 9/ 22
he make it short	<b>enough</b>	. Howbeit, if he list	9, 10/ 21
Gospel. It is plain	<b>enough</b>	that the Church was	9, 16/ 19
then it is plain	<b>enough</b>	that the word was	9, 16/ 30
matter? It is plain	<b>enough</b>	to all men that	9, 17/ 25
he is with shame	<b>enough</b>	fain to forget that	9, 22/ 11
saith: It is plain	<b>enough</b>	that the Church was	9, 23/ 32
then it is plain	<b>enough</b>	that the word was	9, 24/ 7
preacher perceiveth it well	<b>enough</b>	himself. And therefore after	9, 26/ 16
matter? It is plain	<b>enough</b>	to all men that	9, 26/ 32
ye know them well	<b>enough</b>	-- their nature is	9, 42/ 27
he may soon find	<b>enough</b>	, not only in priests	9, 67/ 8
and agree together well	<b>enough</b>	. But yet happeth it	9, 67/ 14
little and call it	<b>enough</b>	. For if this Pacifier	9, 78/ 21
that themselves wist well	<b>enough</b>	what grudge the people	9, 80/ 7
be the while safe	<b>enough</b>	, thereas they escape not	9, 81/ 3
might have also found	<b>enough</b>	of those that would	9, 82/ 27
not always find others	<b>enough</b>	content to enter into	9, 83/ 32
always find other men	<b>enough</b>	content to enter in	9, 83/ 34
saith, they know well	<b>enough</b>	that all these things	9, 85/ 10
others may be good	<b>enough</b>	, and have grace enough	9, 85/ 19
enough, and have grace	<b>enough</b>	too, though not so	9, 85/ 19
I am scant short	<b>enough</b>	-- let us go	9, 95/ 7
the Church, seeth well	<b>enough</b>	that the universal custom	9, 105/ 33
is punished anywhere is	<b>enough</b>	for a matter of	9, 115/ 36
his remembrance was good	<b>enough</b>	, save that it went	9, 118/ 28
that he was strong	<b>enough</b>	to break the stocks	9, 119/ 5
that he was light	<b>enough</b>	to leap the walls	9, 119/ 7
that he had wit	<b>enough</b>	when he was once	9, 119/ 9
that I had youth	<b>enough</b>	left me to wear	9, 119/ 10
that he knoweth well	<b>enough</b>	that the answer was	9, 125/ 22
every man hath experience	<b>enough</b>	that ye shall seldom	9, 134/ 29
they shall be safe	<b>enough</b>	, I warrant you, then	9, 141/ 7
that it is not	<b>enough</b>	to prove that a	9, 145/ 34

be saved harmless well	<b>enough</b>	and offenders punished too	9, 155/ 22
or to be strong	<b>enough</b>	to bear it out	9, 156/ 35
they think not far	<b>enough</b>	. For as the sea	9, 158/ 28
I ween, do well	<b>enough</b>	, if he use to	9, 167/ 18
are now more than	<b>enough</b>	. Wherefore, that all such	9, 172/ 22
judges, to inquire and	<b>ensearch</b>	by their wisdoms whether	9, 139/ 22
openly, by day, they	<b>enssembled</b>	themselves together, to the	9, 157/ 11
of hell, which so	<b>entangleth</b>	their tongues and so	9, 41/ 25
a broad gate to	<b>enter</b>	, if they might find	9, 54/ 5
any other man should	<b>enter</b>	in unto them nor	9, 80/ 20
done; come on and	<b>enter</b>	, and do but even	9, 83/ 5
fall in devotion and	<b>enter</b>	into religion, and so	9, 83/ 29
others enough content to	<b>enter</b>	into their possessions, though	9, 83/ 33
men enough content to	<b>enter</b>	in their religions, but	9, 83/ 34
when thou wilt pray,	<b>enter</b>	into thy chamber and	9, 104/ 3
by their holy vows	<b>entered</b>	into religion) he handleth	9, 65/ 4
of his accusers, to	<b>entitle</b>	him to his writ	9, 133/ 4
seventh book, which is	<b>entitled</b>	"The Defense of the	9, 38/ 26
Division, and for an	<b>entry</b>	into his matter, first	9, 58/ 3
heretics, to infect and	<b>envenom</b>	with a grudge and	9, 150/ 26
be in mind proud,	<b>envious</b>	, and cruel. And he	9, 40/ 27
and peace, reigneth now	<b>envy</b>	, pride, division, and strife	9, 61/ 34
men's souls, besides the	<b>envy</b>	that they bear to	9, 73/ 5
greatly their cost or	<b>envy</b>	the priests that profit	9, 73/ 26
greatly to grudge or	<b>envy</b>	them for any such	9, 145/ 13
unto the bishop of	<b>Ephesus</b>	: "I will come and	9, 110/ 4
it followeth in the	<b>epistle</b>	, "Voluntarie enim genuit nos	9, 15/ 26
for example, the selfsame	<b>Epistle</b>	of Saint James which	9, 32/ 36
that sermon upon; which	<b>epistle</b>	Friar Luther and Friar	9, 33/ 1
I can somewhat with	<b>equal</b>	judgment and an even	9, 3/ 6
of theirs, be so	<b>equal</b>	and indifferent that in	9, 43/ 19
as for virtue --	<b>equal</b>	virtue -- I hold	9, 48/ 29
though the thing be	<b>equal</b>	, they be not both	9, 48/ 32
they be not both	<b>equally</b>	bound thereto. And therefore	9, 48/ 32
from such indifference and	<b>equity</b>	as ought and must	9, 153/ 4
as it pleased him;	<b>ergo</b>	he did not beget	9, 34/ 15
as it pleased him;	<b>ergo</b>	he gave it me	9, 34/ 28
and Whether It May	<b>Err</b>	or Not, put this	9, 19/ 5
if a provincial council	<b>err</b>	, there are in Christ's	9, 100/ 9
that a man may	<b>err</b>	and merit thereby --	9, 145/ 29
Abbot Joachim, which nevertheless	<b>erred</b>	, for he was ready	9, 146/ 10
for that only he	<b>erreth</b>	, but for that he	9, 145/ 26
And therefore he that	<b>erreth</b>	of simplicity may in	9, 145/ 27

<p>-- and yet he ware, besides the bold keep the Church from heretics the spirit of he defendeth opinatively his heresies but furnisheth his the confutation of their which would be long showed in his most far in wit and should by mine oversight any brother think to safe enough, thereas they much of his happy I rather thought negligently to say that he with his company, they that the danger of nor to rail upon purposely, and Tyndale in the things that we And of all degrees amended, and every man of the clergy, and body and soul -- of before (whereby he he did well; and the divine service; and for heresy -- and point specially which most the temporalty either; and of his apostles. And in the county of except only London and new Titus and Timothy point that I most priests; and therefore they priests; and therefore they I not so much many nor so much warm sun (the very, only-begotten Son of his not marvel though these</p>	<p><b>erreth</b> <b>erroneous</b> <b>error</b> <b>error</b> <b>error</b> <b>errors</b> <b>errors</b> <b>erst</b> <b>erudite</b> <b>erudition</b> <b>escape</b> <b>escape</b> <b>escape</b> <b>escape</b> <b>escaped</b> <b>escaped</b> <b>escaped</b> <b>escapes</b> <b>escheators</b> <b>especial</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>especially</b> <b>Essex</b> <b>Essex</b> <b>established</b> <b>esteem</b> <b>esteem</b> <b>esteem</b> <b>esteem</b> <b>esteemed</b> <b>eternal</b> <b>eternal</b> <b>evangelical</b></p>	<p>; but that is to talking that is now , "leading" it "into every and lying, of discord . And therefore he that also with pretense of , every good Catholic man , I ween) could yet , famous book against Luther above me, that in me could by the and avoid my proof not from you. But -- yet if he them of oversight or not at all, but not all scot- free is to the ordinary and call them extortioners , that except I took lay against him whose , for my part, I labor to mend himself the prelates, get, every when he shall see meaneth, as both before if he would use would he be most now, this time -- , as the sorest and not only such but must we also stand (for as for in , and those are both each in his own . For of all the that they do of that they do it as to vouchsafe to that ever the temporalty , only-begotten Son of his Father) to spread his brethren think my works</p>	<p>9, 145/ 33 9, 11/ 9 9, 21/ 18 9, 41/ 24 9, 145/ 27 9, 8/ 22 9, 39/ 27 9, 164/ 19 9, 21/ 26 9, 3/ 14 9, 3/ 24 9, 37/ 35 9, 81/ 3 9, 121/ 15 9, 4/ 30 9, 121/ 17 9, 160/ 16 9, 49/ 36 9, 50/ 22 9, 6/ 35 9, 25/ 22 9, 50/ 27 9, 53/ 21 9, 73/ 29 9, 91/ 6 9, 102/ 13 9, 110/ 27 9, 118/ 15 9, 135/ 16 9, 147/ 24 9, 153/ 12 9, 169/ 13 9, 116/ 11 9, 147/ 35 9, 90/ 18 9, 6/ 8 9, 95/ 20 9, 107/ 32 9, 170/ 33 9, 62/ 14 9, 170/ 26 9, 170/ 27 9, 9/ 12</p>
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evangelist of all this	<b>evangelical</b>	brotherhood that will set	9, 10/ 5
had weened that his	<b>evangelical</b>	father Tyndale had said	9, 10/ 15
heretics that call themselves	<b>evangelical</b>	brethren: some pot-headed apostles	9, 156/ 38
good with the best	<b>evangelist</b>	of all this evangelical	9, 10/ 5
been written by the	<b>evangelists</b>	in those days, how	9, 17/ 29
this thing did Christ's	<b>evangelists</b>	and apostles write"? Now	9, 18/ 37
that the apostles and	<b>evangelists</b>	have written -- the	9, 26/ 3
been written by the	<b>evangelists</b>	in those days, how	9, 26/ 36
been written by the	<b>evangelists</b>	in those days, how	9, 28/ 14
bound to believe, the	<b>evangelists</b>	and apostles left in	9, 28/ 24
that the apostles and	<b>evangelists</b>	had written all things	9, 30/ 20
been written by the	<b>evangelists</b>	in those days, how	9, 30/ 22
been written by the	<b>evangelists</b>	in those days, how	9, 30/ 29
been written by the	<b>evangelists</b>	in those days, how	9, 32/ 10
both matins, Mass, and	<b>evensong</b>	) some special Collect, and	9, 102/ 35
say in Lent their	<b>evensong</b>	before noon, and besides	9, 106/ 13
at the least have	<b>evensong</b>	in the Lenten fast	9, 106/ 15
send the soul into	<b>everlasting</b>	fire) -- if (which	9, 109/ 34
lewd heresies began, have	<b>evermore</b>	abhorred and held for	9, 29/ 24
that is regenerated were	<b>evermore</b>	as far from all	9, 36/ 11
observed in the doing	<b>evermore</b>	such order and fashion	9, 53/ 34
with you now and	<b>evermore</b>	, amen." The end of	9, 98/ 5
misorder and abusions, yet	<b>evermore</b>	this word "many" must	9, 114/ 28
trust they should) have	<b>evermore</b>	the worst, yet very	9, 161/ 7
their grandfathers also, taken	<b>evermore</b>	for heresy. And also	9, 169/ 4
works too long. For	<b>everything</b>	think they too long	9, 9/ 13
truth of scripture, and	<b>everything</b>	necessary for them to	9, 13/ 6
he may boldly tell	<b>everything</b>	for true that any	9, 66/ 3
meaning none harm, ween	<b>everything</b>	were well meant that	9, 97/ 25
their whole authority in	<b>everything</b>	that they may now	9, 99/ 6
here and there but	<b>everywhere</b>	noted -- as he	9, 54/ 29
a sessions, and none	<b>evidence</b>	given openly at the	9, 132/ 34
the indicters may have	<b>evidence</b>	given them apart, or	9, 132/ 36
to forge him false	<b>evidence</b>	, maketh means to the	9, 159/ 21
him, and all his	<b>evidence</b>	unsorted. And one wist	9, 159/ 26
of his box of	<b>evidence</b>	; for that had he	9, 159/ 29
proved by plain and	<b>evident</b>	scripture: the King's Highness	9, 18/ 4
and yet it appeareth	<b>evidently</b>	in the same court	9, 135/ 31
opinions, and from thinking	<b>evil</b>	good, and therefore from	9, 20/ 3
speak he never so	<b>evil</b>	of any, he can	9, 42/ 6
proper ways of uttering	<b>evil</b>	matter in good words	9, 42/ 10
find good names for	<b>evil</b>	things; but even as	9, 42/ 33
vices. But this will	<b>evil</b>	defend them, when Barnes	9, 43/ 28

at their pleasure, as	<b>evil</b>	and as villainous as	9, 44/ 35
and say they speak	<b>evil</b>	but of evil things	9, 45/ 12
speak evil but of	<b>evil</b>	things (for so call	9, 45/ 12
should themselves with their	<b>evil</b>	belief be let alone	9, 52/ 25
either sort found openly	<b>evil</b>	, and naught, and noyous	9, 53/ 24
and keep under those	<b>evil</b>	and ungracious folk, that	9, 53/ 31
he wrote of any	<b>evil</b>	intent, since no man	9, 56/ 12
have used to have	<b>evil</b>	language, and either against	9, 57/ 9
the wife hath this	<b>evil</b>	condition, and some others	9, 58/ 16
that she hath that	<b>evil</b>	condition, and yet other	9, 58/ 17
that she hath another	<b>evil</b>	condition; and so, with	9, 58/ 18
that she keepeth those	<b>evil</b>	conditions still and amendeth	9, 58/ 35
you displeasure. And sometimes	<b>evil</b>	words between you causeth	9, 59/ 16
not all thing so	<b>evil</b>	as he maketh it	9, 65/ 28
begin a noise of	<b>evil</b>	will and malice. And	9, 67/ 23
all the company, "An	<b>evil</b>	and a naughty man	9, 81/ 16
match them that are	<b>evil</b>	and naughty secular priests	9, 82/ 28
such as purposely say	<b>evil</b>	and openly speak heresy	9, 85/ 1
is, as methinketh, an	<b>evil</b>	policy: for withdrawing of	9, 85/ 33
their ordinaries had with	<b>evil</b>	and uncharitable handling been	9, 88/ 26
he say well or	<b>evil</b>	. And, finally, for that	9, 97/ 13
more shrewd store of	<b>evil</b>	stuff therein than the	9, 97/ 23
places after appeareth, the	<b>evil</b>	and uncharitable handling of	9, 102/ 14
now give good princes	<b>evil</b>	counsel for to take	9, 104/ 28
lay the faults of	<b>evil</b>	temporal folk here to	9, 108/ 12
the false slander of	<b>evil</b>	men and heretics that	9, 109/ 24
to the amending: though	<b>evil</b>	folk and malicious would	9, 110/ 25
these words are as	<b>evil</b>	and as maliciously written	9, 111/ 11
to wit, for the	<b>evil</b>	and false suspicion that	9, 111/ 33
they see such an	<b>evil</b>	tale proved true will	9, 112/ 18
such manner folk as	<b>evil</b>	priests and apostates that	9, 113/ 37
judge they not so	<b>evil</b>	as himself doth. For	9, 114/ 14
I spoke them any	<b>evil</b>	word for the matter	9, 119/ 12
man is of such	<b>evil</b>	demeanor among his neighbors	9, 134/ 4
the testimony of known	<b>evil</b>	persons to be received	9, 136/ 5
the proof. For since	<b>evil</b>	folk use not to	9, 136/ 19
in doing of their	<b>evil</b>	deeds, those that are	9, 136/ 20
whether any suspicion of	<b>evil</b>	will or other corruption	9, 139/ 23
the other side, the	<b>evil</b>	judges may do by	9, 141/ 23
abuse of which none	<b>evil</b>	judge may do harm	9, 141/ 25
showed what hurt an	<b>evil</b>	judge and a cruel	9, 141/ 30
the spirituality for an	<b>evil</b>	suspicion and a false	9, 142/ 1
any layman report any	<b>evil</b>	of a priest, though	9, 142/ 14

so affectionate unto every	<b>evil</b>	priest that they can	9, 143/ 2
that they can so	<b>evil</b>	bear the dispraise of	9, 143/ 3
there is nothing so	<b>evil</b>	but that some may	9, 147/ 2
he hath proved those	<b>evil</b>	devices good, and those	9, 150/ 16
grace to change this	<b>evil</b>	fashion and this very	9, 150/ 21
to the contrary none	<b>evil</b>	counsel. As touching heretics	9, 167/ 18
thenceforth not as an	<b>evil</b>	man or an abject	9, 167/ 32
good temporal men be	<b>evil-content</b>	with such as are	9, 108/ 3
the spirituality be as	<b>evil-content</b>	as they: yet I	9, 108/ 4
other -- but that	<b>evil-disposed</b>	people might begin against	9, 143/ 26
poor feast and an	<b>evil-dressed</b>	dinner. For in their	9, 46/ 18
be no such deformed,	<b>evil-favored</b>	creatures as men imagine	9, 40/ 26
one that was so	<b>evilly</b>	and so uncharitably handled	9, 88/ 34
those great, horrible, open	<b>evils</b>	of such desperate, naughty	9, 56/ 19
to look for such	<b>exact</b>	circumspection and sure sight	9, 4/ 15
not -- accumulate and	<b>exaggerate</b>	the griefs, and by	9, 55/ 18
of them have thereby	<b>exalted</b>	themselves in their own	9, 63/ 26
of living, they have	<b>exalted</b>	themselves in their own	9, 65/ 16
worldly honor of priests	<b>exalted</b>	and preferred; and therefore	9, 142/ 13
worldly honor of priests	<b>exalted</b>	that he is, through	9, 153/ 3
Pacifier might have the	<b>examination</b>	of that matter. It	9, 121/ 11
those heresies in their	<b>examination</b>	openly. And also, if	9, 124/ 4
by him (by the	<b>examination</b>	of divers heretics whom	9, 126/ 14
and Wales, both about	<b>examination</b>	and punishment of heretics	9, 147/ 34
and inquire by diligent	<b>examination</b>	in what wise and	9, 156/ 15
condemnations, after their open	<b>examinations</b>	and plain and clear	9, 127/ 19
Chancellor, I used to	<b>examine</b>	them with torments, causing	9, 117/ 7
the thing had been	<b>examined</b>	, considered, and condemned --	9, 12/ 23
the cause and handling	<b>examined</b>	by the greatest lords	9, 127/ 26
by the judge, and	<b>examined</b>	as witnesses against their	9, 130/ 37
delays, and afterward, being	<b>examined</b>	on their oaths, have	9, 131/ 15
the calling, attaching, and	<b>examining</b>	, and of the further	9, 109/ 17
hold him attainted, without	<b>examining</b>	the intent or cause	9, 146/ 21
a beginning; whereof for	<b>example</b>	I shall remember you	9, 11/ 18
proved therein; as, for	<b>example</b>	, the perpetual virginity of	9, 18/ 10
for none. As, for	<b>example</b>	, the selfsame Epistle of	9, 32/ 35
I wrote, take none	<b>example</b>	thereof; and every man	9, 52/ 7
I shall, for an	<b>example</b>	of handling, touch by	9, 61/ 20
of God and good	<b>example</b>	of the people, as	9, 67/ 28
faith -- as, for	<b>example</b>	, that there were no	9, 101/ 19
amendment of himself and	<b>example</b>	of such others. Another	9, 118/ 5
and he putteth this	<b>example</b>	. If a simple, unlearned	9, 145/ 30
their holy doctrine and	<b>example</b>	of living, some of	9, 170/ 23

many men so far	<b>excel</b>	and pass me in	9, 3/ 20
his be so far	<b>excellent</b>	as the brethren boast	9, 52/ 14
and highest, and most	<b>excellent</b>	authority that they have	9, 99/ 18
this Pacifier putteth in	<b>exceptions</b>	to be laid by	9, 139/ 19
gladly would have been	<b>exchanged</b>	for the prelates (for	9, 82/ 25
me with an hideous	<b>exclamation</b>	, and crying out upon	9, 33/ 32
And then he would	<b>exclude</b>	all such witnesses as	9, 141/ 2
grace, but yet that	<b>excludeth</b>	not, ye wot well	9, 85/ 18
in this realm be	<b>excommunicate</b>	: for they by authority	9, 138/ 18
close upon pain of	<b>excommunication</b>	, for disclosing that secret	9, 137/ 23
heretics and process of	<b>excommunication</b>	; but will have, he	9, 153/ 37
by a writ De	<b>excommunicato</b>	capiendo, and so to	9, 151/ 10
held for a thing	<b>excusable</b>	, though the reader in	9, 4/ 21
master, made a reasonable	<b>excuse</b>	. For when they were	9, 42/ 14
then the good brethren	<b>excuse</b>	them and say that	9, 43/ 25
honesty. Now, if they	<b>excuse</b>	themselves and say they	9, 45/ 12
also, that by that	<b>excuse</b>	of theirs they make	9, 45/ 19
theirs they make mine	<b>excuse</b>	too, in the thing	9, 45/ 19
also if they will	<b>excuse</b>	themselves and say that	9, 45/ 23
further that by this	<b>excuse</b>	of theirs, they must	9, 45/ 28
theirs, they must needs	<b>excuse</b>	me too, when I	9, 45/ 29
were a very cold	<b>excuse</b>	to a man learned	9, 62/ 37
Frith would make none	<b>excuse</b>	by policy, but say	9, 91/ 1
cannot this Pacifier thus	<b>excuse</b>	his words. For he	9, 92/ 30
that will be none	<b>excuse</b>	to spiritual rulers before	9, 142/ 19
well, pardon and hold	<b>excused</b>	such tolerable oversight in	9, 4/ 36
faultless, nor I never	<b>excused</b>	their faults. And if	9, 49/ 9
man might be held	<b>excused</b>	that would say he	9, 149/ 34
But, now, to these	<b>excuses</b>	, some other men answer	9, 56/ 15
his own process, and	<b>excuseth</b>	the clergy himself unawares	9, 115/ 1
be understood where ignorance	<b>excuseth</b>	. Then it seemeth that	9, 145/ 34
not speak against their	<b>execrable</b>	heresies and their despitiful	9, 51/ 9
assist the spirituality in	<b>executing</b>	of the laws, even	9, 155/ 18
or grudge put in	<b>execution</b>	, in the time of	9, 144/ 20
apprentices and journeymen suffered	<b>execution</b>	of treason, by an	9, 156/ 12
their minds, and they	<b>exercise</b>	his law written in	9, 17/ 11
their minds, and they	<b>exercise</b>	his law written in	9, 25/ 1
one of late at	<b>Exeter</b>	, and one of late	9, 94/ 1
to the ordinary to	<b>exhort</b>	Frith to leave them	9, 90/ 26
in providing for good	<b>exhortation</b>	toward his conversion again	9, 89/ 7
things by manner of	<b>exhortation</b>	to the amending: though	9, 110/ 24
is lawful and also	<b>expedient</b>	that the Church have	9, 75/ 4
might, whether it were	<b>expedient</b>	so to be; and	9, 79/ 20

that it is right	<b>expedient</b>	that strait laws be	9, 140/ 12
it will be right	<b>expedient</b>	that the King's Highness	9, 151/ 28
without any peril of	<b>expenses</b>	; and then were this	9, 134/ 31
seen it proved by	<b>experience</b>	that in some of	9, 72/ 2
them. Myself have good	<b>experience</b>	of them. For the	9, 117/ 3
this Pacifier had by	<b>experience</b>	known the troth of	9, 120/ 22
the people, by good	<b>experience</b>	, so plainly proved and	9, 123/ 2
whereof I have had	<b>experience</b>	many a time and	9, 131/ 6
heresy, every man hath	<b>experience</b>	enough that ye shall	9, 134/ 28
at last to that	<b>exposition</b>	by which he expoundeth	9, 23/ 2
in the construction and	<b>exposition</b>	of holy scripture we	9, 29/ 2
twain should in the	<b>exposition</b>	of holy scripture be	9, 30/ 2
and saints, by whose	<b>expositions</b>	we see what points	9, 169/ 9
This text may be	<b>expounded</b>	after this manner: He	9, 15/ 28
after that he hath	<b>expounded</b>	after divers manners, he	9, 23/ 1
exposition by which he	<b>expoundeth</b>	those words in this	9, 23/ 3
-- which Tyndale there	<b>expoundeth</b>	"by the word of	9, 35/ 8
descendeth thereto by the	<b>expounding</b>	of these words of	9, 22/ 33
by their manner of	<b>expounding</b>	these words of Saint	9, 35/ 31
see what points are	<b>expressed</b>	in the scripture, and	9, 169/ 9
feared, as the statute	<b>expresseth</b>	, that thereof would at	9, 161/ 21
clergy, and Tyndale saith	<b>expressly</b>	that of them all	9, 43/ 29
it, he declareth and	<b>expressly</b>	testifieth like a true	9, 52/ 16
particularly their houses. In	<b>expugnation</b>	whereof, being as they	9, 80/ 30
the whole clergy, and	<b>extend</b>	in substance unto every	9, 56/ 25
as he conveniently might)	<b>extenuate</b>	the causes and occasions	9, 55/ 16
and witnesses from the	<b>extort</b>	power of them that	9, 137/ 35
escheators and call them	<b>extortioners</b>	; nor upon all officers	9, 50/ 22
is by the law	<b>Extra</b>	. de hereticis, cap. Ad	9, 130/ 14
of heresy, it appeareth	<b>Extra</b>	. de hereticis li. vi	9, 138/ 11
be alleged in the	<b>Extravagant</b>	. de hereticis ca. Ad	9, 131/ 31
be also in right	<b>extreme</b>	necessity. Now, in good	9, 72/ 34
sometimes, too, in right	<b>extreme</b>	necessity: for my part	9, 74/ 13
abjured, or have the	<b>extreme</b>	punishment for heresy, as	9, 146/ 15
abjured, or to have	<b>extreme</b>	punishment for heresy, that	9, 147/ 9
with other. And those	<b>extreme</b>	vices which neither the	9, 166/ 31
judgment and an even	<b>eye</b>	behold and consider both	9, 3/ 6
list with an even	<b>eye</b>	to look upon it	9, 98/ 8
hath ever a special	<b>eye</b>	to see that they	9, 145/ 16
respect and a sure	<b>eye</b>	to provide that neither	9, 149/ 26
me could by the	<b>eyes</b>	of all other men	9, 3/ 24
be short, and the	<b>eyes</b>	of their souls very	9, 7/ 31
all men that hath	<b>eyes</b>	to see and ears	9, 17/ 25

all men that hath	<b>eyes</b>	to see and ears	9, 26/ 32
mist before unlearned men's	<b>eyes</b>	, and make them a-dazed	9, 38/ 6
gaily in the brethren's	<b>eyes</b>	, let them read my	9, 38/ 24
his wantonness, wipeth his	<b>eyes</b>	and kisseth him, and	9, 160/ 33
every man that any	<b>eyes</b>	hath, that if the	9, 163/ 19
the light, where his	<b>eyes</b>	dazed: so shall I	9, 171/ 18
were made justices of	<b>eyre</b>	. Now, if it will	9, 153/ 9
as Aesop telleth a	<b>fable</b>	of a poor old	9, 83/ 11
them at the first	<b>face</b>	. But they allude unto	9, 33/ 24
the other about the	<b>face</b>	-- and then go	9, 57/ 19
faults to the clergy's	<b>face</b>	, besides the matter of	9, 64/ 33
as at the first	<b>face</b>	seemed very good, and	9, 84/ 1
therein his own open	<b>face</b>	without any visor of	9, 142/ 31
have made a great	<b>face</b>	and said that though	9, 157/ 26
lay them to their	<b>faces</b>	, and write some work	9, 50/ 5
special reproach show their	<b>faces</b>	among other folk. And	9, 109/ 1
Pacifier hath, of some	<b>facility</b>	of his own good	9, 116/ 30
some of his other	<b>faculty</b>	gather and stand about	9, 165/ 10
good piece of a	<b>faggot</b>	, besides that they lie	9, 132/ 17
man's legs than the	<b>faggot</b>	on the other's shoulder	9, 132/ 18
and policy lay on	<b>faggots</b>	and gunpowder to put	9, 110/ 34
kindle a fire of	<b>faggots</b>	for him, and make	9, 122/ 19
consider it, shall not	<b>fail</b>	to perceive. And so	9, 98/ 9
heretics, God will not	<b>fail</b>	to make fall in	9, 109/ 18
faith, he will not	<b>fail</b>	to make fall upon	9, 110/ 1
penance also if he	<b>fail</b>	thereof. Which thing why	9, 131/ 25
ever all such folk	<b>fail</b>	. And therefore -- since	9, 155/ 7
once up, would not	<b>fail</b>	to fall in with	9, 156/ 29
not too weak, not	<b>fail</b>	to find it, and	9, 158/ 15
amendment he will not	<b>fail</b>	to serve at the	9, 160/ 31
this Pacifier could not	<b>fail</b>	, if they were followed	9, 163/ 2
as else had not	<b>failed</b>	to have gone further	9, 117/ 23
business taken thereabout, are	<b>fain</b>	to put for faults	9, 5/ 5
is with shame enough	<b>fain</b>	to forget that I	9, 22/ 11
cannot deny, and is	<b>fain</b>	to frame the doubt	9, 22/ 13
were peradventure spied, and	<b>fain</b>	would he therefore have	9, 26/ 22
he would at last	<b>fain</b>	shake off the question	9, 27/ 7
you, that he would	<b>fain</b>	, if he could prove	9, 28/ 7
but because they would	<b>fain</b>	it were truth whether	9, 39/ 30
fear thereof maketh them	<b>fain</b>	of their deliverance --	9, 49/ 37
away both twain, and	<b>fain</b>	to find a place	9, 76/ 12
own, would then very	<b>fain</b>	, save for hanging, rob	9, 76/ 37
high thanks, would forthwith	<b>fain</b>	have been upon them	9, 80/ 36

conclusion we should be	<b>fain</b>	either to put worse	9, 83/ 25
favor that every man	<b>fain</b>	would, without the displeasure	9, 91/ 17
lest such as would	<b>fain</b>	with disputing against good	9, 100/ 28
of them have been	<b>fain</b>	to ride another way	9, 104/ 23
our infirmity, hath been	<b>fain</b>	therefore to say in	9, 106/ 12
our own part be	<b>fain</b>	that the Lent were	9, 106/ 22
as anyone that would	<b>fain</b>	falsely defame the clergy	9, 111/ 12
penance, the preacher is	<b>fain</b>	to rehearse their opinions	9, 123/ 37
that they would as	<b>fain</b>	avoid it too, if	9, 133/ 33
the favor that they	<b>fain</b>	would. For though they	9, 149/ 19
that be would very	<b>fain</b>	there were, and while	9, 162/ 31
their persons; and very	<b>fain</b>	would I that the	9, 167/ 20
those folk which would	<b>fainest</b>	find my faults cannot	9, 5/ 2
bringeth him forth feeble,	<b>faint</b>	, and famished, and almost	9, 6/ 22
fear and cowardice of	<b>faint</b>	heart that, for any	9, 109/ 36
part, and the more	<b>faint</b>	and feeble in the	9, 155/ 29
hearts (God be thanked)	<b>faint</b>	and wear so well	9, 157/ 30
when they wax so	<b>fainthearted</b>	in his great cause	9, 109/ 20
mine in every place	<b>faintly</b>	and falsely too; and	9, 6/ 15
this preacher, though somewhat	<b>faintly</b>	since he seeth it	9, 36/ 1
look upon a very	<b>fair</b>	woman that hath a	9, 40/ 29
the fiends be like	<b>fair</b>	shrewd women if there	9, 40/ 34
they thought them like	<b>fair</b>	women they would never	9, 40/ 37
that I speak them	<b>fair</b>	. But then they say	9, 42/ 3
use his words in	<b>fair</b>	manner, and speak to	9, 42/ 7
I fallen on a	<b>fair</b>	figure unawares (that is	9, 43/ 15
lay people; but, as	<b>fair</b>	as they flatter them	9, 43/ 36
if they speak me	<b>fair</b>	; nor, using themselves toward	9, 44/ 38
that in words as	<b>fair</b>	and as mild as	9, 46/ 13
they might have a	<b>fair</b>	gap and a broad	9, 54/ 5
thank. For under his	<b>fair</b>	figure of "some say	9, 56/ 30
them forth under the	<b>fair</b>	figure of "some say	9, 58/ 24
the color of his	<b>fair</b>	figure of "some say	9, 58/ 33
building of the churches	<b>fair</b>	and goodly, and in	9, 71/ 18
an accuser let him	<b>fair</b>	go? If he would	9, 90/ 8
meant that they see	<b>fair</b>	set out to the	9, 97/ 25
he hath had so	<b>fair</b>	a day -- as	9, 133/ 11
were so, under his	<b>fair</b>	figure of lamentation "and	9, 146/ 36
new gospellers, with no	<b>fairer</b>	words nor in no	9, 5/ 18
make him a much	<b>fairer</b>	offer: because he may	9, 37/ 17
that I speak no	<b>fairer</b>	unto these holy prophets	9, 43/ 19
folk as they do,	<b>fairer</b>	words will I not	9, 44/ 39
her own birds the	<b>fairest</b>	of all the fowls	9, 3/ 10

unto the common Catholic	<b>faith</b>	and determinations of Christ's	9, 4/ 1
fast in the Catholic	<b>faith</b>	, they never needed to	9, 9/ 29
himself calleth true Catholic	<b>faith</b>	, and which things all	9, 11/ 24
English people from the	<b>faith</b>	first brought into this	9, 13/ 12
answer. For in good	<b>faith</b>	, I had myself thought	9, 14/ 25
age; and so, the	<b>faith</b>	and belief of those	9, 18/ 15
was gathered, and the	<b>faith</b>	believed, before any part	9, 18/ 22
must be before the	<b>faith</b>	of the believer. And	9, 19/ 24
word is before the	<b>faith</b>	, and faith maketh the	9, 19/ 25
before the faith, and	<b>faith</b>	maketh the congregation, therefore	9, 19/ 26
written; and that the	<b>faith</b>	was taught, and men	9, 20/ 30
-- that the right	<b>faith</b>	which Adam had, and	9, 20/ 34
as in the same	<b>faith</b>	succeeded him long ere	9, 20/ 35
for good works against	<b>faith</b>	alone, and for holy	9, 28/ 31
saving for the undoubted	<b>faith</b>	of the whole Catholic	9, 29/ 35
toward the attaining of	<b>faith</b>	. Against which saying of	9, 33/ 27
into the service of	<b>faith</b>	, answereth me with an	9, 33/ 32
in the working of	<b>faith</b>	in my soul, no	9, 34/ 2
toward the getting of	<b>faith</b>	, by which we be	9, 34/ 34
of the soul by	<b>faith</b>	; and that the water	9, 35/ 3
the points of the	<b>faith</b>	be learned, be signs	9, 35/ 11
into the service of	<b>faith</b>	, by credence and assent	9, 35/ 18
unto the word of	<b>faith</b>	-- in which, whatsoever	9, 35/ 19
come unto the true	<b>faith</b>	? -- so may God	9, 35/ 23
toward the attaining of	<b>faith</b>	, is the authority of	9, 35/ 35
in the working of	<b>faith</b>	in my soul, no	9, 36/ 8
to beget him by	<b>faith</b>	as is the child	9, 36/ 13
at God's calling to	<b>faith</b>	(by reading, preaching, miracle	9, 36/ 20
into the service of	<b>faith</b>	; or whether he will	9, 36/ 27
of the gift of	<b>faith</b>	-- if the man	9, 36/ 29
toward the attaining of	<b>faith</b>	by walking on with	9, 37/ 32
against me, of historical	<b>faith</b>	and feeling faith (which	9, 38/ 2
historical faith and feeling	<b>faith</b>	(which distinction divers of	9, 38/ 3
every manner kind of	<b>faith</b>	, and procureth the progress	9, 38/ 13
same distinction of historical	<b>faith</b>	and feeling faith glittereth	9, 38/ 23
historical faith and feeling	<b>faith</b>	glittereth now so gaily	9, 38/ 23
golden distinction of historical	<b>faith</b>	and feeling faith, found	9, 38/ 32
historical faith and feeling	<b>faith</b>	, found first by Philipp	9, 38/ 32
in the true Catholic	<b>faith</b>	, they would thus have	9, 39/ 16
and search whether the	<b>faith</b>	of all the holy	9, 39/ 18
are fled from the	<b>faith</b>	of all them of	9, 39/ 22
all them of whose	<b>faith</b>	there was no cause	9, 39/ 23
are fallen to the	<b>faith</b>	of a few faithless	9, 39/ 23

learning, fall willfully from	<b>faith</b>	to false heresy, showeth	9, 40/ 17
devil. For in good	<b>faith</b>	, God hath, as it	9, 41/ 8
against the true Catholic	<b>faith</b>	of Christ, that himself	9, 41/ 17
to preach the true	<b>faith</b>	, sent down his own	9, 41/ 19
they." And in good	<b>faith</b>	, like those good folk	9, 42/ 29
the Catholic church and	<b>faith</b>	, the greater pleasure (as	9, 45/ 5
is only of the	<b>faith</b>	, let them forbear instead	9, 46/ 3
from the matter of	<b>faith</b>	, they furnish out their	9, 46/ 5
suspected" of the Catholic	<b>faith</b>	. Howbeit, in that suspicion	9, 46/ 31
my books. In good	<b>faith</b>	, I will not say	9, 47/ 28
to wit, the true	<b>faith</b>	and false heresies --	9, 48/ 36
But yet in good	<b>faith</b>	, good sister, since ye	9, 58/ 28
furtherance of the Catholic	<b>faith</b>	. The Fourteenth Chapter But	9, 61/ 5
say. And in good	<b>faith</b>	, as for myself, I	9, 62/ 36
cannot, therefore, in good	<b>faith</b>	, divine what he should	9, 63/ 4
this great fall of	<b>faith</b>	, the old fervor of	9, 70/ 14
and from the Christian	<b>faith</b>	also, and therefore agree	9, 72/ 20
necessity. Now, in good	<b>faith</b>	, for aught that I	9, 73/ 1
is. And in good	<b>faith</b>	, I never yet perceived	9, 73/ 24
according to the right	<b>faith</b>	, think that he believeth	9, 87/ 1
of the common-known Catholic	<b>faith</b>	, doth in his heart	9, 87/ 4
him to renay his	<b>faith</b>	, which were yet in	9, 87/ 7
Doom. But in good	<b>faith</b>	, this one thing am	9, 88/ 14
that hateth also the	<b>faith</b>	-- some of these	9, 88/ 18
written against the Catholic	<b>faith</b>	of Christ concerning the	9, 90/ 4
those heresies be very	<b>faith</b>	, by which he will	9, 91/ 3
realm have ordained full	<b>faith</b>	and credence to be	9, 94/ 31
our old, known Catholic	<b>faith</b>	-- as, for example	9, 101/ 18
I suppose in good	<b>faith</b>	that the spirituality goeth	9, 105/ 21
still the old Christian	<b>faith</b>	, and fall not unto	9, 105/ 26
and maintaining of his	<b>faith</b>	that they forbear their	9, 109/ 21
of his lantern of	<b>faith</b>	, he will not fail	9, 110/ 1
I suppose in good	<b>faith</b>	that this Pacifier hath	9, 116/ 29
could him in good	<b>faith</b>	good thank. For never	9, 119/ 15
himself neither, in good	<b>faith</b>	. But, now, when I	9, 119/ 35
he doth. Howbeit, what	<b>faith</b>	my words will have	9, 120/ 26
that ever talk of	<b>faith</b>	and Spirit and truth	9, 121/ 23
laboring to quench the	<b>faith</b>	that all true Christian	9, 122/ 11
and put out that	<b>faith</b>	. And, over that, if	9, 122/ 16
Christ and his true	<b>faith</b>	again, and thereby to	9, 122/ 26
heresies into the true	<b>faith</b>	again, is impossible to	9, 123/ 19
impugn the true Christian	<b>faith</b>	concerning the Sacrament of	9, 124/ 31
fall to a false	<b>faith</b>	in heart, their words	9, 127/ 32

I think, in good	<b>faith</b>	, that the prelates will	9, 128/ 7
Christ's apostles) betrayed the	<b>faith</b>	of Christ, and begun	9, 129/ 2
I am in good	<b>faith</b>	loath to meddle with	9, 130/ 20
they. For in good	<b>faith</b>	, I never saw the	9, 133/ 28
increased and multiplied, the	<b>faith</b>	be undone; and after	9, 135/ 11
in favor of the	<b>faith</b>	shall stand, as well	9, 135/ 29
to have subverted the	<b>faith</b>	in this realm here	9, 139/ 17
for zeal of the	<b>faith</b>	, and of a love	9, 140/ 23
speaking against some false	<b>faith</b>	; or at the leastwise	9, 141/ 15
preacheth haply against the	<b>faith</b>	, and he believeth it	9, 145/ 32
case was not his	<b>faith</b>	, but the faith of	9, 146/ 3
his faith, but the	<b>faith</b>	of the Church was	9, 146/ 3
the Church was his	<b>faith</b>	, though haply he were	9, 146/ 3
that against all the	<b>faith</b>	most could rail and	9, 149/ 13
and feeble in the	<b>faith</b>	. But I know this	9, 155/ 29
began. And in good	<b>faith</b>	-- after great time	9, 156/ 16
fastness of the Catholic	<b>faith</b>	; which they verily think	9, 158/ 25
again: so, though the	<b>faith</b>	of Christ shall never	9, 158/ 33
to destroy the Catholic	<b>faith</b>	, nor to prevail against	9, 160/ 27
the abolition of the	<b>faith</b>	, and despoiling of the	9, 162/ 5
the maintenance of the	<b>faith</b>	, and their high wisdom	9, 162/ 23
and known the true	<b>faith</b>	before, as pilgrimage, purgatory	9, 164/ 34
to the common-known Catholic	<b>faith</b>	of the Church --	9, 165/ 6
likely to have the	<b>faith</b>	decay, and more harm	9, 167/ 11
maintenance of Christ's Catholic	<b>faith</b>	; and that they therein	9, 168/ 25
and truth falsehood, and	<b>faith</b>	heresies and heresies faith	9, 168/ 32
faith heresies and heresies	<b>faith</b>	, so do call also	9, 168/ 33
in their books that	<b>faith</b>	but new which themselves	9, 168/ 34
taking of the old	<b>faith</b>	, and for the discerning	9, 168/ 37
all Christian people; such	<b>faith</b>	as by yourselves, and	9, 169/ 1
perceiving of the old	<b>faith</b>	from new, stand to	9, 169/ 7
in this matter of	<b>faith</b>	, to the determinations of	9, 169/ 13
I say for the	<b>faith</b>	itself, because I hear	9, 170/ 1
declaration than the common-received	<b>faith</b>	of the Christian people	9, 170/ 9
of them planted the	<b>faith</b>	and some of them	9, 170/ 23
Paul saith, give his	<b>faith</b>	strength and increase. The	9, 170/ 29
and fathers of the	<b>faithful</b>	doctrine, on the one	9, 29/ 8
places by the good,	<b>faithful</b>	devotion of virtuous temporal	9, 73/ 20
inveigheth against good and	<b>faithful</b>	things, and despiseth true	9, 87/ 3
seemeth to me so	<b>faithful</b>	, and that therefore I	9, 88/ 15
false Judas and Christ's	<b>faithful</b>	apostles. For while they	9, 160/ 11
faith of a few	<b>faithless</b>	folk (false apostates, wild	9, 39/ 24
the silly soul a	<b>fall</b>	. And yet when Tyndale	9, 6/ 24

this, he taketh the	<b>fall</b>	himself. But every man	9, 6/ 25
where he fortuneth to	<b>fall</b>	in reading have at	9, 8/ 30
and giveth himself a	<b>fall</b>	-- and in his	9, 20/ 27
be done to God,	<b>fall</b>	in unfaithfulness, and with	9, 21/ 23
be burned up and	<b>fall</b>	as flat to ashes	9, 21/ 39
them taketh a fouler	<b>fall</b>	than Tyndale, in that	9, 22/ 27
having wit and learning,	<b>fall</b>	willfully from faith to	9, 40/ 17
they had before their	<b>fall</b>	. But surely if they	9, 41/ 4
for all this, to	<b>fall</b>	at some reasonable composition	9, 45/ 35
instead of reasoning to	<b>fall</b>	to railing upon other	9, 46/ 3
when it mishappeth to	<b>fall</b>	between a man and	9, 58/ 10
be lamented if variance	<b>fall</b>	between secular priests than	9, 62/ 26
see strife and variance	<b>fall</b>	between any secular priests	9, 62/ 30
pity to see it	<b>fall</b>	between those priests that	9, 62/ 30
as a man may	<b>fall</b>	in and yet be	9, 63/ 18
virtuous folk, there may	<b>fall</b>	some by the devil's	9, 65/ 21
spy that fault and	<b>fall</b>	at variance, of great	9, 67/ 33
and by this great	<b>fall</b>	of faith, the old	9, 70/ 14
the other disciples may	<b>fall</b>	so far down, down	9, 70/ 17
with the Romans and	<b>fall</b>	into the party of	9, 80/ 13
others, and make them	<b>fall</b>	in devotion and enter	9, 83/ 28
if they refuse or	<b>fall</b>	in relapse, the bishop	9, 86/ 14
of the brethren let	<b>fall</b>	of late, and lost	9, 91/ 7
as an incident to	<b>fall</b>	in my way, wherein	9, 97/ 15
prelates in this realm	<b>fall</b>	thereto and preach the	9, 101/ 33
old Christian faith, and	<b>fall</b>	not unto these new	9, 105/ 27
Lenten fast before we	<b>fall</b>	to meat. And yet	9, 106/ 16
not fail to make	<b>fall</b>	in their necks the	9, 109/ 18
will then make them	<b>fall</b>	into the more slander	9, 109/ 22
And further if they	<b>fall</b>	into the folly that	9, 109/ 28
Lord forbid) any bishop	<b>fall</b>	in this fear and	9, 109/ 36
not fail to make	<b>fall</b>	upon them the terrible	9, 110/ 1
old fancies began to	<b>fall</b>	again in his head	9, 118/ 12
shall. For when they	<b>fall</b>	to a false faith	9, 127/ 32
necessity, lest all should	<b>fall</b>	to naught, compelleth them	9, 133/ 34
whensoever this Pacifier will	<b>fall</b>	from that babbling of	9, 148/ 15
well ye wot, men	<b>fall</b>	in adultery through such	9, 149/ 1
ire and anger, men	<b>fall</b>	into manslaughter. And by	9, 149/ 2
same passion also, men	<b>fall</b>	into heresy, and sometimes	9, 149/ 4
sometimes, ye wot well,	<b>fall</b>	in a plain frenzy	9, 149/ 5
for heresy, but some	<b>fall</b>	in among them for	9, 156/ 2
would not fail to	<b>fall</b>	in with them and	9, 156/ 29
in places where they	<b>fall</b>	in company, men use	9, 158/ 18

here and there sometime	<b>fallen</b>	in a little slumber	9, 4/ 23
by their own folly	<b>fallen</b>	first into doubting of	9, 9/ 32
to doubt, and are	<b>fallen</b>	to the faith of	9, 39/ 23
opinion) the fiends be	<b>fallen</b>	from grace, and therefore	9, 40/ 21
Lo, there have I	<b>fallen</b>	on a fair figure	9, 43/ 15
I glad to be	<b>fallen</b>	, and purpose never to	9, 46/ 32
wherein when he was	<b>fallen</b>	, he waxed so warm	9, 76/ 24
that the commonalty were	<b>fallen</b>	in grudge and murmur	9, 79/ 30
many, were so far	<b>fallen</b>	from God as to	9, 101/ 17
realm is so far	<b>fallen</b>	in the grudge and	9, 109/ 3
after that he had	<b>fallen</b>	into the frantic heresies	9, 118/ 6
gotten away, I was	<b>fallen</b>	for anger in a	9, 119/ 2
this Pacifier maketh them,	<b>fallen</b>	again in the danger	9, 127/ 23
acquaintance and communication, have	<b>fallen</b>	into their heresies also	9, 156/ 5
than die. But now	<b>falleth</b>	he in double folly	9, 12/ 36
the same stock, and	<b>falleth</b>	into the same puddle	9, 22/ 28
else, besides these, there	<b>falleth</b>	no variance lightly between	9, 62/ 16
been offended, but it	<b>falleth</b>	of necessity between priests	9, 62/ 17
it -- when it	<b>falleth</b>	between religious and religious	9, 62/ 21
strife that variance which	<b>falleth</b>	between secular priests, than	9, 65/ 2
priests, than that that	<b>falleth</b>	between those that besides	9, 65/ 3
pride, many a man	<b>falleth</b>	to treason. And by	9, 149/ 3
out of religion and	<b>falling</b>	to theft and murder	9, 49/ 25
up, now down, now	<b>falling</b>	by sin and now	9, 108/ 24
are clear confutations of	<b>false</b>	, blasphemous heresies by Tyndale	9, 4/ 3
town may write more	<b>false</b>	heresies in one leaf	9, 8/ 18
Tyndale not only teacheth	<b>false</b>	heresies but furnisheth his	9, 8/ 21
dark and have their	<b>false</b>	follies pass and repass	9, 9/ 1
the leaning toward a	<b>false</b>	belief, they be very	9, 9/ 33
one or twain. Tyndale's	<b>false</b>	translation of the New	9, 11/ 20
Catholic people call very	<b>false</b>	, pestilent heresies. This translation	9, 11/ 25
did appertain unto, that	<b>false</b>	, poisoned translation was forbidden	9, 12/ 25
truth of Christ into	<b>false</b>	Luther's heresies. And yet	9, 14/ 4
and sisters of the	<b>false</b>	fraternity -- and to	9, 15/ 17
hearts from lies, from	<b>false</b>	opinions, and from thinking	9, 20/ 2
heretics, that they say	<b>false</b>	in that they preach	9, 25/ 28
any necessary truths, but	<b>false</b>	inventions of Satan (as	9, 31/ 6
say that they be	<b>false</b>	, and that yet God	9, 31/ 22
Christian people, but be	<b>false</b>	things, and have all	9, 31/ 31
done in keeping of	<b>false</b>	things, God could as	9, 31/ 34
them indeed, but some	<b>false</b>	glosses that they give	9, 32/ 26
together were true or	<b>false</b>	. For that were a	9, 39/ 20
a few faithless folk (	<b>false</b>	apostates, wild wedded monks	9, 39/ 24

their opinions plainly proved	<b>false</b>	, and their archheretics plainly	9, 39/ 34
willfully from faith to	<b>false</b>	heresy, showeth his wrath	9, 40/ 17
all old and new	<b>false</b>	, stinking heresies, gathered up	9, 41/ 15
despite to call them	<b>false</b>	traitors. Whereupon King Philip	9, 42/ 24
by the Church, for	<b>false</b>	teaching, forbidden to teach	9, 43/ 6
Barnes, both be very	<b>false</b>	belief and great, damnable	9, 44/ 18
of truth, if their	<b>false</b>	heresies were true, not	9, 44/ 22
the best) revoke their	<b>false</b>	heresies; nor will not	9, 46/ 7
the true faith and	<b>false</b>	heresies -- then am	9, 48/ 36
franklins and call them	<b>false</b>	jurors; nor to rail	9, 50/ 21
they be very plain	<b>false</b>	indeed. But now the	9, 55/ 29
before. And some things	<b>false</b>	also; whereof because the	9, 58/ 22
foolish to say all	<b>false</b>	, that would win him	9, 59/ 32
and some of them	<b>false</b>	, too -- and then	9, 59/ 36
be plainly and openly	<b>false</b>	. By all which manner	9, 60/ 37
not naught, nor all	<b>false</b>	(for a very fool	9, 61/ 24
all naught and all	<b>false</b>	, even in the very	9, 61/ 25
abroad in books so	<b>false</b>	a tale himself against	9, 74/ 24
foolish bill and a	<b>false</b>	put into a parliament	9, 84/ 16
but also to the	<b>false</b>	, contrived rebuke of the	9, 91/ 31
This is a goodly	<b>false</b>	surmise, grounded, as I	9, 108/ 1
of such other folk's	<b>false</b>	suspicion springing upon such	9, 109/ 13
duty for fear of	<b>false</b>	slanderous words, God will	9, 109/ 22
For instead of the	<b>false</b>	slander of evil men	9, 109/ 24
in hand) conceived a	<b>false</b>	suspicion against all those	9, 111/ 15
since it is very	<b>false</b>	. And in these words	9, 111/ 21
for the evil and	<b>false</b>	suspicion that they have	9, 111/ 33
he saith, conceived a	<b>false</b>	suspicion against them for	9, 112/ 27
cause of their own	<b>false</b>	, imagined suspicion, punish those	9, 112/ 38
least his words appear	<b>false</b>	, every man knoweth that	9, 113/ 6
truth of such a	<b>false</b>	heretic's tale. And now	9, 121/ 13
or else some other	<b>false</b>	, foolish brethren of his	9, 121/ 28
men, but also writeth	<b>false</b>	lies and heresies against	9, 123/ 6
Frith had written a	<b>false</b>	, foolish treatise against the	9, 123/ 26
matter thereof is so	<b>false</b>	. And therefore when the	9, 125/ 35
able to perceive the	<b>false</b>	folly thereof, though he	9, 125/ 37
complaining so very shamelessly	<b>false</b>	that he hath been	9, 127/ 29
they fall to a	<b>false</b>	faith in heart, their	9, 127/ 32
seemeth upon such folk's	<b>false</b>	complaining to have conceived	9, 127/ 36
because themselves conceive a	<b>false</b>	suspicion against him), it	9, 128/ 6
Pacifier prove that same	<b>false</b>	tale true. The Thirty-ninth	9, 128/ 9
Christian man becometh a	<b>false</b>	traitor to God, is	9, 136/ 10
seemeth good, and swear	<b>false</b>	where he seemeth to	9, 137/ 5

the speaking against some	<b>false</b>	faith; or at the	9, 141/ 15
evil suspicion and a	<b>false</b>	of their own imagination	9, 142/ 1
believe for true every	<b>false</b>	, feigned tale with which	9, 146/ 33
is there nothing so	<b>false</b>	but some may hap	9, 147/ 3
there is nothing so	<b>false</b>	but some man may	9, 147/ 4
man say anything so	<b>false</b>	but some man under	9, 147/ 5
dealing, is a very	<b>false</b>	, feigned tale; and so	9, 148/ 12
point and spice a	<b>false</b>	tale with suspicious words	9, 148/ 16
punished; nor that wily,	<b>false</b>	, wretched heretics should by	9, 149/ 28
devices good, and those	<b>false</b>	lies true, then let	9, 150/ 16
the trouble of all	<b>false</b>	indictments if no man	9, 153/ 27
wily shrew beginneth a	<b>false</b>	action, and asketh from	9, 159/ 6
and by all the	<b>false</b>	means he may, maketh	9, 159/ 19
fellow to forge him	<b>false</b>	evidence, maketh means to	9, 159/ 21
Catholic folk and the	<b>false</b>	heretics, it fareth also	9, 160/ 9
as it fared between	<b>false</b>	Judas and Christ's faithful	9, 160/ 10
realm. Upon which their	<b>false</b>	conspiracy disclosed, when they	9, 162/ 8
to speak and affirm	<b>false</b>	heresies were for any	9, 163/ 22
himself, teach boldly the	<b>false</b>	part, and there brag	9, 165/ 14
say" say some things	<b>false</b>	themselves; nor that men	9, 167/ 8
diligently devised of wily	<b>falsehood</b>	or malice -- if	9, 4/ 31
their part and the	<b>falsehood</b>	of their heresies, if	9, 40/ 12
bound between truth and	<b>falsehood</b>	, the Catholic Church and	9, 49/ 3
like as they make	<b>falsehood</b>	truth and truth falsehood	9, 168/ 32
falsehood truth and truth	<b>falsehood</b>	, and faith heresies and	9, 168/ 32
good things, and not	<b>falsehoods</b>	but truths. And if	9, 31/ 21
every place faintly and	<b>falsely</b>	too; and leaveth out	9, 6/ 15
handle their matter so	<b>falsely</b>	, and yet so foolishly	9, 10/ 10
part, in that they	<b>falsely</b>	persuade unto themselves either	9, 52/ 21
believe the while full	<b>falsely</b>	. But whatsoever some men	9, 86/ 31
anyone that would fain	<b>falsely</b>	defame the clergy could	9, 111/ 12
dare well say they	<b>falsely</b>	belie him therein. Howbeit	9, 121/ 36
fear of infamy, and	<b>falsely</b>	beareth them in hand	9, 129/ 20
for a wrong suspicion	<b>falsely</b>	conceived in their own	9, 129/ 22
that Friar Barnes had	<b>falsely</b>	framed here also --	9, 172/ 6
of the gloss and	<b>fame</b>	of indifference, though he	9, 103/ 27
to inquire of what	<b>fame</b>	and behavior the man	9, 132/ 7
pastime, by way of	<b>familiar</b>	talking, have I heard	9, 79/ 14
forth feeble, faint, and	<b>famished</b>	, and almost hunger-starven, and	9, 6/ 22
Highness, in his most	<b>famous</b>	book of Assertion of	9, 18/ 4
in his most erudite,	<b>famous</b>	book against Luther, out	9, 21/ 27
most noble prince of	<b>famous</b>	memory King Henry VII	9, 73/ 22
the time of the	<b>famous</b>	prince King Henry IV	9, 84/ 12

of the prince of	<b>famous</b>	memory King Henry IV	9, 139/ 12
of the prince of	<b>famous</b>	memory King Henry V	9, 161/ 15
time of the said	<b>famous</b>	prince King Henry V	9, 162/ 4
about abroad, his old	<b>fancies</b>	began to fall again	9, 118/ 11
the most earnest matters,	<b>fancies</b>	and sports and merry	9, 170/ 35
so beauteous and so	<b>far</b>	passing in all goodly	9, 3/ 9
perceive very many so	<b>far</b>	in wit and erudition	9, 3/ 14
so many men so	<b>far</b>	excel and pass me	9, 3/ 20
I was never so	<b>far</b>	overseen as either to	9, 3/ 22
of his chapters, as	<b>far</b>	as I have gone	9, 7/ 14
they cannot see so	<b>far</b>	as to perceive that	9, 7/ 32
the reading is so	<b>far</b>	from tedious that they	9, 8/ 7
it, of which people	<b>far</b>	more than four parts	9, 13/ 22
yet be in a	<b>far</b>	other mind: yet for	9, 13/ 31
that sermon, for as	<b>far</b>	as pertain to this	9, 15/ 23
that sermon go so	<b>far</b>	wide from the point	9, 22/ 25
regenerated were evermore as	<b>far</b>	from all work of	9, 36/ 12
him to see how	<b>far</b>	the matter goeth; which	9, 37/ 10
man, ween you, very	<b>far</b>	overseen and worthy to	9, 44/ 32
to my knowledge; but,	<b>far</b>	above my deserving, have	9, 47/ 17
purgation. And yet, as	<b>far</b>	as my poor wit	9, 49/ 35
which I am so	<b>far</b>	from finding the like	9, 52/ 10
my books be very	<b>far</b>	under his, they may	9, 52/ 13
if his be so	<b>far</b>	excellent as the brethren	9, 52/ 14
a more indifferent, as	<b>far</b>	as I can see	9, 54/ 15
trust in God very	<b>far</b>	from so. And yet	9, 54/ 31
yet not fully so	<b>far</b>	but that it may	9, 54/ 31
of his handling is	<b>far</b>	from such indifference as	9, 55/ 7
was there never, as	<b>far</b>	as I read or	9, 64/ 13
priests as religious, so	<b>far</b>	forth that it is	9, 66/ 26
disciples may fall so	<b>far</b>	down, down, down, down	9, 70/ 17
for his forthcoming? Thus	<b>far</b>	yet, as I suppose	9, 90/ 24
them that have so	<b>far</b>	mistaken themselves in those	9, 93/ 4
people would be so	<b>far</b>	unreasonable as therefore to	9, 93/ 6
he hath said so	<b>far</b>	. And this dare I	9, 94/ 21
such as were so	<b>far</b>	against the law of	9, 96/ 35
is not now very	<b>far</b>	behind. And verily, for	9, 98/ 12
and usurp many things	<b>far</b>	above all good reason	9, 99/ 20
were in diverse countries	<b>far</b>	off converted unto Christ	9, 100/ 20
corrupt the company, whom	<b>far</b>	the feebler reason may	9, 100/ 31
whole many, were so	<b>far</b>	fallen from God as	9, 101/ 17
myself to go very	<b>far</b>	abroad, and yet I	9, 104/ 19
doles, of whom, as	<b>far</b>	as ever I heard	9, 104/ 22

this realm is so	<b>far</b>	fallen in the grudge	9, 109/ 3
they say not so	<b>far</b>	as he saith --	9, 114/ 8
either right or wrong,	<b>far</b>	the most part have	9, 116/ 17
my house -- so	<b>far</b>	forth that one Sygar	9, 119/ 19
this is a thing	<b>far</b>	unlikely: that either Frith	9, 123/ 9
it were not so	<b>far</b>	unlikely as it would	9, 123/ 21
be gone now so	<b>far</b>	. For your books of	9, 125/ 5
they punished. And thus	<b>far</b>	hath he gone in	9, 129/ 24
for my days, as	<b>far</b>	as I have heard	9, 144/ 33
is, through such pride,	<b>far</b>	from such indifference and	9, 153/ 3
heresy; and would, as	<b>far</b>	as I perceive, have	9, 154/ 24
look once therefor (as	<b>far</b>	as they be yet	9, 158/ 4
unchecked. Which thing albeit	<b>far</b>	from commendable, yet with	9, 158/ 22
But they think not	<b>far</b>	enough. For as the	9, 158/ 28
say and do so	<b>far</b>	as he were afraid	9, 165/ 37
he is run out	<b>far</b>	off into another country	9, 166/ 5
shall never come so	<b>far</b>	. And therefore, good Christian	9, 166/ 20
stories five times as	<b>far</b>	before that. We must	9, 169/ 6
him truth. And thus	<b>far</b>	I say for the	9, 170/ 1
division were a very	<b>far-fetched</b>	invention. For, setting aside	9, 144/ 15
the same. And herein	<b>fare</b>	they much like as	9, 51/ 12
and appoint them their	<b>fare</b>	and their apparel too	9, 78/ 25
it may happen to	<b>fare</b>	between the Catholics and	9, 159/ 3
this fashion, hath it	<b>fares</b>	in such good company	9, 81/ 33
places. Now, as it	<b>fares</b>	in our communication by	9, 83/ 30
the spiritual persons, so	<b>fares</b>	it, in a manner	9, 83/ 31
much like as it	<b>fares</b>	between false Judas and	9, 160/ 10
the purpose. And he	<b>fareth</b>	therein as if there	9, 6/ 17
playeth nothing clean, but	<b>fareth</b>	like a juggler that	9, 22/ 20
at length as it	<b>fareth</b>	sometimes in a suit	9, 159/ 4
the false heretics, it	<b>fareth</b>	also much like as	9, 160/ 10
certain day, answered me, "	<b>Fareto</b>	sould te laymen fasten	9, 106/ 19
godly, mild and gentle	<b>fashion</b>	used by him, whosoever	9, 5/ 26
it of his own	<b>fashion</b>	for his own advantage	9, 27/ 9
spiritual sentence after this	<b>fashion</b>	: how beetle-blind is fleshly	9, 33/ 34
than for such ill	<b>fashion</b>	indifferent. And over this	9, 50/ 35
such a vile, villainous	<b>fashion</b>	that it would make	9, 51/ 4
and such an indifferent	<b>fashion</b>	, as they find used	9, 52/ 4
evermore such order and	<b>fashion</b>	as may stand and	9, 53/ 35
with perusing, after this	<b>fashion</b>	, of a few, there	9, 81/ 20
not all after this	<b>fashion</b>	, hath it fares in	9, 81/ 32
in such a large	<b>fashion</b>	laid forth by them	9, 82/ 3
religion on the other	<b>fashion</b>	, and it were said	9, 83/ 3

wise manner of charitable	<b>fastion</b>	this piteous Pacifier would	9, 89/ 11
were changed after the	<b>fastion</b>	of his book, would	9, 150/ 8
to change this evil	<b>fastion</b>	and this very sore	9, 150/ 21
surely muchwhat after this	<b>fastion</b>	in many places play	9, 159/ 33
effect than after this	<b>fastion</b>	that I have here	9, 166/ 13
one thing, in diverse	<b>fastions</b>	, in more places than	9, 8/ 29
of one point very	<b>fast</b>	and sure -- that	9, 3/ 32
when they were before	<b>fast</b>	in the Catholic faith	9, 9/ 29
Which point is so	<b>fast</b>	and sure pitched upon	9, 21/ 30
bawl they, never so	<b>fast</b>	), be able to wrest	9, 21/ 35
if when they were	<b>fast</b>	in the true Catholic	9, 39/ 16
the religious people do	<b>fast</b>	and pray but for	9, 69/ 32
to keep and hold	<b>fast</b>	the trentals, because of	9, 73/ 34
suddenly to be locked	<b>fast</b>	in their council chamber	9, 80/ 18
ordinary to keep Frith	<b>fast</b>	. But, now, when his	9, 90/ 25
counsel him to stick	<b>fast</b>	, and Tyndale showeth him	9, 91/ 10
left, but also to	<b>fast</b>	, pray, wear the hair	9, 95/ 32
and wear hair, and	<b>fast</b>	, and pray, that this	9, 102/ 17
that is to wit,	<b>fast</b>	, and pray, wear hair	9, 103/ 9
almost no man any	<b>fast</b>	at all at this	9, 106/ 7
noon. For the very	<b>fast</b>	was of old, as	9, 106/ 8
evensong in the Lenten	<b>fast</b>	before we fall to	9, 106/ 16
begin, God wot, to	<b>fast</b>	full little for our	9, 106/ 20
it from themselves as	<b>fast</b>	, and send it to	9, 106/ 24
that men should hold	<b>fast</b>	and keep, there are	9, 108/ 21
stocks mended and locked	<b>fast</b>	, that the prisoner steal	9, 119/ 13
these ungracious heresies, as	<b>fast</b>	and as fervently for	9, 129/ 3
not pass unpunished, as	<b>fast</b>	as, both in the	9, 155/ 11
blessed brethren never so	<b>fast</b>	, they feel full well	9, 157/ 34
it were otherwise, then	<b>fasted</b>	almost no man any	9, 106/ 7
Fareto sould te laymen	<b>fasten</b>	? Let te priester fasten	9, 106/ 19
fasten? Let te priester	<b>fasten</b>	" -- so we begin	9, 106/ 19
bid the priester go	<b>fasten</b>	. And where ourselves would	9, 106/ 21
against watching and praying,	<b>fasting</b>	and willful poverty; and	9, 43/ 32
pattering, and all their	<b>fasting</b>	folly, and all their	9, 69/ 25
wearing of hair, and	<b>fasting</b>	, and praying for peace	9, 102/ 26
to tarry so long	<b>fasting</b>	, as on the Sunday	9, 103/ 13
Chapter Then followeth their	<b>fasting</b>	, which thing the spirituality	9, 105/ 25
grew. For as for	<b>fasting</b>	, the custom of the	9, 106/ 2
him lately for not	<b>fasting</b>	upon a certain day	9, 106/ 18
of the strength and	<b>fastness</b>	of the Catholic faith	9, 158/ 25
of them divers other	<b>fasts</b>	besides, and they be	9, 106/ 26
weened that his evangelical	<b>father</b>	Tyndale had said wonderfully	9, 10/ 15

solve as whether the	<b>father</b>	be elder than the	9, 19/ 15
son elder than his	<b>father</b>	. For the whole scripture	9, 19/ 16
17, "Sanctify them, O	<b>Father</b>	, through thy truth. And	9, 20/ 4
to man, from the	<b>father</b>	to the son, by	9, 20/ 37
Brother Burt, and young	<b>Father</b>	Frith. There would be	9, 29/ 13
begetting of his own	<b>father</b>	. For, saith Paul, it	9, 34/ 3
by sample of the	<b>father</b>	and the son --	9, 35/ 37
the begetting of his	<b>father</b>	. And of truth, Tyndale	9, 36/ 9
nature to beget his	<b>father</b>	. But now, on the	9, 36/ 14
the begetting of his	<b>father</b>	, the son be not	9, 36/ 16
carnal birth of his	<b>father</b>	, much less like the	9, 36/ 33
such other like. And	<b>Father</b>	Alphonse, the Spanish friar	9, 40/ 25
and some by my	<b>father</b>	(whose soul our Lord	9, 47/ 10
brethren (as their holy	<b>father</b>	writeth, and telleth also	9, 47/ 24
memory King Henry VII,	<b>father</b>	to our most dear	9, 73/ 23
and pray to thy	<b>Father</b>	privily." But likewise as	9, 104/ 5
own house, whom his	<b>father</b>	had, ere ever he	9, 117/ 30
of the Right Reverend	<b>Father</b>	my lord bishop of	9, 121/ 2
time, the Right Reverend	<b>Father</b>	my lord bishop of	9, 124/ 13
of the Right Reverend	<b>Father</b>	in God Cuthbert, now	9, 158/ 7
himself a good ghostly	<b>father</b>	, and shrive him of	9, 169/ 33
Son of his eternal	<b>Father</b>	) to spread his beams	9, 170/ 27
to answer good young	<b>Father</b>	Frith. Now, good readers	9, 171/ 29
good part of my	<b>father's</b>	, neither, they came never	9, 144/ 34
of Tyndale's chapter and	<b>fathereth</b>	it upon Saint James	9, 24/ 18
own place, of very	<b>fatherly</b>	favor toward the young	9, 124/ 15
the people, with a	<b>fatherly</b>	pity to them that	9, 140/ 24
old holy doctors and	<b>fathers</b>	of the faithful doctrine	9, 29/ 8
both themselves and their	<b>fathers</b>	, and their grandfathers, and	9, 44/ 1
brethren, believing their holy	<b>fathers</b>	, think, as some of	9, 48/ 3
bear the name of	<b>fathers</b>	unto the people --	9, 80/ 27
forasmuch as these new	<b>fathers</b>	of these new brethren	9, 168/ 31
by yourselves, and your	<b>fathers</b>	, and your grandfathers, you	9, 169/ 1
the times of their	<b>fathers</b>	, and their grandfathers also	9, 169/ 3
contrary -- any great	<b>fault</b>	and intolerable should they	9, 4/ 4
find for the special	<b>fault</b>	that they be too	9, 4/ 33
first for a great	<b>fault</b>	that my writing is	9, 5/ 7
they find a great	<b>fault</b>	that I handle Tyndale	9, 5/ 17
content to find no	<b>fault</b>	at the leaving out	9, 15/ 12
own, and find no	<b>fault</b>	therewith. And thus, good	9, 33/ 6
where they find the	<b>fault</b>	that I handle these	9, 41/ 32
brethren that find the	<b>fault</b>	with me that I	9, 43/ 18
them they find no	<b>fault</b>	at all for their	9, 43/ 20

the brethren find the	<b>fault</b>	with me if I	9, 46/ 12
and some find this	<b>fault</b>	with them, and some	9, 56/ 3
for a great, notable	<b>fault</b>	of the whole clergy	9, 64/ 16
as to spy that	<b>fault</b>	and fall at variance	9, 67/ 33
both. And yet this	<b>fault</b>	that this Pacifier assigneth	9, 69/ 20
and means of another	<b>fault</b>	. For if these heresies	9, 69/ 23
good man find great	<b>fault</b>	that all the clergy	9, 73/ 12
of a great, intolerable	<b>fault</b>	-- that is to	9, 93/ 26
this Pacifier findeth a	<b>fault</b>	, and rehearseth out of	9, 105/ 28
all those that find	<b>fault</b>	at their disorder and	9, 111/ 4
all those that find	<b>fault</b>	at their disorder and	9, 111/ 16
all those that find	<b>fault</b>	in their disorder and	9, 111/ 34
he proveth this abominable	<b>fault</b>	that he layeth here	9, 112/ 23
and layeth no little	<b>fault</b>	in the temporalty, if	9, 115/ 2
open war. And this	<b>fault</b>	of these heresies he	9, 128/ 29
no piece of this	<b>fault</b>	unto the spirituality; but	9, 129/ 16
spirituality; but rather findeth	<b>fault</b>	and cause of grudge	9, 129/ 17
saith, find now the	<b>fault</b>	. For though it be	9, 131/ 30
chance and not his	<b>fault</b>	therein, yet happeth it	9, 133/ 17
find so great a	<b>fault</b>	that such witnesses should	9, 136/ 14
been somewhat a greater	<b>fault</b>	in the spirituality than	9, 145/ 5
party could find any	<b>fault</b>	in other; and all	9, 166/ 23
I to the last	<b>fault</b>	that the brethren find	9, 170/ 31
as to the last	<b>fault</b>	that they find, which	9, 171/ 5
that they were all	<b>faultless</b>	, nor I never excused	9, 49/ 9
neither party to be	<b>faultless</b>	. But then, which is	9, 53/ 6
vexation if he were	<b>faultless</b>	? For amends the law	9, 133/ 8
or hope that such	<b>faults</b>	as in my writing	9, 3/ 23
by; of which poisoned	<b>faults</b>	mine adversaries' books be	9, 4/ 6
then, as for other	<b>faults</b>	of less weight and	9, 4/ 8
from all manner of	<b>faults</b>	-- but hath always	9, 4/ 20
winking at their tolerable	<b>faults</b>	, and such as I	9, 4/ 29
would add all those	<b>faults</b>	to their others, then	9, 4/ 31
would fainest find my	<b>faults</b>	cannot yet happen on	9, 5/ 2
fain to put for	<b>faults</b>	in my writing such	9, 5/ 5
shall appear their own	<b>faults</b>	for the finding. For	9, 5/ 6
to the people the	<b>faults</b>	of the clergy. And	9, 5/ 24
in finding so many	<b>faults</b>	in that book which	9, 7/ 33
things these words: The	<b>faults</b>	be so many in	9, 11/ 31
with lying, while the	<b>faults</b>	of some they lewdly	9, 46/ 6
I never excused their	<b>faults</b>	. And if ever I	9, 49/ 9
and seek out their	<b>faults</b>	, and lay them to	9, 50/ 4
not to lay the	<b>faults</b>	of the naughty to	9, 50/ 18

reckon up all their	<b>faults</b>	. For that part hath	9, 50/ 38
in special either the	<b>faults</b>	of the one or	9, 53/ 4
always been naught; whose	<b>faults</b>	have ever been their	9, 53/ 15
look upon his own	<b>faults</b>	than upon other men's	9, 53/ 23
words in rehearsing the	<b>faults</b>	of the spirituality be	9, 54/ 19
for hatred of their	<b>faults</b>	, no favor of their	9, 55/ 21
all this, some such	<b>faults</b>	more as, if they	9, 55/ 27
of the great open	<b>faults</b>	that many priests be	9, 55/ 32
most part of such	<b>faults</b>	as he speaketh of	9, 55/ 36
he telleth indifferently the	<b>faults</b>	as well of the	9, 56/ 8
indifference in telling the	<b>faults</b>	of the temporalty too	9, 56/ 36
great heap of shrewd	<b>faults</b>	rehearsed against the clergy	9, 56/ 37
he rehearseth also some	<b>faults</b>	of the temporalty too	9, 57/ 1
the one the other's	<b>faults</b>	; or else (as he	9, 57/ 26
say) telleth them their	<b>faults</b>	both: if it so	9, 57/ 27
if among all these	<b>faults</b>	so mildly rehearsed against	9, 59/ 3
matter, with rehearsing her	<b>faults</b>	more than ever her	9, 59/ 35
telleth a man his	<b>faults</b>	, useth to tell it	9, 60/ 14
same figure lay like	<b>faults</b>	in the temporalty concerning	9, 60/ 27
shall he make two	<b>faults</b>	for one. For if	9, 60/ 31
yet besides all the	<b>faults</b>	that he bringeth in	9, 60/ 34
And as for the	<b>faults</b>	of some particular parties	9, 64/ 16
favorable, to lay these	<b>faults</b>	to the clergy's face	9, 64/ 32
as to seek for	<b>faults</b>	, he may soon find	9, 67/ 8
in conclusion, after many	<b>faults</b>	laid against the spirituality	9, 81/ 35
those that found the	<b>faults</b>	in the body at	9, 82/ 2
though he leave the	<b>faults</b>	of us lay people	9, 103/ 27
do not lay the	<b>faults</b>	of naughty spiritual persons	9, 108/ 10
so should lay the	<b>faults</b>	of evil temporal folk	9, 108/ 12
as he toucheth the	<b>faults</b>	of the temporalty, such	9, 110/ 14
in like wise the	<b>faults</b>	of the spirituality; and	9, 110/ 16
that one part, whose	<b>faults</b>	and vices all his	9, 110/ 29
for only finding of	<b>faults</b>	at the disorder and	9, 114/ 5
very well rehearse his	<b>faults</b>	himself and speak and	9, 118/ 30
yet among all these	<b>faults</b>	, I see him find	9, 128/ 19
apostasy; but all the	<b>faults</b>	be assigned in them	9, 128/ 20
that do those other	<b>faults</b>	which under the figure	9, 128/ 33
And yet, as great	<b>faults</b>	as these be, and	9, 129/ 9
Pacifier findeth now these	<b>faults</b>	, and also to make	9, 139/ 14
than divers of those	<b>faults</b>	which under his figure	9, 145/ 5
Forty-fifth Chapter But what	<b>faults</b>	soever this Pacifier find	9, 145/ 15
some such things for	<b>faults</b>	as, if they were	9, 150/ 7
ways that lay the	<b>faults</b>	of the bad to	9, 167/ 6

defense of mine own	<b>faults</b>	and finding of other	9, 172/ 18
to amend our own	<b>faults</b>	and live well --	9, 172/ 25
all goodly feature and	<b>favor</b>	; nor the crow that	9, 3/ 9
feared of such heretical	<b>favor</b>	, as they should be	9, 11/ 3
all that bear them	<b>favor</b>	find out among them	9, 29/ 19
honesty that can with	<b>favor</b>	vouchsafe to read their	9, 30/ 13
and goodness and special	<b>favor</b>	toward me. And verily	9, 47/ 19
therefore, cause of partial	<b>favor</b>	to the priests' persons	9, 48/ 16
as for any partial	<b>favor</b>	that I bear to	9, 49/ 7
known what manner of	<b>favor</b>	I bore toward the	9, 49/ 20
my hand so little	<b>favor</b>	that there was no	9, 49/ 26
and, of their own	<b>favor</b>	to themselves, misconstrue the	9, 52/ 28
of their faults, no	<b>favor</b>	of their persons could	9, 55/ 21
than any forbearing or	<b>favor</b>	. For since he saw	9, 56/ 17
any laymen bearing their	<b>favor</b>	some to the one	9, 66/ 16
now cast off their	<b>favor</b>	from both twain, and	9, 72/ 19
for lack of such	<b>favor</b>	and pity as himself	9, 78/ 19
yet therewith increase his	<b>favor</b>	with the people besides	9, 80/ 5
to show him great	<b>favor</b>	upon good tokens of	9, 90/ 28
can show him the	<b>favor</b>	that every man fain	9, 91/ 17
place, of very fatherly	<b>favor</b>	toward the young man's	9, 124/ 15
then his witness in	<b>favor</b>	of the faith shall	9, 135/ 29
felony; not only in	<b>favor</b>	of the prince, and	9, 136/ 17
for they have the	<b>favor</b>	and help of temporal	9, 138/ 30
show them all the	<b>favor</b>	they could; but sometimes	9, 149/ 18
cannot show all the	<b>favor</b>	that they fain would	9, 149/ 19
them with very great	<b>favor</b>	always, and sometimes, to	9, 163/ 10
me), if all the	<b>favor</b>	and pity that I	9, 167/ 23
good mind and a	<b>favorable</b>	, to lay these faults	9, 64/ 32
many heretics been overmuch	<b>favorable</b>	, have of necessity been	9, 92/ 11
this Pacifier not so	<b>favorable</b>	toward folk suspected of	9, 153/ 34
and use them more	<b>favorably</b>	against them that be	9, 140/ 15
condition, have never been	<b>favored</b>	by me. When I	9, 49/ 14
have in time past	<b>favored</b>	the one party, and	9, 66/ 8
the chapter "In fidei	<b>favorem</b>	") that they that be	9, 135/ 21
if any of their	<b>favorers</b>	dare deny, and will	9, 29/ 17
heart he loveth and	<b>favoreth</b>	the clergy -- which	9, 88/ 16
yet against all this	<b>fear</b>	this one thing recomforted	9, 3/ 30
leave me unanswered for	<b>fear</b>	. Howbeit, though they be	9, 11/ 13
well see that I	<b>fear</b>	not the judgment of	9, 15/ 18
women they would never	<b>fear</b>	to adventure upon them	9, 40/ 38
so chargeable that the	<b>fear</b>	thereof maketh them fain	9, 49/ 36
his best friends to	<b>fear</b>	that he greatly forced	9, 61/ 4

-- few men, I	<b>fear</b>	me, need much at	9, 73/ 15
senators in that sudden	<b>fear</b>	agreed to put him	9, 80/ 16
they would answer, I	<b>fear</b>	me, that they be	9, 83/ 1
paynims that would for	<b>fear</b>	of pain compel him	9, 87/ 6
order -- yet I	<b>fear</b>	me there would, as	9, 89/ 15
and suspect some further	<b>fear</b>	of the like --	9, 94/ 25
whom if, for any	<b>fear</b>	of such other folk's	9, 109/ 12
forbear their duty for	<b>fear</b>	of false slanderous words	9, 109/ 21
and heretics that they	<b>fear</b>	in the pursuing, God	9, 109/ 25
poison) would forget the	<b>fear</b>	-- God (which, when	9, 109/ 33
bishop fall in this	<b>fear</b>	and cowardice of faint	9, 109/ 36
that, for any worldly	<b>fear</b>	, they suffer to be	9, 109/ 37
to punish them for	<b>fear</b>	that they should get	9, 113/ 20
that the clergy could	<b>fear</b>	that any men of	9, 113/ 22
show him that I	<b>fear</b>	me sore that Christ	9, 122/ 18
lamentable tales than I	<b>fear</b>	me that he hath	9, 127/ 35
them in dread with	<b>fear</b>	of infamy, and falsely	9, 129/ 20
but well, yet I	<b>fear</b>	me some wily shrew	9, 129/ 26
such negligence hath, I	<b>fear</b>	me, sore offended, knoweth	9, 145/ 3
the punishment whereof the	<b>fear</b>	is ordained to refrain	9, 148/ 36
be punished. But I	<b>fear</b>	me very sore that	9, 152/ 9
aforsaid and also to	<b>fear</b>	the ordinaries therewith, and	9, 155/ 31
for himself, answereth again, "	<b>Fear</b>	ye not for that	9, 159/ 11
-- it will little	<b>fear</b>	them what pain ye	9, 166/ 16
nor such folk so	<b>feared</b>	of such heretical favor	9, 11/ 3
it is to be	<b>feared</b>	at length that if	9, 70/ 15
only that the clergy	<b>feared</b>	, that by their means	9, 113/ 24
say that the clergy	<b>feared</b>	lest those folk, and	9, 113/ 26
then if the clergy	<b>feared</b>	that thing, they feared	9, 113/ 31
feared that thing, they	<b>feared</b>	for more than themselves	9, 113/ 31
talked with him; and	<b>feared</b>	that if he were	9, 126/ 26
then; which thing I	<b>feared</b>	in Thomas Philips somewhat	9, 126/ 31
that they have not	<b>feared</b>	to flock together --	9, 156/ 1
diocese. Whereof the realm	<b>feared</b>	, as the statute expresseth	9, 161/ 21
and spoken to thereof,	<b>fearing</b>	the shame of the	9, 127/ 1
find but a poor	<b>feast</b>	and an evil-dressed dinner	9, 46/ 17
give the adventure by	<b>feat</b>	of hands: I nothing	9, 160/ 39
babbling not worth a	<b>feather</b>	all together, when it	9, 143/ 30
passing in all goodly	<b>feature</b>	and favor; nor the	9, 3/ 9
he bringeth him forth	<b>feeble</b>	, faint, and famished, and	9, 6/ 22
I tell you, so	<b>feeble</b>	in this point whereupon	9, 21/ 36
he was neither so	<b>feeble</b>	for lack of meat	9, 119/ 4
the more faint and	<b>feeble</b>	in the faith. But	9, 155/ 29

that they be too	<b>feeble</b>	in what county soever	9, 157/ 34
the more appeareth the	<b>feebleness</b>	of their part and	9, 40/ 11
company, whom far the	<b>feebler</b>	reason may draw to	9, 100/ 31
every fool, almost, may	<b>feel</b>	the man's folly. For	9, 13/ 4
never so fast, they	<b>feel</b>	full well themselves that	9, 157/ 34
of historical faith and	<b>feeling</b>	faith (which distinction divers	9, 38/ 2
of historical faith and	<b>feeling</b>	faith glittereth now so	9, 38/ 23
of historical faith and	<b>feeling</b>	faith, found first by	9, 38/ 32
his is, to my	<b>feeling</b>	, very cold. The Seventeenth	9, 66/ 22
all the lands and	<b>fees</b>	that I have in	9, 47/ 4
besides such lands and	<b>fees</b>	as I have of	9, 47/ 5
purchased myself; and some	<b>fees</b>	have I of some	9, 47/ 11
of any such yearly	<b>fees</b>	as I have to	9, 47/ 20
yet he payeth his	<b>fees</b>	ere he go. And	9, 132/ 11
he saith, of policy	<b>feign</b>	themselves heretics, and yet	9, 86/ 28
man may much better	<b>feign</b>	himself for policy full	9, 86/ 30
Pacifier can wink and	<b>feign</b>	himself asleep. But that	9, 103/ 18
among unlearned people, and	<b>feign</b>	simplicity and say they	9, 149/ 30
and as the poets	<b>feign</b>	that Hercules drew up	9, 171/ 17
for true every false,	<b>feigned</b>	tale with which any	9, 146/ 34
is a very false,	<b>feigned</b>	tale; and so hath	9, 148/ 12
I verily trust he	<b>feigneth</b>	not therein, but as	9, 86/ 23
he dissimuleth that, and	<b>feigning</b>	himself not to know	9, 125/ 23
not see how he	<b>fell</b>	, he waxed yet half	9, 26/ 20
hath a very shrewd,	<b>fell</b>	, cursed mind. And when	9, 40/ 30
whom when the Macedonians	<b>fell</b>	sometimes at words (as	9, 42/ 17
lamentable than if it	<b>fell</b>	between as many priests	9, 62/ 22
aforehand. And as they	<b>fell</b>	in talking of the	9, 76/ 23
that his own protection	<b>fell</b>	out of his sleeve	9, 76/ 29
into the frantic heresies,	<b>fell</b>	soon after into plain	9, 118/ 7
and wrung, that he	<b>fell</b>	down dead in a	9, 119/ 26
people of his diocese	<b>fell</b>	into heresy, it would	9, 138/ 25
to wake and pray,	<b>fell</b>	first in a slumber	9, 160/ 13
but to ground they	<b>fell</b>	forthwith, upright upon their	9, 160/ 21
But when the poor	<b>fellow</b>	saw him, the lean	9, 83/ 18
that the young, foolish	<b>fellow</b>	should bestow such labor	9, 122/ 3
with rewards, findeth a	<b>fellow</b>	to forge him false	9, 159/ 21
lord, longing that the	<b>fellow's</b>	folly might appear, called	9, 124/ 34
Philip answered them, "Good	<b>fellows</b>	, I pray you be	9, 42/ 25
the hand like good	<b>fellows</b>	, and agree together well	9, 67/ 14
Frith lied or his	<b>fellows</b>	, let them draw cut	9, 121/ 32
Frith and all his	<b>fellows</b>	, with all the friends	9, 122/ 14
to a few lewd	<b>fellows</b>	and women in the	9, 157/ 31

friends, some with good	<b>fellowship</b>	, some with rewards, findeth	9, 159/ 20
in the disclosing of	<b>felonies</b>	and, sometimes, of much	9, 131/ 7
the leaving out of	<b>felony</b>	, sacrilege, and murder is	9, 56/ 16
of other more single	<b>felony</b>	; not only in favor	9, 136/ 17
heresy, treason, murder, or	<b>felony</b>	; but also, by his	9, 137/ 2
be neither for no	<b>felony</b>	arrested nor indicted neither	9, 153/ 28
of this realm that	<b>felt</b>	it have forgotten it	9, 66/ 17
the one half, and	<b>felt</b>	their opinions himself --	9, 91/ 30
as they would be	<b>fenced</b>	with their servants and	9, 80/ 31
all they could never	<b>feoff</b>	me with one penny	9, 47/ 32
board, with such a	<b>fervent</b>	zeal that his own	9, 76/ 28
may be heard, so	<b>fervent</b>	and importunate in putting	9, 160/ 4
part, and such hot,	<b>fervent</b>	labor of the heretics	9, 160/ 37
as fast and as	<b>fervently</b>	for their part as	9, 129/ 3
of faith, the old	<b>fervor</b>	of charity so beginning	9, 70/ 14
minds, and afterward in	<b>fervor</b>	of language and contentious	9, 128/ 26
the Carmelites claim to	<b>fetch</b>	their origin from Elijah	9, 64/ 8
or three hundred come	<b>fetch</b>	him, that would pluck	9, 157/ 19
so bold to come	<b>fetch</b>	him. But yet that	9, 157/ 23
and accurse him, and	<b>fetch</b>	him in by the	9, 166/ 4
consistory; and sometimes his	<b>fetters</b>	weigh a good piece	9, 132/ 17
as are with very	<b>few</b>	men aught regarded; and	9, 4/ 14
line -- and very	<b>few</b>	, I am sure, of	9, 7/ 8
one word or some	<b>few</b>	left out of chance	9, 7/ 21
here; for in these	<b>few</b>	words it appeareth meetly	9, 37/ 2
the faith of a	<b>few</b>	faithless folk (false apostates	9, 39/ 23
of them such as	<b>few</b>	lay people unlearned --	9, 60/ 9
unlearned -- yea, and	<b>few</b>	of the learned, too	9, 60/ 9
men see that very	<b>few</b>	parts thereof had either	9, 61/ 10
so noised. A very	<b>few</b>	folk may soon begin	9, 67/ 23
so great that very	<b>few</b>	folk serve him as	9, 67/ 32
the blast of a	<b>few</b>	men's mouths. Howbeit, there	9, 69/ 6
hung with wax --	<b>few</b>	men, I fear me	9, 73/ 15
this fashion, of a	<b>few</b>	, there was none that	9, 81/ 20
match the good, as	<b>few</b>	as some folk would	9, 82/ 31
the clergy within these	<b>few</b>	years not a little	9, 98/ 7
and oversight of some	<b>few</b>	forced in a manner	9, 98/ 16
and keep, there are	<b>few</b>	or none good in	9, 108/ 22
many? For though very	<b>few</b>	be over many to	9, 114/ 26
yet were not so	<b>few</b>	likely to have made	9, 115/ 16
the thing that some	<b>few</b>	told him for very	9, 116/ 33
the lies are neither	<b>few</b>	nor small that many	9, 117/ 4
heretics before that right	<b>few</b>	were accused, or peradventure	9, 130/ 30

to understand, that very	<b>few</b>	men had meddled with	9, 146/ 30
yet of truth so	<b>few</b>	that he seemeth in	9, 147/ 37
those same some so	<b>few</b>	, yet is there some	9, 148/ 3
it touched yet very	<b>few</b>	, and hath proved it	9, 150/ 6
some say" of as	<b>few</b>	; and findeth some such	9, 150/ 6
places for a very	<b>few</b>	make a very great	9, 150/ 9
yet be they too	<b>few</b>	for all the realm	9, 153/ 9
for the matter, because	<b>few</b>	temporal men be sufficiently	9, 153/ 15
be they never so	<b>few</b>	. I remember many times	9, 156/ 7
the wite to a	<b>few</b>	lewd fellows and women	9, 157/ 31
For like as a	<b>few</b>	birds always chirking and	9, 159/ 34
almost every boat, as	<b>few</b>	as they be, a	9, 160/ 2
there were within these	<b>few</b>	years past; and thereby	9, 162/ 33
which time, or ten	<b>fewer</b>	, all this gear is	9, 66/ 20
may be, by sometimes	<b>fewer</b>	naught, made sometimes somewhat	9, 70/ 26
have more thieves than	<b>fewer</b>	. For, now, if a	9, 132/ 33
us new days ex	<b>fictione</b>	juris, that we should	9, 106/ 15
in the chapter "In	<b>fidei</b>	favorem") that they that	9, 135/ 21
to win the whole	<b>field</b>	. For whereas I said	9, 21/ 42
secretly prevented, and the	<b>field</b>	taken up before, in	9, 162/ 10
right image of a	<b>fiend</b>	, I should no more	9, 40/ 28
doctors hold opinion) the	<b>fiends</b>	be fallen from grace	9, 40/ 21
I believe that the	<b>fiends</b>	be like fair shrewd	9, 40/ 34
courage that, were the	<b>fiends</b>	never so cursed, if	9, 40/ 37
spiritual judges were so	<b>fierce</b>	and so cruel as	9, 163/ 20
where spiritual men so	<b>fierce</b>	and so cruel should	9, 165/ 39
Catholic Church, all this	<b>fifteen</b>	hundred years before these	9, 29/ 23
whole Catholic Church full	<b>fifteen</b>	hundred years together against	9, 29/ 35
corps of Christendom this	<b>fifteen</b>	hundred years together were	9, 39/ 19
them, not five in	<b>fifteen</b>	years; nor delivered into	9, 115/ 12
presented, not five in	<b>fifteen</b>	years. But this I	9, 135/ 7
work at all. The	<b>Fifteenth</b>	Chapter Which division hath	9, 63/ 20
there be not the	<b>fifteenth</b>	part of so many	9, 162/ 30
bound in boards. The	<b>Fifth</b>	Chapter Another sample of	9, 14/ 17
the Parliament, in the	<b>fifth</b>	year of King Richard	9, 161/ 17
strength and increase. The	<b>Fiftieth</b>	Chapter Now come I	9, 170/ 30
the sum of full	<b>fifty</b>	pounds. And thereof have	9, 47/ 9
country, but did also	<b>fight</b>	against it and help	9, 42/ 21
they were about to	<b>fight</b>	, and would with that	9, 57/ 17
shall not need to	<b>fight</b>	therefor, or assault particularly	9, 80/ 29
scripture -- with a	<b>figure</b>	of apostrophe, and turning	9, 32/ 8
fallen on a fair	<b>figure</b>	unawares (that is, I	9, 43/ 15
them in with a	<b>figure</b>	of "some say": to	9, 56/ 28

For under his fair	<b>figure</b>	of "some say," he	9, 56/ 30
forth under the fair	<b>figure</b>	of "some say." And	9, 58/ 24
color of his fair	<b>figure</b>	of "some say," either	9, 58/ 33
else by the plain	<b>figure</b>	of folly. For when	9, 58/ 34
might with the same	<b>figure</b>	lay like faults in	9, 60/ 26
is but a counterfeited	<b>figure</b>	of rhetoric, as some	9, 62/ 35
but under his common	<b>figure</b>	of "some say." But	9, 74/ 16
with their wily invented	<b>figure</b>	of "some say," under	9, 88/ 22
here said under the	<b>figure</b>	of "some say," by	9, 88/ 29
in these words the	<b>figure</b>	of "some say" will	9, 111/ 22
as I said, this	<b>figure</b>	will not serve him	9, 111/ 25
it begin, use a	<b>figure</b>	of "some say," and	9, 116/ 2
faults which under the	<b>figure</b>	of "some say" this	9, 128/ 33
faults which under his	<b>figure</b>	of "some say" this	9, 145/ 6
so, under his fair	<b>figure</b>	of lamentation "and great	9, 146/ 37
men believe under his	<b>figure</b>	of "some say" that	9, 163/ 6
good) and under a	<b>figure</b>	of "some say" say	9, 167/ 7
some certain proper invented	<b>figures</b>	in that book, in	9, 52/ 9
men whom by such	<b>figures</b>	and such holy pretexts	9, 150/ 19
division or else to	<b>fill</b>	up the leaf. And	9, 140/ 5
so much as a	<b>fillip</b>	on the forehead. And	9, 118/ 37
shameful and full of	<b>filthy</b>	beastliness, I dare be	9, 30/ 11
the sky their foul,	<b>filthy</b>	dunhill of all old	9, 41/ 15
of the Altar. But	<b>finally</b>	they say further yet	9, 6/ 3
turn, else God leaveth	<b>finally</b>	his own good-begun work	9, 38/ 18
and most odious. Or,	<b>finally</b>	, if for hatred of	9, 55/ 20
with more indifference, nor,	<b>finally</b>	, with more tender charity	9, 56/ 14
obits, and pardons, and	<b>finally</b>	purgatory too. The Twentieth	9, 72/ 25
well or evil. And,	<b>finally</b>	, for that the touching	9, 97/ 13
unto lewd liberty: he	<b>finally</b>	, besides the reasons that	9, 100/ 33
-- when I perceived,	<b>finally</b>	, the person such that	9, 126/ 19
and contentious words; and	<b>finally</b>	, if it go forth	9, 128/ 27
rounding, and talking, and	<b>finally</b>	confederating together? And yet	9, 143/ 29
the destruction of others.	<b>Finally</b>	, as for the author	9, 168/ 5
intolerable should they none	<b>find</b>	, of such manner sort	9, 4/ 5
in which the brethren	<b>find</b>	for the special fault	9, 4/ 33
writing as men may	<b>find</b>	some in any man's	9, 4/ 37
folk which would faintest	<b>find</b>	my faults cannot yet	9, 5/ 2
the finding. For they	<b>find</b>	first for a great	9, 5/ 7
And over this, they	<b>find</b>	a great fault that	9, 5/ 17
either for that they	<b>find</b>	him in their own	9, 5/ 37
with his adversary, would	<b>find</b>	the means by craft	9, 6/ 19
will, and he shall	<b>find</b>	that of Friar Barnes	9, 7/ 5

neither read nor can	<b>find</b>	in their heart to	9, 7/ 34
he begin. But I	<b>find</b>	some men, again, to	9, 8/ 7
am sure he shall,	<b>find</b>	his holy prophet plainly	9, 10/ 17
read on further to	<b>find</b>	it: then shall himself	9, 10/ 25
required my friend to	<b>find</b>	the means, if he	9, 14/ 30
are they content to	<b>find</b>	no fault at the	9, 15/ 12
was made. For we	<b>find</b>	that it was many	9, 16/ 31
was made. For we	<b>find</b>	that it was many	9, 24/ 8
that bear them favor	<b>find</b>	out among them all	9, 29/ 20
brethren (I say) now	<b>find</b>	out, among them all	9, 29/ 25
cannot among them all	<b>find</b>	out so much as	9, 29/ 30
Saint James' own, and	<b>find</b>	no fault therewith. And	9, 33/ 5
that he shall there	<b>find</b>	such things as, against	9, 37/ 11
warrant that they shall	<b>find</b>	the same gay, golden	9, 38/ 31
them that they shall	<b>find</b>	their opinions plainly proved	9, 39/ 34
I might any such	<b>find</b>	-- he said he	9, 40/ 32
he said he could	<b>find</b>	four or five; but	9, 40/ 33
read my books shall	<b>find</b>	it so true, and	9, 41/ 28
And therefore, where they	<b>find</b>	the fault that I	9, 41/ 32
rhetoric, neither, as to	<b>find</b>	good names for evil	9, 42/ 32
these good brethren that	<b>find</b>	the fault with me	9, 43/ 18
that in them they	<b>find</b>	no fault at all	9, 43/ 20
then let the brethren	<b>find</b>	the fault with me	9, 46/ 12
wherein they should then	<b>find</b>	but a poor feast	9, 46/ 17
nor the other. I	<b>find</b>	not yet such plenty	9, 50/ 8
names as men might	<b>find</b>	some of that sort	9, 50/ 25
indifferent fashion, as they	<b>find</b>	used by him that	9, 52/ 4
enter, if they might	<b>find</b>	the means by craft	9, 54/ 6
some say, and some	<b>find</b>	this fault with them	9, 56/ 3
with them, and some	<b>find</b>	that -- and though	9, 56/ 4
have been wont to	<b>find</b>	any cause of great	9, 57/ 5
displeasures that he can	<b>find</b>	out or devise, and	9, 60/ 8
faults, he may soon	<b>find</b>	enough, not only in	9, 67/ 8
if he search well,	<b>find</b>	some in himself too	9, 67/ 11
how could this Pacifier	<b>find</b>	the means that in	9, 70/ 10
quench this division, could	<b>find</b>	the means to make	9, 70/ 29
ween, no good man	<b>find</b>	great fault that all	9, 73/ 12
be that through grace	<b>find</b>	default only at the	9, 75/ 22
twain, and fain to	<b>find</b>	a place to hide	9, 76/ 12
keep them from prison	<b>find</b>	some other shift. Of	9, 76/ 13
ween they should not)	<b>find</b>	yet a great sum	9, 78/ 37
hard a thing to	<b>find</b>	out the better new	9, 81/ 26
they could not lightly	<b>find</b>	a worse) -- yet	9, 82/ 14

change, neither could they	<b>find</b>	their better nor their	9, 82/ 20
be very easy to	<b>find</b>	out so many. But	9, 82/ 33
we might not always	<b>find</b>	others enough content to	9, 83/ 32
we could not always	<b>find</b>	other men enough content	9, 83/ 33
In these words I	<b>find</b>	again, good readers, a	9, 87/ 23
myself for surety, and	<b>find</b>	him other twain besides	9, 94/ 15
it that they that	<b>find</b>	default at such abusions	9, 95/ 19
warrant that I can	<b>find</b>	-- of those that	9, 98/ 22
their countenance would then	<b>find</b>	as great a grudge	9, 98/ 30
it that they that	<b>find</b>	default at abusions and	9, 107/ 30
of all them that	<b>find</b>	default at their disorder	9, 110/ 10
of all those that	<b>find</b>	fault at their disorder	9, 111/ 4
against all those that	<b>find</b>	fault at their disorder	9, 111/ 15
against all those that	<b>find</b>	fault in their disorder	9, 111/ 34
of all the remnant	<b>find</b>	punished for heresy four	9, 115/ 11
any meddling with me,	<b>find</b>	himself so sore grieved	9, 120/ 12
great good hereafter, to	<b>find</b>	out the truth of	9, 121/ 13
such that I could	<b>find</b>	no troth neither in	9, 126/ 20
faults, I see him	<b>find</b>	none with them that	9, 128/ 19
profession still. Nor I	<b>find</b>	not in his book	9, 128/ 21
his ears. And this	<b>find</b>	we not only in	9, 131/ 5
that, as he saith,	<b>find</b>	now the fault. For	9, 131/ 30
lie still till he	<b>find</b>	them is sometimes as	9, 132/ 14
that ye shall seldom	<b>find</b>	any man that will	9, 134/ 29
then why should we	<b>find</b>	so great a fault	9, 136/ 13
will be hard to	<b>find</b>	any one spiritual man	9, 142/ 11
it be hard to	<b>find</b>	any one but that	9, 142/ 24
faults soever this Pacifier	<b>find</b>	in the spirituality, yet	9, 145/ 15
strange a book to	<b>find</b>	, and so hard to	9, 146/ 30
wrong. And he shall	<b>find</b>	, whomsoever he will name	9, 148/ 25
all Christendom should shortly	<b>find</b>	, how little fruit would	9, 150/ 2
I ween, both to	<b>find</b>	such and to be	9, 152/ 29
be marvelous hard to	<b>find</b>	any one of them	9, 152/ 34
will be hard to	<b>find</b>	any one spiritual man	9, 153/ 1
he saith, hard to	<b>find</b>	any one, it will	9, 153/ 7
twice as hard to	<b>find</b>	twain; and yet be	9, 153/ 8
be so hard to	<b>find</b>	any one such in	9, 153/ 10
be somewhat ado to	<b>find</b>	many such in the	9, 153/ 12
weak, not fail to	<b>find</b>	it, and in some	9, 158/ 15
a man shall always	<b>find</b>	some; and there be	9, 160/ 2
whereas men can neither	<b>find</b>	him nor yet wot	9, 166/ 6
-- and ye shall	<b>find</b>	his devices come to	9, 166/ 12
that neither party could	<b>find</b>	any fault in other	9, 166/ 23

wit and his learning	<b>find</b>	a better way than	9, 168/ 16
fault that the brethren	<b>find</b>	in my books. For	9, 170/ 31
believe that the brethren	<b>find</b>	any mirth in my	9, 171/ 2
last fault that they	<b>find</b>	, which I was about	9, 171/ 5
thus will do shall	<b>find</b>	himself fully satisfied. And	9, 172/ 12
they wait on the	<b>finder</b>	and do him service	9, 105/ 17
in writing. For he	<b>findeth</b>	many proper ways of	9, 42/ 9
heresies. But this Pacifier	<b>findeth</b>	a fault, and rehearseth	9, 105/ 28
he can, when he	<b>findeth</b>	himself that he sitteth	9, 119/ 17
the spirituality; but rather	<b>findeth</b>	fault and cause of	9, 129/ 17
with which this Pacifier	<b>findeth</b>	now these faults, and	9, 139/ 14
of as few; and	<b>findeth</b>	some such things for	9, 150/ 7
Sir John "Some Say"	<b>findeth</b>	. Lo, thus he saith	9, 150/ 32
fellowship, some with rewards,	<b>findeth</b>	a fellow to forge	9, 159/ 21
own faults for the	<b>finding</b>	. For they find first	9, 5/ 6
to perceive that in	<b>finding</b>	so many faults in	9, 7/ 32
am so far from	<b>finding</b>	the like of myself	9, 52/ 10
wit, the right honest	<b>finding</b>	and good bringing up	9, 105/ 7
more it maketh the	<b>finding</b>	of servants none alms	9, 105/ 16
suspicion against them for	<b>finding</b>	default at their disorder	9, 112/ 28
the clergy, for only	<b>finding</b>	of faults at the	9, 114/ 5
mine own faults and	<b>finding</b>	of other men's in	9, 172/ 18
point them with his	<b>finger</b>	, and might as well	9, 148/ 1
discretion, useth not to	<b>finish</b>	and fulfill it without	9, 38/ 16
made them. And thus	<b>finish</b>	I this matter concerning	9, 170/ 19
book shall hereafter be	<b>finished</b>	and happeth to come	9, 125/ 36
the soul into everlasting	<b>fire</b>	) -- if (which our	9, 109/ 34
to put out the	<b>fire</b>	. The Thirty-fifth Chapter Now	9, 110/ 34
Christ will kindle a	<b>fire</b>	of faggots for him	9, 122/ 19
for ever into the	<b>fire</b>	of hell." Now, in	9, 122/ 21
getteth him to the	<b>fire</b>	and shaketh his hat	9, 133/ 12
he came to the	<b>fire</b>	, he found none very	9, 157/ 7
as between frost and	<b>fire</b>	. And surely between the	9, 160/ 8
the rod in the	<b>fire</b>	. Howbeit, if ever it	9, 160/ 34
himself because of the	<b>firm</b>	credence that he therein	9, 168/ 10
ye wot well, Simon	<b>Fish</b>	when he made the	9, 75/ 38
zeal still that Simon	<b>Fish</b>	had when he was	9, 76/ 7
before the proof and	<b>fish</b>	before the net, and	9, 112/ 15
word he clapped his	<b>fist</b>	upon the board, with	9, 76/ 28
brevity, four follies and	<b>five</b>	lies in less than	9, 9/ 6
could find four or	<b>five</b>	; but I cannot believe	9, 40/ 33
within these four or	<b>five</b>	years -- for before	9, 79/ 9
within this four or	<b>five</b>	years, I have been	9, 79/ 11

advanced for good, but	<b>five</b>	for that one rejected	9, 81/ 21
heresy four persons in	<b>five</b>	years, and in the	9, 115/ 11
part of them, not	<b>five</b>	in fifteen years; nor	9, 115/ 12
house about four or	<b>five</b>	days, and never had	9, 119/ 21
had (as he said)	<b>five</b>	marks; and that caught	9, 119/ 31
as Frith is, for	<b>five</b>	such books as that	9, 125/ 30
very seldom presented, not	<b>five</b>	in fifteen years. But	9, 135/ 7
the same by stories	<b>five</b>	times as far before	9, 169/ 6
sifted to the uttermost	<b>flake</b>	of bran, and largely	9, 3/ 28
out of France and	<b>Flanders</b>	, and have here been	9, 108/ 34
up and fall as	<b>flat</b>	to ashes as it	9, 21/ 39
as fair as they	<b>flatter</b>	them to make them	9, 43/ 36
the others, calling them	<b>flatterers</b>	, dissimulators, and hypocrites; and	9, 63/ 31
now, they that are	<b>fled</b>	from the faith of	9, 39/ 22
some of their enemies	<b>fled</b>	from their own king	9, 42/ 15
yet in the business	<b>fled</b>	away themselves, and never	9, 156/ 31
resist it, and so	<b>flee</b>	from the getting of	9, 36/ 28
that from which they	<b>flee</b>	. For when they wax	9, 109/ 19
means by which they	<b>flee</b>	from the less. For	9, 109/ 23
doubt that he would	<b>flee</b>	and not appear, whereby	9, 151/ 25
doubt that he would	<b>flee</b>	, whereby he might infect	9, 154/ 20
men's living. For thereby	<b>fleeing</b>	from the matter of	9, 46/ 4
by W. Rastell in	<b>Fleet</b>	Street in Saint Bride's	9, 172/ 32
belly by eating of	<b>flesh</b>	without bread than to	9, 12/ 16
crying out upon my	<b>fleshliness</b>	and folly, foameth out	9, 33/ 33
fashion: how beetle-blind is	<b>fleshly</b>	reason! The will hath	9, 34/ 1
all the fowls that	<b>flew</b>	. But like as some	9, 3/ 11
only upon his first	<b>flight</b>	out of my keeping	9, 121/ 19
tinder box, with his	<b>flint</b>	and his matches, instead	9, 159/ 29
have not feared to	<b>flock</b>	together -- not all	9, 156/ 1
and for a while	<b>flowered</b>	, and were accounted thrifty	9, 76/ 10
birds always chirking and	<b>flying</b>	from bush to bush	9, 159/ 35
my fleshliness and folly,	<b>foameth</b>	out his high spiritual	9, 33/ 33
I see that those	<b>folk</b>	which would fainest find	9, 5/ 2
with any of these	<b>folk</b>	; but I rehearse their	9, 6/ 27
hasty credence to other	<b>folk</b>	or of malice to	9, 8/ 2
unto these delicate, dainty	<b>folk</b>	that can away with	9, 9/ 26
diligently controlled, nor such	<b>folk</b>	so feared of such	9, 11/ 3
doubt not, of those	<b>folk</b>	many a good, saved	9, 13/ 16
both, and very virtuous	<b>folk</b>	also, both have been	9, 13/ 30
the judgment of indifferent	<b>folk</b>	-- I shall put	9, 15/ 18
put abroad, that all	<b>folk</b>	may see, those words	9, 15/ 19
-- then had all	<b>folk</b>	before Moses' days been	9, 18/ 18

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

God these same some	<b>folk</b>	, that so have said	9, 88/ 32
would that such good	<b>folk</b>	should see, as of	9, 97/ 24
did, even the selfsame	<b>folk</b>	that now grudge and	9, 98/ 29
are such as good	<b>folk</b>	may soon perceive them	9, 100/ 13
ear to the bad	<b>folk</b>	and froward, that against	9, 100/ 15
myself so many poor	<b>folk</b>	at Westminster at the	9, 104/ 21
friars. And verily, religious	<b>folk</b>	use, I trow, both	9, 106/ 25
admitteth neither nother, in	<b>folk</b>	of the perfection that	9, 107/ 23
with whom the good	<b>folk</b>	of the spirituality be	9, 108/ 4
faults of evil temporal	<b>folk</b>	here to the rebuke	9, 108/ 13
their faces among other	<b>folk</b>	. And therefore, that the	9, 109/ 2
hath come -- those	<b>folk</b>	, I say, of whom	9, 109/ 10
that part among all	<b>folk</b>	say many shrewd things	9, 110/ 24
the amending: though evil	<b>folk</b>	and malicious would have	9, 110/ 25
yet would no good	<b>folk</b>	and indifferent think that	9, 110/ 26
possessions (which those other	<b>folk</b>	that spoke against their	9, 112/ 35
it likely that such	<b>folk</b>	as they were should	9, 113/ 10
clergy feared lest those	<b>folk</b>	, and many such other	9, 113/ 27
it never shall, those	<b>folk</b>	would not take only	9, 113/ 33
that though such manner	<b>folk</b>	as evil priests and	9, 113/ 37
and make some good	<b>folk</b>	ween that right were	9, 116/ 4
think that many other	<b>folk</b>	said and knew the	9, 116/ 32
done to many good	<b>folk</b>	a great deal much	9, 117/ 24
by very devout, religious	<b>folk</b>	to take some other	9, 118/ 23
among which sort of	<b>folk</b>	I trust I may	9, 120/ 30
Blood, which all Christian	<b>folk</b>	verily, and all good	9, 122/ 12
verily, and all good	<b>folk</b>	fruitfully, receive in the	9, 122/ 12
great many such manner	<b>folk</b>	as Frith is, which	9, 123/ 5
since that all such	<b>folk</b>	reckon in themselves that	9, 123/ 12
doing, therefore are other	<b>folk</b>	sometimes driven of necessity	9, 123/ 33
likely to do many	<b>folk</b>	much harm -- I	9, 126/ 22
And such have these	<b>folk</b>	ever been found and	9, 127/ 31
priests and naughty religious	<b>folk</b>	(being among the clergy	9, 129/ 1
part as naughty lay	<b>folk</b>	for theirs; and both	9, 129/ 4
at the time, being	<b>folk</b>	of good substance and	9, 131/ 13
lied. When would these	<b>folk</b>	become an heretic's accuser	9, 131/ 20
he giveth all other	<b>folk</b>	occasion to take him	9, 132/ 4
harm happen daily to	<b>folk</b>	as innocent as they	9, 132/ 24
himself giveth occasion that	<b>folk</b>	have him so suspected	9, 133/ 19
Council to put some	<b>folk</b>	to business, or dishonesty	9, 133/ 36
with good, poor, peaceable	<b>folk</b>	in the county but	9, 134/ 11
For as for accuse	<b>folk</b>	openly for heresy, every	9, 134/ 28
proof. For since evil	<b>folk</b>	use not to make	9, 136/ 19

not to make good	<b>folk</b>	of their counsel in	9, 136/ 20
doing. Which kind of	<b>folk</b>	will not let to	9, 136/ 24
would grow thereof if	<b>folk</b>	would follow his invention	9, 137/ 9
calleth them) for patient	<b>folk</b>	or for temperate either	9, 143/ 9
like to some other	<b>folk</b>	when he will. Now	9, 144/ 11
special, and before any	<b>folk</b>	indifferent offer himself to	9, 148/ 18
innocents or plain, simple	<b>folk</b>	should be for any	9, 149/ 26
not so favorable toward	<b>folk</b>	suspected of heresy as	9, 153/ 34
of abjuring and punishing	<b>folk</b>	for heresy, they should	9, 154/ 16
be suffered to arrest	<b>folk</b>	for every light suspicion	9, 154/ 17
have power to arrest	<b>folk</b>	for suspicion of heresy	9, 154/ 23
ere ever all such	<b>folk</b>	fail. And therefore --	9, 155/ 7
intend unhappiness, to make	<b>folk</b>	ween they were very	9, 156/ 7
that among good Catholic	<b>folk</b>	, yet be they suffered	9, 158/ 21
commendable, yet with many	<b>folk</b>	it happeth upon a	9, 158/ 23
so negligent are good	<b>folk</b>	sometimes, when the known	9, 159/ 30
between the true Catholic	<b>folk</b>	and the false heretics	9, 160/ 9
being then by some	<b>folk</b>	maintained, and by many	9, 161/ 39
and almost by all	<b>folk</b>	forslothed, the peril was	9, 162/ 1
untrue, both other good	<b>folk</b>	can testify and his	9, 163/ 25
manner of man as	<b>folk</b>	should of reason reckon	9, 168/ 14
the least, that those	<b>folk</b>	which would labor to	9, 170/ 17
doubt not, make other	<b>folk</b>	perceive that all my	9, 172/ 1
us; and that all	<b>folk</b>	, spiritual and temporal, in	9, 172/ 26
so ambitious of such	<b>folk's</b>	praise as to be	9, 51/ 33
fear of such other	<b>folk's</b>	false suspicion springing upon	9, 109/ 13
he seemeth upon such	<b>folk's</b>	false complaining to have	9, 127/ 36
too. Then since these	<b>folks</b>	say that these things	9, 31/ 16
and have their false	<b>follies</b>	pass and repass all	9, 9/ 1
a wonderful brevity, four	<b>follies</b>	and five lies in	9, 9/ 6
see proved very frantic	<b>follies</b>	-- after this done	9, 171/ 28
I use not to	<b>follow</b>	the condition of Aesop's	9, 3/ 7
these words that hereafter	<b>follow</b>	: Now it followeth in	9, 15/ 25
all his words that	<b>follow</b>	, wherein he saith: It	9, 23/ 31
motions added also thereto),	<b>follow</b>	the Spirit, and walk	9, 36/ 22
the like matter to	<b>follow</b>	them. And yet though	9, 52/ 12
answer again that they	<b>follow</b>	therein the counsel of	9, 103/ 33
thereof if folk would	<b>follow</b>	his invention and make	9, 137/ 9
light or heavy must	<b>follow</b>	the arresting of the	9, 154/ 32
forbid any man to	<b>follow</b>	him. But this will	9, 168/ 21
himself to believe and	<b>follow</b>	the thing that may	9, 169/ 31
And of this hath	<b>followed</b>	that some of them	9, 63/ 30
he would forthwith have	<b>followed</b>	, and not stand still	9, 127/ 13

if his mind were	<b>followed</b>	in this matter, it	9, 130/ 23
been in Almaine duly	<b>followed</b>	in the beginning, the	9, 139/ 8
if his way were	<b>followed</b>	, it would be any	9, 155/ 10
fail, if they were	<b>followed</b>	, to bring them. The	9, 163/ 2
hereafter follow: Now it	<b>followeth</b>	in the epistle, "Voluntarie	9, 15/ 26
him. And then it	<b>followeth</b>	that the word of	9, 19/ 23
hath kept them, then	<b>followeth</b>	it at the least	9, 31/ 22
them hitherto. And thereof	<b>followeth</b>	it also that he	9, 31/ 26
and devil both, it	<b>followeth</b>	, ye see well, that	9, 31/ 33
The Thirty-first Chapter Then	<b>followeth</b>	their fasting, which thing	9, 105/ 25
endeavor of man in	<b>following</b>	, helpeth to the attaining	9, 38/ 11
his heart to the	<b>following</b>	of that frantic heresy	9, 122/ 7
them of oversight or	<b>folly</b>	than diligently devised of	9, 4/ 30
be by their own	<b>folly</b>	fallen first into doubting	9, 9/ 32
falleth he in double	<b>folly</b>	; for first, his proper	9, 12/ 36
may feel the man's	<b>folly</b>	. For the people may	9, 13/ 4
plain and open the	<b>folly</b>	of that wise word	9, 14/ 11
upon my fleshliness and	<b>folly</b>	, foameth out his high	9, 33/ 33
the plain figure of	<b>folly</b>	. For when he saith	9, 58/ 34
and all their fasting	<b>folly</b>	, and all their holy	9, 69/ 25
they fall into the	<b>folly</b>	that the prophet reproveth	9, 109/ 28
longing that the fellow's	<b>folly</b>	might appear, called good	9, 124/ 34
to perceive the false	<b>folly</b>	thereof, though he cover	9, 125/ 37
can pull that malicious	<b>folly</b>	out of his poisoned	9, 168/ 2
and friars, and their	<b>fond</b>	disciples) -- if they	9, 39/ 25
can never lack a	<b>fond</b>	, froward argument. And therefore	9, 100/ 16
pleasure to see how	<b>fondly</b>	he juggleth before you	9, 22/ 18
for lack of spiritual	<b>food</b>	except the scripture be	9, 13/ 1
prophet plainly proved a	<b>fool</b>	, he may be soon	9, 10/ 17
affirm that, then every	<b>fool</b>	, almost, may feel the	9, 13/ 3
man say; no, nor	<b>fool</b>	neither, till Tyndale came	9, 14/ 3
answer therein proved a	<b>fool</b>	, he goeth, as ye	9, 25/ 13
I not call a	<b>fool</b>	but a fool, nor	9, 42/ 34
a fool but a	<b>fool</b>	, nor an heretic but	9, 42/ 34
make her such a	<b>fool</b>	as to believe that	9, 59/ 34
false (for a very	<b>fool</b>	were he that would	9, 61/ 24
that, a proud, unlearned	<b>fool</b>	. But as I was	9, 124/ 27
that lie. For every	<b>fool</b>	that list may devise	9, 144/ 10
that such an unlearned	<b>fool</b>	shall among such others	9, 165/ 13
them. For the most	<b>foolish</b>	heretic in a town	9, 8/ 17
is very frivolous and	<b>foolish</b>	. And therefore this preacher	9, 27/ 10
not cleave to these	<b>foolish</b>	heretics for anything that	9, 39/ 29
those matters with such	<b>foolish</b>	handling so shamefully confound	9, 40/ 14

as none is so	<b>foolish</b>	to say all false	9, 59/ 31
some of the most	<b>foolish</b>	apes that the devil	9, 69/ 3
too, there was a	<b>foolish</b>	bill and a false	9, 84/ 16
clergy such a malicious	<b>foolish</b>	suspicion as this Pacifier	9, 92/ 7
so malicious and so	<b>foolish</b>	as, because the clergy	9, 92/ 10
else some other false,	<b>foolish</b>	brethren of his sect	9, 121/ 28
hear that the young,	<b>foolish</b>	fellow should bestow such	9, 122/ 3
had written a false,	<b>foolish</b>	treatise against the Blessed	9, 123/ 26
ordinaries be not so	<b>foolish</b>	neither but that they	9, 133/ 32
and somewhat is it	<b>foolish</b>	, too, since he saith	9, 142/ 34
falsely, and yet so	<b>foolishly</b>	therewith, that no man	9, 10/ 10
as he defended it	<b>foolishly</b>	, secretly between them twain	9, 124/ 33
their archheretics plainly proved	<b>fools</b>	. For if they hoped	9, 39/ 35
name of heretics and	<b>fools</b>	, and so use them	9, 40/ 4
and saints very blasphemous	<b>fools</b>	, they should ween that	9, 42/ 2
for the speech of	<b>fools</b>	, is not to be	9, 69/ 8
keep," lest some stubborn	<b>fools</b>	would peradventure be bold	9, 100/ 23
were as good to	<b>forbear</b>	meat and starve for	9, 12/ 32
I am content to	<b>forbear</b>	any requiting thereof, and	9, 44/ 36
so patiently as to	<b>forbear</b>	to let them hear	9, 45/ 7
the faith, let them	<b>forbear</b>	instead of reasoning to	9, 46/ 3
accounted my duty to	<b>forbear</b>	all such manner of	9, 50/ 28
could cause him to	<b>forbear</b>	that, yet would he	9, 55/ 22
that, yet would he	<b>forbear</b>	at the leastwise to	9, 55/ 22
that is to wit,	<b>forbear</b>	such things as he	9, 102/ 12
holy writers appeareth, to	<b>forbear</b>	their meal till night	9, 106/ 9
his faith that they	<b>forbear</b>	their duty for fear	9, 109/ 21
matter, I shall not	<b>forbear</b>	to show you some	9, 129/ 33
to make others also	<b>forbear</b>	the like for any	9, 148/ 38
the spirituality that he	<b>forbareth</b>	to speak anything of	9, 55/ 32
of wiliness than any	<b>forbearing</b>	or favor. For since	9, 56/ 17
man's mind. For God	<b>forbid</b>	that any Christian man	9, 52/ 29
if (which our Lord	<b>forbid</b>	) any bishop fall in	9, 109/ 35
many men; which God	<b>forbid</b>	were true. For if	9, 128/ 4
it should (as God	<b>forbid</b>	it should, and I	9, 160/ 35
neither can nor will	<b>forbid</b>	any man to follow	9, 168/ 21
inventions of uttering their	<b>forbidden</b>	ware, besides the bold	9, 11/ 8
king's gracious proclamation openly	<b>forbidden</b>	, I wrote in a	9, 11/ 29
false, poisoned translation was	<b>forbidden</b>	the people -- it	9, 12/ 26
Church, for false teaching,	<b>forbidden</b>	to teach. But then	9, 43/ 6
occasion of the heretics'	<b>forbidden</b>	books), I sent for	9, 126/ 16
but upon his peril	<b>forbiddeth</b>	him, of very good	9, 87/ 9
with his authority; and	<b>forbidding</b>	them to reason or	9, 100/ 34

overthrown Tyndale therein, he	<b>forbore</b>	to affirm it forth	9, 28/ 11
though my name be	<b>forborne</b>	; and then they wish	9, 5/ 14
displeasent word, but have	<b>forborne</b>	to touch in special	9, 53/ 3
my reasons of little	<b>force</b>	. For they boast much	9, 5/ 12
that it shall not	<b>force</b>	greatly which one, throughout	9, 10/ 2
somewhat less shall little	<b>force</b>	for the matter. For	9, 31/ 13
men, where no such	<b>force</b>	compelleth him, but upon	9, 87/ 8
for John Burt, and	<b>force</b>	not to forfeit their	9, 90/ 14
away from them by	<b>force</b>	-- I cannot say	9, 113/ 28
fear that he greatly	<b>forced</b>	not for the furtherance	9, 61/ 5
oversight of some few	<b>forced</b>	in a manner against	9, 98/ 16
would have them all	<b>fordone</b>	, have an inward hatred	9, 73/ 4
proof, in the place	<b>fore-remembered</b>	, by the distinction that	9, 37/ 35
with Frith against his	<b>fore-remembered</b>	heresy that he so	9, 124/ 30
a sudden brayed, but	<b>fore-studied</b>	and penned; whereof the	9, 14/ 35
gloriously forth in the	<b>forefront</b>	of his battle --	9, 21/ 41
even in the very	<b>forefront</b>	that shall come first	9, 61/ 26
a fillip on the	<b>forehead</b>	. And some have said	9, 118/ 37
making of the laws	<b>foresaw</b>	, and all Christendom should	9, 150/ 2
of them and well	<b>foresee</b>	what they do in	9, 61/ 15
should put them all	<b>forever</b>	out of his protection	9, 76/ 27
power of the bishop	<b>forever</b>	, of arresting them, and	9, 153/ 35
to drive the ordinaries	<b>forever</b>	to sue citations against	9, 153/ 36
long as a depriving	<b>forever</b>	, since there shall never	9, 154/ 10
and force not to	<b>forfeit</b>	their bond for brotherhood	9, 90/ 14
the secular hands should	<b>forfeit</b>	both goods and lands	9, 162/ 19
findeth a fellow to	<b>forge</b>	him false evidence, maketh	9, 159/ 21
shame enough fain to	<b>forget</b>	that I said the	9, 22/ 11
many men in plenty	<b>forget</b>	God, which in penury	9, 77/ 24
all their poison) would	<b>forget</b>	the fear -- God	9, 109/ 33
some say, " either by	<b>forgetfulness</b>	or else by the	9, 58/ 34
a visor, and yet,	<b>forgetting</b>	himself, would first come	9, 111/ 27
that felt it have	<b>forgotten</b>	it, if any such	9, 66/ 17
so clean gone and	<b>forgotten</b>	, and all those that	9, 166/ 24
make but a bare	<b>form</b>	of arguing if it	9, 34/ 22
a lawful order and	<b>form</b>	, devise for the spiritual	9, 100/ 11
woman kneeling at a	<b>form</b>	, if her head hung	9, 118/ 18
fruitfully, receive in the	<b>form</b>	of bread: he shall	9, 122/ 13
goodly confuted. The very	<b>formal</b>	words, lo, good readers	9, 15/ 22
the matter so long	<b>forslothed</b>	, that at length, in	9, 158/ 3
almost by all folk	<b>forslothed</b>	, the peril was so	9, 162/ 1
the Church again, and	<b>forsook</b>	and forswore all the	9, 76/ 3
and say, "But yet,	<b>forsooth</b>	, your wife hath not	9, 59/ 5

them till they first	<b>forswear</b>	and abjure the defense	9, 30/ 14
I be bound to	<b>forswear</b>	this land and live	9, 37/ 29
again, and forsook and	<b>forswore</b>	all the whole hill	9, 76/ 3
they would rather be	<b>forsworn</b>	than of the truth	9, 131/ 21
heretics themselves, and first	<b>forsworn</b>	also; so that yet	9, 164/ 28
his sureties for his	<b>forthcoming</b>	? Thus far yet, as	9, 90/ 23
prove them with his	<b>forthcoming</b>	again. Would God this	9, 121/ 10
him high thanks, would	<b>forthwith</b>	fain have been upon	9, 80/ 36
he were, he would	<b>forthwith</b>	have followed, and not	9, 127/ 13
to ground they fell	<b>forthwith</b>	, upright upon their backs	9, 160/ 22
subdue such seditious heresies	<b>forthwith</b>	, at the first springing	9, 162/ 15
to live well; and	<b>forthwith</b>	, to begin well, get	9, 169/ 33
of his words. The	<b>Fortieth</b>	Chapter And verily, albeit	9, 129/ 28
within less than this	<b>fortnight</b>	, tell unto another near	9, 117/ 12
if such thing should	<b>fortune</b>	, as I trust it	9, 113/ 32
every place where he	<b>fortuneth</b>	to fall in reading	9, 8/ 30
soil and confute in	<b>forty</b>	. Now, when that Tyndale	9, 8/ 20
better any day this	<b>forty</b>	years, and I durst	9, 68/ 19
then, if they tarry	<b>forty</b>	days, the king's laws	9, 151/ 9
to bring them. The	<b>Forty-eighth</b>	Chapter Which -- whereas	9, 163/ 3
any such confederacies. The	<b>Forty-fifth</b>	Chapter But what faults	9, 145/ 14
good to grow. The	<b>Forty-first</b>	Chapter And it appeareth	9, 135/ 20
for temperate either. The	<b>Forty-fourth</b>	Chapter And yet to	9, 143/ 10
for corrupting farther. The	<b>Forty-ninth</b>	Chapter And thus, good	9, 167/ 1
laws a change. The	<b>Forty-second</b>	Chapter And in that	9, 137/ 11
offenders punished too. The	<b>Forty-seventh</b>	Chapter Now, whereas this	9, 155/ 23
their own salvation. The	<b>Forty-sixth</b>	Chapter For here shall	9, 150/ 30
that matter alone. The	<b>Forty-third</b>	Chapter Nevertheless, mine intent	9, 140/ 9
him occasion to come	<b>forward</b>	-- if any brother	9, 37/ 34
if some gear go	<b>forward</b>	, wear away quite, by	9, 69/ 22
may grow and go	<b>forward</b>	, as they begin to	9, 69/ 27
if these heresies go	<b>forward</b>	, among twelve spiritual, or	9, 70/ 19
to the sky their	<b>foul</b>	, filthy dunghill of all	9, 41/ 15
handle these folk so	<b>foul</b>	-- how could I	9, 41/ 33
periphrasis"), to avoid the	<b>foul</b>	name of apostate. But	9, 43/ 16
if they spoke me	<b>foul</b>	. For all shall be	9, 45/ 1
harm done him or	<b>foul</b>	word spoken him while	9, 119/ 22
of them taketh a	<b>fouler</b>	fall than Tyndale, in	9, 22/ 27
never, I ween, been	<b>found</b>	in any man's else	9, 4/ 17
faith and feeling faith,	<b>found</b>	first by Philipp Schwarzerdt	9, 38/ 32
And in this point	<b>found</b>	I their ordinaries so	9, 49/ 29
thanks therefor. And I	<b>found</b>	those priests rather content	9, 49/ 32
For surely he hath	<b>found</b>	some certain proper invented	9, 52/ 8

as they now be,	<b>found</b>	to mine hand already	9, 52/ 11
are in either sort	<b>found</b>	openly evil, and naught	9, 53/ 24
at every sessions openly	<b>found</b>	some. And yet the	9, 55/ 35
so were that one	<b>found</b>	two men standing together	9, 57/ 15
happeth, good readers, he	<b>found</b>	a man that were	9, 57/ 28
the lay people have	<b>found</b>	default, as well at	9, 66/ 25
the great multitude have	<b>found</b>	default as well at	9, 67/ 6
twenty temporal either, be	<b>found</b>	at last in some	9, 70/ 20
to trentals, and to	<b>found</b>	chantries and obits, and	9, 72/ 30
of their old, yet	<b>found</b>	they it so hard	9, 81/ 25
pageant, and those that	<b>found</b>	the faults in the	9, 82/ 2
though we might have	<b>found</b>	out some that both	9, 82/ 24
we might have also	<b>found</b>	enough of those that	9, 82/ 27
yet had I never	<b>found</b>	in all my time	9, 84/ 17
go beg if they	<b>found</b>	them not, but sent	9, 105/ 10
wise as, if he	<b>found</b>	a corner of his	9, 110/ 32
of snakes was so	<b>found</b>	out and broken. For	9, 115/ 31
stick by them, I	<b>found</b>	out and repressed many	9, 117/ 22
certain things that I	<b>found</b>	out by him (by	9, 126/ 14
office; and the complainer	<b>found</b>	in his complaining so	9, 127/ 28
these folk ever been	<b>found</b>	and ever shall. For	9, 127/ 31
his division to be	<b>found</b>	in the sowing and	9, 128/ 22
ordinary what they have	<b>found</b>	. And also if a	9, 138/ 24
surety that could be	<b>found</b>	them beside, have their	9, 139/ 33
spiritual men may be	<b>found</b>	that have right many	9, 142/ 8
been already proved and	<b>found</b>	, in those that have	9, 148/ 13
went soonest to have	<b>found</b>	them, there this Pacifier	9, 152/ 32
before there should be	<b>found</b>	good judges for them	9, 153/ 22
to the fire, he	<b>found</b>	none very ready to	9, 157/ 7
complained of heretics, and	<b>found</b>	great harm grow that	9, 161/ 18
at the last be	<b>found</b>	that would offer himself	9, 164/ 20
say: that I never	<b>found</b>	any yet but had	9, 167/ 29
yet after that I	<b>found</b>	him once changed and	9, 167/ 30
trust, in conclusion be	<b>found</b>	no such manner of	9, 168/ 13
tell us for a	<b>foundation</b>	of all their abominable	9, 18/ 1
turn up the very	<b>foundation</b>	and great part of	9, 19/ 2
such other things as	<b>founding</b>	of chantries, making of	9, 75/ 16
pilgrimages, making of laws,	<b>founding</b>	of chantries, making of	9, 85/ 7
out of which the	<b>fountain</b>	of that same good	9, 76/ 4
with a wonderful brevity,	<b>four</b>	follies and five lies	9, 9/ 5
people far more than	<b>four</b>	parts of all the	9, 13/ 23
said he could find	<b>four</b>	or five; but I	9, 40/ 33
have been within these	<b>four</b>	or five years --	9, 79/ 9

-- but within this	<b>four</b>	or five years, I	9, 79/ 10
find punished for heresy	<b>four</b>	persons in five years	9, 115/ 11
in mine house about	<b>four</b>	or five days, and	9, 119/ 21
diocese about twelve or	<b>fourteen</b>	abjured in one town	9, 115/ 28
the Catholic faith. The	<b>Fourteenth</b>	Chapter But forasmuch as	9, 61/ 6
a sufficient answer. The	<b>Fourth</b>	Chapter But now will	9, 10/ 30
him read in my	<b>fourth</b>	book of Tyndale's Confutation	9, 37/ 6
myself less than the	<b>fourth</b>	part, even of shrewdness	9, 120/ 21
fairest of all the	<b>fowls</b>	that flew. But like	9, 3/ 10
of goodness as the	<b>frailty</b>	of our nature suffereth	9, 108/ 23
and is fain to	<b>frame</b>	the doubt and make	9, 22/ 13
Friar Barnes had falsely	<b>framed</b>	here also -- whereof	9, 172/ 6
the question, as Tyndale	<b>frameth</b>	it of his own	9, 27/ 9
come both out of	<b>France</b>	and Flanders, and have	9, 108/ 34
the order of Saint	<b>Francis</b>	between the Observants and	9, 64/ 10
nor to rail upon	<b>franklins</b>	and call them false	9, 50/ 20
had fallen into the	<b>frantic</b>	heresies, fell soon after	9, 118/ 6
the following of that	<b>frantic</b>	heresy, wherewith he were	9, 122/ 7
shall see proved very	<b>frantic</b>	follies -- after this	9, 171/ 28
sisters of the false	<b>fraternity</b>	-- and to the	9, 15/ 17
use but craft and	<b>fraud</b>	against Tyndale. For as	9, 5/ 34
he had parted a	<b>fray</b>	, and pacified the parties	9, 57/ 20
man may with his	<b>free</b>	will, by good endeavor	9, 33/ 26
all the work of	<b>free</b>	will, and all endeavor	9, 35/ 34
spiritual men might have	<b>free</b>	liberty in that behalf	9, 91/ 24
if they might, have	<b>free</b>	liberty in like manner	9, 93/ 22
escaped not all scot-	<b>free</b>	; nor Peter well awaked	9, 160/ 17
child, and have the	<b>freedom</b>	of his own will	9, 36/ 19
it were a very	<b>frenzy</b>	to doubt. But, now	9, 39/ 21
after into plain, open	<b>frenzy</b>	besides. And albeit that	9, 118/ 7
fall in a plain	<b>frenzy</b>	too. And in their	9, 149/ 5
up divines, as lusty,	<b>fresh</b>	, and green as after	9, 169/ 28
Tyndale. For as for	<b>Friar</b>	Barnes, I perceive by	9, 5/ 35
of Tyndale's, or of	<b>Friar</b>	Barnes' either, but that	9, 6/ 13
shall find that of	<b>Friar</b>	Barnes I have left	9, 7/ 5
wonderfully well, or else	<b>Friar</b>	Barnes either -- when	9, 10/ 16
and Tyndale both, and	<b>Friar</b>	Barnes too, and all	9, 27/ 29
sermon upon; which epistle	<b>Friar</b>	Luther and Friar Barnes	9, 33/ 1
epistle Friar Luther and	<b>Friar</b>	Barnes both let not	9, 33/ 1
-- which, like as	<b>Friar</b>	Huessgen hath named himself	9, 38/ 33
Father Alphonse, the Spanish	<b>friar</b>	, told me that the	9, 40/ 25
at the leastwise call	<b>Friar</b>	Barnes by the name	9, 43/ 1
then, call him '	<b>Friar</b>	' still, while he	9, 43/ 8

now no longer a	<b>friar</b>	no more than a	9, 43/ 9
heretic, so instead of "	<b>Friar</b>	" to call him the	9, 43/ 13
hath Tyndale played and	<b>Friar</b>	Barnes both already, and	9, 51/ 1
books and Frith's and	<b>Friar</b>	Barnes' began to go	9, 64/ 27
of chastity worse than	<b>Friar</b>	Luther's lechery -- if	9, 69/ 26
and incestuous lechery, as	<b>Friar</b>	Luther doth, and Friar	9, 93/ 13
Friar Luther doth, and	<b>Friar</b>	Lambert, and Friar Huessgen	9, 93/ 14
and Friar Lambert, and	<b>Friar</b>	Huessgen and Otho the	9, 93/ 14
of Wycliffe, Zwingli, and	<b>Friar</b>	Huessgen secretly conveyed unto	9, 125/ 12
books, and Frith's, and	<b>Friar</b>	Barnes', were now become	9, 164/ 1
Luther, Tyndale, Frith, or	<b>Friar</b>	Barnes, but also if	9, 168/ 28
world, the church that	<b>Friar</b>	Barnes had falsely framed	9, 172/ 6
the abominable bitchery of	<b>friars</b>	that wed nuns, and	9, 28/ 32
for wedding of monks,	<b>friars</b>	, and nuns, which the	9, 29/ 22
new wedded monks and	<b>friars</b>	, graceless apostates, and heretics	9, 30/ 5
wild wedded monks and	<b>friars</b>	, and their fond disciples	9, 39/ 24
sharply rebuke wedding of	<b>friars</b>	and nuns; which thing	9, 45/ 21
bitcherly marriages of monks,	<b>friars</b>	, and nuns, and of	9, 46/ 1
send it to the	<b>friars</b>	. And verily, religious folk	9, 106/ 24
priest had on Good	<b>Friday</b>	with the disciplining rod	9, 101/ 26
though he saw his	<b>friend</b>	after scrape it never	9, 12/ 3
was said unto a	<b>friend</b>	of mine in great	9, 14/ 22
therein, I required my	<b>friend</b>	to find the means	9, 14/ 30
as have such a	<b>friend</b>	step in between to	9, 57/ 22
myself nor advise no	<b>friend</b>	of mine to do	9, 97/ 11
that a right worshipful	<b>friend</b>	of mine did of	9, 117/ 11
tell unto another near	<b>friend</b>	of mine that he	9, 117/ 13
his acquaintance and my	<b>friend</b>	, to whom he said	9, 120/ 2
had some good Christian	<b>friend</b>	to whom he would	9, 122/ 5
I would some good	<b>friend</b>	of his should show	9, 122/ 18
man and my very	<b>friend</b>	. Howbeit, because it were	9, 167/ 33
might make his best	<b>friends</b>	to fear that he	9, 61/ 4
that ye have, dear	<b>friends</b>	, these many days much	9, 80/ 23
their servants and their	<b>friends</b>	, yourselves might stand in	9, 80/ 31
fellows, with all the	<b>friends</b>	that are of their	9, 122/ 15
he may, maketh him	<b>friends</b>	, some with good fellowship	9, 159/ 20
or commendation for their	<b>friends'</b>	souls, all that service	9, 9/ 24
Sandwich and sail into	<b>Friesland</b>	-- would this Pacifier	9, 90/ 20
Burt, and young Father	<b>Frith</b>	. There would be now	9, 29/ 13
I handle Tyndale and	<b>Frith</b>	and Barnes ungoodly and	9, 40/ 2
on Tyndale, Barnes, and	<b>Frith</b>	, and those other heretics	9, 41/ 6
For though Tyndale and	<b>Frith</b>	, in their writing, call	9, 42/ 30
Council. I mean John	<b>Frith</b>	. For he is in	9, 89/ 20

to appear again, which	<b>Frith</b>	were likely to break	9, 90/ 12
new Paul, this apostle	<b>Frith</b>	, take shipping at Sandwich	9, 90/ 19
the ordinary to keep	<b>Frith</b>	fast. But, now, when	9, 90/ 25
the ordinary to exhort	<b>Frith</b>	to leave them, this	9, 90/ 27
give the ordinary if	<b>Frith</b>	would make none excuse	9, 90/ 39
George Joye write unto	<b>Frith</b>	and counsel him to	9, 91/ 9
of Christ, but, as	<b>Frith</b>	teacheth, nothing but wine	9, 101/ 30
a pleasure hath either	<b>Frith</b>	himself or else some	9, 121/ 27
his body. Now, whether	<b>Frith</b>	lied or his fellows	9, 121/ 32
and showed me that	<b>Frith</b>	labored so sore that	9, 122/ 1
effect: "For if that	<b>Frith</b>	, " quoth I, "sweat in	9, 122/ 10
I am sure that	<b>Frith</b>	and all his fellows	9, 122/ 14
And, over that, if	<b>Frith</b>	labor about the quenching	9, 122/ 16
which were not impossible,	<b>Frith</b>	, if he heard the	9, 122/ 34
such manner folk as	<b>Frith</b>	is, which not only	9, 123/ 5
far unlikely: that either	<b>Frith</b>	or any man else	9, 123/ 9
would haply seem that	<b>Frith</b>	would turn that tale	9, 123/ 22
understand that after that	<b>Frith</b>	had written a false	9, 123/ 25
of Winchester sent for	<b>Frith</b>	unto his own place	9, 124/ 14
wise, and ween that	<b>Frith</b>	were wise (which be	9, 124/ 21
am sure, have taken	<b>Frith</b>	ever after for such	9, 124/ 24
other things communed with	<b>Frith</b>	against his fore-remembered heresy	9, 124/ 29
the Altar. And when	<b>Frith</b>	there stood in his	9, 124/ 32
because His Lordship perceived	<b>Frith</b>	loath to have it	9, 124/ 36
close -- "Revoke it,	<b>Frith</b>	, " quoth His Lordship, "ye	9, 125/ 3
with any such as	<b>Frith</b>	is, for five such	9, 125/ 30
readers, see: that as	<b>Frith</b>	taketh mine answer from	9, 126/ 3
such a one as	<b>Frith</b>	writeth resorted to him	9, 164/ 3
only by Luther, Tyndale,	<b>Frith</b>	, or Friar Barnes, but	9, 168/ 28
answer good young Father	<b>Frith</b>	. Now, good readers, whoso	9, 171/ 29
since Tyndale's books and	<b>Frith's</b>	and Friar Barnes' began	9, 64/ 27
hands at adventure (because	<b>Frith's</b>	book was not put	9, 124/ 9
and Tyndale's books, and	<b>Frith's</b>	, and Friar Barnes', were	9, 164/ 1
though he was but	<b>Frith's</b>	disciple and scholar, was	9, 164/ 4
own advantage, is very	<b>frivolous</b>	and foolish. And therefore	9, 27/ 10
a difference as between	<b>frost</b>	and fire. And surely	9, 160/ 8
the bad folk and	<b>froward</b>	, that against the best	9, 100/ 15
never lack a fond,	<b>froward</b>	argument. And therefore not	9, 100/ 16
peradventure be bold with	<b>froward</b>	arguments and reasoning to	9, 100/ 23
that they show their	<b>frowardness</b>	therein very plainly, while	9, 39/ 31
he cover his rotten	<b>fruit</b>	as close and as	9, 126/ 1
shortly find, how little	<b>fruit</b>	would grow thereof. And	9, 150/ 3
good readers, a specially	<b>fruitful</b>	piece of three manner	9, 75/ 29

and all good folk	<b>fruitfully</b>	, receive in the form	9, 122/ 13
all his matter more	<b>fruitfully</b>	? But, now, the special	9, 151/ 37
not to finish and	<b>fulfill</b>	it without man; but	9, 38/ 17
that I have not	<b>fulfilled</b>	my promise. For I	9, 6/ 3
Church, I have not	<b>fulfilled</b>	my promise, I shall	9, 171/ 7
that I have not	<b>fulfilled</b>	this promise -- if	9, 171/ 30
my promise is not	<b>fulfilled</b>	-- I cannot let	9, 171/ 35
that ablution, for the	<b>fulfilling</b>	of God's commandment and	9, 35/ 26
mine adversaries' books be	<b>full</b>	. Now, then, as for	9, 4/ 7
point undoubtedly they see	<b>full</b>	well themselves that they	9, 6/ 11
the whole Catholic Church	<b>full</b>	fifteen hundred years together	9, 29/ 35
alone sufficeth for their	<b>full</b>	condemnation), else standeth all	9, 30/ 1
is so shameful and	<b>full</b>	of filthy beastliness, I	9, 30/ 11
For they be so	<b>full</b>	of courage that, were	9, 40/ 36
living the sum of	<b>full</b>	fifty pounds. And thereof	9, 47/ 8
declare himself to be	<b>full</b>	and whole upon the	9, 49/ 5
swear to the woman	<b>full</b>	deeply that his intent	9, 59/ 27
grow now and prosper	<b>full</b>	prettily in some places	9, 69/ 28
the wine, and so	<b>full</b>	of good zeal, that	9, 76/ 25
have well showed themselves	<b>full</b>	unmeet to bear the	9, 80/ 26
heretics, and yet believe	<b>full</b>	truly, for all that	9, 86/ 29
feign himself for policy	<b>full</b>	Catholic, and yet in	9, 86/ 30
heart believe the while	<b>full</b>	falsely. But whatsoever some	9, 86/ 31
plainly put him in	<b>full</b>	trust. For if he	9, 88/ 2
lie still and sleep	<b>full</b>	soundly; and sleep shall	9, 88/ 10
the realm swarm very	<b>full</b>	ere ever they were	9, 89/ 16
this realm have ordained	<b>full</b>	faith and credence to	9, 94/ 31
and would call a	<b>full</b>	charitable alms: that is	9, 105/ 6
God wot, to fast	<b>full</b>	little for our own	9, 106/ 20
there even then many	<b>full</b>	very naught and stark	9, 108/ 29
were likely to swarm	<b>full</b>	of heretics before that	9, 130/ 29
God be thanked, hitherto	<b>full</b>	well. And therefore this	9, 140/ 3
with his devout prayer	<b>full</b>	holily, and saith, This	9, 150/ 13
that the realm is	<b>full</b>	of heretics, more than	9, 151/ 4
every light complaint that	<b>full</b>	lightly may be untrue	9, 151/ 27
that the realm is	<b>full</b>	of heretics more than	9, 155/ 25
so fast, they feel	<b>full</b>	well themselves that they	9, 157/ 34
slumbered, but went about	<b>full</b>	busily to betray his	9, 160/ 14
by thereupon, by the	<b>full</b>	Parliament, not only that	9, 162/ 16
man may sometimes say	<b>full</b>	sooth in game. And	9, 170/ 36
books answered and confuted	<b>fully</b>	in sundry of some	9, 5/ 14
own minds well and	<b>fully</b>	answered or else that	9, 5/ 37
so clearly and so	<b>fully</b>	confuted him that whoso	9, 10/ 8

that I had so	<b>fully</b>	answered that chapter of	9, 14/ 25
point, all their heresies	<b>fully</b>	be burned up and	9, 21/ 38
with this not yet	<b>fully</b>	satisfied, then hath he	9, 37/ 3
I am not yet	<b>fully</b>	so virtuous but that	9, 48/ 10
so. And yet not	<b>fully</b>	so far but that	9, 54/ 31
But I wot not	<b>fully</b>	by what occasion it	9, 66/ 24
But whereas he cannot	<b>fully</b>	tell by what occasion	9, 67/ 5
so early begun nor	<b>fully</b>	so long in doing	9, 103/ 16
though neither party do	<b>fully</b>	their duty, yet I	9, 105/ 20
he were not then	<b>fully</b>	advised of it. And	9, 146/ 4
that point I have	<b>fully</b>	performed and more; that	9, 172/ 2
the others I have	<b>fully</b>	confuted Tyndale's church: so	9, 172/ 4
do shall find himself	<b>fully</b>	satisfied. And therefore, good	9, 172/ 13
matter of faith, they	<b>furnish</b>	out their process with	9, 46/ 5
so set forth and	<b>furnished</b>	by the learning and	9, 39/ 1
teacheth false heresies but	<b>furnisheth</b>	his errors also with	9, 8/ 22
time driven forth in	<b>furnishing</b>	of Tyndale's reason, when	9, 27/ 13
But then say they	<b>further</b>	, that such places of	9, 5/ 10
But finally they say	<b>further</b>	yet, that I have	9, 6/ 3
elsewhere, or labor of	<b>further</b>	seeking for it, as	9, 8/ 32
soon eased of any	<b>further</b>	labor. For then hath	9, 10/ 18
so will read on	<b>further</b>	to find it: then	9, 10/ 25
goeth, as ye see,	<b>further</b>	than Tyndale went. But	9, 25/ 13
himself to go the	<b>further</b>	from reason. For what	9, 25/ 15
as I say, somewhat	<b>further</b>	and cometh nearer to	9, 27/ 11
ordinance. Howbeit, what I	<b>further</b>	answer Tyndale to these	9, 35/ 27
thee." And yet for	<b>further</b>	conclusion, because I hear	9, 38/ 22
nor I mean no	<b>further</b>	but for the matters	9, 40/ 9
nought. And I say	<b>further</b>	, also, that by that	9, 45/ 18
them. Secondly, I say	<b>further</b>	that by this excuse	9, 45/ 28
And yet say they	<b>further</b>	, that he telleth indifferently	9, 56/ 8
stretch a great deal	<b>further</b>	than the goods or	9, 77/ 20
with one little wrench	<b>further</b>	, to take in like	9, 77/ 37
cast and suspect some	<b>further</b>	fear of the like	9, 94/ 25
-- let us go	<b>further</b>	and speed up this	9, 95/ 7
examining, and of the	<b>further</b>	ordering of heretics, God	9, 109/ 17
and remiss handling. And	<b>further</b>	if they fall into	9, 109/ 28
failed to have gone	<b>further</b>	abroad and to have	9, 117/ 23
brethren to blow it	<b>further</b>	about, that word was	9, 121/ 29
conventing ex officio, no	<b>further</b>	speak at this time	9, 130/ 18
ye see to the	<b>further</b>	encouraging of heretics what	9, 150/ 31
so will it also,	<b>further</b>	, if neither bishop nor	9, 153/ 25
forced not for the	<b>furtherance</b>	of the Catholic faith	9, 61/ 5



and he that first	<b>gave</b>	information also; and yet	9, 131/ 2
shall find the same	<b>gay</b>	, golden distinction of historical	9, 38/ 31
and give them overly	<b>gay</b>	gowns or light-colored liveries	9, 57/ 3
have given her overly	<b>gay</b>	gear and too much	9, 59/ 13
as for all that	<b>gay</b>	reported tale that some	9, 147/ 7
have taken in this	<b>gear</b>	since I began. And	9, 48/ 14
given her overly gay	<b>gear</b>	and too much money	9, 59/ 13
you mend all this	<b>gear</b>	for your part, I	9, 59/ 14
ten fewer, all this	<b>gear</b>	is begun whereof he	9, 66/ 20
a while, if some	<b>gear</b>	go forward, wear away	9, 69/ 22
upon George Joye, or	<b>Gee</b>	, otherwise called Cleric, which	9, 117/ 32
or two concerning the	<b>general</b>	councils, and I show	9, 7/ 6
folk might impugn in	<b>general</b>	the affection of giving	9, 86/ 2
our Savior at the	<b>general</b>	Day of Doom. But	9, 88/ 13
law made in a	<b>general</b>	council. And verily methinketh	9, 131/ 32
church of Christ in	<b>general</b>	, have made those provisions	9, 168/ 20
that babbling of a	<b>generality</b>	(wherein he may point	9, 148/ 16
it might serve most	<b>generally</b>	through Christendom, whereas this	9, 139/ 2
if in the spiritual	<b>generation</b>	the man that is	9, 36/ 11
side, if in the	<b>generation</b>	at the begetting of	9, 36/ 15
speak to each man	<b>genteelly</b>	. I cannot say nay	9, 42/ 7
and promulgated among the	<b>Gentiles</b>	that were in diverse	9, 100/ 19
and godly, mild and	<b>gentle</b>	fashion used by him	9, 5/ 26
so abuse his good,	<b>gentle</b>	nature and simplicity, as	9, 88/ 20
them bribers; nor upon	<b>gentlemen</b>	and call them oppressors	9, 50/ 23
only lords, or only	<b>gentlemen</b>	, or only men of	9, 110/ 21
the epistle, "Voluntarie enim	<b>genuit</b>	nos verbo veritatis." This	9, 15/ 27
Saint James, "Voluntarie enim	<b>genuit</b>	nos verbo veritatis"; that	9, 22/ 34
and Zwingli, Schwarzerdt, Tyndale,	<b>George</b>	Joye, and Denck, Bainham	9, 29/ 11
letters both Tyndale and	<b>George</b>	Joye write unto Frith	9, 91/ 9
him to attend upon	<b>George</b>	Joye, or Gee, otherwise	9, 117/ 32
make them harlots. This	<b>George</b>	Joye did teach this	9, 117/ 36
sure, neither, but that	<b>George</b>	Constantine could steal away	9, 118/ 35
some of them by	<b>George</b>	Constantine, not only upon	9, 121/ 19
gathereth out of Jean	<b>Gerson</b>	. If he say that	9, 60/ 11
that he meant as	<b>Gerson</b>	did -- that he	9, 60/ 12
and so did Jean	<b>Gerson</b>	himself when he wrote	9, 60/ 15
into English; whereas Jean	<b>Gerson</b>	would not that a	9, 60/ 19
reheareth out of Jean	<b>Gerson</b>	, that the clergy keepeth	9, 105/ 29
means by craft to	<b>get</b>	his adversary before the	9, 6/ 19
in this behalf." "Now	<b>get</b>	you hence as wise	9, 59/ 23
' Some Say,'	<b>get</b>	you shortly hence. For	9, 60/ 2
but for vainglory, to	<b>get</b>	themselves laud and praise	9, 71/ 2

and especially the prelates,	<b>get</b>	, every man among them	9, 73/ 29
I, that nothing can	<b>get</b>	by them, beseech God	9, 73/ 37
yet, for all that,	<b>get</b>	them to go to	9, 83/ 8
likely to break and	<b>get</b>	him overseas; or else	9, 90/ 12
with those words to	<b>get</b>	from the clergy to	9, 112/ 37
fear that they should	<b>get</b>	from them any part	9, 113/ 20
thing very hard to	<b>get</b>	them well in again	9, 124/ 6
well he could never	<b>get</b>	it. And at the	9, 125/ 21
other twelve acquitted, go	<b>get</b>	him home and be	9, 133/ 11
talk, etc., and so	<b>get</b>	them home again. And	9, 145/ 11
brotherhood. But whether they	<b>get</b>	any or none, they	9, 157/ 3
forthwith, to begin well,	<b>get</b>	himself a good ghostly	9, 169/ 33
-- as a man	<b>getteth</b>	him to the fire	9, 133/ 12
means to the sheriff,	<b>getteth</b>	a partial panel, laboreth	9, 159/ 22
of man toward the	<b>getting</b>	of faith, by which	9, 34/ 34
so flee from the	<b>getting</b>	of the gift of	9, 36/ 28
say to this good	<b>ghostly</b>	pacifier. For spoke he	9, 59/ 24
risen into such a	<b>ghostly</b>	pride that they have	9, 63/ 28
risen into such a	<b>ghostly</b>	pride that they have	9, 65/ 17
means into some great	<b>ghostly</b>	pride, as Lucifer did	9, 65/ 22
and deceit of the	<b>ghostly</b>	enemy. Here is, good	9, 75/ 28
the bishop's prison, his	<b>ghostly</b>	enemy the devil might	9, 126/ 27
get himself a good	<b>ghostly</b>	father, and shrive him	9, 169/ 33
of God therein the	<b>gift</b>	of discretion to know	9, 18/ 31
and since that that	<b>gift</b>	is given (as Saint	9, 18/ 32
Paul, it is the	<b>gift</b>	of God, and not	9, 34/ 4
the getting of the	<b>gift</b>	of faith -- if	9, 36/ 29
unto them, with the	<b>gift</b>	of speech and understanding	9, 41/ 21
I have of the	<b>gift</b>	of the king's most	9, 47/ 5
of the king's gracious	<b>gift</b>	, I have not one	9, 47/ 16
them to keep their	<b>gifts</b>	of nature still, as	9, 40/ 23
have all their natural	<b>gifts</b>	as whole and as	9, 41/ 2
great virtues and great	<b>gifts</b>	of God, as chastity	9, 142/ 9
among many other great	<b>gifts</b>	of God, patience, soberness	9, 142/ 36
ye wot well, to	<b>give</b>	the silly soul a	9, 6/ 24
I so do, I	<b>give</b>	the reader warning. Now	9, 7/ 17
of lightness ready to	<b>give</b>	hasty credence to other	9, 8/ 1
his own wit, to	<b>give</b>	the people courage and	9, 12/ 27
disobey their prelates, and	<b>give</b>	them no better staff	9, 12/ 29
then could not we	<b>give</b>	him none occasion to	9, 16/ 15
meas," etc. "I will	<b>give</b>	my laws," saith God	9, 17/ 8
the credence that they	<b>give</b>	to the Church. And	9, 18/ 26
heart of man can	<b>give</b>	the word of God	9, 19/ 35

meas," etc. "I will	<b>give</b>	my laws, saith God	9, 24/ 36
at his liberty to	<b>give</b>	his word into his	9, 25/ 31
false glosses that they	<b>give</b>	the scripture indeed --	9, 32/ 26
then could not we	<b>give</b>	him none occasion to	9, 33/ 21
desired a man to	<b>give</b>	me a thing, and	9, 34/ 23
intent that he should	<b>give</b>	it me, and that	9, 34/ 25
both pleased him to	<b>give</b>	it me and also	9, 34/ 29
then could not we	<b>give</b>	him none occasion to	9, 36/ 3
any requiting thereof, and	<b>give</b>	them no worse words	9, 44/ 37
words will I not	<b>give</b>	them than if they	9, 44/ 39
I needs must) to	<b>give</b>	them therein the mastery	9, 45/ 10
of duty bound to	<b>give</b>	honor and reverence unto	9, 48/ 18
my poor wit could	<b>give</b>	me, saving that the	9, 49/ 35
the priests over-familiarly, and	<b>give</b>	them overly gay gowns	9, 57/ 2
the Church (as to	<b>give</b>	money to trentals, and	9, 72/ 29
one that ever would	<b>give</b>	that counsel; nor no	9, 74/ 14
if any man would	<b>give</b>	the counsel to take	9, 77/ 16
it like him to	<b>give</b>	them his discreet counsel	9, 79/ 5
counsel would this man	<b>give</b>	him? First, if no	9, 89/ 33
advising every man to	<b>give</b>	none of them nothing	9, 90/ 2
charge, as for to	<b>give</b>	counsel to the ordinary	9, 90/ 26
would here this Pacifier	<b>give</b>	his ordinary? What counsel	9, 90/ 38
What counsel would he	<b>give</b>	the ordinary if Frith	9, 90/ 39
advice will this Pacifier	<b>give</b>	the bishop then? What	9, 91/ 5
wrong was done, shall	<b>give</b>	this Pacifier all his	9, 94/ 18
though no man would	<b>give</b>	him nothing, it were	9, 94/ 20
avoid all things that	<b>give</b>	occasion to the people	9, 95/ 30
pray, wear the hair,	<b>give</b>	alms, and to do	9, 95/ 32
time convenient I would	<b>give</b>	mine advice and counsel	9, 96/ 31
surety of the change	<b>give</b>	the people occasion to	9, 97/ 7
piece or twain to	<b>give</b>	men an occasion to	9, 97/ 16
should the good not	<b>give</b>	ear to the bad	9, 100/ 14
that is to say,	<b>give</b>	alms, and wear hair	9, 102/ 17
pray, wear hair, and	<b>give</b>	alms. For, he saith	9, 103/ 9
not that they do	<b>give</b>	alms, I might answer	9, 103/ 32
should both pray and	<b>give</b>	to the needy, and	9, 104/ 7
may have occasion to	<b>give</b>	therefor laud and glory	9, 104/ 10
secretly and openly, too,	<b>give</b>	no little alms in	9, 104/ 13
them that would now	<b>give</b>	good princes evil counsel	9, 104/ 28
the lands whereof they	<b>give</b>	it, other good men	9, 104/ 31
will you have them	<b>give</b>	alms? For they have	9, 104/ 32
as if you would	<b>give</b>	a poor man some	9, 105/ 12
so long -- I	<b>give</b>	them all plain peremptory	9, 120/ 16

to whom he would	<b>give</b>	ear, that might withdraw	9, 122/ 6
as indeed I have,	<b>give</b>	out some to such	9, 124/ 11
many a man will	<b>give</b>	unto a judge secret	9, 130/ 33
yet shall he sometimes	<b>give</b>	the names of divers	9, 130/ 36
God for him, to	<b>give</b>	him the grace to	9, 150/ 20
they should conspire to	<b>give</b>	the adventure by feat	9, 160/ 39
a temporal court may	<b>give</b>	information for the king	9, 164/ 13
as Saint Paul saith,	<b>give</b>	his faith strength and	9, 170/ 29
trust, without great length	<b>given</b>	the good brotherhood a	9, 10/ 29
that that gift is	<b>given</b>	(as Saint Augustine saith	9, 18/ 32
by credence and assent	<b>given</b>	unto the word of	9, 35/ 18
said that name was	<b>given</b>	to serve for the	9, 43/ 4
against these heretics, have	<b>given</b>	me much more than	9, 47/ 30
occasions thereof grown and	<b>given</b>	, in effect, all by	9, 55/ 12
your wife hath not	<b>given</b>	you so many causes	9, 59/ 6
gossips, and you have	<b>given</b>	her overly gay gear	9, 59/ 13
of devotion toward God	<b>given</b>	to the clergy to	9, 84/ 25
and credence to be	<b>given</b>	to them therein. Which	9, 94/ 31
pretty printed book privily	<b>given</b>	them in their ear	9, 98/ 18
that authority to be	<b>given</b>	them immediately by God	9, 99/ 9
that it is immediately	<b>given</b>	them of God --	9, 99/ 16
have, either God hath	<b>given</b>	them himself or else	9, 99/ 19
alms, is there none	<b>given</b>	, troweth he, by the	9, 103/ 30
is in the spirituality	<b>given</b>	anything in alms. I	9, 104/ 18
that good princes have	<b>given</b>	them. But as I	9, 104/ 26
other good men have	<b>given</b>	them -- whereof will	9, 104/ 31
any stripe or stroke	<b>given</b>	them, so much as	9, 118/ 36
he would not have	<b>given</b>	so much credence to	9, 120/ 23
sessions, and none evidence	<b>given</b>	openly at the bar	9, 132/ 35
indicters may have evidence	<b>given</b>	them apart, or have	9, 132/ 36
that the jury have	<b>given</b>	them in charge is	9, 135/ 2
that he therein hath	<b>given</b>	to some that were	9, 168/ 11
as the dark air	<b>giveth</b>	the sun no light	9, 19/ 32
believeth it, testifieth, and	<b>giveth</b>	witness in his heart	9, 20/ 8
wrestleth all alone and	<b>giveth</b>	himself a fall --	9, 20/ 26
words -- yet he	<b>giveth</b>	his audience a proper	9, 28/ 12
which their own conscience	<b>giveth</b>	them that they shall	9, 39/ 33
other had it: he	<b>giveth</b>	such a counsel as	9, 77/ 19
of behavior whereby he	<b>giveth</b>	all other folk occasion	9, 132/ 4
For amends the law	<b>giveth</b>	him none against any	9, 133/ 9
some demeanor of himself	<b>giveth</b>	occasion that folk have	9, 133/ 19
that I see, he	<b>giveth</b>	a good thing and	9, 144/ 27
calling on him and	<b>giving</b>	him occasion to come	9, 37/ 34

held his hand from	<b>giving</b>	of some sorer stroke	9, 69/ 16
the people -- and	<b>giving</b>	him high thanks, would	9, 80/ 35
general the affection of	<b>giving</b>	anything in alms. For	9, 86/ 2
spirituality there is both	<b>giving</b>	of great alms and	9, 102/ 25
we call it no	<b>giving</b>	of alms by them	9, 104/ 30
might withdraw him from	<b>giving</b>	and inclining all his	9, 122/ 7
I now much more	<b>glad</b>	and bold when I	9, 5/ 1
I heard of. Howbeit,	<b>glad</b>	would I have been	9, 8/ 12
that suspicion am I	<b>glad</b>	to be fallen, and	9, 46/ 32
stroke." At this word	<b>glad</b>	was all the people	9, 80/ 35
Which I am very	<b>glad</b>	to hear; and for	9, 86/ 22
I ween, be yet	<b>glad</b>	to hear in what	9, 89/ 10
or elsewhere, appeared very	<b>glad</b>	that such a bed	9, 115/ 30
as I would be	<b>glad</b>	to take more labor	9, 122/ 24
I have been so	<b>glad</b>	thereof that I have	9, 167/ 31
that both might and	<b>gladly</b>	would have been exchanged	9, 82/ 25
they be true, yet	<b>gladly</b>	he will not, or	9, 130/ 34
the spiritual judges would	<b>gladly</b>	see every man, and	9, 149/ 17
man, and therein would	<b>gladly</b>	show them all the	9, 149/ 17
and maketh a pretty	<b>glance</b>	thereat, in those words	9, 28/ 13
faith and feeling faith	<b>glittereth</b>	now so gaily in	9, 38/ 23
as easy, and as	<b>glorious</b>	as some say to	9, 82/ 34
he hath set so	<b>gloriously</b>	forth in the forefront	9, 21/ 41
therefore have lost their	<b>glory</b>	; yet God hath suffered	9, 40/ 22
give therefor laud and	<b>glory</b>	to God: so dare	9, 104/ 10
grace and there for	<b>glory</b>	, pray to God for	9, 172/ 30
any winning of the	<b>gloss</b>	and fame of indifference	9, 103/ 26
indeed, but some false	<b>glosses</b>	that they give the	9, 32/ 26
pomp and pride and	<b>gluttony</b>	as against watching and	9, 43/ 32
at our sloth and	<b>gluttony</b>	that are lay people	9, 103/ 17
old to begin to	<b>go</b>	to school, and shall	9, 13/ 24
But yet we may	<b>go</b>	more near you, and	9, 15/ 36
words of that sermon	<b>go</b>	so far wide from	9, 22/ 25
he proveth himself to	<b>go</b>	the further from reason	9, 25/ 15
of our time that	<b>go</b>	busily about to heap	9, 41/ 14
served them, or else	<b>go</b>	by about his other	9, 51/ 29
man (howsoever the matters	<b>go</b>	between the temporality and	9, 52/ 17
for one that would	<b>go</b>	about the purpose that	9, 54/ 26
face -- and then	<b>go</b>	forth and say that	9, 57/ 19
take upon him to	<b>go</b>	and reconcile them again	9, 57/ 30
this holy prologue made,	<b>go</b>	forth and tell them	9, 58/ 15
Friar Barnes' began to	<b>go</b>	abroad. And yet --	9, 64/ 27
noise should spring and	<b>go</b>	abroad. In the beginning	9, 66/ 29

division should spring and	<b>go</b>	abroad. For he, to	9, 67/ 16
cause, have need to	<b>go</b>	seek some other. . . . but	9, 68/ 7
years, and I durst	<b>go</b>	a good way above	9, 68/ 19
while, if some gear	<b>go</b>	forward, wear away quite	9, 69/ 22
say, may grow and	<b>go</b>	forward, as they begin	9, 69/ 27
that if it thus	<b>go</b>	forth and continue, both	9, 70/ 15
coming, if these heresies	<b>go</b>	forward, among twelve spiritual	9, 70/ 19
obtain pardons, and to	<b>go</b>	upon pilgrimages, and such	9, 72/ 30
himself that loveth them	<b>go</b>	farther therein and appoint	9, 78/ 25
that, get them to	<b>go</b>	to it. But as	9, 83/ 8
accuser let him fair	<b>go</b>	? If he would he	9, 90/ 8
yet if he will	<b>go</b>	from his own words	9, 93/ 16
shall in this point	<b>go</b>	yet a little nearer	9, 93/ 30
enough -- let us	<b>go</b>	further and speed up	9, 95/ 7
not much myself to	<b>go</b>	very far abroad, and	9, 104/ 19
great part of them,	<b>go</b>	beg if they found	9, 105/ 9
but bid the priester	<b>go</b>	fasten. And where ourselves	9, 106/ 21
not have suffered him	<b>go</b>	if it would have	9, 119/ 3
yet very loath to	<b>go</b>	to the bishop's prison	9, 127/ 4
and finally, if it	<b>go</b>	forth long, in plain	9, 128/ 27
his fees ere he	<b>go</b>	. And if he be	9, 132/ 11
by other twelve acquitted,	<b>go</b>	get him home and	9, 133/ 10
sent away lightly, to	<b>go</b>	teach their heresies and	9, 149/ 31
yet that willful offenders	<b>go</b>	not without due correction	9, 151/ 32
nor yet willful offenders	<b>go</b>	without due correction. Who	9, 151/ 36
wit, that willful offenders	<b>go</b>	not without correction. For	9, 152/ 11
good device, heretics may	<b>go</b>	unarrested -- I cannot	9, 155/ 9
bear it out and	<b>go</b>	farther. And the like	9, 156/ 36
priest and let him	<b>go</b>	, he should within two	9, 157/ 18
arbiters, what twelve men	<b>go</b>	thereon. I will challenge	9, 159/ 13
at my next leisure	<b>go</b>	farther in his book	9, 171/ 11
I say, before I	<b>go</b>	farther with Tyndale, I	9, 171/ 28
I not (I thank	<b>God</b>	), good reader, in mine	9, 3/ 4
except the prophets of	<b>God</b>	, and Christ and his	9, 4/ 16
we may say that	<b>God</b>	willingly begot us by	9, 15/ 33
Saint James saith that	<b>God</b>	hath begotten us through	9, 16/ 2
are made true by	<b>God</b>	, through his word. And	9, 16/ 4
no other but liars,	<b>God</b>	of his infinite goodness	9, 16/ 5
the very displeasure of	<b>God</b>	. Now God, of his	9, 16/ 8
displeasure of God. Now	<b>God</b>	, of his merciful goodness	9, 16/ 9
Saint James saith that	<b>God</b>	begot us through the	9, 16/ 20
we were begotten. If	<b>God</b>	begot us through the	9, 16/ 23
the universal church of	<b>God</b>	, the which is the	9, 16/ 33

that the word of	<b>God</b>	was before any church	9, 16/ 37
it was written by	<b>God</b>	our Savior before the	9, 17/ 5
give my laws," saith	<b>God</b>	, "into their hearts, and	9, 17/ 8
write it." Behold how	<b>God</b>	gave it them at	9, 17/ 9
that at the beginning	<b>God</b>	wrote his laws in	9, 17/ 12
that the word of	<b>God</b>	was taught to them	9, 17/ 14
how the word of	<b>God</b>	was before any church	9, 17/ 26
how the word of	<b>God</b>	was written before it	9, 17/ 27
that the word of	<b>God</b>	is part written in	9, 18/ 7
since the word of	<b>God</b>	is as strong unwritten	9, 18/ 27
of the Spirit of	<b>God</b>	therein the gift of	9, 18/ 31
give the word of	<b>God</b>	no truth; but contrariwise	9, 19/ 35
by the word of	<b>God</b>	unwritten. And I said	9, 20/ 33
by the word of	<b>God</b>	unwritten; and so went	9, 20/ 36
that this word of	<b>God</b>	unwritten is of as	9, 20/ 39
is the word of	<b>God</b>	written. I showed also	9, 20/ 40
taught and instructed by	<b>God</b>	and his Holy Spirit	9, 21/ 2
taketh its authority of	<b>God</b>	that speaketh it --	9, 21/ 7
of the word of	<b>God</b>	unwritten as there is	9, 21/ 10
of the word of	<b>God</b>	written, since ye know	9, 21/ 10
be the word of	<b>God</b>	, but by the tradition	9, 21/ 11
the blessed Spirit of	<b>God</b>	hath inwardly taught, teacheth	9, 21/ 16
discern the word of	<b>God</b>	from the word of	9, 21/ 17
for the word of	<b>God</b>	; whereby it should instead	9, 21/ 22
to be done to	<b>God</b>	, fall in unfaithfulness, and	9, 21/ 23
that the word of	<b>God</b>	unwritten is of as	9, 21/ 28
hitherto could, nor while	<b>God</b>	liveth in heaven and	9, 21/ 33
and the word of	<b>God</b>	unwritten was before the	9, 22/ 1
all the words of	<b>God</b>	that he would have	9, 22/ 6
and the word of	<b>God</b>	unwritten; whereof himself knoweth	9, 22/ 15
in this wise: that "	<b>God</b>	hath willingly by his	9, 23/ 3
Saint James saith that	<b>God</b>	begot us through the	9, 23/ 33
we were begotten. If	<b>God</b>	begot us through the	9, 23/ 36
the universal church of	<b>God</b>	, the which is the	9, 24/ 10
that the word of	<b>God</b>	was before any church	9, 24/ 14
it was written by	<b>God</b>	our Savior before the	9, 24/ 33
give my laws, saith	<b>God</b>	, into their hearts, and	9, 24/ 36
write it." Behold how	<b>God</b>	gave it them at	9, 24/ 37
that at the beginning	<b>God</b>	wrote his laws in	9, 25/ 3
that the word of	<b>God</b>	was taught to them	9, 25/ 5
and the words of	<b>God</b>	that are now written	9, 25/ 24
written in books; since	<b>God</b>	is at his liberty	9, 25/ 30
have the word of	<b>God</b>	in them that the	9, 26/ 3

that the words of	<b>God</b>	which God will have	9, 26/ 4
words of God which	<b>God</b>	will have us believe	9, 26/ 4
be those words of	<b>God</b>	that yet remain unwritten	9, 26/ 9
which the words of	<b>God</b>	are written. And therefore	9, 26/ 10
how the word of	<b>God</b>	was before any church	9, 26/ 33
how the word of	<b>God</b>	was written before it	9, 26/ 34
that no word of	<b>God</b>	is now to be	9, 27/ 19
scripture prove us that	<b>God</b>	hath caused all such	9, 27/ 36
written all things that	<b>God</b>	bindeth us to believe	9, 30/ 20
was a necessity wherefore	<b>God</b>	caused all necessary things	9, 30/ 33
kept and preserved by	<b>God</b>	, or by man, or	9, 31/ 20
If he say by	<b>God</b>	, then be they of	9, 31/ 20
false, and that yet	<b>God</b>	hath kept them, then	9, 31/ 22
not been preserved by	<b>God</b>	among Christian people, but	9, 31/ 30
or devil: yet since	<b>God</b>	is as strong and	9, 31/ 32
keeping of false things,	<b>God</b>	could as well do	9, 31/ 34
before him -- that	<b>God</b>	did cause all necessary	9, 32/ 1
turning his tale to	<b>God</b>	, crying out, O good	9, 32/ 9
in the word of	<b>God</b>	unwritten and taught unto	9, 32/ 15
be a worker with	<b>God</b>	toward the attaining of	9, 33/ 27
is the gift of	<b>God</b>	, and not of us	9, 34/ 4
here in hand -- "	<b>God</b>	hath willingly begotten us	9, 34/ 11
willingly," and argueth thus: "	<b>God</b>	begot us ' willingly	9, 34/ 14
is none instrument of	<b>God</b>	, nor nothing else but	9, 35/ 5
Saint James saith that	<b>God</b>	hath cleansed us "by	9, 35/ 6
never a word of	<b>God</b>	were true but only	9, 35/ 9
truth, the word of	<b>God</b>	that a preacher preacheth	9, 35/ 10
that sacrament. And as	<b>God</b>	useth the one token	9, 35/ 15
a willing worker with	<b>God</b>	, or else whereto should	9, 35/ 21
faith? -- so may	<b>God</b>	use the other token	9, 35/ 23
at such time as	<b>God</b>	goeth about to beget	9, 36/ 12
walk and work with	<b>God</b>	by captiving of his	9, 36/ 23
by walking on with	<b>God</b>	willingly after that God	9, 37/ 32
God willingly after that	<b>God</b>	hath prevented him with	9, 37/ 32
and with man, which	<b>God</b>	first began in man	9, 38/ 14
mend and turn, else	<b>God</b>	leaveth finally his own	9, 38/ 18
Howbeit, of very truth,	<b>God</b>	upon such folk as	9, 40/ 16
lost their glory; yet	<b>God</b>	hath suffered them to	9, 40/ 22
as I said before,	<b>God</b>	hath on Tyndale, Barnes	9, 41/ 5
For in good faith,	<b>God</b>	hath, as it seemeth	9, 41/ 8
Babylon for themselves against	<b>God</b>	had such a stop	9, 41/ 11
another said: surely so	<b>God</b>	upon these heretics of	9, 41/ 13
true Catholic Church --	<b>God</b>	, I say, which when	9, 41/ 18

abominable heretics and against	<b>God</b>	and his sacraments and	9, 42/ 1
the right way from	<b>God</b>	, and have lived all	9, 44/ 5
saints, ceremonies, service of	<b>God</b>	, the very sacraments and	9, 44/ 27
such as have unto	<b>God</b>	promised and vowed the	9, 46/ 2
good health I pray	<b>God</b>	long keep and continue	9, 47/ 7
But I dare take	<b>God</b>	and them also to	9, 47/ 31
for my thanks of	<b>God</b>	, that is their better	9, 48/ 1
consecrated and dedicated unto	<b>God</b>	. But whereas the brethren	9, 48/ 21
much less indifferent. For	<b>God</b>	keep me from being	9, 48/ 37
Church and heretics, between	<b>God</b>	and the devil, to	9, 49/ 4
most eminent orders that	<b>God</b>	hath here ordained in	9, 50/ 29
But I trust in	<b>God</b>	that in that point	9, 52/ 27
good man's mind. For	<b>God</b>	forbid that any Christian	9, 52/ 29
England hath had hitherto,	<b>God</b>	be thanked, as good	9, 53/ 9
realm, the scripture of	<b>God</b>	, and the laws of	9, 53/ 36
Howbeit, I trust in	<b>God</b>	very far from so	9, 54/ 31
that murmur and dissension (	<b>God</b>	knoweth how it began	9, 54/ 34
by the grace of	<b>God</b>	agree, I will tell	9, 58/ 13
to the honor of	<b>God</b>	and good example of	9, 67/ 28
every man's duty toward	<b>God</b>	is so great that	9, 67/ 31
it the honor of	<b>God</b>	, and rather covet to	9, 68/ 9
now, as I pray	<b>God</b>	that when there shall	9, 68/ 16
And that some serve	<b>God</b>	for a worldly laud	9, 69/ 1
the pure love of	<b>God</b>	. That same some that	9, 69/ 2
some very naught before	<b>God</b>	, whom yet in the	9, 69/ 11
great special cause that	<b>God</b>	hath so long held	9, 69/ 16
Pacifier assigneth, of serving	<b>God</b>	for laud, is, I	9, 69/ 21
but because they serve	<b>God</b>	for laud, ye shall	9, 69/ 35
because they serve not	<b>God</b>	as they should do	9, 70/ 4
ease, and some serve	<b>God</b>	of vainglory, for laud	9, 70/ 5
is not, I thank	<b>God</b>	, in England yet, nor	9, 70/ 22
good indeed, and served	<b>God</b>	never so well, this	9, 70/ 32
all that, and serve	<b>God</b>	but for vainglory, to	9, 71/ 1
call the honor of	<b>God</b>	, and in such things	9, 71/ 9
men, the honor of	<b>God</b>	-- I wot ne'er	9, 71/ 13
as honor done to	<b>God</b>	-- he seemeth to	9, 71/ 16
they do or displease	<b>God</b>	; and so doth every	9, 72/ 1
get by them, beseech	<b>God</b>	to keep in men's	9, 73/ 37
my part, I thank	<b>God</b>	, I never heard yet	9, 74/ 14
strangleth the love of	<b>God</b>	. And therefore they think	9, 75/ 7
they be ordained of	<b>God</b>	, and that the disorder	9, 75/ 26
Supplication of Beggars. But	<b>God</b>	gave him such grace	9, 76/ 1
at the worst. And	<b>God</b>	sendeth some of them	9, 76/ 8

and yet is now,	<b>God</b>	be thanked, his own	9, 76/ 18
strangleth, the love of	<b>God</b>	. And these that thus	9, 77/ 5
strangle the love of	<b>God</b>	: that is many times	9, 77/ 23
men in plenty forget	<b>God</b>	, which in penury run	9, 77/ 24
whom the love of	<b>God</b>	is neither letted nor	9, 77/ 27
strangle the love of	<b>God</b>	-- then were the	9, 77/ 31
letted him to love	<b>God</b>	. For that is, ye	9, 78/ 3
much may so love	<b>God</b>	as he may come	9, 78/ 7
they say, to love	<b>God</b>	-- it had been	9, 78/ 16
as yet I thank	<b>God</b>	that of this matter	9, 79/ 13
little die and depart,	<b>God</b>	in like wise little	9, 83/ 26
have of devotion toward	<b>God</b>	given to the clergy	9, 84/ 25
the clergy to serve	<b>God</b>	and pray for all	9, 84/ 25
open truths revealed by	<b>God</b>	, and the contrary belief	9, 86/ 6
part, as help me	<b>God</b>	, I verily trust he	9, 86/ 23
and body saved. Would	<b>God</b>	these same some folk	9, 88/ 32
without the displeasure of	<b>God</b>	and peril of their	9, 91/ 18
so immediately derived of	<b>God</b>	, that the people are	9, 96/ 11
against the law of	<b>God</b>	that it were not	9, 96/ 36
so immediately derived from	<b>God</b>	, that the people are	9, 97/ 31
so immediately derived of	<b>God</b>	, that the people are	9, 99/ 1
given them immediately by	<b>God</b>	; but have authority now	9, 99/ 9
immediately given them of	<b>God</b>	-- then hath this	9, 99/ 17
that they have, either	<b>God</b>	hath given them himself	9, 99/ 19
of the Spirit of	<b>God</b>	is, according to Christ's	9, 100/ 5
to the Spirit of	<b>God</b>	necessary for you to	9, 100/ 22
nor the churches of	<b>God</b>	." But now will this	9, 101/ 2
and so immediate of	<b>God</b>	, that the people are	9, 101/ 7
so far fallen from	<b>God</b>	as to preach the	9, 101/ 17
Collect, and therein pray	<b>God</b>	that it may please	9, 102/ 35
privily." But likewise as	<b>God</b>	, for all that counsel	9, 104/ 5
laud and glory to	<b>God</b>	: so dare I boldly	9, 104/ 11
now do. And would	<b>God</b>	, as Saint Paul saith	9, 105/ 31
-- so we begin,	<b>God</b>	wot, to fast full	9, 106/ 20
between them and us,	<b>God</b>	knoweth the better and	9, 108/ 31
of appeasing: I pray	<b>God</b>	that some of the	9, 109/ 7
further ordering of heretics,	<b>God</b>	will not fail to	9, 109/ 18
of false slanderous words,	<b>God</b>	will then make them	9, 109/ 22
fear in the pursuing,	<b>God</b>	will send them a	9, 109/ 25
cease to call upon	<b>God</b>	for strength, and then	9, 109/ 29
forget the fear --	<b>God</b>	(which, when he hath	9, 109/ 33
preach the word of	<b>God</b>	but that, as he	9, 110/ 13
as well. And verily,	<b>God</b>	be thanked, I hear	9, 118/ 31

heresy, as help me	<b>God</b>	, saving, as I said	9, 118/ 34
I not, I thank	<b>God</b>	, the richer of one	9, 120/ 9
his forthcoming again. Would	<b>God</b>	this Pacifier might have	9, 121/ 11
For so help me	<b>God</b>	, and none otherwise, but	9, 122/ 23
punished many men; which	<b>God</b>	forbid were true. For	9, 128/ 4
albeit I trust in	<b>God</b>	the man meant himself	9, 129/ 25
through the stroke of	<b>God</b>	revenging their malice and	9, 135/ 12
a false traitor to	<b>God</b>	, is in all laws	9, 136/ 10
these matters of heresy,	<b>God</b>	be thanked, hitherto full	9, 140/ 2
but I trust in	<b>God</b>	it is not so	9, 140/ 20
and great gifts of	<b>God</b>	, as chastity, liberality, patience	9, 142/ 9
to spiritual rulers before	<b>God</b>	, when he shall ask	9, 142/ 20
other great gifts of	<b>God</b>	, patience, soberness, temperance, and	9, 142/ 36
duty so negligent, whether	<b>God</b>	suffer to grow to	9, 145/ 1
and grudge against them,	<b>God</b>	, whom their such negligence	9, 145/ 3
defame, do earnestly pray	<b>God</b>	for him, to give	9, 150/ 20
way. And they pray	<b>God</b>	heartily to be more	9, 150/ 22
self. But, blessed be	<b>God</b>	, when he came to	9, 157/ 7
it made their hearts (	<b>God</b>	be thanked) faint and	9, 157/ 30
Right Reverend Father in	<b>God</b>	Cuthbert, now bishop of	9, 158/ 7
own at length, though	<b>God</b>	for our sin suffer	9, 160/ 29
ever it should (as	<b>God</b>	forbid it should, and	9, 160/ 35
aid and help of	<b>God</b>	, but that the presence	9, 161/ 1
good Christian readers, would	<b>God</b>	the world were such	9, 166/ 21
to the honor of	<b>God</b>	and peace of Christ's	9, 166/ 35
to the displeasure of	<b>God</b>	and provoking of his	9, 167/ 10
by the Spirit of	<b>God</b>	and tradition of his	9, 169/ 11
my poor counsel, pray	<b>God</b>	inspire himself to believe	9, 169/ 30
whom himself thinketh, between	<b>God</b>	and his new-cleansed conscience	9, 169/ 36
words: Now shall I (	<b>God</b>	willing) at my next	9, 171/ 11
-- I beseech Almighty	<b>God</b>	to grant us; and	9, 172/ 26
for glory, pray to	<b>God</b>	for us all. Amen	9, 172/ 30
school, and shall with	<b>God's</b>	grace, though they never	9, 13/ 25
liberty to leave all	<b>God's</b>	words unbelieved. And then	9, 18/ 19
all their truth of	<b>God's</b>	word, in that they	9, 19/ 30
contrariwise, the truth of	<b>God's</b>	word is of herself	9, 19/ 36
thus thou seest that	<b>God's</b>	truth dependeth not of	9, 20/ 5
which will not believe	<b>God's</b>	word but if he	9, 21/ 5
believe it written; since	<b>God's</b>	word taketh its authority	9, 21/ 6
the Gospel was in	<b>God's</b>	mind, nor before it	9, 23/ 16
make men ween that	<b>God's</b>	word were of none	9, 23/ 20
the Gospel, nor before	<b>God's</b>	word, but only say	9, 24/ 22
before the Gospel and	<b>God's</b>	word was put in	9, 24/ 23

is to wit, that	<b>God's</b>	word was ere ever	9, 25/ 20
to be taken for	<b>God's</b>	word by the teaching	9, 27/ 19
before that any of	<b>God's</b>	words were written therein	9, 27/ 23
the right understanding of	<b>God's</b>	word already written. And	9, 28/ 35
and saith they were	<b>God's</b>	words -- all those	9, 31/ 3
therefore they be not	<b>God's</b>	words nor any necessary	9, 31/ 5
for the fulfilling of	<b>God's</b>	commandment and ordinance. Howbeit	9, 35/ 26
whether he will, at	<b>God's</b>	calling to faith (by	9, 36/ 20
upon the continuance of	<b>God's</b>	gracious help thereunto, and	9, 36/ 26
he will else reject	<b>God's</b>	good and gracious motion	9, 36/ 27
be true, yet upon	<b>God's</b>	gracious prevention and first	9, 38/ 9
began in man by	<b>God's</b>	own prevention without man	9, 38/ 15
not one man for	<b>God's</b>	part this eight hundred	9, 44/ 21
well himself (as by	<b>God's</b>	grace he doth), then	9, 60/ 39
for the use of	<b>God's</b>	service honorably. And then	9, 71/ 19
in that congregation to	<b>God's</b>	honor graciously gathered together	9, 100/ 3
church in time of	<b>God's</b>	service, lest such as	9, 100/ 28
of the goodness that	<b>God's</b>	benefits unto man requireth	9, 108/ 19
anything do but by	<b>God's</b>	special sufferance; and that	9, 160/ 24
sample the goodly and	<b>godly</b>	, mild and gentle fashion	9, 5/ 25
holy profession of their	<b>godly</b>	state of living. Then	9, 71/ 26
a spirit in close	<b>goeth</b>	about secretly, velut negotium	9, 15/ 1
perceiveth; and therefore he	<b>goeth</b>	farther and draweth nearer	9, 24/ 26
proved a fool, he	<b>goeth</b>	, as ye see, further	9, 25/ 13
And therefore this preacher	<b>goeth</b>	, as I say, somewhat	9, 27/ 10
truth the thing that	<b>goeth</b>	nearer to their purpose	9, 35/ 33
such time as God	<b>goeth</b>	about to beget him	9, 36/ 12
time as his grandfather	<b>goeth</b>	about by nature to	9, 36/ 14
how far the matter	<b>goeth</b>	; which if he read	9, 37/ 10
Pacifier, as some say,	<b>goeth</b>	yet worse to work	9, 60/ 5
of pride. But then	<b>goeth</b>	he forth and setteth	9, 65/ 32
ween, as the world	<b>goeth</b>	now, be very easy	9, 82/ 33
likelihood some such as	<b>goeth</b>	much abroad, for else	9, 94/ 6
that since this Pacifier	<b>goeth</b>	so busily abroad that	9, 104/ 15
faith that the spirituality	<b>goeth</b>	in that point, which	9, 105/ 21
upon that misimagined surmise,	<b>goeth</b>	on farther and saith	9, 111/ 3
cometh he and covertly	<b>goeth</b>	about to make men	9, 142/ 6
such holy pretexts he	<b>goeth</b>	about ungodly to defame	9, 150/ 19
therewith, yet his book	<b>goeth</b>	about, by sowing of	9, 150/ 25
hope, the good man	<b>goeth</b>	him home, and there	9, 159/ 15
his trust in craft)	<b>goeth</b>	about his matter busily	9, 159/ 18
officio were gone, home	<b>goeth</b>	the tinker again merrily	9, 164/ 10
one; and so home	<b>goeth</b>	the tinker again. Then	9, 164/ 17

so that yet home	<b>goeth</b>	the tinker again. Now	9, 164/ 29
find the same gay,	<b>golden</b>	distinction of historical faith	9, 38/ 31
far as I have	<b>gone</b>	, have I put in	9, 7/ 14
is a great way	<b>gone</b>	onward in its unhappy	9, 54/ 35
of them that are	<b>gone</b>	, the clergy would, I	9, 89/ 10
not in some things	<b>gone</b>	about overmuch to appease	9, 109/ 8
not failed to have	<b>gone</b>	further abroad and to	9, 117/ 23
you cannot, ye be	<b>gone</b>	now so far. For	9, 125/ 5
and hath begun and	<b>gone</b>	on a great way	9, 125/ 13
thus far hath he	<b>gone</b>	in his first chapter	9, 129/ 24
matter had not there	<b>gone</b>	out at length to	9, 139/ 9
men be ceased and	<b>gone</b>	-- but that they	9, 151/ 8
heresies, be ceased and	<b>gone</b>	. And surely I think	9, 152/ 6
heretics would commonly be	<b>gone</b>	before the commission could	9, 161/ 28
calling ex officio were	<b>gone</b>	, home goeth the tinker	9, 164/ 10
these heretics so clean	<b>gone</b>	and forgotten, and all	9, 166/ 24
content that he were	<b>gone</b>	in time than over-long	9, 168/ 3
leaveth finally his own	<b>good-begun</b>	work unfinished. And therefore	9, 38/ 18
far passing in all	<b>goodly</b>	feature and favor; nor	9, 3/ 9
for a sample the	<b>goodly</b>	and godly, mild and	9, 5/ 25
Tyndale's chapter is so	<b>goodly</b>	confuted. The very formal	9, 15/ 21
were not this a	<b>goodly</b>	way? Surely, for my	9, 51/ 32
not used such a	<b>goodly</b>	, mild manner, and such	9, 52/ 3
the churches fair and	<b>goodly</b>	, and in appareling the	9, 71/ 18
wear was, before his	<b>goodly</b>	counsel so by this	9, 98/ 17
Church. This is a	<b>goodly</b>	false surmise, grounded, as	9, 108/ 1
to goods by such	<b>goodly</b>	ways, it is no	9, 119/ 36
of heretics what another	<b>goodly</b>	"some say" this good	9, 150/ 32
and surety as the	<b>goodly</b>	devices of this Pacifier	9, 163/ 1
God of his infinite	<b>goodness</b>	hath made us by	9, 16/ 6
God, of his merciful	<b>goodness</b>	, by his holy word	9, 16/ 9
by name, whose special	<b>goodness</b>	shall have record and	9, 45/ 27
own singular bounty and	<b>goodness</b>	and special favor toward	9, 47/ 19
of their own inward	<b>goodness</b>	to construe and report	9, 105/ 3
in respect of the	<b>goodness</b>	that God's benefits unto	9, 108/ 19
in such kind of	<b>goodness</b>	as the frailty of	9, 108/ 23
for the difference in	<b>goodness</b>	between them and us	9, 108/ 31
by their wisdom and	<b>goodness</b>	moderate and temper the	9, 141/ 22
himself will of his	<b>goodness</b>	specially now vouchsafe as	9, 170/ 25
hands much other men's	<b>goods</b>	, and for a while	9, 76/ 10
any man's land or	<b>goods</b>	from him, pretending that	9, 77/ 17
deal further than the	<b>goods</b>	or possessions of only	9, 77/ 21
that would have the	<b>goods</b>	taken from the Church	9, 85/ 22

and to have their	<b>goods</b>	and possessions themselves; and	9, 95/ 21
Church and have their	<b>goods</b>	and possessions themselves. Now	9, 112/ 30
I can come to	<b>goods</b>	by such goodly ways	9, 119/ 36
others too, both in	<b>goods</b>	, body, and soul. And	9, 132/ 26
hands should forfeit both	<b>goods</b>	and lands; and that	9, 162/ 19
Church was before the	<b>Gospel</b>	. It is plain enough	9, 16/ 18
Church Were before the	<b>Gospel</b>	, or the Gospel before	9, 19/ 6
the Gospel, or the	<b>Gospel</b>	before the Church." Which	9, 19/ 6
congregation, be before the	<b>Gospel</b>	, or the Gospel before	9, 19/ 14
the Gospel, or the	<b>Gospel</b>	before the Church. Which	9, 19/ 14
begotten, then is the	<b>Gospel</b>	before the Church. Paul	9, 19/ 19
is the word or	<b>Gospel</b>	before the congregation. And	9, 19/ 26
Church was before the	<b>Gospel</b>	was written; and that	9, 20/ 29
chapter of Saint John's	<b>Gospel</b>	. Which he did not	9, 21/ 20
I said that the	<b>Gospel</b>	and the word of	9, 22/ 1
was before that the	<b>Gospel</b>	that now is written	9, 22/ 3
any part of the	<b>Gospel</b>	was written; for as	9, 22/ 4
for all the whole	<b>Gospel</b>	-- that is to	9, 22/ 5
Church was before the	<b>Gospel</b>	written. Which thing himself	9, 22/ 12
had been before the	<b>Gospel</b>	and the word of	9, 22/ 14
Church was before the	<b>Gospel</b>	. But now do you	9, 23/ 10
Church was before the	<b>Gospel</b>	written -- do both	9, 23/ 13
not before that the	<b>Gospel</b>	was in God's mind	9, 23/ 16
Church was before the	<b>Gospel</b>	, nor before God's word	9, 24/ 22
Church was before the	<b>Gospel</b>	and God's word was	9, 24/ 23
defend. For since the	<b>Gospel</b>	of Christ and the	9, 25/ 24
bringing in of Luther's	<b>gospel</b>	) -- other strangers else	9, 108/ 35
about and teaching his	<b>gospel</b>	in corners, were secretly	9, 164/ 6
Barnes, their two new	<b>gospellers</b>	, with no fairer words	9, 5/ 18
as long as the	<b>Gospels</b>	of Christ hath been	9, 31/ 10
much conversant among her	<b>gossips</b>	, and you have given	9, 59/ 12
waxen better ere they	<b>got</b>	thence, or else to	9, 50/ 1
Howbeit, soon after, he	<b>got</b>	mine answer, I cannot	9, 125/ 9
that when Constantine was	<b>gotten</b>	away, I was fallen	9, 119/ 1
then have I not	<b>gotten</b>	the one half by	9, 120/ 7
is impossible to be	<b>gotten</b>	. But for the point	9, 123/ 20
their shameless clamor nothing	<b>gotten</b>	but rebuke and shame	9, 127/ 21
it happed, the chief	<b>governor</b>	of the city for	9, 80/ 6
except there be some	<b>governors</b>	. And therefore two things	9, 81/ 7
and all good temporal	<b>governors</b>	are then bound to	9, 86/ 16
things as any spiritual	<b>governors</b>	, after a lawful order	9, 100/ 10
give them overly gay	<b>gowns</b>	or light-colored liveries, and	9, 57/ 3
and shall with God's	<b>grace</b>	, though they never read	9, 13/ 25

toward the infusion of	<b>grace</b>	, or washing of the	9, 35/ 4
prevented him with his	<b>grace</b>	by calling on him	9, 37/ 33
progress and increase of	<b>grace</b>	to the perfecting of	9, 38/ 13
fiends be fallen from	<b>grace</b>	, and therefore have lost	9, 40/ 22
the king's most noble	<b>Grace</b>	, is not at this	9, 47/ 6
special, peculiar help of	<b>grace</b>	thereto, I am both	9, 48/ 12
sin and lack of	<b>grace</b>	, in time grow and	9, 54/ 32
thereby then by the	<b>grace</b>	of God agree, I	9, 58/ 13
himself (as by God's	<b>grace</b>	he doth), then hath	9, 60/ 39
there be that through	<b>grace</b>	find default only at	9, 75/ 22
God gave him such	<b>grace</b>	afterward that he was	9, 76/ 1
provided, shall inspire his	<b>grace</b>	into the breasts of	9, 83/ 28
better and have more	<b>grace</b>	, but yet that excludeth	9, 85/ 18
good enough, and have	<b>grace</b>	enough too, though not	9, 85/ 19
means of the King's	<b>Grace</b>	and his Council. I	9, 89/ 20
at commandment of His	<b>Grace</b>	and his Council, and	9, 89/ 22
to take him to	<b>grace</b>	, neither; nor to show	9, 90/ 28
person, before the King's	<b>Grace</b>	and his Council, or	9, 94/ 10
a new light of	<b>grace</b>	into the world, and	9, 96/ 7
-- the light of	<b>grace</b>	that is spoken of	9, 96/ 17
past, the light of	<b>grace</b>	that is spoken of	9, 98/ 3
the light of the	<b>grace</b>	that this gracious Pacifier	9, 98/ 11
that the light of	<b>grace</b>	that he spoke of	9, 98/ 36
the light of his	<b>grace</b>	that he spoke of	9, 99/ 14
that the light of	<b>grace</b>	will not appear as	9, 101/ 5
that the light of	<b>grace</b>	will never appear as	9, 102/ 4
now rising again by	<b>grace</b>	, the temporalty is good	9, 108/ 25
reported to the King's	<b>Grace</b>	, His Highness, as a	9, 127/ 9
his Council, beseeching His	<b>Grace</b>	of help in that	9, 137/ 33
to give him the	<b>grace</b>	to change this evil	9, 150/ 21
shall I, with the	<b>grace</b>	of that light which	9, 171/ 18
write may have the	<b>grace</b>	to write well or	9, 172/ 23
of pain, may for	<b>grace</b>	every party pray for	9, 172/ 28
heaven, both here for	<b>grace</b>	and there for glory	9, 172/ 30
wedded monks and friars,	<b>graceless</b>	apostates, and heretics. And	9, 30/ 5
else but a bare,	<b>graceless</b>	token, because Saint James	9, 35/ 5
and by the king's	<b>gracious</b>	proclamation openly forbidden, I	9, 11/ 29
-- the old holy,	<b>gracious</b>	doctors and saints, or	9, 30/ 4
the continuance of God's	<b>gracious</b>	help thereunto, and thereby	9, 36/ 26
reject God's good and	<b>gracious</b>	motion and resist it	9, 36/ 28
true, yet upon God's	<b>gracious</b>	prevention and first calling	9, 38/ 9
have of the king's	<b>gracious</b>	gift, I have not	9, 47/ 16
the grace that this	<b>gracious</b>	Pacifier spoke of before	9, 98/ 11

congregation to God's honor	<b>graciously</b>	gathered together, the good	9, 100/ 3
a good master in	<b>grammar</b>	to read. Thirdly, that	9, 148/ 9
rules of rhetoric or	<b>grammatical</b>	congruity either, or oversight	9, 63/ 15
such time as his	<b>grandfather</b>	goeth about by nature	9, 36/ 13
their fathers, and their	<b>grandfathers</b>	, and their grandfathers' great-	9, 44/ 1
and their grandfathers' great-	<b>grandfathers</b>	too. For they say	9, 44/ 2
your fathers, and your	<b>grandfathers</b>	, you have known to	9, 169/ 1
their fathers, and their	<b>grandfathers</b>	also, taken evermore for	9, 169/ 3
their grandfathers, and their	<b>grandfathers'</b>	great- grandfathers too. For	9, 44/ 1
word, we must needs	<b>grant</b>	that he that begot	9, 16/ 24
Then needs must we	<b>grant</b>	that the word of	9, 16/ 37
therefore must we needs	<b>grant</b>	that the word of	9, 17/ 13
word, we must needs	<b>grant</b>	that he that begot	9, 24/ 1
Then needs must we	<b>grant</b>	that the word of	9, 24/ 14
therefore must we needs	<b>grant</b>	that the word of	9, 25/ 4
believe the Church will	<b>grant</b>	both, and whoso believe	9, 32/ 17
divers things by the	<b>grant</b>	of kings and princes	9, 99/ 10
beseech Almighty God to	<b>grant</b>	us; and that all	9, 172/ 26
not had one goat	<b>granted</b>	me since I first	9, 47/ 21
that ever any king	<b>granted</b>	them the authority that	9, 99/ 22
of heresy. Howbeit, he	<b>granteth</b>	that where one is	9, 154/ 18
infect others: then he	<b>granteth</b>	it convenient that he	9, 154/ 21
no purgatory; and that	<b>granting</b>	of pardons riseth of	9, 75/ 13
for souls in purgatory,	<b>granting</b>	of pardons, pilgrimages, making	9, 85/ 5
men; and by those	<b>grants</b>	have such right in	9, 99/ 11
have by the like	<b>grants</b>	in theirs. And therefore	9, 99/ 12
it went about in	<b>grazing</b>	till it was beaten	9, 118/ 28
grandfathers, and their grandfathers'	<b>great-</b>	grandfathers too. For they	9, 44/ 1
church and faith, the	<b>greater</b>	pleasure (as for mine	9, 45/ 5
realm christened of no	<b>greater</b>	quantity, as good and	9, 53/ 12
than a bridecake, and	<b>greater</b>	than a Christmas loaf	9, 72/ 10
import and signify some	<b>greater</b>	number, pardie, than one	9, 114/ 29
mind been somewhat a	<b>greater</b>	fault in the spirituality	9, 145/ 4
in Basel. And the	<b>greater</b>	hope have they because	9, 158/ 18
true, were of the	<b>greatest</b>	weight; and telleth them	9, 55/ 27
city, and of the	<b>greatest</b>	power save only the	9, 79/ 29
of truth. For the	<b>greatest</b>	, and highest, and most	9, 99/ 18
commanded certain of the	<b>greatest</b>	lords of his Council	9, 127/ 8
handling examined by the	<b>greatest</b>	lords temporal of the	9, 127/ 26
wheresoever they come, the	<b>greatest</b>	division that can be	9, 128/ 24
by all together. But	<b>greatly</b>	can I not marvel	9, 9/ 12
it shall not force	<b>greatly</b>	which one, throughout all	9, 10/ 3
answer the brethren boast	<b>greatly</b>	and say that I	9, 14/ 20

Temporality: I am not	<b>greatly</b>	blameworthy therein. For his	9, 52/ 6
And many good neighbors	<b>greatly</b>	marvel, iwis, upon what	9, 58/ 11
to fear that he	<b>greatly</b>	forced not for the	9, 61/ 4
temporality is not very	<b>greatly</b>	encumbered; or else the	9, 62/ 12
whereby the people have	<b>greatly</b>	been inquieted. Diverse opinions	9, 66/ 9
we should either pity	<b>greatly</b>	their cost or envy	9, 73/ 26
honor and riches letteth	<b>greatly</b>	devotion -- so much	9, 74/ 33
clergy, he doth indeed	<b>greatly</b>	defame the people, when	9, 93/ 3
people; and that is	<b>greatly</b>	to be lamented, and	9, 96/ 3
thereof, that they should	<b>greatly</b>	need to be appeased	9, 108/ 9
say, nor yet very	<b>greatly</b>	care. And yet stand	9, 120/ 28
But there shall not	<b>greatly</b>	need such a bishop	9, 125/ 29
confederacies, I would not	<b>greatly</b>	wish to be confederate	9, 145/ 8
therefore men need not	<b>greatly</b>	to grudge or envy	9, 145/ 12
turn, they cared not	<b>greatly</b>	what; but afterward, with	9, 156/ 3
that, of late very	<b>greatly</b>	increased; and so more	9, 162/ 35
the three Gregorys of	<b>Greece</b>	, holy saints all three	9, 29/ 7
as lusty, fresh, and	<b>green</b>	as after any shower	9, 169/ 28
three, and holy Saint	<b>Gregory</b>	the pope, with all	9, 29/ 7
Cyril, and the three	<b>Gregorys</b>	of Greece, holy saints	9, 29/ 6
breach whereby the custom	<b>grew</b>	. For as for fasting	9, 106/ 2
in time, before they	<b>grew</b>	to so many. And	9, 161/ 11
have more cause of	<b>grief</b>	against me than him	9, 123/ 13
to have cause of	<b>grief</b>	or grudge against me	9, 123/ 15
or to any man's	<b>grief</b>	or grudge put in	9, 144/ 20
accumulate and exaggerate the	<b>grievs</b>	, and by all the	9, 55/ 19
he might, make the	<b>grievs</b>	appear many, great, and	9, 55/ 20
but the one to	<b>grieve</b>	the other, the naughty	9, 54/ 9
find himself so sore	<b>grieved</b>	with anything that I	9, 120/ 13
temporality should be most	<b>grieved</b>	with and grudge at	9, 129/ 10
which in my writing	<b>grieveth</b>	this blessed brotherhood a	9, 41/ 30
the matter sore and	<b>grievous</b>	: that -- whereas they	9, 42/ 20
our souls than so	<b>grievously</b>	to punish us for	9, 146/ 24
our souls than so	<b>grievously</b>	to punish us for	9, 150/ 15
I have not one	<b>groat</b>	by the means of	9, 47/ 16
have not had one	<b>groat</b>	granted me since I	9, 47/ 21
the richer of one	<b>groat</b>	, and yet have they	9, 120/ 10
ye seek," but to	<b>ground</b>	they fell forthwith, upright	9, 160/ 21
with an untrue surmise	<b>grounded</b>	upon imagination, and after	9, 107/ 19
a goodly false surmise,	<b>grounded</b>	, as I said, upon	9, 108/ 1
their so saying be	<b>grounded</b>	but upon imagination and	9, 114/ 12
whoso be so deeply	<b>grounded</b>	in malice, to the	9, 167/ 36
Pacifier speaketh of and	<b>groundeth</b>	his conclusions upon, the	9, 109/ 14

may little and little	<b>grow</b>	too strong for both	9, 54/ 4
of grace, in time	<b>grow</b>	and come to it	9, 54/ 33
heresies, I say, may	<b>grow</b>	and go forward, as	9, 69/ 27
as they begin to	<b>grow</b>	now and prosper full	9, 69/ 27
by their means might	<b>grow</b>	the loss and destruction	9, 113/ 24
think were good to	<b>grow</b>	. The Forty-first Chapter And	9, 135/ 19
and less good would	<b>grow</b>	thereof if folk would	9, 137/ 8
whether God suffer to	<b>grow</b>	to a secret, unperceived	9, 145/ 1
how little fruit would	<b>grow</b>	thereof. And when this	9, 150/ 3
it beginneth almost to	<b>grow</b>	in custom that among	9, 158/ 20
part should hap to	<b>grow</b>	so strong as they	9, 160/ 38
and found great harm	<b>grow</b>	that they were not	9, 161/ 18
thereof would at length	<b>grow</b>	some great commotion and	9, 161/ 21
decay, and more harm	<b>grow</b>	thereon than any man	9, 167/ 12
manner of increase and	<b>growing</b>	of this man's oration	9, 62/ 34
than many more variances	<b>growing</b>	daily, in divers times	9, 64/ 20
the piteous increase and	<b>growing</b>	of his lamentable oration	9, 65/ 12
causes and occasions thereof	<b>grown</b>	and given, in effect	9, 55/ 12
this great grudge is	<b>grown</b>	. And therefore, to the	9, 58/ 12
hath to you is	<b>grown</b>	upon these causes, I	9, 58/ 29
man maketh it, and	<b>grown</b>	to so great as	9, 64/ 26
oversight of the senate	<b>grown</b>	into an unbridled liberty	9, 79/ 35
saith) sprung up and	<b>grown</b>	between the spirituality and	9, 114/ 33
yet hath there not	<b>grown</b>	any universal grudge or	9, 115/ 21
I be so suddenly	<b>grown</b>	to so great substance	9, 119/ 37
more good might have	<b>grown</b>	thereof than the long	9, 144/ 31
that the heretics were	<b>grown</b>	unto such number, courage	9, 162/ 3
the temporality is in	<b>grudge</b>	against the spirituality, not	9, 54/ 28
appease any murmur and	<b>grudge</b>	of the lay people	9, 55/ 8
his process, that the	<b>grudge</b>	is borne by the	9, 55/ 10
assuage, and appease a	<b>grudge</b>	would (as much as	9, 55/ 15
and occasions of the	<b>grudge</b>	. But and if he	9, 55/ 16
and rehearse causes of	<b>grudge</b>	before unknown unto the	9, 55/ 23
and therefore bear a	<b>grudge</b>	unto) the main multitude	9, 56/ 24
have great cause of	<b>grudge</b>	, he rehearseth also some	9, 56/ 39
any cause of great	<b>grudge</b>	. Howbeit, yet in one	9, 57/ 6
what causes this great	<b>grudge</b>	is grown. And therefore	9, 58/ 12
that the displeasure and	<b>grudge</b>	that your husband hath	9, 58/ 29
of this displeasure and	<b>grudge</b>	of the temporalty against	9, 64/ 19
cause the clergy to	<b>grudge</b>	against the temporalty. And	9, 64/ 22
were, then must this	<b>grudge</b>	of ours against them	9, 64/ 24
the cause of any	<b>grudge</b>	toward the spirituality, wherein	9, 69/ 12
be in division and	<b>grudge</b>	against the clergy --	9, 70/ 3

at this day to	<b>grudge</b>	and complain of very	9, 73/ 16
commonalty were fallen in	<b>grudge</b>	and murmur and at	9, 79/ 30
wist well enough what	<b>grudge</b>	the people had to	9, 80/ 8
into this murmur and	<b>grudge</b>	, they should anon bring	9, 96/ 6
without argument, resistance, or	<b>grudge</b>	, and that they will	9, 97/ 33
selfsame folk that now	<b>grudge</b>	and call them proud	9, 98/ 29
find as great a	<b>grudge</b>	and call them hypocrites	9, 98/ 31
teachings observed, without resistance,	<b>grudge</b>	, or arguments to the	9, 99/ 30
reverence, and without resistance,	<b>grudge</b>	, or arguments, to receive	9, 100/ 8
temporalty that they should	<b>grudge</b>	and say shrewdly by	9, 108/ 14
far fallen in the	<b>grudge</b>	and indignation of the	9, 109/ 3
his audience were in	<b>grudge</b>	and division already against	9, 110/ 29
and in manner universal	<b>grudge</b>	and division now of	9, 114/ 32
would bear a universal	<b>grudge</b>	against all the remnant	9, 115/ 4
so great a universal	<b>grudge</b>	as this Pacifier speaketh	9, 115/ 17
not grown any universal	<b>grudge</b>	or division against any	9, 115/ 21
a cause of the	<b>grudge</b>	that many persons were	9, 115/ 33
may, to pacify the	<b>grudge</b>	ere it begin, use	9, 116/ 1
cause of grief or	<b>grudge</b>	against me nor him	9, 123/ 15
most grieved with and	<b>grudge</b>	at, and therefore should	9, 129/ 10
a universal division and	<b>grudge</b>	of the whole corps	9, 129/ 14
fault and cause of	<b>grudge</b>	and division in the	9, 129/ 17
so sudden a late	<b>grudge</b>	and division were a	9, 144/ 15
any man's grief or	<b>grudge</b>	put in execution, in	9, 144/ 20
cause of division and	<b>grudge</b>	against them, God, whom	9, 145/ 2
need not greatly to	<b>grudge</b>	or envy them for	9, 145/ 12
of all this great	<b>grudge</b>	and division which he	9, 147/ 20
cause to wonder and	<b>grudge</b>	thereat. But when all	9, 147/ 30
and envenom with a	<b>grudge</b>	and hatred against the	9, 150/ 27
many other murmurs and	<b>grudges</b>	besides these that be	9, 95/ 10
spiritual men, knowing these	<b>grudges</b>	and murmurations among the	9, 95/ 13
His other murmurs and	<b>grudges</b>	that he saith he	9, 96/ 20
more to appease these	<b>grudges</b>	of the temporalty toward	9, 102/ 10
without arguments, resistance, or	<b>grudging</b>	against them; or that	9, 96/ 13
without arguments, resistance, or	<b>grudging</b>	against them: in this	9, 99/ 3
without arguments, resistance, or	<b>grudging</b>	. . . -- so that he	9, 101/ 9
may every man well	<b>guess</b>	that I have no	9, 47/ 12
great thing spoken by	<b>guess</b>	, because among many good	9, 65/ 20
among wise men the	<b>guess</b>	and conjecture that in	9, 69/ 10
but upon imagination and	<b>guessing</b>	at the secrets of	9, 114/ 13
and well and honestly	<b>guided</b>	. In which point, though	9, 105/ 19
be suspected and not	<b>guilty</b>	, and so be driven	9, 130/ 16
which cannot be proved	<b>guilty</b>	in heresy, and yet	9, 131/ 34

heretics. But surely my	<b>guise</b>	is not to lay	9, 50/ 18
we have no such	<b>guise</b>	or custom, nor the	9, 101/ 2
lay on faggots and	<b>gunpowder</b>	to put out the	9, 110/ 34
that cast off their	<b>habits</b>	and walk out and	9, 74/ 4
fast, pray, wear the	<b>hair</b>	, give alms, and to	9, 95/ 32
give alms, and wear	<b>hair</b>	, and fast, and pray	9, 102/ 17
alms and wearing of	<b>hair</b>	, and fasting, and praying	9, 102/ 25
fast, and pray, wear	<b>hair</b>	, and give alms. For	9, 103/ 9
the clergy should wear	<b>hair</b>	. He is surely somewhat	9, 106/ 30
wear their shirts of	<b>hair</b>	in sight upon their	9, 107/ 3
for their shirts of	<b>hair</b>	in this way were	9, 107/ 5
fell, he waxed yet	<b>half</b>	wearry thereof at last	9, 26/ 21
disciples will never have	<b>half</b>	the lust to look	9, 46/ 16
for money to take	<b>half</b>	the labor and business	9, 48/ 13
ere they had perused	<b>half</b>	, as much as they	9, 81/ 24
more than the one	<b>half</b>	, and felt their opinions	9, 91/ 29
not gotten the one	<b>half</b>	by right. And yet	9, 120/ 7
he had been either	<b>half</b>	so good as I	9, 127/ 11
would he were, or	<b>half</b>	so wise as himself	9, 127/ 12
they will not serve	<b>half</b>	so sufficiently for the	9, 152/ 9
say that more than	<b>half</b>	of every shire is	9, 157/ 4
have taken it in	<b>hand</b>	as could have done	9, 3/ 16
reading have at his	<b>hand</b>	, without remitting over elsewhere	9, 8/ 31
he there hath in	<b>hand</b>	. And therein the labor	9, 8/ 33
was of his enemy's	<b>hand</b>	once poisoned, though he	9, 12/ 2
will bear them in	<b>hand</b>	that it is no	9, 17/ 31
we be now in	<b>hand</b>	, and therein thus he	9, 23/ 8
will bear them in	<b>hand</b>	that it is no	9, 26/ 38
will bear them in	<b>hand</b>	that it is no	9, 28/ 17
will bear them in	<b>hand</b>	that it is no	9, 30/ 25
they bear us in	<b>hand</b>	that it is no	9, 30/ 31
will bear them in	<b>hand</b>	that it is no	9, 32/ 12
will bear them in	<b>hand</b>	it is no scripture	9, 32/ 23
he hath here in	<b>hand</b>	-- "God hath willingly	9, 34/ 11
put in his own	<b>hand</b>	, whether he will, at	9, 36/ 20
murder, had at my	<b>hand</b>	so little favor that	9, 49/ 26
be, found to mine	<b>hand</b>	already, hard were it	9, 52/ 11
we be now in	<b>hand</b>	-- that is to	9, 52/ 31
and bear them in	<b>hand</b>	they were about to	9, 57/ 17
prettily back with his	<b>hand</b>	, and all to buffet	9, 57/ 18
shall come first to	<b>hand</b>	), yet if it be	9, 61/ 26
such things all in	<b>hand</b>	at once, that ever	9, 64/ 14
that he taketh in	<b>hand</b>	to treat of. Now	9, 64/ 34

each other by the	<b>hand</b>	like good fellows, and	9, 67/ 13
so long held his	<b>hand</b>	from giving of some	9, 69/ 16
heard divers, both in	<b>hand</b>	with prelates and secular	9, 79/ 15
as they come unto	<b>hand</b>	, determine your pleasure of	9, 81/ 11
words that his own	<b>hand</b>	wrote; but, after the	9, 90/ 32
too, and out of	<b>hand</b>	bestow the one, and	9, 98/ 26
and with their own	<b>hand</b>	yearly bestow the other	9, 98/ 27
Let not thy left	<b>hand</b>	see what thy right	9, 104/ 1
see what thy right	<b>hand</b>	doth"; as I might	9, 104/ 1
himself beareth them in	<b>hand</b>	) conceived a false suspicion	9, 111/ 15
is here next at	<b>hand</b>	, whereby the proofs of	9, 116/ 19
ever came in my	<b>hand</b>	for heresy, as help	9, 118/ 33
falsely beareth them in	<b>hand</b>	that they have punished	9, 129/ 21
had the matter in	<b>hand</b>	were neither such as	9, 148/ 21
they spoke with in	<b>hand</b>	that they had secretly	9, 156/ 23
the night be at	<b>hand</b>	; and when they were	9, 156/ 28
will bear other in	<b>hand</b>	that this point or	9, 169/ 15
great fault that I	<b>handle</b>	Tyndale and Barnes, their	9, 5/ 17
clearly see that they	<b>handle</b>	their matter so falsely	9, 10/ 9
them that say I	<b>handle</b>	Tyndale and Frith and	9, 40/ 2
the fault that I	<b>handle</b>	these folk so foul	9, 41/ 32
hard for me to	<b>handle</b>	it in such wise	9, 41/ 36
one. For if he	<b>handle</b>	them as truly as	9, 60/ 32
Pacifier would have them	<b>handle</b>	other heretics hereafter, such	9, 89/ 12
best and most charitably	<b>handle</b>	him for the saving	9, 89/ 29
and seen the judges	<b>handle</b>	them with very great	9, 163/ 9
to see the matter	<b>handled</b>	somewhat more at length	9, 37/ 4
been well and charitably	<b>handled</b>	, they might have been	9, 87/ 21
evilly and so uncharitably	<b>handled</b>	that the lack of	9, 88/ 34
or been therein otherwise	<b>handled</b>	than charity with justice	9, 92/ 3
nor, howsoever he have	<b>handled</b>	it, wise will it	9, 125/ 34
been untruly and unjustly	<b>handled</b>	; and this have they	9, 127/ 17
judges in this realm	<b>handled</b>	that thing so cruelly	9, 147/ 29
any slight offense sore	<b>handled</b>	or untruly circumvented and	9, 149/ 27
negligently might it be	<b>handled</b>	, and the matter so	9, 158/ 2
as truly as he	<b>handleth</b>	these -- then shall	9, 60/ 32
entered into religion) he	<b>handleth</b>	here in such wise	9, 65/ 5
none could come, he	<b>handleth</b>	it so that he	9, 141/ 27
matters with such foolish	<b>handling</b>	so shamefully confound themselves	9, 40/ 14
the manner of his	<b>handling</b>	-- to tell you	9, 54/ 24
the manner of his	<b>handling</b>	is far from such	9, 55/ 7
by the spirituality. Which	<b>handling</b>	is not, as meseemeth	9, 55/ 12
by his manner of	<b>handling</b>	, sound in the readers'	9, 56/ 23

all which manner of	<b>handling</b>	it appeareth that if	9, 60/ 38
for an example of	<b>handling</b>	, touch by the way	9, 61/ 20
say that with good	<b>handling</b>	they might have been	9, 87/ 28
with evil and uncharitable	<b>handling</b>	been the occasion that	9, 88/ 27
by good and charitable	<b>handling</b>	of the clergy have	9, 88/ 30
better and more charitable	<b>handling</b>	hath been the loss	9, 88/ 35
What good and charitable	<b>handling</b>	will he devise to	9, 91/ 5
what good and charitable	<b>handling</b>	this Pacifier can devise	9, 91/ 13
of good and charitable	<b>handling</b>	lost and perished in	9, 92/ 22
with good and charitable	<b>handling</b>	have been saved, be	9, 92/ 33
of good and charitable	<b>handling</b>	in body and soul	9, 93/ 18
that might with charitable	<b>handling</b>	have been in body	9, 93/ 31
the evil and uncharitable	<b>handling</b>	of heretics; whereof the	9, 102/ 14
their slack and remiss	<b>handling</b>	. And further if they	9, 109/ 27
and the cause and	<b>handling</b>	examined by the greatest	9, 127/ 26
the spirituality for over-sore	<b>handling</b>	of them that are	9, 129/ 18
be put into the	<b>handling</b>	of cruel judges, it	9, 140/ 18
ween, with his heinous	<b>handling</b>	, that the spiritual judges	9, 147/ 28
day into his own	<b>hands</b>	, and there keep him	9, 6/ 20
it in our own	<b>hands</b>	: this heard I never	9, 14/ 2
to come into his	<b>hands</b>	) write his own words	9, 37/ 22
with them, into whose	<b>hands</b>	they were more loath	9, 49/ 27
up also both his	<b>hands</b>	holily, and would therewith	9, 59/ 26
have engrossed into their	<b>hands</b>	much other men's goods	9, 76/ 9
any abundance in his	<b>hands</b>	. And then if, to	9, 77/ 33
put yourselves in my	<b>hands</b>	, I have devised a	9, 80/ 14
peaceably brought into your	<b>hands</b>	; and that in such	9, 80/ 28
the matter in their	<b>hands</b>	, nor in providing for	9, 89/ 6
obstinacy in the secular	<b>hands</b>	and burned, that have	9, 92/ 1
them to the secular	<b>hands</b>	and therein have done	9, 92/ 12
delivered to the secular	<b>hands</b>	; and that therefore the	9, 92/ 25
delivered to the secular	<b>hands</b>	but Sir Thomas Hitton	9, 93/ 38
hard upon her lily-white	<b>hands</b>	-- whoso would, I	9, 101/ 27
delivered into the secular	<b>hands</b>	, in the most part	9, 115/ 13
ever came in my	<b>hands</b>	am I not, I	9, 120/ 9
run abroad in men's	<b>hands</b>	. For as I have	9, 123/ 29
abroad into every man's	<b>hands</b>	at adventure (because Frith's	9, 124/ 9
abroad in many men's	<b>hands</b>	; and that so long	9, 125/ 6
to come to mine	<b>hands</b>	, I trust to make	9, 125/ 36
out of the ordinary's	<b>hands</b>	. Howbeit, as many as	9, 157/ 13
and in the commissary's	<b>hands</b>	, word was brought him	9, 157/ 17
adventure by feat of	<b>hands</b>	: I nothing doubt of	9, 160/ 39
delivered to the secular	<b>hands</b>	should forfeit both goods	9, 162/ 19

to die or be	<b>hanged</b>	somewhere thereas no man	9, 121/ 15
weight of his matter	<b>hangeth</b>	, except only in the	9, 7/ 10
all their whole heresies	<b>hangeth</b>	(for but if they	9, 21/ 37
that upon his speed	<b>hangeth</b>	all their hope! I	9, 91/ 12
very fain, save for	<b>hanging</b>	, rob spiritual and temporal	9, 76/ 37
little purse of his	<b>hanging</b>	at his doublet, wherein	9, 119/ 30
the Romans' war with	<b>Hannibal</b>	and the city of	9, 79/ 26
into the party of	<b>Hannibal</b>	. "Howbeit," quoth he, "if	9, 80/ 13
scripture," verily if it	<b>hap</b>	(as it happeth often	9, 32/ 23
he that is regenerated	<b>hap</b>	to be more than	9, 36/ 18
some truth they might	<b>hap</b>	to hear whereupon they	9, 121/ 37
surely though sometimes it	<b>hap</b>	that a man be	9, 133/ 15
but that some may	<b>hap</b>	to do it, so	9, 147/ 2
false but some may	<b>hap</b>	to say it. And	9, 147/ 3
but some man may	<b>hap</b>	to say it, so	9, 147/ 5
pretext of pacifying may	<b>hap</b>	to repeat and report	9, 147/ 6
without punishment, it might	<b>hap</b>	to punish innocents more	9, 153/ 32
time, so might it	<b>hap</b>	here too. And verily	9, 158/ 4
the heretics' part should	<b>hap</b>	to grow so strong	9, 160/ 38
even now, some parts	<b>haply</b>	there are whereupon they	9, 11/ 15
therein (which I shall	<b>haply</b>	make you to mark	9, 23/ 6
hath been written, and	<b>haply</b>	somewhat before, too, as	9, 31/ 11
their villainous mouths, and	<b>haply</b>	say true by some	9, 51/ 17
with his wife (and	<b>haply</b>	not all without cause	9, 57/ 28
saying, though he might	<b>haply</b>	in some of them	9, 59/ 1
apparel too, some others	<b>haply</b>	that love them not	9, 78/ 26
unlikely as it would	<b>haply</b>	seem that Frith would	9, 123/ 22
his bishop, that preacheth	<b>haply</b>	against the faith, and	9, 145/ 31
was his faith, though	<b>haply</b>	he were not then	9, 146/ 4
be ordered before. And	<b>haply</b>	if any such men	9, 153/ 17
am, it may better	<b>haply</b>	become him merrily to	9, 170/ 37
upon him. But so	<b>happed</b>	it then that as	9, 76/ 19
In which city so	<b>happed</b>	it that the commonalty	9, 79/ 30
-- being, as it	<b>happed</b>	, the chief governor of	9, 80/ 5
company as it hath	<b>happed</b>	me to be at	9, 81/ 33
-- yet if he	<b>happed</b>	to die or be	9, 121/ 15
his book before. Now	<b>happed</b>	it that upon a	9, 124/ 13
of some likelihood which	<b>happed</b>	him of chance and	9, 133/ 17
my faults cannot yet	<b>happen</b>	on them, but after	9, 5/ 3
mine seen (if it	<b>happen</b>	to come into his	9, 37/ 22
much more if it	<b>happen</b>	in the temporal man	9, 48/ 30
these things, howsoever they	<b>happen</b>	to vary among themselves	9, 71/ 33
shall, I trust, never	<b>happen</b>	) all the prelates in	9, 101/ 32

and he might thereupon	<b>happen</b>	to report it again	9, 122/ 31
ten times more harm	<b>happen</b>	daily to folk as	9, 132/ 24
every matter may it	<b>happen</b>	that he that seemeth	9, 137/ 4
in some special case	<b>happen</b>	to those by whose	9, 138/ 35
cruel judges, it might	<b>happen</b>	that they should many	9, 140/ 19
their malice they might	<b>happen</b>	to punish them also	9, 145/ 22
adversaries -- it may	<b>happen</b>	to fare between the	9, 159/ 3
now if it should	<b>happen</b>	him to say and	9, 165/ 37
men among themselves, there	<b>happeneth</b>	, I think, now and	9, 66/ 12
my principal intent, but	<b>happeneth</b>	as an incident to	9, 97/ 15
me the thing that	<b>happeth</b>	in all other men	9, 4/ 11
it hap (as it	<b>happeth</b>	often) that the preachers	9, 32/ 23
words (as it often	<b>happeth</b>	among soldiers), the Macedonians	9, 42/ 18
both: if it so	<b>happeth</b>	, good readers, he found	9, 57/ 27
for any strife that	<b>happeth</b>	between secular priests among	9, 63/ 3
well enough. But yet	<b>happeth</b>	it well that this	9, 67/ 15
hereafter be finished and	<b>happeth</b>	to come to mine	9, 125/ 36
albeit very seldom it	<b>happeth</b>	) that in heresy, upon	9, 131/ 23
that deserveth it not,	<b>happeth</b>	seldom, and as seldom	9, 132/ 21
now, as it often	<b>happeth</b>	that a man cometh	9, 133/ 13
his fault therein, yet	<b>happeth</b>	it in comparison very	9, 133/ 17
with many folk it	<b>happeth</b>	upon a good surety	9, 158/ 23
boast much of his	<b>happy</b>	escape -- yet if	9, 121/ 15
Which question is as	<b>hard</b>	to solve as whether	9, 19/ 15
untouched), it were very	<b>hard</b>	for me to handle	9, 41/ 35
to mine hand already,	<b>hard</b>	were it for me	9, 52/ 11
-- that will be	<b>hard</b>	for this Pacifier to	9, 70/ 23
found they it so	<b>hard</b>	a thing to find	9, 81/ 25
and it will be	<b>hard</b>	for them to bring	9, 96/ 3
disciplining rod beaten her	<b>hard</b>	upon her lily-white hands	9, 101/ 27
that it will be	<b>hard</b>	to bring any such	9, 123/ 3
is a thing very	<b>hard</b>	to get them well	9, 124/ 6
to be a very	<b>hard</b>	law, for a man	9, 130/ 15
should now think so	<b>hard</b>	a law as this	9, 131/ 26
heresy, it would be	<b>hard</b>	to redress it without	9, 138/ 25
it will be very	<b>hard</b>	that any such thing	9, 139/ 26
yet it will be	<b>hard</b>	to find any one	9, 142/ 11
bad that it be	<b>hard</b>	to find any one	9, 142/ 24
to find, and so	<b>hard</b>	to understand, that very	9, 146/ 30
be somewhat the more	<b>hard</b>	because that whereas men	9, 152/ 31
shall it be marvelous	<b>hard</b>	to find any one	9, 152/ 33
yet it will be	<b>hard</b>	to find any one	9, 153/ 1
be, as he saith,	<b>hard</b>	to find any one	9, 153/ 7

wot well, twice as	<b>hard</b>	to find twain; and	9, 153/ 8
it will be so	<b>hard</b>	to find any one	9, 153/ 10
cloister to make them	<b>harlots</b>	. This George Joye did	9, 117/ 36
that they meant none	<b>harm</b>	. And to prove that	9, 11/ 6
readers, have no great	<b>harm</b>	in them at the	9, 33/ 23
of themselves mean none	<b>harm</b>	, that the religious people	9, 69/ 31
good mind, meaning none	<b>harm</b>	, ween everything were well	9, 97/ 24
great deal much more	<b>harm</b>	: yet though I so	9, 117/ 24
thanked, I hear none	<b>harm</b>	of him now. And	9, 118/ 32
never had either bodily	<b>harm</b>	done him or foul	9, 119/ 21
do many folk much	<b>harm</b>	-- I by indenture	9, 126/ 22
work this realm great	<b>harm</b>	and no good. For	9, 130/ 24
else instead of one	<b>harm</b>	(which to him that	9, 132/ 21
have ten times more	<b>harm</b>	happen daily to folk	9, 132/ 23
laws, he saith, much	<b>harm</b>	. But, now, what laws	9, 141/ 24
evil judge may do	<b>harm</b>	? But then, to show	9, 141/ 25
of the Church much	<b>harm</b>	and little good or	9, 141/ 27
of men's shame or	<b>harm</b>	, and of their mishandling	9, 148/ 11
many times do much	<b>harm</b>	, by the taking away	9, 148/ 36
heretics, and found great	<b>harm</b>	grow that they were	9, 161/ 18
the other side, what	<b>harm</b>	would come of his	9, 163/ 28
faith decay, and more	<b>harm</b>	grow thereon than any	9, 167/ 12
done never so much	<b>harm</b>	before -- yet after	9, 167/ 30
in malice, to the	<b>harm</b>	of his own soul	9, 167/ 37
both innocents be saved	<b>harmless</b>	well enough and offenders	9, 155/ 21
since complain of his	<b>harms</b>	to the king or	9, 121/ 8
sundry places much he	<b>harpeth</b>	upon the laws of	9, 143/ 32
in this point none	<b>haste</b>	, " quoth he, "but one	9, 81/ 1
lightness ready to give	<b>hasty</b>	credence to other folk	9, 8/ 1
fire and shaketh his	<b>hat</b>	after a shower of	9, 133/ 12
as I think, heartily	<b>hate</b>	but he that hateth	9, 88/ 17
As touching heretics, I	<b>hate</b>	that vice of theirs	9, 167/ 19
his so doing not	<b>hated</b>	of the spirituality, no	9, 110/ 16
not well if he	<b>hated</b>	the spirituality indeed (as	9, 143/ 21
hate but he that	<b>hateth</b>	also the faith --	9, 88/ 18
write of me for	<b>hatred</b>	that they bear to	9, 45/ 4
Or, finally, if for	<b>hatred</b>	of their faults, no	9, 55/ 21
fordone, have an inward	<b>hatred</b>	unto the profit of	9, 73/ 4
bring a man in	<b>hatred</b>	or obloquy. For surely	9, 86/ 26
aggrieve and bring in	<b>hatred</b>	among the people the	9, 88/ 24
ears to mitigate their	<b>hatred</b>	with; and with such	9, 110/ 31
lies of malice and	<b>hatred</b>	against all those that	9, 121/ 25
of mind, nor of	<b>hatred</b>	nor for corruption of	9, 135/ 28

is not done of	<b>hatred</b>	, nor for corruption of	9, 136/ 1
spirituality in the more	<b>hatred</b>	, and to make the	9, 143/ 11
with a grudge and	<b>hatred</b>	against the spirituality, and	9, 150/ 27
there were one that,	<b>having</b>	day of challenge appointed	9, 6/ 18
secondly, also, if the	<b>having</b>	of the scripture in	9, 13/ 17
And therefore, good readers,	<b>having</b>	this thing in your	9, 22/ 16
this preacher too, man	<b>having</b>	age and use of	9, 35/ 20
upon such folk as,	<b>having</b>	wit and learning, fall	9, 40/ 16
Paul, where he saith, "	<b>Having</b>	meat and drink and	9, 78/ 22
Pacifier: that the ordinary,	<b>having</b>	good proofs and yet	9, 90/ 6
of the Altar, I,	<b>having</b>	a copy thereof sent	9, 123/ 27
heretics cast upon my	<b>head</b>	can do my mind	9, 45/ 2
fall again in his	<b>head</b>	. And I was from	9, 118/ 12
a form, if her	<b>head</b>	hung anything low in	9, 118/ 18
them quite over her	<b>head</b>	. Whereupon I, being advertised	9, 118/ 21
any mishandling of his	<b>head</b>	so dulled or dazed	9, 119/ 8
that, bound about the	<b>head</b>	with a cord and	9, 119/ 25
any good, honest man's	<b>head</b>	, for the words of	9, 123/ 4
burn it over his	<b>head</b>	. Whereupon the commissary, worse	9, 157/ 20
able to hide his	<b>head</b>	. Then, after that I	9, 171/ 22
them all by the	<b>heads</b>	and throw them in	9, 51/ 18
place to hide their	<b>heads</b>	, or to keep them	9, 76/ 13
canker no cure can	<b>heal</b>	, cut off in season	9, 166/ 38
whose life and good	<b>health</b>	I pray God long	9, 47/ 7
be cured, and for	<b>health</b>	of the whole body	9, 53/ 33
go busily about to	<b>heap</b>	up to the sky	9, 41/ 14
rather seek out and	<b>heap</b>	up a sort of	9, 56/ 22
truth, among a great	<b>heap</b>	of shrewd faults rehearsed	9, 56/ 37
that if I have	<b>heaped</b>	up so much good	9, 120/ 6
they bring in by	<b>heaps</b>	unto every man among	9, 73/ 36
boast much that they	<b>hear</b>	sometimes divers parts of	9, 5/ 13
brethren boast that they	<b>hear</b>	divers parts of my	9, 11/ 10
see and ears to	<b>hear</b>	, how the word of	9, 17/ 26
see and ears to	<b>hear</b>	, how the word of	9, 26/ 32
read their books or	<b>hear</b>	them till they first	9, 30/ 14
further conclusion, because I	<b>hear</b>	say that the same	9, 38/ 22
forbear to let them	<b>hear</b>	some part of like	9, 45/ 7
stomach to vomit to	<b>hear</b>	their ribaldous railing. And	9, 51/ 5
stop his ears and	<b>hear</b>	them not? Or may	9, 56/ 6
tell you what I	<b>hear</b>	men say that the	9, 58/ 14
in some of them	<b>hear</b>	some others say so	9, 59/ 1
call her (as I	<b>hear</b>	say) ' cursed quean	9, 59/ 17
am very glad to	<b>hear</b>	; and for my part	9, 86/ 22

he were, he should	<b>hear</b>	them undoubtedly say that	9, 88/ 2
be yet glad to	<b>hear</b>	in what wise manner	9, 89/ 11
Sunday to come and	<b>hear</b>	out their matins. And	9, 103/ 14
abroad, and yet I	<b>hear</b>	some say that there	9, 104/ 20
have a pleasure to	<b>hear</b>	it, yet would no	9, 110/ 26
lying that whoso shall	<b>hear</b>	them speak and knoweth	9, 117/ 1
God be thanked, I	<b>hear</b>	none harm of him	9, 118/ 31
reported since, as I	<b>hear</b>	say, to divers, that	9, 119/ 23
they might hap to	<b>hear</b>	whereupon they might build	9, 121/ 37
truth very heavy to	<b>hear</b>	that the young, foolish	9, 122/ 3
of such heresies never	<b>hear</b>	so much as the	9, 123/ 31
be, peradventure, some that	<b>hear</b>	the brethren speak of	9, 124/ 22
afresh, and hath, I	<b>hear</b>	say, the devilish books	9, 125/ 11
then saw nor yet	<b>hear</b>	any likelihood), I would	9, 134/ 16
weight but they shall	<b>hear</b>	thereof, and may consider	9, 139/ 27
a simple, unlearned man	<b>hear</b>	the preaching of his	9, 145/ 30
faith itself, because I	<b>hear</b>	some men much speak	9, 170/ 1
brotherhood that ever I	<b>heard</b>	of. Howbeit, glad would	9, 8/ 11
at home, when she	<b>heard</b>	him boast it, how	9, 12/ 12
too, that ever I	<b>heard</b>	pass the mouth of	9, 12/ 21
our own hands: this	<b>heard</b>	I never any wise	9, 14/ 2
when the brethren have	<b>heard</b>	such a wise word	9, 14/ 6
whereupon, when I had	<b>heard</b>	it, I longed sore	9, 14/ 24
readers, here have ye	<b>heard</b>	Tyndale's chapter -- the	9, 20/ 12
the time, that never	<b>heard</b>	of it before), he	9, 38/ 6
her husband had never	<b>heard</b>	of before. And some	9, 58/ 22
and there I have	<b>heard</b>	some others say, whether	9, 58/ 26
ever her husband had	<b>heard</b>	of, and some of	9, 59/ 36
too -- had anything	<b>heard</b>	of before, as are	9, 60/ 10
have I divers times	<b>heard</b>	-- as sometimes one	9, 64/ 2
thank God, I never	<b>heard</b>	yet of any one	9, 74/ 14
bargained, the other had	<b>heard</b>	an inkling, which yet	9, 76/ 21
it. But I have	<b>heard</b>	some good and wise	9, 77/ 11
-- for before, I	<b>heard</b>	little talking of such	9, 79/ 9
this matter I never	<b>heard</b>	any such), but for	9, 79/ 13
familiar talking, have I	<b>heard</b>	divers, both in hand	9, 79/ 14
prelates (for I have	<b>heard</b>	many laymen that would	9, 82/ 26
to my remembrance have	<b>heard</b>	of before: that is	9, 84/ 33
himself thinketh, nor hath	<b>heard</b>	so much as any	9, 87/ 30
bad as good. Who	<b>heard</b>	ever the prelates of	9, 101/ 12
far as ever I	<b>heard</b>	, the monks use not	9, 104/ 22
if this Pacifier have	<b>heard</b>	them so say, though	9, 114/ 11
yet have I not	<b>heard</b>	of late many punished	9, 115/ 26

every man that I	<b>heard</b>	speak thereof, either in	9, 115/ 29
he had of late	<b>heard</b>	much speaking thereof. What	9, 117/ 13
impossible, Frith, if he	<b>heard</b>	the tale told by	9, 122/ 34
there stood by and	<b>heard</b>	. For they should, I	9, 124/ 23
and since have I	<b>heard</b>	of late that he	9, 125/ 10
good skill and hath	<b>heard</b>	a great part read	9, 125/ 33
would, when he had	<b>heard</b>	of a thing that	9, 126/ 6
And some hath been	<b>heard</b>	upon importunate clamor, and	9, 127/ 25
have sworn that they	<b>heard</b>	it not, or remembered	9, 131/ 16
them apart, or have	<b>heard</b>	of the matter ere	9, 132/ 36
as they had never	<b>heard</b>	of before. But now	9, 141/ 17
far as I have	<b>heard</b>	, nor, as I suppose	9, 144/ 33
where they may be	<b>heard</b>	, so fervent and importunate	9, 160/ 4
he must needs have	<b>heard</b>	of and known the	9, 164/ 33
and have, over that,	<b>heard</b>	by them that the	9, 169/ 2
I have not much	<b>heard</b>	that they very merrily	9, 171/ 3
words brought unto the	<b>hearer's</b>	ear and from the	9, 35/ 13
the hearts of the	<b>hearers</b>	, as well and as	9, 25/ 34
that readeth this and	<b>heareth</b>	not the answer --	9, 20/ 20
not tell what he	<b>heareth</b>	some others say? And	9, 56/ 7
every good man that	<b>heareth</b>	them is bound to	9, 86/ 11
realm but that he	<b>heareth</b>	it and can rehearse	9, 104/ 16
he neither seeth nor	<b>heareth</b>	any "some say" that	9, 104/ 18
that every man daily	<b>heareth</b>	-- that there is	9, 110/ 12
bore away upon the	<b>hearing</b>	, did write it diminute	9, 37/ 20
a name, at the	<b>hearing</b>	whereof they cried out	9, 81/ 15
can find in their	<b>heart</b>	to look upon, they	9, 7/ 34
even so the lying	<b>heart</b>	of man can give	9, 19/ 35
giveth witness in his	<b>heart</b>	that it is true	9, 20/ 8
the ear to the	<b>heart</b>	; as the water signifieth	9, 35/ 13
heaviness and sorrow of	<b>heart</b>	? For whereas in times	9, 58/ 5
heaviness and sorrow of	<b>heart</b>	? For there, as in	9, 61/ 32
the truth in his	<b>heart</b>	if he hold against	9, 86/ 9
and yet in his	<b>heart</b>	believe the while full	9, 86/ 31
faith, doth in his	<b>heart</b>	secretly think and believe	9, 87/ 5
that in his own	<b>heart</b>	he loveth and favoereth	9, 88/ 16
way in his own	<b>heart</b>	, contrary to the words	9, 90/ 31
wept even for tender	<b>heart</b>	two days after, when	9, 101/ 25
and cowardice of faint	<b>heart</b>	that, for any worldly	9, 109/ 36
and inclining all his	<b>heart</b>	to the following of	9, 122/ 7
a false faith in	<b>heart</b>	, their words cannot be	9, 127/ 32
encouraging other, took such	<b>heart</b>	and boldness, and openly	9, 157/ 11
his poisoned, proud, obstinate	<b>heart</b>	: I would rather be	9, 168/ 2

if they can for	<b>heart-burning</b>	abide and endure to	9, 38/ 30
can, as I think,	<b>heartily</b>	hate but he that	9, 88/ 17
And they pray God	<b>heartily</b>	to be more merciful	9, 150/ 22
it would do their	<b>hearts</b>	good to see my	9, 5/ 16
saith God, "into their	<b>hearts</b>	, and in their minds	9, 17/ 9
the beginning in their	<b>hearts</b>	, and wrote it in	9, 17/ 10
law written in their	<b>hearts</b>	indeed and in effect	9, 17/ 11
his laws in their	<b>hearts</b>	, and therefore must we	9, 17/ 13
scripture and all believing	<b>hearts</b>	testify that we are	9, 19/ 17
so are all men's	<b>hearts</b>	of themselves dark with	9, 19/ 29
herself and lighteneth the	<b>hearts</b>	of the believers, and	9, 19/ 37
word had purged their	<b>hearts</b>	from lies, from false	9, 20/ 2
saith God, into their	<b>hearts</b>	, and in their minds	9, 24/ 37
the beginning in their	<b>hearts</b>	, and wrote it in	9, 24/ 38
law written in their	<b>hearts</b>	indeed and in effect	9, 25/ 1
his laws in their	<b>hearts</b>	, and therefore must we	9, 25/ 4
it was written in	<b>hearts</b>	ere ever it was	9, 25/ 21
were all written in	<b>hearts</b>	before they were written	9, 25/ 25
write it in the	<b>hearts</b>	of the hearers, as	9, 25/ 34
it in the people's	<b>hearts</b>	at their preaching, at	9, 25/ 36
remain only written in	<b>hearts</b>	, as before the books	9, 26/ 6
very plainly, while their	<b>hearts</b>	abhor and cannot abide	9, 39/ 32
and believe in their	<b>hearts</b>	that all these things	9, 75/ 19
all that, in their	<b>hearts</b>	, some one man may	9, 86/ 29
assay, it made their	<b>hearts</b>	(God be thanked) faint	9, 157/ 30
of good men's good	<b>hearts</b>	, nor of the present	9, 161/ 1
us, and in our	<b>hearts</b>	, as Saint Paul saith	9, 170/ 28
his amendment in as	<b>heartly</b>	, loving manner as I	9, 126/ 18
for cold. For what	<b>heat</b>	or what one spark	9, 23/ 30
come as well to	<b>heaven</b>	, and as soon too	9, 13/ 26
while God liveth in	<b>heaven</b>	and the devil lieth	9, 21/ 33
he may come to	<b>heaven</b>	: then shall there be	9, 78/ 7
day holy saints in	<b>heaven</b>	, of such as were	9, 78/ 9
and you shall have	<b>heaven</b>	" -- they would answer	9, 83/ 1
many blessed saints in	<b>heaven</b>	, have of devotion toward	9, 84/ 24
they be not in	<b>heaven</b>	. For there is no	9, 88/ 8
never a saint in	<b>heaven</b>	, but that all souls	9, 101/ 21
saith) come out of	<b>heaven</b>	and preach a contrary	9, 168/ 30
blessed, holy saints in	<b>heaven</b>	, both here for grace	9, 172/ 29
stand in, without great	<b>heaviness</b>	and sorrow of heart	9, 58/ 4
these days, without great	<b>heaviness</b>	and sorrow of heart	9, 61/ 32
was I then so	<b>heavy</b>	for the loss but	9, 119/ 10
was of truth very	<b>heavy</b>	to hear that the	9, 122/ 3

and which is an	<b>heavy</b>	, and which is a	9, 154/ 26
and which is an	<b>heavy</b>	, and which is an	9, 154/ 27
matter for light or	<b>heavy</b>	must follow the arresting	9, 154/ 32
they should judge light	<b>heavy</b>	and small great, their	9, 154/ 35
he saith to the	<b>Hebrews</b>	, "Dabo leges meas," etc	9, 17/ 7
he saith to the	<b>Hebrews</b>	, "Dabo leges meas," etc	9, 24/ 36
not, and took no	<b>heed</b>	to the matter at	9, 131/ 17
-- it was an	<b>heinous</b>	presumption of one man	9, 12/ 26
great robbery, or an	<b>heinous</b>	murder, or sacrilege in	9, 117/ 16
a wholesome an odious,	<b>heinous</b>	name. For if they	9, 144/ 28
and the most cruel,	<b>heinous</b>	point, in sundry places	9, 147/ 25
men ween, with his	<b>heinous</b>	handling, that the spiritual	9, 147/ 28
but hath always been	<b>held</b>	for a thing excusable	9, 4/ 20
have evermore abhorred and	<b>held</b>	for abominable -- let	9, 29/ 24
therewith right simply, and	<b>held</b>	up also both his	9, 59/ 26
God hath so long	<b>held</b>	his hand from giving	9, 69/ 16
stand together -- have	<b>held</b>	opinion that it is	9, 75/ 1
were accounted thrifty, and	<b>held</b>	their own and other	9, 76/ 11
Church in their council	<b>held</b>	at Jerusalem, did in	9, 100/ 18
for that he hath	<b>held</b>	opinions against that the	9, 145/ 35
for that that he	<b>held</b>	in such case was	9, 146/ 2
Saint Aidan, when he	<b>held</b>	the wrong part of	9, 146/ 5
therefore he was neither	<b>held</b>	as an heretic nor	9, 146/ 12
every man might be	<b>held</b>	excused that would say	9, 149/ 34
the heresies that he	<b>held</b>	-- when the tinker	9, 164/ 31
the devil lieth in	<b>hell</b>	never hereafter shall (bark	9, 21/ 34
the damned devil of	<b>hell</b>	, which so entangleth their	9, 41/ 25
and burned, and in	<b>hell</b>	damned and there burning	9, 93/ 34
into the fire of	<b>hell</b>	. " Now, in these words	9, 122/ 21
nor the gates of	<b>hell</b>	prevail against Christ's church	9, 158/ 34
Cerberus, the mastiff of	<b>hell</b>	, into the light, where	9, 171/ 18
Huessgen, nor all the	<b>hellhounds</b>	that the devil hath	9, 21/ 32
Tyndale, with all the	<b>help</b>	he hath had of	9, 22/ 7
not only do nothing	<b>help</b>	Tyndale (for all the	9, 22/ 26
could be proved, would	<b>help</b>	some heresies well forth	9, 28/ 25
continuance of God's gracious	<b>help</b>	thereunto, and thereby come	9, 36/ 26
-- and take whose	<b>help</b>	he will, too --	9, 37/ 26
fight against it and	<b>help</b>	to destroy it, for	9, 42/ 22
without any special, peculiar	<b>help</b>	of grace thereto, I	9, 48/ 12
as they do, and	<b>help</b>	them forth in the	9, 51/ 10
pull them up and	<b>help</b>	to wipe the copes	9, 51/ 21
writing against their heresies	<b>help</b>	them forth in their	9, 51/ 35
could be content to	<b>help</b>	that they should themselves	9, 52/ 24

them again together, and	<b>help</b>	to make them at	9, 57/ 30
away quite, by the	<b>help</b>	and means of another	9, 69/ 22
in his neck, for	<b>help</b>	of his necessity, panting	9, 83/ 13
much for me as	<b>help</b>	me up again with	9, 83/ 19
for the comfort and	<b>help</b>	of poor folk very	9, 84/ 1
for my part, as	<b>help</b>	me God, I verily	9, 86/ 23
any need of mine	<b>help</b>	therein, and for that	9, 96/ 25
hope, if that may	<b>help</b>	the matter, that then	9, 98/ 10
hand for heresy, as	<b>help</b>	me God, saving, as	9, 118/ 33
were so. For so	<b>help</b>	me God, and none	9, 122/ 23
beseeking His Grace of	<b>help</b>	in that behalf, to	9, 137/ 33
such laws as may	<b>help</b>	forth their purpose, as	9, 138/ 3
have the favor and	<b>help</b>	of temporal men to	9, 138/ 30
that were another good	<b>help</b>	for them -- as	9, 141/ 14
without calling for any	<b>help</b>	therein of the secular	9, 151/ 15
them, this would also	<b>help</b>	to the surety of	9, 153/ 24
thereby, since it would	<b>help</b>	willful offenders to pass	9, 153/ 31
the present aid and	<b>help</b>	of God, but that	9, 161/ 1
and by my means	<b>helped</b>	, that Thomas Philips (which	9, 127/ 2
that it is commonly	<b>helped</b>	with some such circumstances	9, 136/ 27
of Saint James nothing	<b>helpeth</b>	this preacher in his	9, 34/ 32
of man in following,	<b>helpeth</b>	to the attaining of	9, 38/ 11
know them. But what	<b>helpeth</b>	that his undeserved vexation	9, 133/ 7
condemn offenders. And it	<b>helpeth</b>	little that if there	9, 135/ 35
saith that all that	<b>helpeth</b>	little, because the judge	9, 136/ 31
way between us from	<b>hence</b>	forth, if they list	9, 45/ 37
behalf." "Now get you	<b>hence</b>	as wise as a	9, 59/ 23
' get you shortly	<b>hence</b>	. For my husband and	9, 60/ 3
here, and straight from	<b>hence</b>	send his soul for	9, 122/ 20
good Christian souls departed	<b>hence</b>	and yet not out	9, 172/ 28
it shall be from	<b>henceforth</b>	well done for them	9, 106/ 35
of famous memory King	<b>Henry</b>	VII, father to our	9, 73/ 23
the famous prince King	<b>Henry</b>	IV, about the time	9, 84/ 13
of famous memory King	<b>Henry</b>	IV both to have	9, 139/ 13
that statute of King	<b>Henry</b>	IV, which statute this	9, 161/ 13
of famous memory King	<b>Henry</b>	V. For before this	9, 161/ 16
second year of King	<b>Henry</b>	IV, both being informed	9, 161/ 30
said famous prince King	<b>Henry</b>	V, they conspired among	9, 162/ 4
the poets feign that	<b>Hercules</b>	drew up Cerberus, the	9, 171/ 17
thing now nor never	<b>herebefore</b>	did, there is little	9, 102/ 2
than in any time	<b>herebefore</b>	. And on the other	9, 154/ 8
in the same. And	<b>herein</b>	fare they much like	9, 51/ 12
confutations of false, blasphemous	<b>heresies</b>	by Tyndale and Barnes	9, 4/ 3

sooner done to write	<b>heresies</b>	than to answer them	9, 8/ 16
may write more false	<b>heresies</b>	in one leaf than	9, 8/ 18
not only teacheth false	<b>heresies</b>	but furnisheth his errors	9, 8/ 21
them into these new-fangled	<b>heresies</b>	. But now, since they	9, 9/ 31
call very false, pestilent	<b>heresies</b>	. This translation therefore being	9, 11/ 25
Christ into false Luther's	<b>heresies</b>	. And yet when the	9, 14/ 5
of all their abominable	<b>heresies</b>	that there is nothing	9, 18/ 1
great part of his	<b>heresies</b>	, he doth in his	9, 19/ 3
of all their whole	<b>heresies</b>	hangeth (for but if	9, 21/ 37
one point, all their	<b>heresies</b>	fully be burned up	9, 21/ 38
proved, would help some	<b>heresies</b>	well forth, but yet	9, 28/ 26
before these late, lewd	<b>heresies</b>	began, have evermore abhorred	9, 29/ 24
of all their poisoned	<b>heresies</b>	. But on the other	9, 29/ 29
places it destroyeth their	<b>heresies</b>	. And yet is there	9, 33/ 3
confounding of many great	<b>heresies</b>	a very special key	9, 33/ 13
the matters of their	<b>heresies</b>	. And in the treating	9, 40/ 9
the falsehood of their	<b>heresies</b>	, if they have any	9, 40/ 12
and new false, stinking	<b>heresies</b>	, gathered up together against	9, 41/ 16
truth, if their false	<b>heresies</b>	were true, not in	9, 44/ 22
in writing against their	<b>heresies</b>	presume without great reverence	9, 44/ 33
best) revoke their false	<b>heresies</b>	; nor will not (which	9, 46/ 7
true faith and false	<b>heresies</b>	-- then am I	9, 48/ 36
speak against their execrable	<b>heresies</b>	and their despiteful dealing	9, 51/ 9
in writing against their	<b>heresies</b>	help them forth in	9, 51/ 35
yet their opinions are	<b>heresies</b>	. But they take, as	9, 52/ 18
fault. For if these	<b>heresies</b>	that rail upon religions	9, 69/ 24
lechery -- if these	<b>heresies</b>	, I say, may grow	9, 69/ 26
time coming, if these	<b>heresies</b>	go forward, among twelve	9, 70/ 19
whole hill of those	<b>heresies</b>	out of which the	9, 76/ 4
those, therefore, that speak	<b>heresies</b>	, every good man that	9, 86/ 10
and perished for those	<b>heresies</b>	. Which is yet another	9, 87/ 32
But, now, when his	<b>heresies</b>	were laid unto his	9, 90/ 25
he wrote all these	<b>heresies</b>	of policy, because that	9, 90/ 33
truth, and that those	<b>heresies</b>	be very faith, by	9, 91/ 3
stubbornly set in such	<b>heresies</b>	that no man can	9, 91/ 16
preach any of these	<b>heresies</b>	, or that in the	9, 101/ 28
not unto these new	<b>heresies</b>	. But this Pacifier findeth	9, 105/ 27
cause of repressing of	<b>heresies</b>	and maintaining of his	9, 109/ 20
fallen into the frantic	<b>heresies</b>	, fell soon after into	9, 118/ 7
writeth false lies and	<b>heresies</b>	against the Blessed Sacrament	9, 123/ 6
by change of their	<b>heresies</b>	into the true faith	9, 123/ 19
people should of such	<b>heresies</b>	never hear so much	9, 123/ 31
by defense of those	<b>heresies</b>	in their examination openly	9, 124/ 3

setting forth of such	<b>heresies</b>	closely, a man meet	9, 126/ 21
forth of these new-sprung	<b>heresies</b>	. And yet do they	9, 128/ 23
this fault of these	<b>heresies</b>	he might as well	9, 128/ 29
of, if he take	<b>heresies</b>	for any. For like	9, 128/ 31
set forth these ungracious	<b>heresies</b>	, as fast and as	9, 129/ 3
and put abroad their	<b>heresies</b>	in writing. And some	9, 129/ 6
of these matters of	<b>heresies</b>	-- for the great	9, 129/ 32
abjure in causes of	<b>heresies</b>	-- sometimes to do	9, 130/ 5
Howbeit, it cometh in	<b>heresies</b>	sometimes to much worse	9, 131/ 11
somewhat pretend to punish	<b>heresies</b>	only of their own	9, 138/ 1
by statute, inquire of	<b>heresies</b>	. And I think it	9, 138/ 19
be ready to oppress	<b>heresies</b>	when they rise, as	9, 138/ 27
thanks to themselves when	<b>heresies</b>	be punished, as though	9, 138/ 29
those by whose means	<b>heresies</b>	were detected and convicted	9, 138/ 36
of old made against	<b>heresies</b>	-- if they had	9, 139/ 7
both to have against	<b>heresies</b>	those laws of the	9, 139/ 13
inquiry and punishment of	<b>heresies</b>	: the laws of this	9, 139/ 37
made for punishment of	<b>heresies</b>	, that be heresies indeed	9, 140/ 12
of heresies, that be	<b>heresies</b>	indeed, more rather than	9, 140/ 13
of the Church against	<b>heresies</b>	wholly cruel and unreasonable	9, 140/ 30
made for punishment of	<b>heresies</b>	, such as be heresies	9, 140/ 33
heresies, such as be	<b>heresies</b>	indeed: wherein, in this	9, 140/ 33
words "the punishment of	<b>heresies</b>	that be heresies indeed	9, 141/ 10
of heresies that be	<b>heresies</b>	indeed." Here would he	9, 141/ 10
since in punishing of	<b>heresies</b>	there is, and a	9, 147/ 33
to go teach their	<b>heresies</b>	and sow their poison	9, 149/ 31
canker of pestilent, poisoned	<b>heresies</b>	, and all against their	9, 150/ 28
to cause men abjure	<b>heresies</b>	, and to punish them	9, 152/ 5
to punish them for	<b>heresies</b>	, be ceased and gone	9, 152/ 6
are already made against	<b>heresies</b>	, and command every temporal	9, 155/ 19
have fallen into their	<b>heresies</b>	also. And such noises	9, 156/ 5
in all places where	<b>heresies</b>	have sprung hitherto, so	9, 158/ 1
never be overflowed with	<b>heresies</b>	, nor the gates of	9, 158/ 34
Holy Church, spread their	<b>heresies</b>	about from shire to	9, 161/ 19
looked for. For those	<b>heresies</b>	begun by Wycliffe in	9, 161/ 38
and subdue such seditious	<b>heresies</b>	forthwith, at the first	9, 162/ 14
speak and affirm false	<b>heresies</b>	were for any manner	9, 163/ 22
called again and his	<b>heresies</b>	were laid unto his	9, 164/ 21
first had denied their	<b>heresies</b>	upon their oaths, and	9, 164/ 24
and prove plainly the	<b>heresies</b>	that he held --	9, 164/ 31
the sowing of seditious	<b>heresies</b>	, that no good means	9, 167/ 38
these heretics' opinions for	<b>heresies</b>	, as they be, I	9, 168/ 6
truth falsehood, and faith	<b>heresies</b>	and heresies faith, so	9, 168/ 33

and faith heresies and	<b>heresies</b>	faith, so do call	9, 168/ 33
Saint Paul saith that	<b>heresies</b>	be manifest and open	9, 170/ 7
any new order concerning	<b>heresies</b>	, with the change of	9, 170/ 10
I this matter concerning	<b>heresies</b>	, beseeching our Lord and	9, 170/ 19
from faith to false	<b>heresy</b>	, showeth his wrath and	9, 40/ 17
that were suspect of	<b>heresy</b>	. And this is now	9, 46/ 30
evil and openly speak	<b>heresy</b>	, and for all that	9, 85/ 1
openly plat and plain	<b>heresy</b>	, yet he denieth not	9, 85/ 30
Church plainly determined for	<b>heresy</b>	; and since men cannot	9, 86/ 8
have been punished for	<b>heresy</b>	, have been none such	9, 113/ 19
remnant find punished for	<b>heresy</b>	four persons in five	9, 115/ 11
late many punished for	<b>heresy</b>	among them all. But	9, 115/ 26
this child his ungracious	<b>heresy</b>	against the Blessed Sacrament	9, 117/ 37
of the Altar, which	<b>heresy</b>	this child afterward, being	9, 118/ 1
in my hand for	<b>heresy</b>	, as help me God	9, 118/ 33
following of that frantic	<b>heresy</b>	, wherewith he were in	9, 122/ 8
Frith against his fore-remembered	<b>heresy</b>	that he so sweateth	9, 124/ 30
there stood in his	<b>heresy</b>	, as stiffly as he	9, 124/ 32
realm with that pestilent	<b>heresy</b>	against the Sacrament), my	9, 125/ 1
he was suspected of	<b>heresy</b>	and spoken to thereof	9, 126/ 33
before the ordinary for	<b>heresy</b>	, if he be notably	9, 130/ 12
be notably suspected of	<b>heresy</b>	-- he must purge	9, 130/ 13
concerning the crime of	<b>heresy</b>	. For I am in	9, 130/ 19
we not only in	<b>heresy</b>	, but in many temporal	9, 131/ 5
it happeth) that in	<b>heresy</b>	, upon other vehement suspicions	9, 131/ 23
be proved guilty in	<b>heresy</b>	, and yet useth such	9, 131/ 34
I am sure, in	<b>heresy</b>	as in theft, and	9, 132/ 22
called ex officio for	<b>heresy</b>	, where he shall not	9, 132/ 28
one for suspicion of	<b>heresy</b>	ex officio; but he	9, 134/ 21
accuse folk openly for	<b>heresy</b>	, every man hath experience	9, 134/ 28
come of them concerning	<b>heresy</b>	, ye see the proof	9, 134/ 33
them in charge is	<b>heresy</b>	. And for all this	9, 135/ 2
shall be that for	<b>heresy</b>	-- and especially now	9, 135/ 15
may be witnesses in	<b>heresy</b>	; and in the chapter	9, 135/ 23
say the truth concerning	<b>heresy</b>	, as well of himself	9, 135/ 25
received and taken in	<b>heresy</b>	, I have somewhat touched	9, 136/ 6
well he wotteth that	<b>heresy</b>	, whereby a Christian man	9, 136/ 9
in a cause of	<b>heresy</b>	as are received not	9, 136/ 15
of his rejected in	<b>heresy</b>	, treason, murder, or felony	9, 137/ 1
or other inquirers of	<b>heresy</b>	see that any great	9, 137/ 13
accusers or witnesses of	<b>heresy</b>	by the great power	9, 137/ 15
inquiry and punishment of	<b>heresy</b>	, it appeareth Extra. de	9, 138/ 11
knowledge or judge upon	<b>heresy</b>	, since it is mere	9, 138/ 14

he that inquireth of	<b>heresy</b>	taketh knowledge of heresy	9, 138/ 15
heresy taketh knowledge of	<b>heresy</b>	. And so the summa	9, 138/ 15
not judge what is	<b>heresy</b>	and what not, yet	9, 138/ 21
his diocese fell into	<b>heresy</b>	, it would be hard	9, 138/ 25
in a cause of	<b>heresy</b>	to meddle in the	9, 139/ 30
in these matters of	<b>heresy</b>	, God be thanked, hitherto	9, 140/ 2
spiritual men punish not	<b>heresy</b>	only for zeal of	9, 140/ 23
he peradventure have every	<b>heresy</b>	, when these new brethren	9, 141/ 11
controversy whether it were	<b>heresy</b>	or not; and that	9, 141/ 13
suspected or detected of	<b>heresy</b>	. And therefore, whereas in	9, 145/ 18
one great point concerning	<b>heresy</b>	, and saith: It is	9, 145/ 24
the extreme punishment for	<b>heresy</b>	, as it is said	9, 146/ 15
spoken anything that is	<b>heresy</b>	-- though he speak	9, 146/ 17
have extreme punishment for	<b>heresy</b>	, that if any will	9, 147/ 10
spoken anything that is	<b>heresy</b>	, though he speak it	9, 147/ 11
in the cause of	<b>heresy</b>	-- making men ween	9, 147/ 27
also, men fall into	<b>heresy</b>	, and sometimes, ye wot	9, 149/ 4
in their passions of	<b>heresy</b>	, they speak ungraciously, and	9, 149/ 6
would say he spoke	<b>heresy</b>	of ignorance, or of	9, 149/ 35
would not defend his	<b>heresy</b>	and stubbornly stick thereto	9, 149/ 37
to be noted with	<b>heresy</b>	, and that some as	9, 151/ 2
suspicion, or complaint, of	<b>heresy</b>	, till that desire of	9, 151/ 6
that they might punish	<b>heresy</b>	of themselves, without calling	9, 151/ 14
might arrest men for	<b>heresy</b>	; for some men think	9, 151/ 20
arrest any man for	<b>heresy</b>	-- but if a	9, 151/ 22
and notably suspected of	<b>heresy</b>	, and that there were	9, 151/ 23
in any cause of	<b>heresy</b>	. The other is that	9, 152/ 3
arrest no man for	<b>heresy</b>	till the desire that	9, 152/ 4
judges in cause of	<b>heresy</b>	that are proud or	9, 152/ 13
mishandling of men for	<b>heresy</b>	that he here defameth	9, 152/ 18
judges in cause of	<b>heresy</b>	that hath any spice	9, 152/ 25
toward folk suspected of	<b>heresy</b>	as to take away	9, 153/ 35
have them punished for	<b>heresy</b>	-- as though he	9, 154/ 3
and punishing folk for	<b>heresy</b>	, they should not be	9, 154/ 16
or every complaint, of	<b>heresy</b>	. Howbeit, he granteth that	9, 154/ 17
and notably suspected of	<b>heresy</b>	, and sufficient record and	9, 154/ 19
folk for suspicion of	<b>heresy</b>	; and would, as far	9, 154/ 24
that willful offenders in	<b>heresy</b>	should not pass unpunished	9, 155/ 11
at the first for	<b>heresy</b>	, but some fall in	9, 156/ 2
a priest taken for	<b>heresy</b>	, and in the commissary's	9, 157/ 17
priest of theirs for	<b>heresy</b>	to be taken thence	9, 157/ 28
by plain words affirmed	<b>heresy</b>	, but have also despised	9, 163/ 17
can that be no	<b>heresy</b>	. Now if the judges	9, 165/ 22

by this Pacifier no	<b>heresy</b>	. And therefore must his	9, 165/ 27
it may be no	<b>heresy</b>	; so that home must	9, 165/ 36
sedition, insurrection, treason, and	<b>heresy</b>	-- both parties in	9, 166/ 34
also, taken evermore for	<b>heresy</b>	. And also ye that	9, 169/ 4
labor for declarations of	<b>heresy</b>	, which, as meseemeth, is	9, 170/ 3
for any point of	<b>heresy</b>	but such points as	9, 170/ 5
points as were for	<b>heresy</b>	well and openly known	9, 170/ 5
For the most foolish	<b>heretic</b>	in a town may	9, 8/ 17
is there never an	<b>heretic</b>	of them, for all	9, 33/ 3
a fool, nor an	<b>heretic</b>	but an heretic. Some	9, 42/ 35
an heretic but an	<b>heretic</b>	. Some of the brethren	9, 42/ 35
Doctor" men call him	<b>heretic</b>	, so instead of "Friar	9, 43/ 13
by Bayfield, both an	<b>heretic</b>	and an apostate, that	9, 88/ 5
be taken for an	<b>heretic</b>	but for a man	9, 90/ 37
after perjured and relapsed	<b>heretic</b>	, well and worthily burned	9, 113/ 17
Simonds, a long well-known	<b>heretic</b>	walking about the realm	9, 121/ 1
which was not an	<b>heretic</b>	only, but besides that	9, 124/ 26
that none is an	<b>heretic</b>	for that only he	9, 145/ 25
wise be said an	<b>heretic</b>	. And Summa rosella, in	9, 145/ 28
a man is an	<b>heretic</b>	for that he hath	9, 145/ 35
of Easter, was no	<b>heretic</b>	, and some say that	9, 146/ 6
like wise was no	<b>heretic</b>	, for their desire was	9, 146/ 7
neither held as an	<b>heretic</b>	nor compelled to abjure	9, 146/ 12
allowed, then were that	<b>heretic</b>	most sure, that against	9, 149/ 13
and reputed for an	<b>heretic</b>	, and who not, as	9, 149/ 24
rescue a well-known open	<b>heretic</b>	out of the ordinary's	9, 157/ 13
the crakes, not one	<b>heretic</b>	of them all have	9, 157/ 23
they were for those	<b>heretic</b>	brethren that made it	9, 158/ 10
of such a false	<b>heretic's</b>	tale. And now, notwithstanding	9, 121/ 13
these folk become an	<b>heretic's</b>	accuser, against whom they	9, 131/ 20
so feared of such	<b>heretical</b>	favor, as they should	9, 11/ 3
the law Extra. de	<b>hereticis</b>	, cap. Ad abolendam. And	9, 130/ 14
in the Extravagant. de	<b>hereticis</b>	ca. Ad abolendam --	9, 131/ 31
And it appeareth (De	<b>hereticis</b>	li. vi., in the	9, 135/ 21
it appeareth Extra. de	<b>hereticis</b>	li. vi. cap. Vt	9, 138/ 11
as appeareth Clementinis de	<b>hereticis</b>	. Capi. Multorum querela. And	9, 151/ 18
were alms all obstinate	<b>heretics</b>	did), ye may see	9, 21/ 39
had of all the	<b>heretics</b>	in Almaine this two	9, 22/ 8
is because that the	<b>heretics</b>	would make men ween	9, 23/ 19
and all such other	<b>heretics</b>	, that they say false	9, 25/ 28
Tyndale and other such	<b>heretics</b>	do teach that no	9, 27/ 18
too, and all the	<b>heretics</b>	of them, must, as	9, 27/ 30
loosed but if these	<b>heretics</b>	, or this preacher for	9, 27/ 35

not so many as	<b>heretics</b>	would make men ween	9, 28/ 26
side, let all these	<b>heretics</b>	and all that bear	9, 29/ 19
as now these new	<b>heretics</b>	do, for wedding of	9, 29/ 22
friars, graceless apostates, and	<b>heretics</b>	. And then since no	9, 30/ 5
adherents, be plain, abominable	<b>heretics</b>	in this one point	9, 30/ 10
I mean, which these	<b>heretics</b>	say be not specified	9, 31/ 4
none use but these	<b>heretics</b>	only; nor they cannot	9, 32/ 30
which parts yet these	<b>heretics</b>	affirm for none. As	9, 32/ 35
cleave to these foolish	<b>heretics</b>	for anything that they	9, 39/ 29
by the name of	<b>heretics</b>	and fools, and so	9, 40/ 4
Frith, and those other	<b>heretics</b>	, more showed his vengeance	9, 41/ 6
so God upon these	<b>heretics</b>	of our time that	9, 41/ 14
and sent among these	<b>heretics</b>	the spirit of error	9, 41/ 23
plainly prove them abominable	<b>heretics</b>	and against God and	9, 42/ 1
for condemning for damned	<b>heretics</b>	the whole Catholic Church	9, 43/ 22
all Christian people except	<b>heretics</b>	, both spiritual and temporal	9, 43/ 23
good religious people the	<b>heretics</b>	abhor, and call it	9, 43/ 33
and spiritual, and (except	<b>heretics</b>	) leave not one man	9, 44/ 20
the Altar), these blasphemous	<b>heretics</b>	in their ungracious books	9, 44/ 30
the pleasant oil of	<b>heretics</b>	cast upon my head	9, 45/ 2
known and convicted for	<b>heretics</b>	, which is, ye wot	9, 45/ 30
be; and that, for	<b>heretics</b>	of such a manner	9, 45/ 32
were the next) be	<b>heretics</b>	alone themselves, and hold	9, 46/ 8
the leastwise be reasonable	<b>heretics</b>	and honest, and write	9, 46/ 11
my labor against these	<b>heretics</b>	, have given me much	9, 47/ 30
the Catholic Church and	<b>heretics</b>	, between God and the	9, 49/ 4
open-known professed or convicted	<b>heretics</b>	. But surely my guise	9, 50/ 18
sort of villainous, wretched	<b>heretics</b>	that, meeting the priests	9, 51/ 13
as thieves, murderers, and	<b>heretics</b>	, and such other wretches	9, 53/ 25
he speaketh aught of	<b>heretics</b>	, and showeth himself therein	9, 54/ 17
great rumble that the	<b>heretics</b>	made, when they would	9, 84/ 14
of policy feign themselves	<b>heretics</b>	, and yet believe full	9, 86/ 28
no such conversation with	<b>heretics</b>	that they dare well	9, 88/ 1
some of these wily	<b>heretics</b>	, like the angels of	9, 88/ 18
pity pretended toward those	<b>heretics</b>	that are in their	9, 88/ 23
the occasion that those	<b>heretics</b>	are both in soul	9, 88/ 27
have them handle other	<b>heretics</b>	hereafter, such as shall	9, 89/ 12
any one of these	<b>heretics</b>	that have been by	9, 91/ 34
which hath toward many	<b>heretics</b>	been overmuch favorable, have	9, 92/ 11
those which are none	<b>heretics</b>	the clergy would do	9, 92/ 15
in their judgments against	<b>heretics</b>	use to do them	9, 94/ 29
toucheth, being made against	<b>heretics</b>	, and albeit that they	9, 99/ 34
and uncharitable handling of	<b>heretics</b>	; whereof the man hath	9, 102/ 15

very naught and stark	<b>heretics</b>	too therein. And as	9, 108/ 30
them for very stark	<b>heretics</b>	indeed; whom if, for	9, 109/ 12
the further ordering of	<b>heretics</b>	, God will not fail	9, 109/ 17
of evil men and	<b>heretics</b>	that they fear in	9, 109/ 25
but because they were	<b>heretics</b>	indeed, yet many others	9, 114/ 2
and notwithstanding also that	<b>heretics</b>	be yet much worse	9, 117/ 26
much cruel tormenting that	<b>heretics</b>	had in my house	9, 119/ 19
the thieves, murderers, and	<b>heretics</b>	that ever came in	9, 120/ 8
to provide but that	<b>heretics</b>	will be doing, therefore	9, 123/ 33
them. And therefore when	<b>heretics</b>	abjure and do their	9, 123/ 36
openly with which those	<b>heretics</b>	first deceive men and	9, 124/ 2
the examination of divers	<b>heretics</b>	whom I had spoken	9, 126/ 14
of them that are	<b>heretics</b>	indeed; and laboreth to	9, 129/ 19
if the conventing of	<b>heretics</b>	ex officio were left	9, 130/ 25
to swarm full of	<b>heretics</b>	before that right few	9, 130/ 29
should soon after, with	<b>heretics</b>	increased and multiplied, the	9, 135/ 10
leastwise would prove them	<b>heretics</b>	in speaking against some	9, 141/ 16
examination and punishment of	<b>heretics</b>	, except only London and	9, 147/ 35
all these blasphemous, damnable	<b>heretics</b>	shall be spared, for	9, 149/ 11
that wily, false, wretched	<b>heretics</b>	should by craft and	9, 149/ 28
his book, would of	<b>heretics</b>	in many places for	9, 150/ 8
and the lies that	<b>heretics</b>	of malice blow about	9, 150/ 9
dissension and emboldening of	<b>heretics</b>	, to infect and envenom	9, 150/ 26
the further encouraging of	<b>heretics</b>	what another goodly "some	9, 150/ 31
realm is full of	<b>heretics</b>	, more than it is	9, 151/ 4
have made laws that	<b>heretics</b>	might be arrested and	9, 151/ 16
all unto this world:	<b>heretics</b>	may sit still and	9, 152/ 27
And therefore were the	<b>heretics</b>	likely thus to make	9, 153/ 21
to sue citations against	<b>heretics</b>	and process of excommunication	9, 153/ 37
this Pacifier's good device,	<b>heretics</b>	may go unarrested --	9, 155/ 9
realm is full of	<b>heretics</b>	more than it is	9, 155/ 25
that noise, whereby the	<b>heretics</b>	might be the more	9, 155/ 27
this very well: that	<b>heretics</b>	have made that noise	9, 155/ 30
I wot well, some	<b>heretics</b>	have been so bold	9, 155/ 34
policy devise now these	<b>heretics</b>	that call themselves evangelical	9, 156/ 37
think so strong that	<b>heretics</b>	, for all their babbling	9, 158/ 26
between the Catholics and	<b>heretics</b>	at length as it	9, 159/ 4
many places play these	<b>heretics</b>	and we. For like	9, 159/ 34
great many: so these	<b>heretics</b>	be so busily walking	9, 159/ 36
folk and the false	<b>heretics</b>	, it fareth also much	9, 160/ 10
be sure that neither	<b>heretics</b>	nor devils can anything	9, 160/ 23
fervent labor of the	<b>heretics</b>	, that the heretics' part	9, 160/ 37
the matter that the	<b>heretics</b>	should have such speed	9, 161/ 3

to have repressed those	<b>heretics</b>	in time, before they	9, 161/ 10
Richard II, complained of	<b>heretics</b>	, and found great harm	9, 161/ 17
commissions to attach such	<b>heretics</b>	and keep them in	9, 161/ 24
not suffice. For the	<b>heretics</b>	would commonly be gone	9, 161/ 27
themselves perceiving that those	<b>heretics</b>	increased still, and would	9, 161/ 31
ordinaries might arrest the	<b>heretics</b>	and imprison them themselves	9, 161/ 34
in some places the	<b>heretics</b>	waxed too strong, and	9, 161/ 36
long neglected that the	<b>heretics</b>	were grown unto such	9, 162/ 2
solemnly sworn to repress	<b>heretics</b>	and assist the ordinaries	9, 162/ 20
part of so many	<b>heretics</b>	as these that be	9, 162/ 30
them, to bring these	<b>heretics</b>	into such courage and	9, 162/ 37
and what increase of	<b>heretics</b>	, the whole sum and	9, 163/ 29
they were naughty men,	<b>heretics</b>	themselves, and first forsworn	9, 164/ 28
to abjure and punish	<b>heretics</b>	; but must all the	9, 166/ 3
other; and all these	<b>heretics</b>	so clean gone and	9, 166/ 23
laws before made against	<b>heretics</b>	, whereby to the displeasure	9, 167/ 10
evil counsel. As touching	<b>heretics</b>	, I hate that vice	9, 167/ 19
point that all these	<b>heretics</b>	, by all the means	9, 171/ 14
read any of these	<b>heretics'</b>	books that have brought	9, 9/ 30
the occasion of the	<b>heretics'</b>	forbidden books), I sent	9, 126/ 15
the heretics, that the	<b>heretics'</b>	part should hap to	9, 160/ 38
But yet, though the	<b>heretics'</b>	part should (as I	9, 161/ 6
because he professeth these	<b>heretics'</b>	opinions for heresies, as	9, 168/ 6
rosella, in the title "	<b>Hereticus</b>	in principio," saith that	9, 145/ 29
that such holiness is	<b>hidden</b>	, so that men may	9, 106/ 34
find a place to	<b>hide</b>	their heads, or to	9, 76/ 13
creep into able to	<b>hide</b>	his head. Then, after	9, 171/ 22
answereth me with an	<b>hideous</b>	exclamation, and crying out	9, 33/ 32
folly, foameth out his	<b>high</b>	spiritual sentence after this	9, 33/ 34
their own sight so	<b>high</b>	that they have risen	9, 63/ 27
their own sight so	<b>high</b>	that they have risen	9, 65/ 16
many to such an	<b>high</b>	spice of pride. But	9, 65/ 31
-- and giving him	<b>high</b>	thanks, would forthwith fain	9, 80/ 35
their authority is so	<b>high</b>	, and so immediately derived	9, 96/ 11
stick much upon his	<b>high</b>	, solemn divination wherein he	9, 97/ 28
their authority is so	<b>high</b>	, and so immediately derived	9, 97/ 31
their authority is so	<b>high</b>	, and so immediately derived	9, 98/ 37
their authority is so	<b>high</b>	that it is immediately	9, 99/ 16
their authority is so	<b>high</b>	, and so immediate of	9, 101/ 6
the faith, and their	<b>high</b>	wisdom in providing for	9, 162/ 23
not speak of such	<b>high</b>	matters, that serve for	9, 165/ 7
they would both preach	<b>high</b>	praises of their own	9, 169/ 22
that may be his	<b>high</b>	pleasure; and let him	9, 169/ 31



heretics alone themselves, and	<b>hold</b>	their tongues and be	9, 46/ 9
as for vice, I	<b>hold</b>	it much more damnable	9, 48/ 27
equal virtue -- I	<b>hold</b>	it yet much more	9, 48/ 29
and religious, agree and	<b>hold</b>	together: himself can, if	9, 72/ 14
point: to keep and	<b>hold</b>	fast the trentals, because	9, 73/ 34
his heart if he	<b>hold</b>	against it openly with	9, 86/ 9
virtue that men should	<b>hold</b>	fast and keep, there	9, 108/ 21
any restitution yet, but	<b>hold</b>	their peace and slack	9, 120/ 15
him to abjure, or	<b>hold</b>	him attained, without examining	9, 146/ 21
him to abjure, or	<b>hold</b>	him attained, without any	9, 147/ 14
affirmatively, and will not	<b>hold</b>	it opinatively; and then	9, 165/ 25
But he will not	<b>hold</b>	it opinatively; and therefore	9, 165/ 35
two say true that	<b>hold</b>	therein contrary parts --	9, 169/ 19
upon that. And whoso	<b>holdeth</b>	against the process ex	9, 164/ 15
this book over-long by	<b>holding</b>	a problem upon every	9, 43/ 12
to sew up every	<b>hole</b>	in a net, so	9, 11/ 34
else he would begin	<b>holily</b>	with the same words	9, 58/ 1
also both his hands	<b>holily</b>	, and would therewith swear	9, 59/ 26
folk live now so	<b>holily</b>	as the temporalty may	9, 65/ 29
he preacheth to them	<b>holily</b>	what things they should	9, 102/ 11
all his whole sermon	<b>holily</b>	putteth in all the	9, 110/ 30
his devout prayer full	<b>holily</b>	, and saith, This is	9, 150/ 13
men indeed -- whose	<b>holiness</b>	and prayer hath been	9, 69/ 15
that point, that such	<b>holiness</b>	is hidden, so that	9, 106/ 34
he shall, find his	<b>holy</b>	prophet plainly proved a	9, 10/ 17
merciful goodness, by his	<b>holy</b>	word of truth hath	9, 16/ 9
by God and his	<b>Holy</b>	Spirit with his holy	9, 21/ 2
Holy Spirit with his	<b>holy</b>	word of either kind	9, 21/ 3
the inspiration of his	<b>Holy</b>	Spirit sent thereunto, and	9, 25/ 32
confirmation, and aneling, and	<b>holy</b>	orders, and matrimony, and	9, 28/ 29
of Christ in the	<b>Holy</b>	Sacrament of the Altar	9, 28/ 30
faith alone, and for	<b>holy</b>	vows of chastity against	9, 28/ 31
construction and exposition of	<b>holy</b>	scripture we should of	9, 29/ 2
of reason better believe	<b>holy</b>	Saint Augustine, holy Saint	9, 29/ 3
believe holy Saint Augustine,	<b>holy</b>	Saint Ambrose, holy Saint	9, 29/ 4
Augustine, holy Saint Ambrose,	<b>holy</b>	Saint Jerome, holy Saint	9, 29/ 4
Ambrose, holy Saint Jerome,	<b>holy</b>	Saint Cyprian, holy Saint	9, 29/ 5
Jerome, holy Saint Cyprian,	<b>holy</b>	Saint Chrysostom, holy Saint	9, 29/ 5
Cyprian, holy Saint Chrysostom,	<b>holy</b>	Saint Basil, holy Saint	9, 29/ 6
Chrysostom, holy Saint Basil,	<b>holy</b>	Saint Cyril, and the	9, 29/ 6
three Gregorys of Greece,	<b>holy</b>	saints all three, and	9, 29/ 7
saints all three, and	<b>holy</b>	Saint Gregory the pope	9, 29/ 7
all the other old	<b>holy</b>	doctors and fathers of	9, 29/ 8

they have the old	<b>holy</b>	doctors on their side	9, 29/ 18
of all the old	<b>holy</b>	saints that so did	9, 29/ 21
one of the old	<b>holy</b>	saints that said the	9, 29/ 26
much as one old	<b>holy</b>	man for their part	9, 29/ 31
in the exposition of	<b>holy</b>	scripture be by reason	9, 30/ 3
believed -- the old	<b>holy</b>	, gracious doctors and saints	9, 30/ 4
faith of all the	<b>holy</b>	saints and of all	9, 39/ 18
sent down his own	<b>Holy</b>	Spirit of unity, concord	9, 41/ 19
no fairer unto these	<b>holy</b>	prophets of theirs, be	9, 43/ 19
Savior himself in the	<b>Holy</b>	Sacrament of the Altar	9, 44/ 30
things be good and	<b>holy</b>	which they rebuke and	9, 45/ 18
the brethren (as their	<b>holy</b>	father writeth, and telleth	9, 47/ 24
the brethren, believing their	<b>holy</b>	fathers, think, as some	9, 48/ 3
and reverence unto that	<b>holy</b>	sacrament of order with	9, 48/ 19
And now, after this	<b>holy</b>	prologue made, go forth	9, 58/ 15
priesthood have by their	<b>holy</b>	vows entered into religion	9, 65/ 4
indeed, many very virtuous,	<b>holy</b>	men indeed -- whose	9, 69/ 14
folly, and all their	<b>holy</b>	vows of chastity worse	9, 69/ 25
bounden duty, to the	<b>holy</b>	sacrament of their sacred	9, 71/ 25
their sacred orders, and	<b>holy</b>	profession of their godly	9, 71/ 25
are at this day	<b>holy</b>	saints in heaven, of	9, 78/ 9
clergy which good and	<b>holy</b>	princes and other devout	9, 84/ 23
be saved souls and	<b>holy</b>	saints -- as Bainham	9, 88/ 3
have spoken against those	<b>holy</b>	things and despised the	9, 93/ 5
against the good and	<b>holy</b>	things, but against the	9, 93/ 24
The end of this	<b>holy</b>	sermon is to little	9, 98/ 6
blessed Lady or other	<b>holy</b>	saints; or to preach	9, 101/ 21
by the scripture and	<b>holy</b>	writers appeareth, to forbear	9, 106/ 9
beginning of this his	<b>holy</b>	preaching, preacheth upon them	9, 107/ 18
was from divers good,	<b>holy</b>	places advertised that he	9, 118/ 13
in Paternoster Row called	<b>Holy</b>	John, after that he	9, 126/ 33
when all his wholesome	<b>holy</b>	babbling is done, every	9, 147/ 31
and horribly despise the	<b>Holy</b>	Housel, and make mocks	9, 149/ 8
such figures and such	<b>holy</b>	pretexts he goeth about	9, 150/ 19
of the censures of	<b>Holy</b>	Church, spread their heresies	9, 161/ 19
writings of the old	<b>holy</b>	doctors and saints, by	9, 169/ 8
determined, or that the	<b>holy</b>	doctors of the Church	9, 169/ 16
Passion, that as his	<b>holy</b>	sacraments thereof took their	9, 170/ 21
prayer of all those	<b>holy</b>	saints that have both	9, 170/ 22
have both by their	<b>holy</b>	doctrine and example of	9, 170/ 22
and all the blessed,	<b>holy</b>	saints in heaven, both	9, 172/ 29
her own husband at	<b>home</b>	, when she heard him	9, 12/ 12
till it was beaten	<b>home</b>	. For he could then	9, 118/ 29

brethren affirmed here nearer	<b>home</b>	. And surely this will	9, 120/ 5
of their company at	<b>home</b>	, and after run out	9, 129/ 5
acquitted, go get him	<b>home</b>	and be merry that	9, 133/ 11
and so get them	<b>home</b>	again. And therefore men	9, 145/ 12
lie when they come	<b>home</b>	, and say that more	9, 157/ 4
good man goeth him	<b>home</b>	, and there sitteth still	9, 159/ 16
had he left at	<b>home</b>	; so negligent are good	9, 159/ 30
ex officio were gone,	<b>home</b>	goeth the tinker again	9, 164/ 10
both one; and so	<b>home</b>	goeth the tinker again	9, 164/ 17
also; so that yet	<b>home</b>	goeth the tinker again	9, 164/ 29
this tinker yet once	<b>home</b>	again -- and not	9, 165/ 29
no heresy; so that	<b>home</b>	must the tinker again	9, 165/ 36
to make her too	<b>homely</b>	with you, and have	9, 59/ 10
as Horace saith of	<b>Homer</b>	, here and there sometime	9, 4/ 23
against so many other	<b>honest</b>	, honorable, good, and virtuous	9, 43/ 21
be reasonable heretics and	<b>honest</b>	, and write reason and	9, 46/ 11
vicious folk any one	<b>honest</b>	company, either spiritual or	9, 50/ 11
Lombard Street with an	<b>honest</b>	merchant with whom he	9, 76/ 20
neither ordinary nor other	<b>honest</b>	man, spiritual nor temporal	9, 91/ 14
to wit, the right	<b>honest</b>	finding and good bringing	9, 105/ 7
among many good and	<b>honest</b>	men, among which sort	9, 120/ 29
him in any good,	<b>honest</b>	man's head, for the	9, 123/ 4
only speaketh lies against	<b>honest</b>	men, but also writeth	9, 123/ 6
ways that all his	<b>honest</b>	neighbors ween he were	9, 131/ 35
were, after other good,	<b>honest</b>	proofs, one that would	9, 164/ 30
and rid himself out	<b>honestly</b>	; and therefore in conclusion	9, 26/ 23
up, and well and	<b>honestly</b>	guided. In which point	9, 105/ 19
spoken with him, and	<b>honestly</b>	treated him one day	9, 126/ 17
of any cleanness or	<b>honesty</b>	that can with favor	9, 30/ 13
were more rebuke than	<b>honesty</b>	. Now, if they excuse	9, 45/ 11
it for his own	<b>honesty</b>	, since he hath said	9, 94/ 21
and abusions; which point	<b>honesty</b>	would he should have	9, 142/ 4
were neither right nor	<b>honesty</b>	that any man should	9, 167/ 34
because they have done	<b>honor</b>	to Christ's cross, and	9, 44/ 6
duty bound to give	<b>honor</b>	and reverence unto that	9, 48/ 18
their order to the	<b>honor</b>	of God and good	9, 67/ 28
them procure their own	<b>honor</b>	, and call it the	9, 68/ 8
and call it the	<b>honor</b>	of God, and rather	9, 68/ 9
maintenance of the worldly	<b>honor</b>	of the Church and	9, 71/ 8
which they call the	<b>honor</b>	of God, and in	9, 71/ 9
for calling the worldly	<b>honor</b>	of the Church, and	9, 71/ 12
of spiritual men, the	<b>honor</b>	of God -- I	9, 71/ 13
wit, by the worldly	<b>honor</b>	done to the Church	9, 71/ 15

Church and taken as	<b>honor</b>	done to God --	9, 71/ 16
seemeth to mean the	<b>honor</b>	that Christian people here	9, 71/ 16
is to wit, the	<b>honor</b>	of spiritual persons --	9, 71/ 20
meaneth, I suppose, such	<b>honor</b>	as good Christian people	9, 71/ 21
every whit -- both	<b>honor</b>	to prelates, building of	9, 72/ 23
persons, thinking that worldly	<b>honor</b>	and riches letteth greatly	9, 74/ 33
increase of the king's	<b>honor</b>	, with a great strength	9, 84/ 5
that congregation to God's	<b>honor</b>	graciously gathered together, the	9, 100/ 3
to have the worldly	<b>honor</b>	of priests exalted and	9, 142/ 12
to have the worldly	<b>honor</b>	of priests exalted that	9, 153/ 3
one agreeing, to the	<b>honor</b>	of God and peace	9, 166/ 35
so many other honest,	<b>honorable</b>	, good, and virtuous folk	9, 43/ 21
that some good and	<b>honorable</b>	men of them would	9, 47/ 28
both good men and	<b>honorable</b>	, yet look I for	9, 47/ 35
it either good or	<b>honorable</b>	for this realm that	9, 109/ 6
of the king's most	<b>honorable</b>	Council, and that since	9, 127/ 27
use of God's service	<b>honorably</b>	. And then in the	9, 71/ 19
reverenced their relics and	<b>honored</b>	their images, and been	9, 44/ 8
as I loved and	<b>honored</b>	the good, so was	9, 49/ 21
either to look or	<b>hope</b>	that such faults as	9, 3/ 23
week -- saving for	<b>hope</b>	of deliverance by the	9, 49/ 34
speed hangeth all their	<b>hope</b>	! I cannot tell what	9, 91/ 12
so there is good	<b>hope</b>	, if that may help	9, 98/ 10
Basel. And the greater	<b>hope</b>	have they because in	9, 158/ 18
And with such good	<b>hope</b>	, the good man goeth	9, 159/ 15
fools. For if they	<b>hoped</b>	the contrary, they would	9, 39/ 35
the writer have, as	<b>Horace</b>	saith of Homer, here	9, 4/ 22
merry tales. For as	<b>Horace</b>	saith, a man may	9, 170/ 35
himself that those great,	<b>horrible</b>	, open evils of such	9, 56/ 18
Savior himself also, and	<b>horribly</b>	despise the Holy Housel	9, 149/ 8
they cannot call an	<b>horse</b>	but an horse, they	9, 42/ 28
an horse but an	<b>horse</b>	, they." And in good	9, 42/ 28
the cart before the	<b>horse</b>	, as I ween there	9, 112/ 16
was a sacrifice, an	<b>host</b>	, and an oblation, and	9, 44/ 13
himself in the matter	<b>hot</b>	nor cold but if	9, 51/ 25
Catholic part, and such	<b>hot</b>	, fervent labor of the	9, 160/ 37
he should within two	<b>hours</b>	have two or three	9, 157/ 19
a right good husband's	<b>house</b>	. And yet where this	9, 72/ 11
him service in his	<b>house</b>	. And of all alms	9, 105/ 18
corner of his neighbor's	<b>house</b>	burning, he would of	9, 110/ 33
as were in my	<b>house</b>	while I was Chancellor	9, 117/ 6
mine in mine own	<b>house</b>	, whom his father had	9, 117/ 30
in Antwerp; into whose	<b>house</b>	there, the two nuns	9, 117/ 34

another child in my	<b>house</b>	, which uttered his counsel	9, 118/ 2
heretics had in my	<b>house</b>	-- so far forth	9, 119/ 19
which was in mine	<b>house</b>	about four or five	9, 119/ 20
he was in mine	<b>house</b>	, hath reported since, as	9, 119/ 23
or twain in mine	<b>house</b>	, and labored about his	9, 126/ 17
would pluck down his	<b>house</b>	or burn it over	9, 157/ 20
a child before mine	<b>household</b>	, for amendment of himself	9, 118/ 5
and have taken their	<b>Housel</b>	after the rite and	9, 44/ 11
horribly despise the Holy	<b>Housel</b>	, and make mocks and	9, 149/ 8
or assault particularly their	<b>houses</b>	. In expugnation whereof, being	9, 80/ 30
men of divers lords'	<b>houses</b>	, and some of the	9, 156/ 26
neither Luther, Tyndale, nor	<b>Huessgen</b>	, nor all the hellhounds	9, 21/ 32
Luther, and Lambert, Barnes,	<b>Huessgen</b>	, and Zwingli, Schwarzerdt, Tyndale	9, 29/ 10
doctors, Luther, Lambert, Tyndale,	<b>Huessgen</b>	, and Zwingli, with all	9, 30/ 8
which, like as Friar	<b>Huessgen</b>	hath named himself Oecolampadius	9, 38/ 33
Friar Lambert, and Friar	<b>Huessgen</b>	and Otho the Monk	9, 93/ 14
Wycliffe, Zwingli, and Friar	<b>Huessgen</b>	secretly conveyed unto him	9, 125/ 12
Church, all this fifteen	<b>hundred</b>	years before these late	9, 29/ 23
Catholic Church full fifteen	<b>hundred</b>	years together against these	9, 29/ 35
yea, twelve or thirteen	<b>hundred</b>	, among Christian people; yea	9, 31/ 9
of Christendom this fifteen	<b>hundred</b>	years together were true	9, 39/ 19
say that this eight	<b>hundred</b>	years all the corps	9, 44/ 3
God's part this eight	<b>hundred</b>	years past, by their	9, 44/ 21
in the other seven	<b>hundred</b>	before that, neither. Now	9, 44/ 23
dare boldly say this	<b>hundred</b>	years -- and should	9, 95/ 2
I would set another	<b>hundred</b>	to it. But now	9, 95/ 3
every one man an	<b>hundred</b>	. But now come I	9, 116/ 5
were two or three	<b>hundred</b>	of serving men of	9, 156/ 26
the number of an	<b>hundred</b>	or above, to rescue	9, 157/ 12
have two or three	<b>hundred</b>	come fetch him, that	9, 157/ 19
the age of eight	<b>hundred</b>	years -- I will	9, 168/ 36
and the chapel well	<b>hung</b>	with wax -- few	9, 73/ 15
form, if her head	<b>hung</b>	anything low in her	9, 118/ 18
meat and starve for	<b>hunger</b>	as to eat rat's	9, 12/ 33
and famished, and almost	<b>hunger-starven</b>	, and so lean that	9, 6/ 22
perceived before in Richard	<b>Hunne</b>	when I talked with	9, 126/ 26
the Church doth great	<b>hurt</b>	, and induceth in many	9, 75/ 6
he should do no	<b>hurt</b>	, and let the walls	9, 90/ 22
and without any great	<b>hurt</b>	that afterward should stick	9, 117/ 21
and witnesses might take	<b>hurt</b>	, as is said before	9, 137/ 32
he hath showed what	<b>hurt</b>	an evil judge and	9, 141/ 29
commissary, worse afraid than	<b>hurt</b>	, delivered out the priest	9, 157/ 21
and do as much	<b>hurt</b>	in another place. And	9, 161/ 29

yet told her own	<b>husband</b>	at home, when she	9, 12/ 12
By our lakin, brother	<b>husband</b>	, " quoth she, "but as	9, 12/ 14
true, which yet her	<b>husband</b>	had never heard of	9, 58/ 21
and grudge that your	<b>husband</b>	hath to you is	9, 58/ 29
this anger of your	<b>husband</b>	will never be well	9, 58/ 32
his indifference, tell her	<b>husband</b>	his parse verse too	9, 59/ 5
nor like a good	<b>husband</b>	yourself. For this I	9, 59/ 8
but to bring her	<b>husband</b>	and her at one	9, 59/ 28
verily nay; nor her	<b>husband</b>	neither, if he were	9, 59/ 30
credence. But believe the	<b>husband</b>	as he list, I	9, 59/ 33
more than ever her	<b>husband</b>	had heard of, and	9, 59/ 36
shortly hence. For my	<b>husband</b>	and I shall agree	9, 60/ 3
in a right good	<b>husband's</b>	house. And yet where	9, 72/ 10
in this realm --	<b>husbandmen</b>	, artificers, merchants, men of	9, 143/ 24
early, like good, thriving	<b>husbands</b>	, arise by themselves uncalled	9, 158/ 16
because all should be	<b>hushed</b>	and never more words	9, 67/ 18
and call it but	<b>hypocrisy</b>	. Then rail they not	9, 43/ 34
way were there none	<b>hypocrisy</b>	-- and yet were	9, 107/ 6
them flatterers, dissimulers, and	<b>hypocrites</b>	; and they have called	9, 63/ 32
and pain be but	<b>hypocrites</b>	for all that, and	9, 71/ 1
grudge and call them	<b>hypocrites</b>	for their alms, and	9, 98/ 31
to be too much	<b>idle</b>	, and suffered her to	9, 59/ 11
by your alms live	<b>idle</b>	and wax a loiterer	9, 105/ 14
open lie; neither an	<b>idle</b>	lie nor of any	9, 107/ 20
in unfaithfulness, and with	<b>idolatry</b>	do service to the	9, 21/ 23
have lived all in	<b>idolatry</b>	, and died in service	9, 44/ 5
also for their own	<b>ignorance</b>	, therefore he teacheth the	9, 145/ 22
to be understood where	<b>ignorance</b>	excuseth. Then it seemeth	9, 145/ 34
it only of an	<b>ignorance</b>	, or of a passion	9, 146/ 18
speak it but of	<b>ignorance</b>	or of a passion	9, 147/ 11
they might therein of	<b>ignorance</b>	or simplicity so sore	9, 148/ 31
he spoke heresy of	<b>ignorance</b>	, or of oversight, or	9, 149/ 35
said it all of	<b>ignorance</b>	. Then if the matter	9, 164/ 32
titulo "Ex communicat.," par.	<b>iiii</b>	. And if that be	9, 138/ 17
partial, than for such	<b>ill</b>	fashion indifferent. And over	9, 50/ 35
of that light which	<b>illumineth</b>	every man that cometh	9, 171/ 19
see a very right	<b>image</b>	of a fiend, I	9, 40/ 28
relics and honored their	<b>images</b>	, and been baptized in	9, 44/ 8
pilgrimages, setting up of	<b>images</b>	, or such other. For	9, 75/ 25
untrue surmise grounded upon	<b>imagination</b>	, and after, with a	9, 107/ 19
said, upon a charitable	<b>imagination</b>	. But for all this	9, 108/ 2
be grounded but upon	<b>imagination</b>	and guessing at the	9, 114/ 12
minds (as his own	<b>imagination</b>	is), yet judge they	9, 114/ 14

<p>false of their own evil-favored creatures as men defame the clergy could to lie may soon continually to devise and surmise in such wise misconstrued their minds and of their own false, so high, and so so high, and so so high, and so so high, and so to be given them high that it is many men." And yet word "many" must needs hath been heard upon heard, so fervent and purpose, that between their else, which were not true faith again, is as that thing is arrest the heretics and and thereupon taken and these politic folk might so sweateth in, to temporalty might ascribe and it from me and and not to be well for mine, and the believer. And therefore, theft, adultery, sacrilege, murder, and maintenance of that live in sacrilege and hath made it an but happeneth as an and the Catholics more him from giving and not allow but abhor procureth the progress and therefore this manner of should mean by that also that by the</p>	<p><b>imagination</b> <b>imagine</b> <b>imagine</b> <b>imagine</b> <b>imagine</b> <b>imagined</b> <b>imagined</b> <b>imagined</b> <b>immediate</b> <b>immediately</b> <b>immediately</b> <b>immediately</b> <b>immediately</b> <b>immediately</b> <b>immediately</b> <b>import</b> <b>importunate</b> <b>importunate</b> <b>importunate</b> <b>impossible</b> <b>impossible</b> <b>impossible</b> <b>imprison</b> <b>imprisoned</b> <b>impugn</b> <b>impugn</b> <b>impute</b> <b>impute</b> <b>imputed</b> <b>imputeth</b> <b>inasmuch</b> <b>incest</b> <b>incestuous</b> <b>incestuous</b> <b>incident</b> <b>incident</b> <b>inclinable</b> <b>inclining</b> <b>incontinence</b> <b>increase</b> <b>increase</b> <b>increase</b> <b>increase</b></p>	<p>, because those many persons them; but they be or devise. For here in some other matter lies of malice and against the clergy as that they would destroy suspicion, punish those many of God, that the derived of God, that derived from God, that derived of God, that by God; but have given them of God before that, he saith and signify some greater clamor, and the cause in putting forth of pressing and the diligence , Frith, if he heard to be gotten. But to provide but that them themselves. And yet at Norwich; and Bayfield in general the affection the true Christian faith unto (and therefore bear it unto Master Chancellor to the whole body it to the bishop as the word is , and perjury, sedition, insurrection sacrilege and very beastly lechery, as Friar Luther unto my matter; and to fall in my to the worse part all his heart to in sacred, professed persons of grace to the and growing of this ending in "priests" after of his oration, with</p>	<p>9, 142/ 2 9, 40/ 26 9, 111/ 13 9, 112/ 10 9, 121/ 25 9, 112/ 9 9, 112/ 34 9, 112/ 38 9, 101/ 7 9, 96/ 11 9, 97/ 31 9, 99/ 1 9, 99/ 9 9, 99/ 16 9, 141/ 36 9, 114/ 28 9, 127/ 25 9, 160/ 4 9, 160/ 6 9, 122/ 34 9, 123/ 19 9, 123/ 32 9, 161/ 34 9, 113/ 15 9, 86/ 1 9, 124/ 30 9, 56/ 24 9, 126/ 8 9, 53/ 15 9, 126/ 5 9, 19/ 25 9, 166/ 33 9, 30/ 15 9, 93/ 13 9, 61/ 13 9, 97/ 15 9, 155/ 28 9, 122/ 7 9, 45/ 37 9, 38/ 13 9, 62/ 34 9, 63/ 5 9, 64/ 36</p>
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appeareth by the piteous	<b>increase</b>	and growing of his	9, 65/ 12
as pertain to the	<b>increase</b>	of the riches of	9, 71/ 10
saith pertain to the	<b>increase</b>	of riches in spiritual	9, 71/ 28
because of the great	<b>increase</b>	of the riches that	9, 73/ 35
wills, and yet therewith	<b>increase</b>	his favor with the	9, 80/ 4
stead, and be an	<b>increase</b>	of the king's honor	9, 84/ 5
his mitigations, and what	<b>increase</b>	of heretics, the whole	9, 163/ 29
his faith strength and	<b>increase</b>	. The Fiftieth Chapter Now	9, 170/ 29
also much augmented and	<b>increased</b>	, in that he saith	9, 111/ 23
soon after, with heretics	<b>increased</b>	and multiplied, the faith	9, 135/ 10
perceiving that those heretics	<b>increased</b>	still, and would at	9, 161/ 32
of late very greatly	<b>increased</b>	; and so more need	9, 162/ 35
sorts conspiring together and	<b>increasing</b>	, may little and little	9, 54/ 4
and cast off the	<b>incurable</b>	cankered parts therefrom; observed	9, 53/ 34
And for the more	<b>indemnity</b>	of the said accusers	9, 137/ 19
good consideration for the	<b>indemnity</b>	of the accusers and	9, 137/ 27
harm -- I by	<b>indenture</b>	delivered him to his	9, 126/ 23
if a man be	<b>indicted</b>	at a sessions, and	9, 132/ 34
the party that is	<b>indicted</b>	be put unto no	9, 133/ 3
man be accused or	<b>indicted</b>	of malice, or of	9, 133/ 16
no felony arrested nor	<b>indicted</b>	neither. But then this	9, 153/ 28
well be; for the	<b>indicters</b>	may have evidence given	9, 132/ 36
men that are his	<b>indicters</b>	are his accusers, and	9, 133/ 6
in their senes or	<b>indictments</b>	at the common law	9, 134/ 23
as for presentments and	<b>indictments</b>	, what effect would come	9, 134/ 32
trouble of all false	<b>indictments</b>	if no man should	9, 153/ 27
is far from such	<b>indifference</b>	as he should use	9, 55/ 7
mildly nor with more	<b>indifference</b>	, nor, finally, with more	9, 56/ 13
Then, as touching his	<b>indifference</b>	in telling the faults	9, 56/ 36
to show his farther	<b>indifference</b>	, he layeth against them	9, 57/ 7
show somewhat of his	<b>indifference</b>	, tell her husband his	9, 59/ 4
such charity or such	<b>indifference</b>	therein as not only	9, 61/ 11
gloss and fame of	<b>indifference</b>	, though he leave the	9, 103/ 27
true will either of	<b>indifference</b>	keep themselves in a	9, 112/ 19
pride, far from such	<b>indifference</b>	and equity as ought	9, 153/ 4
be so reasonable and	<b>indifferent</b>	as to pardon in	9, 4/ 10
common custom of all	<b>indifferent</b>	readers -- which would	9, 4/ 35
not the judgment of	<b>indifferent</b>	folk -- I shall	9, 15/ 18
be so equal and	<b>indifferent</b>	that in them they	9, 43/ 20
that I am not	<b>indifferent</b>	in the matter, therein	9, 48/ 22
therein am I not	<b>indifferent</b>	indeed between a temporal	9, 48/ 26
wise I am not	<b>indifferent</b>	. Now, if they take	9, 48/ 34
am I much less	<b>indifferent</b>	. For God keep me	9, 48/ 37

keep me from being	<b>indifferent</b>	between those two sorts	9, 48/ 37
for such ill fashion	<b>indifferent</b>	. And over this, I	9, 50/ 36
if he would be	<b>indifferent</b>	and do somewhat on	9, 51/ 25
should, to show himself	<b>indifferent</b>	, either revile and rebuke	9, 51/ 26
as to be called	<b>indifferent</b>	, nor will in writing	9, 51/ 34
manner, and such an	<b>indifferent</b>	fashion, as they find	9, 52/ 3
manner of mild and	<b>indifferent</b>	writing by me or	9, 52/ 32
sure that his mild,	<b>indifferent</b>	book of the Division	9, 52/ 34
more mild nor more	<b>indifferent</b>	than any book of	9, 52/ 35
nor yet a more	<b>indifferent</b>	, as far as I	9, 54/ 14
be reckoned for more	<b>indifferent</b>	because his words in	9, 54/ 18
as meseemeth, very much	<b>indifferent</b>	. I let pass that	9, 55/ 13
which he beginneth his	<b>indifferent</b>	, mild book of Division	9, 58/ 2
plain with you and	<b>indifferent</b>	between you both: you	9, 59/ 7
would seem never so	<b>indifferent</b>	; though he looked therewith	9, 59/ 25
he showeth himself not	<b>indifferent</b>	, when he bringeth in	9, 60/ 29
of his the most	<b>indifferent</b>	that it is in	9, 92/ 17
soon perceive that mild,	<b>indifferent</b>	book to bear more	9, 97/ 22
of its own nature	<b>indifferent</b>	, to construe the mind	9, 105/ 1
no good folk and	<b>indifferent</b>	think that he did	9, 110/ 26
were not a good,	<b>indifferent</b>	judge in all the	9, 141/ 28
no spiritual judges be	<b>indifferent</b>	. For thus he saith	9, 142/ 7
and before any folk	<b>indifferent</b>	offer himself to the	9, 148/ 18
I had written more	<b>indifferently</b>	, and had declared and	9, 5/ 23
that whoso read it	<b>indifferently</b>	may well and clearly	9, 10/ 9
as be naught, but	<b>indifferently</b>	directed and pointed toward	9, 54/ 21
further, that he telleth	<b>indifferently</b>	the faults as well	9, 56/ 8
look upon it, and	<b>indifferently</b>	consider it, shall not	9, 98/ 9
without any partial leaning,	<b>indifferently</b>	to tell him truth	9, 169/ 37
showeth his wrath and	<b>indignation</b>	with a more vengeance	9, 40/ 18
in the grudge and	<b>indignation</b>	of the whole temporalty	9, 109/ 3
and provoking of his	<b>indignation</b>	, we were likely to	9, 167/ 11
the more the more	<b>indiscreet</b>	. I have been within	9, 79/ 8
his discreet folk would	<b>indiscreetly</b>	misconstrue that word, and	9, 78/ 18
be more diligent to	<b>induce</b>	the people to such	9, 72/ 28
than they be to	<b>induce</b>	them to the payment	9, 72/ 31
the multitude," do rather	<b>induce</b>	the people to pilgrimages	9, 74/ 9
shall be able to	<b>induce</b>	this prudent Parliament to	9, 162/ 27
by any subtle questions	<b>induced</b>	to confess them; but	9, 148/ 28
doth great hurt, and	<b>induceth</b>	in many of them	9, 75/ 6
if, to withdraw that	<b>inevitable</b>	necessity of damnable, deadly	9, 77/ 34
Church, and of the	<b>infallible</b>	doctrine thereof, whoso read	9, 172/ 8
you see, his charitable	<b>infamation</b>	of the clergy's cruelty	9, 146/ 35

dread with fear of	<b>infamy</b>	, and falsely beareth them	9, 129/ 20
emboldening of heretics, to	<b>infect</b>	and envenom with a	9, 150/ 26
appear, whereby he might	<b>infect</b>	others, it seemeth convenient	9, 151/ 25
flee, whereby he might	<b>infect</b>	others: then he granteth	9, 154/ 21
man that is not	<b>infected</b>	with the said desire	9, 142/ 11
that he is so	<b>infected</b>	with desire and affection	9, 153/ 2
all those that are	<b>infected</b>	were so clean turned	9, 166/ 24
writing, be as plain	<b>infidels</b>	as they that will	9, 21/ 6
liars, God of his	<b>infinite</b>	goodness hath made us	9, 16/ 6
man among them, an	<b>infinite</b>	treasure in a year	9, 73/ 30
to condescend unto our	<b>infirmity</b>	, hath been fain therefore	9, 106/ 12
of it -- and	<b>inform</b>	the ordinary what they	9, 138/ 23
of whom by good	<b>information</b>	they have had detected	9, 109/ 11
unto a judge secret	<b>information</b>	of such things as	9, 130/ 33
he that first gave	<b>information</b>	also; and yet will	9, 131/ 2
judge know by sure	<b>information</b>	that some one man	9, 134/ 3
Chancellor, upon such secret	<b>information</b>	have put some out	9, 134/ 12
temporal court may give	<b>information</b>	for the king: the	9, 164/ 13
this. I am well	<b>informed</b>	that he knoweth very	9, 125/ 16
I am very certainly	<b>informed</b>	, not against me by	9, 125/ 26
Henry IV, both being	<b>informed</b>	by the clergy and	9, 161/ 30
the water toward the	<b>infusion</b>	of grace, or washing	9, 35/ 4
their own purchase or	<b>inheritance</b>	, or that else serve	9, 63/ 9
other had heard an	<b>inkling</b>	, which yet he believed	9, 76/ 21
daily to folk as	<b>innocent</b>	as they; and of	9, 132/ 24
as they; and of	<b>innocents</b>	many made nocents, to	9, 132/ 24
unlawful men to condemn	<b>innocents</b>	than to condemn offenders	9, 135/ 34
against them that be	<b>innocents</b>	than against them that	9, 140/ 16
should many times punish	<b>innocents</b>	as well as offenders	9, 140/ 19
to provide that neither	<b>innocents</b>	or plain, simple folk	9, 149/ 26
be no judges, nor	<b>innocents</b>	be punished, nor yet	9, 151/ 31
this matter that neither	<b>innocents</b>	should be punished nor	9, 151/ 35
to wit, that none	<b>innocents</b>	shall be punished. But	9, 152/ 8
to the surety of	<b>innocents</b>	, as from any trouble	9, 153/ 24
wise will it save	<b>innocents</b>	from the trouble of	9, 153/ 26
might hap to punish	<b>innocents</b>	more sore than should	9, 153/ 32
therefor, yet shall both	<b>innocents</b>	be saved harmless well	9, 155/ 21
cruelty and mishandling of	<b>innocents</b>	, that this Pacifier's tale	9, 163/ 24
But of any great	<b>inquietation</b>	that the people hath	9, 66/ 14
people have greatly been	<b>inquieted</b>	. Diverse opinions upon powers	9, 66/ 10
award a writ to	<b>inquire</b>	of what fame and	9, 132/ 7
and also by statute,	<b>inquire</b>	of heresies. And I	9, 138/ 19
by their own authority	<b>inquire</b>	of it -- and	9, 138/ 23

by the judges, to	<b>inquire</b>	and ensearch by their	9, 139/ 22
to search out and	<b>inquire</b>	by diligent examination in	9, 156/ 14
the bishop or other	<b>inquirers</b>	of heresy see that	9, 137/ 13
to the bishop or	<b>inquirers</b>	, or such other learned	9, 137/ 17
that the bishop or	<b>inquirers</b>	may enjoin such as	9, 137/ 21
If the bishop or	<b>inquirers</b>	dread that the accusers	9, 137/ 31
spiritual; and he that	<b>inquireth</b>	of heresy taketh knowledge	9, 138/ 15
should have the whole	<b>inquiry</b>	and punishment of heresy	9, 138/ 10
layman should have the	<b>inquiry</b>	and punishment of heresies	9, 139/ 36
li. vi. cap. Vt	<b>inquisitionis</b>	, par. "Prohibemus," where all	9, 138/ 12
that I have here	<b>inserted</b>	before, every child, almost	9, 19/ 9
his audience a proper	<b>insinuation</b>	thereof, and maketh a	9, 28/ 12
seem so solemn, subtle	<b>insolubles</b>	, which ye shall see	9, 171/ 27
own mouth, through the	<b>inspiration</b>	of his Holy Spirit	9, 25/ 32
ever hitherto provided, shall	<b>inspire</b>	his grace into the	9, 83/ 28
poor counsel, pray God	<b>inspire</b>	himself to believe and	9, 169/ 30
the Spirit they were	<b>inspired</b>	and with the celestial	9, 169/ 26
and scripture -- and	<b>instead</b>	of reason, sometimes, with	9, 8/ 23
of saints or souls.	<b>Instead</b>	of a long porteous	9, 9/ 20
God; whereby it should	<b>instead</b>	of service to be	9, 21/ 22
be content, like as	<b>instead</b>	of "Doctor" men call	9, 43/ 12
call him heretic, so	<b>instead</b>	of "Friar" to call	9, 43/ 13
of the Altar, but	<b>instead</b>	of bread and wine	9, 44/ 16
faith, let them forbear	<b>instead</b>	of reasoning to fall	9, 46/ 3
as Tyndale jesteth, starch	<b>instead</b>	of bread: though there	9, 101/ 31
from the less. For	<b>instead</b>	of the false slander	9, 109/ 24
the other; or else	<b>instead</b>	of one harm (which	9, 132/ 20
flint and his matches,	<b>instead</b>	of his box of	9, 159/ 29
from the beginning were	<b>instituted</b>	and devised, much more	9, 144/ 31
or seniority of their	<b>institution</b>	, as by which the	9, 64/ 7
shall be taught and	<b>instructed</b>	by God and his	9, 21/ 2
read English, and being	<b>instructed</b>	and taught by some	9, 163/ 32
the soul, is none	<b>instrument</b>	of God, nor nothing	9, 35/ 5
the water as an	<b>instrument</b>	also to the same	9, 35/ 24
incest, and perjury, sedition,	<b>insurrection</b>	, treason, and heresy --	9, 166/ 34
he which verily would	<b>intend</b>	to pacify, assuage, and	9, 55/ 14
out with many which	<b>intend</b>	hereafter to buy no	9, 98/ 20
same, that we nothing	<b>intend</b>	unto them but their	9, 123/ 17
furtherance of them that	<b>intend</b>	unhappiness, to make folk	9, 156/ 6
well that the people	<b>intended</b>	now, after the great	9, 80/ 10
they were wise and	<b>intended</b>	to be good, they	9, 123/ 14
in which they had	<b>intended</b>	to gather together by	9, 162/ 11
have nothing touched nor	<b>intended</b>	but only that I	9, 167/ 4

mean. And to the	<b>intent</b>	every man may see	9, 7/ 3
every chapter, to the	<b>intent</b>	that they shall not	9, 10/ 1
therein purposely, to the	<b>intent</b>	that by those words	9, 11/ 22
-- and to the	<b>intent</b>	they shall all well	9, 15/ 17
good readers, to the	<b>intent</b>	ye may the better	9, 17/ 36
But now, to the	<b>intent</b>	ye may yourself judge	9, 20/ 16
please him, to the	<b>intent</b>	that he should give	9, 34/ 25
wrote of any evil	<b>intent</b>	, since no man can	9, 56/ 12
And therefore, to the	<b>intent</b>	that ye may remove	9, 58/ 12
full deeply that his	<b>intent</b>	were good, and that	9, 59/ 27
wrong; and to the	<b>intent</b>	also that ye may	9, 61/ 18
part of my principal	<b>intent</b>	, but happeneth as an	9, 97/ 14
construe the mind and	<b>intent</b>	of the doer to	9, 105/ 2
own name, to the	<b>intent</b>	I might, as indeed	9, 124/ 11
Forty-third Chapter Nevertheless, mine	<b>intent</b>	is not to prove	9, 140/ 10
maintain it. Now, his	<b>intent</b>	is not, he saith	9, 140/ 29
attainted, without examining the	<b>intent</b>	or cause of his	9, 146/ 21
farther consideration of his	<b>intent</b>	or cause or whether	9, 147/ 15
unwritten, but upon the	<b>interpretation</b>	and the right understanding	9, 28/ 34
to the discharge and	<b>interpretation</b>	of the laws made	9, 106/ 4
underpropped and enforced with	<b>interpreting</b>	of the word "willingly	9, 34/ 18
if he can by	<b>interrogatories</b>	and questions be driven	9, 146/ 19
can be driven by	<b>interrogatories</b>	and questions to confess	9, 147/ 12
any great fault and	<b>intolerable</b>	should they none find	9, 4/ 4
people of a great,	<b>intolerable</b>	fault -- that is	9, 93/ 26
the clergy is an	<b>intolerable</b>	defamation but if that	9, 113/ 2
to have made their	<b>invasion</b>	: then, after due punishment	9, 162/ 12
from the Church, have	<b>inveighed</b>	against all such things	9, 75/ 10
and purgatory and plain	<b>inveighed</b>	against them, of policy	9, 163/ 18
words he despised and	<b>inveighed</b>	against pilgrimages and purgatory	9, 165/ 17
in his words openly	<b>inveigheth</b>	against good and faithful	9, 87/ 3
of a penny pitcher	<b>inveigle</b>	and corrupt the company	9, 100/ 30
such other, and therewith	<b>inveigle</b>	the reader, and make	9, 116/ 3
what means he might	<b>invent</b>	, first to bring the	9, 80/ 2
plain soul and can	<b>invent</b>	no novelties, but am	9, 168/ 17
found some certain proper	<b>invented</b>	figures in that book	9, 52/ 9
him with their wily	<b>invented</b>	figure of "some say	9, 88/ 21
for any such subtle	<b>invented</b>	ways that lay the	9, 167/ 6
like wit nor like	<b>invention</b>	in writing. For he	9, 42/ 9
tale with his proper	<b>invention</b>	of "some say." But	9, 60/ 1
discreet" for their discreet	<b>invention</b>	of taking from the	9, 84/ 27
folk would follow his	<b>invention</b>	and make of the	9, 137/ 9
were a very far-fetched	<b>invention</b>	. For, setting aside the	9, 144/ 15

part. Now, this ungracious	<b>invention</b>	and these words of	9, 156/ 30
things nor lack such	<b>inventions</b>	of uttering their forbidden	9, 11/ 8
necessary truths, but false	<b>inventions</b>	of Satan (as Tyndale	9, 31/ 6
man is not like	<b>inventive</b>	of his own wit	9, 52/ 8
Then if they were	<b>invited</b>	into religion on the	9, 83/ 3
signifieth and betokeneth the	<b>inward</b>	washing of the soul	9, 35/ 14
other occasions, with good	<b>inward</b>	motions added also thereto	9, 36/ 22
all fordone, have an	<b>inward</b>	hatred unto the profit	9, 73/ 4
be of their own	<b>inward</b>	goodness to construe and	9, 105/ 3
Spirit of God hath	<b>inwardly</b>	taught, teacheth, and ever	9, 21/ 16
against all religions at	<b>Ipswich</b>	, and thereupon taken and	9, 113/ 15
by the passion of	<b>ire</b>	and anger, men fall	9, 149/ 2
over within, whom it	<b>irketh</b>	to do so much	9, 8/ 4
whoso be so lewd	<b>irreverently</b>	to speak, and malapertly	9, 50/ 33
Capua was of all	<b>Italy</b>	the chief city, and	9, 79/ 28
since God's word taketh	<b>its</b>	authority of God that	9, 21/ 7
way gone onward in	<b>its</b>	unhappy journey -- and	9, 54/ 35
in a deed of	<b>its</b>	own nature indifferent, to	9, 105/ 1
thy candlestick out of	<b>its</b>	place." The Thirty-fourth Chapter	9, 110/ 5
hath lost part of	<b>its</b>	own possession in other	9, 158/ 32
is no better. But	<b>iwis</b>	ye know them well	9, 42/ 27
good neighbors greatly marvel,	<b>iwis</b>	, upon what causes this	9, 58/ 11
the same conditions still.	<b>Iwis</b>	till you meek yourself	9, 58/ 31
'cuckold.' And	<b>iwis</b>	such words were well	9, 59/ 18
peace, every session of	<b>jail</b>	delivery, every leet through	9, 134/ 37
out of the king's	<b>jail</b>	to answer. But surely	9, 151/ 11
here, how that Saint	<b>James</b>	saith that God hath	9, 16/ 2
pleased him," saith Saint	<b>James</b>	, "he hath begotten us	9, 16/ 11
the word; for Saint	<b>James</b>	saith that God begot	9, 16/ 20
the word: then Saint	<b>James</b>	maketh you an answer	9, 16/ 35
these words of Saint	<b>James</b>	, "Voluntarie enim genuit nos	9, 22/ 33
the word; for Saint	<b>James</b>	saith that God begot	9, 23/ 33
the word: then Saint	<b>James</b>	maketh you an answer	9, 24/ 12
fathereth it upon Saint	<b>James</b>	, be it never so	9, 24/ 18
selfsame Epistle of Saint	<b>James</b>	which this preacher made	9, 32/ 36
him." Mark that Saint	<b>James</b>	saith "even as it	9, 33/ 18
the words of Saint	<b>James</b>	which he hath here	9, 34/ 11
'saith here Saint	<b>James</b>	; that is to wit	9, 34/ 14
the word of Saint	<b>James</b>	. Which word the preacher	9, 34/ 19
this authority of Saint	<b>James</b>	nothing helpeth this preacher	9, 34/ 32
that text of Saint	<b>James</b>	against the sacrament of	9, 35/ 1
graceless token, because Saint	<b>James</b>	saith that God hath	9, 35/ 6
these words of Saint	<b>James</b>	, whoso list to see	9, 35/ 28

these words of Saint	<b>James</b>	won themselves much worship	9, 35/ 32
it forth for Saint	<b>James'</b>	own, and find no	9, 33/ 5
he gathereth out of	<b>Jean</b>	Gerson. If he say	9, 60/ 11
secretly; and so did	<b>Jean</b>	Gerson himself when he	9, 60/ 15
them into English; whereas	<b>Jean</b>	Gerson would not that	9, 60/ 19
and rehearseth out of	<b>Jean</b>	Gerson, that the clergy	9, 105/ 28
so violent and so	<b>jeopardous</b>	that none of them	9, 134/ 5
Saint Ambrose, holy Saint	<b>Jerome</b>	, holy Saint Cyprian, holy	9, 29/ 4
their council held at	<b>Jerusalem</b>	, did in those laws	9, 100/ 18
ungracious books so villainously	<b>jest</b>	and rail -- were	9, 44/ 31
speak, and malapertly to	<b>jest</b>	and rail, shall play	9, 50/ 33
or else, as Tyndale	<b>jesteth</b>	, starch instead of bread	9, 101/ 31
Nor yet the Abbot	<b>Joachim</b>	, which nevertheless erred, for	9, 146/ 10
lies; as thou readest,	<b>John</b>	15, "Ye be clean	9, 19/ 38
consenting to sin. And,	<b>John</b>	17, "Sanctify them, O	9, 20/ 4
Christ also saith himself,	<b>John</b>	5, "I receive no	9, 20/ 9
his Council. I mean	<b>John</b>	Frith. For he is	9, 89/ 20
for his appearance, as	<b>John</b>	Purser and some such	9, 90/ 13
others were bound for	<b>John</b>	Burt, and force not	9, 90/ 14
nuns were brought which	<b>John</b>	Burt, otherwise called Adrian	9, 117/ 34
Paternoster Row called Holy	<b>John</b>	, after that he was	9, 126/ 33
let this good Sir	<b>John</b>	"Some Say" take his	9, 150/ 17
say" this good Sir	<b>John</b>	"Some Say" findeth. Lo	9, 150/ 32
said already to Sir	<b>John</b>	"Some Say" now. And	9, 155/ 6
sixteenth chapter of Saint	<b>John's</b>	Gospel. Which he did	9, 21/ 20
that was waxen a	<b>joiner</b>	, and in many a	9, 113/ 12
him boast it, how	<b>jollily</b>	it was preached "Better	9, 12/ 12
onward in its unhappy	<b>journey</b>	-- and may by	9, 55/ 1
of the apprentices and	<b>journeymen</b>	suffered execution of treason	9, 156/ 11
twain, perused privily the	<b>journeymen</b>	first, and after the	9, 156/ 21
Zwingli, Schwarzerdt, Tyndale, George	<b>Joye</b>	, and Denck, Bainham, Bayfield	9, 29/ 12
both Tyndale and George	<b>Joye</b>	write unto Frith and	9, 91/ 9
to attend upon George	<b>Joye</b>	, or Gee, otherwise called	9, 117/ 32
them harlots. This George	<b>Joye</b>	did teach this child	9, 117/ 36
Christ's own days. For	<b>Judas</b>	, that was one of	9, 68/ 28
among the clergy as	<b>Judas</b>	was among Christ's apostles	9, 129/ 1
it fared between false	<b>Judas</b>	and Christ's faithful apostles	9, 160/ 10
be well able to	<b>judge</b>	whether this preacher have	9, 19/ 10
intent ye may yourself	<b>judge</b>	whether that sermon may	9, 20/ 16
shall teach to know,	<b>judge</b>	, and discern the word	9, 21/ 17
of them that so	<b>judge</b>	before the proof and	9, 112/ 14
own imagination is), yet	<b>judge</b>	they not so evil	9, 114/ 14
doth. For if they	<b>judge</b>	in that punishment no	9, 114/ 15

desire to punishment, they	<b>judge</b>	not yet that the	9, 114/ 16
will give unto a	<b>judge</b>	secret information of such	9, 130/ 33
being called by the	<b>judge</b>	, and examined as witnesses	9, 130/ 37
one as the spiritual	<b>judge</b>	enjoineth to the other	9, 132/ 15
leastwise in a temporal	<b>judge</b>	an open cause appearing	9, 133/ 21
may see that the	<b>judge</b>	calleth him not but	9, 133/ 22
him; whereas the spiritual	<b>judge</b>	may call a man	9, 133/ 23
as for the temporal	<b>judge</b>	. But what saith he	9, 133/ 25
I as lief the	<b>judge</b>	might do it as	9, 133/ 27
the troth of one	<b>judge</b>	as of two juries	9, 133/ 29
presence. For if the	<b>judge</b>	know by sure information	9, 134/ 3
content that the spiritual	<b>judge</b>	should upon his discretion	9, 134/ 21
will, but if the	<b>judge</b>	should set an officer	9, 134/ 30
lamb. And if the	<b>judge</b>	be partial, such tokens	9, 136/ 3
helpeth little, because the	<b>judge</b>	may be partial, and	9, 136/ 31
temporal, of which the	<b>judge</b>	may not have some	9, 136/ 38
manner take knowledge or	<b>judge</b>	upon heresy, since it	9, 138/ 14
temporal men may not	<b>judge</b>	what is heresy and	9, 138/ 21
-- then when the	<b>judge</b>	can lawfully convict them	9, 141/ 5
of which none evil	<b>judge</b>	may do harm? But	9, 141/ 25
not a good, indifferent	<b>judge</b>	in all the whole	9, 141/ 29
what hurt an evil	<b>judge</b>	and a cruel should	9, 141/ 30
be cruel they should	<b>judge</b>	light heavy and small	9, 154/ 35
be loath to be	<b>judged</b>	by the only brethren	9, 15/ 16
which much people have	<b>judged</b>	them to do upon	9, 95/ 25
which much people have	<b>judged</b>	them to do upon	9, 111/ 8
to them by the	<b>judges</b>	and the officers of	9, 130/ 8
partiality in the spiritual	<b>judges</b>	. And if a man	9, 130/ 11
times upon suspicion the	<b>judges</b>	award a writ to	9, 132/ 7
-- then use the	<b>judges</b>	to bind him for	9, 132/ 12
two juries. But the	<b>judges</b>	be so wise men	9, 133/ 29
also both the temporal	<b>judges</b>	and the King's Council	9, 133/ 36
it: will there no	<b>judges</b>	upon many secret complaints	9, 134/ 7
more effectually by the	<b>judges</b>	, to inquire and ensearch	9, 139/ 22
diligence be by the	<b>judges</b>	used, it will be	9, 139/ 25
the discretion of the	<b>judges</b>	spiritual may right well	9, 140/ 14
the handling of cruel	<b>judges</b>	, it might happen that	9, 140/ 18
be for that the	<b>judges</b>	(if they be good	9, 141/ 21
other side, the evil	<b>judges</b>	may do by those	9, 141/ 23
himself trusteth the spiritual	<b>judges</b>	be not such. Howbeit	9, 141/ 31
ween that no spiritual	<b>judges</b>	be indifferent. For thus	9, 142/ 7
merchants, men of law,	<b>judges</b>	, knights, lords, or other	9, 143/ 25
he teacheth the spiritual	<b>judges</b>	one great point concerning	9, 145/ 23

proof that the spiritual	<b>judges</b>	knew not this tale	9, 146/ 27
handling, that the spiritual	<b>judges</b>	in this realm handled	9, 147/ 28
itself that the spiritual	<b>judges</b>	which had the matter	9, 148/ 21
say that the spiritual	<b>judges</b>	would gladly see every	9, 149/ 17
blow about against their	<b>judges</b>	, laboreth to make men	9, 150/ 10
worldly love be no	<b>judges</b>	, nor innocents be punished	9, 151/ 31
be suffered to be	<b>judges</b>	in any cause of	9, 152/ 2
be suffered to be	<b>judges</b>	in cause of heresy	9, 152/ 13
cause to change those	<b>judges</b>	that are already, but	9, 152/ 22
suffer none to be	<b>judges</b>	in cause of heresy	9, 152/ 25
and seek for such	<b>judges</b>	. For it will not	9, 152/ 28
must be in those	<b>judges</b>	that this Pacifier assigneth	9, 153/ 4
should be found good	<b>judges</b>	for them. Now, as	9, 153/ 22
weighed by the spiritual	<b>judges</b>	; and upon their weighing	9, 154/ 31
I care not what	<b>judges</b>	, what arbiters, what twelve	9, 159/ 13
say" that the spiritual	<b>judges</b>	mishandle those matters and	9, 163/ 6
present and seen the	<b>judges</b>	handle them with very	9, 163/ 9
ordinaries and the spiritual	<b>judges</b>	were so fierce and	9, 163/ 20
heresy. Now if the	<b>judges</b>	be so sore and	9, 165/ 23
And therefore must his	<b>judges</b>	, when they have all	9, 165/ 28
cruel should be his	<b>judges</b>	-- the bishop might	9, 165/ 39
that "much people" so "	<b>judgeth</b>	." Howbeit, as I said	9, 111/ 25
saith that "much people" "	<b>judgeth</b>	" so. And therefore his	9, 112/ 3
pretense that much people	<b>judgeth</b>	the same; of which	9, 112/ 6
can somewhat with equal	<b>judgment</b>	and an even eye	9, 3/ 6
stand and abide the	<b>judgment</b>	of all other men	9, 3/ 22
by such as the	<b>judgment</b>	and the ordering of	9, 12/ 24
I fear not the	<b>judgment</b>	of indifferent folk --	9, 15/ 18
these men in the	<b>judgment</b>	of this piteous Pacifier	9, 75/ 35
an unjust and unreasonable	<b>judgment</b>	-- while he saith	9, 93/ 27
if ye will, after	<b>judgment</b>	, they will with good	9, 166/ 18
and ordinaries in their	<b>judgments</b>	against heretics use to	9, 94/ 28
but fareth like a	<b>juggler</b>	that conveyeth his galls	9, 22/ 20
see how fondly he	<b>juggleth</b>	before you. For now	9, 22/ 18
judge as of two	<b>juries</b>	. But the judges be	9, 133/ 29
new days ex fictione	<b>juris</b>	, that we should at	9, 106/ 15
the authorities, powers, and	<b>jurisdiction</b>	of spiritual men among	9, 66/ 7
upon powers, authorities, and	<b>jurisdictions</b>	of spiritual men among	9, 66/ 11
and call them false	<b>jurors</b>	; nor to rail upon	9, 50/ 21
dishonesty sometimes, without either	<b>jury</b>	or bringing of the	9, 133/ 37
first thing that the	<b>jury</b>	have given them in	9, 135/ 2
partial panel, laboreth the	<b>jury</b>	, and when they come	9, 159/ 22
the bar (when the	<b>jury</b>	was sworn), and openly	9, 159/ 28

and abjured, and their	<b>just</b>	condemnations, after their open	9, 127/ 18
agree with reason and	<b>justice</b>	, the king's laws of	9, 53/ 36
handled than charity with	<b>justice</b>	, according to the common	9, 92/ 3
should in learning, wisdom,	<b>justice</b>	, and living be meet	9, 94/ 36
commission and office of	<b>justice</b>	of the peace, which	9, 134/ 13
seemeth then that all	<b>justices</b>	of peace in this	9, 138/ 17
though they were made	<b>justices</b>	of eyre. Now, if	9, 153/ 9
prison till they were	<b>justified</b>	and ordered according to	9, 161/ 25
without thee, doth not	<b>justify</b>	thee without thee." And	9, 38/ 20
own hands, and there	<b>keep</b>	him and diet him	9, 6/ 20
wisely spoken, let him	<b>keep</b>	one copy thereof with	9, 14/ 14
copy I reserve and	<b>keep</b>	for my declaration), therein	9, 15/ 24
of man and shall	<b>keep</b>	the Church from error	9, 21/ 18
hath suffered them to	<b>keep</b>	their gifts of nature	9, 40/ 23
I pray God long	<b>keep</b>	and continue), worth yearly	9, 47/ 8
less indifferent. For God	<b>keep</b>	me from being indifferent	9, 48/ 37
diligently to repress and	<b>keep</b>	under those evil and	9, 53/ 30
neither priests nor religious	<b>keep</b>	the perfection of their	9, 67/ 27
But I suppose they	<b>keep</b>	it now at this	9, 68/ 4
in this point: to	<b>keep</b>	and hold fast the	9, 73/ 34
them, beseech God to	<b>keep</b>	in men's devotions toward	9, 73/ 37
their heads, or to	<b>keep</b>	them from prison find	9, 76/ 13
might without deadly sin	<b>keep</b>	any abundance in his	9, 77/ 33
cover them and not	<b>keep</b>	them warm. Besides this	9, 78/ 30
in their stead or	<b>keep</b>	our old still, till	9, 83/ 26
bring him forth, and	<b>keep</b>	him close among the	9, 90/ 16
thus? Or else to	<b>keep</b>	him in prison, where	9, 90/ 21
advise the ordinary to	<b>keep</b>	Frith fast. But, now	9, 90/ 25
should in my mind	<b>keep</b>	myself a great way	9, 95/ 2
that was wont to	<b>keep</b>	good yeomen, and that	9, 98/ 33
necessary for you to	<b>keep</b>	, " lest some stubborn fools	9, 100/ 22
he would have them	<b>keep</b>	in the church in	9, 100/ 27
that thing cause and	<b>keep</b>	in this division, it	9, 102/ 21
-- all such as	<b>keep</b>	still the old Christian	9, 105/ 26
that the clergy should	<b>keep</b>	a longer Lent than	9, 105/ 30
meat. And yet we	<b>keep</b>	not that neither. But	9, 106/ 16
should hold fast and	<b>keep</b>	, there are few or	9, 108/ 22
will either of indifference	<b>keep</b>	themselves in a stay	9, 112/ 19
in a chamber to	<b>keep</b>	, and breaking out at	9, 121/ 3
thereby to preserve and	<b>keep</b>	him from the loss	9, 122/ 27
think that he could	<b>keep</b>	close -- "Revoke it	9, 125/ 2
done ye did; but	<b>keep</b>	it from knowledge you	9, 125/ 4
be, rather, bound to	<b>keep</b>	it close, for they	9, 133/ 1

they be sworn to	<b>keep</b>	the king's counsel and	9, 133/ 2
such witnesses unto to	<b>keep</b>	them close upon pain	9, 137/ 22
for their own surety	<b>keep</b>	their own tongues still	9, 139/ 32
and punish them, and	<b>keep</b>	them under. And this	9, 143/ 18
have been bound to	<b>keep</b>	them. And as for	9, 144/ 7
that if this Pacifier	<b>keep</b>	no more cunning in	9, 148/ 5
attach such heretics and	<b>keep</b>	them in strong prison	9, 161/ 25
again -- and not	<b>keep</b>	him too long away	9, 165/ 29
man endeavor himself to	<b>keep</b>	well the laws already	9, 170/ 13
of himself that she	<b>keepeth</b>	those evil conditions still	9, 58/ 35
Gerson, that the clergy	<b>keepeth</b>	not now the law	9, 105/ 29
they have done in	<b>keeping</b>	of false things, God	9, 31/ 34
well do in the	<b>keeping</b>	of true things, and	9, 31/ 35
and needed to the	<b>keeping</b>	no more scripture than	9, 31/ 35
of Christ's church; ever	<b>keeping</b>	love and concord between	9, 54/ 1
saving only their sure	<b>keeping</b>	, I never did else	9, 117/ 27
I said, the sure	<b>keeping</b>	of them -- and	9, 118/ 34
flight out of my	<b>keeping</b>	, but also even now	9, 121/ 20
were committed unto their	<b>keeping</b>	. If the best spiritual	9, 142/ 21
the wrong part of	<b>keeping</b>	of Easter, was no	9, 146/ 5
devil hath in his	<b>kennel</b>	, never hitherto could, nor	9, 21/ 33
belief of those things	<b>kept</b>	and continued from the	9, 18/ 15
have known, believed, and	<b>kept</b>	-- was yet never	9, 22/ 6
yet cannot deny but	<b>kept</b>	have such things been	9, 31/ 8
so long preserved and	<b>kept</b>	in remembrance be out	9, 31/ 17
have been so long	<b>kept</b>	and preserved by God	9, 31/ 19
that yet God hath	<b>kept</b>	them, then followeth it	9, 31/ 22
that he could have	<b>kept</b>	them as well all	9, 31/ 23
scripture, as he hath	<b>kept</b>	them hitherto. And thereof	9, 31/ 25
that he would have	<b>kept</b>	in remembrance to be	9, 31/ 27
this long while been	<b>kept</b>	either by man or	9, 31/ 31
the new-chosen pass, and	<b>kept</b>	their old senate still	9, 81/ 30
as the other was	<b>kept</b>	, till the apostle may	9, 90/ 17
the laws may be	<b>kept</b>	and observed without peril	9, 97/ 3
laws of the Church	<b>kept</b>	with which this Pacifier	9, 139/ 14
whom if he had	<b>kept</b>	still, there would peradventure	9, 157/ 22
the scripture, received and	<b>kept</b>	by the Spirit of	9, 169/ 11
heresies a very special	<b>key</b>	. The Eighth Chapter For	9, 33/ 13
good Kit loseth her	<b>keys</b>	; by which letters both	9, 91/ 8
for a man to	<b>kill</b>	himself than die. But	9, 12/ 34
than none, and willfully	<b>kill</b>	ourselves with poison rather	9, 13/ 37
had at Cannae, to	<b>kill</b>	up all the senators	9, 80/ 12
but beat them and	<b>kill</b>	them too, can yet	9, 109/ 31

them too, can yet	<b>kill</b>	but the body and	9, 109/ 32
all, but was privily	<b>killed</b>	in prison, and privily	9, 121/ 17
such manner sort and	<b>kind</b>	as the readers should	9, 4/ 5
his dream unchecked. Which	<b>kind</b>	of courtesy if I	9, 4/ 27
use such a compendious	<b>kind</b>	of eloquence that they	9, 9/ 4
Another sample of such	<b>kind</b>	of answering have I	9, 14/ 18
holy word of either	<b>kind</b>	; that is to wit	9, 21/ 3
attaining of every manner	<b>kind</b>	of faith, and procureth	9, 38/ 13
as is the worst	<b>kind</b>	of that crime that	9, 45/ 33
all of a new	<b>kind</b>	. For men were wont	9, 46/ 29
is now a new	<b>kind</b>	of suspects, if men	9, 46/ 30
were of no such	<b>kind</b>	as the priests that	9, 57/ 5
in every sort and	<b>kind</b>	of temporal people too	9, 67/ 9
runneth out against every	<b>kind</b>	of men, spiritual and	9, 77/ 25
this Pacifier a third	<b>kind</b>	of thinkers, such a	9, 84/ 32
of thinkers, such a	<b>kind</b>	as I never to	9, 84/ 33
good "discretion." %The third	<b>kind</b>	he calleth those which	9, 85/ 28
party: yet in such	<b>kind</b>	of goodness as the	9, 108/ 23
them or of any	<b>kind</b>	of people else that	9, 120/ 11
the troth of that	<b>kind</b>	of people, he would	9, 120/ 23
to the doing. Which	<b>kind</b>	of folk will not	9, 136/ 23
say. What any one	<b>kind</b>	or sort of people	9, 143/ 24
sore that Christ will	<b>kindle</b>	a fire of faggots	9, 122/ 19
this Pacifier put three	<b>kinds</b>	of folk that would	9, 85/ 21
purpose (of which two	<b>kinds</b>	of lying Saint Augustine	9, 107/ 21
whom Plutarch writeth that	<b>King</b>	Philip, their master, made	9, 42/ 13
fled from their own	<b>king</b>	and came into King	9, 42/ 15
king and came into	<b>King</b>	Philip's service against their	9, 42/ 16
Whereupon they complained to	<b>King</b>	Philip, and made the	9, 42/ 19
them false traitors. Whereupon	<b>King</b>	Philip answered them, "Good	9, 42/ 24
prince of famous memory	<b>King</b>	Henry VII, father to	9, 73/ 23
dear sovereign lord the	<b>king</b>	that now is. And	9, 73/ 24
all, and that "the	<b>king</b>	should put them all	9, 76/ 26
of the famous prince	<b>King</b>	Henry IV, about the	9, 84/ 13
clergy only but the	<b>king</b>	also and his nobility	9, 84/ 15
cause, considering that the	<b>king</b>	our sovereign lord that	9, 94/ 33
read, that ever any	<b>king</b>	granted them the authority	9, 99/ 22
his harms to the	<b>king</b>	or his Council, but	9, 121/ 8
show it to the	<b>king</b>	and to his Council	9, 137/ 33
suppose but that the	<b>king</b>	would sufficiently provide for	9, 137/ 36
prince of famous memory	<b>King</b>	Henry IV both to	9, 139/ 12
the request of the	<b>king</b>	; and at their such	9, 144/ 35
those also that the	<b>king</b>	might be sure to	9, 153/ 13

if neither bishop nor	<b>king</b>	arrest them. And in	9, 153/ 26
I perceive, have the	<b>king</b>	reform them after his	9, 154/ 25
said that though the	<b>king</b>	sent his commission under	9, 157/ 26
of that statute of	<b>King</b>	Henry IV, which statute	9, 161/ 13
prince of famous memory	<b>King</b>	Henry V. For before	9, 161/ 16
the fifth year of	<b>King</b>	Richard II, complained of	9, 161/ 17
the second year of	<b>King</b>	Henry IV, both being	9, 161/ 30
of the noble prince	<b>King</b>	Richard II, and being	9, 161/ 39
the said famous prince	<b>King</b>	Henry V, they conspired	9, 162/ 4
the destruction of the	<b>king</b>	and all his nobility	9, 162/ 6
give information for the	<b>king</b>	: the tinker yet, when	9, 164/ 14
burned, and by the	<b>king's</b>	gracious proclamation openly forbidden	9, 11/ 28
and evident scripture: the	<b>King's</b>	Highness, in his most	9, 18/ 4
this reason of the	<b>King's</b>	Highness doth touch and	9, 19/ 2
-- and yet the	<b>King's</b>	Highness much more plainly	9, 21/ 25
the gift of the	<b>king's</b>	most noble Grace, is	9, 47/ 6
I have of the	<b>king's</b>	gracious gift, I have	9, 47/ 16
was first of the	<b>King's</b>	Council, and after, his	9, 49/ 16
to remain in the	<b>king's</b>	prisons a month than	9, 49/ 33
reason and justice, the	<b>king's</b>	laws of the realm	9, 53/ 36
put out of the	<b>king's</b>	protection -- and I	9, 76/ 32
you out of the	<b>king's</b>	protection ere you and	9, 76/ 33
an increase of the	<b>king's</b>	honor, with a great	9, 84/ 5
the means of the	<b>King's</b>	Grace and his Council	9, 89/ 20
the aid of the	<b>king's</b>	officers at commandment of	9, 89/ 22
and so by the	<b>king's</b>	officers brought into the	9, 89/ 23
proper person, before the	<b>King's</b>	Grace and his Council	9, 94/ 10
the ordinary. Whereupon the	<b>King's</b>	Highness commanded certain of	9, 127/ 7
and reported to the	<b>King's</b>	Grace, His Highness, as	9, 127/ 9
lords temporal of the	<b>king's</b>	most honorable Council, and	9, 127/ 27
sworn to keep the	<b>king's</b>	counsel and their own	9, 133/ 2
temporal judges and the	<b>King's</b>	Council to put some	9, 133/ 36
by authority of the	<b>king's</b>	commissions, and also by	9, 138/ 19
tarry forty days, the	<b>king's</b>	laws to bring them	9, 151/ 10
forth out of the	<b>king's</b>	jail to answer. But	9, 151/ 11
of effect in the	<b>king's</b>	law to arrest any	9, 151/ 21
right expedient that the	<b>King's</b>	Highness and his Council	9, 151/ 28
he would have the	<b>King's</b>	Highness and his Council	9, 151/ 34
he deviseth that the	<b>King's</b>	Highness and his Council	9, 151/ 38
own saying -- the	<b>King's</b>	Highness and his Council	9, 152/ 21
he mean that the	<b>King's</b>	Highness shall suffer none	9, 152/ 24
he calleth upon the	<b>King's</b>	Highness and his Council	9, 155/ 13
but that if the	<b>King's</b>	Highness do as I	9, 155/ 16

as would violate the	<b>king's</b>	safe-conduct -- I was	9, 156/ 13
and some of the	<b>king's</b>	too, which would not	9, 156/ 27
him in by the	<b>king's</b>	writ when he is	9, 166/ 4
by the grant of	<b>kings</b>	and princes, as have	9, 99/ 10
other, as of only	<b>kings</b>	, or only dukes, or	9, 110/ 20
wipeth his eyes and	<b>kisseth</b>	him, and casteth the	9, 160/ 33
likelihood as some good	<b>Kit</b>	loseth her keys; by	9, 91/ 8
back calleth you '	<b>knave</b>	' and ' cuckold	9, 59/ 18
could cut off one	<b>knave's</b>	ear; nor all the	9, 160/ 19
the marketplace, and there	<b>kneel</b>	down in the cannell	9, 107/ 2
he spied any woman	<b>kneeling</b>	at a form, if	9, 118/ 18
thing that he never	<b>knew</b>	for true, but thinketh	9, 66/ 2
they not. But he	<b>knew</b>	well that the people	9, 80/ 10
then, if the ordinary	<b>knew</b>	this good, piteous Pacifier	9, 89/ 26
other folk said and	<b>knew</b>	the thing that some	9, 116/ 32
Pacifier well and thoroughly	<b>knew</b>	them, I dare say	9, 127/ 33
accused; for if he	<b>knew</b>	them, he might percase	9, 138/ 6
that the spiritual judges	<b>knew</b>	not this tale before	9, 146/ 27
of Sir Thomas More,	<b>Knight</b>	Sir Thomas More, Knight	9, 1/ 4
Knight Sir Thomas More,	<b>Knight</b>	, to the Christian Readers	9, 3/ 2
men of law, judges,	<b>knights</b>	, lords, or other --	9, 143/ 25
us." Now is this	<b>knot</b>	so sure that it	9, 27/ 34
since I so well	<b>know</b>	so many men so	9, 3/ 19
necessary for them to	<b>know</b>	concerning the salvation of	9, 13/ 6
made us first (ye	<b>know</b>	) of nothing; and he	9, 15/ 29
gift of discretion to	<b>know</b>	it; and since that	9, 18/ 31
God written, since ye	<b>know</b>	neither the one nor	9, 21/ 11
ever shall teach to	<b>know</b>	, judge, and discern the	9, 21/ 17
say that since ye	<b>know</b>	, good readers, that they	9, 23/ 22
which church they now	<b>know</b>	which books be those	9, 26/ 2
better. But iwis ye	<b>know</b>	them well enough --	9, 42/ 27
all good folk that	<b>know</b>	them. Secondly, I say	9, 45/ 28
good sister, since ye	<b>know</b>	that the displeasure and	9, 58/ 28
yourself. For this I	<b>know</b>	myself: that ye have	9, 59/ 9
them, and yet they	<b>know</b>	and believe in their	9, 75/ 19
such other. For they	<b>know</b>	well they be ordained	9, 75/ 25
yet, he saith, they	<b>know</b>	well enough that all	9, 85/ 10
he saith, though they	<b>know</b>	them for good and	9, 85/ 12
and since men cannot	<b>know</b>	that a man believeth	9, 86/ 8
matter, let him well	<b>know</b>	that we have no	9, 101/ 1
notwithstanding that they well	<b>know</b>	that many merchants of	9, 121/ 21
man's death -- I	<b>know</b>	him so well that	9, 121/ 35
it was printed I	<b>know</b>	very well he could	9, 125/ 20

at the leastwise I	<b>know</b>	it well that he	9, 125/ 21
feigning himself not to	<b>know</b>	who made it, but	9, 125/ 23
of his Council to	<b>know</b>	how the matter stood	9, 127/ 8
against their wills, both	<b>know</b>	and will also depose	9, 131/ 1
where he shall not	<b>know</b>	his accuser: if we	9, 132/ 29
and therefore he may	<b>know</b>	them. But what helpeth	9, 133/ 7
For if the judge	<b>know</b>	by sure information that	9, 134/ 3
be condemned and not	<b>know</b>	the names of them	9, 137/ 25
and unreasonable, for I	<b>know</b>	well that it is	9, 140/ 11
their desire was to	<b>know</b>	the truth -- and	9, 146/ 8
the faith. But I	<b>know</b>	this very well: that	9, 155/ 30
that we, because we	<b>know</b>	our cause so good	9, 159/ 1
neither Luther nor Tyndale	<b>knoweth</b>	but by the credence	9, 18/ 25
God unwritten; whereof himself	<b>knoweth</b>	well that I said	9, 22/ 15
saith himself. For he	<b>knoweth</b>	not which is the	9, 32/ 19
such as every man	<b>knoweth</b>	well have both. As	9, 40/ 6
murmur and dissension (God	<b>knoweth</b>	how it began) against	9, 54/ 34
them and us, God	<b>knoweth</b>	the better and the	9, 108/ 32
appear false, every man	<b>knoweth</b>	that some of those	9, 113/ 6
hear them speak and	<b>knoweth</b>	not what sect they	9, 117/ 1
well informed that he	<b>knoweth</b>	very well that I	9, 125/ 16
it well that he	<b>knoweth</b>	well enough that the	9, 125/ 22
and every man else	<b>knoweth</b>	well for mine, and	9, 126/ 5
fear me, sore offended,	<b>knoweth</b>	. But surely this hath	9, 145/ 4
good man sometimes, that	<b>knoweth</b>	his matter so true	9, 159/ 7
all the whole county	<b>knoweth</b>	it -- the matter	9, 159/ 12
weeneth all the world	<b>knoweth</b>	how true his matter	9, 159/ 25
sorrowed that spiritual men,	<b>knowing</b>	these grudges and murmurations	9, 95/ 13
among the people, and	<b>knowing</b>	also that many laymen	9, 95/ 14
surety and like certain	<b>knowledge</b>	of the word of	9, 21/ 9
spiritual man, to my	<b>knowledge</b>	; but, far above my	9, 47/ 17
but keep it from	<b>knowledge</b>	you cannot, ye be	9, 125/ 4
way, to put the	<b>knowledge</b>	of the names of	9, 138/ 5
in any manner take	<b>knowledge</b>	or judge upon heresy	9, 138/ 14
inquireth of heresy taketh	<b>knowledge</b>	of heresy. And so	9, 138/ 15
or witnesses, since the	<b>knowledge</b>	of the party lacketh	9, 139/ 21
that he would have	<b>known</b>	, believed, and kept --	9, 22/ 6
be well and openly	<b>known</b>	and convicted for heretics	9, 45/ 30
it was meetly well	<b>known</b>	what manner of favor	9, 49/ 20
some such have I	<b>known</b>	that have engrossed into	9, 76/ 9
and was not then	<b>known</b>	but for his own	9, 76/ 17
But I have ever	<b>known</b>	you so wise that	9, 81/ 4
contrary of our old,	<b>known</b>	Catholic faith -- as	9, 101/ 18

peradventure if he were	<b>known</b>	, he were such one	9, 107/ 11
he would not be	<b>known</b>	, would wear a visor	9, 111/ 27
that point perceived and	<b>known</b>	, I caused a servant	9, 118/ 3
Pacifier had by experience	<b>known</b>	the troth of that	9, 120/ 23
proved and so clearly	<b>known</b>	that it will be	9, 123/ 2
loath to have it	<b>known</b>	abroad, out of the	9, 124/ 36
the matter stood. Which	<b>known</b>	and reported to the	9, 127/ 9
so well and openly	<b>known</b>	that they have by	9, 127/ 20
the parties have not	<b>known</b>	who hath accused them	9, 130/ 3
court; for they have	<b>known</b>	none other accusers; and	9, 130/ 9
dare not, be openly	<b>known</b>	that the matter came	9, 130/ 35
of them dare be	<b>known</b>	to speak of it	9, 134/ 6
is a thing well	<b>known</b>	unto every man: that	9, 134/ 35
concerning the testimony of	<b>known</b>	evil persons to be	9, 136/ 5
though it be openly	<b>known</b>	that it is as	9, 142/ 14
his lewdness is openly	<b>known</b>	, yet if any layman	9, 142/ 25
dispraise of his open,	<b>known</b>	unthriftiness that they will	9, 143/ 3
not be named nor	<b>known</b>	, that would yet in	9, 156/ 27
either never to be	<b>known</b>	, or to be strong	9, 156/ 35
folk sometimes, when the	<b>known</b>	truth of their matter	9, 159/ 31
have heard of and	<b>known</b>	the true faith before	9, 164/ 34
to their amendment were	<b>known</b>	, it would, I warrant	9, 167/ 25
belief of the common-	<b>known</b>	Catholic Church of all	9, 168/ 39
your grandfathers, you have	<b>known</b>	to be believed; and	9, 169/ 2
heresy well and openly	<b>known</b>	among the common people	9, 170/ 6
authority of Christ's Catholic,	<b>known</b>	church, against all Tyndale's	9, 171/ 25
for then should my	<b>labor</b>	have been so much	9, 8/ 13
put me to more	<b>labor</b>	and length in answering	9, 8/ 26
remitting over elsewhere, or	<b>labor</b>	of further seeking for	9, 8/ 31
hand. And therein the	<b>labor</b>	of all that length	9, 8/ 33
mine own pain and	<b>labor</b>	as much ease as	9, 9/ 28
eased of any further	<b>labor</b>	. For then hath he	9, 10/ 18
it almost as little	<b>labor</b>	and less to translate	9, 11/ 34
Tyndale (for all the	<b>labor</b>	that they take about	9, 22/ 26
in this point but	<b>labor</b>	to blind his audience	9, 23/ 25
by the learning and	<b>labor</b>	of them both, that	9, 39/ 2
good will and my	<b>labor</b>	against these heretics, have	9, 47/ 29
sake I take the	<b>labor</b>	, and not for theirs	9, 48/ 1
and Pelagian for my	<b>labor</b>	, too: that how bad	9, 48/ 9
to take half the	<b>labor</b>	and business in writing	9, 48/ 13
some lack of the	<b>labor</b>	and diligence that in	9, 53/ 18
and every man especially	<b>labor</b>	to mend himself, and	9, 53/ 22
them take so much	<b>labor</b>	and pain for the	9, 69/ 5

best and take most	<b>labor</b>	and pain be but	9, 70/ 37
wax a loiterer, the	<b>labor</b>	that he doth taketh	9, 105/ 15
may here with least	<b>labor</b>	and charge be brought	9, 116/ 20
were not letted, would	<b>labor</b>	to lift up all	9, 118/ 20
against all those that	<b>labor</b>	to make them good	9, 121/ 25
fellow should bestow such	<b>labor</b>	about such a devilish	9, 122/ 4
of bread: he shall	<b>labor</b>	more than in vain	9, 122/ 13
over that, if Frith	<b>labor</b>	about the quenching thereof	9, 122/ 17
glad to take more	<b>labor</b>	, loss, and bodily pain	9, 122/ 24
up to their travail,	<b>labor</b>	, cost, and pain, and	9, 145/ 11
no man, for any	<b>labor</b>	that mine adversary can	9, 159/ 14
and such hot, fervent	<b>labor</b>	of the heretics, that	9, 160/ 37
be tolerable, either party	<b>labor</b>	to make himself better	9, 166/ 30
boast that they will	<b>labor</b>	for declarations of heresy	9, 170/ 2
those folk which would	<b>labor</b>	to change them be	9, 170/ 17
the means they may,	<b>labor</b>	to make so dark	9, 171/ 14
me a thing, and	<b>labored</b>	much to him therefor	9, 34/ 23
it, nor never have	<b>labored</b>	therefor. And thus ye	9, 34/ 31
showed me that Frith	<b>labored</b>	so sore that he	9, 122/ 1
in mine house, and	<b>labored</b>	about his amendment in	9, 126/ 18
are heretics indeed; and	<b>laboreth</b>	to abash the ordinaries	9, 129/ 19
about against their judges,	<b>laboreth</b>	to make men believe	9, 150/ 10
getteth a partial panel,	<b>laboreth</b>	the jury, and when	9, 159/ 22
quoth I, "sweat in	<b>laboring</b>	to quench the faith	9, 122/ 10
his part; nor they	<b>lack</b>	no wily drifts in	9, 11/ 4
in such things nor	<b>lack</b>	such inventions of uttering	9, 11/ 8
must needs perish for	<b>lack</b>	of spiritual food except	9, 13/ 1
the dark, where, for	<b>lack</b>	of sight of the	9, 26/ 19
diminute and mangled for	<b>lack</b>	of good remembrance, let	9, 37/ 21
to look thereto, some	<b>lack</b>	of the labor and	9, 53/ 18
abundance of sin and	<b>lack</b>	of grace, in time	9, 54/ 32
yet many times they	<b>lack</b>	good order and discretion	9, 74/ 31
that word, and for	<b>lack</b>	of such favor and	9, 78/ 19
to have them or	<b>lack</b>	them; and then, touching	9, 79/ 18
uncharitably handled that the	<b>lack</b>	of better and more	9, 88/ 34
officio, or else for	<b>lack</b>	of an accuser let	9, 90/ 8
as he saith, for	<b>lack</b>	of good and charitable	9, 92/ 22
them that be for	<b>lack</b>	of good and charitable	9, 93/ 17
yet he layeth some	<b>lack</b>	in them, calling them	9, 100/ 1
be devised can never	<b>lack</b>	a fond, froward argument	9, 100/ 16
now, if all the	<b>lack</b>	stand in that point	9, 106/ 33
neither so feeble for	<b>lack</b>	of meat but that	9, 119/ 5
in which there shall	<b>lack</b>	one or other "some	9, 154/ 11



these new doctors, Luther,	<b>Lambert</b>	, Tyndale, Huessgen, and Zwingli	9, 30/ 8
Luther doth, and Friar	<b>Lambert</b>	, and Friar Huessgen and	9, 93/ 14
stocks, nor waxen so	<b>lame</b>	of his legs with	9, 119/ 6
might here a little	<b>lament</b>	this man's wit, that	9, 62/ 4
so great cause to	<b>lament</b>	it -- when it	9, 62/ 20
put forth books and	<b>lament</b>	such divisions, with laying	9, 115/ 32
a thing no less	<b>lamentable</b>	than if it fell	9, 62/ 22
put for the more	<b>lamentable</b>	strife that variance which	9, 65/ 2
and growing of his	<b>lamentable</b>	oration. Then rebuketh he	9, 65/ 12
will nothing serve his	<b>lamentable</b>	beginning -- which standeth	9, 65/ 24
a matter of a	<b>lamentable</b>	book of division, that	9, 115/ 36
much credence to their	<b>lamentable</b>	complaining as it seemeth	9, 120/ 24
would less believe their	<b>lamentable</b>	tales than I fear	9, 127/ 34
meant left then no	<b>lamentation</b>	for any strife that	9, 63/ 3
his fair figure of	<b>lamentation</b>	"and great pity that	9, 146/ 37
thing much to be	<b>lamented</b>	; and then much more	9, 58/ 9
much more to be	<b>lamented</b>	when it mishappeth to	9, 58/ 9
yet more to be	<b>lamented</b>	, also between priests and	9, 62/ 3
it less to be	<b>lamented</b>	that debate and strife	9, 62/ 5
thing more to be	<b>lamented</b>	if variance fall between	9, 62/ 26
yet more to be	<b>lamented</b>	, also between priests and	9, 65/ 1
is most to be	<b>lamented</b>	and sorrowed that spiritual	9, 95/ 12
is greatly to be	<b>lamented</b>	, and it will be	9, 96/ 3
Now, where he most	<b>lamenteth</b>	that the clergy doth	9, 102/ 9
ye wot well, in	<b>lamenting</b>	the change from the	9, 65/ 25
piteous pacifier should, in	<b>lamenting</b>	of division, put forth	9, 70/ 34
of his duchy of	<b>Lancaster</b>	, and when I was	9, 49/ 19
bound to forswear this	<b>land</b>	and live in Antwerp	9, 37/ 29
against his will, the	<b>land</b>	that is already lawfully	9, 77/ 8
to take any man's	<b>land</b>	or goods from him	9, 77/ 17
great strength for the	<b>land</b>	and a great surety	9, 84/ 6
the nobility of this	<b>land</b>	, above the number of	9, 84/ 19
as well in this	<b>land</b>	as it hath in	9, 113/ 30
much space of the	<b>land</b>	by temporal men; and	9, 115/ 20
serve in some one	<b>land</b>	would yet not serve	9, 139/ 1
and overwhelm all the	<b>land</b>	, and yet hath it	9, 158/ 29
from him all the	<b>land</b>	he hath. This good	9, 159/ 6
as for all the	<b>lands</b>	and fees that I	9, 47/ 4
all England besides such	<b>lands</b>	and fees as I	9, 47/ 5
priests that have temporal	<b>lands</b>	of their own purchase	9, 63/ 9
new devices for their	<b>lands</b>	; when we came at	9, 82/ 1
them, for it was	<b>lands</b>	that good princes have	9, 104/ 26
by them because the	<b>lands</b>	whereof they give it	9, 104/ 31

the clergy lost their	<b>lands</b>	should have any part	9, 113/ 8
any part of their	<b>lands</b>	to themselves, nor were	9, 113/ 21
but also from other	<b>lands</b>	. And yet even here	9, 116/ 10
that sometime were well-inhabited	<b>lands</b>	, and hath lost part	9, 158/ 32
forfeit both goods and	<b>lands</b>	; and that the great	9, 162/ 19
some part of like	<b>language</b>	as they speak. Howbeit	9, 45/ 8
used to have evil	<b>language</b>	, and either against other	9, 57/ 9
afterward in fervor of	<b>language</b>	and contentious words; and	9, 128/ 26
the light of his	<b>lantern</b>	of faith, he will	9, 109/ 37
in the body at	<b>large</b>	in such a large	9, 82/ 3
large in such a	<b>large</b>	fashion laid forth by	9, 82/ 3
flake of bran, and	<b>largely</b>	thereupon controlled and reprov'd	9, 3/ 28
bold to say very	<b>largely</b>	of mine own because	9, 10/ 32
I have somewhat more	<b>largely</b>	said in my book	9, 77/ 15
their whole work at	<b>last</b>	too long by all	9, 9/ 11
manners, he cometh at	<b>last</b>	to that exposition by	9, 23/ 2
half weary thereof at	<b>last</b>	, and somewhat ashamed, too	9, 26/ 21
reason, he would at	<b>last</b>	fain shake off the	9, 27/ 7
I have in the	<b>last</b>	chapter of my first	9, 28/ 9
he saith in the	<b>last</b>	end: But good Lord	9, 28/ 13
this offer shrunk at	<b>last</b>	therefrom, after great crakes	9, 39/ 11
then yet at the	<b>last</b>	say thus much of	9, 58/ 25
either, be found at	<b>last</b>	in some whole country	9, 70/ 20
world, they talked at	<b>last</b>	of the clergy --	9, 76/ 23
when we came at	<b>last</b>	unto Calavius' pageant, and	9, 82/ 1
brought forth some at	<b>last</b>	, with whom they might	9, 82/ 16
he content at the	<b>last</b>	, lest every man might	9, 154/ 13
perfectly tried out at	<b>last</b>	that all that business	9, 156/ 17
to serve at the	<b>last</b>	as doth the tender	9, 160/ 31
them. And therefore at	<b>last</b>	it came to that	9, 161/ 37
could yet at the	<b>last</b>	be found that would	9, 164/ 20
come I to the	<b>last</b>	fault that the brethren	9, 170/ 31
But as to the	<b>last</b>	fault that they find	9, 171/ 5
first chapters and the	<b>last</b>	of my second book	9, 172/ 10
long as the world	<b>lasteth</b>	must this division ever	9, 70/ 8
Tyndale's had been of	<b>late</b>	come over. But afterward	9, 14/ 32
hundred years before these	<b>late</b>	, lewd heresies began, have	9, 29/ 24
is, but even of	<b>late</b>	, since Tyndale's books and	9, 64/ 26
is, that now of	<b>late</b>	the great multitude of	9, 66/ 24
these till now so	<b>late</b>	as about the beginning	9, 68/ 11
suppose, somewhat amended of	<b>late</b>	, and will within a	9, 69/ 21
division not have so	<b>late</b>	begun, but must have	9, 70/ 6
which the Romans had	<b>late</b>	had at Cannae, to	9, 80/ 11

as Bainham, that was	<b>late</b>	burned, said by Bayfield	9, 88/ 4
brethren let fall of	<b>late</b>	, and lost them of	9, 91/ 8
for any time so	<b>late</b>	before this brabbling or	9, 93/ 35
Norwich, and one of	<b>late</b>	at Exeter, and one	9, 94/ 1
Exeter, and one of	<b>late</b>	in Lincoln Diocese; and	9, 94/ 1
now, and have done	<b>late</b>	time past -- the	9, 96/ 17
and have done in	<b>late</b>	time past, the light	9, 98/ 3
and division now of	<b>late</b>	(as he saith) sprung	9, 114/ 32
which have been so	<b>late</b>	for only speaking against	9, 114/ 34
I not heard of	<b>late</b>	many punished for heresy	9, 115/ 26
of mine did of	<b>late</b>	, within less than this	9, 117/ 12
that he had of	<b>late</b>	heard much speaking thereof	9, 117/ 13
also even now of	<b>late</b>	, notwithstanding that they well	9, 121/ 20
it was now too	<b>late</b>	for him to think	9, 125/ 2
have I heard of	<b>late</b>	that he sweateth about	9, 125/ 10
this so sudden a	<b>late</b>	grudge and division were	9, 144/ 15
diocese of London, but	<b>late</b>	, a company that by	9, 157/ 10
is, over that, of	<b>late</b>	very greatly increased; and	9, 162/ 34
or cause of this	<b>late-sprung</b>	division? But I suppose	9, 144/ 23
he was, that now	<b>lately</b>	wrote the book of	9, 5/ 27
when I blamed him	<b>lately</b>	for not fasting upon	9, 106/ 18
and been baptized in	<b>Latin</b>	, and taken matrimony for	9, 44/ 8
he wrote them in	<b>Latin</b>	, and not in the	9, 60/ 16
that is called in	<b>Latin</b>	, ex officio), so that	9, 130/ 3
brass and not with	<b>Latin</b>	. And there shall he	9, 165/ 9
God for a worldly	<b>laud</b>	, and to be magnified	9, 69/ 1
of serving God for	<b>laud</b>	, is, I suppose, somewhat	9, 69/ 21
and pray but for	<b>laud</b>	: they shall well perceive	9, 69/ 32
shall have so little	<b>laud</b>	thereof that if there	9, 69/ 33
they serve God for	<b>laud</b>	, ye shall have it	9, 69/ 35
God of vainglory, for	<b>laud</b>	and praise of men	9, 70/ 5
vainglory, to get themselves	<b>laud</b>	and praise among the	9, 71/ 2
occasion to give therefor	<b>laud</b>	and glory to God	9, 104/ 10
as good and as	<b>laudable</b>	a temporalty, number for	9, 53/ 9
himself, then shall ye	<b>laugh</b>	to see that he	9, 20/ 26
and to make him	<b>laugh</b>	, when he seeth them	9, 69/ 4
had seen him since	<b>laugh</b>	and make merry at	9, 121/ 22
and they exercise his	<b>law</b>	written in their hearts	9, 17/ 11
and they exercise his	<b>law</b>	written in their hearts	9, 25/ 1
a rule; nor no	<b>law</b>	can serve except there	9, 81/ 7
to him against the	<b>law</b>	, nor omitted no charitable	9, 89/ 4
doth. For if the	<b>law</b>	were such as were	9, 96/ 35
so far against the	<b>law</b>	of God that it	9, 96/ 35

he laid for his	<b>law</b>	, did put them to	9, 100/ 33
keepeth not now the	<b>law</b>	by which it was	9, 105/ 29
the bond of that	<b>law</b>	, though peradventure it discharged	9, 105/ 34
or only men of	<b>law</b>	, or only merchants, make	9, 110/ 21
that is by the	<b>law</b>	Extra. de hereticis, cap	9, 130/ 14
be a very hard	<b>law</b>	, for a man may	9, 130/ 15
think so hard a	<b>law</b>	as this Pacifier saith	9, 131/ 26
neither, that made the	<b>law</b>	. And yet were they	9, 131/ 27
-- yet was that	<b>law</b>	made in a general	9, 131/ 32
And by the common	<b>law</b>	of this realm, many	9, 132/ 6
thing in the spiritual	<b>law</b>	that a man shall	9, 132/ 28
should change the spiritual	<b>law</b>	for that cause, then	9, 132/ 30
faultless? For amends the	<b>law</b>	giveth him none against	9, 133/ 9
indictments at the common	<b>law</b>	. I had as lief	9, 134/ 24
reformable by the spiritual	<b>law</b>	, except there be any	9, 135/ 18
This is a dangerous	<b>law</b>	, and more likely to	9, 135/ 33
as himself showeth, the	<b>law</b>	provideth well against all	9, 136/ 29
this is a sore	<b>law</b>	: that a man shall	9, 137/ 24
And though the said	<b>law</b>	seem to be made	9, 137/ 26
suffice to prove the	<b>law</b>	reasonable. For it seemeth	9, 137/ 28
their sayings by no	<b>law</b>	ought not to stand	9, 138/ 9
The provision of the	<b>law</b>	that he speaketh of	9, 138/ 33
and convicted. But this	<b>law</b>	this Pacifier accounteth sore	9, 138/ 36
they that made that	<b>law</b>	made it as it	9, 139/ 2
made. But surely that	<b>law</b>	and others of old	9, 139/ 7
rebuke either the one	<b>law</b>	or the other, I	9, 140/ 7
artificers, merchants, men of	<b>law</b>	, judges, knights, lords, or	9, 143/ 25
straited by the plain	<b>law</b>	that they may not	9, 149/ 21
effect in the king's	<b>law</b>	to arrest any man	9, 151/ 21
a suit at the	<b>law</b>	by some good man	9, 159/ 4
lose it by the	<b>law</b>	. And when his counsel	9, 159/ 9
Parliament, not only that	<b>law</b>	confirmed which law this	9, 162/ 16
that law confirmed which	<b>law</b>	this Pacifier here speaketh	9, 162/ 17
that it is not	<b>lawful</b>	to the Church to	9, 75/ 2
they think) it is	<b>lawful</b>	and also expedient that	9, 75/ 4
that it is not	<b>lawful</b>	that the Church should	9, 75/ 31
deadly sin, it were	<b>lawful</b>	to take as much	9, 77/ 34
the realm profitable, without	<b>lawful</b>	cause to take any	9, 84/ 22
spiritual governors, after a	<b>lawful</b>	order and form, devise	9, 100/ 11
that it were not	<b>lawful</b>	to pray to our	9, 101/ 20
them, to that that	<b>lawfully</b>	was their own before	9, 72/ 6
land that is already	<b>lawfully</b>	his own -- that	9, 77/ 8
whether it might be	<b>lawfully</b>	taken from them or	9, 79/ 19

now at this time	<b>lawfully</b>	do or say: I	9, 99/ 7
when the judge can	<b>lawfully</b>	convict them, he would	9, 141/ 5
if ye should live	<b>lawless</b>	and without a rule	9, 81/ 6
I will give my	<b>laws</b>	, " saith God, "into their	9, 17/ 8
beginning God wrote his	<b>laws</b>	in their hearts, and	9, 17/ 12
I will give my	<b>laws</b>	, saith God, into their	9, 24/ 36
beginning God wrote his	<b>laws</b>	in their hearts, and	9, 25/ 3
to the good, ancient	<b>laws</b>	and commendable usages long	9, 53/ 28
and justice, the king's	<b>laws</b>	of the realm, the	9, 53/ 36
of God, and the	<b>laws</b>	of Christ's church; ever	9, 54/ 1
for use of the	<b>laws</b>	not made by themselves	9, 60/ 22
but be the common	<b>laws</b>	of all Christendom. If	9, 60/ 23
the temporalty concerning the	<b>laws</b>	of this realm, and	9, 60/ 27
Church may make no	<b>laws</b>	, and such other things	9, 75/ 16
pardons, pilgrimages, making of	<b>laws</b>	, founding of chantries, making	9, 85/ 6
soul and body, the	<b>laws</b>	of Christ's church observed	9, 89/ 30
according to the common	<b>laws</b>	of all Christ's Catholic	9, 92/ 4
Catholic Church, and the	<b>laws</b>	of this realm, have	9, 92/ 4
wrong, since all the	<b>laws</b>	both spiritual of the	9, 94/ 29
to them therein. Which	<b>laws</b>	to contrary now there	9, 94/ 32
things that touch any	<b>laws</b>	or statutes already made	9, 96/ 28
And surely if the	<b>laws</b>	may be kept and	9, 97/ 3
the defaults of the	<b>laws</b>	abroad among the people	9, 97/ 5
occasion to have the	<b>laws</b>	in derision under which	9, 97/ 7
be divers of those	<b>laws</b>	which this Pacifier in	9, 99/ 33
Jerusalem, did in those	<b>laws</b>	that they there devised	9, 100/ 19
the Corinthians certain good	<b>laws</b>	and orders concerning their	9, 100/ 26
well seen in the	<b>laws</b>	of the Church, seeth	9, 105/ 33
and interpretation of the	<b>laws</b>	made therefor -- the	9, 106/ 4
God, is in all	<b>laws</b>	, spiritual and temporal both	9, 136/ 10
and make of the	<b>laws</b>	a change. The Forty-second	9, 137/ 9
therefore they make such	<b>laws</b>	as may help forth	9, 138/ 3
have against heresies those	<b>laws</b>	of the Church kept	9, 139/ 13
punishment of heresies: the	<b>laws</b>	of this realm and	9, 139/ 37
this realm and the	<b>laws</b>	of the whole Church	9, 139/ 37
to prove the said	<b>laws</b>	all wholly to be	9, 140/ 10
right expedient that strait	<b>laws</b>	be made for punishment	9, 140/ 12
rigor of the said	<b>laws</b>	, and use them more	9, 140/ 15
surely if the said	<b>laws</b>	should be put into	9, 140/ 18
to prove the said	<b>laws</b>	of the Church against	9, 140/ 29
is content that strait	<b>laws</b>	be made for punishment	9, 140/ 32
not wholly condemn these	<b>laws</b>	of the Church. But	9, 141/ 19
the rigor of the	<b>laws</b>	; but on the other	9, 141/ 22

may do by those	<b>laws</b>	, he saith, much harm	9, 141/ 23
harm. But, now, what	<b>laws</b>	are there, or may	9, 141/ 24
show that by these	<b>laws</b>	of the Church much	9, 141/ 26
should do by those	<b>laws</b>	, he saith that himself	9, 141/ 30
he harpeth upon the	<b>laws</b>	of the Church, as	9, 143/ 32
as though the spiritual	<b>laws</b>	which the spirituality here	9, 143/ 33
then divers of the	<b>laws</b>	that he speaketh of	9, 144/ 1
he speaketh of be	<b>laws</b>	not provincial, made by	9, 144/ 1
clergy here, but the	<b>laws</b>	usual through the whole	9, 144/ 2
so unreasonable (though those	<b>laws</b>	were less good than	9, 144/ 4
the abuse of those	<b>laws</b>	toward cruelty, as he	9, 144/ 8
the making of their	<b>laws</b>	and constitutions provincial --	9, 144/ 13
is relapsed. And the	<b>laws</b>	have determined who shall	9, 149/ 23
the making of the	<b>laws</b>	foresaw, and all Christendom	9, 150/ 1
forty days, the king's	<b>laws</b>	to bring them in	9, 151/ 10
therefore they have made	<b>laws</b>	that heretics might be	9, 151/ 16
many new devices of	<b>laws</b>	for the matter, because	9, 153/ 15
sufficiently learned in those	<b>laws</b>	of the Church by	9, 153/ 16
in executing of the	<b>laws</b>	, even those that are	9, 155/ 18
were never more new	<b>laws</b>	made therefor, yet shall	9, 155/ 21
ordered according to the	<b>laws</b>	of the Church. And	9, 161/ 26
need to let those	<b>laws</b>	stand, and make more	9, 162/ 35
such change of the	<b>laws</b>	for that purpose. But	9, 163/ 27
cruelty, change the good	<b>laws</b>	before made against heretics	9, 167/ 9
the old order and	<b>laws</b>	) but also than all	9, 168/ 18
with the change of	<b>laws</b>	before devised for the	9, 170/ 11
to keep well the	<b>laws</b>	already made of old	9, 170/ 13
in this point they	<b>lay</b>	for a sample the	9, 5/ 25
things that we especially	<b>lay</b>	against him whose said	9, 25/ 22
men nowadays, if "we"	<b>lay</b>	them forth the scripture	9, 32/ 21
these new sects do	<b>lay</b>	forth for them very	9, 32/ 24
in words against the	<b>lay</b>	people; but, as fair	9, 43/ 35
of some they lewdly	<b>lay</b>	to all. If they	9, 46/ 6
out their faults, and	<b>lay</b>	them to their faces	9, 50/ 4
guise is not to	<b>lay</b>	the faults of the	9, 50/ 18
relic, but let them	<b>lay</b>	the Sacrament in the	9, 51/ 31
now whereas the brethren	<b>lay</b>	a blame in me	9, 52/ 2
and grudge of the	<b>lay</b>	people against the priests	9, 55/ 9
brethren that boast it	<b>lay</b>	forth for a great	9, 55/ 30
that the priests against	<b>lay</b>	people, and lay people	9, 57/ 8
against lay people, and	<b>lay</b>	people against priests, have	9, 57/ 9
them such as few	<b>lay</b>	people unlearned -- yea	9, 60/ 9
he would have the	<b>lay</b>	people, both men and	9, 60/ 17

with the same figure	<b>lay</b>	like faults in the	9, 60/ 27
encumbered; or else the	<b>lay</b>	brethren that are in	9, 62/ 13
and a favorable, to	<b>lay</b>	these faults to the	9, 64/ 32
multitude of all the	<b>lay</b>	people have found default	9, 66/ 25
he that some laymen	<b>lay</b>	this for a farther	9, 71/ 31
of some men that	<b>lay</b>	this reason and that	9, 77/ 10
this bicched burden, and	<b>lay</b>	it in my neck	9, 83/ 20
alms from the poor	<b>lay</b>	people too -- and	9, 85/ 34
and gluttony that are	<b>lay</b>	people, this Pacifier can	9, 103/ 17
the faults of us	<b>lay</b>	people untouched, yet of	9, 103/ 27
appeased; nor do not	<b>lay</b>	the faults of naughty	9, 108/ 10
other realms so should	<b>lay</b>	the faults of evil	9, 108/ 12
great love and policy	<b>lay</b>	on faggots and gunpowder	9, 110/ 34
some of their own	<b>lay</b>	brethren too, such as	9, 113/ 34
from one man and	<b>lay</b>	it in another man's	9, 123/ 10
neck, and namely to	<b>lay</b>	it to the chancellor	9, 123/ 11
their part as naughty	<b>lay</b>	folk for theirs; and	9, 129/ 4
the Church used to	<b>lay</b>	to their charges the	9, 141/ 14
list may devise and	<b>lay</b>	the like to some	9, 144/ 10
-- this Pacifier to	<b>lay</b>	those for any confederacies	9, 144/ 14
subtle invented ways that	<b>lay</b>	the faults of the	9, 167/ 6
allude. And he covertly	<b>layeth</b>	, as ye see, the	9, 34/ 8
the reason that Tyndale	<b>layeth</b>	for it: of the	9, 34/ 9
is begotten. But he	<b>layeth</b>	not the authority of	9, 34/ 9
Tyndale doth; but he	<b>layeth</b>	the words of Saint	9, 34/ 10
be begotten. But Tyndale	<b>layeth</b>	that text of Saint	9, 35/ 1
the reason that he	<b>layeth</b>	by sample of the	9, 35/ 36
his farther indifference, he	<b>layeth</b>	against them both that	9, 57/ 8
that -- since he	<b>layeth</b>	for causes of this	9, 70/ 30
this Pacifier here untruly	<b>layeth</b>	unto the whole people	9, 92/ 7
and confirmed, yet he	<b>layeth</b>	some lack in them	9, 100/ 1
abominable fault that he	<b>layeth</b>	here to the spirituality	9, 112/ 24
clergy himself unawares, and	<b>layeth</b>	no little fault in	9, 115/ 1
some say" this book	<b>layeth</b>	to the charge of	9, 128/ 33
book of this Pacifier	<b>layeth</b>	no piece of this	9, 129/ 16
it away. For he	<b>layeth</b>	the cause to be	9, 141/ 20
lament such divisions, with	<b>laying</b>	for a cause of	9, 115/ 33
so doth every good	<b>layman</b>	agree with them therein	9, 72/ 1
I suppose, every good	<b>layman</b>	too. And as for	9, 73/ 13
and teach that no	<b>layman</b>	should then believe them	9, 101/ 34
spirituality pretend that no	<b>layman</b>	should have the inquiry	9, 139/ 36
and therefore if any	<b>layman</b>	report any evil of	9, 142/ 13
diligent to cause the	<b>layman</b>	to cease off that	9, 142/ 15

known, yet if any	<b>layman</b>	report it, the best	9, 142/ 25
diligent to cause the	<b>layman</b>	cease off his saying	9, 142/ 27
that is but a	<b>layman</b>	, as I am, it	9, 170/ 37
both temporal and spiritual,	<b>laymen</b>	and religious), and against	9, 44/ 26
me partial to the	<b>laymen</b>	too. For I never	9, 50/ 7
that not only between	<b>laymen</b>	and laymen, but also	9, 62/ 1
only between laymen and	<b>laymen</b>	, but also between religious	9, 62/ 1
upon these divisions some	<b>laymen</b>	have in time past	9, 66/ 8
realm, or of any	<b>laymen</b>	bearing their favor some	9, 66/ 16
and say that some	<b>laymen</b>	say that some of	9, 70/ 35
Nineteenth Chapter And some	<b>laymen</b>	say farther, that though	9, 71/ 4
saith he that some	<b>laymen</b>	lay this for a	9, 71/ 31
these things, when the	<b>laymen</b>	have moved some things	9, 72/ 3
Pacifier saith that some	<b>laymen</b>	say that in all	9, 72/ 12
tell the same some	<b>laymen</b>	that so told him	9, 72/ 14
so, that some other	<b>laymen</b>	say nay. For they	9, 72/ 15
I have heard many	<b>laymen</b>	that would be bishops	9, 82/ 26
knowing also that many	<b>laymen</b>	have opinion that a	9, 95/ 15
as some of us	<b>laymen</b>	think it a pain	9, 103/ 12
me, "Fareto sould te	<b>laymen</b>	fasten? Let te priester	9, 106/ 19
in such reformations, because	<b>laymen</b>	speak so much against	9, 142/ 18
of the priest because	<b>laymen</b>	speak so much of	9, 142/ 30
toward his amendment because	<b>laymen</b>	much abhor his lewdness	9, 143/ 4
reported tale that some	<b>laymen</b>	say that some spiritual	9, 147/ 7
told to make all	<b>laymen</b>	ween that those some	9, 147/ 18
the clergy, for no	<b>laymen's</b>	pleasure he never should	9, 103/ 28
or other corruption might	<b>lead</b>	the witnesses or accusers	9, 139/ 24
the Church from error, "	<b>leading</b>	" it "into every truth	9, 21/ 18
out little, except a	<b>leaf</b>	or two concerning the	9, 7/ 5
false heresies in one	<b>leaf</b>	than the wisest man	9, 8/ 18
Dialogue, in the 100th	<b>leaf</b>	, among other things these	9, 11/ 30
that there is any	<b>leaf</b>	or line that ever	9, 32/ 30
he list, in the	<b>leaf</b>	that is marked with	9, 37/ 8
and begin in that	<b>leaf</b>	and that side of	9, 38/ 28
that side of the	<b>leaf</b>	that is marked with	9, 38/ 29
to fill up the	<b>leaf</b>	. And therefore, since, as	9, 140/ 5
senators, and break their	<b>league</b>	with the Romans and	9, 80/ 12
almost hunger-starven, and so	<b>lean</b>	that he can scant	9, 6/ 23
in that point they	<b>lean</b>	too much to the	9, 52/ 27
fellow saw him, the	<b>lean</b>	whoreson, there so ready	9, 83/ 18
and afterward into the	<b>leaning</b>	toward a false belief	9, 9/ 33
a senator, and nonetheless	<b>leaning</b>	all unto the people	9, 79/ 33
likely, without any partial	<b>leaning</b>	, indifferently to tell him	9, 169/ 37

was light enough to	<b>leap</b>	the walls, nor by	9, 119/ 7
by good and well-	<b>learned</b>	perceived, and among so	9, 3/ 26
by those that are	<b>learned</b>	and con skill, be	9, 5/ 11
Church, of whom they	<b>learned</b>	it, doth affirm the	9, 32/ 32
of the faith be	<b>learned</b>	, be signs and tokens	9, 35/ 11
distinction that Tyndale hath	<b>learned</b>	of Philipp Schwarzerdt and	9, 38/ 1
and few of the	<b>learned</b>	, too -- had anything	9, 60/ 10
excuse to a man	<b>learned</b>	that will weigh the	9, 62/ 37
better men and better	<b>learned</b>	, too, than I and	9, 63/ 13
such a bishop so	<b>learned</b>	as my said lord	9, 125/ 29
inquirers, or such other	<b>learned</b>	men as be called	9, 137/ 18
is there some so	<b>learned</b>	to whom the matter	9, 148/ 3
matter than he that	<b>learned</b>	to spell is able	9, 148/ 8
temporal men be sufficiently	<b>learned</b>	in those laws of	9, 153/ 16
men be so sufficiently	<b>learned</b>	, yet is it possible	9, 153/ 18
men which are so	<b>learned</b>	are not those that	9, 153/ 19
others as are less	<b>learned</b>	than himself, teach boldly	9, 165/ 13
as much wit and	<b>learning</b>	both as the best	9, 8/ 10
and furnished by the	<b>learning</b>	and labor of them	9, 39/ 2
had neither wit nor	<b>learning</b>	; whereas it cannot be	9, 40/ 5
As for wit and	<b>learning</b>	, I nowhere say that	9, 40/ 8
so little wit or	<b>learning</b>	either, that the more	9, 40/ 10
wit or any great	<b>learning</b>	indeed, and then, for	9, 40/ 13
as, having wit and	<b>learning</b>	, fall willfully from faith	9, 40/ 17
living, and of their	<b>learning</b>	, and of their livelihood	9, 79/ 16
ordinaries as should in	<b>learning</b>	, wisdom, justice, and living	9, 94/ 36
were of such wisdom,	<b>learning</b>	, nor virtue neither, that	9, 113/ 22
truants and lack their	<b>learning</b>	the while. And yet	9, 165/ 30
his wit and his	<b>learning</b>	find a better way	9, 168/ 16
is not of such	<b>learning</b>	as to perceive by	9, 169/ 18
his new-cleansed conscience, for	<b>learning</b>	and virtue most likely	9, 169/ 36
one point at the	<b>least</b>	. Which point while it	9, 30/ 10
followeth it at the	<b>least</b>	that he could have	9, 31/ 23
one place at the	<b>least</b>	; let them tell where	9, 49/ 10
naught or at the	<b>least</b>	more unmeet to take	9, 81/ 22
we should at the	<b>least</b>	have evensong in the	9, 106/ 15
of the things that	<b>least</b>	can become any good	9, 107/ 26
some part at the	<b>least</b>	his words appear false	9, 113/ 5
what number is the	<b>least</b>	that he calleth many	9, 114/ 25
mishandling may here with	<b>least</b>	labor and charge be	9, 116/ 20
some one, at the	<b>least</b>	. But surely I suppose	9, 116/ 26
such universal cause, and	<b>least</b>	cause of all in	9, 147/ 23
perceive well, at the	<b>least</b>	, that those folk which	9, 170/ 17

much more, at the	<b>least</b>	, as all mine eight	9, 172/ 3
Thomas Philips of London,	<b>leather-seller</b>	, now prisoner in the	9, 126/ 12
wink with him, and	<b>leave</b>	his dream unchecked. Which	9, 4/ 26
seem to soil, and	<b>leave</b>	out what me list	9, 5/ 32
their own words I	<b>leave</b>	not one syllable out	9, 6/ 33
pursuing, if the reader	<b>leave</b>	my words out between	9, 7/ 20
see well, that they	<b>leave</b>	me unanswered for fear	9, 11/ 12
left at liberty to	<b>leave</b>	all God's words unbelieved	9, 18/ 19
been at liberty to	<b>leave</b>	a great part of	9, 18/ 20
too long, let them	<b>leave</b>	a great part of	9, 38/ 28
I needs must, or	<b>leave</b>	the most necessary points	9, 41/ 34
spiritual, and (except heretics)	<b>leave</b>	not one man for	9, 44/ 20
and write reason and	<b>leave</b>	railing; and then let	9, 46/ 11
about the realm, and	<b>leave</b>	no place in peace	9, 55/ 3
too much, and to	<b>leave</b>	that is sufficient. And	9, 75/ 9
is too much, and	<b>leave</b>	that is sufficient, because	9, 77/ 4
to the clergy, would	<b>leave</b>	them too little and	9, 78/ 20
to whom they would	<b>leave</b>	bare sufficient, but that	9, 78/ 33
the great abundance, and	<b>leave</b>	but the bare sufficient	9, 79/ 3
would take all and	<b>leave</b>	nothing. And those men	9, 85/ 23
of those that would	<b>leave</b>	sufficient and take away	9, 85/ 25
to exhort Frith to	<b>leave</b>	them, this Pacifier, I	9, 90/ 27
reform themselves, and to	<b>leave</b>	and avoid all things	9, 95/ 30
will, as I say,	<b>leave</b>	some things of his	9, 97/ 12
part. For if they	<b>leave</b>	nothing unprayed for that	9, 102/ 32
soon as their lips	<b>leave</b>	stirring. Howbeit, because he	9, 103/ 20
of indifference, though he	<b>leave</b>	the faults of us	9, 103/ 27
them that I will	<b>leave</b>	myself less than the	9, 120/ 20
are already, but to	<b>leave</b>	them still; and then	9, 152/ 23
man that I shall	<b>leave</b>	Tyndale never a dark	9, 171/ 21
peradventure be because he	<b>leaveth</b>	out somewhat that Tyndale	9, 5/ 39
and falsely too; and	<b>leaveth</b>	out the pith and	9, 6/ 16
to the point, he	<b>leaveth</b>	mine answer untouched and	9, 27/ 14
and turn, else God	<b>leaveth</b>	finally his own good-begun	9, 38/ 18
in the one and	<b>leaveth</b>	the other out. And	9, 60/ 30
I put in whole,	<b>leaving</b>	out naught but railing	9, 7/ 15
those words that the	<b>leaving</b>	out of them maketh	9, 15/ 11
no fault at the	<b>leaving</b>	out of them, but	9, 15/ 13
answer again that the	<b>leaving</b>	out of felony, sacrilege	9, 56/ 16
them for "discreet" that,	<b>leaving</b>	the clergy sufficient, would	9, 78/ 14
the party or the	<b>leaving</b>	of the arrest: we	9, 154/ 32
upon another thing; and	<b>leaving</b>	for a while both	9, 172/ 17
folk be naught, that	<b>lecherous</b>	folk be naught; and	9, 50/ 15



to more labor and	<b>length</b>	in answering than some	9, 8/ 26
labor of all that	<b>length</b>	is mine own, for	9, 8/ 34
as for the tedious	<b>length</b>	of my writing, I	9, 10/ 28
I trust, without great	<b>length</b>	given the good brotherhood	9, 10/ 29
somewhat the more at	<b>length</b>	because it toucheth a	9, 33/ 11
my books for the	<b>length</b>	, I will make no	9, 37/ 1
handled somewhat more at	<b>length</b>	. And whoso therefore listeth	9, 37/ 5
little more than the	<b>length</b>	. And therefore, where they	9, 41/ 31
to be feared at	<b>length</b>	that if it thus	9, 70/ 15
there gone out at	<b>length</b>	to such an ungracious	9, 139/ 9
long forslotted, that at	<b>length</b>	, in time, so might	9, 158/ 3
Catholics and heretics at	<b>length</b>	as it fareth sometimes	9, 159/ 4
be their own at	<b>length</b>	, though God for our	9, 160/ 29
that thereof would at	<b>length</b>	grow some great commotion	9, 161/ 21
still, and would at	<b>length</b>	do some great mischief	9, 161/ 32
should keep a longer	<b>Lent</b>	than they now do	9, 105/ 30
therefore to say in	<b>Lent</b>	their evensong before noon	9, 106/ 13
be fain that the	<b>Lent</b>	were two weeks less	9, 106/ 22
for the clergy the	<b>Lent</b>	were one week longer	9, 106/ 23
have evensong in the	<b>Lenten</b>	fast before we fall	9, 106/ 16
I trow, both long	<b>Lents</b>	and Advent, too, and	9, 106/ 25
are, that con somewhat	<b>less</b>	than I, that yet	9, 3/ 11
for other faults of	<b>less</b>	weight and tolerable, I	9, 4/ 8
the brotherhood speak much	<b>less</b>	of him, either for	9, 5/ 36
been so much the	<b>less</b>	. But they will, if	9, 8/ 13
and five lies in	<b>less</b>	than as many lines	9, 9/ 6
as little labor and	<b>less</b>	to translate the whole	9, 11/ 34
own more dark and	<b>less</b>	perceived. And therefore are	9, 15/ 11
though it were somewhat	<b>less</b>	shall little force for	9, 31/ 13
of his father, much	<b>less</b>	like the man at	9, 36/ 33
then am I much	<b>less</b>	indifferent. For God keep	9, 48/ 37
or temporal; and much	<b>less</b>	meet to rebuke and	9, 50/ 12
very first chapter appear	<b>less</b>	good and less truth	9, 61/ 28
appear less good and	<b>less</b>	truth, too, than men	9, 61/ 28
wit, that weeneth it	<b>less</b>	to be lamented that	9, 62/ 5
is a thing no	<b>less</b>	lamentable than if it	9, 62/ 22
were a state of	<b>less</b>	perfection, by reason of	9, 63/ 7
naught, made sometimes somewhat	<b>less</b>	, but end can it	9, 70/ 26
with conscience have been	<b>less</b>	light of belief, or	9, 74/ 21
the Church that have	<b>less</b>	than sufficient. Now, if	9, 78/ 36
it were then much	<b>less</b>	thanks to them that	9, 104/ 27
Lent were two weeks	<b>less</b>	-- yet would we	9, 106/ 22
they flee from the	<b>less</b>	. For instead of the	9, 109/ 24

punishment no more but	<b>less</b>	love to the people	9, 114/ 15
mishapped to be in	<b>less</b>	space mispunished in so	9, 115/ 19
did of late, within	<b>less</b>	than this fortnight, tell	9, 117/ 12
that I was no	<b>less</b>	worth, in money and	9, 120/ 2
I will leave myself	<b>less</b>	than the fourth part	9, 120/ 20
dare say he would	<b>less</b>	believe their lamentable tales	9, 127/ 34
little wit therein; and	<b>less</b>	good would grow thereof	9, 137/ 8
occasion to do the	<b>less</b>	in such reformations, because	9, 142/ 18
they will do the	<b>less</b>	toward the amendment of	9, 142/ 29
they will do the	<b>less</b>	toward his amendment because	9, 143/ 4
though those laws were	<b>less</b>	good than the great	9, 144/ 5
it will not be	<b>less</b>	than one whole week's	9, 152/ 29
such others as are	<b>less</b>	learned than himself, teach	9, 165/ 13
them. For upon this	<b>lesson</b>	he bringeth in, as	9, 146/ 35
his scholars a new	<b>lesson</b>	. Then if the court	9, 164/ 11
one of those the	<b>lessons</b>	that belong to the	9, 148/ 7
too much to the	<b>letter</b>	of his words and	9, 52/ 28
For I read the	<b>letter</b>	myself which was cast	9, 158/ 6
he shall see certain	<b>letters</b>	which some of the	9, 91/ 7
her keys; by which	<b>letters</b>	both Tyndale and George	9, 91/ 9
worldly honor and riches	<b>letteth</b>	greatly devotion -- so	9, 74/ 33
to worldly things, and	<b>letteth</b>	and in manner strangleth	9, 75/ 7
because that great abundance	<b>letteth</b>	, they say, and in	9, 77/ 5
because the great abundance	<b>letteth</b>	them, they say, to	9, 78/ 15
to it. But now	<b>letting</b>	this piece pass, wherein	9, 95/ 4
and believe the contrary.	<b>Letting</b>	, therefore, for this time	9, 112/ 22
punish them. And therefore	<b>letting</b>	, as I said before	9, 114/ 22
old new -- not	<b>letting</b>	to call in their	9, 168/ 34
now almost in every	<b>lewd</b>	lad's mouth, the brethren	9, 11/ 10
on the other side,	<b>lewd</b>	Luther, and Lambert, Barnes	9, 29/ 9
years before these late,	<b>lewd</b>	heresies began, have evermore	9, 29/ 24
but such as be	<b>lewd</b>	and naught -- to	9, 45/ 24
orders whoso be so	<b>lewd</b>	irreverently to speak, and	9, 50/ 33
than lightly believe the	<b>lewd</b>	words of some, and	9, 74/ 23
part, for affection unto	<b>lewd</b>	liberty: he finally, besides	9, 100/ 32
such well-known naughtiness and	<b>lewd</b>	living, besides, that no	9, 113/ 9
words of those two	<b>lewd</b>	lads (which yet in	9, 156/ 31
wite to a few	<b>lewd</b>	fellows and women in	9, 157/ 31
faults of some they	<b>lewdly</b>	lay to all. If	9, 46/ 6
so naughty that his	<b>lewdness</b>	is openly known, yet	9, 142/ 25
laymen much abhor his	<b>lewdness</b>	-- this Pacifier may	9, 143/ 5
it appeareth (De hereticis	<b>li</b>	.vi., in the chapter	9, 135/ 21
appeareth Extra. de hereticis	<b>li</b>	. vi. cap. Vt inquisitionis	9, 138/ 11

were no other but	<b>liars</b>	, God of his infinite	9, 16/ 5
before we were but	<b>liars</b>	, and such as worketh	9, 16/ 7
of God, as chastity,	<b>liberality</b>	, patience, soberness, temperance, cunning	9, 142/ 9
days been left at	<b>liberty</b>	to leave all God's	9, 18/ 19
the beginning been at	<b>liberty</b>	to leave a great	9, 18/ 20
God is at his	<b>liberty</b>	to give his word	9, 25/ 31
that he is at	<b>liberty</b>	to speak yet more	9, 27/ 26
grown into an unbridled	<b>liberty</b>	; and, as they must	9, 79/ 35
men might have free	<b>liberty</b>	in that behalf. And	9, 91/ 24
they might, have free	<b>liberty</b>	in like manner to	9, 93/ 22
for affection unto lewd	<b>liberty</b>	: he finally, besides the	9, 100/ 32
being thereupon set at	<b>liberty</b>	and walking about abroad	9, 118/ 11
that secret without their	<b>license</b>	. And surely this is	9, 137/ 24
the chapter "Accusatus," par. "	<b>Licit</b>	, " it appeareth that if	9, 135/ 24
care how loud they	<b>lie</b>	: let any man look	9, 7/ 4
them plainly that they	<b>lie</b>	; wherein every true Christian	9, 45/ 16
in this thing they	<b>lie</b>	. For they rail against	9, 45/ 25
silly souls themselves that	<b>lie</b>	there and piteously cry	9, 85/ 35
place of rest they	<b>lie</b>	still and sleep full	9, 88/ 9
but that all souls	<b>lie</b>	still and sleep; or	9, 101/ 22
a very plain, open	<b>lie</b>	; neither an idle lie	9, 107/ 20
lie; neither an idle	<b>lie</b>	nor of any good	9, 107/ 20
to be), but a	<b>lie</b>	very pernicious, which is	9, 107/ 25
man that list to	<b>lie</b>	may soon imagine in	9, 112/ 10
believe some one man's	<b>lie</b>	. And against his much	9, 112/ 13
they might build their	<b>lie</b>	. For so was it	9, 121/ 38
allow. And then to	<b>lie</b>	still till he find	9, 132/ 14
faggot, besides that they	<b>lie</b>	longer on the one	9, 132/ 18
the making of that	<b>lie</b>	. For every fool that	9, 144/ 10
in manner a universal	<b>lie</b>	, since I can yet	9, 147/ 23
yet, and make a	<b>lie</b>	again of them then	9, 155/ 5
they let not to	<b>lie</b>	when they come home	9, 157/ 3
would not, I ween,	<b>lie</b>	still in rest three	9, 157/ 37
for his pleasure to	<b>lie</b>	. But let him, whatsoever	9, 171/ 36
have believed that they	<b>lied</b>	, rather than lightly believe	9, 74/ 22
body. Now, whether Frith	<b>lied</b>	or his fellows, let	9, 121/ 32
every man's conscience they	<b>lied</b>	. When would these folk	9, 131/ 19
that he had as	<b>lief</b>	his enemy were let	9, 57/ 21
then had I as	<b>lief</b>	the judge might do	9, 133/ 27
law. I had as	<b>lief</b>	, for anything that I	9, 134/ 24
malice to make many	<b>lies</b>	themselves. It is little	9, 8/ 2
four follies and five	<b>lies</b>	in less than as	9, 9/ 6
of themselves dark with	<b>lies</b>	and receive all their	9, 19/ 30

and cleanseth them from	<b>lies</b>	; as thou readest, John	9, 19/ 38
purged their hearts from	<b>lies</b>	, from false opinions, and	9, 20/ 2
have with truth and	<b>lies</b>	together laid the living	9, 51/ 3
shall he make two	<b>lies</b>	for one. And yet	9, 60/ 33
springing upon such slanderous	<b>lies</b>	as this Pacifier speaketh	9, 109/ 14
as have told him	<b>lies</b>	; and hath been thereby	9, 116/ 31
of them. For the	<b>lies</b>	are neither few nor	9, 117/ 3
the brethren many marvelous	<b>lies</b>	, of much cruel tormenting	9, 119/ 18
there are laid like	<b>lies</b>	: one Simonds, a long	9, 120/ 36
to devise and imagine	<b>lies</b>	of malice and hatred	9, 121/ 25
up their tower of	<b>lies</b>	. Or else, which were	9, 122/ 33
which not only speaketh	<b>lies</b>	against honest men, but	9, 123/ 5
but also writeth false	<b>lies</b>	and heresies against the	9, 123/ 6
great many; and the	<b>lies</b>	that heretics of malice	9, 150/ 9
good, and those false	<b>lies</b>	true, then let this	9, 150/ 17
heaven and the devil	<b>lieth</b>	in hell never hereafter	9, 21/ 34
matter of the question	<b>lieth</b>	. But then because he	9, 27/ 12
much as in him	<b>lieth</b>	-- the clergy of	9, 60/ 21
his county; and himself	<b>lieth</b>	sometimes still in prison	9, 132/ 8
what one spark of	<b>life</b>	, after this thing considered	9, 23/ 30
my mother-in-law liveth (whose	<b>life</b>	and good health I	9, 47/ 7
have a good, easy	<b>life</b>	and a wealthy, and	9, 83/ 7
so weary of his	<b>life</b>	that he wished and	9, 83/ 16
words, if that easy	<b>life</b>	and wealthy that is	9, 83/ 21
take a religious man's	<b>life</b>	for ease. So that	9, 83/ 24
salvation, even till the	<b>life</b>	left his body. But	9, 89/ 8
all in all my	<b>life</b>	, except only twain; of	9, 117/ 28
him and save his	<b>life</b>	at the first time	9, 149/ 20
any man in my	<b>life</b>	put in trouble for	9, 170/ 4
letted, would labor to	<b>lift</b>	up all her clothes	9, 118/ 20
much in mine own	<b>light</b>	, but that I can	9, 3/ 5
and receiveth all her	<b>light</b>	of the sun: even	9, 19/ 29
giveth the sun no	<b>light</b>	; but contrariwise, the light	9, 19/ 32
light; but contrariwise, the	<b>light</b>	of the sun in	9, 19/ 33
conscience have been less	<b>light</b>	of belief, or boldly	9, 74/ 21
likeness of angels of	<b>light</b>	, should so deceive this	9, 88/ 20
anon bring a new	<b>light</b>	of grace into the	9, 96/ 6
time past -- the	<b>light</b>	of grace that is	9, 96/ 17
late time past, the	<b>light</b>	of grace that is	9, 98/ 3
matter, that then the	<b>light</b>	of the grace that	9, 98/ 11
prophecy, concerning that the	<b>light</b>	of grace that he	9, 98/ 36
he mean that the	<b>light</b>	of his grace that	9, 99/ 14
this Pacifier lost the	<b>light</b>	of truth. For the	9, 99/ 17

good; but that the	<b>light</b>	of grace will not	9, 101/ 5
more but that the	<b>light</b>	of grace will never	9, 102/ 4
be blown out the	<b>light</b>	of his lantern of	9, 109/ 37
and destruction of many	<b>light</b>	persons' souls. For if	9, 113/ 25
but that he was	<b>light</b>	enough to leap the	9, 119/ 7
provideth well against all	<b>light</b>	receiving of such confession	9, 136/ 30
punish us for every	<b>light</b>	default. This process were	9, 146/ 24
have been slight nor	<b>light</b>	, nor so strange articles	9, 148/ 29
punish us for every	<b>light</b>	default. When he hath	9, 150/ 15
a man for every	<b>light</b>	suspicion, or complaint, of	9, 151/ 6
but not upon every	<b>light</b>	complaint that full lightly	9, 151/ 26
arrest folk for every	<b>light</b>	suspicion, or every complaint	9, 154/ 17
since which is a	<b>light</b>	suspicion and which is	9, 154/ 25
and which is a	<b>light</b>	complaint and which is	9, 154/ 26
of the matter for	<b>light</b>	or heavy must follow	9, 154/ 31
cruel they should judge	<b>light</b>	heavy and small great	9, 154/ 35
bold that we make	<b>light</b>	and slight of our	9, 159/ 2
let him not be	<b>light</b>	of credence in the	9, 169/ 21
man, I say, be	<b>light</b>	in believing them, for	9, 169/ 29
of hell, into the	<b>light</b>	, where his eyes dazed	9, 171/ 18
the grace of that	<b>light</b>	which illumineth every man	9, 171/ 19
overly gay gowns or	<b>light-colored</b>	liveries, and one or	9, 57/ 3
of simplicity, some of	<b>light-giving</b>	credence, and some of	9, 67/ 25
is of itself and	<b>lighteneth</b>	the air, and purgeth	9, 19/ 34
is of herself and	<b>lighteneth</b>	the hearts of the	9, 19/ 36
there falleth no variance	<b>lightly</b>	between religious and religious	9, 62/ 16
they lied, rather than	<b>lightly</b>	believe the lewd words	9, 74/ 22
other, they could not	<b>lightly</b>	find a worse) --	9, 82/ 14
if he will so	<b>lightly</b>	pardon all passions that	9, 148/ 33
so be sent away	<b>lightly</b>	, to go teach their	9, 149/ 31
light complaint that full	<b>lightly</b>	may be untrue. And	9, 151/ 27
show themselves either of	<b>lightness</b>	ready to give hasty	9, 8/ 1
doth it not of	<b>lightness</b>	of mind, nor of	9, 135/ 28
by their oversight and	<b>lightness</b>	, in such a courage	9, 156/ 33
that saying, of a	<b>lightness</b>	of wit and slipperiness	9, 165/ 34
the making open and	<b>lightsome</b>	to the reader the	9, 8/ 24
you that matter so	<b>lightsome</b>	and so clear to	9, 171/ 21
sistren, so highly well	<b>liked</b>	among them that some	9, 12/ 8
then be they of	<b>likelihood</b>	good things, and not	9, 31/ 21
it soon changed of	<b>likelihood</b>	; and then shall we	9, 69/ 35
and lost them of	<b>likelihood</b>	as some good Kit	9, 91/ 8
must needs be of	<b>likelihood</b>	some such as goeth	9, 94/ 6
in print; and of	<b>likelihood</b>	he never had it	9, 125/ 18

oath, and saw the	<b>likelihood</b>	that he was, in	9, 126/ 21
malice, or of some	<b>likelihood</b>	which happed him of	9, 133/ 16
nor yet hear any	<b>likelihood</b>	), I would put them	9, 134/ 16
-- else were they	<b>likely</b>	to be waxen better	9, 50/ 1
after, upon reasoning, more	<b>likely</b>	within a while to	9, 84/ 3
by someone that is	<b>likely</b>	to be brought and	9, 89/ 18
again, which Frith were	<b>likely</b>	to break and get	9, 90/ 12
man could think it	<b>likely</b>	that such folk as	9, 113/ 10
were not so few	<b>likely</b>	to have made so	9, 115/ 16
it is not very	<b>likely</b>	but that by one	9, 125/ 17
a man meet and	<b>likely</b>	to do many folk	9, 126/ 22
accuser, the streets were	<b>likely</b>	to swarm full of	9, 130/ 29
dangerous law, and more	<b>likely</b>	to cause untrue and	9, 135/ 33
it was then very	<b>likely</b>	and coming to the	9, 139/ 16
such witnesses as were	<b>likely</b>	to bewray them. And	9, 141/ 3
therefore were the heretics	<b>likely</b>	thus to make merry	9, 153/ 21
easy to wish than	<b>likely</b>	to look for --	9, 166/ 27
his indignation, we were	<b>likely</b>	to have the faith	9, 167/ 11
learning and virtue most	<b>likely</b>	, without any partial leaning	9, 169/ 37
himself in his own	<b>likeness</b>	. Now is it so	9, 15/ 6
transfiguring themselves into the	<b>likeness</b>	of angels of light	9, 88/ 19
the whole book, that	<b>likewise</b>	as it were as	9, 11/ 32
of their wits. For	<b>likewise</b>	as they that would	9, 41/ 10
thy Father privily." But	<b>likewise</b>	as God, for all	9, 104/ 5
him a great, vainglorious	<b>liking</b>	of himself, and a	9, 126/ 24
her hard upon her	<b>lily-white</b>	hands -- whoso would	9, 101/ 27
some others of his	<b>limbs</b>	, in many parts of	9, 103/ 1
Church" the church of	<b>lime</b>	and stone, then it	9, 16/ 29
Church" the church of	<b>lime</b>	and stone, then it	9, 24/ 6
past, by their own	<b>limitation</b>	; and of truth, if	9, 44/ 21
one of late in	<b>Lincoln</b>	Diocese; and in London	9, 94/ 1
that except London and	<b>Lincoln</b>	, he shall scant in	9, 115/ 10
dioceses of London and	<b>Lincoln</b>	, and of those twain	9, 115/ 24
first to speak of	<b>Lincoln</b>	: as great a diocese	9, 115/ 24
wittingly left out one	<b>line</b>	-- and very few	9, 7/ 8
is any leaf or	<b>line</b>	that ever themselves have	9, 32/ 31
less than as many	<b>lines</b>	. But yet, for all	9, 9/ 6
Tyndale's there be certain	<b>lines</b>	left out in mine	9, 15/ 8
there two or three	<b>lines</b>	of the worst: I	9, 61/ 23
as soon as their	<b>lips</b>	leave stirring. Howbeit, because	9, 103/ 19
leave out what me	<b>list</b>	, and such as would	9, 5/ 33
enough. Howbeit, if he	<b>list</b>	, for all that, to	9, 10/ 22
of Saint James, whoso	<b>list</b>	to see, let him	9, 35/ 28

Election," beginning, if he	<b>list</b>	, in the leaf that	9, 37/ 8
I here say, whoso	<b>list</b>	to read my books	9, 41/ 28
as villainous as they	<b>list</b>	, against myself, I am	9, 44/ 36
hence forth, if they	<b>list</b>	. Like as I do	9, 45/ 37
brethren say: that they	<b>list</b>	not to read my	9, 46/ 26
them believe as they	<b>list</b>	, yet this will I	9, 48/ 7
to believe as they	<b>list</b>	. But I trust in	9, 52/ 26
the husband as he	<b>list</b>	, I durst be bold	9, 59/ 33
he may when he	<b>list</b>	, and will peradventure after	9, 77/ 19
in what place he	<b>list</b>	, and there prove, calling	9, 94/ 11
and thereupon if they	<b>list</b>	to cast and suspect	9, 94/ 24
abated. Which thing whoso	<b>list</b>	with an even eye	9, 98/ 8
as every man that	<b>list</b>	to lie may soon	9, 112/ 10
seem such as himself	<b>list</b>	, tell it out by	9, 122/ 36
For every fool that	<b>list</b>	may devise and lay	9, 144/ 10
with which any man	<b>list</b>	to belie them. For	9, 146/ 34
Now, good readers, whoso	<b>list</b>	to say that I	9, 171/ 30
the thing that he	<b>list</b>	not to look on	9, 171/ 32
length. And whoso therefore	<b>listeth</b>	so to do, let	9, 37/ 5
long enough without the	<b>litany</b>	. % And as for dirge	9, 9/ 22
sometime fallen in a	<b>little</b>	slumber; in which places	9, 4/ 24
and my reasons of	<b>little</b>	force. For they boast	9, 5/ 12
the remnant make I	<b>little</b>	account. But surely loath	9, 6/ 9
that read them should	<b>little</b>	wit what they mean	9, 7/ 1
that these good brethren	<b>little</b>	care how loud they	9, 7/ 3
I have left out	<b>little</b>	, except a leaf or	9, 7/ 5
lies themselves. It is	<b>little</b>	marvel that it seem	9, 8/ 3
long process to very	<b>little</b>	purpose. And since that	9, 9/ 8
so bold yet, but	<b>little</b>	and little will peradventure	9, 11/ 16
yet, but little and	<b>little</b>	will peradventure hereafter. Howbeit	9, 11/ 16
were it almost as	<b>little</b>	labor and less to	9, 11/ 34
not the matter; but	<b>little</b>	and little he descendeth	9, 22/ 32
matter; but little and	<b>little</b>	he descendeth thereto by	9, 22/ 32
were somewhat less shall	<b>little</b>	force for the matter	9, 31/ 13
somewhat showed you how	<b>little</b>	cause the brethren have	9, 33/ 8
those, they show so	<b>little</b>	wit or learning either	9, 40/ 10
this blessed brotherhood a	<b>little</b>	more than the length	9, 41/ 31
I set not so	<b>little</b>	by money as to	9, 48/ 5
at my hand so	<b>little</b>	favor that there was	9, 49/ 26
together and increasing, may	<b>little</b>	and little grow too	9, 54/ 4
increasing, may little and	<b>little</b>	grow too strong for	9, 54/ 4
things to do no	<b>little</b>	wrong; and to the	9, 61/ 18
man might here a	<b>little</b>	lament this man's wit	9, 62/ 4

they shall have so	<b>little</b>	laud thereof that if	9, 69/ 33
yea, and also no	<b>little</b>	somewhat taken from them	9, 72/ 5
many men shall care	<b>little</b>	for obits within a	9, 74/ 5
say, serve, with one	<b>little</b>	wrench further, to take	9, 77/ 37
declared his mind how	<b>little</b>	he calleth sufficient, lest	9, 78/ 17
would leave them too	<b>little</b>	and call it enough	9, 78/ 20
for before, I heard	<b>little</b>	talking of such manner	9, 79/ 10
that they paused a	<b>little</b>	and began to bethink	9, 81/ 18
still, till as they	<b>little</b>	and little die and	9, 83/ 26
as they little and	<b>little</b>	die and depart, God	9, 83/ 26
God in like wise	<b>little</b>	and little, as he	9, 83/ 27
like wise little and	<b>little</b>	, as he hath ever	9, 83/ 27
point go yet a	<b>little</b>	nearer him. Since he	9, 93/ 30
contrary now there appeareth	<b>little</b>	cause, considering that the	9, 94/ 32
if they would a	<b>little</b>	meeken themselves, and withdraw	9, 96/ 4
holy sermon is to	<b>little</b>	purpose. For first, as	9, 98/ 6
few years not a	<b>little</b>	abated. Which thing whoso	9, 98/ 8
parnel, to take a	<b>little</b>	penance of the priest	9, 101/ 23
herebefore did, there is	<b>little</b>	wit in those words	9, 102/ 3
openly, too, give no	<b>little</b>	alms in the year	9, 104/ 13
I say, not a	<b>little</b>	, that he neither seeth	9, 104/ 17
wot, to fast full	<b>little</b>	for our own part	9, 106/ 20
either much people or	<b>little</b>	people, or any one	9, 112/ 8
unawares, and layeth no	<b>little</b>	fault in the temporalty	9, 115/ 1
beating, I spied a	<b>little</b>	purse of his hanging	9, 119/ 29
offenders. And it helpeth	<b>little</b>	that if there be	9, 135/ 35
that all that helpeth	<b>little</b>	, because the judge may	9, 136/ 31
witness that there is	<b>little</b>	wit therein; and less	9, 137/ 8
Church much harm and	<b>little</b>	good or none could	9, 141/ 27
spiritual things have very	<b>little</b>	done. Wherefore that they	9, 144/ 36
while hath been, so	<b>little</b>	business in all the	9, 147/ 33
teach us, and a	<b>little</b>	better too. And they	9, 149/ 25
should shortly find, how	<b>little</b>	fruit would grow thereof	9, 150/ 2
make merry for a	<b>little</b>	season, while men walk	9, 152/ 27
it to effect. I	<b>little</b>	doubt but that if	9, 155/ 16
but afterward, with a	<b>little</b>	more acquaintance and communication	9, 156/ 4
was all that too	<b>little</b>	too. For in some	9, 161/ 35
his devices come to	<b>little</b>	better effect than after	9, 166/ 12
come -- it will	<b>little</b>	fear them what pain	9, 166/ 16
is a thing that	<b>little</b>	needeth. For I never	9, 170/ 3
never can while they	<b>live</b>	. The Third Chapter Now	9, 7/ 26
forswear this land and	<b>live</b>	in Antwerp and be	9, 37/ 29
be let alone and	<b>live</b>	in rest, and be	9, 52/ 25

serve some chantry or	<b>live</b>	upon trentals abroad. And	9, 63/ 10
if the religious folk	<b>live</b>	now so holily as	9, 65/ 29
worse before), whoso shall	<b>live</b>	after them may in	9, 68/ 18
do if ye should	<b>live</b>	lawless and without a	9, 81/ 6
in their steads, and	<b>live</b>	there better than they	9, 82/ 37
will not bid you	<b>live</b>	so strait in religion	9, 83/ 4
the name of matrimony	<b>live</b>	in sacrilege and incestuous	9, 93/ 13
derision under which they	<b>live</b>	-- namely since he	9, 97/ 8
should by your alms	<b>live</b>	idle and wax a	9, 105/ 14
will never desire to	<b>live</b>	longer than till this	9, 128/ 8
appoint with himself to	<b>live</b>	well; and forthwith, to	9, 169/ 32
our own faults and	<b>live</b>	well -- I beseech	9, 172/ 25
to reply while he	<b>lived</b>	. And therefore longing sore	9, 14/ 28
from God, and have	<b>lived</b>	all in idolatry, and	9, 44/ 5
long as ever they	<b>lived</b>	. But I perceive well	9, 50/ 2
others that have not	<b>lived</b>	in such perfection as	9, 63/ 29
others that have not	<b>lived</b>	in such perfection as	9, 65/ 18
most when religious folk	<b>lived</b>	best. And verily the	9, 65/ 27
that had while they	<b>lived</b>	here as great possessions	9, 78/ 10
minds, while the man	<b>lived</b>	and the matter in	9, 89/ 6
were pity that they	<b>lived</b>	. But I think, in	9, 128/ 7
but that all their	<b>livelihood</b>	, and all such things	9, 75/ 32
learning, and of their	<b>livelihood</b>	too; and whether themselves	9, 79/ 17
and then, touching their	<b>livelihood</b>	, whether it might be	9, 79/ 18
and of their yearly	<b>livelihood</b>	too, and out of	9, 98/ 26
an obstruction in his	<b>liver</b>	; and because Saint Paul	9, 78/ 28
gay gowns or light-colored	<b>liveries</b>	, and one or two	9, 57/ 3
only save all your	<b>lives</b>	, but also preserve your	9, 80/ 15
could, nor while God	<b>liveth</b>	in heaven and the	9, 21/ 33
be while my mother-in-law	<b>liveth</b>	(whose life and good	9, 47/ 7
gave unto no creature	<b>living</b>	in the earth but	9, 15/ 32
railing upon other men's	<b>living</b>	. For thereby fleeing from	9, 46/ 4
worth yearly to my	<b>living</b>	the sum of full	9, 47/ 8
great part of my	<b>living</b>	by the clergy, to	9, 47/ 13
of all the yearly	<b>living</b>	that I have of	9, 47/ 15
I have to my	<b>living</b>	at this day of	9, 47/ 20
lies together laid the	<b>living</b>	of bad to bad	9, 51/ 3
to their state of	<b>living</b>	, whereby many of them	9, 63/ 24
to their states of	<b>living</b>	; by which words he	9, 65/ 7
to their state of	<b>living</b>	, they have exalted themselves	9, 65/ 16
that through perfectness of	<b>living</b>	, the devil bring so	9, 65/ 30
their godly state of	<b>living</b>	. Then as for the	9, 71/ 26
can have any great	<b>living</b>	thereby; and that a	9, 73/ 10

priest should have some	<b>living</b>	of such a mean	9, 73/ 11
and talked of their	<b>living</b>	, and of their learning	9, 79/ 16
learning, wisdom, justice, and	<b>living</b>	be meet and convenient	9, 94/ 36
well-known naughtiness and lewd	<b>living</b>	, besides, that no good	9, 113/ 9
prelates that are now	<b>living</b>	. And how could, then	9, 144/ 21
doctrine and example of	<b>living</b>	, some of them planted	9, 170/ 23
of mine own in	<b>living</b>	, which is a thing	9, 172/ 20
temporal, in this world	<b>living</b>	, and all good Christian	9, 172/ 27
the story that Titus	<b>Livius</b>	telleth of one Pacuvius	9, 79/ 24
The very formal words,	<b>lo</b>	, good readers, of that	9, 15/ 22
Muhammad truer than Christ's.	<b>Lo</b>	, good readers, here have	9, 20/ 12
part of mine answer.	<b>Lo</b>	, thus beginneth mine answer	9, 20/ 18
answer unto Tyndale's chapter:	<b>Lo</b>	, he that readeth this	9, 20/ 20
the table spieth them.	<b>Lo</b>	, good readers, here have	9, 22/ 22
these words would he,	<b>lo</b>	, though he say it	9, 28/ 22
scripture . . . -- these words,	<b>lo</b>	, prove plainly for my	9, 32/ 14
run out of religion.	<b>Lo</b>	, there have I fallen	9, 43/ 15
never be well appeased."	<b>Lo</b>	, with such words he	9, 58/ 33
over, do thoroughly perceive.	<b>Lo</b>	, thus it beginneth: Who	9, 61/ 29
But then the trentals,	<b>lo</b>	, they be the things	9, 73/ 28
should say to them, "	<b>Lo</b>	, sirs, these folk that	9, 82/ 35
unknown. Even thus wisely,	<b>lo</b>	, playeth this Pacifier here	9, 111/ 31
that so long that,	<b>lo</b>	, here is an answer	9, 125/ 7
John "Some Say" findeth.	<b>Lo</b>	, thus he saith: And	9, 150/ 33
correction. In this process,	<b>lo</b>	, good readers, this Pacifier	9, 151/ 33
greater than a Christmas	<b>loaf</b>	in a right good	9, 72/ 10
little account. But surely	<b>loath</b>	would I be to	9, 6/ 9
because I would be	<b>loath</b>	to be judged by	9, 15/ 16
hands they were more	<b>loath</b>	to come. And in	9, 49/ 27
doth, that is as	<b>loath</b>	, good tender pannel, to	9, 101/ 23
His Lordship perceived Frith	<b>loath</b>	to have it known	9, 124/ 36
seemed not yet very	<b>loath</b>	to go to the	9, 127/ 4
am in good faith	<b>loath</b>	to meddle with this	9, 130/ 20
his at all. For	<b>loath</b>	am I anything to	9, 130/ 20
they would be as	<b>loath</b>	as himself to do	9, 148/ 23
all suddenly to be	<b>locked</b>	fast in their council	9, 80/ 18
the stocks mended and	<b>locked</b>	fast, that the prisoner	9, 119/ 13
the walls and the	<b>locks</b>	be his sureties for	9, 90/ 22
idle and wax a	<b>loiterer</b>	, the labor that he	9, 105/ 14
in a tavern in	<b>Lombard</b>	Street with an honest	9, 76/ 20
Lincoln Diocese; and in	<b>London</b>	here, Bayfield the Monk	9, 94/ 1
that was abjured in	<b>London</b>	, and after railed against	9, 113/ 14
ween verily that except	<b>London</b>	and Lincoln, he shall	9, 115/ 10

those two dioceses of	<b>London</b>	and Lincoln, and of	9, 115/ 23
to the diocese of	<b>London</b>	, in which though there	9, 116/ 6
that the chancellor of	<b>London</b>	said it should cost	9, 121/ 30
unto Master Chancellor of	<b>London</b>	. The Thirty-eighth Chapter Which	9, 126/ 9
also Thomas Philips of	<b>London</b>	, leather-seller, now prisoner in	9, 126/ 12
into the Tower of	<b>London</b>	. And yet after that	9, 127/ 5
of heretics, except only	<b>London</b>	and Essex, and those	9, 147/ 35
that even here in	<b>London</b>	, after the great business	9, 156/ 8
of the diocese of	<b>London</b>	, but late, a company	9, 157/ 9
that time bishop of	<b>London</b>	, in which, among many	9, 158/ 8
the reader in a	<b>long</b>	work perceive that the	9, 4/ 21
that they be too	<b>long</b>	already. But albeit that	9, 4/ 33
on them, but after	<b>long</b>	seeking and searching for	9, 5/ 3
my writing is over-	<b>long</b>	, and therefore too tedious	9, 5/ 8
my writing is so	<b>long</b>	and so tedious that	9, 7/ 29
writing is not so	<b>long</b>	as their wits be	9, 7/ 30
marvel that it seem	<b>long</b>	and tedious unto them	9, 8/ 3
and every way seemeth	<b>long</b>	to him that is	9, 8/ 5
I may call them	<b>long</b>	or short. For sometimes	9, 8/ 36
effect any men more	<b>long</b>	than they. For they	9, 9/ 7
they preach sometimes a	<b>long</b>	process to very little	9, 9/ 8
work at last too	<b>long</b>	by all together. But	9, 9/ 11
think my works too	<b>long</b>	. For everything think they	9, 9/ 13
everything think they too	<b>long</b>	that aught is. Our	9, 9/ 14
Psalter think they too	<b>long</b>	by all the Ave	9, 9/ 15
Mass think they too	<b>long</b>	by the Secrets, and	9, 9/ 17
souls. Instead of a	<b>long</b>	porteous, a short primer	9, 9/ 20
primer they think too	<b>long</b>	by all our Lady	9, 9/ 21
seven psalms think they	<b>long</b>	enough without the litany	9, 9/ 22
service they think too	<b>long</b>	by all together. But	9, 9/ 25
can away with no	<b>long</b>	reading, provided with mine	9, 9/ 27
to read over a	<b>long</b>	book; and therefore have	9, 9/ 39
himself make my work	<b>long</b>	. For he shall, I	9, 10/ 26
say that all the	<b>long</b>	reasons of Sir Thomas	9, 14/ 8
was taught to them	<b>long</b>	ere ever the congregation	9, 17/ 14
same faith succeeded him	<b>long</b>	ere writing began, was	9, 20/ 35
was taught to them	<b>long</b>	ere ever the congregation	9, 25/ 5
seen, good readers, after	<b>long</b>	wrestling with me, what	9, 27/ 5
people; yea, and as	<b>long</b>	as the Gospels of	9, 31/ 10
these things being so	<b>long</b>	preserved and kept in	9, 31/ 17
they have been so	<b>long</b>	kept and preserved by	9, 31/ 19
as well all this	<b>long</b>	while though they had	9, 31/ 23
and have all this	<b>long</b>	while been kept either	9, 31/ 31

things have continued as	<b>long</b>	in remembrance, which things	9, 32/ 4
as he can with	<b>long</b>	leisure make them. And	9, 37/ 24
they call that too	<b>long</b>	, let them read but	9, 38/ 25
that book alone too	<b>long</b>	, let them leave a	9, 38/ 27
health I pray God	<b>long</b>	keep and continue), worth	9, 47/ 7
to tarry there as	<b>long</b>	as ever they lived	9, 50/ 2
laws and commendable usages	<b>long</b>	continued in this noble	9, 53/ 29
were it is so	<b>long</b>	ago. And surely myself	9, 66/ 18
that God hath so	<b>long</b>	held his hand from	9, 69/ 16
remedied hereafter, but as	<b>long</b>	as the world lasteth	9, 70/ 8
there one, not very	<b>long</b>	ago, which went about	9, 76/ 16
put out. So that	<b>long</b>	ere they had perused	9, 81/ 24
that now is, and	<b>long</b>	may be, hath in	9, 94/ 34
would then call me	<b>long</b>	, and will yet peradventure	9, 95/ 6
is this: that as	<b>long</b>	as spiritual rulers will	9, 96/ 10
he prophesieth that as	<b>long</b>	as the spiritual rulers	9, 97/ 30
priests in years not	<b>long</b>	past were by the	9, 98/ 14
will not appear as	<b>long</b>	as spiritual rulers will	9, 98/ 36
will not appear as	<b>long</b>	as the prelates pretend	9, 99/ 15
that they be, and	<b>long</b>	have been, through the	9, 99/ 34
temporalty and spirituality, by	<b>long</b>	usage and custom ratified	9, 99/ 36
will not appear as	<b>long</b>	as the prelates pretend	9, 101/ 6
will never appear as	<b>long</b>	as the prelates do	9, 102/ 4
some to tarry so	<b>long</b>	fasting, as on the	9, 103/ 13
begun nor fully so	<b>long</b>	in doing as it	9, 103/ 16
use, I trow, both	<b>long</b>	Lents and Advent, too	9, 106/ 25
thing might indeed by	<b>long</b>	sufferance come about, as	9, 113/ 29
slack their time so	<b>long</b>	-- I give them	9, 120/ 16
lies: one Simonds, a	<b>long</b>	well-known heretic walking about	9, 120/ 36
realm, was taken not	<b>long</b>	ago by the officers	9, 121/ 1
them were now too	<b>long</b>	to rehearse. But such	9, 124/ 20
hands; and that so	<b>long</b>	that, lo, here is	9, 125/ 6
in his obstinacy so	<b>long</b>	as he hath now	9, 127/ 14
if it go forth	<b>long</b>	, in plain sedition, manslaughter	9, 128/ 27
will make here no	<b>long</b>	tale again thereof. But	9, 136/ 8
grown thereof than the	<b>long</b>	disuse can suffer us	9, 144/ 32
longer suspended than as	<b>long</b>	as spiritual men have	9, 154/ 2
suspending will be as	<b>long</b>	as a depriving forever	9, 154/ 10
Some Say" now. And	<b>long</b>	will it be, I	9, 155/ 6
an old statute, made	<b>long</b>	before, against all such	9, 156/ 12
and the matter so	<b>long</b>	forslothed, that at length	9, 158/ 3
day they not only	<b>long</b>	for, but also daily	9, 158/ 14
that point that men	<b>long</b>	had looked for. For	9, 161/ 37

the peril was so	<b>long</b>	neglected that the heretics	9, 162/ 2
man (which would be	<b>long</b>	erst, I ween) could	9, 164/ 19
not keep him too	<b>long</b>	away, lest his scholars	9, 165/ 29
had heard it, I	<b>longed</b>	sore to see that	9, 14/ 24
I will make no	<b>longer</b>	argument of this matter	9, 37/ 1
he is now no	<b>longer</b>	a friar no more	9, 43/ 8
much dispute with them	<b>longer</b>	upon the matter. But	9, 48/ 6
clergy should keep a	<b>longer</b>	Lent than they now	9, 105/ 30
Lent were one week	<b>longer</b>	. But some of them	9, 106/ 23
waxed weary, and somewhat	<b>longer</b>	. And it appeared well	9, 118/ 27
drive it off no	<b>longer</b>	. For if they tarry	9, 120/ 17
never desire to live	<b>longer</b>	than till this Pacifier	9, 128/ 8
besides that they lie	<b>longer</b>	on the one man's	9, 132/ 18
power of arresting no	<b>longer</b>	suspended than as long	9, 154/ 1
he lived. And therefore	<b>longing</b>	sore to see how	9, 14/ 29
them twain, my lord,	<b>longing</b>	that the fellow's folly	9, 124/ 33
overseen as either to	<b>look</b>	or hope that such	9, 3/ 23
aught regarded; and to	<b>look</b>	for such exact circumspection	9, 4/ 15
never once vouchsafe to	<b>look</b>	thereon. But then say	9, 5/ 9
lie: let any man	<b>look</b>	, whoso will, and he	9, 7/ 4
not once vouchsafe to	<b>look</b>	thereon: they show themselves	9, 7/ 29
in their heart to	<b>look</b>	upon, they show themselves	9, 7/ 34
do so much as	<b>look</b>	it over without; and	9, 8/ 4
they thought necessary to	<b>look</b>	on them. They will	9, 17/ 21
they thought necessary to	<b>look</b>	on them. They will	9, 26/ 28
no more but even	<b>look</b>	upon a very fair	9, 40/ 29
half the lust to	<b>look</b>	upon their books, wherein	9, 46/ 16
men and honorable, yet	<b>look</b>	I for my thanks	9, 47/ 35
that these good brethren	<b>look</b>	that I should rebuke	9, 50/ 3
for mine own part,	<b>look</b>	my Dialogue, my Supplication	9, 52/ 36
their offices ought to	<b>look</b>	thereto, some lack of	9, 53/ 18
rather accustom himself to	<b>look</b>	upon his own faults	9, 53/ 22
both men and women,	<b>look</b>	on them, doth translate	9, 60/ 18
their possessions, I never	<b>look</b>	to see them so	9, 84/ 28
that all the brethren	<b>look</b>	what shall become of	9, 91/ 11
men an occasion to	<b>look</b>	well to the remnant	9, 97/ 17
an even eye to	<b>look</b>	upon it, and indifferently	9, 98/ 9
Highness and his Council	<b>look</b>	specially upon this matter	9, 151/ 28
his Council so specially	<b>look</b>	upon this matter that	9, 151/ 34
and his Parliament, to	<b>look</b>	upon this matter after	9, 155/ 14
And verily, that they	<b>look</b>	once therefor (as far	9, 158/ 4
for, but also daily	<b>look</b>	for; and would, if	9, 158/ 14
wish than likely to	<b>look</b>	for -- therefore is	9, 166/ 27

that any man should	<b>look</b>	for more thanks than	9, 167/ 35
he list not to	<b>look</b>	on. If he have	9, 171/ 32
of them as are	<b>looked</b>	on by those that	9, 5/ 10
so indifferent; though he	<b>looked</b>	therewith right simply, and	9, 59/ 25
that men long had	<b>looked</b>	for. For those heresies	9, 161/ 38
it can never be	<b>loosed</b>	but if these heretics	9, 27/ 34
to be as the	<b>lord</b>	and ruler of all	9, 15/ 35
this matter? But good	<b>Lord</b>	, if it had not	9, 17/ 29
of my said sovereign	<b>lord</b>	, took and laid against	9, 18/ 6
this matter? But good	<b>Lord</b>	, if it had not	9, 26/ 35
last end: But good	<b>Lord</b>	, if it had not	9, 28/ 14
he saith: But good	<b>Lord</b>	, if it had not	9, 30/ 22
crying out, O good	<b>Lord</b>	, if it had not	9, 32/ 10
father (whose soul our	<b>Lord</b>	assoil), and some have	9, 47/ 10
our most dear sovereign	<b>lord</b>	the king that now	9, 73/ 24
the king our sovereign	<b>lord</b>	that now is, and	9, 94/ 33
crying continually to our	<b>Lord</b>	that these divisions may	9, 95/ 34
-- if (which our	<b>Lord</b>	forbid) any bishop fall	9, 109/ 35
Right Reverend Father my	<b>lord</b>	bishop of Winchester; and	9, 121/ 2
Right Reverend Father my	<b>lord</b>	bishop of Winchester sent	9, 124/ 14
that communication my said	<b>lord</b>	of Winchester among other	9, 124/ 29
between them twain, my	<b>lord</b>	, longing that the fellow's	9, 124/ 33
against the Sacrament), my	<b>lord</b>	, I say, said unto	9, 125/ 1
rather that my said	<b>lord</b>	of Winchester made it	9, 125/ 24
all against my said	<b>lord</b>	, of a solemn pride	9, 125/ 27
learned as my said	<b>lord</b>	is, to dispute with	9, 125/ 30
very sore way; our	<b>Lord</b>	be more merciful to	9, 146/ 23
very sore way; our	<b>Lord</b>	be more merciful to	9, 150/ 14
concerning heresies, beseeching our	<b>Lord</b>	and Savior, for his	9, 170/ 20
only dukes, or only	<b>lords</b>	, or only gentlemen, or	9, 110/ 21
certain of the greatest	<b>lords</b>	of his Council to	9, 127/ 8
examined by the greatest	<b>lords</b>	temporal of the king's	9, 127/ 26
all powers, and all	<b>lords</b>	temporal and rulers, be	9, 138/ 12
of law, judges, knights,	<b>lords</b>	, or other -- but	9, 143/ 26
serving men of divers	<b>lords'</b>	houses, and some of	9, 156/ 26
And then, because His	<b>Lordship</b>	perceived Frith loath to	9, 124/ 35
it, Frith," quoth His	<b>Lordship</b>	, "ye may, and repent	9, 125/ 3
shortly to see them	<b>lose</b>	all, and that "the	9, 76/ 26
as have aught to	<b>lose</b>	. But this Pacifier will	9, 113/ 35
possible for him to	<b>lose</b>	it by the law	9, 159/ 8
as some good Kit	<b>loseth</b>	her keys; by which	9, 91/ 8
me with any great	<b>loss</b>	by gathering together of	9, 4/ 13
handling hath been the	<b>loss</b>	of his body and	9, 88/ 35

means might grow the	<b>loss</b>	and destruction of many	9, 113/ 25
so heavy for the	<b>loss</b>	but that I had	9, 119/ 10
to take more labor,	<b>loss</b>	, and bodily pain also	9, 122/ 24
keep him from the	<b>loss</b>	and peril of soul	9, 122/ 27
grace, and therefore have	<b>lost</b>	their glory; yet God	9, 40/ 22
they be now plainly	<b>lost</b>	and perished for those	9, 87/ 31
fall of late, and	<b>lost</b>	them of likelihood as	9, 91/ 8
good and charitable handling	<b>lost</b>	and perished in body	9, 92/ 23
which thus have been	<b>lost</b>	and perished, that might	9, 92/ 31
then hath this Pacifier	<b>lost</b>	the light of truth	9, 99/ 17
neither if the clergy	<b>lost</b>	their lands should have	9, 113/ 7
then is his tale	<b>lost</b>	. For then he showeth	9, 154/ 6
well-inhabited lands, and hath	<b>lost</b>	part of its own	9, 158/ 32
places by negligence be	<b>lost</b>	the old. For if	9, 158/ 37
brethren little care how	<b>loud</b>	they lie: let any	9, 7/ 4
mind than this (how	<b>loudly</b>	soever these blessed new	9, 167/ 22
him none occasion to	<b>love</b>	us. For why we	9, 16/ 16
him none occasion to	<b>love</b>	us. For why we	9, 33/ 21
him none occasion to	<b>love</b>	us; for why we	9, 36/ 4
destroy it, for the	<b>love</b>	and service that they	9, 42/ 22
Christ's church; ever keeping	<b>love</b>	and concord between the	9, 54/ 1
than for the pure	<b>love</b>	of God. That same	9, 69/ 2
but some of them	<b>love</b>	authority and some love	9, 70/ 4
love authority and some	<b>love</b>	their ease, and some	9, 70/ 5
clergy be naught, and	<b>love</b>	their ease and their	9, 70/ 36
many of them a	<b>love</b>	to worldly things, and	9, 75/ 6
in manner strangleth the	<b>love</b>	of God. And therefore	9, 75/ 7
in manner strangleth, the	<b>love</b>	of God. And these	9, 77/ 5
in manner strangle the	<b>love</b>	of God: that is	9, 77/ 23
some in whom the	<b>love</b>	of God is neither	9, 77/ 27
let and strangle the	<b>love</b>	of God -- then	9, 77/ 31
it letted him to	<b>love</b>	God. For that is	9, 78/ 3
so much may so	<b>love</b>	God as he may	9, 78/ 7
them, they say, to	<b>love</b>	God -- it had	9, 78/ 16
some others haply that	<b>love</b>	them not so well	9, 78/ 26
the Altar too, for	<b>love</b>	that he beareth to	9, 91/ 3
such abusions and disorder	<b>love</b>	no priests; and therefore	9, 95/ 20
will, and of no	<b>love</b>	unto the people. And	9, 95/ 26
the people to perfect	<b>love</b>	and obedience to their	9, 96/ 7
disorder of the spirituality,	<b>love</b>	no priests; and therefore	9, 107/ 31
he would of great	<b>love</b>	and policy lay on	9, 110/ 33
and not of no	<b>love</b>	to the people . . . in	9, 111/ 8
of will than of	<b>love</b>	to the people. Well	9, 114/ 10

no more but less	<b>love</b>	to the people than	9, 114/ 15
faith, and of a	<b>love</b>	and a zeal to	9, 140/ 23
pride, covetousness, nor worldly	<b>love</b>	be no judges, nor	9, 151/ 31
covetous, nor have any	<b>love</b>	to the world, be	9, 152/ 2
or covetous, or have	<b>love</b>	to the world: if	9, 152/ 14
of covetousness, or any	<b>love</b>	at all unto this	9, 152/ 26
of pride, covetousness, nor	<b>love</b>	toward the world. And	9, 153/ 6
pride, covetousness, and worldly	<b>love</b>	. And therefore were the	9, 153/ 20
and that as I	<b>loved</b>	and honored the good	9, 49/ 21
of all those that	<b>loved</b>	their bellies and their	9, 68/ 29
it as though they	<b>loved</b>	not the clergy, but	9, 112/ 29
said that the clergy	<b>loved</b>	him not, seemed not	9, 127/ 4
that would make a	<b>loveday</b>	and appease any murmur	9, 55/ 8
and to a good	<b>lover</b>	of mine, with one	9, 119/ 28
persons, covetous, vainglorious, and	<b>lovers</b>	of worldly delights, and	9, 63/ 33
-- except himself that	<b>loveth</b>	them go farther therein	9, 78/ 24
his own heart he	<b>loveth</b>	and favoreth the clergy	9, 88/ 16
their disorder and abusions	<b>loveth</b>	no priests, and that	9, 128/ 3
amendment in as hearty,	<b>loving</b>	manner as I could	9, 126/ 18
other places of his	<b>loving</b>	book. And yet among	9, 128/ 18
both, each with other	<b>lovingly</b>	to accord and agree	9, 53/ 27
her head hung anything	<b>low</b>	in her meditations, then	9, 118/ 19
great ghostly pride, as	<b>Lucifer</b>	did in the good	9, 65/ 22
should for the great	<b>lucre</b>	so sore bend unto	9, 73/ 7
this tinker or tiler	<b>lurking</b>	about and teaching his	9, 164/ 6
never have half the	<b>lust</b>	to look upon their	9, 46/ 16
and some of a	<b>lust</b>	unto talking. First they	9, 67/ 26
merry at Antwerp. Such	<b>lust</b>	have these blessed brethren	9, 121/ 23
sprung up divines, as	<b>lusty</b>	, fresh, and green as	9, 169/ 27
shall understand that whereas	<b>Luther</b>	first and Tyndale after	9, 17/ 38
the Sacraments, laid against	<b>Luther</b>	-- and I, out	9, 18/ 5
the true scripture, neither	<b>Luther</b>	nor Tyndale knoweth but	9, 18/ 24
Saint Augustine saith and	<b>Luther</b>	himself confesseth) to this	9, 18/ 32
Church: why should not	<b>Luther</b>	and Tyndale as well	9, 18/ 34
Saint Augustine declareth, and	<b>Luther</b>	himself confesseth, and the	9, 21/ 14
erudite, famous book against	<b>Luther</b>	, out of which I	9, 21/ 27
himself -- that neither	<b>Luther</b>	, Tyndale, nor Huessgen, nor	9, 21/ 31
now; we say to	<b>Luther</b>	and Tyndale, and all	9, 25/ 27
now yourself. For since	<b>Luther</b>	and Tyndale and other	9, 27/ 18
in all such things	<b>Luther</b>	and Tyndale both, and	9, 27/ 29
the other side, lewd	<b>Luther</b>	, and Lambert, Barnes, Huessgen	9, 29/ 9
that these new doctors,	<b>Luther</b>	, Lambert, Tyndale, Huessgen, and	9, 30/ 8
upon; which epistle Friar	<b>Luther</b>	and Friar Barnes both	9, 33/ 1

incestuous lechery, as Friar	<b>Luther</b>	doth, and Friar Lambert	9, 93/ 13
new, not only by	<b>Luther</b>	, Tyndale, Frith, or Friar	9, 168/ 27
of Christ into false	<b>Luther's</b>	heresies. And yet when	9, 14/ 4
chastity worse than Friar	<b>Luther's</b>	lechery -- if these	9, 69/ 26
for bringing in of	<b>Luther's</b>	gospel) -- other strangers	9, 108/ 35
profits, yet if religious	<b>Lutherans</b>	may proceed and prosper	9, 74/ 3
darkness: even so the	<b>lying</b>	heart of man can	9, 19/ 35
spirit of error and	<b>lying</b>	, of discord and of	9, 41/ 24
out their process with	<b>lying</b>	, while the faults of	9, 46/ 6
which two kinds of	<b>lying</b>	Saint Augustine admitteth neither	9, 107/ 21
and so shameless in	<b>lying</b>	that whoso shall hear	9, 116/ 34
of his legs with	<b>lying</b>	but that he was	9, 119/ 6
body much like the	<b>Macedonians</b>	for whom Plutarch writeth	9, 42/ 12
with whom when the	<b>Macedonians</b>	fell sometimes at words	9, 42/ 17
happeth among soldiers), the	<b>Macedonians</b>	in spite would call	9, 42/ 18
but even as the	<b>Macedonians</b>	could not call a	9, 42/ 33
never man was so	<b>mad</b>	to make this objection	9, 20/ 24
in manner universally so	<b>mad</b>	and malicious as thereupon	9, 92/ 14
and there make many	<b>mad</b>	toys and trifles, to	9, 118/ 14
and had declared and	<b>made</b>	open to the people	9, 5/ 24
Collects wherein mention is	<b>made</b>	either of saints or	9, 9/ 18
changes as he hath	<b>made</b>	therein purposely, to the	9, 11/ 22
be ere it were	<b>made</b>	good; besides this --	9, 11/ 36
more words than one,	<b>made</b>	you plain and open	9, 14/ 10
answering have I seen	<b>made</b>	unto the first chapter	9, 14/ 18
by any book specially	<b>made</b>	against it, but in	9, 14/ 34
after this manner: He	<b>made</b>	us by the truth	9, 15/ 28
of his word; he	<b>made</b>	us first (ye know	9, 15/ 29
of nothing; and he	<b>made</b>	us as the chief	9, 15/ 30
creatures, the which he	<b>made</b>	for our comfort and	9, 15/ 35
ourselves; for we are	<b>made</b>	true by God, through	9, 16/ 4
his infinite goodness hath	<b>made</b>	us by his word	9, 16/ 6
word of truth hath	<b>made</b>	us his children, that	9, 16/ 10
we were begotten and	<b>made</b>	as it pleased him	9, 16/ 13
any such church was	<b>made</b>	. For we find that	9, 16/ 31
day after man was	<b>made</b>	ere ever there were	9, 16/ 31
were any such churches	<b>made</b>	. If ye mean by	9, 16/ 32
maintain, against mine answer	<b>made</b>	unto this chapter. But	9, 20/ 14
warned by mine answer	<b>made</b>	to Tyndale before. For	9, 22/ 30
Englisheth it thus: "He	<b>made</b>	us," or "begot" us	9, 22/ 37
willingly by his word	<b>made</b>	us the children of	9, 23/ 4
any such church was	<b>made</b>	. For we find that	9, 24/ 8
day after man was	<b>made</b>	ere ever there were	9, 24/ 8

were any such churches	<b>made</b>	. If ye mean by	9, 24/ 9
answer that I have	<b>made</b>	to it, and so	9, 26/ 18
-- and, over that,	<b>made</b>	a promise, either that	9, 27/ 37
as I have already	<b>made</b>	answer unto Tyndale in	9, 31/ 1
James which this preacher	<b>made</b>	that sermon upon; which	9, 32/ 36
we were begotten and	<b>made</b>	even as it pleased	9, 33/ 19
named himself Oecolampadius, hath	<b>made</b>	his name now Melanchthon	9, 38/ 34
distinction, I say, so	<b>made</b>	by Melanchthon, shall they	9, 38/ 35
therefrom, after great crakes	<b>made</b>	of Tyndale's part, with	9, 39/ 11
King Philip, their master,	<b>made</b>	a reasonable excuse. For	9, 42/ 13
to King Philip, and	<b>made</b>	the matter sore and	9, 42/ 20
he was authorized and	<b>made</b>	a doctor of divinity	9, 43/ 2
and all their hippocras	<b>made</b>	. The Tenth Chapter Now	9, 46/ 23
used by him that	<b>made</b>	the book of The	9, 52/ 4
think the man that	<b>made</b>	that book to be	9, 55/ 3
after this holy prologue	<b>made</b>	, go forth and tell	9, 58/ 15
of the laws not	<b>made</b>	by themselves, but be	9, 60/ 22
the brethren's boast hath	<b>made</b>	it an incident unto	9, 61/ 13
and never more words	<b>made</b>	thereof, hath, as ye	9, 67/ 19
that all may be	<b>made</b>	good -- that will	9, 70/ 23
by sometimes fewer naught,	<b>made</b>	sometimes somewhat less, but	9, 70/ 26
Simon Fish when he	<b>made</b>	the Supplication of Beggars	9, 75/ 38
therewith, but it is	<b>made</b>	by the good use	9, 77/ 28
rumble that the heretics	<b>made</b>	, when they would have	9, 84/ 14
laws or statutes already	<b>made</b>	, be they of the	9, 96/ 28
this book toucheth, being	<b>made</b>	against heretics, and albeit	9, 99/ 34
interpretation of the laws	<b>made</b>	therefor -- the custom	9, 106/ 5
few likely to have	<b>made</b>	so great a universal	9, 115/ 16
the blessed brethren have	<b>made</b>	, and daily yet make	9, 117/ 4
thereof sent unto me,	<b>made</b>	shortly an answer thereto	9, 123/ 27
is an answer already	<b>made</b>	unto it" -- and	9, 125/ 7
very well that I	<b>made</b>	that answer; and it	9, 125/ 16
that the answer was	<b>made</b>	by me; and yet	9, 125/ 22
not to know who	<b>made</b>	it, but to think	9, 125/ 24
said lord of Winchester	<b>made</b>	it than any man	9, 125/ 25
and when himself had	<b>made</b>	it worse, then change	9, 126/ 7
for witnesses, have first	<b>made</b>	many delays, and afterward	9, 131/ 14
wise men, neither, that	<b>made</b>	the law. And yet	9, 131/ 27
yet was that law	<b>made</b>	in a general council	9, 131/ 32
and of innocents many	<b>made</b>	nocents, to the destruction	9, 132/ 25
upon many secret complaints	<b>made</b>	unto them, without making	9, 134/ 7
me the tales that	<b>made</b>	me so to do	9, 134/ 18
many presentments be there	<b>made</b>	in the whole year	9, 135/ 4

law seem to be	<b>made</b>	upon a good consideration	9, 137/ 26
he speaketh of was	<b>made</b>	, as appeareth, upon a	9, 138/ 33
other; and they that	<b>made</b>	that law made it	9, 139/ 2
that made that law	<b>made</b>	it as it might	9, 139/ 2
before the change was	<b>made</b>	. But surely that law	9, 139/ 6
and others of old	<b>made</b>	against heresies -- if	9, 139/ 7
that strait laws be	<b>made</b>	for punishment of heresies	9, 140/ 12
that strait laws be	<b>made</b>	for punishment of heresies	9, 140/ 32
the spirituality here have	<b>made</b>	were a great cause	9, 143/ 34
be laws not provincial,	<b>made</b>	by the clergy here	9, 144/ 2
with our clergy that	<b>made</b>	them not, but have	9, 144/ 6
speaketh of that was	<b>made</b>	, or to any man's	9, 144/ 20
say" this Pacifier hath	<b>made</b>	very great in his	9, 145/ 6
not read that they	<b>made</b>	either purgation or abjuration	9, 146/ 9
And therefore they have	<b>made</b>	laws that heretics might	9, 151/ 16
realm, though they were	<b>made</b>	justices of eyre. Now	9, 153/ 9
those that are already	<b>made</b>	against heresies, and command	9, 155/ 18
never more new laws	<b>made</b>	therefor, yet shall both	9, 155/ 21
well: that heretics have	<b>made</b>	that noise, both for	9, 155/ 30
morning, by a rising	<b>made</b>	against strangers -- for	9, 156/ 10
by an old statute,	<b>made</b>	long before, against all	9, 156/ 12
any rising to be	<b>made</b>	for the matter, began	9, 156/ 18
after burned in Smithfield,	<b>made</b>	unto mine own self	9, 157/ 6
diocese also, they have	<b>made</b>	a great face and	9, 157/ 25
upon the assay, it	<b>made</b>	their hearts (God be	9, 157/ 30
those heretic brethren that	<b>made</b>	it, were these words	9, 158/ 10
whole countries up, and	<b>made</b>	many places now sea	9, 158/ 30
For before this statute	<b>made</b>	, the Parliament, in the	9, 161/ 16
from thence to have	<b>made</b>	their invasion: then, after	9, 162/ 12
chapter, but also more	<b>made</b>	thereunto: as that they	9, 162/ 18
which the statute was	<b>made</b>	not only standeth still	9, 162/ 34
good provisions may be	<b>made</b>	for them that they	9, 166/ 14
the good laws before	<b>made</b>	against heretics, whereby to	9, 167/ 10
Christ in general, have	<b>made</b>	those provisions of old	9, 168/ 20
well the laws already	<b>made</b>	of old, except he	9, 170/ 13
ever were those that	<b>made</b>	them. And thus finish	9, 170/ 19
this work of mine	<b>made</b>	for the confutation of	9, 172/ 9
my Dialogue, whereupon Tyndale	<b>made</b>	all his work --	9, 172/ 11
laud, and to be	<b>magnified</b>	therefor, more than for	9, 69/ 1
Sir Thomas Hitton at	<b>Maidstone</b>	, and Sir Thomas Bilney	9, 93/ 39
a grudge unto) the	<b>main</b>	multitude of the whole	9, 56/ 25
so well and substantially	<b>maintain</b>	, against mine answer made	9, 20/ 14
is in them to	<b>maintain</b>	it. Now, his intent	9, 140/ 28

them, to make and	<b>maintain</b>	a party against the	9, 143/ 15
Highness will do --	<b>maintain</b>	and assist the spirituality	9, 155/ 17
then by some folk	<b>maintained</b>	, and by many men	9, 162/ 1
is either for the	<b>maintaining</b>	or confounding of many	9, 33/ 12
repressing of heresies and	<b>maintaining</b>	of his faith that	9, 109/ 21
abjure the defense and	<b>maintenance</b>	of that incestuous sacrilege	9, 30/ 15
as pertain to the	<b>maintenance</b>	of the worldly honor	9, 71/ 8
the commons toward the	<b>maintenance</b>	of the faith, and	9, 162/ 23
Christian mind to the	<b>maintenance</b>	of Christ's Catholic faith	9, 168/ 24
of all the remnant	<b>make</b>	I little account. But	9, 6/ 9
best that they can	<b>make</b>	it themselves; and I	9, 6/ 28
or of malice to	<b>make</b>	many lies themselves. It	9, 8/ 2
-- and some that	<b>make</b>	tables thereof for their	9, 8/ 9
and am ready to	<b>make</b>	it good with the	9, 10/ 4
and so shall he	<b>make</b>	it short enough. Howbeit	9, 10/ 21
it: then shall himself	<b>make</b>	my work long. For	9, 10/ 26
all new as to	<b>make</b>	in his translation so	9, 11/ 35
that, except the preacher	<b>make</b>	farther provision besides: that	9, 13/ 21
out of them, but	<b>make</b>	as though all were	9, 15/ 13
of man's witness might	<b>make</b>	aught true, then were	9, 20/ 10
was so mad to	<b>make</b>	this objection to Tyndale	9, 20/ 25
frame the doubt and	<b>make</b>	the objection as though	9, 22/ 13
which I shall haply	<b>make</b>	you to mark well	9, 23/ 6
that the heretics would	<b>make</b>	men ween that God's	9, 23/ 20
many as heretics would	<b>make</b>	men ween. For many	9, 28/ 26
said words, and would	<b>make</b>	it seem that the	9, 30/ 19
all these others can	<b>make</b>	but a bare form	9, 34/ 22
the length, I will	<b>make</b>	no longer argument of	9, 37/ 1
Or else I shall	<b>make</b>	him a much fairer	9, 37/ 17
can with long leisure	<b>make</b>	them. And when he	9, 37/ 24
too -- if he	<b>make</b>	it so as he	9, 37/ 26
unlearned men's eyes, and	<b>make</b>	them a-dazed, for the	9, 38/ 6
disciples) -- if they	<b>make</b>	themselves so sure of	9, 39/ 25
Howbeit, rather than to	<b>make</b>	this book over-long by	9, 43/ 11
they flatter them to	<b>make</b>	them enemies to the	9, 43/ 36
excuse of theirs they	<b>make</b>	mine excuse too, in	9, 45/ 19
by the clergy, to	<b>make</b>	me very partial to	9, 47/ 13
these matters than I	<b>make</b>	for, and that I	9, 48/ 5
fashion that it would	<b>make</b>	a good stomach to	9, 51/ 5
should use that would	<b>make</b>	a loveday and appease	9, 55/ 8
the means he might,	<b>make</b>	the griefs appear many	9, 55/ 19
that many small sums	<b>make</b>	a great, what can	9, 56/ 4
together, and help to	<b>make</b>	them at one, and	9, 57/ 31

for some change to	<b>make</b>	it meet for their	9, 57/ 33
ye have used to	<b>make</b>	her too homely with	9, 59/ 10
that he should never	<b>make</b>	her such a fool	9, 59/ 34
-- then shall he	<b>make</b>	two faults for one	9, 60/ 31
-- then shall he	<b>make</b>	two lies for one	9, 60/ 32
such word as might	<b>make</b>	his best friends to	9, 61/ 4
could, I think, well	<b>make</b>	men see that very	9, 61/ 9
forth a book and	<b>make</b>	all naught and all	9, 61/ 25
before him and to	<b>make</b>	him laugh, when he	9, 69/ 4
find the means to	<b>make</b>	all the whole clergy	9, 70/ 29
of their debts, to	<b>make</b>	restitutions for such wrongs	9, 72/ 32
be such that they	<b>make</b>	not the priests so	9, 73/ 6
offerings; but those men	<b>make</b>	most ado that offer	9, 73/ 17
yet perceived the people	<b>make</b>	so great offerings at	9, 73/ 25
preach against purgatory, and	<b>make</b>	mocks of the Mass	9, 74/ 5
that the Church may	<b>make</b>	no laws, and such	9, 75/ 15
which went about to	<b>make</b>	a good bargain, and	9, 76/ 16
himself and his discreets	<b>make</b>	us many devices, and	9, 79/ 7
some of them, shortly	<b>make</b>	a good change (for	9, 82/ 12
both, that for to	<b>make</b>	the change, neither could	9, 82/ 20
breasts of others, and	<b>make</b>	them fall in devotion	9, 83/ 28
within a while to	<b>make</b>	many beggars more, than	9, 84/ 3
and simplicity, as to	<b>make</b>	him with their wily	9, 88/ 21
till the apostle may	<b>make</b>	some bishops among the	9, 90/ 17
ordinary if Frith would	<b>make</b>	none excuse by policy	9, 90/ 39
needeth, and yet would	<b>make</b>	him work therefor in	9, 105/ 13
in the cannell and	<b>make</b>	their prayers in the	9, 107/ 2
will not fail to	<b>make</b>	fall in their necks	9, 109/ 18
words, God will then	<b>make</b>	them fall into the	9, 109/ 22
a true slander, and	<b>make</b>	them be defamed among	9, 109/ 26
will not fail to	<b>make</b>	fall upon them the	9, 110/ 1
law, or only merchants,	<b>make</b>	his whole sermon, when	9, 110/ 22
such preaching so to	<b>make</b>	the peace in like	9, 110/ 32
inveigle the reader, and	<b>make</b>	some good folk ween	9, 116/ 3
made, and daily yet	<b>make</b>	, by me. Divers of	9, 117/ 5
of their cloister to	<b>make</b>	them harlots. This George	9, 117/ 35
the church and there	<b>make</b>	many mad toys and	9, 118/ 14
him since laugh and	<b>make</b>	merry at Antwerp. Such	9, 121/ 22
those that labor to	<b>make</b>	them good. And such	9, 121/ 26
faggots for him, and	<b>make</b>	him therein sweat the	9, 122/ 19
matters also, and to	<b>make</b>	answer unto them. And	9, 123/ 34
hands, I trust to	<b>make</b>	almost every boy able	9, 125/ 36
enemy the devil might	<b>make</b>	him there destroy himself	9, 126/ 28

And yet do they	<b>make</b>	, and needs must make	9, 128/ 24
make, and needs must	<b>make</b>	, wheresoever they come, the	9, 128/ 24
but if some man	<b>make</b>	himself party against him	9, 130/ 28
one of them willingly	<b>make</b>	himself an open accuser	9, 131/ 3
that will, I will	<b>make</b>	here no long tale	9, 136/ 8
folk use not to	<b>make</b>	good folk of their	9, 136/ 19
some such circumstances as	<b>make</b>	the matter more clear	9, 136/ 28
follow his invention and	<b>make</b>	of the laws a	9, 137/ 9
temporal power, therefore they	<b>make</b>	such laws as may	9, 138/ 3
faults, and also to	<b>make</b>	great provisions against it	9, 139/ 15
witnesses should not peradventure	<b>make</b>	the men so bold	9, 139/ 29
so that he would	<b>make</b>	men ween there were	9, 141/ 28
covertly goeth about to	<b>make</b>	men ween that no	9, 142/ 6
more hatred, and to	<b>make</b>	the name of the	9, 143/ 11
against them that they	<b>make</b>	great confederacies among them	9, 143/ 14
confederacies among them, to	<b>make</b>	and maintain a party	9, 143/ 15
he ought not to	<b>make</b>	any purgation nor abjuration	9, 146/ 1
is it told to	<b>make</b>	all laymen ween that	9, 147/ 18
the passion and to	<b>make</b>	others also forbear the	9, 148/ 38
the Holy Housel, and	<b>make</b>	mocks and mows of	9, 149/ 8
for a very few	<b>make</b>	a very great many	9, 150/ 9
their judges, laboreth to	<b>make</b>	men believe them for	9, 150/ 10
but that they should	<b>make</b>	process against them to	9, 151/ 8
may sit still and	<b>make</b>	merry for a little	9, 152/ 27
heretics likely thus to	<b>make</b>	merry a good while	9, 153/ 21
that mind yet, and	<b>make</b>	a lie again of	9, 155/ 5
any good means to	<b>make</b>	that willful offenders in	9, 155/ 10
the spirituality that will	<b>make</b>	that noise, whereby the	9, 155/ 27
that intend unhappiness, to	<b>make</b>	folk ween they were	9, 156/ 7
so bold that we	<b>make</b>	light and slight of	9, 159/ 2
that mine adversary can	<b>make</b>	therein." And with such	9, 159/ 14
those laws stand, and	<b>make</b>	more such to them	9, 162/ 36
either party labor to	<b>make</b>	himself better, and charitably	9, 166/ 30
good Christian readers, I	<b>make</b>	an end of this	9, 167/ 2
brethren, like as they	<b>make</b>	falsehood truth and truth	9, 168/ 32
they may, labor to	<b>make</b>	so dark, that by	9, 171/ 14
cometh into this world,	<b>make</b>	you that matter so	9, 171/ 20
my book, I cannot	<b>make</b>	him see the thing	9, 171/ 31
satisfied -- I cannot	<b>make</b>	him perceive more than	9, 171/ 33
then, I doubt not,	<b>make</b>	other folk perceive that	9, 172/ 1
without cause), if this	<b>maker</b>	of the book of	9, 57/ 29
the proof that most	<b>maketh</b>	for the purpose. And	9, 6/ 16
leaving out of them	<b>maketh</b>	mine own more dark	9, 15/ 11

also that this text	<b>maketh</b>	against them that will	9, 16/ 17
word: then Saint James	<b>maketh</b>	you an answer to	9, 16/ 35
of which book he	<b>maketh</b>	the title Which Is	9, 19/ 4
the faith, and faith	<b>maketh</b>	the congregation, therefore is	9, 19/ 26
of the believers, and	<b>maketh</b>	them true, and cleanseth	9, 19/ 37
also that this text	<b>maketh</b>	against them that will	9, 23/ 9
word: then Saint James	<b>maketh</b>	you an answer to	9, 24/ 12
what shift this preacher	<b>maketh</b>	to shake the matter	9, 27/ 6
proper insinuation thereof, and	<b>maketh</b>	a pretty glance thereat	9, 28/ 12
scripture indeed, which scripture	<b>maketh</b>	not for them indeed	9, 32/ 25
that the fear thereof	<b>maketh</b>	them fain of their	9, 49/ 37
did -- that he	<b>maketh</b>	mention of them because	9, 60/ 12
great as this man	<b>maketh</b>	it, and grown to	9, 64/ 26
this division whereof he	<b>maketh</b>	his book -- yet	9, 64/ 30
so evil as he	<b>maketh</b>	it, if the religious	9, 65/ 28
is begun whereof he	<b>maketh</b>	his division. And therefore	9, 66/ 21
manner universally, when he	<b>maketh</b>	as though the whole	9, 92/ 8
done them right, he	<b>maketh</b>	as the whole people	9, 92/ 13
alms: no more it	<b>maketh</b>	the finding of servants	9, 105/ 16
than any man else,	<b>maketh</b>	his new book, as	9, 125/ 25
book of this Pacifier	<b>maketh</b>	them, fallen again in	9, 127/ 23
witness? And this thing	<b>maketh</b>	that it may be	9, 131/ 22
manner universally." Wherein he	<b>maketh</b>	yet, as I trust	9, 147/ 22
false means he may,	<b>maketh</b>	him friends, some with	9, 159/ 19
forge him false evidence,	<b>maketh</b>	means to the sheriff	9, 159/ 21
truth of their matter	<b>maketh</b>	them over-bold. And surely	9, 159/ 31
is to wit, the	<b>making</b>	of mocks and mows	9, 6/ 1
riddles too -- the	<b>making</b>	open and lightsome to	9, 8/ 24
of the clergy for	<b>making</b>	of my books. In	9, 47/ 26
as founding of chantries,	<b>making</b>	of brotherhoods, and many	9, 75/ 17
granting of pardons, pilgrimages,	<b>making</b>	of laws, founding of	9, 85/ 6
laws, founding of chantries,	<b>making</b>	of brotherhoods, and many	9, 85/ 7
of the clergy, by	<b>making</b>	the people ween that	9, 88/ 26
withdrawing the best, and	<b>making</b>	it seem such as	9, 122/ 35
made unto them, without	<b>making</b>	the party privy who	9, 134/ 8
of Christ, whereof the	<b>making</b>	may not be laid	9, 144/ 3
great cunning in the	<b>making</b>	of that lie. For	9, 144/ 10
coming together to the	<b>making</b>	of their laws and	9, 144/ 12
of the clergy's cruelty,	<b>making</b>	men ween it were	9, 146/ 36
cause of heresy --	<b>making</b>	men ween, with his	9, 147/ 27
of Christ at the	<b>making</b>	of the laws foresaw	9, 150/ 1
well both before the	<b>making</b>	of that statute of	9, 161/ 12
the time of the	<b>making</b>	; and yet much better	9, 161/ 14

very doers in the	<b>making</b>	and passing of that	9, 162/ 25
suspicion against the spirituality,	<b>making</b>	men believe under his	9, 163/ 5
the cause of the	<b>making</b>	changed, or some other	9, 170/ 14
irreverently to speak, and	<b>malapertly</b>	to jest and rail	9, 50/ 33
of wily falsehood or	<b>malice</b>	-- if I would	9, 4/ 31
other folk or of	<b>malice</b>	to make many lies	9, 8/ 2
reigneth now anger, and	<b>malice</b>	, debate, division, and strife	9, 58/ 7
of evil will and	<b>malice</b>	. And a noise may	9, 67/ 24
that they do of	<b>malice</b>	all that they do	9, 95/ 20
able to bring their	<b>malice</b>	to effect. And therefore	9, 95/ 24
in this darkness of	<b>malice</b>	and division, as they	9, 96/ 19
they do it of	<b>malice</b>	, all that they do	9, 107/ 32
tell; but either by	<b>malice</b>	or oversight, either by	9, 111/ 10
the clergy, but of	<b>malice</b>	would destroy the Church	9, 112/ 30
and imagine lies of	<b>malice</b>	and hatred against all	9, 121/ 25
people in opinion of	<b>malice</b>	and cruelty. But his	9, 122/ 37
realm to think great	<b>malice</b>	and partiality in the	9, 130/ 10
accused or indicted of	<b>malice</b>	, or of some likelihood	9, 133/ 16
of God revenging their	<b>malice</b>	and our negligence, should	9, 135/ 12
cause of rancor and	<b>malice</b>	in them that accuse	9, 138/ 8
punished many men of	<b>malice</b>	, for only speaking against	9, 145/ 19
and lest besides their	<b>malice</b>	they might happen to	9, 145/ 21
lies that heretics of	<b>malice</b>	blow about against their	9, 150/ 9
so deeply grounded in	<b>malice</b>	, to the harm of	9, 167/ 37
to be of such	<b>malicious</b>	mind as willingly to	9, 55/ 4
some, and upon the	<b>malicious</b>	mouths of some, blow	9, 74/ 23
the clergy such a	<b>malicious</b>	foolish suspicion as this	9, 92/ 6
manner universally were so	<b>malicious</b>	and so foolish as	9, 92/ 9
universally so mad and	<b>malicious</b>	as thereupon to take	9, 92/ 14
though evil folk and	<b>malicious</b>	would have a pleasure	9, 110/ 25
right, nor were so	<b>malicious</b>	and cruel but that	9, 148/ 23
him can pull that	<b>malicious</b>	folly out of his	9, 168/ 1
commonly, nothing else but	<b>maliciously</b>	misconstrue the minds, and	9, 110/ 8
the minds, and therefore	<b>maliciously</b>	persecute and pursue the	9, 110/ 9
as evil and as	<b>maliciously</b>	written as anyone that	9, 111/ 12
matter was in a	<b>mammering</b>	before the change was	9, 139/ 5
and that no such	<b>man</b>	will over me be	9, 4/ 11
Tyndale, but for a	<b>man</b>	of a second sort	9, 5/ 38
fall himself. But every	<b>man</b>	may well see that	9, 6/ 26
to the intent every	<b>man</b>	may see that these	9, 7/ 3
they lie: let any	<b>man</b>	look, whoso will, and	9, 7/ 4
leaf than the wisest	<b>man</b>	in the whole world	9, 8/ 18
in answering than some	<b>man</b>	would peradventure have been	9, 8/ 26

foolishly therewith, that no	<b>man</b>	which regardeth either truth	9, 10/ 10
should be if every	<b>man</b>	did his part; nor	9, 11/ 4
there would no wise	<b>man</b>	, I trow, take the	9, 12/ 1
the mouth of any	<b>man</b>	reputed and taken for	9, 12/ 21
heinous presumption of one	<b>man</b>	, upon the trust of	9, 12/ 27
were better for a	<b>man</b>	to kill himself than	9, 12/ 34
sure that every English	<b>man</b>	and woman that could	9, 13/ 14
I never any wise	<b>man</b>	say; no, nor fool	9, 14/ 2
demonium meridianum, that every	<b>man</b>	may see him somewhat	9, 15/ 4
many a day after	<b>man</b>	was made ere ever	9, 16/ 31
was written of any	<b>man</b>	, and it was admitted	9, 17/ 2
the lying heart of	<b>man</b>	can give the word	9, 19/ 35
truth dependeth not of	<b>man</b>	. It is not true	9, 20/ 6
is not true because	<b>man</b>	so saith or admitteth	9, 20/ 6
it for true. But	<b>man</b>	is true because he	9, 20/ 7
receive no witness of	<b>man</b>	." For if the multitude	9, 20/ 9
acquitted himself like a	<b>man</b>	, and borne me over	9, 20/ 22
shall understand that never	<b>man</b>	was so mad to	9, 20/ 24
solution mocketh also no	<b>man</b>	but himself. I said	9, 20/ 27
and so went from	<b>man</b>	to man, from the	9, 20/ 37
went from man to	<b>man</b>	, from the father to	9, 20/ 37
-- and not of	<b>man</b>	that writeth it. And	9, 21/ 7
from the word of	<b>man</b>	and shall keep the	9, 21/ 18
taking the word of	<b>man</b>	for the word of	9, 21/ 21
many a day after	<b>man</b>	was made ere ever	9, 24/ 8
was written of any	<b>man</b>	, and it was admitted	9, 24/ 30
as one old holy	<b>man</b>	for their part in	9, 29/ 31
since no good Christian	<b>man</b>	can doubt whither part	9, 30/ 6
these twain, no good	<b>man</b>	can there doubt (ye	9, 30/ 7
that neither hath that	<b>man</b>	nor that woman any	9, 30/ 12
by God, or by	<b>man</b>	, or by the devil	9, 31/ 20
been kept either by	<b>man</b>	or devil: yet since	9, 31/ 32
and as mighty as	<b>man</b>	and devil both, it	9, 31/ 32
in my Dialogue that	<b>man</b>	may with his free	9, 33/ 25
and in scorning that	<b>man</b>	should captive his understanding	9, 33/ 31
if I desired a	<b>man</b>	to give me a	9, 34/ 23
to say thus: "This	<b>man</b>	willingly gave me this	9, 34/ 27
and all endeavor of	<b>man</b>	toward the getting of	9, 34/ 34
and this preacher too,	<b>man</b>	having age and use	9, 35/ 20
else whereto should any	<b>man</b>	advise and bid another	9, 35/ 21
and all endeavor of	<b>man</b>	toward the attaining of	9, 35/ 34
the spiritual generation the	<b>man</b>	that is regenerated were	9, 36/ 11
faith -- if the	<b>man</b>	, I say, be at	9, 36/ 29

this case, as every	<b>man</b>	that hath at the	9, 36/ 30
much less like the	<b>man</b>	at the spiritual birth	9, 36/ 33
well. But if any	<b>man</b>	think himself with this	9, 37/ 3
my copy and the	<b>man</b>	of whom I had	9, 37/ 16
Antwerp and be Tyndale's	<b>man</b>	. Howbeit, if in the	9, 37/ 30
the willing endeavor of	<b>man</b>	in following, helpeth to	9, 38/ 11
of that virtue in	<b>man</b>	, and with man, which	9, 38/ 14
in man, and with	<b>man</b>	, which God first began	9, 38/ 14
God first began in	<b>man</b>	by God's own prevention	9, 38/ 15
God's own prevention without	<b>man</b>	-- but in them	9, 38/ 15
and fulfill it without	<b>man</b>	; but when man refuseth	9, 38/ 17
without man; but when	<b>man</b>	refuseth, except he mend	9, 38/ 17
Saint Augustine to every	<b>man</b>	that hath use of	9, 38/ 19
when any good Catholic	<b>man</b>	provoketh them to read	9, 39/ 5
errors, every good Catholic	<b>man</b>	that so seeth them	9, 39/ 27
be such as every	<b>man</b>	knoweth well have both	9, 40/ 6
that they understood every	<b>man</b>	and every man understood	9, 41/ 22
every man and every	<b>man</b>	understood them, hath reared	9, 41/ 22
the temporalty calleth no	<b>man</b>	by no such names	9, 42/ 6
and speak to each	<b>man</b>	genteelly. I cannot say	9, 42/ 7
very truth. Howbeit, every	<b>man</b>	hath not like wit	9, 42/ 8
other name that every	<b>man</b>	calleth all those that	9, 43/ 14
heretics) leave not one	<b>man</b>	for God's part this	9, 44/ 20
-- were not a	<b>man</b>	, ween you, very far	9, 44/ 32
wherein every true Christian	<b>man</b>	will testify that I	9, 45/ 17
am, pardie, a temporal	<b>man</b>	, and by twice wedding	9, 47/ 3
And then may every	<b>man</b>	well guess that I	9, 47/ 12
means of any spiritual	<b>man</b>	, to my knowledge; but	9, 47/ 17
hath every good Christian	<b>man</b>	and woman -- which	9, 48/ 17
indeed between a temporal	<b>man</b>	and a spiritual. For	9, 48/ 26
than in a temporal	<b>man</b>	. And as for virtue	9, 48/ 29
happen in the temporal	<b>man</b>	than in the spiritual	9, 48/ 30
sorts. For every good	<b>man</b>	is bound between truth	9, 49/ 2
that there was no	<b>man</b>	that any meddling had	9, 49/ 26
And then if any	<b>man</b>	rebuked their villainous dealing	9, 51/ 20
neither take up good	<b>man</b>	out of the mire	9, 51/ 30
example thereof; and every	<b>man</b>	is not like inventive	9, 52/ 8
like a true Christian	<b>man</b>	(howsoever the matters go	9, 52/ 16
forbid that any Christian	<b>man</b>	should mean so. Howbeit	9, 52/ 30
wish amended, and every	<b>man</b>	especially labor to mend	9, 53/ 21
I would think the	<b>man</b>	that made that book	9, 55/ 3
evil intent, since no	<b>man</b>	can use himself neither	9, 56/ 12
well that every wise	<b>man</b>	would answer in himself	9, 56/ 18

for that courtesy no	<b>man</b>	hath any cause to	9, 56/ 29
the mischief that any	<b>man</b>	can say. And yet	9, 56/ 32
readers, he found a	<b>man</b>	that were angry with	9, 57/ 28
to fall between a	<b>man</b>	and his wife. And	9, 58/ 10
the mischief that any	<b>man</b>	could devise to say	9, 58/ 20
I pray you, good	<b>man</b>	' Some Say,'	9, 60/ 2
a sample between the	<b>man</b>	and his wife. For	9, 60/ 7
good will telleth a	<b>man</b>	his faults, useth to	9, 60/ 14
would not that a	<b>man</b>	should reproach and rebuke	9, 60/ 19
appeareth that if the	<b>man</b>	mean well himself (as	9, 60/ 38
Some say that a	<b>man</b>	might here a little	9, 62/ 4
therefore, that except this	<b>man</b>	mean here by "religious	9, 62/ 10
cold excuse to a	<b>man</b>	learned that will weigh	9, 62/ 37
For besides that a	<b>man</b>	may by divers things	9, 63/ 1
And surely if the	<b>man</b>	thus meant indeed, besides	9, 63/ 11
such offenses as a	<b>man</b>	may fall in and	9, 63/ 18
so great as this	<b>man</b>	maketh it, and grown	9, 64/ 26
for true that any	<b>man</b>	perceiveth possible. The Sixteenth	9, 66/ 3
nor, I trow, no	<b>man</b>	else for the time	9, 66/ 19
priests as religious, a	<b>man</b>	needeth never to study	9, 67/ 6
great zeal, with every	<b>man</b>	that doth not to	9, 68/ 1
at variance with every	<b>man</b>	, and every man with	9, 68/ 3
every man, and every	<b>man</b>	with him. But I	9, 68/ 3
than commonly any temporal	<b>man</b>	doth. This is a	9, 68/ 24
should (nor, though this	<b>man</b>	say thus, I think	9, 68/ 33
perceive well what this	<b>man</b>	meaneth thereby. But by	9, 71/ 14
some men told this	<b>man</b>	that the whole clergy	9, 72/ 21
be many, no one	<b>man</b>	can have any great	9, 73/ 9
I ween, no good	<b>man</b>	find great fault that	9, 73/ 12
the prelates, get, every	<b>man</b>	among them, an infinite	9, 73/ 30
by heaps unto every	<b>man</b>	among them. I, that	9, 73/ 36
misorder riseth only of	<b>man</b>	for covetousness, singularity, or	9, 75/ 26
but for his own	<b>man</b>	-- and yet is	9, 76/ 17
be thanked, his own	<b>man</b>	again, for any other	9, 76/ 18
again, for any other	<b>man</b>	that he hath to	9, 76/ 19
believed not, that this	<b>man</b>	was not much aforehand	9, 76/ 22
take away from any	<b>man</b>	, spiritual or temporal, against	9, 77/ 7
the Souls, if any	<b>man</b>	would give the counsel	9, 77/ 16
all men that no	<b>man</b>	might without deadly sin	9, 77/ 32
away from any one	<b>man</b>	as the remnant that	9, 77/ 35
away from every other	<b>man</b>	, were he spiritual or	9, 78/ 1
ye wot well, every	<b>man</b>	bound to do, spiritual	9, 78/ 4
be taken from no	<b>man</b>	anything but from him	9, 78/ 5

so much as no	<b>man</b>	that hath so much	9, 78/ 6
there be from no	<b>man</b>	taken anything. For I	9, 78/ 8
would take from every	<b>man</b>	to whom they would	9, 78/ 33
that neither any other	<b>man</b>	should enter in unto	9, 80/ 20
evil and a naughty	<b>man</b>	!" and bade away with	9, 81/ 16
was none that one	<b>man</b>	named and advanced for	9, 81/ 21
were not one good	<b>man</b>	among them: when they	9, 82/ 4
election some good temporal	<b>man</b>	, they might for this	9, 82/ 11
-- I ween a	<b>man</b>	should not yet, for	9, 83/ 8
of a poor old	<b>man</b>	, which bearing up an	9, 83/ 12
cannot know that a	<b>man</b>	believeth the truth in	9, 86/ 8
speak heresies, every good	<b>man</b>	that heareth them is	9, 86/ 10
them: if every other	<b>man</b>	did on all sides	9, 86/ 16
of a good Christian	<b>man</b>	, it appeareth that the	9, 86/ 17
as a true Christian	<b>man</b>	verily saith as he	9, 86/ 24
yet is not every	<b>man</b>	therein of my mind	9, 86/ 24
serve to bring a	<b>man</b>	in hatred or obloquy	9, 86/ 26
their hearts, some one	<b>man</b>	may much better feign	9, 86/ 29
will think that a	<b>man</b>	believeth otherwise than he	9, 86/ 33
my mind, that this	<b>man</b>	believeth in these articles	9, 87/ 24
like a true Catholic	<b>man</b>	. For he confesseth in	9, 87/ 25
clergy -- which no	<b>man</b>	can, as I think	9, 88/ 17
so deceive this good	<b>man</b>	, and so abuse his	9, 88/ 20
their demeanor toward that	<b>man</b>	, and then should they	9, 88/ 37
their minds, while the	<b>man</b>	lived and the matter	9, 89/ 6
what counsel would this	<b>man</b>	give him? First, if	9, 89/ 33
him? First, if no	<b>man</b>	would profess himself for	9, 89/ 34
against religious, advising every	<b>man</b>	to give none of	9, 90/ 2
heretic but for a	<b>man</b>	wise and politic: what	9, 90/ 37
ordinary nor other honest	<b>man</b>	, spiritual nor temporal, but	9, 91/ 14
to see that young	<b>man</b>	, or any other, so	9, 91/ 16
such heresies that no	<b>man</b>	can show him the	9, 91/ 17
the favor that every	<b>man</b>	fain would, without the	9, 91/ 17
this Pacifier nor any	<b>man</b>	else can bring forth	9, 91/ 33
there is no good	<b>man</b>	nor reasonable that hath	9, 92/ 5
yet, now, though no	<b>man</b>	would give him nothing	9, 94/ 20
such as every wise	<b>man</b>	will, I suppose, answer	9, 96/ 23
so doing commend any	<b>man</b>	that doth. For if	9, 96/ 34
counsel may become every	<b>man</b>	, but the open reproof	9, 97/ 1
good rules, "If any	<b>man</b>	will be contentious in	9, 101/ 1
of heretics; whereof the	<b>man</b>	hath nothing proved), but	9, 102/ 15
perceiving that what one	<b>man</b>	doth in secretness, another	9, 103/ 6
would give a poor	<b>man</b>	some money because he	9, 105/ 12

then fasted almost no	<b>man</b>	any fast at all	9, 106/ 7
of their cloisters every	<b>man</b>	into the marketplace, and	9, 107/ 1
that every good temporal	<b>man</b>	may very much mislike	9, 107/ 17
become any good Christian	<b>man</b>	. For first he saith	9, 107/ 27
any one good temporal	<b>man</b>	is, for them that	9, 108/ 6
that God's benefits unto	<b>man</b>	requireth of men again	9, 108/ 20
in both, as no	<b>man</b>	doubteth but there was	9, 108/ 28
by this that every	<b>man</b>	daily heareth -- that	9, 110/ 12
all the clergy any	<b>man</b>	that useth to preach	9, 110/ 13
barefaced, and when every	<b>man</b>	had seen him and	9, 111/ 28
the clergy as every	<b>man</b>	that list to lie	9, 112/ 10
words appear false, every	<b>man</b>	knoweth that some of	9, 113/ 6
besides, that no good	<b>man</b>	could think it likely	9, 113/ 10
which I trow no	<b>man</b>	thinketh) of all those	9, 115/ 14
For I suppose no	<b>man</b>	doubteth but that by	9, 115/ 18
at that time every	<b>man</b>	that I heard speak	9, 115/ 29
wrong and every one	<b>man</b>	an hundred. But now	9, 116/ 4
so angry with any	<b>man</b>	of mine that I	9, 119/ 11
be angry with any	<b>man</b>	that riseth if he	9, 119/ 16
yet: that while the	<b>man</b>	was in beating, I	9, 119/ 29
doublet, wherein the poor	<b>man</b>	had (as he said	9, 119/ 30
And now, since no	<b>man</b>	cometh forth to ask	9, 120/ 14
a matter of another	<b>man</b>	. The Thirty-seventh Chapter But	9, 120/ 33
hanged somewhere thereas no	<b>man</b>	wist where but they	9, 121/ 16
and, wishing that the	<b>man</b>	had some good Christian	9, 122/ 5
than peradventure many a	<b>man</b>	would ween, to win	9, 122/ 25
to win that young	<b>man</b>	to Christ and his	9, 122/ 26
purpose to some other	<b>man</b>	; and that thereupon these	9, 122/ 32
of the Altar. Some	<b>man</b>	will yet peradventure say	9, 123/ 8
either Frith or any	<b>man</b>	else would wittingly take	9, 123/ 9
a burden from one	<b>man</b>	and lay it in	9, 123/ 10
made it than any	<b>man</b>	else, maketh his new	9, 125/ 25
which himself and every	<b>man</b>	else knoweth well for	9, 126/ 4
such heresies closely, a	<b>man</b>	meet and likely to	9, 126/ 22
clergy think that every	<b>man</b>	that speaketh against their	9, 128/ 2
so punished any one	<b>man</b>	for that cause (that	9, 128/ 5
much as any one	<b>man</b>	-- as you may	9, 128/ 17
trust in God the	<b>man</b>	meant himself but well	9, 129/ 25
judges. And if a	<b>man</b>	be ex officio brought	9, 130/ 11
hard law, for a	<b>man</b>	may be suspected and	9, 130/ 16
that is a Catholic	<b>man</b>	, saving that it seemeth	9, 130/ 22
verily that be this	<b>man</b>	never so good, yet	9, 130/ 23
order by which no	<b>man</b>	should be called, be	9, 130/ 26

detected, but if some	<b>man</b>	make himself party against	9, 130/ 28
sure, that many a	<b>man</b>	will give unto a	9, 130/ 33
used by some one	<b>man</b>	or twain in a	9, 131/ 8
suspitions, without witnesses a	<b>man</b>	may be put to	9, 131/ 24
fame and behavior the	<b>man</b>	is in his county	9, 132/ 8
spiritual law that a	<b>man</b>	shall be called ex	9, 132/ 28
For, now, if a	<b>man</b>	be indicted at a	9, 132/ 34
day -- as a	<b>man</b>	getteth him to the	9, 133/ 12
often happeth that a	<b>man</b>	cometh into a shower	9, 133/ 13
it hap that a	<b>man</b>	be accused or indicted	9, 133/ 15
judge may call a	<b>man</b>	upon his own pleasure	9, 133/ 23
information that some one	<b>man</b>	is of such evil	9, 134/ 3
and yet that the	<b>man</b>	is, besides, so violent	9, 134/ 5
bind that busy, troublesome	<b>man</b>	to good abearing? I	9, 134/ 9
openly for heresy, every	<b>man</b>	hath experience enough that	9, 134/ 28
shall seldom find any	<b>man</b>	that will, but if	9, 134/ 29
well known unto every	<b>man</b>	: that in every sene	9, 134/ 36
And I suppose no	<b>man</b>	doubteth but that in	9, 135/ 5
appeareth that if a	<b>man</b>	be sworn to say	9, 135/ 24
heresy, whereby a Christian	<b>man</b>	becometh a false traitor	9, 136/ 10
committed against any worldly	<b>man</b>	. And then why should	9, 136/ 13
witnesses -- every wise	<b>man</b>	may bear witness that	9, 137/ 7
sore law: that a	<b>man</b>	shall be condemned and	9, 137/ 24
against some manner of	<b>man</b>	, but that they rather	9, 139/ 31
And when that no	<b>man</b>	shall accuse them, nor	9, 141/ 3
accuse them, nor no	<b>man</b>	be received that can	9, 141/ 4
find any one spiritual	<b>man</b>	that is not infected	9, 142/ 11
principio," saith that a	<b>man</b>	may err and merit	9, 145/ 29
If a simple, unlearned	<b>man</b>	hear the preaching of	9, 145/ 30
mind to obey: this	<b>man</b>	meriteth -- and yet	9, 145/ 32
to prove that a	<b>man</b>	is an heretic for	9, 145/ 35
will witness that a	<b>man</b>	hath spoken anything that	9, 146/ 17
tale with which any	<b>man</b>	list to belie them	9, 146/ 34
so false but some	<b>man</b>	may hap to say	9, 147/ 4
it, so can no	<b>man</b>	say anything so false	9, 147/ 5
so false but some	<b>man</b>	under pretext of pacifying	9, 147/ 6
will witness that a	<b>man</b>	have spoken anything that	9, 147/ 10
babbling is done, every	<b>man</b>	may see these three	9, 147/ 31
he will have no	<b>man</b>	punished for anything done	9, 148/ 34
of pride, many a	<b>man</b>	falleth to treason. And	9, 149/ 3
be said that the	<b>man</b>	was in a great	9, 149/ 15
would gladly see every	<b>man</b>	, and therein would gladly	9, 149/ 17
the second, when the	<b>man</b>	is relapsed. And the	9, 149/ 21

would have, that every	<b>man</b>	might be held excused	9, 149/ 34
authority to arrest a	<b>man</b>	for every light suspicion	9, 151/ 5
law to arrest any	<b>man</b>	for heresy -- but	9, 151/ 22
-- but if a	<b>man</b>	were openly and notably	9, 151/ 22
bishops shall arrest no	<b>man</b>	for heresy till the	9, 152/ 4
find any one spiritual	<b>man</b>	but that he is	9, 153/ 1
false indictments if no	<b>man</b>	should be neither for	9, 153/ 27
the last, lest every	<b>man</b>	might spy the peril	9, 154/ 13
till there be no	<b>man</b>	left that will so	9, 155/ 3
there is no politic	<b>man</b>	of the spirituality that	9, 155/ 26
law by some good	<b>man</b>	against whom a subtle	9, 159/ 5
he hath. This good	<b>man</b>	sometimes, that knoweth his	9, 159/ 7
I will challenge no	<b>man</b>	, for any labor that	9, 159/ 14
good hope, the good	<b>man</b>	goeth him home, and	9, 159/ 15
as they be, a	<b>man</b>	shall always find some	9, 160/ 2
policy. Now seeth every	<b>man</b>	that any eyes hath	9, 163/ 19
again. Then if some	<b>man</b>	(which would be long	9, 164/ 19
were such as every	<b>man</b>	were so good --	9, 166/ 22
and changed, that no	<b>man</b>	needed either abjuration or	9, 166/ 25
grow thereon than any	<b>man</b>	yet can tell. The	9, 167/ 12
this mind is every	<b>man</b>	bound to bear; and	9, 167/ 16
I have toward no	<b>man</b>	any other mind than	9, 167/ 21
not as an evil	<b>man</b>	or an abject, nor	9, 167/ 32
but as a good	<b>man</b>	and my very friend	9, 167/ 33
nor honesty that any	<b>man</b>	should look for more	9, 167/ 35
no such manner of	<b>man</b>	as folk should of	9, 168/ 14
nor will forbid any	<b>man</b>	to follow him. But	9, 168/ 21
bold to counsel every	<b>man</b>	to whose part soever	9, 168/ 22
Church. Now, if any	<b>man</b>	will bear other in	9, 169/ 15
of leeks. Let no	<b>man</b>	, I say, be light	9, 169/ 29
I never wist any	<b>man</b>	in my life put	9, 170/ 4
but advise every good	<b>man</b>	endeavor himself to keep	9, 170/ 12
as Horace saith, a	<b>man</b>	may sometimes say full	9, 170/ 36
by their wills no	<b>man</b>	should wit what they	9, 171/ 15
light which illumineth every	<b>man</b>	that cometh into this	9, 171/ 19
so clear to every	<b>man</b>	that I shall leave	9, 171/ 21
been found in any	<b>man's</b>	else before -- that	9, 4/ 17
find some in any	<b>man's</b>	, almost, that ever wrote	9, 4/ 37
be to misrehearse any	<b>man's</b>	reason against whom I	9, 6/ 10
almost, may feel the	<b>man's</b>	folly. For the people	9, 13/ 4
if the multitude of	<b>man's</b>	witness might make aught	9, 20/ 10
Confutation), in mockage of	<b>man's</b>	endeavor toward the belief	9, 33/ 30
of obedience on the	<b>man's</b>	part, in submitting himself	9, 35/ 25

in the matter of	<b>man's</b>	endeavor toward the attaining	9, 37/ 31
themselves, misconstrue the good	<b>man's</b>	mind. For God forbid	9, 52/ 29
a little lament this	<b>man's</b>	wit, that weeneth it	9, 62/ 4
and growing of this	<b>man's</b>	oration is but a	9, 62/ 34
I think that every	<b>man's</b>	duty toward God is	9, 67/ 31
whoso pry upon every	<b>man's</b>	deed so narrowly as	9, 67/ 33
counsel to take any	<b>man's</b>	land or goods from	9, 77/ 16
them all without any	<b>man's</b>	death or stroke." At	9, 80/ 34
cloister take a religious	<b>man's</b>	life for ease. So	9, 83/ 24
will not against a	<b>man's</b>	words spoken according to	9, 86/ 35
possible to stand with	<b>man's</b>	salvation, then in that	9, 96/ 36
sometime believe some one	<b>man's</b>	lie. And against his	9, 112/ 13
cruel desire of the	<b>man's</b>	death -- I know	9, 121/ 35
in any good, honest	<b>man's</b>	head, for the words	9, 123/ 4
lay it in another	<b>man's</b>	neck, and namely to	9, 123/ 11
answer abroad into every	<b>man's</b>	hands at adventure (because	9, 124/ 8
favor toward the young	<b>man's</b>	amendment -- which he	9, 124/ 15
meddle against any other	<b>man's</b>	writing that is a	9, 130/ 21
time, that in every	<b>man's</b>	conscience they lied. When	9, 131/ 19
longer on the one	<b>man's</b>	legs than the faggot	9, 132/ 18
made, or to any	<b>man's</b>	grief or grudge put	9, 144/ 20
spiced, and all their	<b>manchets</b>	, and all their wafers	9, 46/ 22
write it diminute and	<b>mangled</b>	for lack of good	9, 37/ 21
if it appear by	<b>manifest</b>	tokens that he doth	9, 135/ 27
saith that heresies be	<b>manifest</b>	and open; so that	9, 170/ 7
devices do more than	<b>manifestly</b>	show. For suppose me	9, 163/ 30
none find, of such	<b>manner</b>	sort and kind as	9, 4/ 5
point, clean from all	<b>manner</b>	of faults -- but	9, 4/ 19
in no more courteous	<b>manner</b>	. And over this, I	9, 5/ 19
Spirituality; which charitable, mild	<b>manner</b>	they say that if	9, 5/ 28
I use the contrary	<b>manner</b>	therein that Tyndale useth	9, 6/ 14
be expounded after this	<b>manner</b>	: He made us by	9, 15/ 28
here hath by their	<b>manner</b>	of expounding these words	9, 35/ 31
the chapter of "The	<b>Manner</b>	and Order of Our	9, 37/ 7
the attaining of every	<b>manner</b>	kind of faith, and	9, 38/ 12
his words in fair	<b>manner</b>	, and speak to each	9, 42/ 7
am sorry that their	<b>manner</b>	is no better. But	9, 42/ 26
heretics of such a	<b>manner</b>	sort as is the	9, 45/ 32
meetly well known what	<b>manner</b>	of favor I bore	9, 49/ 20
to forbear all such	<b>manner</b>	of unmannerly behavior toward	9, 50/ 28
such a goodly, mild	<b>manner</b>	, and such an indifferent	9, 52/ 3
is to wit, the	<b>manner</b>	of mild and indifferent	9, 52/ 32
spirituality. And more mild	<b>manner</b>	than this toward all	9, 54/ 13

Howbeit, as touching the	<b>manner</b>	of his handling --	9, 54/ 24
he saith, "in a	<b>manner</b>	universally" -- through this	9, 54/ 30
and may by such	<b>manner</b>	and means of pacifying	9, 55/ 1
contrary; and that the	<b>manner</b>	of his handling is	9, 55/ 6
that might, by his	<b>manner</b>	of handling, sound in	9, 56/ 22
false. By all which	<b>manner</b>	of handling it appeareth	9, 60/ 38
renouncing of all such	<b>manner</b>	thing as matter of	9, 62/ 32
upon. And therefore this	<b>manner</b>	of increase and growing	9, 62/ 34
that they have in	<b>manner</b>	disdained and despised others	9, 63/ 28
that they have, in	<b>manner</b>	, disdained and despised others	9, 65/ 18
it is now in	<b>manner</b>	noted through all the	9, 66/ 26
a good, meetly mean	<b>manner</b>	as they did many	9, 68/ 5
and letteth and in	<b>manner</b>	strangleth the love of	9, 75/ 7
fruitful piece of three	<b>manner</b>	of "some say"s	9, 75/ 29
say"s, or three	<b>manner</b>	of thinkings. The first	9, 75/ 30
they say, and in	<b>manner</b>	strangleth, the love of	9, 77/ 5
doth let and in	<b>manner</b>	strangle the love of	9, 77/ 23
little talking of such	<b>manner</b>	of devices -- but	9, 79/ 10
without aid or any	<b>manner</b>	defense, where you shall	9, 80/ 33
fared it, in a	<b>manner</b>	, by the spiritual men's	9, 83/ 31
their dealing, good charitable	<b>manner</b>	lacked. But verily, whomsoever	9, 89/ 1
hear in what wise	<b>manner</b>	of charitable fashion this	9, 89/ 11
wrote; but, after the	<b>manner</b>	that this Pacifier speaketh	9, 90/ 32
in the people, in	<b>manner</b>	universally, that in punishing	9, 91/ 22
the whole people in	<b>manner</b>	universally. For since that	9, 91/ 32
of this realm in	<b>manner</b>	universally, when he maketh	9, 92/ 8
the whole people in	<b>manner</b>	universally were so malicious	9, 92/ 9
whole people were in	<b>manner</b>	universally so mad and	9, 92/ 13
one it defameth in	<b>manner</b>	all the whole people	9, 92/ 20
say the people in	<b>manner</b>	universally think that those	9, 92/ 21
the whole people in	<b>manner</b>	universally do and well	9, 92/ 25
free liberty in like	<b>manner</b>	to punish all others	9, 93/ 23
that would in like	<b>manner</b>	speak; that is to	9, 93/ 23
the realm hath in	<b>manner</b>	universally) and therefore let	9, 94/ 8
themselves in no other	<b>manner</b>	for the appeasing of	9, 95/ 17
still in the same	<b>manner</b>	, and after the same	9, 96/ 16
still in the same	<b>manner</b>	, and the same worldly	9, 98/ 2
few forced in a	<b>manner</b>	against their own wills	9, 98/ 16
one-half spent, and in	<b>manner</b>	well worn out. And	9, 98/ 19
division in all such	<b>manner</b>	wise as the thing	9, 102/ 30
many shrewd things by	<b>manner</b>	of exhortation to the	9, 110/ 24
he would use that	<b>manner</b>	where himself pretended that	9, 110/ 27
the peace in like	<b>manner</b>	wise as, if he	9, 110/ 32

say that though such	<b>manner</b>	folk as evil priests	9, 113/ 36
a great and in	<b>manner</b>	universal grudge and division	9, 114/ 31
tell it under such	<b>manner</b>	, as though Master Chancellor	9, 121/ 33
a great many such	<b>manner</b>	folk as Frith is	9, 123/ 5
other such in suchlike	<b>manner</b>	of matter. For ye	9, 123/ 24
in as hearty, loving	<b>manner</b>	as I could --	9, 126/ 18
first chapter. In which	<b>manner</b>	albeit I trust in	9, 129/ 25
and yet useth such	<b>manner</b>	of ways that all	9, 131/ 34
some penance for that	<b>manner</b>	of behavior whereby he	9, 132/ 3
he be in a	<b>manner</b>	purged -- then is	9, 132/ 10
a lamb's skin, all	<b>manner</b>	of witness in every	9, 137/ 3
shall not in any	<b>manner</b>	take knowledge or judge	9, 138/ 13
the matter against some	<b>manner</b>	of man, but that	9, 139/ 31
against the spirituality "in	<b>manner</b>	universally." Wherein he maketh	9, 147/ 22
as I trust, in	<b>manner</b>	a universal lie, since	9, 147/ 22
that he seemeth in	<b>manner</b>	to point them with	9, 148/ 1
might as well in	<b>manner</b>	rehearse them even by	9, 148/ 2
like for any such	<b>manner</b>	passion. For well ye	9, 148/ 39
heresies were for any	<b>manner</b>	purpose any proper policy	9, 163/ 22
be found no such	<b>manner</b>	of man as folk	9, 168/ 14
hath expounded after divers	<b>manners</b>	, he cometh at last	9, 23/ 2
long, in plain sedition,	<b>manslaughter</b>	, and open war. And	9, 128/ 27
anger, men fall into	<b>manslaughter</b>	. And by a passion	9, 149/ 3
by all the Ave	<b>Marias</b>	-- and some good	9, 9/ 16
word of his truth.	<b>Mark</b>	, I pray you, here	9, 16/ 1
word of his truth."	<b>Mark</b>	how that he saith	9, 16/ 12
haply make you to	<b>mark</b>	well and see somewhat	9, 23/ 6
as it pleased him."	<b>Mark</b>	that Saint James saith	9, 33/ 18
the temporalty so much	<b>mark</b>	it, and hath so	9, 62/ 20
or two noted and	<b>marked</b>	therein (which I shall	9, 23/ 5
the leaf that is	<b>marked</b>	with the number of	9, 37/ 8
the leaf that is	<b>marked</b>	with the number of	9, 38/ 29
had seen him and	<b>marked</b>	him well, would then	9, 111/ 29
every man into the	<b>marketplace</b>	, and there kneel down	9, 107/ 2
as he said) five	<b>marks</b>	; and that caught I	9, 119/ 31
movables, than twenty thousand	<b>marks</b>	. And as much as	9, 120/ 4
amount to twenty thousand	<b>marks</b>	, I purpose to purchase	9, 120/ 19
also the beastly, biterly	<b>marriages</b>	of monks, friars, and	9, 46/ 1
some officers of the	<b>Marshalsea</b>	, or of some other	9, 117/ 19
themselves. It is little	<b>marvel</b>	that it seem long	9, 8/ 3
greatly can I not	<b>marvel</b>	though these evangelical brethren	9, 9/ 12
the spirituality -- I	<b>marvel</b>	whereof they gather it	9, 47/ 2
many good neighbors greatly	<b>marvel</b>	, iwis, upon what causes	9, 58/ 11

upon these causes, I	<b>marvel</b>	much myself that you	9, 58/ 30
part, I cannot much	<b>marvel</b>	though she do you	9, 59/ 15
that it is no	<b>marvel</b>	though the whole clergy	9, 73/ 31
say the truth, much	<b>marvel</b>	have I to see	9, 84/ 10
say. And I somewhat	<b>marvel</b>	that since this Pacifier	9, 104/ 14
rehearse it -- I	<b>marvel</b>	, I say, not a	9, 104/ 17
there is no great	<b>marvel</b>	, since unto this diocese	9, 116/ 8
it is no great	<b>marvel</b>	though I be so	9, 119/ 37
tell the brethren many	<b>marvelous</b>	lies, of much cruel	9, 119/ 18
there shall it be	<b>marvelous</b>	hard to find any	9, 152/ 33
since, that he was	<b>marvelously</b>	tormented by the bishop's	9, 121/ 5
over this, without his	<b>masker</b>	of "some say," he	9, 56/ 33
and mows against the	<b>Mass</b>	, and the Blessed Sacrament	9, 6/ 2
Creed, too. Then the	<b>Mass</b>	think they too long	9, 9/ 17
set more by the	<b>Mass</b>	than they should do	9, 44/ 12
make mocks of the	<b>Mass</b>	-- many men shall	9, 74/ 5
he swore by the	<b>Mass</b>	he trusted shortly to	9, 76/ 25
their service (both matins,	<b>Mass</b>	, and evensong) some special	9, 102/ 34
neither said matins nor	<b>Mass</b>	, but raged and railed	9, 113/ 12
the Secrets of the	<b>Mass</b>	, about the elevation. And	9, 118/ 17
and mows of the	<b>Mass</b>	, and rail on Christ's	9, 149/ 9
men were baptized, and	<b>Masses</b>	said and the other	9, 20/ 31
that King Philip, their	<b>master</b>	, made a reasonable excuse	9, 42/ 13
such manner, as though	<b>Master</b>	Chancellor should rejoice and	9, 121/ 34
be that I told	<b>Master</b>	Chancellor this tale; and	9, 122/ 29
tell it out by	<b>Master</b>	Chancellor to bring him	9, 122/ 36
tale from me to	<b>Master</b>	Chancellor, ye shall perceive	9, 123/ 23
and impute it unto	<b>Master</b>	Chancellor of London. The	9, 126/ 8
new business arise against	<b>Master</b>	Chancellor that now is	9, 126/ 29
to teach a good	<b>master</b>	in grammar to read	9, 148/ 8
busily to betray his	<b>master</b>	, and bring himself to	9, 160/ 15
upon themselves and their	<b>Master</b>	Tinker too -- then	9, 164/ 25
usher, or, after his	<b>master's</b>	decease, a doctor; and	9, 164/ 2
give them therein the	<b>mastery</b>	wherein to match them	9, 45/ 10
drew up Cerberus, the	<b>mastiff</b>	of hell, into the	9, 171/ 17
to be able to	<b>match</b>	therewith that he is	9, 22/ 10
speak. Howbeit, utterly to	<b>match</b>	them therein, I neither	9, 45/ 8
the mastery wherein to	<b>match</b>	them were more rebuke	9, 45/ 11
might, as they thought,	<b>match</b>	them, and yet by	9, 82/ 16
confession no more than	<b>match</b>	them, and in my	9, 82/ 17
their better nor their	<b>match</b>	neither. Now, whereas we	9, 82/ 21
of those that would	<b>match</b>	them that are evil	9, 82/ 28
and were able to	<b>match</b>	them in their own	9, 82/ 30

of those that would	<b>match</b>	the good, as few	9, 82/ 31
able to mate and	<b>match</b>	the Catholics, they would	9, 157/ 36
his flint and his	<b>matches</b>	, instead of his box	9, 159/ 29
thought themselves able to	<b>mate</b>	and match the Catholics	9, 157/ 36
by all our Lady	<b>Matins</b>	. And the seven psalms	9, 9/ 21
into their service (both	<b>matins</b>	, Mass, and evensong) some	9, 102/ 34
and hear out their	<b>matins</b>	. And yet is not	9, 103/ 14
yet is not the	<b>matins</b>	in every parish, neither	9, 103/ 15
a day neither said	<b>matins</b>	nor Mass, but raged	9, 113/ 12
and holy orders, and	<b>matrimony</b>	, and the very Blessed	9, 28/ 29
in Latin, and taken	<b>matrimony</b>	for a sacrament, and	9, 44/ 9
against the sacrament of	<b>matrimony</b>	, and yet they punish	9, 93/ 10
under the name of	<b>matrimony</b>	live in sacrilege and	9, 93/ 12
me, that in such	<b>matter</b>	as I have anything	9, 3/ 15
me to let the	<b>matter</b>	alone than by writing	9, 3/ 17
myself suspect in the	<b>matter</b>	and partial toward the	9, 5/ 21
would plainly prove the	<b>matter</b>	against me. And so	9, 5/ 33
any weight of his	<b>matter</b>	hangeth, except only in	9, 7/ 10
well appear by the	<b>matter</b>	consequently pursuing, if the	9, 7/ 19
seem requisite for that	<b>matter</b>	that he there hath	9, 8/ 32
that they handle their	<b>matter</b>	so falsely, and yet	9, 10/ 10
as pertain to this	<b>matter</b>	, after the copy that	9, 15/ 23
come more near the	<b>matter</b>	, we may say that	9, 15/ 33
stand arguing of this	<b>matter</b>	? It is plain enough	9, 17/ 24
need to dispute this	<b>matter</b>	? But good Lord, if	9, 17/ 28
more clearly perceive the	<b>matter</b>	, I shall rehearse you	9, 19/ 7
Tyndale's chapter -- the	<b>matter</b>	whereof the brethren boast	9, 20/ 12
well ripened in the	<b>matter</b>	-- may ween that	9, 20/ 21
words toucheth not the	<b>matter</b>	; but little and little	9, 22/ 32
meeteth nothing with the	<b>matter</b>	. For now, this thing	9, 23/ 26
so quick in another	<b>matter</b>	, is yet in this	9, 24/ 19
draweth nearer to the	<b>matter</b>	, and saith: Yea, but	9, 24/ 27
of sight of the	<b>matter</b>	, they might not see	9, 26/ 20
have shaken off the	<b>matter</b>	and rid himself out	9, 26/ 23
stand arguing of this	<b>matter</b>	? It is plain enough	9, 26/ 31
need to dispute this	<b>matter</b>	? But good Lord, if	9, 26/ 35
maketh to shake the	<b>matter</b>	off. For seeing that	9, 27/ 6
point in which the	<b>matter</b>	of the question lieth	9, 27/ 11
little force for the	<b>matter</b>	. For if they may	9, 31/ 14
it were in another	<b>matter</b>	. For if I desired	9, 34/ 23
longer argument of this	<b>matter</b>	here; for in these	9, 37/ 1
contentation, to see the	<b>matter</b>	handled somewhat more at	9, 37/ 4
see how far the	<b>matter</b>	goeth; which if he	9, 37/ 10

Howbeit, if in the	<b>matter</b>	of man's endeavor toward	9, 37/ 31
points of all the	<b>matter</b>	untouched), it were very	9, 41/ 35
ways of uttering evil	<b>matter</b>	in good words, which	9, 42/ 10
Philip, and made the	<b>matter</b>	sore and grievous: that	9, 42/ 20
then, since all our	<b>matter</b>	is only of the	9, 46/ 2
thereby fleeing from the	<b>matter</b>	of faith, they furnish	9, 46/ 5
as mild as the	<b>matter</b>	may suffer and bear	9, 46/ 13
them longer upon the	<b>matter</b>	. But let them believe	9, 48/ 7
not indifferent in the	<b>matter</b>	, therein do they the	9, 48/ 23
if they call the	<b>matter</b>	either the vice or	9, 48/ 24
take not for the	<b>matter</b>	-- yet therein am	9, 48/ 25
take this for the	<b>matter</b>	-- in this wise	9, 48/ 33
they take for the	<b>matter</b>	the thing that I	9, 48/ 35
I take for the	<b>matter</b>	-- that is to	9, 48/ 36
meddle himself in the	<b>matter</b>	hot nor cold but	9, 51/ 25
business, and let the	<b>matter</b>	alone, and neither take	9, 51/ 30
me in the like	<b>matter</b>	to follow them. And	9, 52/ 12
Howbeit, as touching the	<b>matter</b>	wherewith we be now	9, 52/ 31
but to mitigate the	<b>matter</b>	with, he saith no	9, 56/ 2
nothing like the present	<b>matter</b>	, because he striketh neither	9, 57/ 25
an entry into his	<b>matter</b>	, first would say thus	9, 58/ 3
meant to mend the	<b>matter</b>	, with rehearsing her faults	9, 59/ 35
the misframing of his	<b>matter</b>	more toward division than	9, 61/ 2
an incident unto my	<b>matter</b>	; and that some things	9, 61/ 14
the book than the	<b>matter</b>	may bear (if it	9, 61/ 17
such manner thing as	<b>matter</b>	of debate and strife	9, 62/ 33
which is no small	<b>matter</b>	-- else, as for	9, 63/ 15
clergy's face, besides the	<b>matter</b>	of this division that	9, 64/ 33
he, to remedy that	<b>matter</b>	with, and to pull	9, 67/ 17
borne abroad, whatsoever the	<b>matter</b>	be, with some of	9, 67/ 25
the purpose of this	<b>matter</b>	. For as for the	9, 69/ 8
good use thereof the	<b>matter</b>	and occasion of merit	9, 77/ 29
God that of this	<b>matter</b>	I never heard any	9, 79/ 13
to order all the	<b>matter</b>	as he would, he	9, 80/ 17
them begin in the	<b>matter</b>	somewhat to stacker and	9, 81/ 27
men think, in that	<b>matter</b>	I never will think	9, 86/ 32
man lived and the	<b>matter</b>	in their hands, nor	9, 89/ 6
in so great a	<b>matter</b>	so great wrong, and	9, 93/ 29
may sometimes mistake the	<b>matter</b>	and think the thing	9, 97/ 9
the touching of this	<b>matter</b>	is no part of	9, 97/ 14
that may help the	<b>matter</b>	, that then the light	9, 98/ 10
it should in this	<b>matter</b>	do any good, would	9, 98/ 24
be contentious in this	<b>matter</b>	, let him well know	9, 101/ 1

imagine in some other	<b>matter</b>	against any temporal men	9, 112/ 11
over this, because the	<b>matter</b>	whereupon this Pacifier bringeth	9, 114/ 30
is enough for a	<b>matter</b>	of a lamentable book	9, 115/ 36
evil word for the	<b>matter</b>	, more than to my	9, 119/ 12
new brotherhood in a	<b>matter</b>	of another man. The	9, 120/ 32
the examination of that	<b>matter</b>	. It would peradventure do	9, 121/ 12
in suchlike manner of	<b>matter</b>	. For ye shall understand	9, 123/ 25
your books of this	<b>matter</b>	have been seen abroad	9, 125/ 5
he sweateth about the	<b>matter</b>	afresh, and hath, I	9, 125/ 10
never be while the	<b>matter</b>	thereof is so false	9, 125/ 35
to know how the	<b>matter</b>	stood. Which known and	9, 127/ 9
great weight of the	<b>matter</b>	, I shall not forbear	9, 129/ 33
were followed in this	<b>matter</b>	, it would work this	9, 130/ 24
openly known that the	<b>matter</b>	came out by him	9, 130/ 35
no heed to the	<b>matter</b>	at the time; whereas	9, 131/ 17
have heard of the	<b>matter</b>	ere they came there	9, 132/ 37
not but upon a	<b>matter</b>	brought unto him; whereas	9, 133/ 22
the proof of the	<b>matter</b>	in the party's presence	9, 134/ 1
and in the same	<b>matter</b>	, that he is a	9, 135/ 31
the nature of the	<b>matter</b>	worketh in the proof	9, 136/ 19
circumstances as make the	<b>matter</b>	more clear. Now see	9, 136/ 28
of witness in every	<b>matter</b>	. For in every matter	9, 137/ 3
matter. For in every	<b>matter</b>	may it happen that	9, 137/ 3
not even while the	<b>matter</b>	was in a mammering	9, 139/ 5
in the beginning, the	<b>matter</b>	had not there gone	9, 139/ 9
or do in the	<b>matter</b>	. Wherein if diligence be	9, 139/ 25
and may consider the	<b>matter</b>	accordingly. And on the	9, 139/ 27
to meddle in the	<b>matter</b>	against some manner of	9, 139/ 30
to bring in this	<b>matter</b>	to no great purpose	9, 140/ 4
let him with that	<b>matter</b>	alone. The Forty-third Chapter	9, 140/ 8
their part in this	<b>matter</b>	until this Pacifier taught	9, 146/ 28
learned to whom the	<b>matter</b>	most specially pertaineth, that	9, 148/ 4
that belong to the	<b>matter</b>	than he that learned	9, 148/ 7
judges which had the	<b>matter</b>	in hand were neither	9, 148/ 21
look specially upon this	<b>matter</b>	-- and not to	9, 151/ 29
specially look upon this	<b>matter</b>	that neither innocents should	9, 151/ 35
and conclude all his	<b>matter</b>	more fruitfully? But, now	9, 151/ 37
of laws for the	<b>matter</b>	, because few temporal men	9, 153/ 15
Church by which that	<b>matter</b>	hath been accustomed to	9, 153/ 16
their weighing of the	<b>matter</b>	for light or heavy	9, 154/ 31
-- that, be the	<b>matter</b>	great or small, lest	9, 154/ 34
to look upon this	<b>matter</b>	after his good advertisement	9, 155/ 14
be made for the	<b>matter</b>	, began only by the	9, 156/ 18

be handled, and the	<b>matter</b>	so long forslothed, that	9, 158/ 3
sometimes, that knoweth his	<b>matter</b>	so true, persuadeth to	9, 159/ 7
knoweth it -- the	<b>matter</b>	is so true, and	9, 159/ 12
no doubt in the	<b>matter</b>	. But in the meanwhile	9, 159/ 17
craft) goeth about his	<b>matter</b>	busily, and by all	9, 159/ 19
knoweth how true his	<b>matter</b>	is, bringeth never a	9, 159/ 25
known truth of their	<b>matter</b>	maketh them over-bold. And	9, 159/ 31
and diligent in the	<b>matter</b>	that the heretics should	9, 161/ 3
ignorance. Then if the	<b>matter</b>	were such as he	9, 164/ 33
in such an open	<b>matter</b>	will not serve --	9, 165/ 1
he better understandeth the	<b>matter</b>	than all the doctors	9, 165/ 15
an end of this	<b>matter</b>	-- the book, I	9, 167/ 2
my mind in this	<b>matter</b>	is that as touching	9, 167/ 13
also stand, in this	<b>matter</b>	of faith, to the	9, 169/ 13
thus finish I this	<b>matter</b>	concerning heresies, beseeching our	9, 170/ 19
world, make you that	<b>matter</b>	so lightsome and so	9, 171/ 21
be bold in these	<b>matters</b>	to defend Tyndale's part	9, 10/ 33
And in all such	<b>matters</b>	the question is not	9, 28/ 33
wit. And in such	<b>matters</b>	this is the great	9, 29/ 16
words in both these	<b>matters</b>	I have misrehearsed him	9, 37/ 15
further but for the	<b>matters</b>	of their heresies. And	9, 40/ 9
the defending of those	<b>matters</b>	with such foolish handling	9, 40/ 14
am suspect in these	<b>matters</b>	, and partial toward the	9, 46/ 27
I wrote in these	<b>matters</b>	. But then say the	9, 47/ 23
more advantage of these	<b>matters</b>	than I make for	9, 48/ 4
Christian man (howsoever the	<b>matters</b>	go between the temporality	9, 52/ 17
causes and amend these	<b>matters</b>	, and thereby then by	9, 58/ 13
yet of all these	<b>matters</b>	was there never, as	9, 64/ 12
at communication upon these	<b>matters</b>	of the clergy. For	9, 81/ 34
And upon all these	<b>matters</b>	is risen a great	9, 91/ 21
more ado in these	<b>matters</b>	there is no great	9, 116/ 7
nuzzled up in such	<b>matters</b>	, and had set him	9, 117/ 31
tender dealing in such	<b>matters</b>	is among all the	9, 123/ 1
to speak of those	<b>matters</b>	also, and to make	9, 123/ 34
treat all of these	<b>matters</b>	of heresies -- for	9, 129/ 32
but in many temporal	<b>matters</b>	among ourselves, whereof I	9, 131/ 6
have they in these	<b>matters</b>	of heresy, God be	9, 140/ 2
or abjured, that the	<b>matters</b>	which have been laid	9, 148/ 26
spiritual judges mishandle those	<b>matters</b>	and use themselves therein	9, 163/ 7
speak of such high	<b>matters</b>	, that serve for doctors	9, 165/ 8
among the most earnest	<b>matters</b>	, fancies and sports and	9, 170/ 35
again, as in a	<b>maze</b>	, to the point where	9, 154/ 33
appeareth, to forbear their	<b>meal</b>	till night; which is	9, 106/ 10

little wit what they	<b>mean</b>	. And to the intent	9, 7/ 2
this word? If we	<b>mean</b>	by "the Church" the	9, 16/ 29
churches made. If ye	<b>mean</b>	by "the Church" the	9, 16/ 32
Christian people; if you	<b>mean</b>	this church, and say	9, 16/ 34
written -- do both	<b>mean</b>	and plainly write that	9, 23/ 14
preacher thus preacheth do	<b>mean</b>	, and say, and write	9, 23/ 23
this word? If we	<b>mean</b>	by "the Church" the	9, 24/ 6
churches made. If ye	<b>mean</b>	by "the Church" the	9, 24/ 9
Christian people; if you	<b>mean</b>	this church, and say	9, 24/ 11
-- all those, I	<b>mean</b>	, which these heretics say	9, 31/ 4
have none; nor I	<b>mean</b>	no further but for	9, 40/ 9
two great orders, I	<b>mean</b>	, of specially consecrated persons	9, 50/ 30
any Christian man should	<b>mean</b>	so. Howbeit, as touching	9, 52/ 30
that if the man	<b>mean</b>	well himself (as by	9, 60/ 39
that except this man	<b>mean</b>	here by "religious" folk	9, 62/ 11
And then if he	<b>mean</b>	here by "priests" those	9, 62/ 24
divine what he should	<b>mean</b>	by that increase ending	9, 63/ 5
such a good, meetly	<b>mean</b>	manner as they did	9, 68/ 5
that are in a	<b>mean</b>	, common sort of naughtiness	9, 68/ 35
men that of themselves	<b>mean</b>	none harm, that the	9, 69/ 31
-- he seemeth to	<b>mean</b>	the honor that Christian	9, 71/ 16
living of such a	<b>mean</b>	thing as commonly the	9, 73/ 11
some taking a more	<b>mean</b>	way therein have said	9, 75/ 3
and his Council. I	<b>mean</b>	John Frith. For he	9, 89/ 20
Pacifier might seem to	<b>mean</b>	of, I remember none	9, 93/ 37
first declare whether he	<b>mean</b>	in these words "their	9, 99/ 4
some part. If he	<b>mean</b>	that they say thus	9, 99/ 6
And then if he	<b>mean</b>	that the light of	9, 99/ 14
I neither meant nor	<b>mean</b>	that I would it	9, 122/ 22
-- neither prelates nor	<b>mean</b>	secular priests, nor religious	9, 128/ 16
never so well, and	<b>mean</b>	he never so well	9, 150/ 24
the world: if he	<b>mean</b>	of such as have	9, 152/ 14
other side, if he	<b>mean</b>	that the King's Highness	9, 152/ 24
-- since in the	<b>mean</b>	season, by this Pacifier's	9, 155/ 8
of many of the	<b>mean</b>	crafts in the city	9, 156/ 22
-- the book, I	<b>mean</b>	, of this division; wherein	9, 167/ 3
should wit what they	<b>mean</b>	. But I trust to	9, 171/ 15
other purpose than to	<b>mean</b>	well -- and as	9, 172/ 24
words were indeed, he	<b>meaneth</b>	by them (as ye	9, 30/ 32
by these words he	<b>meaneth</b>	the thing that Tyndale	9, 36/ 6
well what this man	<b>meaneth</b>	thereby. But by the	9, 71/ 14
spiritual persons -- he	<b>meaneth</b>	, I suppose, such honor	9, 71/ 21
soon after that he	<b>meaneth</b>	trentals, chantries, obits, pardons	9, 71/ 29

he neither speaketh nor	<b>meaneth</b>	of such things as	9, 101/ 4
before (whereby he especially	<b>meaneth</b>	, as both before and	9, 102/ 13
book of his, he	<b>meaneth</b>	two things. One, that	9, 140/ 34
Yet another mystery he	<b>meaneth</b>	, whatsoever it be, in	9, 141/ 9
wot ne'er what he	<b>meaneth</b>	by that word. And	9, 144/ 26
his other things himself	<b>meaneth</b>	but well, but partly	9, 168/ 7
sentence more plainly, his	<b>meaning</b>	will, but if he	9, 63/ 12
of a good mind,	<b>meaning</b>	none harm, ween everything	9, 97/ 24
adversary, would find the	<b>means</b>	by craft to get	9, 6/ 19
friend to find the	<b>means</b>	, if he might, that	9, 14/ 30
may abide by any	<b>means</b>	in remembrance a thousand	9, 31/ 14
years, by the selfsame	<b>means</b>	may they abide in	9, 31/ 15
the soul through the	<b>means</b>	of obedience of the	9, 35/ 16
purpose, by the like	<b>means</b>	of obedience on the	9, 35/ 24
one groat by the	<b>means</b>	of any spiritual man	9, 47/ 17
they might find the	<b>means</b>	by craft to sever	9, 54/ 6
by such manner and	<b>means</b>	of pacifying, within short	9, 55/ 1
and by all the	<b>means</b>	he might, make the	9, 55/ 19
some by the devil's	<b>means</b>	into some great ghostly	9, 65/ 21
by the help and	<b>means</b>	of another fault. For	9, 69/ 23
this Pacifier find the	<b>means</b>	that in the whole	9, 70/ 10
Pacifier to devise the	<b>means</b>	. So that if the	9, 70/ 24
division, could find the	<b>means</b>	to make all the	9, 70/ 29
and bethought himself what	<b>means</b>	he might invent, first	9, 80/ 2
nor omitted no charitable	<b>means</b>	unto him that came	9, 89/ 5
the ordinary by the	<b>means</b>	of accusation. Howbeit, let	9, 89/ 17
the ordinary by the	<b>means</b>	of the King's Grace	9, 89/ 19
of people by whose	<b>means</b>	they have thought that	9, 109/ 9
slander by the selfsame	<b>means</b>	by which they flee	9, 109/ 23
this Pacifier by what	<b>means</b>	he proveth it true	9, 113/ 3
feared, that by their	<b>means</b>	might grow the loss	9, 113/ 24
advised, and by my	<b>means</b>	helped, that Thomas Philips	9, 127/ 2
to those by whose	<b>means</b>	heresies were detected and	9, 138/ 35
them called by such	<b>means</b>	as he seeth well	9, 141/ 1
would be any good	<b>means</b>	to make that willful	9, 155/ 10
company that by such	<b>means</b>	, each encouraging other, took	9, 157/ 10
by all the false	<b>means</b>	he may, maketh him	9, 159/ 19
him false evidence, maketh	<b>means</b>	to the sheriff, getteth	9, 159/ 21
should there by these	<b>means</b>	willful offenders be punished	9, 166/ 8
heresies, that no good	<b>means</b>	that men may use	9, 168/ 1
point by more ordinary	<b>means</b>	proved than either by	9, 170/ 15
heretics, by all the	<b>means</b>	they may, labor to	9, 171/ 14
to say that they	<b>meant</b>	none harm. And to	9, 11/ 6

and that he nothing	<b>meant</b>	but to bring her	9, 59/ 28
to believe that he	<b>meant</b>	to mend the matter	9, 59/ 34
he say that he	<b>meant</b>	as Gerson did --	9, 60/ 12
hereafter say that he	<b>meant</b>	by these words "between	9, 62/ 38
if he so had	<b>meant</b>	left then no lamentation	9, 63/ 2
religious," but if he	<b>meant</b>	to signify that the	9, 63/ 6
if the man thus	<b>meant</b>	indeed, besides that he	9, 63/ 11
priests and priests," he	<b>meant</b>	to put for the	9, 65/ 1
ween everything were well	<b>meant</b>	that they see fair	9, 97/ 25
how charitably this Pacifier	<b>meant</b>	, I cannot tell; but	9, 111/ 9
these words I neither	<b>meant</b>	nor mean that I	9, 122/ 22
in God the man	<b>meant</b>	himself but well, yet	9, 129/ 25
season, may in the	<b>meantime</b>	spread abroad an opinion	9, 69/ 30
but that in the	<b>meantime</b>	some there be. I	9, 135/ 5
pray. But in the	<b>meanwhile</b>	those good men whom	9, 150/ 18
matter. But in the	<b>meanwhile</b>	his adversary (which for	9, 159/ 17
tenderly. Whereof, for the	<b>meanwhile</b>	, methink I may take	9, 163/ 12
but must all the	<b>meanwhile</b>	cite him, suspend him	9, 166/ 3
the Hebrews, "Dabo leges	<b>meas</b>	, " etc. "I will give	9, 17/ 7
the Hebrews, "Dabo leges	<b>meas</b>	, " etc. "I will give	9, 24/ 36
Pacifier would moderate and	<b>measure</b>	his sufficiency by the	9, 78/ 21
to eat with my	<b>meat</b>	the bread that I	9, 12/ 17
as good to forbear	<b>meat</b>	and starve for hunger	9, 12/ 32
we would take wholesome	<b>meat</b>	in at our mouth	9, 14/ 1
is all their roast	<b>meat</b>	basted, and all their	9, 46/ 20
and all their pie	<b>meat</b>	spiced, and all their	9, 46/ 21
and worldly wealth, in	<b>meat</b>	and drink and such	9, 68/ 22
where he saith, "Having	<b>meat</b>	and drink and wherewith	9, 78/ 22
before we fall to	<b>meat</b>	. And yet we keep	9, 106/ 16
feeble for lack of	<b>meat</b>	but that he was	9, 119/ 5
to presume anything to	<b>meddle</b>	therewith. And therefore, good	9, 3/ 18
quite off and never	<b>meddle</b>	more with him; and	9, 10/ 19
say he should not	<b>meddle</b>	himself in the matter	9, 51/ 24
I purpose not to	<b>meddle</b>	much withall, as are	9, 96/ 27
I purpose not to	<b>meddle</b>	with every part of	9, 129/ 29
good faith loath to	<b>meddle</b>	with this book of	9, 130/ 20
am I anything to	<b>meddle</b>	against any other man's	9, 130/ 21
cause of heresy to	<b>meddle</b>	in the matter against	9, 139/ 30
very few men had	<b>meddled</b>	with it before. But	9, 146/ 31
a poor tinker that	<b>meddleth</b>	with brass and not	9, 165/ 8
no man that any	<b>meddling</b>	had with them, into	9, 49/ 26
a religious place for	<b>meddling</b>	within his parish; or	9, 64/ 4
me, or otherwise any	<b>meddling</b>	with me, find himself	9, 120/ 12

anything low in her	<b>meditations</b>	, then would he steal	9, 118/ 19
still. Iwis till you	<b>meek</b>	yourself and amend them	9, 58/ 31
they would a little	<b>meeken</b>	themselves, and withdraw such	9, 96/ 4
yet the spirituality may	<b>meeken</b>	themselves according to his	9, 107/ 13
reigned between you charity,	<b>meekness</b>	, concord, and peace, there	9, 58/ 6
past hath reigned charity,	<b>meekness</b>	, concord, and peace, reigneth	9, 61/ 33
amended and the time	<b>meet</b>	therefor. But that it	9, 13/ 34
in which he was	<b>meet</b>	to teach; and not	9, 43/ 5
when he is not	<b>meet</b>	to teach, but is	9, 43/ 5
temporal; and much less	<b>meet</b>	to rebuke and reproach	9, 50/ 12
change to make it	<b>meet</b>	for their persons, else	9, 57/ 33
justice, and living be	<b>meet</b>	and convenient therefor, as	9, 94/ 37
heresies closely, a man	<b>meet</b>	and likely to do	9, 126/ 22
spell is able and	<b>meet</b>	to teach a good	9, 148/ 8
many other bragging words,	<b>meet</b>	whatsoever they were for	9, 158/ 9
blind his audience, and	<b>meeteth</b>	nothing with the matter	9, 23/ 25
villainous, wretched heretics that,	<b>meeting</b>	the priests and clerics	9, 51/ 13
I suppose it may	<b>meetly</b>	well appear by the	9, 7/ 19
already bold upon be	<b>meetly</b>	well for a beginning	9, 11/ 17
few words it appeareth	<b>meetly</b>	well. But if any	9, 37/ 2
realm -- it was	<b>meetly</b>	well known what manner	9, 49/ 20
to think it a	<b>meetly</b>	part and convenient for	9, 50/ 9
that (ye wot well)	<b>meetly</b>	good, if his be	9, 52/ 14
after such a good,	<b>meetly</b>	mean manner as they	9, 68/ 5
seeth in that audience	<b>meetly</b>	to be spoken of	9, 110/ 15
the proof, I trow,	<b>meetly</b>	well already. For this	9, 134/ 33
yet (he saith) more	<b>meetly</b>	to be bishop than	9, 164/ 4
made his name now	<b>Melanchthon</b>	-- this distinction, I	9, 38/ 34
say, so made by	<b>Melanchthon</b>	, shall they see so	9, 38/ 35
noble prince of famous	<b>memory</b>	King Henry VII, father	9, 73/ 23
the prince of famous	<b>memory</b>	King Henry IV both	9, 139/ 12
the prince of famous	<b>memory</b>	King Henry V. For	9, 161/ 15
anything written, if other	<b>men</b>	as many would have	9, 3/ 15
well know so many	<b>men</b>	so far excel and	9, 3/ 19
judgment of all other	<b>men</b>	-- I was never	9, 3/ 22
eyes of all other	<b>men</b>	pass forth unspied; but	9, 3/ 24
happeth in all other	<b>men</b>	; and that no such	9, 4/ 11
are with very few	<b>men</b>	aught regarded; and to	9, 4/ 14
in my writing as	<b>men</b>	may find some in	9, 4/ 37
But I find some	<b>men</b>	, again, to whom the	9, 8/ 7
-- and that, such	<b>men</b>	as have as much	9, 8/ 10
if they be reasonable	<b>men</b>	, consider in themselves that	9, 8/ 14
not in effect any	<b>men</b>	more long than they	9, 9/ 7

of mine own because	<b>men</b>	may not be bold	9, 10/ 32
Dialogue declared, if the	<b>men</b>	were amended and the	9, 13/ 33
was not written by	<b>men</b>	, but it was written	9, 17/ 5
plain enough to all	<b>men</b>	that hath eyes to	9, 17/ 25
first be preached ere	<b>men</b>	can believe in him	9, 19/ 22
faith was taught, and	<b>men</b>	were baptized, and Masses	9, 20/ 30
-- as all Christian	<b>men</b>	believe, and the scripture	9, 21/ 13
and write and put	<b>men</b>	in mind of that	9, 23/ 19
the heretics would make	<b>men</b>	ween that God's word	9, 23/ 20
was not written by	<b>men</b>	, but it was written	9, 24/ 33
preach and teach that	<b>men</b>	are bound to believe	9, 25/ 29
plain enough to all	<b>men</b>	that hath eyes to	9, 26/ 32
as heretics would make	<b>men</b>	ween. For many things	9, 28/ 27
and damnable dreams of	<b>men</b>	(as Barnes saith) --	9, 31/ 7
where he saith that	<b>men</b>	nowadays, if "we" lay	9, 32/ 21
words as though the	<b>men</b>	had neither wit nor	9, 40/ 5
deformed, evil-favored creatures as	<b>men</b>	imagine them; but they	9, 40/ 26
not good that young	<b>men</b>	should ween so. For	9, 40/ 36
as instead of "Doctor"	<b>men</b>	call him heretic, so	9, 43/ 13
say that as touching	<b>men</b>	, they rail against none	9, 45/ 24
a new kind. For	<b>men</b>	were wont to call	9, 46/ 29
kind of suspects, if	<b>men</b>	be now "suspected" of	9, 46/ 30
I of some temporal	<b>men</b>	. And then may every	9, 47/ 11
some good and honorable	<b>men</b>	of them would, in	9, 47/ 29
they were, both good	<b>men</b>	and honorable, yet look	9, 47/ 35
such odious names as	<b>men</b>	might find some of	9, 50/ 25
thereto? Can he let	<b>men</b>	to speak? Or is	9, 56/ 5
these excuses, some other	<b>men</b>	answer again that the	9, 56/ 15
are, as some true	<b>men</b>	say, not true. Then	9, 56/ 34
that one found two	<b>men</b>	standing together, and would	9, 57/ 16
pacified the parties: some	<b>men</b>	would say again (as	9, 57/ 20
you what I hear	<b>men</b>	say that the causes	9, 58/ 14
say"s of other	<b>men</b>	, say there himself by	9, 58/ 19
the lay people, both	<b>men</b>	and women, look on	9, 60/ 18
I think, well make	<b>men</b>	see that very few	9, 61/ 9
more than necessary that	<b>men</b>	be well advised of	9, 61/ 15
be occasion to move	<b>men</b>	in some great things	9, 61/ 18
less truth, too, than	<b>men</b>	at a sudden shift	9, 61/ 28
religion: then say some	<b>men</b>	that he saith somewhat	9, 62/ 28
of rhetoric, as some	<b>men</b>	say. And in good	9, 62/ 35
the better, mislike better	<b>men</b>	and better learned, too	9, 63/ 13
and jurisdiction of spiritual	<b>men</b>	among themselves. And upon	9, 66/ 7
and jurisdictions of spiritual	<b>men</b>	among themselves, there happeneth	9, 66/ 12

reigneth now between spiritual	<b>men</b>	and spiritual men. And	9, 66/ 31
spiritual men and spiritual	<b>men</b>	. And then saith he	9, 66/ 31
reigneth now between spiritual	<b>men</b>	and temporal men." I	9, 66/ 32
spiritual men and temporal	<b>men</b>	. " I am content to	9, 66/ 32
now commonly so bad	<b>men</b>	in the temporalty as	9, 68/ 26
Christ's disciples, were they	<b>men</b>	or women; but worse	9, 68/ 30
division. And among wise	<b>men</b>	the guess and conjecture	9, 69/ 9
sight of the world	<b>men</b>	take for very good	9, 69/ 11
many very virtuous, holy	<b>men</b>	indeed -- whose holiness	9, 69/ 14
in the minds of	<b>men</b>	that of themselves mean	9, 69/ 31
laud and praise of	<b>men</b>	-- then should this	9, 70/ 6
this division that some	<b>men</b>	say this by the	9, 70/ 30
the clergy, and some	<b>men</b>	say by them that	9, 70/ 31
farther, that though religious	<b>men</b>	have varied with religious	9, 71/ 4
Church and of spiritual	<b>men</b>	, which they call the	9, 71/ 9
the riches of spiritual	<b>men</b>	, religious or secular, they	9, 71/ 11
Church, and of spiritual	<b>men</b>	, the honor of God	9, 71/ 12
of riches in spiritual	<b>men</b>	-- himself declareth soon	9, 71/ 28
things, as those some	<b>men</b>	told this man that	9, 72/ 21
say that all spiritual	<b>men</b>	, as to the multitude	9, 72/ 27
with wax -- few	<b>men</b>	, I fear me, need	9, 73/ 15
chargeable offerings; but those	<b>men</b>	make most ado that	9, 73/ 17
the Mass -- many	<b>men</b>	shall care little for	9, 74/ 5
say that "all spiritual	<b>men</b>	, as to the multitude	9, 74/ 9
multitude," against all spiritual	<b>men</b>	. The Twenty-first Chapter And	9, 74/ 26
every whit. And these	<b>men</b>	in the judgment of	9, 75/ 35
such bankrupts be these	<b>men</b>	of that good zeal	9, 76/ 35
But by what right	<b>men</b>	may take away from	9, 77/ 7
tell us of some	<b>men</b>	that lay this reason	9, 77/ 10
and wise and well-learned	<b>men</b>	say that all the	9, 77/ 12
possessions of only spiritual	<b>men</b>	. And where he saith	9, 77/ 21
very true, that many	<b>men</b>	in plenty forget God	9, 77/ 24
against every kind of	<b>men</b>	, spiritual and temporal too	9, 77/ 25
so strong against all	<b>men</b>	that no man might	9, 77/ 32
chamber; and, setting armed	<b>men</b>	at the gate to	9, 80/ 19
of yourselves some better	<b>men</b>	in their places. Wherefore	9, 81/ 9
in religion as these	<b>men</b>	should have done; come	9, 83/ 5
not always find other	<b>men</b>	enough content to enter	9, 83/ 34
discreet as were those	<b>men</b>	both discreet and devout	9, 84/ 29
another sort beside these	<b>men</b>	whom he calleth, for	9, 85/ 16
leave nothing. And those	<b>men</b>	, he saith, have a	9, 85/ 24
the remnant. And those	<b>men</b>	have, he saith, good	9, 85/ 26
good things. And those	<b>men</b>	, though they speak openly	9, 85/ 30

not to be wise	<b>men</b>	and use a good	9, 85/ 31
against which these politic	<b>men</b>	so speak be plain	9, 86/ 6
for heresy; and since	<b>men</b>	cannot know that a	9, 86/ 8
think that if some	<b>men</b>	may, as he saith	9, 86/ 27
falsely. But whatsoever some	<b>men</b>	say or some men	9, 86/ 32
men say or some	<b>men</b>	think, in that matter	9, 86/ 32
is here among Christian	<b>men</b>	, where no such force	9, 87/ 8
thus: And though some	<b>men</b>	have mistaken themselves in	9, 87/ 19
he saith that some	<b>men</b>	say that with good	9, 87/ 27
much as any other	<b>men</b>	say, but that they	9, 87/ 31
the souls of other	<b>men</b>	-- what counsel would	9, 89/ 33
like punishment if spiritual	<b>men</b>	might have free liberty	9, 91/ 24
behalf. And that spiritual	<b>men</b>	would, if they could	9, 91/ 25
hath done to those	<b>men</b>	in so great a	9, 93/ 28
be as he saith,	<b>men</b>	may be bold to	9, 94/ 23
and sorrowed that spiritual	<b>men</b>	, knowing these grudges and	9, 95/ 13
thereof riseth by spiritual	<b>men</b>	, and that they do	9, 95/ 16
people. And though spiritual	<b>men</b>	are bound in this	9, 95/ 26
as well to spiritual	<b>men</b>	as to temporal men	9, 95/ 28
men as to temporal	<b>men</b>	, that many souls stand	9, 95/ 28
or twain to give	<b>men</b>	an occasion to look	9, 97/ 16
have also many temporal	<b>men</b>	; and by those grants	9, 99/ 11
in those as temporal	<b>men</b>	have by the like	9, 99/ 12
his blessed apostles --	<b>men</b>	ought with reverence, and	9, 100/ 6
things which, he saith,	<b>men</b>	see them not do	9, 102/ 16
that all the spiritual	<b>men</b>	do not so, that	9, 102/ 18
counsel, was content that	<b>men</b>	should both pray and	9, 104/ 6
give it, other good	<b>men</b>	have given them --	9, 104/ 31
worldly countenance -- if	<b>men</b>	were as ready, in	9, 104/ 35
of so many temporal	<b>men</b>	in their service, which	9, 105/ 8
is hidden, so that	<b>men</b>	may not see it	9, 106/ 34
shall it appear, and	<b>men</b>	shall see it. And	9, 107/ 4
this, though good temporal	<b>men</b>	be evil-content with such	9, 108/ 3
unto man requireth of	<b>men</b>	again, and in respect	9, 108/ 20
perseverance in virtue that	<b>men</b>	should hold fast and	9, 108/ 21
false slander of evil	<b>men</b>	and heretics that they	9, 109/ 24
be defamed among good	<b>men</b>	and Catholics, for their	9, 109/ 26
for any dread of	<b>men</b>	(which, if they not	9, 109/ 30
only gentlemen, or only	<b>men</b>	of law, or only	9, 110/ 21
saith not that "some	<b>men</b>	" so "say," but that	9, 111/ 24
matter against any temporal	<b>men</b>	. But as for his	9, 112/ 11
could fear that any	<b>men</b>	of wit or of	9, 113/ 23
occasion and other, more	<b>men</b>	than so many have	9, 115/ 19

the land by temporal	<b>men</b>	; and yet hath there	9, 115/ 20
people saith," and "many	<b>men</b>	think," and such other	9, 116/ 3
many good and honest	<b>men</b>	, among which sort of	9, 120/ 29
speaketh lies against honest	<b>men</b>	, but also writeth false	9, 123/ 6
those heretics first deceive	<b>men</b>	and women in corners	9, 124/ 2
they have punished many	<b>men</b>	; which God forbid were	9, 128/ 4
in writing. And some	<b>men</b>	say that some prelates	9, 129/ 7
by never so many	<b>men</b>	detected, but if some	9, 130/ 27
see, nor those wise	<b>men</b>	, neither, that made the	9, 131/ 27
were they many wise	<b>men</b>	, and not only as	9, 131/ 28
that the same twelve	<b>men</b>	that are his indictors	9, 133/ 6
open cause appearing, whereupon	<b>men</b>	may see that the	9, 133/ 21
for the temporal twelve	<b>men</b>	? For ye wot well	9, 133/ 26
judges be so wise	<b>men</b>	that for the avoiding	9, 133/ 30
he would not have	<b>men</b>	commonly called but either	9, 134/ 22
in this realm many	<b>men</b>	, both good and bad	9, 135/ 13
now, this time --	<b>men</b>	shall suffer the processes	9, 135/ 16
cause untrue and unlawful	<b>men</b>	to condemn innocents than	9, 135/ 34
appearing in apparel poor	<b>men</b>	that cannot apparel their	9, 136/ 34
or such other learned	<b>men</b>	as be called to	9, 137/ 18
should seem that spiritual	<b>men</b>	somewhat pretend to punish	9, 138/ 1
him. And that spiritual	<b>men</b>	pretend that they only	9, 138/ 9
so, that the temporal	<b>men</b>	may not judge what	9, 138/ 21
power. And therefore temporal	<b>men</b>	be ready and are	9, 138/ 26
they rise, as spiritual	<b>men</b>	be. And therefore spiritual	9, 138/ 28
be. And therefore spiritual	<b>men</b>	may not take all	9, 138/ 28
and help of temporal	<b>men</b>	to do it; or	9, 138/ 31
not peradventure make the	<b>men</b>	so bold as in	9, 139/ 30
so, and that spiritual	<b>men</b>	punish not heresy only	9, 140/ 22
or riches of spiritual	<b>men</b>	, or against the great	9, 140/ 27
confederacy that (as many	<b>men</b>	say) is in them	9, 140/ 28
that he would make	<b>men</b>	ween there were not	9, 141/ 28
the name of "many	<b>men</b>	." And yet immediately before	9, 141/ 36
goeth about to make	<b>men</b>	ween that no spiritual	9, 142/ 6
And though many spiritual	<b>men</b>	may be found that	9, 142/ 8
If the best spiritual	<b>men</b>	be such as this	9, 142/ 22
it, the best spiritual	<b>men</b>	will, he saith, be	9, 142/ 26
-- husbandmen, artificers, merchants,	<b>men</b>	of law, judges, knights	9, 143/ 25
laid to them; nor	<b>men</b>	are not, therefore, so	9, 144/ 4
home again. And therefore	<b>men</b>	need not greatly to	9, 145/ 12
rigorously mishandle such good	<b>men</b>	as are suspected or	9, 145/ 17
they have punished many	<b>men</b>	of malice, for only	9, 145/ 19
desire in some spiritual	<b>men</b>	to have men abjured	9, 146/ 14

spiritual men to have	<b>men</b>	abjured, or have the	9, 146/ 15
understand, that very few	<b>men</b>	had meddled with it	9, 146/ 30
the clergy's cruelty, making	<b>men</b>	ween it were so	9, 146/ 36
say that some spiritual	<b>men</b>	have so great desire	9, 147/ 8
great desire to have	<b>men</b>	abjured, or to have	9, 147/ 9
were, by some spiritual	<b>men</b>	, yet is it told	9, 147/ 18
that those some spiritual	<b>men</b>	were so great a	9, 147/ 19
wit, the mishandling of	<b>men</b>	in the cause of	9, 147/ 27
of heresy -- making	<b>men</b>	ween, with his heinous	9, 147/ 27
diocese, his "some spiritual	<b>men</b>	" that he would have	9, 147/ 36
of their mishandling of	<b>men</b>	, and of uncharitable dealing	9, 148/ 11
For well ye wot,	<b>men</b>	fall in adultery through	9, 149/ 1
of ire and anger,	<b>men</b>	fall into manslaughter. And	9, 149/ 2
the same passion also,	<b>men</b>	fall into heresy, and	9, 149/ 4
judges, laboreth to make	<b>men</b>	believe them for true	9, 150/ 10
the meanwhile those good	<b>men</b>	whom by such figures	9, 150/ 19
a desire in spiritual	<b>men</b>	to have men abjure	9, 151/ 2
spiritual men to have	<b>men</b>	abjure, and to be	9, 151/ 2
very perilous that spiritual	<b>men</b>	should have authority to	9, 151/ 5
of punishment in spiritual	<b>men</b>	be ceased and gone	9, 151/ 7
that ordinaries might arrest	<b>men</b>	for heresy; for some	9, 151/ 20
for heresy; for some	<b>men</b>	think that the said	9, 151/ 20
they provide that neither	<b>men</b>	that be proud nor	9, 152/ 1
the desire that spiritual	<b>men</b>	have to cause men	9, 152/ 5
men have to cause	<b>men</b>	abjure heresies, and to	9, 152/ 5
dealing and mishandling of	<b>men</b>	for heresy that he	9, 152/ 18
a little season, while	<b>men</b>	walk about and seek	9, 152/ 28
hard because that whereas	<b>men</b>	would have went soonest	9, 152/ 32
matter, because few temporal	<b>men</b>	be sufficiently learned in	9, 153/ 15
haply if any such	<b>men</b>	be so sufficiently learned	9, 153/ 18
it possible that those	<b>men</b>	which are so learned	9, 153/ 19
as long as spiritual	<b>men</b>	have that great desire	9, 154/ 2
great desire to cause	<b>men</b>	abjure or to have	9, 154/ 3
he saith that some	<b>men</b>	say so. But, now	9, 154/ 5
sue by citation, till	<b>men</b>	see that same mind	9, 155/ 1
as say that some	<b>men</b>	say that they have	9, 155/ 4
three hundred of serving	<b>men</b>	of divers lords' houses	9, 156/ 26
they fall in company,	<b>men</b>	use them not nowadays	9, 158/ 19
good surety that good	<b>men</b>	in their own mind	9, 158/ 24
what arbiters, what twelve	<b>men</b>	go thereon. I will	9, 159/ 13
negligence, of good Catholic	<b>men</b>	appeareth oftentimes as great	9, 160/ 7
presence of peril raising	<b>men</b>	out of this dull	9, 161/ 2
for all good Catholic	<b>men</b>	to have waxen warmer	9, 161/ 9

to that point that	<b>men</b>	long had looked for	9, 161/ 37
maintained, and by many	<b>men</b>	winked at, and almost	9, 162/ 1
against the spirituality, making	<b>men</b>	believe under his figure	9, 163/ 5
showed you) that some	<b>men</b>	, to pull riches from	9, 163/ 15
would not those other	<b>men</b>	think that openly to	9, 163/ 21
because they were naughty	<b>men</b>	, heretics themselves, and first	9, 164/ 28
reckoning, namely where spiritual	<b>men</b>	so fierce and so	9, 165/ 39
a new school, whereas	<b>men</b>	can neither find him	9, 166/ 6
and temporal both, albeit	<b>men</b>	be not all saints	9, 166/ 28
false themselves; nor that	<b>men</b>	should causeless, upon such	9, 167/ 8
forth witnesses more than	<b>men</b>	would ween. And sure	9, 167/ 27
no good means that	<b>men</b>	may use unto him	9, 168/ 1
because I hear some	<b>men</b>	much speak and boast	9, 170/ 2
thing now for many	<b>men</b>	more necessary than is	9, 172/ 21
in sundry of some	<b>men's</b>	sermons, though my name	9, 5/ 14
even so are all	<b>men's</b>	hearts of themselves dark	9, 19/ 29
a mist before unlearned	<b>men's</b>	eyes, and make them	9, 38/ 6
to railing upon other	<b>men's</b>	living. For thereby fleeing	9, 46/ 4
faults than upon other	<b>men's</b>	; and against such as	9, 53/ 23
blast of a few	<b>men's</b>	mouths. Howbeit, there may	9, 69/ 6
unto the profit of	<b>men's</b>	souls, besides the envy	9, 73/ 5
God to keep in	<b>men's</b>	devotions toward trentals and	9, 73/ 37
their hands much other	<b>men's</b>	goods, and for a	9, 76/ 10
their own and other	<b>men's</b>	too, but in conclusion	9, 76/ 11
manner, by the spiritual	<b>men's</b>	possessions. Not for that	9, 83/ 31
souls and many other	<b>men's</b>	too. The Twenty-fifth Chapter	9, 91/ 19
the secrets of other	<b>men's</b>	minds (as his own	9, 114/ 13
come to some spiritual	<b>men's</b>	causes against whom there	9, 120/ 35
mine run abroad in	<b>men's</b>	hands. For as I	9, 123/ 29
seen abroad in many	<b>men's</b>	hands; and that so	9, 125/ 6
spoken only against spiritual	<b>men's</b>	misorder and abusions; which	9, 142/ 3
their great desire of	<b>men's</b>	shame or harm, and	9, 148/ 11
sow their poison into	<b>men's</b>	souls again. For if	9, 149/ 32
Pacifier is to other	<b>men's</b>	, whose souls, believe himself	9, 150/ 23
of theirs of desiring	<b>men's</b>	abjuration and punishment utterly	9, 155/ 2
a while; whom upon	<b>men's</b>	amendment he will not	9, 160/ 31
nothing doubt of good	<b>men's</b>	good hearts, nor of	9, 161/ 1
own soul and other	<b>men's</b>	too, and so set	9, 167/ 37
and finding of other	<b>men's</b>	in writing, think better	9, 172/ 18
man refuseth, except he	<b>mend</b>	and turn, else God	9, 38/ 17
man especially labor to	<b>mend</b>	himself, and rather accustom	9, 53/ 22
and surely till you	<b>mend</b>	all this gear for	9, 59/ 14
that he meant to	<b>mend</b>	the matter, with rehearsing	9, 59/ 35

would have the clergy	<b>mend</b>	them -- surely whoso	9, 60/ 13
though they might be	<b>mended</b>	, yet were of no	9, 57/ 4
should see the stocks	<b>mended</b>	and locked fast, that	9, 119/ 13
all the Collects wherein	<b>mention</b>	is made either of	9, 9/ 18
-- that he maketh	<b>mention</b>	of them because he	9, 60/ 12
Street with an honest	<b>merchant</b>	with whom he should	9, 76/ 20
company, and rail upon	<b>merchants</b>	and call them usurers	9, 50/ 20
of law, or only	<b>merchants</b>	, make his whole sermon	9, 110/ 22
well know that many	<b>merchants</b>	of our own had	9, 121/ 21
realm -- husbandmen, artificers,	<b>merchants</b>	, men of law, judges	9, 143/ 25
Now God, of his	<b>merciful</b>	goodness, by his holy	9, 16/ 9
our Lord be more	<b>merciful</b>	to our souls than	9, 146/ 23
our Lord be more	<b>merciful</b>	to our souls than	9, 150/ 14
heartily to be more	<b>merciful</b>	to this Pacifier's poor	9, 150/ 22
do the works of	<b>mercy</b>	to their neighbors that	9, 72/ 33
deeds of alms and	<b>mercy</b>	to their neighbors that	9, 74/ 12
heresy, since it is	<b>mere</b>	spiritual; and he that	9, 138/ 14
turn it into demonium	<b>meridianum</b>	, that every man may	9, 15/ 4
matter and occasion of	<b>merit</b>	. Which if it might	9, 77/ 29
away the nature and	<b>merit</b>	of your alms: no	9, 105/ 15
man may err and	<b>merit</b>	thereby -- and he	9, 145/ 29
to obey: this man	<b>meriteth</b>	-- and yet he	9, 145/ 33
goeth the tinker again	<b>merrily</b>	for that time, and	9, 164/ 10
better haply become him	<b>merrily</b>	to tell his mind	9, 170/ 37
heard that they very	<b>merrily</b>	read them. But as	9, 171/ 3
-- and in his	<b>merry</b>	solution mocketh also no	9, 20/ 27
devices in divers good,	<b>merry</b>	companies, never earnestly talking	9, 79/ 11
And in many such	<b>merry</b>	talkings I have always	9, 79/ 21
since laugh and make	<b>merry</b>	at Antwerp. Such lust	9, 121/ 22
him home and be	<b>merry</b>	that he hath had	9, 133/ 11
sit still and make	<b>merry</b>	for a little season	9, 152/ 27
likely thus to make	<b>merry</b>	a good while, before	9, 153/ 21
fancies and sports and	<b>merry</b>	tales. For as Horace	9, 170/ 35
dissension, but that, as	<b>meseemeth</b>	, he taketh at the	9, 55/ 5
handling is not, as	<b>meseemeth</b>	, very much indifferent. I	9, 55/ 13
of heresy, which, as	<b>meseemeth</b>	, is a thing that	9, 170/ 3
Whereof, for the meanwhile,	<b>methink</b>	I may take to	9, 163/ 12
in the choice (as	<b>methinketh</b>	) if he that should	9, 29/ 15
purgatory, this is, as	<b>methinketh</b>	, an evil policy: for	9, 85/ 32
yet above all others	<b>methinketh</b>	that it is most	9, 95/ 12
their superiors. And here	<b>methinketh</b>	I might say farther	9, 96/ 9
it well in worth,	<b>methinketh</b>	yet that every good	9, 107/ 16
general council. And verily	<b>methinketh</b>	that he which cannot	9, 131/ 33

other, is well worthy,	<b>methinketh</b>	, to do some penance	9, 132/ 2
And also if a	<b>metropolitan</b>	with all his clergy	9, 138/ 24
for as for in	<b>Middlesex</b>	, I remember none) or	9, 116/ 12
for weariness, in the	<b>midway</b>	laid down his burden	9, 83/ 14
as strong and as	<b>mighty</b>	as man and devil	9, 31/ 32
together, waxen the more	<b>mighty</b>	part), studied and bethought	9, 80/ 1
the goodly and godly,	<b>mild</b>	and gentle fashion used	9, 5/ 26
the Spirituality; which charitable,	<b>mild</b>	manner they say that	9, 5/ 28
as fair and as	<b>mild</b>	as the matter may	9, 46/ 13
used such a goodly,	<b>mild</b>	manner, and such an	9, 52/ 3
wit, the manner of	<b>mild</b>	and indifferent writing by	9, 52/ 32
very sure that his	<b>mild</b>	, indifferent book of the	9, 52/ 34
Division neither is more	<b>mild</b>	nor more indifferent than	9, 52/ 35
or spirituality. And more	<b>mild</b>	manner than this toward	9, 54/ 13
he be reckoned more	<b>mild</b>	because he setteth his	9, 54/ 15
his words much more	<b>mild</b>	and cold when he	9, 54/ 16
he beginneth his indifferent,	<b>mild</b>	book of Division, and	9, 58/ 2
you, soon perceive that	<b>mild</b>	, indifferent book to bear	9, 97/ 22
and cruelty. But his	<b>mild</b>	mind and very tender	9, 122/ 37
use himself neither more	<b>mildly</b>	nor with more indifference	9, 56/ 13
all these faults so	<b>mildly</b>	rehearsed against her, he	9, 59/ 3
spoke he never so	<b>mildly</b>	, and would seem never	9, 59/ 25
the chief countenance of	<b>mildness</b>	and charity. And yet	9, 128/ 13
in a far other	<b>mind</b>	: yet for mine own	9, 13/ 31
Gospel was in God's	<b>mind</b>	, nor before it was	9, 23/ 16
and put men in	<b>mind</b>	of that point is	9, 23/ 19
this thing had in	<b>mind</b>	and considered, all his	9, 23/ 27
the things in the	<b>mind</b>	which are by those	9, 35/ 12
but they be in	<b>mind</b>	proud, envious, and cruel	9, 40/ 27
very shrewd, fell, cursed	<b>mind</b>	. And when I showed	9, 40/ 31
head can do my	<b>mind</b>	no pleasure; but contrariwise	9, 45/ 3
therein, not though my	<b>mind</b>	were sore set thereon	9, 51/ 2
misconstrue the good man's	<b>mind</b>	. For God forbid that	9, 52/ 29
be of such malicious	<b>mind</b>	as willingly to sow	9, 55/ 4
of temperance and good	<b>mind</b>	toward the spirituality that	9, 55/ 31
into, of a good	<b>mind</b>	and a favorable, to	9, 64/ 32
them may in my	<b>mind</b>	be bold to say	9, 68/ 18
had somewhat declared his	<b>mind</b>	how little he calleth	9, 78/ 17
them, and in my	<b>mind</b>	not so much neither	9, 82/ 18
to be of the	<b>mind</b>	that it were either	9, 84/ 20
poor policy. Howbeit, what	<b>mind</b>	this Pacifier hath himself	9, 86/ 20
man therein of my	<b>mind</b>	. And therefore it would	9, 86/ 25
own, declare of his	<b>mind</b>	the contrary. And as	9, 86/ 35

declaration as, in my	<b>mind</b>	, that this man believeth	9, 87/ 24
wise as though his	<b>mind</b>	were to aggrieve and	9, 88/ 24
his good and charitable	<b>mind</b>	, desire him of his	9, 89/ 27
and should in my	<b>mind</b>	keep myself a great	9, 95/ 2
and satisfy his own	<b>mind</b>	without any need of	9, 96/ 24
may not, in my	<b>mind</b>	, well become those that	9, 97/ 2
as of a good	<b>mind</b>	, meaning none harm, ween	9, 97/ 24
nothing doubt in my	<b>mind</b>	but in that congregation	9, 100/ 3
indifferent, to construe the	<b>mind</b>	and intent of the	9, 105/ 1
else, of a good	<b>mind</b>	, rather for the while	9, 112/ 20
cruelty. But his mild	<b>mind</b>	and very tender dealing	9, 123/ 1
and diversity between his	<b>mind</b>	and mine. Another occasion	9, 129/ 34
good, yet if his	<b>mind</b>	were followed in this	9, 130/ 23
not of lightness of	<b>mind</b>	, nor of hatred nor	9, 135/ 28
this hath in my	<b>mind</b>	been somewhat a greater	9, 145/ 4
it with a ready	<b>mind</b>	to obey: this man	9, 145/ 32
whether he had a	<b>mind</b>	to be reformed or	9, 146/ 22
men see that same	<b>mind</b>	of theirs of desiring	9, 155/ 1
have not left that	<b>mind</b>	yet, and make a	9, 155/ 4
men in their own	<b>mind</b>	conceive of the strength	9, 158/ 24
And therein undoubtedly their	<b>mind</b>	is not only good	9, 158/ 27
the spirituality the worse	<b>mind</b>	or affection for any	9, 167/ 5
effect, therefore, of my	<b>mind</b>	in this matter is	9, 167/ 13
I bear a tender	<b>mind</b>	, of truth, toward (I	9, 167/ 14
naught therein. And this	<b>mind</b>	is every man bound	9, 167/ 16
no man any other	<b>mind</b>	than this (how loudly	9, 167/ 21
changed and in good	<b>mind</b>	to amend, I have	9, 167/ 31
the realm any better	<b>mind</b>	than I. Howbeit, if	9, 168/ 15
will, a good Christian	<b>mind</b>	to the maintenance of	9, 168/ 24
merrily to tell his	<b>mind</b>	than seriously and solemnly	9, 171/ 1
their ordinaries so well	<b>mind</b>	to their amendment and	9, 49/ 29
him in their own	<b>minds</b>	well and fully answered	9, 5/ 37
hearts, and in their	<b>minds</b>	shall I write it	9, 17/ 9
wrote it in their	<b>minds</b>	, and they exercise his	9, 17/ 10
hearts, and in their	<b>minds</b>	shall I write it	9, 24/ 37
wrote it in their	<b>minds</b>	, and they exercise his	9, 25/ 1
an opinion in the	<b>minds</b>	of men that of	9, 69/ 30
believe right in their	<b>minds</b>	, or with those, either	9, 87/ 15
that came to their	<b>minds</b>	, while the man lived	9, 89/ 5
may think in their	<b>minds</b>	that the clergy would	9, 92/ 26
compared them in their	<b>minds</b>	not only with the	9, 108/ 37
but maliciously misconstrue the	<b>minds</b>	, and therefore maliciously persecute	9, 110/ 9
clergy so misconstrueth the	<b>minds</b>	of all those that	9, 111/ 4

have therefore misconstrued their	<b>minds</b>	and imagined that they	9, 112/ 34
because they misconstrued their	<b>minds</b>	and reckoned them for	9, 114/ 4
secrets of other men's	<b>minds</b>	(as his own imagination	9, 114/ 13
the clergy misconstrued their	<b>minds</b>	and, upon such mistaking	9, 114/ 18
such mistaking of their	<b>minds</b>	for only speaking against	9, 114/ 19
in opinions and contrarious	<b>minds</b>	, and afterward in fervor	9, 128/ 25
conceived in their own	<b>minds</b>	against those whom they	9, 129/ 22
and the other sacraments	<b>ministered</b>	among Christian people, before	9, 20/ 31
take upon them, in	<b>ministering</b>	the sacraments and consecrating	9, 99/ 24
faith (by reading, preaching,	<b>miracle</b>	, and such other occasions	9, 36/ 21
the Altar, and of	<b>miracles</b>	in so many places	9, 90/ 34
throw them in the	<b>mire</b>	-- surplices, copes, censers	9, 51/ 18
them somewhat in the	<b>mire</b>	for the pleasure of	9, 51/ 28
man out of the	<b>mire</b>	, nor surplice, cope, nor	9, 51/ 31
that he calleth The	<b>Mirror</b>	, against religious, advising every	9, 90/ 1
the brethren find any	<b>mirth</b>	in my books. For	9, 171/ 2
bring in all the	<b>mischief</b>	that any man can	9, 56/ 32
poor woman all the	<b>mischief</b>	that any man could	9, 58/ 20
and bring himself to	<b>mischief</b>	. But yet when he	9, 160/ 15
Church; and all the	<b>mischief</b>	shall be their own	9, 160/ 28
length do some great	<b>mischief</b>	but if they were	9, 161/ 32
own favor to themselves,	<b>misconstrue</b>	the good man's mind	9, 52/ 28
discreet folk would indiscreetly	<b>misconstrue</b>	that word, and for	9, 78/ 18
nothing else but maliciously	<b>misconstrue</b>	the minds, and therefore	9, 110/ 8
the clergy have therefore	<b>misconstrued</b>	their minds and imagined	9, 112/ 34
to wit, because they	<b>misconstrued</b>	their minds and reckoned	9, 114/ 3
that saith the clergy	<b>misconstrued</b>	their minds and, upon	9, 114/ 18
because the clergy so	<b>misconstrueth</b>	the minds of all	9, 111/ 3
that it may by	<b>misfortune</b>	, for abundance of sin	9, 54/ 32
thing to see so	<b>misfortune</b>	between any two Christian	9, 58/ 8
not only in the	<b>misframing</b>	of his matter more	9, 61/ 2
they should not rigorously	<b>mishandle</b>	such good men as	9, 145/ 17
that the spiritual judges	<b>mishandle</b>	those matters and use	9, 163/ 6
to be so wrongfully	<b>mishandled</b>	and punished for only	9, 114/ 26
many" persons so sore	<b>mishandled</b>	and punished for only	9, 115/ 6
that many persons were	<b>mishandled</b>	and punished for only	9, 115/ 33
Pacifier, of those many	<b>mishandled</b>	and wrong-punished persons that	9, 116/ 22
proofs of all such	<b>mishandling</b>	may here with least	9, 116/ 19
walls, nor by any	<b>mishandling</b>	of his head so	9, 119/ 7
is to wit, the	<b>mishandling</b>	of men in the	9, 147/ 27
harm, and of their	<b>mishandling</b>	of men, and of	9, 148/ 11
hath told thus much	<b>mishandling</b>	and cruelty of the	9, 150/ 4
in the dealing and	<b>mishandling</b>	of men for heresy	9, 152/ 18

for such cruelty and	<b>mishandling</b>	of innocents, that this	9, 163/ 23
than so many have	<b>mishapped</b>	to be in less	9, 115/ 19
be lamented when it	<b>mishappeth</b>	to fall between a	9, 58/ 10
this Pacifier, upon that	<b>misimagined</b>	surmise, goeth on farther	9, 111/ 2
declare it the better,	<b>mislike</b>	better men and better	9, 63/ 13
reason they could not	<b>mislike</b>	it or else for	9, 81/ 14
place somewhat seemeth to	<b>mislike</b>	that order -- yet	9, 89/ 14
man may very much	<b>mislike</b>	: that this Pacifier, in	9, 107/ 17
as much as they	<b>misliked</b>	many of their old	9, 81/ 24
at the abusion and	<b>misorder</b>	of such things, and	9, 75/ 23
God, and that the	<b>misorder</b>	riseth only of man	9, 75/ 26
find fault at their	<b>misorder</b>	and abusions, . . . therefore they	9, 111/ 4
find fault at their	<b>misorder</b>	and abusions, therefore they	9, 111/ 16
find fault in their	<b>misorder</b>	and abusions. And when	9, 111/ 34
finding default at their	<b>misorder</b>	and abusions, and take	9, 112/ 28
only spoken against their	<b>misorder</b>	and abusions, and that	9, 112/ 33
that spoke against their	<b>misorder</b>	went about with those	9, 112/ 36
of faults at the	<b>misorder</b>	and abusions of the	9, 114/ 5
only speaking against their	<b>misorder</b>	and abusions, did therefore	9, 114/ 20
for only speaking against	<b>misorder</b>	and abusions, yet evermore	9, 114/ 27
for only speaking against	<b>misorder</b>	and abusions punished, must	9, 114/ 35
for only speaking against	<b>misorder</b>	and abusions of the	9, 115/ 7
only speaking against the	<b>misorder</b>	and abusions of the	9, 115/ 35
against their abusions and	<b>misorder</b>	; and of those that	9, 116/ 16
that speaketh against their	<b>misorder</b>	and abusions loveth no	9, 128/ 2
only against spiritual men's	<b>misorder</b>	and abusions; which point	9, 142/ 3
only speaking against their	<b>misorder</b>	and abusions -- now	9, 145/ 20
be in less space	<b>mispunished</b>	in so much space	9, 115/ 19
would I be to	<b>misrehearse</b>	any man's reason against	9, 6/ 10
these matters I have	<b>misrehearsed</b>	him, I am ready	9, 37/ 15
that they will not	<b>misspend</b>	their time in reading	9, 39/ 13
they have wasted and	<b>misspent</b>	their own, would then	9, 76/ 37
therewith suddenly cast a	<b>mist</b>	before unlearned men's eyes	9, 38/ 5
so perished did not	<b>mistake</b>	themselves at all, nor	9, 93/ 18
to do may sometimes	<b>mistake</b>	the matter and think	9, 97/ 9
though some men have	<b>mistaken</b>	themselves in the said	9, 87/ 19
of those that have	<b>mistaken</b>	themselves in those articles	9, 92/ 33
that have so far	<b>mistaken</b>	themselves in those articles	9, 93/ 4
minds and, upon such	<b>mistaking</b>	of their minds for	9, 114/ 19
words seem to be	<b>miswritten</b>	, either in the principal	9, 30/ 27
many that wear the	<b>miter</b>	: now if this tinker	9, 164/ 5
very many; but to	<b>mitigate</b>	the matter with, he	9, 56/ 2
the people's ears to	<b>mitigate</b>	their hatred with; and	9, 110/ 31

by the assuaging and	<b>mitigation</b>	of any part of	9, 162/ 36
would come of his	<b>mitigations</b>	, and what increase of	9, 163/ 29
of Tyndale's Confutation), in	<b>mockage</b>	of man's endeavor toward	9, 33/ 30
in his merry solution	<b>mocketh</b>	also no man but	9, 20/ 27
wit, the making of	<b>mocks</b>	and mows against the	9, 6/ 1
against purgatory, and make	<b>mocks</b>	of the Mass --	9, 74/ 5
Holy Housel, and make	<b>mocks</b>	and mows of the	9, 149/ 9
if this Pacifier would	<b>moderate</b>	and measure his sufficiency	9, 78/ 21
their wisdom and goodness	<b>moderate</b>	and temper the rigor	9, 141/ 22
the nonce, qualified and	<b>moderated</b>	his tale with this	9, 101/ 10
great rewards in ready	<b>money</b>	of divers of the	9, 47/ 26
rather have cast their	<b>money</b>	into the Thames than	9, 47/ 33
not so little by	<b>money</b>	as to refuse it	9, 48/ 5
to be hired for	<b>money</b>	to take half the	9, 48/ 13
gear and too much	<b>money</b>	in her purse; and	9, 59/ 13
Church (as to give	<b>money</b>	to trentals, and to	9, 72/ 29
a poor man some	<b>money</b>	because he needeth, and	9, 105/ 12
no less worth, in	<b>money</b>	and plate and other	9, 120/ 3
pay great sums of	<b>money</b>	for redeeming thereof --	9, 130/ 6
which else, for much	<b>money</b>	, I would not have	9, 134/ 14
nor for corruption of	<b>money</b>	-- that then his	9, 135/ 29
nor for corruption of	<b>money</b>	, that it should be	9, 136/ 1
worth never so much	<b>money</b>	, or that by the	9, 169/ 26
Huessgen and Otho the	<b>Monk</b>	, and such others. And	9, 93/ 14
London here, Bayfield the	<b>Monk</b>	, and Tewkesbury the Pouchmaker	9, 94/ 2
Norwich; and Bayfield, the	<b>monk</b>	and apostate that was	9, 113/ 16
do, for wedding of	<b>monks</b>	, friars, and nuns, which	9, 29/ 22
or these new wedded	<b>monks</b>	and friars, graceless apostates	9, 30/ 5
false apostates, wild wedded	<b>monks</b>	and friars, and their	9, 39/ 24
bestly, bitcherly marriages of	<b>monks</b>	, friars, and nuns, and	9, 46/ 1
ever I heard, the	<b>monks</b>	use not to send	9, 104/ 22
the king's prisons a	<b>month</b>	than in the bishop's	9, 49/ 33
May Day, in the	<b>morning</b>	, by a rising made	9, 156/ 10
it, and in some	<b>morning</b>	early, like good, thriving	9, 158/ 16
had all folk before	<b>Moses'</b>	days been left at	9, 18/ 18
unto them in their	<b>mother</b>	tongue. For else had	9, 13/ 10
discretion, which is the	<b>mother</b>	of all virtue, therefore	9, 74/ 32
as doth the tender	<b>mother</b>	which, when she hath	9, 160/ 32
shall be while my	<b>mother-in-law</b>	liveth (whose life and	9, 47/ 7
God's good and gracious	<b>motion</b>	and resist it, and	9, 36/ 28
therewith their successors." This	<b>motion</b>	of Calavius was such	9, 81/ 13
occasions, with good inward	<b>motions</b>	added also thereto), follow	9, 36/ 22
in every lewd lad's	<b>mouth</b>	, the brethren boast that	9, 11/ 10

I heard pass the	<b>mouth</b>	of any man reputed	9, 12/ 21
meat in at our	<b>mouth</b>	but if we may	9, 14/ 1
to the son, by	<b>mouth</b>	. And I said that	9, 20/ 38
preached and taught by	<b>mouth</b>	, but only before it	9, 23/ 17
day by his own	<b>mouth</b>	, through the inspiration of	9, 25/ 32
Spirit or by the	<b>mouth</b>	of his apostles taught	9, 27/ 32
it openly with his	<b>mouth</b>	, and those, therefore, that	9, 86/ 10
and chewed in the	<b>mouth</b>	; and not only see	9, 97/ 19
sistren have in their	<b>mouths</b>	now, and therewith suddenly	9, 38/ 5
come in their villainous	<b>mouths</b>	, and haply say true	9, 51/ 17
neither, spoken by the	<b>mouths</b>	of very many; but	9, 56/ 1
of a few men's	<b>mouths</b>	. Howbeit, there may be	9, 69/ 6
and upon the malicious	<b>mouths</b>	of some, blow abroad	9, 74/ 23
chief part of their	<b>movables</b>	, and of their yearly	9, 98/ 25
and plate and other	<b>movables</b>	, than twenty thousand marks	9, 120/ 3
may be occasion to	<b>move</b>	men in some great	9, 61/ 18
be causes that might	<b>move</b>	the temporalty to be	9, 70/ 2
that he shall be	<b>moved</b>	unto, and by calling	9, 36/ 25
not the reason that	<b>moved</b>	him. For it were	9, 62/ 36
when the laymen have	<b>moved</b>	some things sometimes whereby	9, 72/ 3
put in writing what	<b>moveth</b>	him so to say	9, 171/ 37
making of mocks and	<b>mows</b>	against the Mass, and	9, 6/ 2
and make mocks and	<b>mows</b>	of the Mass, and	9, 149/ 9
them over-bold. And surely	<b>muchwhat</b>	after this fashion in	9, 159/ 33
were the doctrine of	<b>Muhammad</b>	truer than Christ's. Lo	9, 20/ 11
with heretics increased and	<b>multiplied</b>	, the faith be undone	9, 135/ 11
man." For if the	<b>multitude</b>	of man's witness might	9, 20/ 10
grudge unto) the main	<b>multitude</b>	of the whole clergy	9, 56/ 25
of late the great	<b>multitude</b>	of all the lay	9, 66/ 25
what occasion the great	<b>multitude</b>	have found default as	9, 67/ 6
men, as to the	<b>multitude</b>	, be more diligent to	9, 72/ 27
wot well, whereby the	<b>multitude</b>	of the clergy, and	9, 73/ 29
men, as to the	<b>multitude</b>	, " do rather induce the	9, 74/ 9
saith, "as to the	<b>multitude</b>	, " against all spiritual men	9, 74/ 25
that among a great	<b>multitude</b>	there be many that	9, 74/ 29
Clementinis de hereticis. Capi.	<b>Multorum</b>	querela. And after, at	9, 151/ 18
falling to theft and	<b>murder</b>	, had at my hand	9, 49/ 25
theft, robbery, sacrilege, and	<b>murder</b>	-- whereof in sundry	9, 55/ 34
of felony, sacrilege, and	<b>murder</b>	is rather a token	9, 56/ 16
robbery, or an heinous	<b>murder</b>	, or sacrilege in a	9, 117/ 16
of treason, but of	<b>murder</b>	also, and of other	9, 136/ 16
rejected in heresy, treason,	<b>murder</b>	, or felony; but also	9, 137/ 1
as theft, adultery, sacrilege,	<b>murder</b>	, incest, and perjury, sedition	9, 166/ 33

and should have been	<b>murdered</b>	therein too, and that	9, 121/ 6
against open-known thieves, open-known	<b>murderers</b>	, open-known perjured persons, open-known	9, 50/ 16
weal -- as thieves,	<b>murderers</b>	, and heretics, and such	9, 53/ 25
so did in thieves,	<b>murderers</b>	, and robbers of churches	9, 117/ 25
by all the thieves,	<b>murderers</b>	, and heretics that ever	9, 120/ 8
truth it is that	<b>murmur</b>	and dissension (God knoweth	9, 54/ 34
loveday and appease any	<b>murmur</b>	and grudge of the	9, 55/ 8
see, such as so	<b>murmur</b>	against chantries, trentals, obits	9, 73/ 1
fallen in grudge and	<b>murmur</b>	and at division with	9, 79/ 30
the people into this	<b>murmur</b>	and grudge, they should	9, 96/ 6
against them a seditious	<b>murmur</b>	, casting abroad a suspicious	9, 143/ 27
knowing these grudges and	<b>murmurations</b>	among the people, and	9, 95/ 14
Chapter And many other	<b>murmurs</b>	and grudges besides these	9, 95/ 10
time past. His other	<b>murmurs</b>	and grudges that he	9, 96/ 20
you, then. Yet another	<b>mystery</b>	he meaneth, whatsoever it	9, 141/ 9
them this great secret	<b>mystery</b>	sought out in Summa	9, 146/ 29
men's sermons, though my	<b>name</b>	be forborne; and then	9, 5/ 14
Oecolampadius, hath made his	<b>name</b>	now Melanchthon -- this	9, 38/ 34
calling them by the	<b>name</b>	of heretics and fools	9, 40/ 4
Friar Barnes by the	<b>name</b>	of "Doctor," because he	9, 43/ 2
that, and said that	<b>name</b>	was given to serve	9, 43/ 4
call him the other	<b>name</b>	that every man calleth	9, 43/ 14
to avoid the foul	<b>name</b>	of apostate. But, now	9, 43/ 16
they call naught by	<b>name</b>	, whose special goodness shall	9, 45/ 26
should not under the	<b>name</b>	of abundance take all	9, 78/ 32
unmeet to bear the	<b>name</b>	of fathers unto the	9, 80/ 26
was there drawn a	<b>name</b>	, at the hearing whereof	9, 81/ 15
whom will you now	<b>name</b>	to put in his	9, 81/ 18
among the people the	<b>name</b>	and body of the	9, 88/ 25
those that under the	<b>name</b>	of matrimony live in	9, 93/ 12
to dispraise under the	<b>name</b>	of proud worldly countenance	9, 104/ 35
peruse and rehearse by	<b>name</b>	all the dioceses of	9, 115/ 8
so much as the	<b>name</b>	. But forasmuch as that	9, 123/ 31
printed under mine own	<b>name</b>	, to the intent I	9, 124/ 11
not against me by	<b>name</b>	, but all against my	9, 125/ 26
saith here under the	<b>name</b>	of "the people" and	9, 141/ 34
first chapter under the	<b>name</b>	of "many men." And	9, 141/ 35
and to make the	<b>name</b>	of the spirituality the	9, 143/ 12
their convocations by the	<b>name</b>	of confederacies. For but	9, 144/ 25
wholesome an odious, heinous	<b>name</b>	. For if they did	9, 144/ 28
rehearse them even by	<b>name</b>	. Secondly, of those same	9, 148/ 2
him come forth and	<b>name</b>	any one whom he	9, 148/ 19
find, whomsoever he will	<b>name</b>	that hath been either	9, 148/ 25

every shire a diverse	<b>name</b>	; and some peradventure, in	9, 157/ 1
there hath changed his	<b>name</b>	and set up a	9, 166/ 6
as Friar Huessgen hath	<b>named</b>	himself Oecolampadius, hath made	9, 38/ 33
them. But shortly some	<b>named</b>	one, and some named	9, 81/ 19
named one, and some	<b>named</b>	another. But with perusing	9, 81/ 19
none that one man	<b>named</b>	and advanced for good	9, 81/ 21
unto this Pacifier, had	<b>named</b>	him at the leastwise	9, 88/ 33
whomsoever they should have	<b>named</b>	, I doubt not but	9, 89/ 2
which would not be	<b>named</b>	nor known, that would	9, 156/ 27
and then the variance,	<b>namely</b>	such a variance as	9, 62/ 18
which they live --	<b>namely</b>	since he that so	9, 97/ 8
another man's neck, and	<b>namely</b>	to lay it to	9, 123/ 11
shall in this time:	<b>namely</b>	, in which, though there	9, 162/ 29
bide any farther reckoning,	<b>namely</b>	where spiritual men so	9, 165/ 38
man by no such	<b>names</b>	, but speak he never	9, 42/ 6
as to find good	<b>names</b>	for evil things; but	9, 42/ 33
to rehearse their worshipful	<b>names</b>	! If any of them	9, 44/ 34
degree by such odious	<b>names</b>	as men might find	9, 50/ 25
calleth whom, by those	<b>names</b>	that he saith the	9, 65/ 36
have brought here their	<b>names</b>	in a pot. Let	9, 81/ 10
when they had the	<b>names</b>	of this prelate and	9, 82/ 5
he sometimes give the	<b>names</b>	of divers others, which	9, 130/ 36
tell him there the	<b>names</b>	of his accusers, to	9, 133/ 4
may command that the	<b>names</b>	of the accusers or	9, 137/ 16
they have showed the	<b>names</b>	of such witnesses unto	9, 137/ 22
and not know the	<b>names</b>	of them that be	9, 137/ 25
the knowledge of the	<b>names</b>	of the accusers and	9, 138/ 5
which much people he	<b>nameth</b>	yet never one --	9, 112/ 6
and come to the	<b>naming</b>	of any one person	9, 148/ 17
at the leastwise to	<b>nap</b>	and wink with him	9, 4/ 26
every man's deed so	<b>narrowly</b>	as to spy that	9, 67/ 33
only left their own	<b>native</b>	country, but did also	9, 42/ 21
spirits have all their	<b>natural</b>	gifts as whole and	9, 41/ 2
that of mine own	<b>natural</b>	disposition, without any special	9, 48/ 11
noon, and besides the	<b>natural</b>	days, to devise us	9, 106/ 14
grandfather goeth about by	<b>nature</b>	to beget his father	9, 36/ 14
keep their gifts of	<b>nature</b>	still, as wit, beauty	9, 40/ 23
well enough -- their	<b>nature</b>	is so plain, and	9, 42/ 27
abuse his good, gentle	<b>nature</b>	and simplicity, as to	9, 88/ 21
deed of its own	<b>nature</b>	indifferent, to construe the	9, 105/ 1
taketh not away the	<b>nature</b>	and merit of your	9, 105/ 15
the frailty of our	<b>nature</b>	suffereth in this world	9, 108/ 23
of his own good	<b>nature</b>	, been easy to believe	9, 116/ 30

the necessity which the	<b>nature</b>	of the matter worketh	9, 136/ 18
mean, common sort of	<b>naughtiness</b>	among themselves! And that	9, 68/ 36
were of such well-known	<b>naughtiness</b>	and lewd living, besides	9, 113/ 9
the faults of the	<b>naughty</b>	to the charge of	9, 50/ 19
grieve the other, the	<b>naughty</b>	then conspire and agree	9, 54/ 9
evils of such desperate,	<b>naughty</b>	wretches were not to	9, 56/ 19
not only the new,	<b>naughty</b>	brotherhood boasteth, but some	9, 61/ 11
An evil and a	<b>naughty</b>	man!" and bade away	9, 81/ 16
that are evil and	<b>naughty</b>	secular priests, and them	9, 82/ 28
that they spend upon	<b>naughty</b>	beggars the good that	9, 98/ 32
lay the faults of	<b>naughty</b>	spiritual persons to the	9, 108/ 10
any. For like as	<b>naughty</b>	priests and naughty religious	9, 128/ 31
as naughty priests and	<b>naughty</b>	religious persons have always	9, 128/ 31
the spirituality: so have	<b>naughty</b>	priests and naughty religious	9, 128/ 34
have naughty priests and	<b>naughty</b>	religious folk (being among	9, 128/ 34
for their part as	<b>naughty</b>	lay folk for theirs	9, 129/ 4
that is in any	<b>naughty</b>	persons of the spirituality	9, 129/ 12
take him for so	<b>naughty</b>	. And by the common	9, 132/ 5
any priest be so	<b>naughty</b>	that his lewdness is	9, 142/ 25
worth, because they were	<b>naughty</b>	men, heretics themselves, and	9, 164/ 28
and Barnes, I wot	<b>ne'er</b>	well whether I may	9, 8/ 35
God -- I wot	<b>ne'er</b>	whether I perceive well	9, 71/ 13
so do, I wot	<b>ne'er</b>	what he meaneth by	9, 144/ 25
will say he wotteth	<b>ne'er</b>	. And if his words	9, 165/ 4
goeth farther and draweth	<b>nearer</b>	to the matter, and	9, 24/ 26
went. But therein the	<b>nearer</b>	he cometh to the	9, 25/ 14
somewhat further and cometh	<b>nearer</b>	to the point in	9, 27/ 11
the thing that goeth	<b>nearer</b>	to their purpose against	9, 35/ 33
go yet a little	<b>nearer</b>	him. Since he speaketh	9, 93/ 30
good brethren affirmed here	<b>nearer</b>	home. And surely this	9, 120/ 5
people may have every	<b>necessary</b>	truth of scripture, and	9, 13/ 5
of scripture, and everything	<b>necessary</b>	for them to know	9, 13/ 6
them which they thought	<b>necessary</b>	to look on them	9, 17/ 21
them which they thought	<b>necessary</b>	to look on them	9, 26/ 28
wherefore God caused all	<b>necessary</b>	things to be put	9, 30/ 33
the Church teacheth for	<b>necessary</b>	, and saith they were	9, 31/ 3
God's words nor any	<b>necessary</b>	truths, but false inventions	9, 31/ 6
necessity to cause every	<b>necessary</b>	truth that he would	9, 31/ 27
God did cause all	<b>necessary</b>	things to be written	9, 32/ 2
or leave the most	<b>necessary</b>	points of all the	9, 41/ 35
it is more than	<b>necessary</b>	that men be well	9, 61/ 15
the Spirit of God	<b>necessary</b>	for you to keep	9, 100/ 22
been in that great	<b>necessary</b>	point of their duty	9, 144/ 37

for many men more	<b>necessary</b>	than is writing. For	9, 172/ 21
so requisite, of precise	<b>necessity</b>	, that the people's souls	9, 13/ 18
thing of such precise	<b>necessity</b>	that the people's souls	9, 13/ 35
for him. For the	<b>necessity</b>	of this question you	9, 27/ 17
they drive us of	<b>necessity</b>	to tell them again	9, 27/ 21
that there was a	<b>necessity</b>	wherefore God caused all	9, 30/ 33
that he had no	<b>necessity</b>	to cause every necessary	9, 31/ 26
this preacher protesteth the	<b>necessity</b>	of the putting of	9, 32/ 7
but it falleth of	<b>necessity</b>	between priests and priests	9, 62/ 17
also in right extreme	<b>necessity</b>	. Now, in good faith	9, 72/ 35
too, in right extreme	<b>necessity</b>	: for my part, I	9, 74/ 13
to withdraw that inevitable	<b>necessity</b>	of damnable, deadly sin	9, 77/ 34
for help of his	<b>necessity</b>	, panting for weariness, in	9, 83/ 14
overmuch favorable, have of	<b>necessity</b>	been driven to deliver	9, 92/ 11
folk sometimes driven of	<b>necessity</b>	to speak of those	9, 123/ 34
might, saving that very	<b>necessity</b>	, lest all should fall	9, 133/ 34
take this way; which	<b>necessity</b>	sometimes causeth also both	9, 133/ 35
but also for the	<b>necessity</b>	which the nature of	9, 136/ 18
or some other great	<b>necessity</b>	; and that he see	9, 170/ 14
of bushes in his	<b>neck</b>	, for help of his	9, 83/ 13
lay it in my	<b>neck</b>	." So ween I that	9, 83/ 21
it in another man's	<b>neck</b>	, and namely to lay	9, 123/ 11
sorer stroke upon the	<b>necks</b>	of them that are	9, 69/ 17
make fall in their	<b>necks</b>	the double slander of	9, 109/ 18
that they shall not	<b>need</b>	to read over any	9, 10/ 2
then shall he never	<b>need</b>	to read more of	9, 10/ 20
so many changes as	<b>need</b>	must be ere it	9, 11/ 36
or what shall we	<b>need</b>	to stand arguing of	9, 17/ 23
therefore what shall we	<b>need</b>	to dispute this matter	9, 17/ 28
or what shall we	<b>need</b>	to stand arguing of	9, 26/ 30
therefore what shall we	<b>need</b>	to dispute this matter	9, 26/ 35
satisfied, then hath he	<b>need</b>	, for his contentation, to	9, 37/ 4
I cannot see what	<b>need</b>	there were that I	9, 50/ 37
is the cause, have	<b>need</b>	to go seek some	9, 68/ 7
men, I fear me,	<b>need</b>	much at this day	9, 73/ 16
as ye shall not	<b>need</b>	to fight therefor, or	9, 80/ 29
dare say, shall not	<b>need</b>	; nor to take him	9, 90/ 27
own mind without any	<b>need</b>	of mine help therein	9, 96/ 25
that they should greatly	<b>need</b>	to be appeased; nor	9, 108/ 9
not let for a	<b>need</b>	to say that he	9, 121/ 17
there shall not greatly	<b>need</b>	such a bishop so	9, 125/ 29
cause, then had we	<b>need</b>	to change the temporal	9, 132/ 30
again. And therefore men	<b>need</b>	not greatly to grudge	9, 145/ 12

prison, and stocks if	<b>need</b>	were, as appeareth Clementinis	9, 151/ 17
well perceived what great	<b>need</b>	it was ever after	9, 162/ 14
increased; and so more	<b>need</b>	to let those laws	9, 162/ 35
bear witness. % And therefore	<b>need</b>	we no such change	9, 163/ 27
Catholic faith, they never	<b>needed</b>	to have read any	9, 9/ 30
of true things, and	<b>needed</b>	to the keeping no	9, 31/ 35
such as the clergy	<b>needed</b>	to punish them for	9, 113/ 20
were neither such as	<b>needed</b>	of this Pacifier to	9, 148/ 22
changed, that no man	<b>needed</b>	either abjuration or punishment	9, 166/ 25
it seemeth, that there	<b>needed</b>	none other declaration than	9, 170/ 8
as religious, a man	<b>needeth</b>	never to study for	9, 67/ 7
upon them. "Sirs, there	<b>needeth</b>	in this point none	9, 81/ 1
some money because he	<b>needeth</b>	, and yet would make	9, 105/ 13
a thing that little	<b>needeth</b>	. For I never wist	9, 170/ 4
that the people must	<b>needs</b>	perish for lack of	9, 13/ 1
the people's souls should	<b>needs</b>	perish but if they	9, 13/ 19
the people's souls must	<b>needs</b>	perish but if that	9, 13/ 35
by the word, then	<b>needs</b>	must the word be	9, 16/ 21
the word, we must	<b>needs</b>	grant that he that	9, 16/ 24
by the word; then	<b>needs</b>	must the word be	9, 16/ 26
church was begotten. Then	<b>needs</b>	must we grant that	9, 16/ 37
and therefore must we	<b>needs</b>	grant that the word	9, 17/ 13
therefore the word must	<b>needs</b>	be before we were	9, 17/ 16
by the word, then	<b>needs</b>	must the word be	9, 23/ 34
the word, we must	<b>needs</b>	grant that he that	9, 24/ 1
by the word; then	<b>needs</b>	must the word be	9, 24/ 3
church was begotten. Then	<b>needs</b>	must we grant that	9, 24/ 14
and therefore must we	<b>needs</b>	grant that the word	9, 25/ 4
therefore the word must	<b>needs</b>	be before we were	9, 25/ 7
them: then must they	<b>needs</b>	confess that in the	9, 29/ 32
be such (as I	<b>needs</b>	must, or leave the	9, 41/ 34
am content (as I	<b>needs</b>	must) to give them	9, 45/ 10
of theirs, they must	<b>needs</b>	excuse me too, when	9, 45/ 29
be still, but will	<b>needs</b>	be babbling and corrupt	9, 46/ 9
and if he would	<b>needs</b>	walk plainly forth and	9, 55/ 17
not be, but must	<b>needs</b>	let and strangle the	9, 77/ 31
none such, but must	<b>needs</b>	be of likelihood some	9, 94/ 6
this word "many" must	<b>needs</b>	import and signify some	9, 114/ 28
and abusions punished, must	<b>needs</b>	be so many as	9, 114/ 35
do they make, and	<b>needs</b>	must make, wheresoever they	9, 128/ 24
of his cause, must	<b>needs</b>	put all his trust	9, 159/ 18
such as he must	<b>needs</b>	have heard of and	9, 164/ 33
that be poor and	<b>needy</b>	-- and that sometimes	9, 72/ 34

that are poor and	<b>needy</b>	, and sometimes, too, in	9, 74/ 13
and give to the	<b>needy</b>	, and do other works	9, 104/ 7
peril was so long	<b>neglected</b>	that the heretics were	9, 162/ 2
their malice and our	<b>negligence</b>	, should by sedition, and	9, 135/ 12
God, whom their such	<b>negligence</b>	hath, I fear me	9, 145/ 3
in some places by	<b>negligence</b>	be lost the old	9, 158/ 37
diligence, or rather the	<b>negligence</b>	, of good Catholic men	9, 160/ 7
such cold sloth and	<b>negligence</b>	on the Catholic part	9, 160/ 36
belief, they be very	<b>negligent</b>	and unreasonable if they	9, 9/ 34
of their duty so	<b>negligent</b>	, whether God suffer to	9, 145/ 1
left at home; so	<b>negligent</b>	are good folk sometimes	9, 159/ 30
as I rather thought	<b>negligently</b>	escaped them of oversight	9, 4/ 29
yet. And surely so	<b>negligently</b>	might it be handled	9, 158/ 2
goeth about secretly, velut	<b>negotium</b>	perambulans in tenebris, among	9, 15/ 2
a corner of his	<b>neighbor's</b>	house burning, he would	9, 110/ 33
and before all their	<b>neighbors</b>	too, then, saving for	9, 57/ 32
wife. And many good	<b>neighbors</b>	greatly marvel, iwis, upon	9, 58/ 11
of mercy to their	<b>neighbors</b>	that be poor and	9, 72/ 33
and mercy to their	<b>neighbors</b>	that are poor and	9, 74/ 12
shire, whereby all their	<b>neighbors</b>	sore smarted, and yet	9, 131/ 9
that all his honest	<b>neighbors</b>	ween he were one	9, 131/ 35
evil demeanor among his	<b>neighbors</b>	that they may not	9, 134/ 4
every hole in a	<b>net</b>	, so were it almost	9, 11/ 34
and fish before the	<b>net</b>	, and set the cart	9, 112/ 15
alone. The Forty-third Chapter	<b>Nevertheless</b>	, mine intent is not	9, 140/ 10
it is not so.	<b>Nevertheless</b>	, whether it be so	9, 140/ 20
the Abbot Joachim, which	<b>nevertheless</b>	erred, for he was	9, 146/ 10
and Barnes, their two	<b>new</b>	gospellers, with no fairer	9, 5/ 18
his translation of the	<b>New</b>	Testament. And yet therein	9, 7/ 11
may perceive whether these	<b>new</b>	teachers of theirs be	9, 9/ 36
false translation of the	<b>New</b>	Testament was (as ye	9, 11/ 20
Tyndale's translation of the	<b>New</b>	Testament, and so spread	9, 11/ 31
done to weave a	<b>new</b>	web of cloth as	9, 11/ 33
the whole book all	<b>new</b>	as to make in	9, 11/ 35
-- weening that some	<b>new</b>	work of Tyndale's had	9, 14/ 31
any part of the	<b>New</b>	Testament was put in	9, 18/ 22
any part of the	<b>New</b>	Testament was put in	9, 20/ 32
scripture as now these	<b>new</b>	heretics do, for wedding	9, 29/ 21
abominable -- let these	<b>new</b>	brethren (I say) now	9, 29/ 25
and saints, or these	<b>new</b>	wedded monks and friars	9, 30/ 5
well) but that these	<b>new</b>	doctors, Luther, Lambert, Tyndale	9, 30/ 8
the preachers of these	<b>new</b>	sects do lay forth	9, 32/ 24
of all old and	<b>new</b>	false, stinking heresies, gathered	9, 41/ 15

waxeth all of a	<b>new</b>	kind. For men were	9, 46/ 29
this is now a	<b>new</b>	kind of suspects, if	9, 46/ 30
as not only the	<b>new</b>	, naughty brotherhood boasteth, but	9, 61/ 11
times past into the	<b>new</b>	vices of this time	9, 65/ 26
when there shall any	<b>new</b>	come, they may prove	9, 68/ 16
cold cause of this	<b>new</b>	division, to say that	9, 68/ 25
find out the better	<b>new</b>	, that they waxed weary	9, 81/ 26
is now, and many	<b>new</b>	devices for their lands	9, 82/ 1
some bishops among the	<b>new</b>	brethren; and after his	9, 90/ 17
brethren; and after his	<b>new</b>	Titus and Timothy established	9, 90/ 18
own see, then the	<b>new</b>	Paul, this apostle Frith	9, 90/ 19
should anon bring a	<b>new</b>	light of grace into	9, 96/ 6
fall not unto these	<b>new</b>	heresies. But this Pacifier	9, 105/ 27
days, to devise us	<b>new</b>	days ex fictione juris	9, 106/ 15
that are of this	<b>new</b>	brotherhood be so bold	9, 116/ 34
some twain of this	<b>new</b>	brotherhood in a matter	9, 120/ 32
great way in a	<b>new</b>	book against the Sacrament	9, 125/ 13
man else, maketh his	<b>new</b>	book, as I am	9, 125/ 25
or than this his	<b>new</b>	is either, if it	9, 125/ 32
then might such a	<b>new</b>	business arise against Master	9, 126/ 29
every heresy, when these	<b>new</b>	brethren were taken therein	9, 141/ 11
many changes and many	<b>new</b>	devices of laws for	9, 153/ 14
there were never more	<b>new</b>	laws made therefor, yet	9, 155/ 20
places it winneth in	<b>new</b>	people, so may there	9, 158/ 36
forth his scholars a	<b>new</b>	lesson. Then if the	9, 164/ 11
and set up a	<b>new</b>	school, whereas men can	9, 166/ 6
loudly soever these blessed	<b>new</b>	brethren, the professors and	9, 167/ 22
anything brought up for	<b>new</b>	, not only by Luther	9, 168/ 27
and preach a contrary	<b>new</b>	. Secondly, forasmuch as these	9, 168/ 30
Secondly, forasmuch as these	<b>new</b>	fathers of these new	9, 168/ 31
new fathers of these	<b>new</b>	brethren, like as they	9, 168/ 31
do call also the	<b>new</b>	old and the old	9, 168/ 33
old and the old	<b>new</b>	-- not letting to	9, 168/ 34
books that faith but	<b>new</b>	which themselves confess in	9, 168/ 34
discerning thereof from all	<b>new</b>	, to stand to the	9, 168/ 38
the old faith from	<b>new</b>	, stand to the writings	9, 169/ 7
now, as touching any	<b>new</b>	order concerning heresies, with	9, 170/ 10
is writing. For of	<b>new</b>	bookmakers there are now	9, 172/ 21
secret brother of this	<b>new-broached</b>	brotherhood; whereupon, when I	9, 14/ 23
election, and let the	<b>new-chosen</b>	pass, and kept their	9, 81/ 30
between God and his	<b>new-cleansed</b>	conscience, for learning and	9, 169/ 36
brought them into these	<b>new-fangled</b>	heresies. But now, since	9, 9/ 31
setting forth of these	<b>new-sprung</b>	heresies. And yet do	9, 128/ 23

came forth with his	<b>new-translated</b>	scripture, translating the truth	9, 14/ 3
not (which were the	<b>next</b>	) be heretics alone themselves	9, 46/ 8
and this is here	<b>next</b>	at hand, whereby the	9, 116/ 19
God willing) at my	<b>next</b>	leisure go farther in	9, 171/ 11
forbear their meal till	<b>night</b>	; which is, as ye	9, 106/ 10
would yet in the	<b>night</b>	be at hand; and	9, 156/ 28
their displeasure in the	<b>night</b>	; and after either never	9, 156/ 34
to gather together by	<b>night</b>	and from thence to	9, 162/ 11
among the people. The	<b>Nineteenth</b>	Chapter And some laymen	9, 71/ 3
for this point. The	<b>Ninth</b>	Chapter Now come I	9, 40/ 1
king also and his	<b>nobility</b>	too, there was a	9, 84/ 15
court, of all the	<b>nobility</b>	of this land, above	9, 84/ 18
king and all his	<b>nobility</b>	, with a plain subversion	9, 162/ 7
of the king's most	<b>noble</b>	Grace, is not at	9, 47/ 6
long continued in this	<b>noble</b>	realm, either party endeavor	9, 53/ 29
purchased by the most	<b>noble</b>	prince of famous memory	9, 73/ 22
the time of the	<b>noble</b>	prince King Richard II	9, 161/ 39
the policy of the	<b>noble</b>	prince and his Council	9, 162/ 9
and prelates, and the	<b>noblemen</b>	of this realm, and	9, 139/ 11
of the prince, the	<b>nobles</b>	, and the commons toward	9, 162/ 22
of innocents many made	<b>nocents</b>	, to the destruction of	9, 132/ 25
pity that such a	<b>noise</b>	should spring and go	9, 66/ 29
great pity that the	<b>noise</b>	of this division should	9, 67/ 16
to pull back the	<b>noise</b>	thereof, and to stop	9, 67/ 17
may soon begin a	<b>noise</b>	of evil will and	9, 67/ 23
and malice. And a	<b>noise</b>	may soon be borne	9, 67/ 24
of a policy do	<b>noise</b>	it that the realm	9, 151/ 3
as of policy do	<b>noise</b>	it that the realm	9, 155/ 25
that will make that	<b>noise</b>	, whereby the heretics might	9, 155/ 27
heretics have made that	<b>noise</b>	, both for the cause	9, 155/ 30
And peradventure upon such	<b>noise</b>	some officers have been	9, 155/ 33
it should be so	<b>noised</b>	. A very few folk	9, 67/ 22
heresies also. And such	<b>noises</b>	be sometimes for the	9, 156/ 5
hath circumspectly, for the	<b>nonce</b>	, qualified and moderated his	9, 101/ 10
being a senator, and	<b>nonetheless</b>	leaning all unto the	9, 79/ 33
while we dine at	<b>noon</b>	. For the very fast	9, 106/ 8
Lent their evensong before	<b>noon</b>	, and besides the natural	9, 106/ 13
Sir Thomas Bilney at	<b>Norwich</b>	, and one of late	9, 93/ 39
taken and imprisoned at	<b>Norwich</b>	; and Bayfield, the monk	9, 113/ 16
epistle, "Voluntarie enim genuit	<b>nos</b>	verbo veritatis." This text	9, 15/ 27
James, "Voluntarie enim genuit	<b>nos</b>	verbo veritatis"; that is	9, 22/ 34
-- that is so	<b>notable</b>	that the temporalty so	9, 62/ 19
of for a great,	<b>notable</b>	fault of the whole	9, 64/ 15

of these affections with	<b>notable</b>	enormity, then till he	9, 152/ 15
and which suspicion is	<b>notable</b>	and which is not	9, 154/ 28
and which is not	<b>notable</b>	, and which witnesses be	9, 154/ 29
heresy, if he be	<b>notably</b>	suspected of heresy --	9, 130/ 12
man were openly and	<b>notably</b>	suspected of heresy, and	9, 151/ 22
one is openly and	<b>notably</b>	suspected of heresy, and	9, 154/ 18
as the temporalty may	<b>note</b>	that through perfectness of	9, 65/ 29
a thing or two	<b>noted</b>	and marked therein (which	9, 23/ 5
and there but everywhere	<b>noted</b>	-- as he saith	9, 54/ 29
was at the time	<b>noted</b>	through the realm and	9, 64/ 15
is now in manner	<b>noted</b>	through all the realm	9, 66/ 26
abjure, and to be	<b>noted</b>	with heresy, and that	9, 151/ 2
Saint Augustine admitteth neither	<b>nother</b>	, in folk of the	9, 107/ 22
none good in neither	<b>nother</b>	party: yet in such	9, 108/ 22
and can invent no	<b>novelties</b>	, but am content to	9, 168/ 17
he saith that men	<b>nowadays</b>	, if "we" lay them	9, 32/ 21
men use them not	<b>nowadays</b>	as the time was	9, 158/ 19
wit and learning, I	<b>nowhere</b>	say that any of	9, 40/ 8
at between his two	<b>nows</b>	than it would if	9, 67/ 3
those that were naught,	<b>noyous</b>	to good people, and	9, 49/ 23
evil, and naught, and	<b>noyous</b>	unto the common weal	9, 53/ 25
unto Tyndale's preface, the	<b>number</b>	53, and then set	9, 35/ 29
is marked with the	<b>number</b>	of 112, and then	9, 37/ 9
is marked with the	<b>number</b>	of 340. And then	9, 38/ 29
as laudable a temporalty,	<b>number</b>	for number, as hath	9, 53/ 10
a temporalty, number for	<b>number</b>	, as hath had any	9, 53/ 10
hath it had also,	<b>number</b>	for number, compared with	9, 53/ 11
had also, number for	<b>number</b>	, compared with any realm	9, 53/ 11
naught in the small	<b>number</b>	of twelve! And verily	9, 70/ 12
this land, above the	<b>number</b>	of seven (of which	9, 84/ 19
as any prince hath (	<b>number</b>	for number) that hath	9, 94/ 37
prince hath (number for	<b>number</b>	) that hath reigned over	9, 95/ 1
cause "punished many," what	<b>number</b>	is the least that	9, 114/ 25
and signify some greater	<b>number</b>	, pardie, than one or	9, 114/ 29
many more also in	<b>number</b>	, than those that this	9, 131/ 29
themselves together, to the	<b>number</b>	of an hundred or	9, 157/ 12
were grown unto such	<b>number</b>	, courage, and boldness that	9, 162/ 3
of friars that wed	<b>nuns</b>	, and many such other	9, 28/ 32
of monks, friars, and	<b>nuns</b>	, which the whole Catholic	9, 29/ 22
wedding of friars and	<b>nuns</b>	; which thing is, as	9, 45/ 21
of monks, friars, and	<b>nuns</b>	, and of all such	9, 46/ 1
walk out and wed	<b>nuns</b>	and preach against purgatory	9, 74/ 4
house there, the two	<b>nuns</b>	were brought which John	9, 117/ 34

the people should be	<b>nuzzled</b>	in those opinions which	9, 11/ 23
he came with me,	<b>nuzzled</b>	up in such matters	9, 117/ 31
John 17, "Sanctify them,	<b>O</b>	Father, through thy truth	9, 20/ 4
to God, crying out,	<b>O</b>	good Lord, if it	9, 32/ 10
his word nor his	<b>oath</b>	, and saw the likelihood	9, 126/ 20
may upon a solemn	<b>oath</b>	; and yet confess they	9, 136/ 26
believed than would the	<b>oaths</b>	of some twain of	9, 120/ 32
being examined on their	<b>oaths</b>	, have sworn that they	9, 131/ 16
their heresies upon their	<b>oaths</b>	, and after yet confessed	9, 164/ 24
through the means of	<b>obedience</b>	of the will, in	9, 35/ 16
the like means of	<b>obedience</b>	on the man's part	9, 35/ 24
to perfect love and	<b>obedience</b>	to their superiors. And	9, 96/ 8
people are bound to	<b>obey</b>	them, and to accept	9, 96/ 12
people are bound to	<b>obey</b>	them, and accept all	9, 97/ 32
people are bound to	<b>obey</b>	them, and to accept	9, 99/ 2
or dispute thereagainst, but	<b>obey</b>	it, said, against all	9, 100/ 35
people are bound to	<b>obey</b>	them, and to accept	9, 101/ 7
a ready mind to	<b>obey</b>	: this man meriteth --	9, 145/ 32
they pretend to be	<b>obeyed</b>	, and have their ordinances	9, 99/ 29
not pretend to be	<b>obeyed</b>	in things as well	9, 101/ 12
that they should be	<b>obeyed</b>	in all things were	9, 101/ 13
he meaneth trentals, chantries,	<b>obits</b>	, pardons, and pilgrimages. Now	9, 71/ 30
against pilgrimages, trentals, chantries,	<b>obits</b>	, and pardons, and finally	9, 72/ 25
to found chantries and	<b>obits</b>	, and to obtain pardons	9, 72/ 30
murmur against chantries, trentals,	<b>obits</b>	, pardons, and pilgrimages, as	9, 73/ 2
toward trentals and toward	<b>obits</b>	too. For as much	9, 74/ 1
shall care little for	<b>obits</b>	within a while and	9, 74/ 6
to pilgrimages, pardons, chantries,	<b>obits</b>	, and trentals than to	9, 74/ 10
articles of purgatory, trentals,	<b>obits</b>	, and pilgrimages, and have	9, 92/ 34
quite; he solveth the	<b>objection</b>	so plainly, and playeth	9, 20/ 23
mad to make this	<b>objection</b>	to Tyndale but himself	9, 20/ 25
doubt and make the	<b>objection</b>	as though I had	9, 22/ 13
may serve against such	<b>objections</b>	? What place is there	9, 136/ 36
an host, and an	<b>oblation</b>	, and that it should	9, 44/ 14
man in hatred or	<b>obloquy</b>	. For surely some say	9, 86/ 27
abash the ordinaries with	<b>obloquy</b>	, and put them in	9, 129/ 20
for the avoiding of	<b>obloquy</b>	, they will not be	9, 133/ 30
Saint Francis between the	<b>Observants</b>	and the Conventuals. (For	9, 64/ 10
been in remembrance and	<b>observed</b>	this thousand years, yea	9, 31/ 9
incurable cankered parts therefrom;	<b>observed</b>	in the doing evermore	9, 53/ 34
laws of Christ's church	<b>observed</b>	, that the saving of	9, 89/ 30
may be kept and	<b>observed</b>	without peril of soul	9, 97/ 3
ordinances and their teachings	<b>observed</b>	, without resistance, grudge, or	9, 99/ 30

that are in their	<b>obstinacy</b>	perished, set his words	9, 88/ 23
stick stiff in his	<b>obstinacy</b>	, should not be the	9, 89/ 31
ordinaries delivered for their	<b>obstinacy</b>	in the secular hands	9, 92/ 1
or else did of	<b>obstinacy</b>	stand still in them	9, 93/ 1
stand still in his	<b>obstinacy</b>	so long as he	9, 127/ 13
it were alms all	<b>obstinate</b>	heretics did), ye may	9, 21/ 39
of his poisoned, proud,	<b>obstinate</b>	heart: I would rather	9, 168/ 2
him that hath an	<b>obstruction</b>	in his liver; and	9, 78/ 28
and obits, and to	<b>obtain</b>	pardons, and to go	9, 72/ 30
we give him none	<b>occasion</b>	to love us. For	9, 16/ 15
we give him none	<b>occasion</b>	to love us. For	9, 33/ 21
his purpose against all	<b>occasion</b>	and all endeavor of	9, 34/ 33
we give him none	<b>occasion</b>	to love us; for	9, 36/ 4
him and giving him	<b>occasion</b>	to come forward --	9, 37/ 34
pondered right) may be	<b>occasion</b>	to move men in	9, 61/ 17
another upon some suchlike	<b>occasion</b>	; or sometimes some one	9, 64/ 5
not fully by what	<b>occasion</b>	it is, that now	9, 66/ 24
fully tell by what	<b>occasion</b>	the great multitude have	9, 67/ 5
thereof the matter and	<b>occasion</b>	of merit. Which if	9, 77/ 29
uncharitable handling been the	<b>occasion</b>	that those heretics are	9, 88/ 27
should not be the	<b>occasion</b>	of corrupting and destroying	9, 89/ 32
opinion that a great	<b>occasion</b>	thereof riseth by spiritual	9, 95/ 15
all things that give	<b>occasion</b>	to the people so	9, 95/ 30
change give the people	<b>occasion</b>	to have the laws	9, 97/ 7
to give men an	<b>occasion</b>	to look well to	9, 97/ 16
sight thereof may have	<b>occasion</b>	to give therefor laud	9, 104/ 10
but that by one	<b>occasion</b>	and other, more men	9, 115/ 18
spoken with, upon the	<b>occasion</b>	of the heretics' forbidden	9, 126/ 15
mind and mine. Another	<b>occasion</b>	of the said division	9, 130/ 1
giveth all other folk	<b>occasion</b>	to take him for	9, 132/ 4
demeanor of himself giveth	<b>occasion</b>	that folk have him	9, 133/ 19
as it were, an	<b>occasion</b>	to do the less	9, 142/ 17
miracle, and such other	<b>occasions</b>	, with good inward motions	9, 36/ 21
and the causes and	<b>occasions</b>	thereof grown and given	9, 55/ 11
extenuate the causes and	<b>occasions</b>	of the grudge. But	9, 55/ 16
never to study for	<b>occasions</b>	thereof; but if he	9, 67/ 7
spoken with many other	<b>occupations</b>	already, and that they	9, 156/ 24
every degree by such	<b>odious</b>	names as men might	9, 50/ 25
many, great, and most	<b>odious</b>	. Or, finally, if for	9, 55/ 20
and detestation of such	<b>odious</b>	crimes, but also for	9, 136/ 18
the spirituality the more	<b>odious</b>	among the people, this	9, 143/ 12
doth not) what more	<b>odious</b>	thing he might say	9, 143/ 23
and a wholesome an	<b>odious</b>	, heinous name. For if	9, 144/ 28

Huessgen hath named himself	<b>Oecolampadius</b>	, hath made his name	9, 38/ 34
the people so to	<b>offend</b>	, that may by charity	9, 95/ 31
to them that so	<b>offend</b>	, as they ought to	9, 140/ 24
the temporalty have been	<b>offended</b>	, but it falleth of	9, 62/ 17
I fear me, sore	<b>offended</b>	, knoweth. But surely this	9, 145/ 3
innocents than to condemn	<b>offenders</b>	. And it helpeth little	9, 135/ 35
them that be willful	<b>offenders</b>	, if they will charitably	9, 140/ 17
innocents as well as	<b>offenders</b>	; but I trust in	9, 140/ 20
to do, how great	<b>offenders</b>	soever they be; but	9, 140/ 25
nor yet that willful	<b>offenders</b>	go not without due	9, 151/ 32
punished nor yet willful	<b>offenders</b>	go without due correction	9, 151/ 36
to wit, that willful	<b>offenders</b>	go not without correction	9, 152/ 10
other side, that willful	<b>offenders</b>	should not pass unpunished	9, 153/ 30
it would help willful	<b>offenders</b>	to pass without punishment	9, 153/ 31
to make that willful	<b>offenders</b>	in heresy should not	9, 155/ 11
harmless well enough and	<b>offenders</b>	punished too. The Forty-seventh	9, 155/ 22
by these means willful	<b>offenders</b>	be punished? Which though	9, 166/ 8
is the thing that	<b>offendeth</b>	these blessed brethren, I	9, 53/ 6
without proof or without	<b>offense</b>	in him, or be	9, 130/ 17
parties to the same	<b>offense</b>	, may be witnesses in	9, 135/ 22
rather than any other	<b>offense</b>	; and that the discretion	9, 140/ 13
be for any slight	<b>offense</b>	sore handled or untruly	9, 149/ 27
For they be such	<b>offenses</b>	as a man may	9, 63/ 18
him a much fairer	<b>offer</b>	: because he may peradventure	9, 37/ 17
brethren have upon this	<b>offer</b>	shrunk at last therefrom	9, 39/ 10
make most ado that	<b>offer</b>	nothing at all. And	9, 73/ 17
I be bold to	<b>offer</b>	, to see the truth	9, 94/ 22
before any folk indifferent	<b>offer</b>	himself to the proof	9, 148/ 18
while, would afterward yet	<b>offer</b>	to be reformed, and	9, 149/ 38
be found that would	<b>offer</b>	himself as an accuser	9, 164/ 20
provoked them thereto and	<b>offered</b>	to read it with	9, 39/ 8
it when it were	<b>offered</b>	-- I will not	9, 48/ 6
if it were thus	<b>offered</b>	, we would play as	9, 83/ 11
is in religion were	<b>offered</b>	us, as weary as	9, 83/ 22
thereon, he saw that	<b>offering</b>	and riches came into	9, 90/ 36
complain of very chargeable	<b>offerings</b>	; but those men make	9, 73/ 17
people make so great	<b>offerings</b>	at a pardon that	9, 73/ 25
policy: for withdrawing of	<b>offerings</b>	from the clergy, to	9, 85/ 33
that I left the	<b>office</b>	; and the complainer found	9, 127/ 28
the spiritual courts "of	<b>office</b>	" (that is called in	9, 130/ 2
out of commission and	<b>office</b>	of justice of the	9, 134/ 13
from doing of their	<b>office</b>	. And peradventure upon such	9, 155/ 32
ordinary, or his other	<b>officer</b>	by whom the wrong	9, 94/ 17

judge should set an	<b>officer</b>	of the court thereto	9, 134/ 30
and command every temporal	<b>officer</b>	under him to do	9, 155/ 19
court will appoint an	<b>officer</b>	of their own for	9, 164/ 12
an accuser, as an	<b>officer</b>	of a temporal court	9, 164/ 13
extortioners; nor upon all	<b>officers</b>	and call them bribers	9, 50/ 23
aid of the king's	<b>officers</b>	at commandment of His	9, 89/ 22
so by the king's	<b>officers</b>	brought into the Tower	9, 89/ 23
be done by some	<b>officers</b>	of the Marshalsea, or	9, 117/ 19
long ago by the	<b>officers</b>	of the Right Reverend	9, 121/ 2
tormented by the bishop's	<b>officers</b>	in prison, and should	9, 121/ 5
the judges and the	<b>officers</b>	of the spiritual court	9, 130/ 8
and to put their	<b>officers</b>	in dread from doing	9, 155/ 32
upon such noise some	<b>officers</b>	have been afeard. And	9, 155/ 33
and that the great	<b>officers</b>	of the realm should	9, 162/ 20
such as by their	<b>offices</b>	ought to look thereto	9, 53/ 18
be denounced and ex	<b>officio</b>	brought before them. For	9, 89/ 13
proceed against him ex	<b>officio</b>	, or else for lack	9, 90/ 7
he should proceed ex	<b>officio</b>	, as I think he	9, 90/ 9
called in Latin, ex	<b>officio</b>	), so that the parties	9, 130/ 3
a man be ex	<b>officio</b>	brought before the ordinary	9, 130/ 11
point of conventing ex	<b>officio</b>	, no further speak at	9, 130/ 18
conventing of heretics ex	<b>officio</b>	were left, and changed	9, 130/ 25
shall be called ex	<b>officio</b>	for heresy, where he	9, 132/ 28
suspicion of heresy ex	<b>officio</b>	; but he would not	9, 134/ 22
away the process ex	<b>officio</b>	, the thing should be	9, 135/ 9
suffer the processes ex	<b>officio</b>	stand; and for as	9, 135/ 16
since the calling ex	<b>officio</b>	were gone, home goeth	9, 164/ 10
against the process ex	<b>officio</b>	would take the tinker's	9, 164/ 16
if they did assemble	<b>oftener</b>	, and there did the	9, 144/ 28
better. For the pleasant	<b>oil</b>	of heretics cast upon	9, 45/ 2
and many now too	<b>old</b>	to begin to go	9, 13/ 24
with all the other	<b>old</b>	holy doctors and fathers	9, 29/ 8
scripture they have the	<b>old</b>	holy doctors on their	9, 29/ 18
one of all the	<b>old</b>	holy saints that so	9, 29/ 20
any one of the	<b>old</b>	holy saints that said	9, 29/ 26
so much as one	<b>old</b>	holy man for their	9, 29/ 31
better believed -- the	<b>old</b>	holy, gracious doctors and	9, 30/ 4
may be gathered of	<b>old</b>	, ancient writings. Howbeit, though	9, 31/ 11
filthy dunghill of all	<b>old</b>	and new false, stinking	9, 41/ 15
have been a very	<b>old</b>	thing; whereas it is	9, 64/ 25
such change is so	<b>old</b>	that these words will	9, 65/ 23
the change from the	<b>old</b>	virtues of times past	9, 65/ 25
this vice is very	<b>old</b>	, and reigned most when	9, 65/ 27

fall of faith, the	<b>old</b>	fervor of charity so	9, 70/ 14
misliked many of their	<b>old</b>	, yet found they it	9, 81/ 25
pass, and kept their	<b>old</b>	senate still. % And surely	9, 81/ 30
fable of a poor	<b>old</b>	man, which bearing up	9, 83/ 11
rather abide all our	<b>old</b>	pain abroad than in	9, 83/ 23
stead or keep our	<b>old</b>	still, till as they	9, 83/ 26
continue still after the	<b>old</b>	course, pretending by confederacies	9, 96/ 1
the contrary of our	<b>old</b>	, known Catholic faith --	9, 101/ 18
of a thousand years	<b>old</b>	. But I think that	9, 102/ 22
as keep still the	<b>old</b>	Christian faith, and fall	9, 105/ 26
very fast was of	<b>old</b>	, as both by the	9, 106/ 8
walking about abroad, his	<b>old</b>	fancies began to fall	9, 118/ 11
Tyndale tell to an	<b>old</b>	acquaintance of his own	9, 119/ 27
law and others of	<b>old</b>	made against heresies --	9, 139/ 7
of treason, by an	<b>old</b>	statute, made long before	9, 156/ 12
negligence be lost the	<b>old</b>	. For if that we	9, 158/ 37
and taught by some	<b>old</b>	cunning weaver in Wycliffe's	9, 163/ 33
to stand to the	<b>old</b>	order and laws) but	9, 168/ 18
made those provisions of	<b>old</b>	: I neither can nor	9, 168/ 21
therein stand by the	<b>old</b>	, without the contrary change	9, 168/ 25
any point of our	<b>old</b>	belief for anything brought	9, 168/ 26
call also the new	<b>old</b>	and the old new	9, 168/ 33
new old and the	<b>old</b>	new -- not letting	9, 168/ 33
books to be more	<b>old</b>	than the age of	9, 168/ 35
true taking of the	<b>old</b>	faith, and for the	9, 168/ 37
the perceiving of the	<b>old</b>	faith from new, stand	9, 169/ 7
the writings of the	<b>old</b>	holy doctors and saints	9, 169/ 8
laws already made of	<b>old</b>	, except he see the	9, 170/ 13
against the law, nor	<b>omitted</b>	no charitable means unto	9, 89/ 4
may by charity be	<b>omitted</b>	and left, but also	9, 95/ 31
I trow, than the	<b>one-half</b>	spent, and in manner	9, 98/ 19
sun (the very, eternal,	<b>only-begotten</b>	Son of his eternal	9, 170/ 26
a great way gone	<b>onward</b>	in its unhappy journey	9, 54/ 35
had declared and made	<b>open</b>	to the people the	9, 5/ 24
too -- the making	<b>open</b>	and lightsome to the	9, 8/ 24
made you plain and	<b>open</b>	the folly of that	9, 14/ 11
out in plain and	<b>open</b>	words -- yet he	9, 28/ 11
anything of the great	<b>open</b>	faults that many priests	9, 55/ 32
that those great, horrible,	<b>open</b>	evils of such desperate	9, 56/ 19
speak be plain and	<b>open</b>	truths revealed by God	9, 86/ 6
good readers, a plain,	<b>open</b>	declaration as, in my	9, 87/ 23
every man, but the	<b>open</b>	reproof and redargution thereof	9, 97/ 1
their prayers in the	<b>open</b>	streets, and wear their	9, 107/ 3

with a very plain,	<b>open</b>	lie; neither an idle	9, 107/ 20
soon after into plain,	<b>open</b>	frenzy besides. And albeit	9, 118/ 7
just condemnations, after their	<b>open</b>	examinations and plain and	9, 127/ 19
plain sedition, manslaughter, and	<b>open</b>	war. And this fault	9, 128/ 28
willingly make himself an	<b>open</b>	accuser of the party	9, 131/ 3
a temporal judge an	<b>open</b>	cause appearing, whereupon men	9, 133/ 21
purpose not in any	<b>open</b>	English book to ransack	9, 140/ 6
boldly therein his own	<b>open</b>	face without any visor	9, 142/ 31
the dispraise of his	<b>open</b>	, known unthriftiness that they	9, 143/ 3
and which is an	<b>open</b>	suspicion and which but	9, 154/ 27
to rescue a well-known	<b>open</b>	heretic out of the	9, 157/ 13
answer in such an	<b>open</b>	matter will not serve	9, 165/ 1
heresies be manifest and	<b>open</b>	; so that he thought	9, 170/ 7
some say," he saith	<b>open-faced</b>	some of the worst	9, 56/ 33
and to speak against	<b>open-known</b>	thieves, open-known murderers, open-known	9, 50/ 16
speak against open-known thieves,	<b>open-known</b>	murderers, open-known perjured persons	9, 50/ 16
open-known thieves, open-known murderers,	<b>open-known</b>	perjured persons, open-known apostates	9, 50/ 16
murderers, open-known perjured persons,	<b>open-known</b>	apostates, open-known professed or	9, 50/ 17
perjured persons, open-known apostates,	<b>open-known</b>	professed or convicted heretics	9, 50/ 17
article be a plain,	<b>open-known</b>	thing of itself, not	9, 169/ 20
For now, his craft	<b>opened</b>	and declared unto you	9, 22/ 19
and at Paul's Cross	<b>openly</b>	burned, and by the	9, 11/ 28
the king's gracious proclamation	<b>openly</b>	forbidden, I wrote in	9, 11/ 29
sermon once or twice	<b>openly</b>	preached. Howbeit, not of	9, 14/ 35
they be well and	<b>openly</b>	known and convicted for	9, 45/ 30
in either sort found	<b>openly</b>	evil, and naught, and	9, 53/ 24
that many priests be	<b>openly</b>	taken in -- as	9, 55/ 33
are at every sessions	<b>openly</b>	found some. And yet	9, 55/ 35
say, be plainly and	<b>openly</b>	false. By all which	9, 60/ 37
purposely say evil and	<b>openly</b>	speak heresy, and for	9, 85/ 1
men, though they speak	<b>openly</b>	plat and plain heresy	9, 85/ 30
he hold against it	<b>openly</b>	with his mouth, and	9, 86/ 9
which in his words	<b>openly</b>	inveigheth against good and	9, 87/ 3
to see the truth	<b>openly</b>	proved. After which well	9, 94/ 22
yearly bestow the other,	<b>openly</b>	among the poor. And	9, 98/ 27
penance and of charity,	<b>openly</b>	abroad in company where	9, 104/ 8
they both secretly and	<b>openly</b>	, too, do use and	9, 104/ 12
they both secretly and	<b>openly</b>	, too, give no little	9, 104/ 13
answer those devilish arguments	<b>openly</b>	with which those heretics	9, 124/ 1
heresies in their examination	<b>openly</b>	. And also, if their	9, 124/ 4
proofs, so well and	<b>openly</b>	known that they have	9, 127/ 20
peradventure dare not, be	<b>openly</b>	known that the matter	9, 130/ 35
yet not one durst	<b>openly</b>	complain. Howbeit, it cometh	9, 131/ 10

to the bar as	<b>openly</b>	as the other to	9, 132/ 16
and none evidence given	<b>openly</b>	at the bar (as	9, 132/ 35
as for accuse folk	<b>openly</b>	for heresy, every man	9, 134/ 28
priest, though it be	<b>openly</b>	known that it is	9, 142/ 14
that his lewdness is	<b>openly</b>	known, yet if any	9, 142/ 25
if a man were	<b>openly</b>	and notably suspected of	9, 151/ 22
that where one is	<b>openly</b>	and notably suspected of	9, 154/ 18
heart and boldness, and	<b>openly</b>	, by day, they ensembled	9, 157/ 11
jury was sworn), and	<b>openly</b>	delivered his counsel his	9, 159/ 28
other men think that	<b>openly</b>	to speak and affirm	9, 163/ 22
for heresy well and	<b>openly</b>	known among the common	9, 170/ 6
The will hath none	<b>operation</b>	at all in the	9, 34/ 1
The will hath none	<b>operation</b>	at all in the	9, 36/ 8
for that he defendeth	<b>opinatively</b>	his error. And therefore	9, 145/ 26
will not hold it	<b>opinatively</b>	; and then, ye wot	9, 165/ 26
will not hold it	<b>opinatively</b>	; and therefore yet again	9, 165/ 35
also of the same	<b>opinion</b>	still, as I have	9, 13/ 32
as divers doctors hold	<b>opinion</b>	) the fiends be fallen	9, 40/ 21
and lest a better	<b>opinion</b>	of the book than	9, 61/ 16
either party hath his	<b>opinion</b>	upon his own side	9, 66/ 14
meantime spread abroad an	<b>opinion</b>	in the minds of	9, 69/ 30
together -- have held	<b>opinion</b>	that it is not	9, 75/ 2
is risen a great	<b>opinion</b>	in the people, in	9, 91/ 21
thereupon to take an	<b>opinion</b>	that to those which	9, 92/ 15
the people have an	<b>opinion</b>	that the clergy would	9, 93/ 21
say"s, nor what	<b>opinion</b>	the whole people of	9, 94/ 8
that many laymen have	<b>opinion</b>	that a great occasion	9, 95/ 15
among the people in	<b>opinion</b>	of malice and cruelty	9, 122/ 37
bring any such sinister	<b>opinion</b>	of him in any	9, 123/ 3
to have conceived this	<b>opinion</b>	that his book of	9, 127/ 37
It is a common	<b>opinion</b>	among doctors that none	9, 145/ 25
was of the same	<b>opinion</b>	as Saint Aidan was	9, 146/ 6
be nuzzled in those	<b>opinions</b>	which himself calleth true	9, 11/ 23
from lies, from false	<b>opinions</b>	, and from thinking evil	9, 20/ 2
they shall find their	<b>opinions</b>	plainly proved false, and	9, 39/ 34
spirituality) that yet their	<b>opinions</b>	are heresies. But they	9, 52/ 18
risen by diversities of	<b>opinions</b>	that have been upon	9, 66/ 6
greatly been inquired. Diverse	<b>opinions</b>	upon powers, authorities, and	9, 66/ 11
half, and felt their	<b>opinions</b>	himself -- else is	9, 91/ 30
for appeasing of these	<b>opinions</b>	in the people which	9, 95/ 27
fain to rehearse their	<b>opinions</b>	in the pulpit, and	9, 123/ 37
can be: first in	<b>opinions</b>	and contrarious minds, and	9, 128/ 25
that he hath held	<b>opinions</b>	against that the Church	9, 145/ 35

he professeth these heretics'	<b>opinions</b>	for heresies, as they	9, 168/ 6
to be ready to	<b>oppress</b>	heresies when they rise	9, 138/ 27
do it rather to	<b>oppress</b>	them that speak anything	9, 140/ 26
sometimes, of much other	<b>oppression</b>	used by some one	9, 131/ 8
gentlemen and call them	<b>oppressors</b>	; nor so forth up	9, 50/ 24
growing of this man's	<b>oration</b>	is but a counterfeited	9, 62/ 34
the increase of his	<b>oration</b>	, with putting in the	9, 64/ 36
growing of his lamentable	<b>oration</b>	. Then rebuketh he of	9, 65/ 12
that God hath here	<b>ordained</b>	in earth: the two	9, 50/ 29
know well they be	<b>ordained</b>	of God, and that	9, 75/ 25
of this realm have	<b>ordained</b>	full faith and credence	9, 94/ 31
by which it was	<b>ordained</b>	that the clergy should	9, 105/ 30
whereof the fear is	<b>ordained</b>	to refrain the passion	9, 148/ 37
of "The Manner and	<b>Order</b>	of Our Election," beginning	9, 37/ 7
that holy sacrament of	<b>order</b>	with which the clergy	9, 48/ 20
slandrous to their own	<b>order</b>	. Which sort of priests	9, 49/ 24
the doing evermore such	<b>order</b>	and fashion as may	9, 53/ 35
hath arisen in the	<b>order</b>	of Saint Francis between	9, 64/ 9
those that besides their	<b>order</b>	of priesthood have by	9, 65/ 4
the perfection of their	<b>order</b>	to the honor of	9, 67/ 28
times they lack good	<b>order</b>	and discretion, which is	9, 74/ 31
that his discreets should	<b>order</b>	the remnant. For though	9, 79/ 1
whole in trust to	<b>order</b>	all the matter as	9, 80/ 17
seemeth to mislike that	<b>order</b>	-- yet I fear	9, 89/ 15
appease them, nor to	<b>order</b>	themselves in no other	9, 95/ 17
governors, after a lawful	<b>order</b>	and form, devise for	9, 100/ 11
and orders concerning their	<b>order</b>	that he would have	9, 100/ 27
with disputing against good	<b>order</b>	be taken and reputed	9, 100/ 29
to take some other	<b>order</b>	with him, caused him	9, 118/ 23
and changed into another	<b>order</b>	by which no man	9, 130/ 26
called after such an	<b>order</b>	as they might be	9, 134/ 26
lamb's skin. But what	<b>order</b>	may serve against such	9, 136/ 36
stand to the old	<b>order</b>	and laws) but also	9, 168/ 18
as touching any new	<b>order</b>	concerning heresies, with the	9, 170/ 10
indeed if they were	<b>ordered</b>	as they should be	9, 75/ 21
been accustomed to be	<b>ordered</b>	before. And haply if	9, 153/ 17
they were justified and	<b>ordered</b>	according to the laws	9, 161/ 25
of Christendom teacheth and	<b>ordereth</b>	in spiritual things, as	9, 99/ 32
the judgment and the	<b>ordering</b>	of the thing did	9, 12/ 24
and of the further	<b>ordering</b>	of heretics, God will	9, 109/ 17
other prisons, with which	<b>ordering</b>	of them by their	9, 117/ 20
and aneling, and holy	<b>orders</b>	, and matrimony, and the	9, 28/ 29
those two most eminent	<b>orders</b>	that God hath here	9, 50/ 29

earth: the two great	<b>orders</b>	, I mean, of specially	9, 50/ 30
of which two reverent	<b>orders</b>	whoso be so lewd	9, 50/ 32
sacrament of their sacred	<b>orders</b>	, and holy profession of	9, 71/ 25
purgatory and all religious	<b>orders</b>	, and the Sacrament of	9, 91/ 2
certain good laws and	<b>orders</b>	concerning their order that	9, 100/ 26
of God's commandment and	<b>ordinance</b>	. Howbeit, what I further	9, 35/ 26
obeyed, and have their	<b>ordinances</b>	and their teachings observed	9, 99/ 29
point found I their	<b>ordinaries</b>	so well minded to	9, 49/ 29
people ween that their	<b>ordinaries</b>	had with evil and	9, 88/ 26
those that were the	<b>ordinaries</b>	in the cause could	9, 89/ 3
have been by their	<b>ordinaries</b>	delivered for their obstinacy	9, 91/ 34
that our prelates and	<b>ordinaries</b>	in their judgments against	9, 94/ 28
have such prelates and	<b>ordinaries</b>	as should in learning	9, 94/ 36
of them, if their	<b>ordinaries</b>	had been so sore	9, 127/ 22
in complaining upon their	<b>ordinaries</b>	, against whom he seemeth	9, 127/ 36
laboreth to abash the	<b>ordinaries</b>	with obloquy, and put	9, 129/ 19
I dare say the	<b>ordinaries</b>	be not so foolish	9, 133/ 32
enacted by Parliament that	<b>ordinaries</b>	might arrest men for	9, 151/ 20
and to drive the	<b>ordinaries</b>	forever to sue citations	9, 153/ 36
statute by which the	<b>ordinaries</b>	have power to arrest	9, 154/ 23
also to fear the	<b>ordinaries</b>	therewith, and to put	9, 155/ 31
things provide that the	<b>ordinaries</b>	might arrest the heretics	9, 161/ 34
heretics and assist the	<b>ordinaries</b>	. And therefore undoubtedly the	9, 162/ 21
hath, that if the	<b>ordinaries</b>	and the spiritual judges	9, 163/ 20
escapes is to the	<b>ordinary</b>	so chargeable that the	9, 49/ 36
were brought before the	<b>ordinary</b>	by the means of	9, 89/ 17
and delivered unto the	<b>ordinary</b>	by the means of	9, 89/ 19
and delivered unto the	<b>ordinary</b>	. Now, then, if the	9, 89/ 25
Now, then, if the	<b>ordinary</b>	knew this good, piteous	9, 89/ 26
this Pacifier: that the	<b>ordinary</b>	, having good proofs and	9, 90/ 6
this Pacifier advise the	<b>ordinary</b>	thus? Or else to	9, 90/ 21
Pacifier would advise the	<b>ordinary</b>	to keep Frith fast	9, 90/ 24
give counsel to the	<b>ordinary</b>	to exhort Frith to	9, 90/ 26
this Pacifier give his	<b>ordinary</b>	? What counsel would he	9, 90/ 38
would he give the	<b>ordinary</b>	if Frith would make	9, 90/ 39
that there is neither	<b>ordinary</b>	nor other honest man	9, 91/ 14
he proveth wronged, his	<b>ordinary</b>	, or his other officer	9, 94/ 17
are in Christ's church	<b>ordinary</b>	ways to reform it	9, 100/ 9
delivered him to his	<b>ordinary</b>	. And yet for because	9, 126/ 23
me but against the	<b>ordinary</b>	. Whereupon the King's Highness	9, 127/ 7
officio brought before the	<b>ordinary</b>	for heresy, if he	9, 130/ 12
the will of the	<b>ordinary</b>	, or be accursed; and	9, 130/ 13
-- and inform the	<b>ordinary</b>	what they have found	9, 138/ 23

the request of the	<b>ordinary</b>	, the Chancellor should from	9, 161/ 23
secretly detected to his	<b>ordinary</b>	, and thereupon sent for	9, 164/ 7
that point by more	<b>ordinary</b>	means proved than either	9, 170/ 15
heretic out of the	<b>ordinary's</b>	hands. Howbeit, as many	9, 157/ 13
claim to fetch their	<b>origin</b>	from Elijah and Elisha	9, 64/ 8
buying of bells, and	<b>ornaments</b>	, and against pilgrimages, trentals	9, 72/ 24
and Friar Huessgen and	<b>Otho</b>	the Monk, and such	9, 93/ 14
there is nothing that	<b>ought</b>	to be taken for	9, 18/ 2
as by their offices	<b>ought</b>	to look thereto, some	9, 53/ 18
places, is nothing that	<b>ought</b>	of reason be reckoned	9, 64/ 17
soul, had wrong and	<b>ought</b>	not have been by	9, 92/ 24
blessed apostles -- men	<b>ought</b>	with reverence, and without	9, 100/ 6
sayings by no law	<b>ought</b>	not to stand against	9, 138/ 9
so offend, as they	<b>ought</b>	to do, how great	9, 140/ 25
-- nor that he	<b>ought</b>	not to make any	9, 146/ 1
indifference and equity as	<b>ought</b>	and must be in	9, 153/ 4
one nor the other	<b>ought</b>	in any wise to	9, 166/ 32
must this grudge of	<b>ours</b>	against them have been	9, 64/ 24
of their defaults than	<b>ours</b>	; wherein I will not	9, 103/ 23
by some of their	<b>outrageous</b>	deeds in the dealing	9, 152/ 17
more. Wherein they show	<b>outwardly</b>	to rise against all	9, 75/ 18
their matter maketh them	<b>over-bold</b>	. And surely muchwhat after	9, 159/ 32
they use the priests	<b>over-familiarly</b>	, and give them overly	9, 57/ 2
and let it not	<b>over-lightly</b>	sink deep down into	9, 97/ 17
that my writing is	<b>over-long</b>	and therefore too	9, 5/ 7
to make this book	<b>over-long</b>	by holding a problem	9, 43/ 11
gone in time than	<b>over-long</b>	to tarry to the	9, 168/ 3
in the spirituality for	<b>over-sore</b>	handling of them that	9, 129/ 18
Christ shall never be	<b>overflowed</b>	with heresies, nor the	9, 158/ 33
over-familiarly, and give them	<b>overly</b>	gay gowns or light-colored	9, 57/ 3
you have given her	<b>overly</b>	gay gear and too	9, 59/ 13
break and get him	<b>overseas</b>	; or else take sureties	9, 90/ 12
was never so far	<b>overseen</b>	as either to look	9, 3/ 22
ween you, very far	<b>overseen</b>	and worthy to be	9, 44/ 32
again that he were	<b>overseen</b>	in that saying, of	9, 165/ 33
or simplicity so sore	<b>overshoot</b>	themselves. But where this	9, 148/ 31
writing should by mine	<b>oversight</b>	escape me could by	9, 3/ 24
negligently escaped them of	<b>oversight</b>	or folly than diligently	9, 4/ 30
hold excused such tolerable	<b>oversight</b>	in my writing as	9, 4/ 37
I am sure, of	<b>oversight</b>	either -- but have	9, 7/ 8
truth left out by	<b>oversight</b>	in the printing, which	9, 15/ 9
grammatical congruity either, or	<b>oversight</b>	in reasoning, as things	9, 63/ 16
them by sufferance and	<b>oversight</b>	of the senate grown	9, 79/ 34

by the pride and	<b>oversight</b>	of some few forced	9, 98/ 15
be peradventure therein some	<b>oversight</b>	upon their part. For	9, 102/ 32
either by malice or	<b>oversight</b>	, either by default of	9, 111/ 10
shower by his own	<b>oversight</b>	, though sometimes of chance	9, 133/ 14
of ignorance, or of	<b>oversight</b>	, or of simplicity, or	9, 149/ 35
some others, by their	<b>oversight</b>	and lightness, in such	9, 156/ 33
now, after the great	<b>overthrow</b>	which the Romans had	9, 80/ 11
part of Tyndale's Confutation	<b>overthrown</b>	Tyndale therein, he forbore	9, 28/ 10
a plain subversion and	<b>overturning</b>	of the state of	9, 162/ 7
shall never surround and	<b>overwhelm</b>	all the land, and	9, 158/ 29
apple like unto an	<b>oyster</b>	. Howbeit, good readers, because	9, 36/ 34
they pray for the	<b>pacification</b>	of this division in	9, 102/ 29
may pertain to the	<b>pacification</b>	of this division, then	9, 102/ 33
this book of this	<b>pacification</b>	; which things peradventure the	9, 103/ 2
parted a fray, and	<b>pacified</b>	the parties: some men	9, 57/ 20
they say that the	<b>pacifier</b>	which writeth of the	9, 42/ 4
them. Howbeit, if this	<b>pacifier</b>	of this division will	9, 57/ 24
also; whereof because the	<b>pacifier</b>	would be put unto	9, 58/ 23
to this good ghostly	<b>pacifier</b>	. For spoke he never	9, 59/ 24
of very truth this	<b>Pacifier</b>	, as some say, goeth	9, 60/ 5
vulgar tongue. But this	<b>Pacifier</b>	, contrariwise, because he would	9, 60/ 17
the people. Also, this	<b>Pacifier</b>	aggrieveth -- as much	9, 60/ 21
well that this good	<b>Pacifier</b>	hath so great pity	9, 67/ 15
this fault that this	<b>Pacifier</b>	assigneth, of serving God	9, 69/ 20
these causes which this	<b>Pacifier</b>	allegeth under the color	9, 70/ 1
For how could this	<b>Pacifier</b>	find the means that	9, 70/ 10
be hard for this	<b>Pacifier</b>	to devise the means	9, 70/ 24
standeth. But if this	<b>Pacifier</b>	, to cease and quench	9, 70/ 28
farther, that no piteous	<b>pacifier</b>	should, in lamenting of	9, 70/ 34
And yet where this	<b>Pacifier</b>	saith that some laymen	9, 72/ 12
their perfection, as this	<b>Pacifier</b>	saith), agree together, for	9, 73/ 33
trentuno. Howbeit, where this	<b>Pacifier</b>	saith that some say	9, 74/ 8
I see well, this	<b>Pacifier</b>	himself, for he saith	9, 74/ 15
judgment of this piteous	<b>Pacifier</b>	be not "discreet," but	9, 75/ 35
second sort that this	<b>Pacifier</b>	speaketh of be they	9, 77/ 2
that thus say, this	<b>Pacifier</b>	alloweth for folk wise	9, 77/ 6
-- that thing this	<b>Pacifier</b>	telleth us not yet	9, 77/ 9
Moreover -- since this	<b>Pacifier</b>	accounteth them for "discreet	9, 78/ 13
enough. For if this	<b>Pacifier</b>	would moderate and measure	9, 78/ 21
the senate; as this	<b>Pacifier</b>	saith that the temporalty	9, 79/ 31
some say to this	<b>Pacifier</b>	that religion is, yet	9, 82/ 34
such folk as this	<b>Pacifier</b>	calleth "discreet" for their	9, 84/ 27
Chapter Yet putteth this	<b>Pacifier</b>	a third kind of	9, 84/ 32

much. Thus hath this	<b>Pacifier</b>	put three kinds of	9, 85/ 21
of those whom this	<b>Pacifier</b>	calleth so politic would	9, 86/ 18
Howbeit, what mind this	<b>Pacifier</b>	hath himself concerning these	9, 86/ 20
Howbeit, what this good	<b>Pacifier</b>	, though he believe right	9, 87/ 12
have said unto this	<b>Pacifier</b>	, had named him at	9, 88/ 33
they perceive by this	<b>Pacifier</b>	in which part of	9, 88/ 37
charitable fashion this piteous	<b>Pacifier</b>	would have them handle	9, 89/ 12
For albeit that this	<b>Pacifier</b>	in another place somewhat	9, 89/ 14
knew this good, piteous	<b>Pacifier</b>	, and would, because he	9, 89/ 26
whither would now this	<b>Pacifier</b>	: that the ordinary, having	9, 90/ 6
Friesland -- would this	<b>Pacifier</b>	advise the ordinary thus	9, 90/ 20
as I suppose, this	<b>Pacifier</b>	would advise the ordinary	9, 90/ 24
to leave them, this	<b>Pacifier</b>	, I dare say, shall	9, 90/ 27
the manner that this	<b>Pacifier</b>	speaketh, he wrote all	9, 90/ 32
advice would here this	<b>Pacifier</b>	give his ordinary? What	9, 90/ 38
what advice will this	<b>Pacifier</b>	give the bishop then	9, 91/ 4
and charitable handling this	<b>Pacifier</b>	can devise; but I	9, 91/ 13
as sorry as this	<b>Pacifier</b>	himself to see that	9, 91/ 15
well spoken of this	<b>Pacifier</b>	by the people. For	9, 91/ 28
since that neither this	<b>Pacifier</b>	nor any man else	9, 91/ 33
foolish suspicion as this	<b>Pacifier</b>	here untruly layeth unto	9, 92/ 7
Church: now cannot this	<b>Pacifier</b>	thus excuse his words	9, 92/ 30
the temporalty, that this	<b>Pacifier</b>	might seem to mean	9, 93/ 37
I say: let this	<b>Pacifier</b>	come forth -- or	9, 94/ 3
done, shall give this	<b>Pacifier</b>	all his costs done	9, 94/ 18
grace that this gracious	<b>Pacifier</b>	spoke of before is	9, 98/ 11
in that part the	<b>Pacifier</b>	is answered. And then	9, 99/ 13
-- then hath this	<b>Pacifier</b>	lost the light of	9, 99/ 17
those laws which this	<b>Pacifier</b>	in some places of	9, 99/ 33
But now will this	<b>Pacifier</b>	peradventure say that he	9, 101/ 3
the thing that this	<b>Pacifier</b>	speaketh of, then were	9, 101/ 37
readers, by this good	<b>Pacifier</b>	brought unto a wise	9, 102/ 6
these things which this	<b>Pacifier</b>	preacheth to have done	9, 102/ 23
so universal as this	<b>Pacifier</b>	speaketh of, that can	9, 102/ 27
Twenty-ninth Chapter But this	<b>Pacifier</b>	, perceiving that what one	9, 103/ 6
are lay people, this	<b>Pacifier</b>	can wink and feign	9, 103/ 18
the year, whatsoever this	<b>Pacifier</b>	say. And I somewhat	9, 104/ 14
marvel that since this	<b>Pacifier</b>	goeth so busily abroad	9, 104/ 15
thing also which this	<b>Pacifier</b>	seemeth to dispraise under	9, 104/ 34
new heresies. But this	<b>Pacifier</b>	findeth a fault, and	9, 105/ 28
every day. But this	<b>Pacifier</b>	, that is so well	9, 105/ 32
Chapter Then preacheth this	<b>Pacifier</b>	yet farther, that the	9, 106/ 29
But yet saith this	<b>Pacifier</b>	that it doth not	9, 106/ 32

preaching of this good	<b>Pacifier</b>	, come out of their	9, 107/ 1
much mislike: that this	<b>Pacifier</b>	, in the beginning of	9, 107/ 17
the perfection that this	<b>Pacifier</b>	, by his preaching used	9, 107/ 23
them. Now, if this	<b>Pacifier</b>	will say that it	9, 108/ 15
whole temporalty as this	<b>Pacifier</b>	speaketh, I neither see	9, 109/ 4
so. But whereas this	<b>Pacifier</b>	speaketh of appeasing: I	9, 109/ 7
slandorous lies as this	<b>Pacifier</b>	speaketh of and groundeth	9, 109/ 14
Chapter Now, where this	<b>Pacifier</b>	here surmiseth that the	9, 110/ 7
Chapter Now, where this	<b>Pacifier</b>	, upon that misimagined surmise	9, 111/ 2
words how charitably this	<b>Pacifier</b>	meant, I cannot tell	9, 111/ 9
wisely, lo, playeth this	<b>Pacifier</b>	here. For first he	9, 111/ 31
many persons that this	<b>Pacifier</b>	speaketh of, what thing	9, 112/ 39
true, I ask this	<b>Pacifier</b>	by what means he	9, 113/ 3
souls. For if this	<b>Pacifier</b>	will say that the	9, 113/ 26
to lose. But this	<b>Pacifier</b>	will peradventure say that	9, 113/ 36
much people, if this	<b>Pacifier</b>	have heard them so	9, 114/ 11
parties wrong, as this	<b>Pacifier</b>	doth himself, that saith	9, 114/ 17
business, I ask this	<b>Pacifier</b>	himself, since he saith	9, 114/ 23
the matter whereupon this	<b>Pacifier</b>	bringeth it in is	9, 114/ 30
to what pass this	<b>Pacifier</b>	could bring his process	9, 115/ 5
the clergy, let this	<b>Pacifier</b>	peruse and rehearse by	9, 115/ 8
universal grudge as this	<b>Pacifier</b>	speaketh of. For I	9, 115/ 17
strangers -- since this	<b>Pacifier</b>	affirmeth that "many persons	9, 116/ 14
easily tried: let this	<b>Pacifier</b>	, of those many mishandled	9, 116/ 21
good faith that this	<b>Pacifier</b>	hath, of some facility	9, 116/ 29
say that if this	<b>Pacifier</b>	had by experience known	9, 120/ 22
again. Would God this	<b>Pacifier</b>	might have the examination	9, 121/ 11
this book of this	<b>Pacifier</b>	maketh them, fallen again	9, 127/ 23
And therefore if this	<b>Pacifier</b>	well and thoroughly knew	9, 127/ 33
longer than till this	<b>Pacifier</b>	prove that same false	9, 128/ 8
the book of this	<b>Pacifier</b>	layeth no piece of	9, 129/ 16
a law as this	<b>Pacifier</b>	saith they do, I	9, 131/ 26
than those that this	<b>Pacifier</b>	calleth many now, that	9, 131/ 29
soul. And because this	<b>Pacifier</b>	taketh it for so	9, 132/ 27
writ of conspiracy? This	<b>Pacifier</b>	will peradventure say that	9, 133/ 5
suspected. Now, if this	<b>Pacifier</b>	say that yet here	9, 133/ 20
yet will peradventure this	<b>Pacifier</b>	say that sometimes, in	9, 134/ 19
I see, that this	<b>Pacifier</b>	should say thus: "By	9, 134/ 24
confession. And yet this	<b>Pacifier</b>	saith that all that	9, 136/ 31
this patch of this	<b>Pacifier</b>	concerning witnesses -- every	9, 137/ 6
But this law this	<b>Pacifier</b>	accounteth sore and uncharitable	9, 138/ 36
kept with which this	<b>Pacifier</b>	findeth now these faults	9, 139/ 14
the doubt that this	<b>Pacifier</b>	putteth in exceptions to	9, 139/ 19

the conjecture of this	<b>Pacifier</b>	that the spirituality pretend	9, 139/ 35
well. And therefore this	<b>Pacifier</b>	seemeth me to bring	9, 140/ 3
be such as this	<b>Pacifier</b>	here saith they be	9, 142/ 22
And this saith this	<b>Pacifier</b>	himself, showing forth boldly	9, 142/ 30
his lewdness -- this	<b>Pacifier</b>	may be patient, I	9, 143/ 5
surely either is this	<b>Pacifier</b>	not very sober, or	9, 143/ 7
the people, this piteous	<b>Pacifier</b>	in divers places of	9, 143/ 13
great wisdom of this	<b>Pacifier</b>	could devise) as to	9, 144/ 5
constitutions provincial -- this	<b>Pacifier</b>	to lay those for	9, 144/ 13
so unreasonable as this	<b>Pacifier</b>	would have them seem	9, 144/ 17
of "some say" this	<b>Pacifier</b>	hath made very great	9, 145/ 6
But surely if this	<b>Pacifier</b>	call those assemblies confederacies	9, 145/ 7
what faults soever this	<b>Pacifier</b>	find in the spirituality	9, 145/ 15
this matter until this	<b>Pacifier</b>	taught them this great	9, 146/ 28
of his book this	<b>Pacifier</b>	preacheth and presseth upon	9, 147/ 26
pertaineth, that if this	<b>Pacifier</b>	keep no more cunning	9, 148/ 4
it not, whensoever this	<b>Pacifier</b>	will fall from that	9, 148/ 15
as needed of this	<b>Pacifier</b>	to be taught what	9, 148/ 22
themselves. But where this	<b>Pacifier</b>	speaketh of passions and	9, 148/ 32
Blessed Sacrament. Will this	<b>Pacifier</b>	that all these blasphemous	9, 149/ 10
as well as this	<b>Pacifier</b>	can teach us, and	9, 149/ 24
it seemeth that this	<b>Pacifier</b>	would have, that every	9, 149/ 34
thereof. And when this	<b>Pacifier</b>	hath told thus much	9, 150/ 4
poor soul than this	<b>Pacifier</b>	is to other men's	9, 150/ 23
lo, good readers, this	<b>Pacifier</b>	declareth that he would	9, 151/ 33
found them, there this	<b>Pacifier</b>	hath put us out	9, 152/ 32
those judges that this	<b>Pacifier</b>	assigneth, which must have	9, 153/ 5
But yet is this	<b>Pacifier</b>	not so favorable toward	9, 153/ 34
Chapter Now, whereas this	<b>Pacifier</b>	saith that some of	9, 155/ 24
IV, which statute this	<b>Pacifier</b>	would have now reformed	9, 161/ 13
confirmed which law this	<b>Pacifier</b>	here speaketh of in	9, 162/ 17
act, that ever this	<b>Pacifier</b>	, or a great many	9, 162/ 26
goodly devices of this	<b>Pacifier</b>	could not fail, if	9, 163/ 1
some say"s, this	<b>Pacifier</b>	himself and his own	9, 163/ 13
so cruel as this	<b>Pacifier</b>	speaketh of, then would	9, 163/ 21
the device of this	<b>Pacifier</b>	, for the first shift	9, 164/ 8
the device of this	<b>Pacifier</b>	, all their witness were	9, 164/ 27
-- then hath this	<b>Pacifier</b>	taught him to say	9, 165/ 20
-- yet hath this	<b>Pacifier</b>	taught him farther to	9, 165/ 24
it is by this	<b>Pacifier</b>	no heresy. And therefore	9, 165/ 26
punished? Which though this	<b>Pacifier</b>	pretend that he would	9, 166/ 9
trust so doth this	<b>Pacifier</b>	too, and will of	9, 167/ 17
were one of this	<b>Pacifier's</b>	politiques, and would say	9, 90/ 30

as for all this	<b>Pacifier's</b>	preaching, the spirituality may	9, 107/ 9
the purpose, if this	<b>Pacifier's</b>	doctoring were a good	9, 146/ 26
more merciful to this	<b>Pacifier's</b>	poor soul than this	9, 150/ 23
mean season, by this	<b>Pacifier's</b>	good device, heretics may	9, 155/ 8
of innocents, that this	<b>Pacifier's</b>	tale is untrue, both	9, 163/ 24
at that time, no	<b>pacifiers</b>	to put forth books	9, 115/ 32
is to wit, to	<b>pacify</b>	and appease two parties	9, 54/ 27
verily would intend to	<b>pacify</b>	, assuage, and appease a	9, 55/ 14
he would assuage and	<b>pacify</b>	. But now this appeaser	9, 55/ 24
division, that may, to	<b>pacify</b>	the grudge ere it	9, 116/ 1
manner and means of	<b>pacifying</b>	, within short process be	9, 55/ 1
man under pretext of	<b>pacifying</b>	may hap to repeat	9, 147/ 6
Livius telleth of one	<b>Pacuvius</b>	Calavius, the Capuan, in	9, 79/ 24
at last unto Calavius'	<b>pageant</b>	, and those that found	9, 82/ 2
being advertised of these	<b>pageants</b>	, and being sent unto	9, 118/ 22
except I took some	<b>pain</b>	to set out their	9, 6/ 35
I sometimes take the	<b>pain</b>	to rehearse some one	9, 8/ 28
shortening of the reader's	<b>pain</b>	. Now on the other	9, 8/ 34
provided with mine own	<b>pain</b>	and labor as much	9, 9/ 28
I taken the more	<b>pain</b>	upon every chapter, to	9, 10/ 1
remembrance: take now the	<b>pain</b>	to read Tyndale's words	9, 22/ 17
so much labor and	<b>pain</b>	for the reward of	9, 69/ 5
take most labor and	<b>pain</b>	be but hypocrites for	9, 71/ 1
abide all our old	<b>pain</b>	abroad than in a	9, 83/ 23
and piteously cry in	<b>pain</b>	. By this "policy" we	9, 85/ 36
would for fear of	<b>pain</b>	compel him to renay	9, 87/ 6
laymen think it a	<b>pain</b>	once in a week	9, 103/ 12
them by their well-deserved	<b>pain</b>	, and without any great	9, 117/ 20
labor, loss, and bodily	<b>pain</b>	also, than peradventure many	9, 122/ 24
keep them close upon	<b>pain</b>	of excommunication, for disclosing	9, 137/ 22
travail, labor, cost, and	<b>pain</b>	, and tarry and talk	9, 145/ 11
bring them in upon	<b>pain</b>	of accursing; and then	9, 151/ 9
little fear them what	<b>pain</b>	ye set after conviction	9, 166/ 17
yet not out of	<b>pain</b>	, may for grace every	9, 172/ 28
both sides upon great	<b>pains</b>	, I think it would	9, 57/ 12
both sides upon great	<b>pains</b>	, I think it would	9, 59/ 21
then endeth he that	<b>painted</b>	process with his devout	9, 150/ 12
was cast into the	<b>palace</b>	of the Right Reverend	9, 158/ 7
sheriff, getteth a partial	<b>panel</b>	, laboreth the jury, and	9, 159/ 22
help of his necessity,	<b>panting</b>	for weariness, in the	9, 83/ 14
written in books of	<b>paper</b>	and parchment and such	9, 17/ 19
written in books of	<b>paper</b>	and parchment and such	9, 26/ 26
in the chapter "Accusatus,"	<b>par</b>	. "Licit," it appeareth that	9, 135/ 23

vi. cap. Vt inquisitionis,	<b>par</b>	. "Prohibemus," where all powers	9, 138/ 12
it, titulo "Ex communicat.,"	<b>par</b>	. iiiii. And if that	9, 138/ 17
books of paper and	<b>parchment</b>	and such other things	9, 17/ 19
books of paper and	<b>parchment</b>	and such other things	9, 26/ 26
gather it. Myself am,	<b>pardie</b>	, a temporal man, and	9, 47/ 2
all the people see,	<b>pardie</b>	, that the clergy punisheth	9, 93/ 9
it were his part,	<b>pardie</b>	, to prove it for	9, 94/ 20
for praying, it appeareth,	<b>pardie</b>	, they do. And that	9, 103/ 11
besides, and they be,	<b>pardie</b>	, a great part of	9, 106/ 26
signify some greater number,	<b>pardie</b>	, than one or two	9, 114/ 29
and indifferent as to	<b>pardon</b>	in me the thing	9, 4/ 10
would, I wist well,	<b>pardon</b>	and hold excused such	9, 4/ 36
for all that, to	<b>pardon</b>	his prophet in that	9, 10/ 22
unto the Savoy, great	<b>pardon</b>	purchased by the most	9, 73/ 22
great offerings at a	<b>pardon</b>	that we should either	9, 73/ 25
trust it is no	<b>pardon</b>	that ye have purchased	9, 76/ 31
he will so lightly	<b>pardon</b>	all passions that he	9, 148/ 33
meaneth trentals, chantries, obits,	<b>pardons</b>	, and pilgrimages. Now saith	9, 71/ 30
trentals, chantries, obits, and	<b>pardons</b>	, and finally purgatory too	9, 72/ 25
obits, and to obtain	<b>pardons</b>	, and to go upon	9, 72/ 30
against chantries, trentals, obits,	<b>pardons</b>	, and pilgrimages, as would	9, 73/ 2
nothing at all. And	<b>pardons</b>	have been purchased not	9, 73/ 19
the people to pilgrimages,	<b>pardons</b>	, chantries, obits, and trentals	9, 74/ 10
and that granting of	<b>pardons</b>	riseth of covetousness of	9, 75/ 14
in purgatory, granting of	<b>pardons</b>	, pilgrimages, making of laws	9, 85/ 5
for meddling within his	<b>parish</b>	; or one place of	9, 64/ 4
the matins in every	<b>parish</b>	, neither, all thing so	9, 103/ 15
false put into a	<b>parliament</b>	or twain, and sped	9, 84/ 16
it was enacted by	<b>Parliament</b>	that ordinaries might arrest	9, 151/ 19
his Council, and his	<b>Parliament</b>	, to look upon this	9, 155/ 13
this statute made, the	<b>Parliament</b>	, in the fifth year	9, 161/ 16
place. And therefore the	<b>Parliament</b>	in the second year	9, 161/ 29
thereupon, by the full	<b>Parliament</b>	, not only that law	9, 162/ 16
to induce this prudent	<b>Parliament</b>	to change, that will	9, 162/ 28
as loath, good tender	<b>parnel</b>	, to take a little	9, 101/ 23
tell her husband his	<b>parse</b>	verse too, and say	9, 59/ 5
-- as sometimes one	<b>parson</b>	against another for his	9, 64/ 2
his tithes; or a	<b>parson</b>	against a religious place	9, 64/ 3
be but a simple	<b>parson</b>	indeed, yet the spirituality	9, 107/ 12
own than take any	<b>part</b>	of theirs therefrom. % And	9, 6/ 29
matters to defend Tyndale's	<b>part</b>	. It were indeed somewhat	9, 10/ 33
every man did his	<b>part</b>	; nor they lack no	9, 11/ 4
must there the most	<b>part</b>	perish for all that	9, 13/ 20

yet for mine own	<b>part</b>	, I both have been	9, 13/ 32
word of God is	<b>part</b>	written in the scripture	9, 18/ 7
in the scripture, and	<b>part</b>	unwritten that appeareth not	9, 18/ 8
to leave a great	<b>part</b>	of Christ's own words	9, 18/ 20
faith believed, before any	<b>part</b>	of the New Testament	9, 18/ 22
very foundation and great	<b>part</b>	of his heresies, he	9, 19/ 3
and after that, some	<b>part</b>	of mine answer thereto	9, 19/ 8
shall rehearse you some	<b>part</b>	of mine answer. Lo	9, 20/ 17
Christian people, before any	<b>part</b>	of the New Testament	9, 20/ 32
to wit, before any	<b>part</b>	of the Gospel was	9, 22/ 4
preacher in the first	<b>part</b>	of his words toucheth	9, 22/ 31
those books, but some	<b>part</b>	still remain only written	9, 26/ 5
chapter of my first	<b>part</b>	of Tyndale's Confutation overthrowen	9, 28/ 10
be whole upon their	<b>part</b>	in all the remnant	9, 29/ 28
holy man for their	<b>part</b>	in this point in	9, 29/ 31
man can doubt whither	<b>part</b>	is the better of	9, 30/ 6
prove plainly for my	<b>part</b>	: that there is as	9, 32/ 14
confounded me in that	<b>part</b>	of my Confutation. And	9, 33/ 10
showed in my second	<b>part</b>	of Tyndale's Confutation), in	9, 33/ 29
obedience on the man's	<b>part</b>	, in submitting himself to	9, 35/ 25
read in my first	<b>part</b>	of Tyndale's Confutation, in	9, 35/ 28
book of the second	<b>part</b>	), in the chapter of	9, 37/ 7
them leave a great	<b>part</b>	of the book, and	9, 38/ 28
in conclusion that no	<b>part</b>	of all Tyndale's tale	9, 39/ 3
better reason on our	<b>part</b>	: the brethren have upon	9, 39/ 10
crakes made of Tyndale's	<b>part</b>	, with great contempt of	9, 39/ 11
the feebleness of their	<b>part</b>	and the falsehood of	9, 40/ 12
more vengeance in some	<b>part</b>	than (as some doctors	9, 40/ 18
his vengeance, in some	<b>part</b>	, than he did upon	9, 41/ 7
taken away the best	<b>part</b>	of their wits. For	9, 41/ 9
courtesy, undeserved on my	<b>part</b>	. For I con neither	9, 42/ 31
one man for God's	<b>part</b>	this eight hundred years	9, 44/ 21
as for mine own	<b>part</b>	) they do me. But	9, 45/ 5
let them hear some	<b>part</b>	of like language as	9, 45/ 7
touching partiality upon my	<b>part</b>	toward the spirituality --	9, 47/ 1
have no very great	<b>part</b>	of my living by	9, 47/ 13
think it a meetly	<b>part</b>	and convenient for me	9, 50/ 9
degrees especially, for my	<b>part</b>	, I have ever accounted	9, 50/ 27
rail, shall play that	<b>part</b>	alone for me. And	9, 50/ 34
their faults. For that	<b>part</b>	hath Tyndale played and	9, 50/ 38
way? Surely, for my	<b>part</b>	, I am not so	9, 51/ 33
themselves recompensed in another	<b>part</b>	, in that they falsely	9, 52/ 20
as for mine own	<b>part</b>	, look my Dialogue, my	9, 52/ 36

been, peradventure, on either	<b>part</b>	, in some such as	9, 53/ 17
And yet the most	<b>part</b>	of such faults as	9, 55/ 36
in substance unto every	<b>part</b>	. And as touching that	9, 56/ 26
step in between to	<b>part</b>	them. Howbeit, if this	9, 57/ 23
this gear for your	<b>part</b>	, I cannot much marvel	9, 59/ 14
although he saw some	<b>part</b>	of his tale true	9, 59/ 31
all the realm; and	<b>part</b>	of it hath risen	9, 63/ 23
variances can be no	<b>part</b>	or cause of this	9, 64/ 29
Sixteenth Chapter And another	<b>part</b>	of this division hath	9, 66/ 5
extreme necessity: for my	<b>part</b>	, I thank God, I	9, 74/ 14
as for mine own	<b>part</b>	, like as I have	9, 77/ 14
waxen the more mighty	<b>part</b>	), studied and bethought himself	9, 80/ 2
year somewhat into some	<b>part</b>	of the clergy. And	9, 86/ 4
on all sides the	<b>part</b>	of a good Christian	9, 86/ 17
hear; and for my	<b>part</b>	, as help me God	9, 86/ 22
this Pacifier in which	<b>part</b>	of their dealing, good	9, 89/ 1
it is in any	<b>part</b>	that I see therein	9, 92/ 18
nothing, it were his	<b>part</b>	, pardie, to prove it	9, 94/ 20
for that the more	<b>part</b>	of them be such	9, 96/ 22
this matter is no	<b>part</b>	of my principal intent	9, 97/ 14
can see, a great	<b>part</b>	of the proud and	9, 98/ 13
other countenance the chief	<b>part</b>	of their movables, and	9, 98/ 25
as for the other	<b>part</b>	of his prophecy, concerning	9, 98/ 35
against them: in this	<b>part</b>	he must first declare	9, 99/ 3
their authority in some	<b>part</b>	. If he mean that	9, 99/ 5
And therefore in that	<b>part</b>	the Pacifier is answered	9, 99/ 13
prelates pretend that any	<b>part</b>	of their authority is	9, 99/ 16
draw to the worse	<b>part</b>	, for affection unto lewd	9, 100/ 32
yea, or the most	<b>part</b>	of them; yea, or	9, 101/ 16
some do not their	<b>part</b>	therein, yet among the	9, 102/ 24
some oversight upon their	<b>part</b>	. For if they leave	9, 102/ 32
doer to the better	<b>part</b>	as they be of	9, 105/ 2
might peradventure, the great	<b>part</b>	of them, go beg	9, 105/ 9
little for our own	<b>part</b>	, but bid the priester	9, 106/ 20
would for our own	<b>part</b>	be fain that the	9, 106/ 21
be, pardie, a great	<b>part</b>	of the spirituality. The	9, 106/ 27
much better for our	<b>part</b>	than the spirituality be	9, 108/ 17
or upon any one	<b>part</b>	of either the one	9, 110/ 19
sermon, when that one	<b>part</b>	only were not his	9, 110/ 22
and would by that	<b>part</b>	among all folk say	9, 110/ 23
already against that one	<b>part</b>	, whose faults and vices	9, 110/ 29
show that in some	<b>part</b>	at the least his	9, 113/ 5
lands should have any	<b>part</b>	thereof themselves, and were	9, 113/ 8

get from them any	<b>part</b>	of their lands to	9, 113/ 21
and in the more	<b>part</b>	of them, not five	9, 115/ 12
hands, in the most	<b>part</b>	of them, any one	9, 115/ 13
or division against any	<b>part</b>	of the people thereby	9, 115/ 22
wrong, far the most	<b>part</b>	have been here (double	9, 116/ 17
will I for my	<b>part</b>	be so unreasonable as	9, 119/ 16
less than the fourth	<b>part</b>	, even of shrewdness, rather	9, 120/ 21
hath heard a great	<b>part</b>	read; nor, howsoever he	9, 125/ 33
you see. For no	<b>part</b>	is there of the	9, 128/ 15
as fervently for their	<b>part</b>	as naughty lay folk	9, 129/ 4
to meddle with every	<b>part</b>	of his book that	9, 129/ 30
done since in any	<b>part</b>	of Switzerland or Saxony	9, 139/ 17
I suppose, a good	<b>part</b>	of my father's, neither	9, 144/ 34
he held the wrong	<b>part</b>	of keeping of Easter	9, 146/ 5
what appertained unto their	<b>part</b>	in this matter until	9, 146/ 28
sufficiently for the one	<b>part</b>	-- that is to	9, 152/ 8
sufficiently for the other	<b>part</b>	-- that is to	9, 152/ 10
to wit, in any	<b>part</b>	of the spirituality --	9, 152/ 34
the same for his	<b>part</b>	-- though there were	9, 155/ 20
inclinable to the worse	<b>part</b>	, and the more faint	9, 155/ 28
them and take their	<b>part</b>	. Now, this ungracious invention	9, 156/ 29
lands, and hath lost	<b>part</b>	of its own possession	9, 158/ 32
so true, and my	<b>part</b>	so plain, that I	9, 159/ 12
negligence on the Catholic	<b>part</b>	, and such hot, fervent	9, 160/ 37
heretics, that the heretics'	<b>part</b>	should hap to grow	9, 160/ 38
yet, though the heretics'	<b>part</b>	should (as I verily	9, 161/ 6
it is that neither	<b>part</b>	should have the better	9, 161/ 8
be not the fifteenth	<b>part</b>	of so many heretics	9, 162/ 30
and mitigation of any	<b>part</b>	of them, to bring	9, 162/ 37
would take the tinker's	<b>part</b>	therein too, and call	9, 164/ 16
teach boldly the false	<b>part</b>	, and there brag and	9, 165/ 14
every man to whose	<b>part</b>	soever any such change	9, 168/ 22
say that he had	<b>parted</b>	a fray, and pacified	9, 57/ 20
in the matter and	<b>partial</b>	toward the clergy. And	9, 5/ 21
in these matters, and	<b>partial</b>	toward the spirituality. As	9, 46/ 27
to make me very	<b>partial</b>	to them. And over	9, 47/ 13
And therefore, cause of	<b>partial</b>	favor to the priests'	9, 48/ 16
the devil, to be	<b>partial</b>	, and plainly to declare	9, 49/ 4
else, as for any	<b>partial</b>	favor that I bear	9, 49/ 7
cannot call me but	<b>partial</b>	to the priests. Howbeit	9, 50/ 6
they may call me	<b>partial</b>	to the laymen too	9, 50/ 7
these brethren call me	<b>partial</b>	, than for such ill	9, 50/ 35
lest he should seem	<b>partial</b>	to his own party	9, 103/ 22

if the judge be	<b>partial</b>	, such tokens may be	9, 136/ 3
the judge may be	<b>partial</b>	, and "the witness may	9, 136/ 32
saith here) may be,	<b>partial</b>	? And therefore not only	9, 136/ 39
the sheriff, getteth a	<b>partial</b>	panel, laboreth the jury	9, 159/ 22
most likely, without any	<b>partial</b>	leaning, indifferently to tell	9, 169/ 37
it. Now, as touching	<b>partiality</b>	upon my part toward	9, 47/ 1
think great malice and	<b>partiality</b>	in the spiritual judges	9, 130/ 11
in the worst things	<b>partially</b>	pointed toward such as	9, 54/ 20
such other. Of some	<b>particular</b>	variance among divers persons	9, 64/ 1
the faults of some	<b>particular</b>	parties, either persons or	9, 64/ 16
fight therefor, or assault	<b>particularly</b>	their houses. In expugnation	9, 80/ 29
any of both the	<b>parties</b>	, plenty of such as	9, 53/ 14
between the two principal	<b>parties</b>	, the spirituality and temporalty	9, 54/ 2
pacify and appease two	<b>parties</b>	being at so sore	9, 54/ 27
fray, and pacified the	<b>parties</b>	: some men would say	9, 57/ 20
that are, both the	<b>parties</b>	, religious folk, than between	9, 62/ 7
that are, both the	<b>parties</b>	, priests. For some say	9, 62/ 8
faults of some particular	<b>parties</b>	, either persons or places	9, 64/ 17
first reproacheth both the	<b>parties</b>	of great singularity, which	9, 65/ 6
which of the two	<b>parties</b>	calleth which, nor who	9, 65/ 35
appear; but that both	<b>parties</b>	shall walk in this	9, 96/ 18
the punishers did the	<b>parties</b>	wrong, as this Pacifier	9, 114/ 17
officio), so that the	<b>parties</b>	have not known who	9, 130/ 3
vexation and charges the	<b>parties</b>	have thought have come	9, 130/ 7
much people in divers	<b>parties</b>	of this realm to	9, 130/ 10
be accursed and also	<b>parties</b>	to the same offense	9, 135/ 22
and heresy -- both	<b>parties</b>	in one agreeing, to	9, 166/ 34
Chancellor, ye shall perceive	<b>partly</b>	by his own deed	9, 123/ 23
his own deed, and	<b>partly</b>	by the dealing of	9, 123/ 24
and, among other causes,	<b>partly</b>	also for this: because	9, 124/ 17
meaneth but well, but	<b>partly</b>	may be by some	9, 168/ 7
of their counsel and	<b>partners</b>	to the doing. Which	9, 136/ 23
they hear sometimes divers	<b>parts</b>	of my books answered	9, 5/ 13
that they hear divers	<b>parts</b>	of my book well	9, 11/ 10
be bold upon some	<b>parts</b>	even now, some parts	9, 11/ 14
parts even now, some	<b>parts</b>	haply there are whereupon	9, 11/ 15
peradventure hereafter. Howbeit, some	<b>parts</b>	that they be already	9, 11/ 17
far more than four	<b>parts</b>	of all the whole	9, 13/ 23
side, there are some	<b>parts</b>	of scripture, which the	9, 32/ 33
for scripture -- which	<b>parts</b>	yet these heretics affirm	9, 32/ 35
Souls, and both the	<b>parts</b>	of the Confutation, and	9, 53/ 1
off the incurable cankered	<b>parts</b>	therefrom; observed in the	9, 53/ 34
see that very few	<b>parts</b>	thereof had either such	9, 61/ 10

his limbs, in many	<b>parts</b>	of this book of	9, 103/ 1
not only from other	<b>parts</b>	of this realm, but	9, 116/ 9
the remedy on both	<b>parts</b>	: that though I would	9, 124/ 7
not done all their	<b>parts</b>	in the repressing and	9, 129/ 8
own possession in other	<b>parts</b>	again: so, though the	9, 158/ 32
that hold therein contrary	<b>parts</b>	-- then, except the	9, 169/ 19
that truth is: neither	<b>party</b>	to be faultless. But	9, 53/ 5
this noble realm, either	<b>party</b>	endeavor themselves diligently to	9, 53/ 30
before unknown unto the	<b>party</b>	whose displeasure he would	9, 55/ 23
because he striketh neither	<b>party</b>	, but only telleth the	9, 57/ 25
past favored the one	<b>party</b>	, and some the other	9, 66/ 9
in such cases either	<b>party</b>	hath his opinion upon	9, 66/ 13
some to the one	<b>party</b>	and some to the	9, 66/ 16
and fall into the	<b>party</b>	of Hannibal. "Howbeit," quoth	9, 80/ 13
partial to his own	<b>party</b>	, he rather speaketh of	9, 103/ 22
yet of his own	<b>party</b>	, the clergy, for no	9, 103/ 28
which point, though neither	<b>party</b>	do fully their duty	9, 105/ 20
good in neither nother	<b>party</b>	: yet in such kind	9, 108/ 22
some man make himself	<b>party</b>	against him as his	9, 130/ 28
open accuser of the	<b>party</b>	, nor dare, peradventure, for	9, 131/ 4
own), shall, then, the	<b>party</b>	that is indicted be	9, 133/ 2
seldom but that the	<b>party</b>	by some demeanor of	9, 133/ 18
if he bear the	<b>party</b>	displeasure: this is very	9, 133/ 24
them, without making the	<b>party</b>	privy who told him	9, 134/ 8
not showed to the	<b>party</b>	. And for the more	9, 137/ 19
be laid by the	<b>party</b>	against the accusers or	9, 139/ 20
the knowledge of the	<b>party</b>	lacketh, must be supplied	9, 139/ 21
persons disclosed unto the	<b>party</b>	. And as touching the	9, 139/ 34
make and maintain a	<b>party</b>	against the temporalty; and	9, 143/ 16
the arresting of the	<b>party</b>	or the leaving of	9, 154/ 32
all -- that neither	<b>party</b>	could find any fault	9, 166/ 23
conditions be tolerable, either	<b>party</b>	labor to make himself	9, 166/ 30
and charitably somewhat either	<b>party</b>	bear with other. And	9, 166/ 31
may for grace every	<b>party</b>	pray for other; and	9, 172/ 28
the matter in the	<b>party's</b>	presence. For if the	9, 134/ 2
so far excel and	<b>pass</b>	me in all such	9, 3/ 20
of all other men	<b>pass</b>	forth unspied; but shortly	9, 3/ 25
have their false follies	<b>pass</b>	and repass all unperceived	9, 9/ 1
that ever I heard	<b>pass</b>	the mouth of any	9, 12/ 21
words, I have let	<b>pass</b>	untouched where he saith	9, 33/ 16
it cometh to such	<b>pass</b>	in conclusion that no	9, 39/ 2
much indifferent. I let	<b>pass</b>	that he which verily	9, 55/ 14
suffered and let it	<b>pass</b>	, albeit the cantles that	9, 72/ 8

and let the new-chosen	<b>pass</b>	, and kept their old	9, 81/ 30
now letting this piece	<b>pass</b>	, wherein I might say	9, 95/ 4
chapters, which I will	<b>pass</b>	over untouched, both for	9, 96/ 22
time his much people	<b>pass</b>	, I would now demand	9, 112/ 22
before, his much people	<b>pass</b>	by about their other	9, 114/ 22
to prove to what	<b>pass</b>	this Pacifier could bring	9, 115/ 5
that are done should	<b>pass</b>	unpunished, and more like	9, 136/ 21
I say, should always	<b>pass</b>	unpunished, the church of	9, 149/ 39
willful offenders should not	<b>pass</b>	unpunished. And thereby, since	9, 153/ 30
help willful offenders to	<b>pass</b>	without punishment, it might	9, 153/ 31
in heresy should not	<b>pass</b>	unpunished, as fast as	9, 155/ 11
beauteous and so far	<b>passing</b>	in all goodly feature	9, 3/ 9
The Tenth Chapter Now	<b>passing</b>	over this point, I	9, 46/ 25
in the making and	<b>passing</b>	of that very virtuous	9, 162/ 25
ignorance, or of a	<b>passion</b>	-- or if he	9, 146/ 18
ignorance or of a	<b>passion</b>	, or if he can	9, 147/ 12
or said in a	<b>passion</b>	, then shall his piteous	9, 148/ 35
ordained to refrain the	<b>passion</b>	and to make others	9, 148/ 37
for any such manner	<b>passion</b>	. For well ye wot	9, 148/ 39
passions. And by the	<b>passion</b>	of ire and anger	9, 149/ 2
manslaughter. And by a	<b>passion</b>	of pride, many a	9, 149/ 3
And by the same	<b>passion</b>	also, men fall into	9, 149/ 4
was in a great	<b>passion</b>	. Now, as for willing	9, 149/ 15
simplicity, or of a	<b>passion</b>	-- or which as	9, 149/ 36
Savior, for his bitter	<b>Passion</b>	, that as his holy	9, 170/ 20
this Pacifier speaketh of	<b>passions</b>	and of willing to	9, 148/ 32
so lightly pardon all	<b>passions</b>	that he will have	9, 148/ 33
adultery through such damnable	<b>passions</b>	. And by the passion	9, 149/ 2
too. And in their	<b>passions</b>	of heresy, they speak	9, 149/ 6
for such desperate, damnable	<b>passions</b>	? If that way were	9, 149/ 12
this eight hundred years	<b>past</b>	, by their own limitation	9, 44/ 21
For whereas in times	<b>past</b>	hath reigned between you	9, 58/ 5
there, as in times	<b>past</b>	hath reigned charity, meekness	9, 61/ 33
old virtues of times	<b>past</b>	into the new vices	9, 65/ 26
laymen have in time	<b>past</b>	favored the one party	9, 66/ 8
have done late time	<b>past</b>	-- the light of	9, 96/ 17
have done in time	<b>past</b>	. His other murmurs and	9, 96/ 19
done in late time	<b>past</b>	, the light of grace	9, 98/ 3
in years not long	<b>past</b>	were by the pride	9, 98/ 14
the Church in time	<b>past</b>	hath done what they	9, 151/ 13
within these few years	<b>past</b>	; and thereby the cause	9, 162/ 33
any such), but for	<b>pastime</b>	, by way of familiar	9, 79/ 13
true. And therefore this	<b>patch</b>	of this Pacifier concerning	9, 137/ 6

his, a barber in	<b>Paternoster</b>	Row called Holy John	9, 126/ 32
my people, but have	<b>patience</b>	. I am sorry that	9, 42/ 26
God, as chastity, liberality,	<b>patience</b>	, soberness, temperance, cunning, and	9, 142/ 10
great gifts of God,	<b>patience</b>	, soberness, temperance, and cunning	9, 142/ 36
this Pacifier may be	<b>patient</b>	, I will not say	9, 143/ 5
he calleth them) for	<b>patient</b>	folk or for temperate	9, 143/ 9
not to bear so	<b>patiently</b>	as to forbear to	9, 45/ 7
perfection suffer them all	<b>patiently</b>	than to pursue and	9, 121/ 9
call all their prayer	<b>pattering</b>	, and all their fasting	9, 69/ 25
world; as witness Saint	<b>Paul</b>	, where he saith to	9, 17/ 6
Gospel before the Church.	<b>Paul</b>	also, Romans 9, saith	9, 19/ 20
world; as witness Saint	<b>Paul</b>	, where he saith to	9, 24/ 35
own father. For, saith	<b>Paul</b>	, it is the gift	9, 34/ 3
the authority of Saint	<b>Paul</b>	, as Tyndale doth; but	9, 34/ 10
the authority of Saint	<b>Paul</b>	that Tyndale bringeth forth	9, 35/ 35
the words of Saint	<b>Paul</b>	, where he saith, "Having	9, 78/ 22
liver; and because Saint	<b>Paul</b>	speaketh but of covering	9, 78/ 28
see, then the new	<b>Paul</b>	, this apostle Frith, take	9, 90/ 19
resist it; but Saint	<b>Paul</b>	also by himself, when	9, 100/ 24
would God, as Saint	<b>Paul</b>	saith, that both they	9, 105/ 31
an angel (as Saint	<b>Paul</b>	saith) come out of	9, 168/ 29
common people. And Saint	<b>Paul</b>	saith that heresies be	9, 170/ 6
our hearts, as Saint	<b>Paul</b>	saith, give his faith	9, 170/ 29
clergy condemned, and at	<b>Paul's</b>	Cross openly burned, and	9, 11/ 27
place?" At that they	<b>paused</b>	a little and began	9, 81/ 18
than ever I will	<b>pay</b>	them. And now dare	9, 120/ 21
do penance, or to	<b>pay</b>	great sums of money	9, 130/ 6
delivered; and yet he	<b>payeth</b>	his fees ere he	9, 132/ 11
induce them to the	<b>payment</b>	of their debts, to	9, 72/ 32
trentals than to the	<b>payment</b>	of their debts, or	9, 74/ 11
if he were among	<b>paynims</b>	that would for fear	9, 87/ 6
leave no place in	<b>peace</b>	. Not that I would	9, 55/ 3
charity, meekness, concord, and	<b>peace</b>	, there reigneth now anger	9, 58/ 6
charity, meekness, concord, and	<b>peace</b>	, reigneth now envy, pride	9, 61/ 33
may cease, and that	<b>peace</b>	and concord may come	9, 95/ 35
fasting, and praying for	<b>peace</b>	. But whether they take	9, 102/ 26
so to make the	<b>peace</b>	in like manner wise	9, 110/ 32
yet, but hold their	<b>peace</b>	and slack their time	9, 120/ 15
of justice of the	<b>peace</b>	, which else, for much	9, 134/ 13
sene, every session of	<b>peace</b>	, every session of jail	9, 134/ 37
that all justices of	<b>peace</b>	in this realm be	9, 138/ 18
the conservation of the	<b>peace</b>	, rest, and surety of	9, 162/ 24
honor of God and	<b>peace</b>	of Christ's church, with	9, 166/ 35



naught, noyous to good	<b>people</b>	, and slanderous to their	9, 49/ 23
set upon the good	<b>people</b>	of both. This hath	9, 54/ 10
grudge of the lay	<b>people</b>	against the priests. For	9, 55/ 9
the priests against lay	<b>people</b>	, and lay people against	9, 57/ 8
lay people, and lay	<b>people</b>	against priests, have used	9, 57/ 9
such as few lay	<b>people</b>	unlearned -- yea, and	9, 60/ 9
would have the lay	<b>people</b>	, both men and women	9, 60/ 18
the prelates before the	<b>people</b>	. Also, this Pacifier aggrieveth	9, 60/ 20
the other; whereby the	<b>people</b>	have greatly been inquieted	9, 66/ 9
great inquietation that the	<b>people</b>	hath had by any	9, 66/ 15
other, I ween the	<b>people</b>	of this realm that	9, 66/ 17
of all the lay	<b>people</b>	have found default, as	9, 66/ 25
and kind of temporal	<b>people</b>	too, and ever might	9, 67/ 9
good example of the	<b>people</b>	, as they should do	9, 67/ 29
have rule over the	<b>people</b>	than to profit the	9, 68/ 9
than to profit the	<b>people</b>	. Were there never none	9, 68/ 10
harm, that the religious	<b>people</b>	do fast and pray	9, 69/ 32
and praise among the	<b>people</b>	. The Nineteenth Chapter And	9, 71/ 2
the honor that Christian	<b>people</b>	here in the world	9, 71/ 17
honor as good Christian	<b>people</b>	do, and are bound	9, 71/ 22
diligent to induce the	<b>people</b>	to such things as	9, 72/ 28
never yet perceived the	<b>people</b>	make so great offerings	9, 73/ 25
do rather induce the	<b>people</b>	to pilgrimages, pardons, chantries	9, 74/ 9
and profiteth not the	<b>people</b>	; and that pilgrimages be	9, 75/ 14
leaning all unto the	<b>people</b>	(because he saw them	9, 79/ 34
his favor with the	<b>people</b>	besides. Upon this --	9, 80/ 5
enough what grudge the	<b>people</b>	had to them, but	9, 80/ 8
knew well that the	<b>people</b>	intended now, after the	9, 80/ 10
an assembly the whole	<b>people</b>	of the city, and	9, 80/ 21
of fathers unto the	<b>people</b>	-- this thing have	9, 80/ 27
glad was all the	<b>people</b>	-- and giving him	9, 80/ 35
and other devout, virtuous	<b>people</b>	, of whom there be	9, 84/ 23
from the poor lay	<b>people</b>	too -- and yet	9, 85/ 34
in hatred among the	<b>people</b>	the name and body	9, 88/ 25
clergy, by making the	<b>people</b>	ween that their ordinaries	9, 88/ 26
great opinion in the	<b>people</b>	, in manner universally, that	9, 91/ 22
this Pacifier by the	<b>people</b>	. For if he have	9, 91/ 29
rebuke of the whole	<b>people</b>	in manner universally. For	9, 91/ 32
layeth unto the whole	<b>people</b>	of this realm in	9, 92/ 8
as though the whole	<b>people</b>	in manner universally were	9, 92/ 9
maketh as the whole	<b>people</b>	were in manner universally	9, 92/ 13
manner all the whole	<b>people</b>	universally. But, now, if	9, 92/ 20
if he say the	<b>people</b>	in manner universally think	9, 92/ 21

that therefore the whole	<b>people</b>	in manner universally do	9, 92/ 25
indeed greatly defame the	<b>people</b>	, when he saith that	9, 93/ 3
the things themselves, the	<b>people</b>	would be so far	9, 93/ 6
things. For all the	<b>people</b>	see, pardie, that the	9, 93/ 9
without reproach of the	<b>people</b>	well say that the	9, 93/ 21
well say that the	<b>people</b>	have an opinion that	9, 93/ 21
he still defameth the	<b>people</b>	of a great, intolerable	9, 93/ 26
what opinion the whole	<b>people</b>	of the realm hath	9, 94/ 8
rehearsed be among the	<b>people</b>	, more than I can	9, 95/ 11
and murmurations among the	<b>people</b>	, and knowing also that	9, 95/ 14
many persons, which much	<b>people</b>	have judged them to	9, 95/ 25
no love unto the	<b>people</b>	. And though spiritual men	9, 95/ 26
these opinions in the	<b>people</b>	which be so dangerous	9, 95/ 27
give occasion to the	<b>people</b>	so to offend, that	9, 95/ 31
themselves and for the	<b>people</b>	, crying continually to our	9, 95/ 33
corrections, to rule the	<b>people</b>	; and that is greatly	9, 96/ 2
as have brought the	<b>people</b>	into this murmur and	9, 96/ 5
world, and bring the	<b>people</b>	to perfect love and	9, 96/ 7
of God, that the	<b>people</b>	are bound to obey	9, 96/ 12
them, but in the	<b>people</b>	-- and will yet	9, 96/ 15
writing abroad among the	<b>people</b>	against them, that would	9, 96/ 33
laws abroad among the	<b>people</b>	in writing, and without	9, 97/ 6
the change give the	<b>people</b>	occasion to have the	9, 97/ 7
from God, that the	<b>people</b>	are bound to obey	9, 97/ 32
of God, that the	<b>people</b>	are bound to obey	9, 99/ 1
of God, that the	<b>people</b>	are bound to obey	9, 101/ 7
please him that the	<b>people</b>	may perceive the subtle	9, 102/ 36
gluttony that are lay	<b>people</b>	, this Pacifier can wink	9, 103/ 17
faults of us lay	<b>people</b>	untouched, yet of his	9, 103/ 27
vainglory, but that the	<b>people</b>	by the sight thereof	9, 104/ 9
the appeasing of the	<b>people</b>	is, most commonly, this	9, 107/ 29
appease that sort of	<b>people</b>	by whose means they	9, 109/ 9
many persons, which much	<b>people</b>	have judged them to	9, 111/ 7
no love to the	<b>people</b>	. . . in these words how	9, 111/ 8
say," but that "much	<b>people</b>	" so "judgeth." Howbeit, as	9, 111/ 24
he saith that "much	<b>people</b>	" "judgeth" so. And therefore	9, 112/ 3
the pretense that much	<b>people</b>	judgeth the same; of	9, 112/ 5
same; of which much	<b>people</b>	he nameth yet never	9, 112/ 6
nor proveth that much	<b>people</b>	so doth, nor showeth	9, 112/ 7
cause wherefore either much	<b>people</b>	or little people, or	9, 112/ 8
much people or little	<b>people</b>	, or any one person	9, 112/ 8
as for his much	<b>people</b>	, I set not much	9, 112/ 12
much by. For much	<b>people</b>	may sometime believe some	9, 112/ 13

And against his much	<b>people</b>	, if there were much	9, 112/ 14
against them much other	<b>people</b>	more wise in that	9, 112/ 17
this time his much	<b>people</b>	pass, I would now	9, 112/ 22
but that also much	<b>people</b>	, though they say not	9, 114/ 8
of love to the	<b>people</b>	. Well, yet the same	9, 114/ 10
yet the same much	<b>people</b>	, if this Pacifier have	9, 114/ 11
less love to the	<b>people</b>	than desire to punishment	9, 114/ 16
said before, his much	<b>people</b>	pass by about their	9, 114/ 22
any part of the	<b>people</b>	thereby. Let us now	9, 115/ 22
many say," and "much	<b>people</b>	saith," and "many men	9, 116/ 2
the trouble of good	<b>people</b>	, in the divine service	9, 118/ 15
of any kind of	<b>people</b>	else that any cause	9, 120/ 11
of that kind of	<b>people</b>	, he would not have	9, 120/ 23
that all true Christian	<b>people</b>	have in Christ's Blessed	9, 122/ 11
bring him among the	<b>people</b>	in opinion of malice	9, 122/ 37
is among all the	<b>people</b>	, by good experience, so	9, 123/ 2
wish that the common	<b>people</b>	should of such heresies	9, 123/ 31
that hath caused much	<b>people</b>	in divers parties of	9, 130/ 10
all his clergy and	<b>people</b>	of his diocese fell	9, 138/ 24
realm, and the good	<b>people</b>	of the same, had	9, 139/ 11
great rumor among the	<b>people</b>	that it is so	9, 140/ 22
a zeal to the	<b>people</b>	, with a fatherly pity	9, 140/ 24
yet that the common	<b>people</b>	with a great rumor	9, 141/ 33
the name of "the	<b>people</b>	" and "great rumor," that	9, 141/ 34
ask account of his	<b>people</b>	that were committed unto	9, 142/ 20
more odious among the	<b>people</b>	, this piteous Pacifier in	9, 143/ 12
corrections, to rule the	<b>people</b>	and punish them, and	9, 143/ 17
kind or sort of	<b>people</b>	is there in this	9, 143/ 24
-- but that evil-disposed	<b>people</b>	might begin against them	9, 143/ 26
seem wise among unlearned	<b>people</b>	, and feign simplicity and	9, 149/ 29
it winneth in new	<b>people</b>	, so may there in	9, 158/ 36
Church of all Christian	<b>people</b>	; such faith as by	9, 168/ 39
known among the common	<b>people</b>	. And Saint Paul saith	9, 170/ 6
faith of the Christian	<b>people</b>	to the contrary. But	9, 170/ 9
precise necessity, that the	<b>people's</b>	souls should needs perish	9, 13/ 18
precise necessity that the	<b>people's</b>	souls must needs perish	9, 13/ 35
wrote it in the	<b>people's</b>	hearts at their preaching	9, 25/ 36
great sparing of the	<b>people's</b>	charge, well appeared after	9, 84/ 7
putteth in all the	<b>people's</b>	ears to mitigate their	9, 110/ 30
sort. And that may	<b>peradventure</b>	be because he leaveth	9, 5/ 39
than some man would	<b>peradventure</b>	have been content to	9, 8/ 27
considered that they would	<b>peradventure</b>	wax weary to read	9, 9/ 38
he wrote that piece	<b>peradventure</b>	while the Spirit was	9, 10/ 23

now will the brethren	<b>peradventure</b>	say that I may	9, 10/ 31
little and little will	<b>peradventure</b>	hereafter. Howbeit, some parts	9, 11/ 16
soon too, as himself,	<b>peradventure</b>	, that preached that wise	9, 13/ 27
word beget us? Some	<b>peradventure</b>	will say that the	9, 17/ 18
too, lest he were	<b>peradventure</b>	spied, and fain would	9, 26/ 22
down to this: Some	<b>peradventure</b>	will say that the	9, 26/ 25
if this preacher will	<b>peradventure</b>	say that of his	9, 37/ 14
offer: because he may	<b>peradventure</b>	say that he never	9, 37/ 18
that there have been,	<b>peradventure</b>	, on either part, in	9, 53/ 17
among those, some things	<b>peradventure</b>	true, which yet her	9, 58/ 21
Christendom began, and may	<b>peradventure</b>	, if he search well	9, 67/ 11
they that so say	<b>peradventure</b>	say not much untrue	9, 67/ 30
among twelve spiritual, or	<b>peradventure</b>	twenty temporal either, be	9, 70/ 20
yet. But he will	<b>peradventure</b>	at another time tell	9, 77/ 10
he list, and will	<b>peradventure</b>	after, stretch a great	9, 77/ 20
this point, here might	<b>peradventure</b>	himself and his discreets	9, 79/ 6
wealthy too, and now	<b>peradventure</b>	when our wives are	9, 83/ 9
have been reformed, and	<b>peradventure</b>	saved in body and	9, 87/ 21
have been reformed, and	<b>peradventure</b>	saved in body and	9, 87/ 29
been better reformed, and	<b>peradventure</b>	in soul and body	9, 88/ 30
long, and will yet	<b>peradventure</b>	say that I am	9, 95/ 6
it seemeth to him,	<b>peradventure</b>	, that in one point	9, 99/ 27
some stubborn fools would	<b>peradventure</b>	be bold with froward	9, 100/ 23
now will this Pacifier	<b>peradventure</b>	say that he neither	9, 101/ 3
I not tell; and	<b>peradventure</b>	they do not. And	9, 102/ 28
but there may be	<b>peradventure</b>	therein some oversight upon	9, 102/ 31
division, then must they	<b>peradventure</b>	put into their service	9, 102/ 34
this pacification; which things	<b>peradventure</b>	the compiler perceived not	9, 103/ 2
Howbeit, because he is	<b>peradventure</b>	of the clergy himself	9, 103/ 21
no beggars, yet might	<b>peradventure</b>	, the great part of	9, 105/ 9
of that law, though	<b>peradventure</b>	it discharged not them	9, 106/ 1
in good worth. For	<b>peradventure</b>	if he were known	9, 107/ 10
But this Pacifier will	<b>peradventure</b>	say that though such	9, 113/ 36
that matter. It would	<b>peradventure</b>	do him great good	9, 121/ 12
bodily pain also, than	<b>peradventure</b>	many a man would	9, 122/ 25
both. Now might it	<b>peradventure</b>	be that I told	9, 122/ 29
Some man will yet	<b>peradventure</b>	say that this is	9, 123/ 8
were wise (which be,	<b>peradventure</b>	, some that hear the	9, 124/ 21
few were accused, or	<b>peradventure</b>	any one, either. For	9, 130/ 30
he will not, or	<b>peradventure</b>	dare not, be openly	9, 130/ 35
the party, nor dare,	<b>peradventure</b>	, for his ears. And	9, 131/ 4
only as wise, but	<b>peradventure</b>	many more also in	9, 131/ 29
conspiracy? This Pacifier will	<b>peradventure</b>	say that the same	9, 133/ 5

do. But yet will	<b>peradventure</b>	this Pacifier say that	9, 134/ 19
better. But his device	<b>peradventure</b>	though it would serve	9, 138/ 38
the witnesses should not	<b>peradventure</b>	make the men so	9, 139/ 29
indeed." Here would he	<b>peradventure</b>	have every heresy, when	9, 141/ 11
say nay, and may	<b>peradventure</b>	have much cunning, too	9, 143/ 6
of their office. And	<b>peradventure</b>	upon such noise some	9, 155/ 33
diverse name; and some	<b>peradventure</b>	, in corners here and	9, 157/ 1
kept still, there would	<b>peradventure</b>	, for all the crakes	9, 157/ 22
if the witnesses were,	<b>peradventure</b>	, some scholars of his	9, 164/ 22
and some things affirmeth,	<b>peradventure</b>	, as of himself because	9, 168/ 9
about secretly, velut negotium	<b>perambulans</b>	in tenebris, among this	9, 15/ 2
knew them, he might	<b>percase</b>	allege and prove so	9, 138/ 7
that I very well	<b>perceive</b>	very many so far	9, 3/ 14
in a long work	<b>perceive</b>	that the writer have	9, 4/ 21
for Friar Barnes, I	<b>perceive</b>	by sundry ways that	9, 5/ 35
so far as to	<b>perceive</b>	that in finding so	9, 7/ 32
somewhat whereby they may	<b>perceive</b>	whether these new teachers	9, 9/ 35
us. Here may you	<b>perceive</b>	also that this text	9, 16/ 17
then! Notwithstanding, ye may	<b>perceive</b>	how the word was	9, 17/ 33
ye may the better	<b>perceive</b>	for what purpose the	9, 17/ 36
may the more clearly	<b>perceive</b>	the matter, I shall	9, 19/ 7
unto you, ye shall	<b>perceive</b>	that he playeth nothing	9, 22/ 19
alone may ye clearly	<b>perceive</b>	that all those words	9, 22/ 24
beginneth: Here may you	<b>perceive</b>	also that this text	9, 23/ 9
you, good readers, clearly	<b>perceive</b>	and see that this	9, 23/ 11
ye cannot but clearly	<b>perceive</b>	and see that this	9, 23/ 24
then! Notwithstanding, ye may	<b>perceive</b>	how the word was	9, 27/ 2
then! Notwithstanding, ye may	<b>perceive</b>	how the word was	9, 28/ 18
they lived. But I	<b>perceive</b>	well that these good	9, 50/ 3
reading over, do thoroughly	<b>perceive</b>	. Lo, thus it beginneth	9, 61/ 29
by divers things well	<b>perceive</b>	the contrary, he had	9, 63/ 2
sorted, that I cannot	<b>perceive</b>	which of the two	9, 65/ 35
laud: they shall well	<b>perceive</b>	within a while that	9, 69/ 32
wot ne'er whether I	<b>perceive</b>	well what this man	9, 71/ 13
and then should they	<b>perceive</b>	by this Pacifier in	9, 88/ 37
I warrant you, soon	<b>perceive</b>	that mild, indifferent book	9, 97/ 22
shall not fail to	<b>perceive</b>	. And so there is	9, 98/ 10
good folk may soon	<b>perceive</b>	them for good: in	9, 100/ 13
that the people may	<b>perceive</b>	the subtle sleights of	9, 102/ 36
Master Chancellor, ye shall	<b>perceive</b>	partly by his own	9, 123/ 23
every boy able to	<b>perceive</b>	the false folly thereof	9, 125/ 37
as you may plainly	<b>perceive</b>	by other words of	9, 128/ 17
suffer us now to	<b>perceive</b>	. But as for my	9, 144/ 32

as far as I	<b>perceive</b>	, have the king reform	9, 154/ 24
for anything that I	<b>perceive</b>	in his book, he	9, 168/ 12
shall in many things	<b>perceive</b>	the same by stories	9, 169/ 5
such learning as to	<b>perceive</b>	by himself whither of	9, 169/ 18
or else that he	<b>perceive</b>	well, at the least	9, 170/ 17
I cannot make him	<b>perceive</b>	more than his wit	9, 171/ 34
not, make other folk	<b>perceive</b>	that all my promise	9, 172/ 1
good and well- learned	<b>perceived</b>	, and among so many	9, 3/ 26
con skill, be soon	<b>perceived</b>	for naught, and my	9, 5/ 11
his will be well	<b>perceived</b>	hath put me to	9, 8/ 25
more dark and less	<b>perceived</b>	. And therefore are they	9, 15/ 12
indeed may well be	<b>perceived</b>	by this. For if	9, 64/ 23
faith, I never yet	<b>perceived</b>	the people make so	9, 73/ 24
Which when the other	<b>perceived</b>	, "Brother," quoth he, "you	9, 76/ 29
dead) that ever I	<b>perceived</b>	to be of the	9, 84/ 20
things peradventure the compiler	<b>perceived</b>	not himself, but was	9, 103/ 3
And upon that point	<b>perceived</b>	and known, I caused	9, 118/ 3
to such as I	<b>perceived</b>	had seen his book	9, 124/ 12
then, because His Lordship	<b>perceived</b>	Frith loath to have	9, 124/ 35
could -- when I	<b>perceived</b>	, finally, the person such	9, 126/ 19
yet for because I	<b>perceived</b>	in him a great	9, 126/ 24
of pride that I	<b>perceived</b>	before in Richard Hunne	9, 126/ 25
And this thing was	<b>perceived</b>	very well both before	9, 161/ 12
was it afterward well	<b>perceived</b>	that this provision could	9, 161/ 27
them, it was well	<b>perceived</b>	what great need it	9, 162/ 13
himself that preached it	<b>perceiveth</b>	; and therefore he goeth	9, 24/ 26
ye see that himself	<b>perceiveth</b>	that all his other	9, 25/ 9
see that this preacher	<b>perceiveth</b>	it well enough himself	9, 26/ 16
preacher himself so well	<b>perceiveth</b>	that this point is	9, 28/ 6
true that any man	<b>perceiveth</b>	possible. The Sixteenth Chapter	9, 66/ 3
seeking. So that Calavius,	<b>perceiving</b>	them begin in the	9, 81/ 27
Chapter But this Pacifier,	<b>perceiving</b>	that what one man	9, 103/ 6
and also by themselves	<b>perceiving</b>	that those heretics increased	9, 161/ 31
must also, for the	<b>perceiving</b>	of the old faith	9, 169/ 7
give them all plain	<b>peremptory</b>	warning now, that they	9, 120/ 16
to wit, to be	<b>perfect</b>	in every point, clean	9, 4/ 18
as whole and as	<b>perfect</b>	as they had before	9, 41/ 3
thought their state most	<b>perfect</b>	, before all others. And	9, 63/ 25
to be the most	<b>perfect</b>	and best, and saith	9, 65/ 14
bring the people to	<b>perfect</b>	love and obedience to	9, 96/ 7
of grace to the	<b>perfecting</b>	of that virtue in	9, 38/ 14
a state of less	<b>perfection</b>	, by reason of the	9, 63/ 7
not lived in such	<b>perfection</b>	as they think they	9, 63/ 29

with other upon the	<b>perfection</b>	of their two states	9, 65/ 9
not lived in such	<b>perfection</b>	as they think they	9, 65/ 19
nor religious keep the	<b>perfection</b>	of their order to	9, 67/ 27
the very point and	<b>perfection</b>	even all that he	9, 68/ 2
the preeminence of their	<b>perfection</b>	, as is said before	9, 71/ 7
the preeminence of their	<b>perfection</b>	, as this Pacifier saith	9, 73/ 33
in folk of the	<b>perfection</b>	that this Pacifier, by	9, 107/ 23
but will rather of	<b>perfection</b>	suffer them all patiently	9, 121/ 8
used therein -- we	<b>perfectly</b>	tried out at last	9, 156/ 17
may note that through	<b>perfectness</b>	of living, the devil	9, 65/ 30
point I have fully	<b>performed</b>	and more; that is	9, 172/ 2
I rather abide the	<b>peril</b>	of breeding worms in	9, 12/ 15
to them, but the	<b>peril</b>	and danger that they	9, 80/ 8
yourselves might stand in	<b>peril</b>	. But I have shut	9, 80/ 32
him, but upon his	<b>peril</b>	forbiddeth him, of very	9, 87/ 9
displeasure of God and	<b>peril</b>	of their own souls	9, 91/ 18
souls stand in great	<b>peril</b>	thereby -- not only	9, 95/ 29
kept and observed without	<b>peril</b>	of soul, though the	9, 97/ 3
where there is no	<b>peril</b>	, and for any dread	9, 109/ 30
wherewith he were in	<b>peril</b>	to perish both body	9, 122/ 8
from the loss and	<b>peril</b>	of soul and body	9, 122/ 27
thereby in another, deeper	<b>peril</b>	. Others have besides this	9, 127/ 15
in the danger and	<b>peril</b>	of relapse. And some	9, 127/ 24
court thereto, without any	<b>peril</b>	of expenses; and then	9, 134/ 30
man might spy the	<b>peril</b>	of his device, to	9, 154/ 14
that the presence of	<b>peril</b>	raising men out of	9, 161/ 2
some great commotion and	<b>peril</b>	. And therefore it was	9, 161/ 22
all folk forslotted, the	<b>peril</b>	was so long neglected	9, 162/ 2
that it is very	<b>perilous</b>	that spiritual men should	9, 151/ 4
will weigh the whole	<b>periodus</b>	together, if he would	9, 62/ 38
is, I trow, called "	<b>periphrasis</b>	"), to avoid the foul	9, 43/ 16
should in their souls	<b>perish</b>	and be destroyed by	9, 4/ 6
the people must needs	<b>perish</b>	for lack of spiritual	9, 13/ 1
people's souls should needs	<b>perish</b>	but if they have	9, 13/ 19
there the most part	<b>perish</b>	for all that, except	9, 13/ 20
people's souls must needs	<b>perish</b>	but if that be	9, 13/ 35
were in peril to	<b>perish</b>	both body and soul	9, 122/ 8
the contrary belief be	<b>perished</b>	in body and soul	9, 87/ 27
now plainly lost and	<b>perished</b>	for those heresies. Which	9, 87/ 32
are in their obstinacy	<b>perished</b>	, set his words in	9, 88/ 23
charitable handling lost and	<b>perished</b>	in body and soul	9, 92/ 23
have been lost and	<b>perished</b>	, that might, as he	9, 92/ 32
body and soul so	<b>perished</b>	did not mistake themselves	9, 93/ 18

thieves, open-known murderers, open-known	<b>perjured</b>	persons, open-known apostates, open-known	9, 50/ 17
an abjured and after	<b>perjured</b>	and relapsed heretic, well	9, 113/ 17
that he is a	<b>perjured</b>	person. This is a	9, 135/ 32
sacrilege, murder, incest, and	<b>perjury</b>	, sedition, insurrection, treason, and	9, 166/ 33
but a lie very	<b>pernicious</b>	, which is one of	9, 107/ 25
as, for example, the	<b>perpetual</b>	virginity of our Lady	9, 18/ 10
present pleasure before your	<b>perpetual</b>	wealth, which, ye see	9, 81/ 5
minds, and therefore maliciously	<b>persecute</b>	and pursue the bodies	9, 110/ 9
they not only have	<b>persecuted</b>	and punished many persons	9, 111/ 17
also think their wrongful	<b>persecution</b>	and unrighteous punishment well	9, 111/ 18
of the constancy and	<b>perseverance</b>	in virtue that men	9, 108/ 21
damnable in a spiritual	<b>person</b>	than in a temporal	9, 48/ 28
in his own proper	<b>person</b>	, before the King's Grace	9, 94/ 10
people, or any one	<b>person</b>	, so should -- but	9, 112/ 8
or twain in one	<b>person</b>	or twain, they would	9, 115/ 3
I perceived, finally, the	<b>person</b>	such that I could	9, 126/ 19
he is a perjured	<b>person</b>	. This is a dangerous	9, 135/ 32
naming of any one	<b>person</b>	special, and before any	9, 148/ 17
might well become his	<b>personage</b>	; and yet if he	9, 107/ 12
incontinence in sacred, professed	<b>persons</b>	that have vowed chastity	9, 45/ 38
favor to the priests'	<b>persons</b>	have I none, more	9, 48/ 16
or virtue of the	<b>persons</b>	, which I take not	9, 48/ 25
Those that be spiritual	<b>persons</b>	by profession, and are	9, 49/ 13
open-known murderers, open-known perjured	<b>persons</b>	, open-known apostates, open-known professed	9, 50/ 17
mean, of specially consecrated	<b>persons</b>	-- the sacred princes	9, 50/ 31
not against the sacred	<b>persons</b>	only, but against the	9, 51/ 6
no favor of their	<b>persons</b>	could cause him to	9, 55/ 21
it meet for their	<b>persons</b>	, else he would begin	9, 57/ 33
between priests and religious	<b>persons</b>	, or between those that	9, 62/ 6
great singularity that religious	<b>persons</b>	and priests have had	9, 63/ 24
the others, again, proud	<b>persons</b>	, covetous, vainglorious, and lovers	9, 63/ 33
particular variance among divers	<b>persons</b>	of the clergy have	9, 64/ 1
some particular parties, either	<b>persons</b>	or places, is nothing	9, 64/ 17
singularity, which both religious	<b>persons</b>	and also priests have	9, 65/ 7
the honor of spiritual	<b>persons</b>	-- he meaneth, I	9, 71/ 21
to priests and religious	<b>persons</b>	, for the respect and	9, 71/ 23
secular priests or religious	<b>persons</b>	. And yet are there	9, 72/ 18
all virtue, therefore some	<b>persons</b>	, thinking that worldly honor	9, 74/ 32
should be. And some	<b>persons</b>	there be that through	9, 75/ 21
he taketh them, discreet	<b>persons</b>	of themselves, because they	9, 79/ 2
secular priests and religious	<b>persons</b>	, and talked of their	9, 79/ 15
your pleasure of their	<b>persons</b>	, and substitute therewith their	9, 81/ 12
communication by the spiritual	<b>persons</b>	, so fared it, in	9, 83/ 30

and corrections all these	<b>persons</b>	before-rehearsed should have like	9, 91/ 23
like punishment all those	<b>persons</b>	that anything speak against	9, 92/ 28
have they punished many	<b>persons</b>	, which much people have	9, 95/ 25
faults of naughty spiritual	<b>persons</b>	to the rebuke of	9, 108/ 10
have therefore punished many	<b>persons</b>	, which much people have	9, 111/ 7
persecuted and punished many	<b>persons</b>	, but also think their	9, 111/ 17
clergy hath punished many	<b>persons</b>	"therefore"; that is to	9, 111/ 32
they have punished many	<b>persons</b>	"therefore"; that is to	9, 112/ 25
have therefore punished many	<b>persons</b>	-- because the same	9, 112/ 32
-- because the same	<b>persons</b>	have only spoken against	9, 112/ 32
suspicion, punish those many	<b>persons</b>	that this Pacifier speaketh	9, 112/ 39
clergy have punished many	<b>persons</b>	therefore, but that also	9, 114/ 7
the temporalty, these many	<b>persons</b>	that he speaketh of	9, 114/ 34
process of his "many"	<b>persons</b>	so sore mishandled and	9, 115/ 6
punished for heresy four	<b>persons</b>	in five years, and	9, 115/ 11
the grudge that many	<b>persons</b>	were mishandled and punished	9, 115/ 33
Pacifier affirmeth that "many	<b>persons</b>	" be punished by the	9, 116/ 14
many mishandled and wrong-punished	<b>persons</b>	that he speaketh of	9, 116/ 22
secular priests, nor religious	<b>persons</b>	, not so much as	9, 128/ 17
priests and naughty religious	<b>persons</b>	have always been they	9, 128/ 32
is in any naughty	<b>persons</b>	of the spirituality be	9, 129/ 12
they have punished many	<b>persons</b>	for a wrong suspicion	9, 129/ 21
testimony of known evil	<b>persons</b>	to be received and	9, 136/ 6
them beside, have their	<b>persons</b>	disclosed unto the party	9, 139/ 33
himself, affirming that "many	<b>persons</b>	" have been punished by	9, 141/ 37
imagination, because those many	<b>persons</b>	so punished had before	9, 142/ 2
secular priests, or religious	<b>persons</b>	-- any one or	9, 152/ 35
wise and by what	<b>persons</b>	that privy confederacy began	9, 156/ 15
theirs and not their	<b>persons</b>	; and very fain would	9, 167/ 20
destruction of many light	<b>persons'</b>	souls. For if this	9, 113/ 25
in that they falsely	<b>persuade</b>	unto themselves either that	9, 52/ 21
that therefore I cannot	<b>persuade</b>	unto myself but that	9, 88/ 15
to stacker and stay,	<b>persuaded</b>	them easily to concord	9, 81/ 28
and hath been thereby	<b>persuaded</b>	to think that many	9, 116/ 31
his matter so true,	<b>persuadeth</b>	to himself that it	9, 159/ 7
other suchlike default, through	<b>persuasion</b>	and deceit of the	9, 75/ 27
for as far as	<b>pertain</b>	to this matter, after	9, 15/ 23
in such things as	<b>pertain</b>	to the maintenance of	9, 71/ 8
in such things as	<b>pertain</b>	to the increase of	9, 71/ 10
things that he saith	<b>pertain</b>	to the increase of	9, 71/ 28
unprayed for that may	<b>pertain</b>	to the pacification of	9, 102/ 33
any such change shall	<b>pertain</b>	: first, that they have	9, 168/ 23
the matter most specially	<b>pertaineth</b>	, that if this Pacifier	9, 148/ 4

I will therefore not	<b>peruse</b>	it over and touch	9, 61/ 8
clergy, let this Pacifier	<b>peruse</b>	and rehearse by name	9, 115/ 8
long ere they had	<b>perused</b>	half, as much as	9, 81/ 24
if we should have	<b>perused</b>	over the whole clergy	9, 82/ 23
compassed between them twain,	<b>perused</b>	privily the journeymen first	9, 156/ 21
named another. But with	<b>perusing</b>	, after this fashion, of	9, 81/ 20
of Almaine that are	<b>perverted</b>	since, not even while	9, 139/ 5
people call very false,	<b>pestilent</b>	heresies. This translation therefore	9, 11/ 25
the realm with that	<b>pestilent</b>	heresy against the Sacrament	9, 125/ 1
with the canker of	<b>pestilent</b>	, poisoned heresies, and all	9, 150/ 28
all scot- free; nor	<b>Peter</b>	well awaked out of	9, 160/ 17
they should call me	<b>Pharisee</b>	for the boast, and	9, 48/ 8
Plutarch writeth that King	<b>Philip</b>	, their master, made a	9, 42/ 13
they complained to King	<b>Philip</b>	, and made the matter	9, 42/ 19
false traitors. Whereupon King	<b>Philip</b>	answered them, "Good fellows	9, 42/ 24
and came into King	<b>Philip's</b>	service against their own	9, 42/ 16
Tyndale hath learned of	<b>Philipp</b>	Schwarzerdt and bringeth forth	9, 38/ 1
faith, found first by	<b>Philipp</b>	Schwarzerdt -- which, like	9, 38/ 33
point played also Thomas	<b>Philips</b>	of London, leather-seller, now	9, 126/ 12
I feared in Thomas	<b>Philips</b>	somewhat also the more	9, 126/ 31
means helped, that Thomas	<b>Philips</b>	(which, albeit that he	9, 127/ 3
prince, gave unto Thomas	<b>Philips</b>	such answer as, if	9, 127/ 11
that I do but	<b>pick</b>	out pieces at my	9, 5/ 31
Corpus Christi Day, would	<b>pick</b>	quarrels to them, and	9, 51/ 16
should think that I	<b>pick</b>	out here and there	9, 61/ 22
seasoned, and all their	<b>pie</b>	meat spiced, and all	9, 46/ 21
in conclusion never a	<b>piece</b>	at all, were their	9, 9/ 10
-- and some good	<b>piece</b>	of the Creed, too	9, 9/ 16
or else some chosen	<b>piece</b>	in which himself had	9, 10/ 14
that he wrote that	<b>piece</b>	peradventure while the Spirit	9, 10/ 23
rehearsed you but a	<b>piece</b>	of mine answer unto	9, 22/ 22
yet by this one	<b>piece</b>	alone may ye clearly	9, 22/ 24
have to boast that	<b>piece</b>	of that sermon, and	9, 33/ 8
at all. To this	<b>piece</b>	of Tyndale's tale it	9, 34/ 7
division. And therefore this	<b>piece</b>	of his is, to	9, 66/ 21
readers, a specially fruitful	<b>piece</b>	of three manner of	9, 75/ 29
said, that in this	<b>piece</b>	of his tale he	9, 93/ 33
But now letting this	<b>piece</b>	pass, wherein I might	9, 95/ 4
the consideration of one	<b>piece</b>	or twain to give	9, 97/ 16
of mine, with one	<b>piece</b>	farther yet: that while	9, 119/ 28
this Pacifier layeth no	<b>piece</b>	of this fault unto	9, 129/ 16
fetters weigh a good	<b>piece</b>	of a faggot, besides	9, 132/ 17
for conclusion of this	<b>piece</b>	, my poor advice and	9, 135/ 15

than truly showed. This	<b>piece</b>	, concerning the testimony of	9, 136/ 5
process were a pretty	<b>piece</b>	, and somewhat also to	9, 146/ 25
do but pick out	<b>pieces</b>	at my pleasure, such	9, 5/ 31
for the preacher's other	<b>pieces</b>	in the beginning of	9, 33/ 15
true faith before, as	<b>pilgrimage</b>	, purgatory, or the Sacrament	9, 164/ 34
chantries, obits, pardons, and	<b>pilgrimages</b>	. Now saith he that	9, 71/ 30
and ornaments, and against	<b>pilgrimages</b>	, trentals, chantries, obits, and	9, 72/ 24
and to go upon	<b>pilgrimages</b>	, and such other) than	9, 72/ 31
trentals, obits, pardons, and	<b>pilgrimages</b>	, as would have them	9, 73/ 3
too. And as for	<b>pilgrimages</b>	-- though the shrines	9, 73/ 14
induce the people to	<b>pilgrimages</b>	, pardons, chantries, obits, and	9, 74/ 10
the people; and that	<b>pilgrimages</b>	be of no effect	9, 75/ 15
themselves, neither of purgatory,	<b>pilgrimages</b>	, setting up of images	9, 75/ 24
purgatory, granting of pardons,	<b>pilgrimages</b>	, making of laws, founding	9, 85/ 6
purgatory, trentals, obits, and	<b>pilgrimages</b>	, and have, as himself	9, 92/ 34
but have also despised	<b>pilgrimages</b>	and purgatory and plain	9, 163/ 17
despised and inveighed against	<b>pilgrimages</b>	and purgatory, and such	9, 165/ 18
so fast and sure	<b>pitched</b>	upon the rock --	9, 21/ 30
out of a penny	<b>pitcher</b>	inveigle and corrupt the	9, 100/ 30
chief appeareth by the	<b>piteous</b>	increase and growing of	9, 65/ 12
provide farther, that no	<b>piteous</b>	pacifier should, in lamenting	9, 70/ 34
the judgment of this	<b>piteous</b>	Pacifier be not "discreet	9, 75/ 35
of charitable fashion this	<b>piteous</b>	Pacifier would have them	9, 89/ 11
ordinary knew this good,	<b>piteous</b>	Pacifier, and would, because	9, 89/ 26
among the people, this	<b>piteous</b>	Pacifier in divers places	9, 143/ 13
passion, then shall his	<b>piteous</b>	affection many times do	9, 148/ 35
words which in this	<b>piteous</b>	book of Division himself	9, 163/ 14
that lie there and	<b>piteously</b>	cry in pain. By	9, 85/ 36
my garden, and there	<b>piteously</b>	beaten. And this tale	9, 117/ 9
garden, and thereto too	<b>piteously</b>	beaten; and yet besides	9, 119/ 24
and leaveth out the	<b>pith</b>	and the strength, and	9, 6/ 16
all the strength and	<b>pith</b>	of his proof. But	9, 7/ 13
may be by some	<b>pitiful</b>	affection led. And some	9, 168/ 8
himself, yet either of	<b>pity</b>	or some other affection	9, 52/ 23
For -- albeit great	<b>pity</b>	it is to see	9, 62/ 29
yet is it more	<b>pity</b>	to see it fall	9, 62/ 30
verily it is great	<b>pity</b>	that such a noise	9, 66/ 28
Pacifier hath so great	<b>pity</b>	that the noise of	9, 67/ 15
such as it is	<b>pity</b>	that ever they were	9, 72/ 17
that we should either	<b>pity</b>	greatly their cost or	9, 73/ 26
of such favor and	<b>pity</b>	as himself, ye see	9, 78/ 19
some say, " under a	<b>pity</b>	pretended toward those heretics	9, 88/ 22
against him), it were	<b>pity</b>	that they lived. But	9, 128/ 7

people, with a fatherly	<b>pity</b>	to them that so	9, 140/ 24
yet of his tender	<b>pity</b>	he hath ever a	9, 145/ 16
sooth, it were great	<b>pity</b>	if it should be	9, 146/ 13
of lamentation "and great	<b>pity</b>	that it were if	9, 146/ 37
and say it is	<b>pity</b>	indeed that such a	9, 165/ 10
put it for no	<b>pity</b>	at all that such	9, 165/ 12
all the favor and	<b>pity</b>	that I have used	9, 167/ 24
rehearseth mine in every	<b>place</b>	faintly and falsely too	9, 6/ 15
not requisite in every	<b>place</b>	), but I use it	9, 6/ 32
that but in one	<b>place</b>	or twain; and where	9, 7/ 16
leastwise some one such	<b>place</b>	for a sample. But	9, 7/ 25
reader should in every	<b>place</b>	where he fortuneth to	9, 8/ 30
prophet in that one	<b>place</b>	, and think that he	9, 10/ 23
better in some other	<b>place</b>	, and so will read	9, 10/ 25
I wrote in a	<b>place</b>	of my Dialogue, in	9, 11/ 29
my proof, in the	<b>place</b>	fore-remembered, by the distinction	9, 37/ 35
of Tyndale in that	<b>place</b>	. For if his distinction	9, 38/ 8
them to read the	<b>place</b>	in my book) answer	9, 39/ 6
my writing some one	<b>place</b>	at the least; let	9, 49/ 10
realm, and leave no	<b>place</b>	in peace. Not that	9, 55/ 3
Howbeit, yet in one	<b>place</b>	, to show his farther	9, 57/ 7
truth appeareth in some	<b>place</b>	otherwise in his book	9, 60/ 25
parson against a religious	<b>place</b>	for meddling within his	9, 64/ 3
his parish; or one	<b>place</b>	of religion with another	9, 64/ 4
fain to find a	<b>place</b>	to hide their heads	9, 76/ 12
to put in his	<b>place</b>	?" At that they paused	9, 81/ 18
spirituality take into his	<b>place</b>	by choice and election	9, 82/ 10
say, but in some	<b>place</b>	of rest they lie	9, 88/ 9
this Pacifier in another	<b>place</b>	somewhat seemeth to mislike	9, 89/ 14
show you, many a	<b>place</b>	in the realm swarm	9, 89/ 16
Council, or in what	<b>place</b>	he list, and there	9, 94/ 11
naught, albeit that in	<b>place</b>	and time convenient I	9, 96/ 31
out of time and	<b>place</b>	convenient to put the	9, 97/ 5
candlestick out of its	<b>place</b>	." The Thirty-fourth Chapter Now	9, 110/ 5
Frith unto his own	<b>place</b>	, of very fatherly favor	9, 124/ 15
against such objections? What	<b>place</b>	is there in this	9, 136/ 37
there was in one	<b>place</b>	of the diocese of	9, 157/ 9
him. And in some	<b>place</b>	of the same diocese	9, 157/ 25
much hurt in another	<b>place</b>	. And therefore the Parliament	9, 161/ 29
little slumber; in which	<b>places</b>	as the reader seeth	9, 4/ 24
they further, that such	<b>places</b>	of them as are	9, 5/ 10
not only in such	<b>places</b>	as I do not	9, 6/ 31
it also in such	<b>places</b>	besides as of all	9, 6/ 33

diverse fashions, in more	<b>places</b>	than one, because I	9, 8/ 29
scripture, because in many	<b>places</b>	it destroyeth their heresies	9, 33/ 2
plainly proved in many	<b>places</b>	, that he shall well	9, 41/ 29
way one or two	<b>places</b>	of his. And lest	9, 61/ 20
that are in some	<b>places</b>	of religion, which are	9, 62/ 13
parties, either persons or	<b>places</b>	, is nothing that ought	9, 64/ 17
in divers times and	<b>places</b>	, with unlawful assemblies and	9, 64/ 21
full prettily in some	<b>places</b>	; and then if those	9, 69/ 28
spirituality, but in divers	<b>places</b>	by the good, faithful	9, 73/ 20
better men in their	<b>places</b>	. Wherefore I have brought	9, 81/ 9
so succeed in their	<b>places</b>	. Now, as it fared	9, 83/ 29
miracles in so many	<b>places</b>	so plainly showed thereon	9, 90/ 35
this Pacifier in some	<b>places</b>	of this book toucheth	9, 99/ 33
before and in divers	<b>places</b>	after appeareth, the evil	9, 102/ 14
Augustine showeth in more	<b>places</b>	than one. For if	9, 106/ 6
from divers good, holy	<b>places</b>	advertised that he used	9, 118/ 13
of his in other	<b>places</b>	of his loving book	9, 128/ 18
served well in many	<b>places</b>	of Almaine that are	9, 139/ 4
piteous Pacifier in divers	<b>places</b>	of his book, to	9, 143/ 13
and there in divers	<b>places</b>	, sometimes with a "some	9, 143/ 19
considered. But in sundry	<b>places</b>	much he harpeth upon	9, 143/ 32
therefore, whereas in other	<b>places</b>	he hath showed before	9, 145/ 18
heinous point, in sundry	<b>places</b>	of his book this	9, 147/ 25
of heretics in many	<b>places</b>	for a very few	9, 150/ 8
days. For in all	<b>places</b>	where heresies have sprung	9, 158/ 1
have they because in	<b>places</b>	where they fall in	9, 158/ 18
hath it eaten many	<b>places</b>	in, and swallowed whole	9, 158/ 30
up, and made many	<b>places</b>	now sea that sometime	9, 158/ 31
yet, as in some	<b>places</b>	it winneth in new	9, 158/ 36
may there in some	<b>places</b>	by negligence be lost	9, 158/ 37
this fashion in many	<b>places</b>	play these heretics and	9, 159/ 33
talking, and in better	<b>places</b>	also where they may	9, 160/ 3
to prevail in some	<b>places</b>	here and there for	9, 160/ 30
too. For in some	<b>places</b>	the heretics waxed too	9, 161/ 35
than one, made you	<b>plain</b>	and open the folly	9, 14/ 10
the Gospel. It is	<b>plain</b>	enough that the Church	9, 16/ 19
stone, then it is	<b>plain</b>	enough that the word	9, 16/ 30
this matter? It is	<b>plain</b>	enough to all men	9, 17/ 25
may be proved by	<b>plain</b>	and evident scripture: the	9, 18/ 3
in writing, be as	<b>plain</b>	infidels as they that	9, 21/ 5
he saith: It is	<b>plain</b>	enough that the Church	9, 23/ 32
stone, then it is	<b>plain</b>	enough that the word	9, 24/ 7
this matter? It is	<b>plain</b>	enough to all men	9, 26/ 32

for them, can by	<b>plain</b>	scripture prove us that	9, 27/ 35
it forth out in	<b>plain</b>	and open words --	9, 28/ 11
he say it not	<b>plain</b>	out, that folk should	9, 28/ 22
all their adherents, be	<b>plain</b>	, abominable heretics in this	9, 30/ 9
but am a simple,	<b>plain</b>	body much like the	9, 42/ 11
their nature is so	<b>plain</b>	, and their utterance so	9, 42/ 27
where they be very	<b>plain</b>	false indeed. But now	9, 55/ 28
or else by the	<b>plain</b>	figure of folly. For	9, 58/ 34
For I will be	<b>plain</b>	with you and indifferent	9, 59/ 7
speak openly plat and	<b>plain</b>	heresy, yet he denieth	9, 85/ 30
men so speak be	<b>plain</b>	and open truths revealed	9, 86/ 6
again, good readers, a	<b>plain</b>	, open declaration as, in	9, 87/ 23
prelates but other poor,	<b>plain</b>	priests also daily do	9, 99/ 23
after, with a very	<b>plain</b>	, open lie; neither an	9, 107/ 20
diocese. For else he	<b>plain</b>	reproveth his own process	9, 114/ 37
fell soon after into	<b>plain</b>	, open frenzy besides. And	9, 118/ 7
I give them all	<b>plain</b>	peremptory warning now, that	9, 120/ 16
their open examinations and	<b>plain</b>	and clear proofs, so	9, 127/ 19
go forth long, in	<b>plain</b>	sedition, manslaughter, and open	9, 128/ 27
well, fall in a	<b>plain</b>	frenzy too. And in	9, 149/ 5
they straited by the	<b>plain</b>	law that they may	9, 149/ 21
that neither innocents or	<b>plain</b>	, simple folk should be	9, 149/ 26
and my part so	<b>plain</b>	, that I care not	9, 159/ 12
his nobility, with a	<b>plain</b>	subversion and overturning of	9, 162/ 7
only spoken and by	<b>plain</b>	words affirmed heresy, but	9, 163/ 16
pilgrimages and purgatory and	<b>plain</b>	inveighed against them, of	9, 163/ 18
warrant you, well and	<b>plain</b>	appear; whereof, if it	9, 167/ 25
which am but a	<b>plain</b>	soul and can invent	9, 168/ 17
the article be a	<b>plain</b>	, open-known thing of itself	9, 169/ 20
and such as would	<b>plainly</b>	prove the matter against	9, 5/ 33
set out their arguments	<b>plainly</b>	, many that read them	9, 7/ 1
find his holy prophet	<b>plainly</b>	proved a fool, he	9, 10/ 17
my book well and	<b>plainly</b>	in sundry of their	9, 11/ 11
see him somewhat more	<b>plainly</b>	appear, and show himself	9, 15/ 5
but only the things	<b>plainly</b>	written in scripture --	9, 18/ 17
solveth the objection so	<b>plainly</b>	, and playeth therewith so	9, 20/ 23
King's Highness much more	<b>plainly</b>	showed in his most	9, 21/ 26
do both mean and	<b>plainly</b>	write that the Church	9, 23/ 14
though we tell him	<b>plainly</b>	that since it is	9, 28/ 2
these words, lo, prove	<b>plainly</b>	for my part: that	9, 32/ 14
their frowardness therein very	<b>plainly</b>	, while their hearts abhor	9, 39/ 32
shall find their opinions	<b>plainly</b>	proved false, and their	9, 39/ 34
false, and their archheretics	<b>plainly</b>	proved fools. For if	9, 39/ 35

so true, and so	<b>plainly</b>	proved in many places	9, 41/ 29
wise as when I	<b>plainly</b>	prove them abominable heretics	9, 41/ 36
church), I answer them	<b>plainly</b>	that they lie; wherein	9, 45/ 16
thereof, but (as I	<b>plainly</b>	told them) I would	9, 47/ 33
to be partial, and	<b>plainly</b>	to declare himself to	9, 49/ 4
he would needs walk	<b>plainly</b>	forth and take no	9, 55/ 17
some, they say, be	<b>plainly</b>	and openly false. By	9, 60/ 36
out his sentence more	<b>plainly</b>	, his meaning will, but	9, 63/ 12
the whole Catholic Church	<b>plainly</b>	determined for heresy; and	9, 86/ 7
believe right himself and	<b>plainly</b>	protesteth the truth of	9, 87/ 13
that they be now	<b>plainly</b>	lost and perished for	9, 87/ 31
they dare well and	<b>plainly</b>	put him in full	9, 88/ 2
so many places so	<b>plainly</b>	showed thereon, he saw	9, 90/ 35
all the prelates hitherto	<b>plainly</b>	do preach and teach	9, 101/ 34
this surmise well and	<b>plainly</b>	appeareth by this that	9, 110/ 11
himself, where he saith	<b>plainly</b>	that they have punished	9, 112/ 25
by good experience, so	<b>plainly</b>	proved and so clearly	9, 123/ 2
for such as he	<b>plainly</b>	, before good record, proved	9, 124/ 25
-- as you may	<b>plainly</b>	perceive by other words	9, 128/ 17
other. For he saith	<b>plainly</b>	that have they never	9, 152/ 36
come in and prove	<b>plainly</b>	the heresies that he	9, 164/ 31
point, and shall have	<b>plainly</b>	proved you the sure	9, 171/ 24
by causing him to	<b>plant</b>	in here and there	9, 61/ 3
living, some of them	<b>planted</b>	the faith and some	9, 170/ 23
times well watered the	<b>plants</b>	, so himself will of	9, 170/ 24
though they speak openly	<b>plat</b>	and plain heresy, yet	9, 85/ 30
worth, in money and	<b>plate</b>	and other movables, than	9, 120/ 3
convenient for me to	<b>play</b>	, to rebuke as abominable	9, 50/ 10
jest and rail, shall	<b>play</b>	that part alone for	9, 50/ 34
thus offered, we would	<b>play</b>	as Aesop telleth a	9, 83/ 11
fashion in many places	<b>play</b>	these heretics and we	9, 159/ 33
lest his scholars should	<b>play</b>	the truants and lack	9, 165/ 30
that part hath Tyndale	<b>played</b>	and Friar Barnes both	9, 51/ 1
alone. For this point	<b>played</b>	also Thomas Philips of	9, 126/ 11
objection so plainly, and	<b>playeth</b>	therewith so pleasantly. But	9, 20/ 23
shall perceive that he	<b>playeth</b>	nothing clean, but fareth	9, 22/ 20
him here. But he	<b>playeth</b>	like a wily thief	9, 111/ 26
Even thus wisely, lo,	<b>playeth</b>	this Pacifier here. For	9, 111/ 31
the better. For the	<b>pleasant</b>	oil of heretics cast	9, 45/ 2
and playeth therewith so	<b>pleasantly</b>	. But, now, when ye	9, 20/ 23
in many things to	<b>please</b>	him, to the intent	9, 34/ 25
devised how it would	<b>please</b>	him that his discreets	9, 79/ 1
God that it may	<b>please</b>	him that the people	9, 102/ 36

the clergy that can	<b>please</b>	him -- neither prelates	9, 128/ 15
truth; "even as it	<b>pleased</b>	him," saith Saint James	9, 16/ 11
saith "even as it	<b>pleased</b>	him" he begot us	9, 16/ 13
and made as it	<b>pleased</b>	him -- then was	9, 16/ 13
not done as it	<b>pleased</b>	us. And again, and	9, 16/ 14
truth, even as it	<b>pleased</b>	him." Mark that Saint	9, 33/ 17
saith "even as it	<b>pleased</b>	him" . . . If we were	9, 33/ 18
made even as it	<b>pleased</b>	him -- then was	9, 33/ 19
not done as it	<b>pleased</b>	us. And again, and	9, 33/ 20
will, and as it	<b>pleased</b>	him; ergo he did	9, 34/ 15
will, nor as it	<b>pleased</b>	us." This argument hath	9, 34/ 16
will, and as it	<b>pleased</b>	himself." And yet neither	9, 34/ 20
will, and as it	<b>pleased</b>	him; ergo he gave	9, 34/ 28
will and as it	<b>pleased</b>	me." For as ye	9, 34/ 29
ye see, it both	<b>pleased</b>	him to give it	9, 34/ 29
me and also it	<b>pleased</b>	me that he so	9, 34/ 30
if it would have	<b>pleased</b>	him to have tarried	9, 119/ 3
out pieces at my	<b>pleasure</b>	, such as I may	9, 5/ 32
ye shall have a	<b>pleasure</b>	to see how fondly	9, 22/ 18
their words at their	<b>pleasure</b>	, as evil and as	9, 44/ 35
do my mind no	<b>pleasure</b>	; but contrariwise, the worse	9, 45/ 3
and faith, the greater	<b>pleasure</b>	(as for mine own	9, 45/ 5
the mire for the	<b>pleasure</b>	of them that so	9, 51/ 28
set your short present	<b>pleasure</b>	before your perpetual wealth	9, 81/ 5
unto hand, determine your	<b>pleasure</b>	of their persons, and	9, 81/ 12
clergy, for no laymen's	<b>pleasure</b>	he never should say	9, 103/ 29
malicious would have a	<b>pleasure</b>	to hear it, yet	9, 110/ 26
good. And such a	<b>pleasure</b>	hath either Frith himself	9, 121/ 27
man upon his own	<b>pleasure</b>	if he bear the	9, 133/ 24
standeth not with his	<b>pleasure</b>	to approve. And now	9, 140/ 31
may be his high	<b>pleasure</b>	; and let him thereupon	9, 169/ 31
let him for his	<b>pleasure</b>	to lie. But let	9, 171/ 36
find not yet such	<b>plenty</b>	and store of virtue	9, 50/ 9
of both the parties,	<b>plenty</b>	of such as have	9, 53/ 14
that many men in	<b>plenty</b>	forget God, which in	9, 77/ 24
fetch him, that would	<b>pluck</b>	down his house or	9, 157/ 20
the Macedonians for whom	<b>Plutarch</b>	writeth that King Philip	9, 42/ 12
writing, call me a	<b>poet</b>	, it is but of	9, 42/ 30
con neither so much	<b>poetry</b>	nor so much rhetoric	9, 42/ 32
den, and as the	<b>poets</b>	feign that Hercules drew	9, 171/ 17
I was of one	<b>point</b>	very fast and sure	9, 3/ 31
be perfect in every	<b>point</b>	, clean from all manner	9, 4/ 19
clergy. And in this	<b>point</b>	they lay for a	9, 5/ 25

I begin with that	<b>point</b>	that I most esteem	9, 6/ 8
slenderly. And in that	<b>point</b>	undoubtedly they see full	9, 6/ 11
answered even to the	<b>point</b>	. For this word was	9, 14/ 21
in the scripture. Which	<b>point</b>	is so fast and	9, 21/ 30
so feeble in this	<b>point</b>	whereupon the effect of	9, 21/ 36
they vanquish this one	<b>point</b>	, all their heresies fully	9, 21/ 38
far wide from the	<b>point</b>	that they not only	9, 22/ 25
he cometh to the	<b>point</b>	with which we be	9, 23/ 7
in mind of that	<b>point</b>	is because that the	9, 23/ 19
preacher doth in this	<b>point</b>	but labor to blind	9, 23/ 25
he cometh to the	<b>point</b>	, the more he proveth	9, 25/ 14
cometh nearer to the	<b>point</b>	in which the matter	9, 27/ 11
he cometh to the	<b>point</b>	, he leaveth mine answer	9, 27/ 14
well perceiveth that this	<b>point</b>	is true that I	9, 28/ 6
days naught unwritten. Which	<b>point</b>	, if it could be	9, 28/ 25
their part in this	<b>point</b>	in which we can	9, 29/ 31
as appertaineth to this	<b>point</b>	), saving for the undoubted	9, 29/ 34
heretics in this one	<b>point</b>	at the least. Which	9, 30/ 10
at the least. Which	<b>point</b>	while it is so	9, 30/ 10
to return to the	<b>point</b>	which this preacher would	9, 30/ 18
writing. But unto that	<b>point</b>	as I have already	9, 31/ 1
because it toucheth a	<b>point</b>	that is either for	9, 33/ 12
shall, as for this	<b>point</b>	, in all reason be	9, 37/ 12
time sufficeth for this	<b>point</b>	. The Ninth Chapter Now	9, 39/ 38
Now passing over this	<b>point</b>	, I come to this	9, 46/ 25
come. And in this	<b>point</b>	found I their ordinaries	9, 49/ 29
God that in that	<b>point</b>	they lean too much	9, 52/ 27
some say": to that	<b>point</b>	some others say that	9, 56/ 28
since he proveth that	<b>point</b>	but by a "some	9, 60/ 26
over and touch every	<b>point</b>	thereof. Which if I	9, 61/ 9
And saving for that	<b>point</b>	-- which is no	9, 63/ 14
not to the very	<b>point</b>	and perfection even all	9, 68/ 2
then in the second	<b>point</b>	-- that is to	9, 71/ 20
as for the third	<b>point</b>	-- that is, the	9, 71/ 27
all that, in this	<b>point</b>	: to keep and hold	9, 73/ 34
should come to this	<b>point</b>	, here might peradventure himself	9, 79/ 6
to a much like	<b>point</b>	, sometimes have I told	9, 79/ 23
there needeth in this	<b>point</b>	none haste," quoth he	9, 81/ 1
such as, for one	<b>point</b>	or other, they could	9, 82/ 13
he calleth, for this	<b>point</b>	, so politic. And he	9, 85/ 16
Surely in this one	<b>point</b>	is this book of	9, 92/ 17
For there is no	<b>point</b>	in all the book	9, 92/ 18
I shall in this	<b>point</b>	go yet a little	9, 93/ 30

peradventure, that in one	<b>point</b>	at the leastwise the	9, 99/ 27
honestly guided. In which	<b>point</b>	, though neither party do	9, 105/ 19
spirituality goeth in that	<b>point</b>	, which is no small	9, 105/ 21
lack stand in that	<b>point</b>	, that such holiness is	9, 106/ 34
more wise in that	<b>point</b>	, and more circumspect, which	9, 112/ 17
counsel. And upon that	<b>point</b>	perceived and known, I	9, 118/ 3
gotten. But for the	<b>point</b>	that I spoke of	9, 123/ 21
not alone. For this	<b>point</b>	played also Thomas Philips	9, 126/ 11
I will, in this	<b>point</b>	of conventing ex officio	9, 130/ 18
sometimes to much worse	<b>point</b>	. For I have wist	9, 131/ 11
and coming to the	<b>point</b>	as utterly to have	9, 139/ 16
misorder and abusions; which	<b>point</b>	honesty would he should	9, 142/ 4
them under. And this	<b>point</b>	he bringeth in here	9, 143/ 18
in that great necessary	<b>point</b>	of their duty so	9, 144/ 37
spiritual judges one great	<b>point</b>	concerning heresy, and saith	9, 145/ 23
of all in this	<b>point</b>	specially which most especially	9, 147/ 24
the most cruel, heinous	<b>point</b>	, in sundry places of	9, 147/ 25
seemeth in manner to	<b>point</b>	them with his finger	9, 148/ 1
generality (wherein he may	<b>point</b>	and spice a false	9, 148/ 16
as for the other	<b>point</b>	, that bishops should not	9, 153/ 23
a maze, to the	<b>point</b>	where we began --	9, 154/ 33
he can prove this	<b>point</b>	or that for himself	9, 159/ 10
it came to that	<b>point</b>	that men long had	9, 161/ 37
contrary change of any	<b>point</b>	of our old belief	9, 168/ 26
in hand that this	<b>point</b>	or that point is	9, 169/ 15
this point or that	<b>point</b>	is not determined, or	9, 169/ 16
in trouble for any	<b>point</b>	of heresy but such	9, 170/ 5
that he see that	<b>point</b>	by more ordinary means	9, 170/ 15
For that is the	<b>point</b>	that all these heretics	9, 171/ 13
confuted Tyndale concerning that	<b>point</b>	, and shall have plainly	9, 171/ 24
my promise in that	<b>point</b>	I have fully performed	9, 172/ 2
the worst things partially	<b>pointed</b>	toward such as be	9, 54/ 20
but indifferently directed and	<b>pointed</b>	toward the whole body	9, 54/ 21
Lady and other divers	<b>points</b>	which were only taught	9, 18/ 11
preacheth, by which the	<b>points</b>	of the faith be	9, 35/ 11
Tyndale in those two	<b>points</b>	that those words of	9, 37/ 28
leave the most necessary	<b>points</b>	of all the matter	9, 41/ 35
with religious in some	<b>points</b>	concerning the preeminence of	9, 71/ 6
hath himself concerning these	<b>points</b>	-- himself declareth that	9, 86/ 21
things, and despiseth true	<b>points</b>	of the common-known Catholic	9, 87/ 4
too, in some such	<b>points</b>	as change it when	9, 132/ 31
expositions we see what	<b>points</b>	are expressed in the	9, 169/ 9
the scripture, and what	<b>points</b>	the Catholic Church of	9, 169/ 10

of heresy but such	<b>points</b>	as were for heresy	9, 170/ 5
bane and die by	<b>poison</b>	, but if the preacher	9, 12/ 33
willfully kill ourselves with	<b>poison</b>	rather than we would	9, 13/ 37
have spit all their	<b>poison</b>	) would forget the fear	9, 109/ 32
he went about to	<b>poison</b>	the realm with that	9, 124/ 37
heresies and sow their	<b>poison</b>	into men's souls again	9, 149/ 31
destroyed by; of which	<b>poisoned</b>	faults mine adversaries' books	9, 4/ 6
his enemy's hand once	<b>poisoned</b>	, though he saw his	9, 12/ 2
were bread that were	<b>poisoned</b>	indeed, yet were poisoned	9, 12/ 5
poisoned indeed, yet were	<b>poisoned</b>	bread better than no	9, 12/ 6
it was preached "Better	<b>poisoned</b>	bread than no bread	9, 12/ 13
I wist well were	<b>poisoned</b>	. " And of truth, good	9, 12/ 18
appertain unto, that false,	<b>poisoned</b>	translation was forbidden the	9, 12/ 25
than such a bald	<b>poisoned</b>	reason: that poisoned bread	9, 12/ 30
bald poisoned reason: that	<b>poisoned</b>	bread is better than	9, 12/ 30
how proveth he that	<b>poisoned</b>	bread were better than	9, 12/ 31
suffer rather such a	<b>poisoned</b>	translation than none, and	9, 13/ 36
remnant of all their	<b>poisoned</b>	heresies. But on the	9, 29/ 29
the canker of pestilent,	<b>poisoned</b>	heresies, and all against	9, 150/ 28
folly out of his	<b>poisoned</b>	, proud, obstinate heart: I	9, 168/ 2
by confederacies and worldly	<b>policies</b>	, and strait corrections, to	9, 96/ 2
such confederacies, and worldly	<b>policies</b>	, and strait corrections, to	9, 143/ 17
same sect and of	<b>policy</b>	dissimule it for a	9, 69/ 29
also, as of a	<b>policy</b>	to pull riches from	9, 75/ 9
have I now by	<b>policy</b>	for your sakes peaceably	9, 80/ 27
against them all, of	<b>policy</b>	; not against the abuses	9, 85/ 13
and use a good "	<b>policy</b>	. " But, now, whereas they	9, 85/ 31
as methinketh, an evil	<b>policy</b>	: for withdrawing of offerings	9, 85/ 33
in pain. By this "	<b>policy</b>	" we wot well that	9, 86/ 1
it appeareth that the	<b>policy</b>	of those whom this	9, 86/ 18
while prove a poor	<b>policy</b>	. Howbeit, what mind this	9, 86/ 19
as he saith, of	<b>policy</b>	feign themselves heretics, and	9, 86/ 28
better feign himself for	<b>policy</b>	full Catholic, and yet	9, 86/ 30
all these heresies of	<b>policy</b>	, because that by the	9, 90/ 33
make none excuse by	<b>policy</b>	, but say that he	9, 91/ 1
were there also good	<b>policy</b>	, for then should it	9, 107/ 6
of great love and	<b>policy</b>	lay on faggots and	9, 110/ 34
it were of a	<b>policy</b>	do noise it that	9, 151/ 3
the spirituality as of	<b>policy</b>	do noise it that	9, 155/ 25
And the like ungracious	<b>policy</b>	devise now these heretics	9, 156/ 37
they were by the	<b>policy</b>	of the noble prince	9, 162/ 9
inveighed against them, of	<b>policy</b>	. Now seeth every man	9, 163/ 18
manner purpose any proper	<b>policy</b>	. And therefore as for	9, 163/ 23

he did it of	<b>policy</b>	, to pull away riches	9, 165/ 20
will not allow that	<b>policy</b>	-- yet hath this	9, 165/ 24
those, he saith, are "	<b>politic</b>	" which, to pull away	9, 85/ 2
for this point, so	<b>politic</b>	. And he saith that	9, 85/ 16
wot well that these	<b>politic</b>	folk might impugn in	9, 86/ 1
things against which these	<b>politic</b>	men so speak be	9, 86/ 5
this Pacifier calleth so	<b>politic</b>	would within a while	9, 86/ 18
a man wise and	<b>politic</b>	: what advice would here	9, 90/ 38
think there is no	<b>politic</b>	man of the spirituality	9, 155/ 26
one of this Pacifier's	<b>politiques</b>	, and would say that	9, 90/ 30
not so much against	<b>pomp</b>	and pride and gluttony	9, 43/ 31
tell where I commend	<b>pomp</b>	and pride, where I	9, 49/ 11
of the proud and	<b>pompous</b>	apparel that many priests	9, 98/ 13
bear (if it be	<b>pondered</b>	right) may be occasion	9, 61/ 17
much ease as my	<b>poor</b>	wit could devise. First	9, 9/ 28
were then but a	<b>poor</b>	argument, to say thus	9, 34/ 26
then find but a	<b>poor</b>	feast and an evil-dressed	9, 46/ 17
as far as my	<b>poor</b>	wit could give me	9, 49/ 35
there himself by the	<b>poor</b>	woman all the mischief	9, 58/ 19
their neighbors that be	<b>poor</b>	and needy -- and	9, 72/ 34
their neighbors that are	<b>poor</b>	and needy, and sometimes	9, 74/ 13
a fable of a	<b>poor</b>	old man, which bearing	9, 83/ 11
me?" But when the	<b>poor</b>	fellow saw him, the	9, 83/ 18
comfort and help of	<b>poor</b>	folk very charitable, appeared	9, 84/ 2
our alms from the	<b>poor</b>	lay people too --	9, 85/ 34
a while prove a	<b>poor</b>	policy. Howbeit, what mind	9, 86/ 19
other, openly among the	<b>poor</b>	. And I durst again	9, 98/ 28
only prelates but other	<b>poor</b>	, plain priests also daily	9, 99/ 23
sometimes myself so many	<b>poor</b>	folk at Westminster at	9, 104/ 21
you would give a	<b>poor</b>	man some money because	9, 105/ 12
his doublet, wherein the	<b>poor</b>	man had (as he	9, 119/ 30
be sometimes with good,	<b>poor</b>	, peaceable folk in the	9, 134/ 10
of this piece, my	<b>poor</b>	advice and counsel shall	9, 135/ 15
which appearing in apparel	<b>poor</b>	men that cannot apparel	9, 136/ 33
merciful to this Pacifier's	<b>poor</b>	soul than this Pacifier	9, 150/ 23
doctors, to such a	<b>poor</b>	tinker that meddleth with	9, 165/ 8
indeed that such a	<b>poor</b>	, simple soul should have	9, 165/ 11
let him, by my	<b>poor</b>	counsel, pray God inspire	9, 169/ 30
holy Saint Gregory the	<b>pope</b>	, with all the other	9, 29/ 7
Instead of a long	<b>porteous</b>	, a short primer shall	9, 9/ 20
Some Say" take his	<b>porteous</b>	and his beads and	9, 150/ 17
more than to my	<b>porter</b>	that he should see	9, 119/ 12
part of its own	<b>possession</b>	in other parts again	9, 158/ 32

Church to have any	<b>possessions</b>	. And some taking a	9, 75/ 2
that the Church have	<b>possessions</b>	-- but they think	9, 75/ 4
Church should have any	<b>possessions</b>	, but that all their	9, 75/ 32
than the goods or	<b>possessions</b>	of only spiritual men	9, 77/ 21
lived here as great	<b>possessions</b>	as hath either spiritual	9, 78/ 11
by the spiritual men's	<b>possessions</b>	. Not for that we	9, 83/ 31
to enter into their	<b>possessions</b>	, though we could not	9, 83/ 33
of taking away any	<b>possessions</b>	of the clergy. For	9, 84/ 11
cause to take any	<b>possessions</b>	away from the clergy	9, 84/ 22
the abundance of their	<b>possessions</b>	, I never look to	9, 84/ 28
have their goods and	<b>possessions</b>	themselves; and therefore they	9, 95/ 22
have their goods and	<b>possessions</b>	themselves. Now, if the	9, 112/ 31
the clergy for their	<b>possessions</b>	(which those other folk	9, 112/ 35
that it cannot be	<b>possible</b>	that he wrote of	9, 56/ 12
that any man perceiveth	<b>possible</b>	. The Sixteenth Chapter And	9, 66/ 3
that it were not	<b>possible</b>	to stand with man's	9, 96/ 36
learned, yet is it	<b>possible</b>	that those men which	9, 153/ 18
that it were not	<b>possible</b>	for him to lose	9, 159/ 8
basted, and all their	<b>pot</b>	seasoned, and all their	9, 46/ 21
their names in a	<b>pot</b>	. Let them be drawn	9, 81/ 10
themselves evangelical brethren: some	<b>pot-headed</b>	apostles they have, that	9, 156/ 38
Monk, and Tewkesbury the	<b>Pouchmaker</b>	, and Bainham. Now this	9, 94/ 2
sum of full fifty	<b>pounds</b>	. And thereof have I	9, 47/ 9
praying, fasting and willful	<b>poverty</b>	; and all these things	9, 43/ 33
and of the greatest	<b>power</b>	save only the city	9, 79/ 29
heresy by the great	<b>power</b>	of them that be	9, 137/ 15
witnesses from the extort	<b>power</b>	of them that be	9, 137/ 35
only of their own	<b>power</b>	, without calling for any	9, 138/ 2
assistance of the temporal	<b>power</b>	, therefore they make such	9, 138/ 3
redress it without temporal	<b>power</b>	. And therefore temporal men	9, 138/ 26
though their charity and	<b>power</b>	only did it, for	9, 138/ 30
anything against the worldly	<b>power</b>	or riches of spiritual	9, 140/ 27
therein of the secular	<b>power</b>	. And therefore they have	9, 151/ 15
to take away the	<b>power</b>	of the bishop forever	9, 153/ 35
he saith, the bishop's	<b>power</b>	of arresting no longer	9, 154/ 1
no cause why that	<b>power</b>	of theirs should in	9, 154/ 7
which the ordinaries have	<b>power</b>	to arrest folk for	9, 154/ 23
be yet from the	<b>power</b>	) some of them have	9, 158/ 5
been upon the authorities,	<b>powers</b>	, and jurisdiction of spiritual	9, 66/ 6
inquieted. Diverse opinions upon	<b>powers</b>	, authorities, and jurisdictions of	9, 66/ 11
par. "Prohibemus," where all	<b>powers</b>	, and all lords temporal	9, 138/ 12
and pride, where I	<b>praise</b>	avarice, where lechery, or	9, 49/ 11
ambitious of such folk's	<b>praise</b>	as to be called	9, 51/ 33

vainglory, for laud and	<b>praise</b>	of men -- then	9, 70/ 6
get themselves laud and	<b>praise</b>	among the people. The	9, 71/ 2
wealthy, and much worldly	<b>praise</b>	therewith" -- I ween	9, 83/ 7
would both preach high	<b>praises</b>	of their own cunning	9, 169/ 23
bread. For first I	<b>pray</b>	you, how proveth he	9, 12/ 31
his truth. Mark, I	<b>pray</b>	you, here, how that	9, 16/ 2
them, "Good fellows, I	<b>pray</b>	you be not angry	9, 42/ 25
and good health I	<b>pray</b>	God long keep and	9, 47/ 7
say to him, "I	<b>pray</b>	you, good man '	9, 60/ 2
day, now, as I	<b>pray</b>	God that when there	9, 68/ 16
people do fast and	<b>pray</b>	but for laud: they	9, 69/ 32
sir," quoth he, "to	<b>pray</b>	you do so much	9, 83/ 19
to serve God and	<b>pray</b>	for all Christian souls	9, 84/ 26
but also to fast,	<b>pray</b>	, wear the hair, give	9, 95/ 32
were not lawful to	<b>pray</b>	to our blessed Lady	9, 101/ 20
hair, and fast, and	<b>pray</b>	, that this division may	9, 102/ 17
not. Nor whether they	<b>pray</b>	for the pacification of	9, 102/ 29
special Collect, and therein	<b>pray</b>	God that it may	9, 102/ 35
to wit, fast, and	<b>pray</b>	, wear hair, and give	9, 103/ 9
so much they daily	<b>pray</b>	as some of us	9, 103/ 12
Thou, when thou wilt	<b>pray</b>	, enter into thy chamber	9, 104/ 3
shut the door, and	<b>pray</b>	to thy Father privily	9, 104/ 4
that men should both	<b>pray</b>	and give to the	9, 104/ 7
use and accustom to	<b>pray</b>	, so do they both	9, 104/ 12
speaketh of appeasing: I	<b>pray</b>	God that some of	9, 109/ 7
and his beads and	<b>pray</b>	. But in the meanwhile	9, 150/ 18
to defame, do earnestly	<b>pray</b>	God for him, to	9, 150/ 20
sore way. And they	<b>pray</b>	God heartily to be	9, 150/ 22
them to wake and	<b>pray</b>	, fell first in a	9, 160/ 13
by my poor counsel,	<b>pray</b>	God inspire himself to	9, 169/ 30
for grace every party	<b>pray</b>	for other; and all	9, 172/ 29
and there for glory,	<b>pray</b>	to God for us	9, 172/ 30
to Christ's cross, and	<b>prayed</b>	unto saints and revered	9, 44/ 7
penance for sins, and	<b>prayed</b>	for all Christian souls	9, 44/ 10
-- whose holiness and	<b>prayer</b>	hath been, I verily	9, 69/ 15
and call all their	<b>prayer</b>	pattering, and all their	9, 69/ 25
process with his devout	<b>prayer</b>	full holily, and saith	9, 150/ 13
strength, so by the	<b>prayer</b>	of all those holy	9, 170/ 21
cannel and make their	<b>prayers</b>	in the open streets	9, 107/ 3
But that the clergy	<b>prayeth</b>	not, that can he	9, 103/ 19
as against watching and	<b>praying</b>	, fasting and willful poverty	9, 43/ 32
to the Church for	<b>praying</b>	for souls in purgatory	9, 75/ 12
into it: as against	<b>praying</b>	for souls in purgatory	9, 85/ 4

hair, and fasting, and	<b>praying</b>	for peace. But whether	9, 102/ 26
appeareth not." As for	<b>praying</b>	, it appeareth, pardie, they	9, 103/ 11
as I might in	<b>praying</b>	have laid those other	9, 104/ 2
than they. For they	<b>preach</b>	sometimes a long process	9, 9/ 8
false in that they	<b>preach</b>	and teach that men	9, 25/ 29
apostles went about to	<b>preach</b>	the true faith, sent	9, 41/ 19
and wed nuns and	<b>preach</b>	against purgatory, and make	9, 74/ 4
from God as to	<b>preach</b>	the contrary of our	9, 101/ 18
holy saints; or to	<b>preach</b>	that there is yet	9, 101/ 21
and sleep; or to	<b>preach</b>	against penance, as Tyndale	9, 101/ 22
whoso would, I say,	<b>preach</b>	any of these heresies	9, 101/ 28
realm fall thereto and	<b>preach</b>	the same, yet all	9, 101/ 33
prelates hitherto plainly do	<b>preach</b>	and teach that no	9, 101/ 34
may be bold to	<b>preach</b>	being a priest, so	9, 103/ 24
would be bold to	<b>preach</b>	thus much again to	9, 103/ 25
such one as to	<b>preach</b>	to all the spirituality	9, 107/ 11
man that useth to	<b>preach</b>	the word of God	9, 110/ 13
out of heaven and	<b>preach</b>	a contrary new. Secondly	9, 168/ 30
though they would both	<b>preach</b>	high praises of their	9, 169/ 22
seriously and solemnly to	<b>preach</b>	. And over this, I	9, 171/ 1
how jollily it was	<b>preached</b>	"Better poisoned bread than	9, 12/ 13
properly as that was	<b>preached</b>	, yet would I rather	9, 12/ 14
souls, truly taught and	<b>preached</b>	unto them though the	9, 13/ 7
as himself, peradventure, that	<b>preached</b>	that wise word. Many	9, 13/ 27
And whensoever he that	<b>preached</b>	it can hereafter again	9, 14/ 12
once or twice openly	<b>preached</b>	. Howbeit, not of a	9, 14/ 35
Christ must first be	<b>preached</b>	ere men can believe	9, 19/ 22
nor before it was	<b>preached</b>	and taught by mouth	9, 23/ 17
it is, himself that	<b>preached</b>	it perceiveth; and therefore	9, 24/ 25
poison, but if the	<b>preacher</b>	prove me that it	9, 12/ 34
all that, except the	<b>preacher</b>	make farther provision besides	9, 13/ 21
to judge whether this	<b>preacher</b>	have in his sermon	9, 19/ 11
they believe without a	<b>preacher</b>	"That is, Christ must	9, 19/ 21
the word of the	<b>preacher</b>	must be before the	9, 19/ 23
it), but also the	<b>preacher</b>	of them taketh a	9, 22/ 27
Tyndale, in that the	<b>preacher</b>	stumbleth at the same	9, 22/ 28
ye see: that this	<b>preacher</b>	in the first part	9, 22/ 31
of truth." Howbeit, the	<b>preacher</b>	Englisheth it thus: "He	9, 22/ 37
therein hereafter than the	<b>preacher</b>	showeth you there), he	9, 23/ 7
and see that this	<b>preacher</b>	saith wrong. For while	9, 23/ 12
they against whom this	<b>preacher</b>	thus preacheth do mean	9, 23/ 22
and see that this	<b>preacher</b>	doth in this point	9, 23/ 24
whose said chapter this	<b>preacher</b>	would with these words	9, 25/ 23

this world could this	<b>preacher</b>	have devised worse to	9, 26/ 13
ye see that this	<b>preacher</b>	perceiveth it well enough	9, 26/ 16
me, what shift this	<b>preacher</b>	maketh to shake the	9, 27/ 6
foolish. And therefore this	<b>preacher</b>	goeth, as I say	9, 27/ 10
these heretics, or this	<b>preacher</b>	for them, can by	9, 27/ 35
Sixth Chapter And this	<b>preacher</b>	himself so well perceiveth	9, 28/ 6
the point which this	<b>preacher</b>	would covertly color in	9, 30/ 18
Barnes saith) -- this	<b>preacher</b>	yet cannot deny but	9, 31/ 7
I wit of this	<b>preacher</b>	whether they have been	9, 31/ 19
the scripture, as this	<b>preacher</b>	would have it seem	9, 31/ 28
But now if this	<b>preacher</b>	will say, on the	9, 31/ 29
this reason of this	<b>preacher</b>	which Tyndale laid against	9, 32/ 1
scripture. For where this	<b>preacher</b>	protesteth the necessity of	9, 32/ 7
deny both, as this	<b>preacher</b>	here saith himself. For	9, 32/ 18
Saint James which this	<b>preacher</b>	made that sermon upon	9, 32/ 36
it seemeth that this	<b>preacher</b>	doth allude. And he	9, 34/ 7
This argument hath this	<b>preacher</b>	underpropped and enforced with	9, 34/ 17
James. Which word the	<b>preacher</b>	strengtheneth here with "after	9, 34/ 19
James nothing helpeth this	<b>preacher</b>	in his purpose against	9, 34/ 33
of God that a	<b>preacher</b>	preacheth, by which the	9, 35/ 10
Tyndale say and this	<b>preacher</b>	too, man having age	9, 35/ 19
Tyndale there nor this	<b>preacher</b>	here hath by their	9, 35/ 31
-- which reason this	<b>preacher</b>	, though somewhat faintly since	9, 35/ 37
truth, Tyndale and this	<b>preacher</b>	said somewhat, if in	9, 36/ 10
put, and that this	<b>preacher</b>	doth here repeat, of	9, 36/ 32
against Tyndale and this	<b>preacher</b>	both, shall, as for	9, 37/ 12
But now if this	<b>preacher</b>	will peradventure say that	9, 37/ 14
do their penance, the	<b>preacher</b>	is fain to rehearse	9, 123/ 37
For as for the	<b>preacher's</b>	other pieces in the	9, 33/ 15
happeth often) that the	<b>preachers</b>	of these new sects	9, 32/ 24
will the true Catholic	<b>preachers</b>	say that they abuse	9, 32/ 27
brethren, the professors and	<b>preachers</b>	of verity, belie me	9, 167/ 23
they against whom he	<b>preacheth</b>	-- that is to	9, 23/ 12
whom this preacher thus	<b>preacheth</b>	do mean, and say	9, 23/ 23
them against whom he	<b>preacheth</b>	it, clean quailed in	9, 24/ 20
they against whom he	<b>preacheth</b>	say not precisely that	9, 24/ 21
them against whom he	<b>preacheth</b>	them. And therefore, seeing	9, 25/ 12
we against whom he	<b>preacheth</b>	them. And we not	9, 25/ 18
God that a preacher	<b>preacheth</b>	, by which the points	9, 35/ 10
them, and after, he	<b>preacheth</b>	to them holily what	9, 102/ 11
things which this Pacifier	<b>preacheth</b>	to have done. For	9, 102/ 23
The Thirty-second Chapter Then	<b>preacheth</b>	this Pacifier yet farther	9, 106/ 29
this his holy preaching,	<b>preacheth</b>	upon them to their	9, 107/ 18

of his bishop, that	<b>preacheth</b>	haply against the faith	9, 145/ 31
his book this Pacifier	<b>preacheth</b>	and presseth upon --	9, 147/ 26
naught but railing and	<b>preaching</b>	without proof; and that	9, 7/ 16
therein; and, at the	<b>preaching</b>	of the Church, write	9, 25/ 34
people's hearts at their	<b>preaching</b>	, at such time as	9, 25/ 36
to faith (by reading,	<b>preaching</b>	, miracle, and such other	9, 36/ 21
upon this advertisement and	<b>preaching</b>	of this good Pacifier	9, 106/ 36
for all this Pacifier's	<b>preaching</b>	, the spirituality may be	9, 107/ 9
of this his holy	<b>preaching</b>	, preacheth upon them to	9, 107/ 18
this Pacifier, by his	<b>preaching</b>	used with such authority	9, 107/ 24
with; and with such	<b>preaching</b>	so to make the	9, 110/ 31
unlearned man hear the	<b>preaching</b>	of his bishop, that	9, 145/ 31
is to wit, the	<b>precious</b>	Body and Blood of	9, 44/ 29
thing so requisite, of	<b>precise</b>	necessity, that the people's	9, 13/ 18
a thing of such	<b>precise</b>	necessity that the people's	9, 13/ 34
he preacheth say not	<b>precisely</b>	that the Church was	9, 24/ 21
states whither should have	<b>preeminence</b>	, these priests that are	9, 65/ 9
some points concerning the	<b>preeminence</b>	of their perfection, as	9, 71/ 6
themselves beside (concerning the	<b>preeminence</b>	of their perfection, as	9, 73/ 33
they say, in my	<b>preface</b>	of my Confutation, that	9, 6/ 4
the answer unto Tyndale's	<b>preface</b>	, the number 53, and	9, 35/ 29
the end of my	<b>preface</b>	before Tyndale's Confutation, these	9, 171/ 9
have in my said	<b>preface</b>	promised -- I purpose	9, 172/ 15
of priests exalted and	<b>preferred</b>	; and therefore if any	9, 142/ 13
was some desire of	<b>prelacy</b>	, and that with some	9, 68/ 14
the names of this	<b>prelate</b>	and that prelate recited	9, 82/ 5
this prelate and that	<b>prelate</b>	recited and rehearsed unto	9, 82/ 5
they might for this	<b>prelate</b>	or that, concerning some	9, 82/ 11
that if ever any	<b>prelate</b>	of this realm; yea	9, 101/ 16
prince and disobey their	<b>prelates</b>	, and give them no	9, 12/ 29
reproach and rebuke the	<b>prelates</b>	before the people. Also	9, 60/ 20
There are of our	<b>prelates</b>	some such at this	9, 68/ 15
to do, to their	<b>prelates</b>	and their curates, and	9, 71/ 22
-- both honor to	<b>prelates</b>	, building of churches, buying	9, 72/ 23
clergy, and especially the	<b>prelates</b>	, get, every man among	9, 73/ 29
both in hand with	<b>prelates</b>	and secular priests and	9, 79/ 15
no farther than the	<b>prelates</b>	, if we should have	9, 82/ 22
been exchanged for the	<b>prelates</b>	(for I have heard	9, 82/ 25
should suspect that our	<b>prelates</b>	and ordinaries in their	9, 94/ 28
it should have such	<b>prelates</b>	and ordinaries as should	9, 94/ 35
as long as the	<b>prelates</b>	pretend that any part	9, 99/ 15
that now not only	<b>prelates</b>	but other poor, plain	9, 99/ 23
as long as the	<b>prelates</b>	pretend that their authority	9, 101/ 6

word "all": that the	<b>prelates</b>	should not pretend to	9, 101/ 11
Who heard ever the	<b>prelates</b>	of this realm pretend	9, 101/ 13
never happen) all the	<b>prelates</b>	in this realm fall	9, 101/ 32
same, yet all the	<b>prelates</b>	hitherto plainly do preach	9, 101/ 33
like as if the	<b>prelates</b>	did pretend the thing	9, 101/ 36
as long as the	<b>prelates</b>	do the thing that	9, 102/ 5
good faith, that the	<b>prelates</b>	will never desire to	9, 128/ 8
please him -- neither	<b>prelates</b>	nor mean secular priests	9, 128/ 16
men say that some	<b>prelates</b>	have not done all	9, 129/ 7
if the prince, and	<b>prelates</b>	, and the noblemen of	9, 139/ 10
any of all the	<b>prelates</b>	that are now living	9, 144/ 21
of the spirituality --	<b>prelates</b>	, secular priests, or religious	9, 152/ 35
his but, being a	<b>preposition</b>	adversative, standeth more properly	9, 67/ 2
matter in the party's	<b>presence</b>	. For if the judge	9, 134/ 2
God, but that the	<b>presence</b>	of peril raising men	9, 161/ 2
is nothing like the	<b>present</b>	matter, because he striketh	9, 57/ 25
vices of this time	<b>present</b>	. And this vice is	9, 65/ 26
well, set your short	<b>present</b>	pleasure before your perpetual	9, 81/ 5
Christ's promise, as verily	<b>present</b>	and assistant as it	9, 100/ 5
hearts, nor of the	<b>present</b>	aid and help of	9, 161/ 1
that they have been	<b>present</b>	and seen the judges	9, 163/ 9
or so very seldom	<b>presented</b>	, not five in fifteen	9, 135/ 7
danger that they then	<b>presently</b>	stood in, that, he	9, 80/ 9
either by accusation or	<b>presentment</b>	in their senes or	9, 134/ 23
effect. And as for	<b>presentments</b>	and indictments, what effect	9, 134/ 32
whole realm how many	<b>presentments</b>	be there made in	9, 135/ 3
your lives, but also	<b>preserve</b>	your state." And when	9, 80/ 15
again, and thereby to	<b>preserve</b>	and keep him from	9, 122/ 27
things being so long	<b>preserved</b>	and kept in remembrance	9, 31/ 17
so long kept and	<b>preserved</b>	by God, or by	9, 31/ 19
things have not been	<b>preserved</b>	by God among Christian	9, 31/ 30
that myself for the	<b>press</b>	of them have been	9, 104/ 23
this Pacifier preacheth and	<b>presseth</b>	upon -- that is	9, 147/ 26
that between their importunate	<b>pressing</b>	and the diligence, or	9, 160/ 6
than by writing to	<b>presume</b>	anything to meddle therewith	9, 3/ 18
writing against their heresies	<b>presume</b>	without great reverence to	9, 44/ 33
it was an heinous	<b>presumption</b>	of one man, upon	9, 12/ 26
the most proud and	<b>presumptuous</b>	, and therewith the most	9, 12/ 20
else they be very	<b>presumptuous</b>	and usurp many things	9, 99/ 20
spiritual rulers will either	<b>pretend</b>	that their authority is	9, 96/ 10
or that they will	<b>pretend</b>	that no default is	9, 96/ 14
spiritual rulers will either	<b>pretend</b>	that their authority is	9, 97/ 30
and that they will	<b>pretend</b>	that no default is	9, 98/ 1

as spiritual rulers will	<b>pretend</b>	that their authority is	9, 98/ 37
answer that they neither	<b>pretend</b>	nor never did, all	9, 99/ 8
long as the prelates	<b>pretend</b>	that any part of	9, 99/ 15
For he saith they	<b>pretend</b>	to be obeyed, and	9, 99/ 28
long as the prelates	<b>pretend</b>	that their authority is	9, 101/ 6
the prelates should not	<b>pretend</b>	to be obeyed in	9, 101/ 11
prelates of this realm	<b>pretend</b>	this -- that they	9, 101/ 13
if the prelates did	<b>pretend</b>	the thing that this	9, 101/ 36
so while they neither	<b>pretend</b>	that thing now nor	9, 102/ 2
that spiritual men somewhat	<b>pretend</b>	to punish heresies only	9, 138/ 1
And that spiritual men	<b>pretend</b>	that they only should	9, 138/ 10
Pacifier that the spirituality	<b>pretend</b>	that no layman should	9, 139/ 36
Which though this Pacifier	<b>pretend</b>	that he would have	9, 166/ 9
say," under a pity	<b>pretended</b>	toward those heretics that	9, 88/ 22
that manner where himself	<b>pretended</b>	that all the remnant	9, 110/ 28
the purpose that he	<b>pretendeth</b>	: that is to wit	9, 54/ 26
or goods from him,	<b>pretending</b>	that he hath too	9, 77/ 17
after the old course,	<b>pretending</b>	by confederacies and worldly	9, 96/ 1
his errors also with	<b>pretense</b>	of reason and scripture	9, 8/ 22
his affirmation by the	<b>pretense</b>	that much people judgeth	9, 112/ 5
but some man under	<b>pretext</b>	of pacifying may hap	9, 147/ 6
and reporting under a	<b>pretext</b>	of charity: then endeth	9, 150/ 11
figures and such holy	<b>pretexts</b>	he goeth about ungodly	9, 150/ 19
word put the one	<b>prettily</b>	back with his hand	9, 57/ 18
now and prosper full	<b>prettily</b>	in some places; and	9, 69/ 28
thereof, and maketh a	<b>pretty</b>	glance thereat, in those	9, 28/ 13
counsel so by this	<b>pretty</b>	printed book privily given	9, 98/ 18
This process were a	<b>pretty</b>	piece, and somewhat also	9, 146/ 25
the gates of hell	<b>prevail</b>	against Christ's church --	9, 158/ 34
Catholic faith, nor to	<b>prevail</b>	against the Catholic Church	9, 160/ 27
for a scourge to	<b>prevail</b>	in some places here	9, 160/ 30
after that God hath	<b>prevented</b>	him with his grace	9, 37/ 33
Council disappointed, and secretly	<b>prevented</b>	, and the field taken	9, 162/ 10
yet upon God's gracious	<b>prevention</b>	and first calling upon	9, 38/ 9
man by God's own	<b>prevention</b>	without man -- but	9, 38/ 15
then should it not	<b>prick</b>	them. The Thirty-third Chapter	9, 107/ 7
much against pomp and	<b>pride</b>	and gluttony as against	9, 43/ 31
I commend pomp and	<b>pride</b>	, where I praise avarice	9, 49/ 11
peace, reigneth now envy,	<b>pride</b>	, division, and strife; and	9, 61/ 34
into such a ghostly	<b>pride</b>	that they have in	9, 63/ 28
into such a ghostly	<b>pride</b>	that they have, in	9, 65/ 17
into some great ghostly	<b>pride</b>	, as Lucifer did in	9, 65/ 22
an high spice of	<b>pride</b>	. But then goeth he	9, 65/ 31

past were by the	<b>pride</b>	and oversight of some	9, 98/ 15
lord, of a solemn	<b>pride</b>	, that he would have	9, 125/ 27
the same spirit of	<b>pride</b>	that I perceived before	9, 126/ 25
much told of any	<b>pride</b>	to teach them, as	9, 146/ 32
by a passion of	<b>pride</b>	, many a man falleth	9, 149/ 3
with great diligence that	<b>pride</b>	, covetousness, nor worldly love	9, 151/ 30
at all either of	<b>pride</b>	or of covetousness, or	9, 152/ 26
he is, through such	<b>pride</b>	, far from such indifference	9, 153/ 3
have no spice of	<b>pride</b>	, covetousness, nor love toward	9, 153/ 5
from every spice of	<b>pride</b>	, covetousness, and worldly love	9, 153/ 20
I can never be	<b>priest</b>	. And as for all	9, 47/ 4
thereby; and that a	<b>priest</b>	should have some living	9, 73/ 10
little penance of the	<b>priest</b>	as the lady was	9, 101/ 24
of it, that the	<b>priest</b>	had on Good Friday	9, 101/ 26
to preach being a	<b>priest</b>	, so if I were	9, 103/ 25
if I were a	<b>priest</b>	too, I would be	9, 103/ 25
Cleric, which is a	<b>priest</b>	, and is now, for	9, 117/ 33
most silence, while the	<b>priest</b>	was at the Secrets	9, 118/ 16
any evil of a	<b>priest</b>	, though it be openly	9, 142/ 14
is amiss in the	<b>priest</b>	that it is spoken	9, 142/ 17
but that though any	<b>priest</b>	be so naughty that	9, 142/ 24
devoir to reform the	<b>priest</b>	; yea, and yet more	9, 142/ 28
the amendment of the	<b>priest</b>	because laymen speak so	9, 142/ 29
affectionate unto every evil	<b>priest</b>	that they can so	9, 143/ 2
when there was a	<b>priest</b>	taken for heresy, and	9, 157/ 16
except he delivered the	<b>priest</b>	and let him go	9, 157/ 18
hurt, delivered out the	<b>priest</b>	; whom if he had	9, 157/ 21
suffer a sore- suspected	<b>priest</b>	of theirs for heresy	9, 157/ 28
laymen fasten? Let te	<b>priester</b>	fasten" -- so we	9, 106/ 19
part, but bid the	<b>priester</b>	go fasten. And where	9, 106/ 21
besides their order of	<b>priesthood</b>	have by their holy	9, 65/ 4
order. Which sort of	<b>priests</b>	and religious running out	9, 49/ 24
And I found those	<b>priests</b>	rather content to remain	9, 49/ 32
but partial to the	<b>priests</b>	. Howbeit, by this reason	9, 50/ 6
the sacred princes and	<b>priests</b>	. Against any of which	9, 50/ 32
heretics that, meeting the	<b>priests</b>	and clerics (religious and	9, 51/ 13
would step unto the	<b>priests</b>	, and pull them up	9, 51/ 21
revile and rebuke the	<b>priests</b>	(or at the leastwise	9, 51/ 27
lay people against the	<b>priests</b>	. For he showeth, in	9, 55/ 9
open faults that many	<b>priests</b>	be openly taken in	9, 55/ 33
because they use the	<b>priests</b>	over-familiarly, and give them	9, 57/ 2
such kind as the	<b>priests</b>	that so be dealt	9, 57/ 5
them both that the	<b>priests</b>	against lay people, and	9, 57/ 8

and lay people against	<b>priests</b>	, have used to have	9, 57/ 9
religious, and also between	<b>priests</b>	and religious, and, that	9, 62/ 2
be lamented, also between	<b>priests</b>	and priests. Some say	9, 62/ 3
also between priests and	<b>priests</b>	. Some say that a	9, 62/ 3
strife should be between	<b>priests</b>	and religious persons, or	9, 62/ 6
are, both the parties,	<b>priests</b>	. For some say that	9, 62/ 8
many religious folk be	<b>priests</b>	. And they that so	9, 62/ 9
also that as many	<b>priests</b>	be religious folk. And	9, 62/ 9
falleth of necessity between	<b>priests</b>	and priests; and then	9, 62/ 18
necessity between priests and	<b>priests</b>	; and then the variance	9, 62/ 18
fell between as many	<b>priests</b>	when themselves be both	9, 62/ 22
when themselves be both	<b>priests</b>	. And then if he	9, 62/ 23
he mean here by "	<b>priests</b>	" those that are secular	9, 62/ 24
those that are secular	<b>priests</b>	, as by his other	9, 62/ 25
variance fall between secular	<b>priests</b>	than between those priests	9, 62/ 27
priests than between those	<b>priests</b>	that are in religion	9, 62/ 27
fall between any secular	<b>priests</b>	-- yet is it	9, 62/ 30
it fall between those	<b>priests</b>	that have also vowed	9, 62/ 31
by these words "between	<b>priests</b>	and priests" the priests	9, 62/ 39
words "between priests and	<b>priests</b>	" the priests that are	9, 62/ 39
priests and priests" the	<b>priests</b>	that are in religion	9, 62/ 39
that happeth between secular	<b>priests</b>	among themselves. I cannot	9, 63/ 3
that increase ending in "	<b>priests</b>	" after all the "religious	9, 63/ 5
that the state of	<b>priests</b>	professing religion were a	9, 63/ 6
state of those secular	<b>priests</b>	that have temporal lands	9, 63/ 8
that religious persons and	<b>priests</b>	have had to their	9, 63/ 24
be lamented, also between	<b>priests</b>	and priests," he meant	9, 65/ 1
also between priests and	<b>priests</b>	, " he meant to put	9, 65/ 1
which falleth between secular	<b>priests</b>	, than that that falleth	9, 65/ 3
religious persons and also	<b>priests</b>	have had to their	9, 65/ 7
should have preeminence, these	<b>priests</b>	that are secular or	9, 65/ 10
default, as well at	<b>priests</b>	as religious, so far	9, 66/ 26
default as well at	<b>priests</b>	as religious, a man	9, 67/ 6
enough, not only in	<b>priests</b>	and in religious, but	9, 67/ 8
they say that neither	<b>priests</b>	nor religious keep the	9, 67/ 27
religious, and that some	<b>priests</b>	have varied also with	9, 71/ 5
their curates, and to	<b>priests</b>	and religious persons, for	9, 71/ 23
were thereof, either secular	<b>priests</b>	or religious persons. And	9, 72/ 18
that they bear to	<b>priests</b>	. For some of these	9, 73/ 6
they make not the	<b>priests</b>	so very rich that	9, 73/ 7
cost or envy the	<b>priests</b>	that profit. But then	9, 73/ 26
with prelates and secular	<b>priests</b>	and religious persons, and	9, 79/ 15
evil and naughty secular	<b>priests</b>	, and them that are	9, 82/ 29

and disorder love no	<b>priests</b>	; and therefore they esteem	9, 95/ 20
pompous apparel that many	<b>priests</b>	in years not long	9, 98/ 14
but other poor, plain	<b>priests</b>	also daily do take	9, 99/ 23
the spirituality, love no	<b>priests</b>	; and therefore they esteem	9, 107/ 31
manner folk as evil	<b>priests</b>	and apostates that the	9, 113/ 37
and abusions loveth no	<b>priests</b>	, and that therefore they	9, 128/ 3
prelates nor mean secular	<b>priests</b>	, nor religious persons, not	9, 128/ 16
For like as naughty	<b>priests</b>	and naughty religious persons	9, 128/ 31
spirituality: so have naughty	<b>priests</b>	and naughty religious folk	9, 128/ 34
the worldly honor of	<b>priests</b>	exalted and preferred; and	9, 142/ 13
spirituality -- prelates, secular	<b>priests</b>	, or religious persons --	9, 152/ 35
the worldly honor of	<b>priests</b>	exalted that he is	9, 153/ 3
partial favor to the	<b>priests'</b>	persons have I none	9, 48/ 16
long porteous, a short	<b>primer</b>	shall serve them. And	9, 9/ 20
them. And yet the	<b>primer</b>	they think too long	9, 9/ 21
boldness to resist their	<b>prince</b>	and disobey their prelates	9, 12/ 28
by the most noble	<b>prince</b>	of famous memory King	9, 73/ 22
great surety for the	<b>prince</b>	, and a great sparing	9, 84/ 7
time of the famous	<b>prince</b>	King Henry IV, about	9, 84/ 13
convenient therefor, as any	<b>prince</b>	hath (number for number	9, 94/ 37
a most virtuous Catholic	<b>prince</b>	, gave unto Thomas Philips	9, 127/ 10
in favor of the	<b>prince</b>	, and detestation of such	9, 136/ 17
And undoubtedly, if the	<b>prince</b>	, and prelates, and the	9, 139/ 10
the time of the	<b>prince</b>	of famous memory King	9, 139/ 12
the reign of the	<b>prince</b>	of famous memory King	9, 161/ 15
time of the noble	<b>prince</b>	King Richard II, and	9, 161/ 39
of the said famous	<b>prince</b>	King Henry V, they	9, 162/ 4
policy of the noble	<b>prince</b>	and his Council disappointed	9, 162/ 9
Christian zeal of the	<b>prince</b>	, the nobles, and the	9, 162/ 22
and surety of the	<b>prince</b>	and the realm, diligently	9, 166/ 36
the weal of the	<b>prince</b>	and the realm any	9, 168/ 15
persons -- the sacred	<b>princes</b>	and priests. Against any	9, 50/ 32
devotion of virtuous temporal	<b>princes</b>	-- as was to	9, 73/ 21
which good and holy	<b>princes</b>	and other devout, virtuous	9, 84/ 23
grant of kings and	<b>princes</b>	, as have also many	9, 99/ 11
was lands that good	<b>princes</b>	have given them. But	9, 104/ 26
would now give good	<b>princes</b>	evil counsel for to	9, 104/ 28
as the chief and	<b>principal</b>	of all his creatures	9, 15/ 30
miswritten, either in the	<b>principal</b>	book or in the	9, 30/ 27
concord between the two	<b>principal</b>	parties, the spirituality and	9, 54/ 2
is here not my	<b>principal</b>	purpose, I will therefore	9, 61/ 7
no part of my	<b>principal</b>	intent, but happeneth as	9, 97/ 14
the title "Hereticus in	<b>principio</b>	, " saith that a man	9, 145/ 29

it out abroad in	<b>print</b>	. The Eighteenth Chapter And	9, 67/ 20
not put abroad in	<b>print</b>	, I would not, therefore	9, 123/ 28
once put abroad in	<b>print</b>	, it is a thing	9, 124/ 5
put out abroad in	<b>print</b>	), yet I caused mine	9, 124/ 10
him my book in	<b>print</b>	; but of truth, he	9, 125/ 8
hath the book in	<b>print</b>	; and of likelihood he	9, 125/ 18
that had it in	<b>print</b>	already; and before it	9, 125/ 20
so by this pretty	<b>printed</b>	book privily given them	9, 98/ 18
mine answer to be	<b>printed</b>	under mine own name	9, 124/ 10
and before it was	<b>printed</b>	I know very well	9, 125/ 20
for us all. Amen.	<b>Printed</b>	by W. Rastell in	9, 172/ 31
by oversight in the	<b>printing</b>	, which may well appear	9, 15/ 9
to keep them from	<b>prison</b>	find some other shift	9, 76/ 13
For he is in	<b>prison</b>	in the Tower already	9, 89/ 21
to keep him in	<b>prison</b>	, where he should do	9, 90/ 21
the bishop's officers in	<b>prison</b>	, and should have been	9, 121/ 5
was privily killed in	<b>prison</b>	, and privily cast away	9, 121/ 18
were in the bishop's	<b>prison</b>	, his ghostly enemy the	9, 126/ 27
go to the bishop's	<b>prison</b>	) was received prisoner into	9, 127/ 4
lieth sometimes still in	<b>prison</b>	till the return; and	9, 132/ 9
arrested and put in	<b>prison</b>	, and stocks if need	9, 151/ 17
keep them in strong	<b>prison</b>	till they were justified	9, 161/ 25
locked fast, that the	<b>prisoner</b>	steal not in again	9, 119/ 13
of London, leather-seller, now	<b>prisoner</b>	in the Tower. Whom	9, 126/ 12
bishop's prison) was received	<b>prisoner</b>	into the Tower of	9, 127/ 5
remain in the king's	<b>prisons</b>	a month than in	9, 49/ 33
or of some other	<b>prisons</b>	, with which ordering of	9, 117/ 19
Bride's Churchyard. % 1533 Cum	<b>privilegio</b>	. . .	9, 172/ 36
this pretty printed book	<b>privily</b>	given them in their	9, 98/ 18
pray to thy Father	<b>privily</b>	. " But likewise as God	9, 104/ 5
at all, but was	<b>privily</b>	killed in prison, and	9, 121/ 17
killed in prison, and	<b>privily</b>	cast away. For so	9, 121/ 18
between them twain, perused	<b>privily</b>	the journeymen first, and	9, 156/ 21
without making the party	<b>privy</b>	who told him the	9, 134/ 8
and which but a	<b>privy</b>	, and which suspicion is	9, 154/ 28
by what persons that	<b>privy</b>	confederacy began. And in	9, 156/ 15
over-long by holding a	<b>problem</b>	upon every trifle, I	9, 43/ 12
as it were, a	<b>problem</b>	, upon the antiquity or	9, 64/ 6
wise should with some	<b>problem</b>	pulled out of a	9, 100/ 30
if religious Lutherans may	<b>proceed</b>	and prosper, that cast	9, 74/ 3
yet none accuser, should	<b>proceed</b>	against him ex officio	9, 90/ 7
he would he should	<b>proceed</b>	ex officio, as I	9, 90/ 8
preach sometimes a long	<b>process</b>	to very little purpose	9, 9/ 8

they furnish out their	<b>process</b>	with lying, while the	9, 46/ 5
of pacifying, within short	<b>process</b>	be conveyed round about	9, 55/ 2
progress of all his	<b>process</b>	, that the grudge is	9, 55/ 10
plain reproveth his own	<b>process</b>	, and excuseth the clergy	9, 114/ 37
Pacifier could bring his	<b>process</b>	of his "many" persons	9, 115/ 6
should put away the	<b>process</b>	ex officio, the thing	9, 135/ 9
every light default. This	<b>process</b>	were a pretty piece	9, 146/ 25
endeth he that painted	<b>process</b>	with his devout prayer	9, 150/ 12
that they should make	<b>process</b>	against them to bring	9, 151/ 8
due correction. In this	<b>process</b>	, lo, good readers, this	9, 151/ 33
citations against heretics and	<b>process</b>	of excommunication; but will	9, 153/ 37
whoso holdeth against the	<b>process</b>	ex officio would take	9, 164/ 15
men shall suffer the	<b>processes</b>	ex officio stand; and	9, 135/ 16
by the king's gracious	<b>proclamation</b>	openly forbidden, I wrote	9, 11/ 29
that some of them	<b>procure</b>	their own honor, and	9, 68/ 8
kind of faith, and	<b>procureth</b>	the progress and increase	9, 38/ 13
if no man would	<b>profess</b>	himself for his accuser	9, 89/ 34
abhor incontinence in sacred,	<b>professed</b>	persons that have vowed	9, 45/ 38
persons, open-known apostates, open-known	<b>professed</b>	or convicted heretics. But	9, 50/ 17
have also vowed and	<b>professed</b>	farther, somewhat a more	9, 62/ 31
ever hitherto they have	<b>professed</b>	the contrary, and not	9, 101/ 15
of Division, because he	<b>professeth</b>	these heretics' opinions for	9, 168/ 6
the state of priests	<b>professing</b>	religion were a state	9, 63/ 6
be spiritual persons by	<b>profession</b>	, and are therewith carnal	9, 49/ 13
by reason of the	<b>profession</b>	, than is the state	9, 63/ 7
sacred orders, and holy	<b>profession</b>	of their godly state	9, 71/ 25
that abide in their	<b>profession</b>	still. Nor I find	9, 128/ 21
blessed new brethren, the	<b>professors</b>	and preachers of verity	9, 167/ 23
naught, this shall I	<b>proffer</b>	him: that I will	9, 94/ 14
the people than to	<b>profit</b>	the people. Were there	9, 68/ 10
inward hatred unto the	<b>profit</b>	of men's souls, besides	9, 73/ 5
envy the priests that	<b>profit</b>	. But then the trentals	9, 73/ 27
thing very good and	<b>profitable</b>	that the scripture well	9, 13/ 28
themselves right, good, and	<b>profitable</b>	, as they be indeed	9, 75/ 20
be to the realm	<b>profitable</b>	, without lawful cause to	9, 84/ 21
of the Church, and	<b>profiteth</b>	not the people; and	9, 75/ 14
both stick to these	<b>profits</b>	, yet if religious Lutherans	9, 74/ 2
faith, and procureth the	<b>progress</b>	and increase of grace	9, 38/ 13
he showeth, in the	<b>progress</b>	of all his process	9, 55/ 10
cap. Vt inquisitionis, par. "	<b>Prohibemus</b>	, " where all powers, and	9, 138/ 12
in the Church to	<b>prohibit</b>	that: for though it	9, 138/ 20
all these words were	<b>prohibited</b>	on both sides upon	9, 57/ 11
all these words were	<b>prohibited</b>	on both sides upon	9, 59/ 20

temporal and rulers, be	<b>prohibited</b>	that they shall not	9, 138/ 13
confess anything that is	<b>prohibited</b>	by the Church: anon	9, 146/ 20
confess anything that is	<b>prohibited</b>	by the Church, anon	9, 147/ 13
now, after this holy	<b>prologue</b>	made, go forth and	9, 58/ 15
have not fulfilled my	<b>promise</b>	. For I promised, they	9, 6/ 4
over that, made a	<b>promise</b>	, either that he will	9, 27/ 37
the word of the	<b>promise</b>	" doth all the work	9, 35/ 2
the word of his	<b>promise</b>	"; as though never a	9, 35/ 8
true but only his	<b>promise</b>	. Now of truth, the	9, 35/ 9
out, I dare boldly	<b>promise</b>	that he shall there	9, 37/ 11
walk abroad upon his	<b>promise</b>	to appear again, which	9, 90/ 11
is, according to Christ's	<b>promise</b>	, as verily present and	9, 100/ 5
treat very well, and	<b>promise</b>	to do afterward as	9, 118/ 30
to be reformed, and	<b>promise</b>	that he would amend	9, 149/ 39
have not fulfilled my	<b>promise</b>	, I shall here first	9, 171/ 7
in remembrance what my	<b>promise</b>	was. In the end	9, 171/ 8
have not fulfilled this	<b>promise</b>	-- if he read	9, 171/ 31
yet will say my	<b>promise</b>	is not fulfilled --	9, 171/ 35
perceive that all my	<b>promise</b>	in that point I	9, 172/ 2
my promise. For I	<b>promised</b>	, they say, in my	9, 6/ 4
as have unto God	<b>promised</b>	and vowed the contrary	9, 46/ 2
also -- whereof I	<b>promised</b>	nothing. So that as	9, 172/ 7
in my said preface	<b>promised</b>	-- I purpose to	9, 172/ 15
they there devised and	<b>promulgated</b>	among the Gentiles that	9, 100/ 19
the strength, and the	<b>proof</b>	that most maketh for	9, 6/ 16
and pith of his	<b>proof</b>	. But all the remnant	9, 7/ 13
railing and preaching without	<b>proof</b>	; and that but in	9, 7/ 16
of chance put that	<b>proof</b>	in doubt, yet have	9, 7/ 22
may see a clear	<b>proof</b>	by these words of	9, 21/ 40
escape and avoid my	<b>proof</b>	, in the place fore-remembered	9, 37/ 35
be put unto no	<b>proof</b>	, he would not say	9, 58/ 23
be accounted for a	<b>proof</b>	of division. And among	9, 69/ 9
costs done about the	<b>proof</b>	, and a reasonable reward	9, 94/ 19
so judge before the	<b>proof</b>	and fish before the	9, 112/ 15
to a purgation without	<b>proof</b>	or without offense in	9, 130/ 17
the accuser to the	<b>proof</b>	of the matter in	9, 134/ 1
heresy, ye see the	<b>proof</b>	, I trow, meetly well	9, 134/ 33
matter worketh in the	<b>proof</b>	. For since evil folk	9, 136/ 19
doctoring were a good	<b>proof</b>	that the spiritual judges	9, 146/ 26
offer himself to the	<b>proof</b>	. For let him come	9, 148/ 18
say" be no sufficient	<b>proof</b>	, then is his tale	9, 154/ 6
say" be a good	<b>proof</b>	, then the suspending will	9, 154/ 9
the ordinary, having good	<b>proofs</b>	and yet none accuser	9, 90/ 6

at hand, whereby the	<b>proofs</b>	of all such mishandling	9, 116/ 19
and plain and clear	<b>proofs</b>	, so well and openly	9, 127/ 20
after other good, honest	<b>proofs</b>	, one that would come	9, 164/ 30
arrest him yet, till	<b>proofs</b>	be brought in first	9, 166/ 1
folly; for first, his	<b>proper</b>	, wise word can have	9, 12/ 36
giveth his audience a	<b>proper</b>	insinuation thereof, and maketh	9, 28/ 12
For he findeth many	<b>proper</b>	ways of uttering evil	9, 42/ 10
hath found some certain	<b>proper</b>	invented figures in that	9, 52/ 9
his tale with his	<b>proper</b>	invention of "some say	9, 60/ 1
appear in his own	<b>proper</b>	person, before the King's	9, 94/ 10
any manner purpose any	<b>proper</b>	policy. And therefore as	9, 163/ 23
quoth she, "but as	<b>properly</b>	as that was preached	9, 12/ 14
preposition adversative, standeth more	<b>properly</b>	to shoot at between	9, 67/ 3
other part of his	<b>prophecy</b>	, concerning that the light	9, 98/ 35
solemn divination wherein he	<b>prophesieth</b>	that as long as	9, 97/ 29
shall, find his holy	<b>prophet</b>	plainly proved a fool	9, 10/ 17
that, to pardon his	<b>prophet</b>	in that one place	9, 10/ 22
the folly that the	<b>prophet</b>	reproveth, and cease to	9, 109/ 28
writing as, except the	<b>prophets</b>	of God, and Christ	9, 4/ 16
fairer unto these holy	<b>prophets</b>	of theirs, be so	9, 43/ 19
to grow now and	<b>prosper</b>	full prettily in some	9, 69/ 28
Lutherans may proceed and	<b>prosper</b>	, that cast off their	9, 74/ 3
forever out of his	<b>protection</b>	!" And with that word	9, 76/ 27
zeal that his own	<b>protection</b>	fell out of his	9, 76/ 29
out of the king's	<b>protection</b>	-- and I purpose	9, 76/ 32
out of the king's	<b>protection</b>	ere you and I	9, 76/ 33
to purchase such a	<b>protection</b>	for them that I	9, 120/ 20
For where this preacher	<b>protesteth</b>	the necessity of the	9, 32/ 7
right himself and plainly	<b>protesteth</b>	the truth of his	9, 87/ 13
one of the most	<b>proud</b>	and presumptuous, and therewith	9, 12/ 20
they be in mind	<b>proud</b>	, envious, and cruel. And	9, 40/ 27
I am both over	<b>proud</b>	and over slothful also	9, 48/ 12
bold to say that	<b>proud</b>	folk be naught, that	9, 50/ 14
called the others, again,	<b>proud</b>	persons, covetous, vainglorious, and	9, 63/ 32
great part of the	<b>proud</b>	and pompous apparel that	9, 98/ 13
grudge and call them	<b>proud</b>	for their countenance would	9, 98/ 30
the spirituality is too	<b>proud</b>	. For he saith they	9, 99/ 28
under the name of	<b>proud</b>	worldly countenance -- if	9, 104/ 35
which they call the	<b>proud</b>	worldly countenance, they might	9, 105/ 4
but besides that, a	<b>proud</b>	, unlearned fool. But as	9, 124/ 26
neither men that be	<b>proud</b>	nor covetous, nor have	9, 152/ 1
of heresy that are	<b>proud</b>	or covetous, or have	9, 152/ 13
out of his poisoned,	<b>proud</b>	, obstinate heart: I would	9, 168/ 2

such as would plainly	<b>prove</b>	the matter against me	9, 5/ 33
Confutation, that I would	<b>prove</b>	the Church; and that	9, 6/ 5
their whole purpose they	<b>prove</b>	in conclusion never a	9, 9/ 9
none harm. And to	<b>prove</b>	that they be neither	9, 11/ 7
but if the preacher	<b>prove</b>	me that it were	9, 12/ 34
therein but if he	<b>prove</b>	that the people must	9, 12/ 37
I have here written,	<b>prove</b>	his word wisely spoken	9, 14/ 13
can by plain scripture	<b>prove</b>	us that God hath	9, 27/ 36
fain, if he could	<b>prove</b>	it, say that all	9, 28/ 7
-- these words, lo,	<b>prove</b>	plainly for my part	9, 32/ 14
serve to seem to	<b>prove</b>	his purpose, there will	9, 33/ 4
sacrament of baptism, to	<b>prove</b>	that "the word of	9, 35/ 2
I say and there	<b>prove</b>	that the willing endeavor	9, 38/ 10
as when I plainly	<b>prove</b>	them abominable heretics and	9, 41/ 36
whereby do these brethren	<b>prove</b>	it? I never said	9, 49/ 8
of this realm, and	<b>prove</b>	it in like wise	9, 60/ 28
that he can never	<b>prove</b>	, and some, they say	9, 60/ 36
new come, they may	<b>prove</b>	no worse. For of	9, 68/ 16
reason that ever can	<b>prove</b>	it right. And as	9, 77/ 14
would within a while	<b>prove</b>	a poor policy. Howbeit	9, 86/ 19
the cause could easily	<b>prove</b>	that they had used	9, 89/ 3
he list, and there	<b>prove</b>	, calling me thereto, that	9, 94/ 11
his part, pardie, to	<b>prove</b>	it for his own	9, 94/ 20
the remnant. Now, to	<b>prove</b>	to what pass this	9, 115/ 5
come forth and here	<b>prove</b>	us some. Let him	9, 116/ 23
us some. Let him	<b>prove</b>	twenty, let him prove	9, 116/ 23
prove twenty, let him	<b>prove</b>	twelve, let him prove	9, 116/ 24
prove twelve, let him	<b>prove</b>	ten, let him prove	9, 116/ 24
prove ten, let him	<b>prove</b>	six, let him prove	9, 116/ 24
prove six, let him	<b>prove</b>	twain; or for very	9, 116/ 25
so many," let him	<b>prove</b>	some one, at the	9, 116/ 26
than to pursue and	<b>prove</b>	them with his forthcoming	9, 121/ 9
than till this Pacifier	<b>prove</b>	that same false tale	9, 128/ 9
consideration cannot suffice to	<b>prove</b>	the law reasonable. For	9, 137/ 28
might percase allege and	<b>prove</b>	so great and so	9, 138/ 7
intent is not to	<b>prove</b>	the said laws all	9, 140/ 10
not, he saith, to	<b>prove</b>	the said laws of	9, 140/ 29
be received that can	<b>prove</b>	it against them --	9, 141/ 4
at the leastwise would	<b>prove</b>	them heretics in speaking	9, 141/ 15
the best, till he	<b>prove</b>	it somewhat better, this	9, 142/ 33
is not enough to	<b>prove</b>	that a man is	9, 145/ 35
enormity, then till he	<b>prove</b>	them that are already	9, 152/ 15
to say, till he	<b>prove</b>	it otherwise, by some	9, 152/ 17

proved, and that he	<b>prove</b>	their cruel, wrongful dealing	9, 152/ 19
him how he can	<b>prove</b>	this point or that	9, 159/ 10
would come in and	<b>prove</b>	plainly the heresies that	9, 164/ 31
his holy prophet plainly	<b>proved</b>	a fool, he may	9, 10/ 17
if it may be	<b>proved</b>	by plain and evident	9, 18/ 3
unwritten that appeareth not	<b>proved</b>	therein; as, for example	9, 18/ 9
by mine answer therein	<b>proved</b>	a fool, he goeth	9, 25/ 13
if it could be	<b>proved</b>	, would help some heresies	9, 28/ 25
find their opinions plainly	<b>proved</b>	false, and their archheretics	9, 39/ 34
and their archheretics plainly	<b>proved</b>	fools. For if they	9, 39/ 35
true, and so plainly	<b>proved</b>	in many places, that	9, 41/ 29
I have seen it	<b>proved</b>	by experience that in	9, 72/ 2
bound, upon their words	<b>proved</b>	, to put them to	9, 86/ 13
not one such wrong	<b>proved</b>	. But I shall in	9, 93/ 29
see the truth openly	<b>proved</b>	. After which well proved	9, 94/ 22
proved. After which well	<b>proved</b>	once to be as	9, 94/ 23
thing that they see	<b>proved</b>	true; and thereupon if	9, 94/ 24
without any such thing	<b>proved</b>	before, there will no	9, 94/ 26
the man hath nothing	<b>proved</b>	), but also that they	9, 102/ 15
such an evil tale	<b>proved</b>	true will either of	9, 112/ 18
good experience, so plainly	<b>proved</b>	and so clearly known	9, 123/ 2
plainly, before good record,	<b>proved</b>	himself then -- which	9, 124/ 25
he which cannot be	<b>proved</b>	guilty in heresy, and	9, 131/ 33
would he should have	<b>proved</b>	first, and then write	9, 142/ 5
so hath been already	<b>proved</b>	and found, in those	9, 148/ 13
and so shall be	<b>proved</b>	again, I doubt it	9, 148/ 14
have been both well	<b>proved</b>	against them, and neither	9, 148/ 28
very few, and hath	<b>proved</b>	it by a "some	9, 150/ 6
default. When he hath	<b>proved</b>	those evil devices good	9, 150/ 16
than he hath yet	<b>proved</b>	, and that he prove	9, 152/ 19
though he had well	<b>proved</b>	that they have so	9, 154/ 4
so hath it ever	<b>proved</b>	yet. And surely so	9, 158/ 2
by more ordinary means	<b>proved</b>	than either by "some	9, 170/ 15
and shall have plainly	<b>proved</b>	you the sure and	9, 171/ 24
which ye shall see	<b>proved</b>	very frantic follies --	9, 171/ 27
I pray you, how	<b>proveth</b>	he that poisoned bread	9, 12/ 31
point, the more he	<b>proveth</b>	himself to go the	9, 25/ 15
bringeth forth; which yet	<b>proveth</b>	it not. And the	9, 35/ 36
And yet since he	<b>proveth</b>	that point but by	9, 60/ 26
of these whom he	<b>proveth</b>	wronged, his ordinary, or	9, 94/ 16
never one -- nor	<b>proveth</b>	that much people so	9, 112/ 7
of him how he	<b>proveth</b>	this abominable fault that	9, 112/ 23
by what means he	<b>proveth</b>	it true. And first	9, 113/ 3

already, worse than he	<b>proveth</b>	them yet -- that	9, 152/ 16
cease; except he could	<b>provide</b>	farther, that no piteous	9, 70/ 34
thing is impossible to	<b>provide</b>	but that heretics will	9, 123/ 32
the king would sufficiently	<b>provide</b>	for their safeguard. But	9, 137/ 36
a sure eye to	<b>provide</b>	that neither innocents or	9, 149/ 26
one is if they	<b>provide</b>	that neither men that	9, 152/ 1
among other good things	<b>provide</b>	that the ordinaries might	9, 161/ 33
with no long reading,	<b>provided</b>	with mine own pain	9, 9/ 27
the spiritual folk sufficiently	<b>provided</b>	for, then had it	9, 78/ 38
he hath ever hitherto	<b>provided</b>	, shall inspire his grace	9, 83/ 27
prudently and as virtuously	<b>provided</b>	for this realm, that	9, 94/ 35
therefore it was then	<b>provided</b>	that at the request	9, 161/ 23
himself showeth, the law	<b>provideth</b>	well against all light	9, 136/ 29
remiss nor slack in	<b>providing</b>	for the correction of	9, 49/ 22
their hands, nor in	<b>providing</b>	for good exhortation toward	9, 89/ 6
their high wisdom in	<b>providing</b>	for the conservation of	9, 162/ 23
with good will agree,	<b>providing</b>	first such good acts	9, 166/ 18
the clergy in every	<b>province</b>	through all Christendom from	9, 144/ 30
them. And if a	<b>provincial</b>	council err, there are	9, 100/ 8
of be laws not	<b>provincial</b>	, made by the clergy	9, 144/ 1
their laws and constitutions	<b>provincial</b>	-- this Pacifier to	9, 144/ 13
think verily, any one	<b>provincial</b>	constitution that he speaketh	9, 144/ 19
the preacher make farther	<b>provision</b>	besides: that all the	9, 13/ 21
I used therein this	<b>provision</b>	for the remedy on	9, 124/ 7
be brought about. The	<b>provision</b>	of the law that	9, 138/ 33
well perceived that this	<b>provision</b>	could not suffice. For	9, 161/ 27
also to make great	<b>provisions</b>	against it besides --	9, 139/ 15
-- if such good	<b>provisions</b>	may be made for	9, 166/ 14
general, have made those	<b>provisions</b>	of old: I neither	9, 168/ 20
good Catholic folk as	<b>provoked</b>	them thereto and offered	9, 39/ 8
any good Catholic man	<b>provoketh</b>	them to read the	9, 39/ 6
displeasure of God and	<b>provoking</b>	of his indignation, we	9, 167/ 11
very virtuous and very	<b>prudent</b>	act. Which act, that	9, 162/ 26
able to induce this	<b>prudent</b>	Parliament to change, that	9, 162/ 27
in his time as	<b>prudently</b>	and as virtuously provided	9, 94/ 34
do. And therefore whoso	<b>pry</b>	upon every man's deed	9, 67/ 32
Matins. And the seven	<b>psalms</b>	think they long enough	9, 9/ 22
aught is. Our Lady's	<b>Psalter</b>	think they too long	9, 9/ 15
falleth into the same	<b>puddle</b>	, that Tyndale did, and	9, 22/ 29
unto the priests, and	<b>pull</b>	them up and help	9, 51/ 21
matter with, and to	<b>pull</b>	back the noise thereof	9, 67/ 17
of a policy to	<b>pull</b>	riches from the Church	9, 75/ 9
are "politic" which, to	<b>pull</b>	away riches from the	9, 85/ 3

and gather together, and	<b>pull</b>	all away from them	9, 113/ 28
none very ready to	<b>pull</b>	him from it. Howbeit	9, 157/ 7
that some men, to	<b>pull</b>	richesse from the Church	9, 163/ 16
it of policy, to	<b>pull</b>	away riches from the	9, 165/ 21
use unto him can	<b>pull</b>	that malicious folly out	9, 168/ 1
should with some problem	<b>pulled</b>	out of a penny	9, 100/ 30
quickly to me and	<b>pulled</b>	it from his doublet	9, 119/ 32
their opinions in the	<b>pulpit</b>	, and there answer those	9, 123/ 37
are then bound to	<b>punish</b>	them: if every other	9, 86/ 16
think that they would	<b>punish</b>	in like wise all	9, 93/ 7
matrimony, and yet they	<b>punish</b>	not those that speak	9, 93/ 11
in like manner to	<b>punish</b>	all others that would	9, 93/ 23
own false, imagined suspicion,	<b>punish</b>	those many persons that	9, 112/ 38
the clergy needed to	<b>punish</b>	them for fear that	9, 113/ 20
and abusions, did therefore	<b>punish</b>	them. And therefore letting	9, 114/ 20
men somewhat pretend to	<b>punish</b>	heresies only of their	9, 138/ 1
they should many times	<b>punish</b>	innocents as well as	9, 140/ 19
and that spiritual men	<b>punish</b>	not heresy only for	9, 140/ 22
rule the people and	<b>punish</b>	them, and keep them	9, 143/ 18
they might happen to	<b>punish</b>	them also for their	9, 145/ 22
than so grievously to	<b>punish</b>	us for every light	9, 146/ 24
than so grievously to	<b>punish</b>	us for every light	9, 150/ 15
about that they might	<b>punish</b>	heresy of themselves, without	9, 151/ 14
abjure heresies, and to	<b>punish</b>	them for heresies, be	9, 152/ 6
it might hap to	<b>punish</b>	innocents more sore than	9, 153/ 32
desire to abjure and	<b>punish</b>	heretics; but must all	9, 166/ 2
because the clergy hath	<b>punished</b>	them that have so	9, 93/ 4
deed to see them	<b>punished</b>	, so that they shall	9, 95/ 23
And therefore have they	<b>punished</b>	many persons, which much	9, 95/ 24
deed to see them	<b>punished</b>	, and they have therefore	9, 111/ 6
and they have therefore	<b>punished</b>	many persons, which much	9, 111/ 7
only have persecuted and	<b>punished</b>	many persons, but also	9, 111/ 17
that the clergy hath	<b>punished</b>	many persons "therefore"; that	9, 111/ 32
plainly that they have	<b>punished</b>	many persons "therefore"; that	9, 112/ 25
the clergy have therefore	<b>punished</b>	many persons -- because	9, 112/ 31
those that have been	<b>punished</b>	have been such as	9, 113/ 7
others as have been	<b>punished</b>	for heresy, have been	9, 113/ 19
that the clergy have	<b>punished</b>	be none of those	9, 113/ 37
of those that they	<b>punished</b>	for that cause, but	9, 114/ 1
many others have they	<b>punished</b>	for that cause --	9, 114/ 2
that the clergy have	<b>punished</b>	many persons therefore, but	9, 114/ 7
to wit, that they	<b>punished</b>	them therefore -- will	9, 114/ 9
yet say that they	<b>punished</b>	them rather of will	9, 114/ 9

hath for that cause "	<b>punished</b>	many," what number is	9, 114/ 24
so wrongfully mishandled and	<b>punished</b>	for only speaking against	9, 114/ 26
against disorder and abusions	<b>punished</b>	, must needs be so	9, 114/ 35
been some such so	<b>punished</b>	almost in every diocese	9, 114/ 36
so sore mishandled and	<b>punished</b>	for only speaking against	9, 115/ 6
all the remnant find	<b>punished</b>	for heresy four persons	9, 115/ 11
other dioceses have been	<b>punished</b>	were wronged every one	9, 115/ 15
heard of late many	<b>punished</b>	for heresy among them	9, 115/ 26
persons were mishandled and	<b>punished</b>	for only speaking against	9, 115/ 34
every one that is	<b>punished</b>	anywhere is enough for	9, 115/ 36
all that hath been	<b>punished</b>	in this diocese, either	9, 116/ 11
that "many persons" be	<b>punished</b>	by the clergy for	9, 116/ 14
those that have been	<b>punished</b>	either right or wrong	9, 116/ 16
that therefore they have	<b>punished</b>	many men; which God	9, 128/ 3
surely they that so	<b>punished</b>	any one man for	9, 128/ 5
hand that they have	<b>punished</b>	many persons for a	9, 129/ 21
against those whom they	<b>punished</b>	. And thus far hath	9, 129/ 23
themselves when heresies be	<b>punished</b>	, as though their charity	9, 138/ 29
content they be sore	<b>punished</b>	if they be condemned	9, 140/ 35
many persons" have been	<b>punished</b>	by the spirituality for	9, 142/ 1
those many persons so	<b>punished</b>	had before spoken only	9, 142/ 2
before that they have	<b>punished</b>	many men of malice	9, 145/ 19
that hath been either	<b>punished</b>	or abjured, that the	9, 148/ 26
will have no man	<b>punished</b>	for anything done or	9, 148/ 34
or untruly circumvented and	<b>punished</b>	; nor that wily, false	9, 149/ 28
judges, nor innocents be	<b>punished</b>	, nor yet that willful	9, 151/ 31
neither innocents should be	<b>punished</b>	nor yet willful offenders	9, 151/ 35
none innocents shall be	<b>punished</b>	. But I fear me	9, 152/ 8
or to have them	<b>punished</b>	for heresy -- as	9, 154/ 3
well enough and offenders	<b>punished</b>	too. The Forty-seventh Chapter	9, 155/ 22
and some of them	<b>punished</b>	after. And in that	9, 157/ 14
means willful offenders be	<b>punished</b>	? Which though this Pacifier	9, 166/ 8
not yet that the	<b>punishers</b>	did the parties wrong	9, 114/ 17
pardie, that the clergy	<b>punisheth</b>	those that speak against	9, 93/ 9
manner universally, that in	<b>punishing</b>	and corrections all these	9, 91/ 22
First, that since in	<b>punishing</b>	of heresies there is	9, 147/ 32
desire of abjuring and	<b>punishing</b>	folk for heresy, they	9, 154/ 15
before-rehearsed should have like	<b>punishment</b>	if spiritual men might	9, 91/ 23
and bring to like	<b>punishment</b>	all those persons that	9, 92/ 27
wrongful persecution and unrighteous	<b>punishment</b>	well done. What can	9, 111/ 18
they judge in that	<b>punishment</b>	no more but less	9, 114/ 15
people than desire to	<b>punishment</b>	, they judge not yet	9, 114/ 16
the repressing and due	<b>punishment</b>	of them. And yet	9, 129/ 8

the whole inquiry and	<b>punishment</b>	of heresy, it appeareth	9, 138/ 10
have the inquiry and	<b>punishment</b>	of heresies: the laws	9, 139/ 37
laws be made for	<b>punishment</b>	of heresies, that be	9, 140/ 12
laws be made for	<b>punishment</b>	of heresies, such as	9, 140/ 33
in those words "the	<b>punishment</b>	of heresies that be	9, 141/ 10
or have the extreme	<b>punishment</b>	for heresy, as it	9, 146/ 15
or to have extreme	<b>punishment</b>	for heresy, that if	9, 147/ 9
both about examination and	<b>punishment</b>	of heretics, except only	9, 147/ 35
taking away of the	<b>punishment</b>	whereof the fear is	9, 148/ 36
till that desire of	<b>punishment</b>	in spiritual men be	9, 151/ 7
offenders to pass without	<b>punishment</b>	, it might hap to	9, 153/ 31
desiring men's abjuration and	<b>punishment</b>	utterly changed and cease	9, 155/ 2
invasion: then, after due	<b>punishment</b>	done upon many of	9, 162/ 12
needed either abjuration or	<b>punishment</b>	. But since that this	9, 166/ 26
of their souls very	<b>purblind</b>	, while they cannot see	9, 7/ 31
lands of their own	<b>purchase</b>	or inheritance, or that	9, 63/ 9
marks, I purpose to	<b>purchase</b>	such a protection for	9, 120/ 19
some have I also	<b>purchased</b>	myself; and some fees	9, 47/ 10
And pardons have been	<b>purchased</b>	not only by the	9, 73/ 19
the Savoy, great pardon	<b>purchased</b>	by the most noble	9, 73/ 22
pardon that ye have	<b>purchased</b>	there. You trust, you	9, 76/ 31
more than for the	<b>pure</b>	love of God. That	9, 69/ 2
those that are so	<b>pure</b>	and clean from every	9, 153/ 19
common course of their	<b>purgation</b>	. And yet, as far	9, 49/ 34
be driven to a	<b>purgation</b>	without proof or without	9, 130/ 17
be put to his	<b>purgation</b>	, and to penance also	9, 131/ 24
not to make any	<b>purgation</b>	nor abjuration for it	9, 146/ 2
that they made either	<b>purgation</b>	or abjuration. Nor yet	9, 146/ 9
and pardons, and finally	<b>purgatory</b>	too. The Twentieth Chapter	9, 72/ 25
nuns and preach against	<b>purgatory</b>	, and make mocks of	9, 74/ 4
praying for souls in	<b>purgatory</b>	, have by words affirmed	9, 75/ 12
that there is no	<b>purgatory</b>	; and that granting of	9, 75/ 13
things themselves, neither of	<b>purgatory</b>	, pilgrimages, setting up of	9, 75/ 24
praying for souls in	<b>purgatory</b>	, granting of pardons, pilgrimages	9, 85/ 5
now, whereas they deny	<b>purgatory</b>	, this is, as methinketh	9, 85/ 32
since the belief of	<b>purgatory</b>	and others of those	9, 86/ 4
Tower written afresh against	<b>purgatory</b>	, and a book, that	9, 90/ 1
by the belief of	<b>purgatory</b>	, and of the Sacrament	9, 90/ 34
that he wrote against	<b>purgatory</b>	and all religious orders	9, 91/ 1
in those articles of	<b>purgatory</b>	, trentals, obits, and pilgrimages	9, 92/ 34
that there were no	<b>purgatory</b>	after this world, or	9, 101/ 19
also despised pilgrimages and	<b>purgatory</b>	and plain inveighed against	9, 163/ 18
faith before, as pilgrimage,	<b>purgatory</b>	, or the Sacrament of	9, 164/ 34

inveighed against pilgrimages and	<b>purgatory</b>	, and such other things	9, 165/ 18
and purpose never to	<b>purge</b>	it. Now, as touching	9, 46/ 32
heresy -- he must	<b>purge</b>	himself after the will	9, 130/ 13
that the word had	<b>purged</b>	their hearts from lies	9, 20/ 2
be in a manner	<b>purged</b>	-- then is he	9, 132/ 10
lighteneth the air, and	<b>purgeth</b>	it from darkness: even	9, 19/ 34
most maketh for the	<b>purpose</b>	. And he fareth therein	9, 6/ 17
process to very little	<b>purpose</b>	. And since that of	9, 9/ 8
of all their whole	<b>purpose</b>	they prove in conclusion	9, 9/ 9
is this to the	<b>purpose</b>	, or what shall we	9, 17/ 23
better perceive for what	<b>purpose</b>	the brotherhood boasteth these	9, 17/ 37
came not near the	<b>purpose</b>	, nor anything toucheth them	9, 25/ 11
is this to the	<b>purpose</b>	, or what shall we	9, 26/ 30
seem to prove his	<b>purpose</b>	, there will he bring	9, 33/ 4
and sticketh for this	<b>purpose</b>	upon this word "willingly	9, 34/ 13
this preacher in his	<b>purpose</b>	against all occasion and	9, 34/ 33
also to the same	<b>purpose</b>	, by the like means	9, 35/ 24
goeth nearer to their	<b>purpose</b>	against all the work	9, 35/ 33
against all others, I	<b>purpose</b>	not to bear so	9, 45/ 6
to be fallen, and	<b>purpose</b>	never to purge it	9, 46/ 32
would go about the	<b>purpose</b>	that he pretendeth: that	9, 54/ 26
here not my principal	<b>purpose</b>	, I will therefore not	9, 61/ 8
yet nothing to the	<b>purpose</b>	of this matter. For	9, 69/ 8
protection -- and I	<b>purpose</b>	to see you out	9, 76/ 32
good or bad, I	<b>purpose</b>	not to meddle much	9, 96/ 27
sermon is to little	<b>purpose</b>	. For first, as for	9, 98/ 6
nor of any good	<b>purpose</b>	(of which two kinds	9, 107/ 21
twenty thousand marks, I	<b>purpose</b>	to purchase such a	9, 120/ 19
suchlike words of like	<b>purpose</b>	to some other man	9, 122/ 32
I said before, I	<b>purpose</b>	not to meddle with	9, 129/ 29
may help forth their	<b>purpose</b>	, as they think. But	9, 138/ 4
matter to no great	<b>purpose</b>	now, but if it	9, 140/ 4
I said before, I	<b>purpose</b>	not in any open	9, 140/ 6
somewhat also to the	<b>purpose</b>	, if this Pacifier's doctoring	9, 146/ 25
the furtherance of their	<b>purpose</b>	, that between their importunate	9, 160/ 5
setting forth of his	<b>purpose</b>	a surmised suspicion against	9, 163/ 4
were for any manner	<b>purpose</b>	any proper policy. And	9, 163/ 22
the laws for that	<b>purpose</b>	. But on the other	9, 163/ 28
farther with Tyndale, I	<b>purpose</b>	to answer good young	9, 171/ 29
preface promised -- I	<b>purpose</b>	to pursue at some	9, 172/ 15
the leastwise, none other	<b>purpose</b>	than to mean well	9, 172/ 24
such darkness use they	<b>purposely</b>	, and Tyndale in especial	9, 6/ 34
he hath made therein	<b>purposely</b>	, to the intent that	9, 11/ 22

wit, of such as	<b>purposely</b>	say evil and openly	9, 85/ 1
much money in her	<b>purse</b>	; and surely till you	9, 59/ 14
I spied a little	<b>purse</b>	of his hanging at	9, 119/ 29
his appearance, as John	<b>Purser</b>	and some such others	9, 90/ 13
therefore maliciously persecute and	<b>pursue</b>	the bodies, of all	9, 110/ 9
all patiently than to	<b>pursue</b>	and prove them with	9, 121/ 9
-- I purpose to	<b>pursue</b>	at some other, farther	9, 172/ 15
by the matter consequently	<b>pursuing</b>	, if the reader leave	9, 7/ 19
they fear in the	<b>pursuing</b>	, God will send them	9, 109/ 25
yet for all that	<b>put</b>	out their works in	9, 3/ 12
that might adventure to	<b>put</b>	his works abroad, to	9, 3/ 21
by Tyndale and Barnes	<b>put</b>	forth unto the contrary	9, 4/ 3
thereabout, are fain to	<b>put</b>	for faults in my	9, 5/ 5
either -- but have	<b>put</b>	in all his chapters	9, 7/ 9
but that I have	<b>put</b>	in all the strength	9, 7/ 12
have gone, have I	<b>put</b>	in whole, leaving out	9, 7/ 15
left out of chance	<b>put</b>	that proof in doubt	9, 7/ 21
be well perceived hath	<b>put</b>	me to more labor	9, 8/ 25
folk -- I shall	<b>put</b>	abroad, that all folk	9, 15/ 19
his truth, and hath	<b>put</b>	us here into this	9, 15/ 34
the New Testament was	<b>put</b>	in writing. And which	9, 18/ 23
May Err or Not,	<b>put</b>	this chapter, "Whether the	9, 19/ 5
the New Testament was	<b>put</b>	in writing; and that	9, 20/ 32
word but if he	<b>put</b>	it in writing, be	9, 21/ 5
say and write and	<b>put</b>	men in mind of	9, 23/ 18
and God's word was	<b>put</b>	in writing. And that	9, 24/ 24
necessary things to be	<b>put</b>	in writing. But unto	9, 31/ 1
in remembrance to be	<b>put</b>	in the scripture, as	9, 31/ 28
hath the choice thereby	<b>put</b>	in his own hand	9, 36/ 19
that Tyndale doth there	<b>put</b>	, and that this preacher	9, 36/ 31
For his book was	<b>put</b>	out since; and therefore	9, 52/ 6
would with that word	<b>put</b>	the one prettily back	9, 57/ 18
the pacifier would be	<b>put</b>	unto no proof, he	9, 58/ 23
Some Say" that we	<b>put</b>	for a sample between	9, 60/ 6
were he that would	<b>put</b>	forth a book and	9, 61/ 25
priests," he meant to	<b>put</b>	for the more lamentable	9, 65/ 1
hath, as ye see,	<b>put</b>	it out abroad in	9, 67/ 19
in lamenting of division,	<b>put</b>	forth a book and	9, 70/ 35
that "the king should	<b>put</b>	them all forever out	9, 76/ 26
to see the clergy	<b>put</b>	out of the king's	9, 76/ 32
he, "if ye dare	<b>put</b>	yourselves in my hands	9, 80/ 14
sudden fear agreed to	<b>put</b>	him whole in trust	9, 80/ 17
you now name to	<b>put</b>	in his place?" At	9, 81/ 18

he whom they would	<b>put</b>	out. So that long	9, 81/ 23
be fain either to	<b>put</b>	worse in their stead	9, 83/ 25
bill and a false	<b>put</b>	into a parliament or	9, 84/ 16
Thus hath this Pacifier	<b>put</b>	three kinds of folk	9, 85/ 21
their words proved, to	<b>put</b>	them to penance and	9, 86/ 13
dare well and plainly	<b>put</b>	him in full trust	9, 88/ 2
accusation. Howbeit, let us	<b>put</b>	the sample by someone	9, 89/ 18
they could, as well	<b>put</b>	them to silence that	9, 91/ 25
the change, yet to	<b>put</b>	out books in writing	9, 96/ 32
and place convenient to	<b>put</b>	the defaults of the	9, 97/ 5
for his law, did	<b>put</b>	them to silence with	9, 100/ 33
then must they peradventure	<b>put</b>	into their service (both	9, 102/ 34
and have here been	<b>put</b>	in trouble by the	9, 108/ 34
faggots and gunpowder to	<b>put</b>	out the fire. The	9, 110/ 34
him well, would then	<b>put</b>	on his visor apace	9, 111/ 29
time, no pacifiers to	<b>put</b>	forth books and lament	9, 115/ 32
he had therefore been	<b>put</b>	up in Bedlam, and	9, 118/ 8
from his doublet, and	<b>put</b>	it in my bosom	9, 119/ 32
of Winchester; and, being	<b>put</b>	in a chamber to	9, 121/ 3
able to quench and	<b>put</b>	out that faith. And	9, 122/ 16
his book was not	<b>put</b>	abroad in print, I	9, 123/ 28
their books be once	<b>put</b>	abroad in print, it	9, 124/ 5
though I would not	<b>put</b>	mine answer abroad into	9, 124/ 8
Frith's book was not	<b>put</b>	out abroad in print	9, 124/ 9
as he hath now	<b>put</b>	himself thereby in another	9, 127/ 14
out in apostasy, and	<b>put</b>	abroad their heresies in	9, 129/ 6
ordinaries with obloquy, and	<b>put</b>	them in dread with	9, 129/ 20
a man may be	<b>put</b>	to his purgation, and	9, 131/ 24
that is indicted be	<b>put</b>	unto no business about	9, 133/ 3
they will not be	<b>put</b>	in the trust. And	9, 133/ 31
the King's Council to	<b>put</b>	some folk to business	9, 133/ 36
such secret information have	<b>put</b>	some out of commission	9, 134/ 13
any likelihood), I would	<b>put</b>	them out again, and	9, 134/ 17
doth, if he should	<b>put</b>	away the process ex	9, 135/ 9
the charitable way, to	<b>put</b>	the knowledge of the	9, 138/ 5
said laws should be	<b>put</b>	into the handling of	9, 140/ 18
man's grief or grudge	<b>put</b>	in execution, in the	9, 144/ 20
might be arrested and	<b>put</b>	in prison, and stocks	9, 151/ 17
there this Pacifier hath	<b>put</b>	us out of doubt	9, 152/ 33
ordinaries therewith, and to	<b>put</b>	their officers in dread	9, 155/ 32
came again after) did	<b>put</b>	some others, by their	9, 156/ 32
his cause, must needs	<b>put</b>	all his trust in	9, 159/ 18
him. But they will	<b>put</b>	it for no pity	9, 165/ 12

man in my life	<b>put</b>	in trouble for any	9, 170/ 4
I shall here first	<b>put</b>	you in remembrance what	9, 171/ 7
him, whatsoever he be,	<b>put</b>	in writing what moveth	9, 171/ 37
The Twenty-third Chapter Yet	<b>putteth</b>	this Pacifier a third	9, 84/ 32
the abuses only, he	<b>putteth</b>	another sort beside these	9, 85/ 15
his whole sermon holily	<b>putteth</b>	in all the people's	9, 110/ 30
doubt that this Pacifier	<b>putteth</b>	in exceptions to be	9, 139/ 19
thereby -- and he	<b>putteth</b>	this example. If a	9, 145/ 30
his breast than he	<b>putteth</b>	out in his book	9, 148/ 5
there sitteth still and	<b>putteth</b>	no doubt in the	9, 159/ 16
the necessity of the	<b>putting</b>	of all things in	9, 32/ 7
of his oration, with	<b>putting</b>	in the end "and	9, 64/ 36
fervent and importunate in	<b>putting</b>	forth of anything which	9, 160/ 4
with carrying away the	<b>pyx</b>	with the Blessed Sacrament	9, 117/ 17
he preacheth it, clean	<b>quailed</b>	in the travail and	9, 24/ 20
circumspectly, for the nonce,	<b>qualified</b>	and moderated his tale	9, 101/ 10
Christian region of the	<b>quantity</b>	, so hath it had	9, 53/ 11
christened of no greater	<b>quantity</b>	, as good and as	9, 53/ 12
Christi Day, would pick	<b>quarrels</b>	to them, and first	9, 51/ 16
hear say) ' cursed	<b>quean</b>	' and ' shrew	9, 59/ 17
there, that beginneth "Statuta	<b>quedam</b>	, " it is decreed that	9, 137/ 12
Pacifier, to cease and	<b>quench</b>	this division, could find	9, 70/ 28
sweat in laboring to	<b>quench</b>	the faith that all	9, 122/ 10
neither be able to	<b>quench</b>	and put out that	9, 122/ 16
Frith labor about the	<b>quenching</b>	thereof till he sweat	9, 122/ 17
de hereticis. Capi. Multorum	<b>querela</b>	. And after, at the	9, 151/ 18
before the Church. Which	<b>question</b>	is as hard to	9, 19/ 14
fain shake off the	<b>question</b>	. And indeed the question	9, 27/ 8
question. And indeed the	<b>question</b>	, as Tyndale frameth it	9, 27/ 8
the matter of the	<b>question</b>	lieth. But then because	9, 27/ 12
would shake off the	<b>question</b>	for naught. But that	9, 27/ 15
the necessity of this	<b>question</b>	you see now yourself	9, 27/ 17
all such matters the	<b>question</b>	is not of the	9, 28/ 33
is, in effect, the	<b>question</b>	also no more but	9, 29/ 1
this is the great	<b>question</b>	indeed; which thing if	9, 29/ 16
else standeth all the	<b>question</b>	but in this: whither	9, 30/ 2
religion have had some	<b>question</b>	, and disputed, as it	9, 64/ 6
and Elisha. And some	<b>question</b>	hath arisen in the	9, 64/ 9
therein, be brought in	<b>question</b>	again, and stand in	9, 141/ 12
day. And out of	<b>question</b>	that day they not	9, 158/ 13
and then, concerning the	<b>question</b>	, ask advice and counsel	9, 169/ 34
is to wit, the	<b>question</b>	, Which is the Church	9, 171/ 13
can by interrogatories and	<b>questions</b>	be driven to confess	9, 146/ 19

driven by interrogatories and	<b>questions</b>	to confess anything that	9, 147/ 12
been by any subtle	<b>questions</b>	induced to confess them	9, 148/ 27
should have any such	<b>questions</b>	asked him. But they	9, 165/ 12
be it never so	<b>quick</b>	in another matter, is	9, 24/ 18
and that caught I	<b>quickly</b>	to me and pulled	9, 119/ 31
be brought to more	<b>quietness</b>	than it is yet	9, 151/ 30
cause to cast him	<b>quite</b>	off and never meddle	9, 10/ 19
and borne me over	<b>quite</b>	; he solveth the objection	9, 20/ 22
go forward, wear away	<b>quite</b>	, by the help and	9, 69/ 22
clothes and cast them	<b>quite</b>	over her head. Whereupon	9, 118/ 21
our lakin, brother husband,"	<b>quoth</b>	she, "but as properly	9, 12/ 14
the other perceived, "Brother,"	<b>quoth</b>	he, "you be not	9, 76/ 30
party of Hannibal. "Howbeit,"	<b>quoth</b>	he, "if ye dare	9, 80/ 13
this point none haste,"	<b>quoth</b>	he, "but one thing	9, 81/ 1
with him. "Very well,"	<b>quoth</b>	Calavius, "whom will you	9, 81/ 17
I called you, sir,"	<b>quoth</b>	he, "to pray you	9, 83/ 19
For if that Frith,"	<b>quoth</b>	I, "sweat in laboring	9, 122/ 10
#VALUE!	<b>quoth</b>	His Lordship, "ye may	9, 125/ 3
anger in a wonderful	<b>rage</b>	. But surely though I	9, 119/ 2
most could rail and	<b>rage</b>	. For then might it	9, 149/ 14
matins nor Mass, but	<b>raged</b>	and railed against the	9, 113/ 13
it but hypocrisy. Then	<b>rail</b>	they not so sore	9, 43/ 35
so villainously jest and	<b>rail</b>	-- were not a	9, 44/ 31
as touching men, they	<b>rail</b>	against none but such	9, 45/ 24
they lie. For they	<b>rail</b>	against all. And some	9, 45/ 26
any whole company, and	<b>rail</b>	upon merchants and call	9, 50/ 19
them usurers; nor to	<b>rail</b>	upon franklins and call	9, 50/ 20
false jurors; nor to	<b>rail</b>	upon sheriffs and call	9, 50/ 21
them raveners; nor to	<b>rail</b>	upon escheators and call	9, 50/ 22
malapertly to jest and	<b>rail</b>	, shall play that part	9, 50/ 34
were that I should	<b>rail</b>	upon the clergy, and	9, 50/ 37
if these heresies that	<b>rail</b>	upon religions, and call	9, 69/ 24
of the Mass, and	<b>rail</b>	on Christ's own Blessed	9, 149/ 9
the faith most could	<b>rail</b>	and rage. For then	9, 149/ 14
Mass, but raged and	<b>railed</b>	against the Blessed Sacrament	9, 113/ 13
in London, and after	<b>railed</b>	against all religions at	9, 113/ 14
leaving out naught but	<b>railing</b>	and preaching without proof	9, 7/ 15
all for their abominable	<b>railing</b>	against so many other	9, 43/ 21
me. But surely their	<b>railing</b>	against all others, I	9, 45/ 6
reasoning to fall to	<b>railing</b>	upon other men's living	9, 46/ 4
write reason and leave	<b>railing</b>	; and then let the	9, 46/ 11
For in their only	<b>railing</b>	standeth all their revel	9, 46/ 19
their revel; with only	<b>railing</b>	is all their roast	9, 46/ 20

to hear their ribaldous	<b>railing</b>	. And yet not against	9, 51/ 6
them forth in their	<b>railing</b>	. The Eleventh Chapter But	9, 51/ 35
after a shower of	<b>rain</b>	. And, now, as it	9, 133/ 13
after any shower of	<b>rain</b>	ever sprung any bed	9, 169/ 28
the presence of peril	<b>raising</b>	men out of this	9, 161/ 2
so vehement cause of	<b>rancor</b>	and malice in them	9, 138/ 7
open English book to	<b>ransack</b>	and rebuke either the	9, 140/ 7
Amen. Printed by W.	<b>Rastell</b>	in Fleet Street in	9, 172/ 31
hunger as to eat	<b>rat's</b>	bane and die by	9, 12/ 33
long usage and custom	<b>ratified</b>	, agreed, and confirmed, yet	9, 99/ 36
sheriffs and call them	<b>raveners</b>	; nor to rail upon	9, 50/ 22
therefore too tedious to	<b>read</b>	. For which cause, they	9, 5/ 8
works would have been	<b>read</b>	both of many more	9, 5/ 29
arguments plainly, many that	<b>read</b>	them should little wit	9, 7/ 1
words out between and	<b>read</b>	but Tyndale's alone. Or	9, 7/ 20
confess themselves they neither	<b>read</b>	nor can find in	9, 7/ 34
tedious unto them to	<b>read</b>	it over within, whom	9, 8/ 4
tedious that they have	<b>read</b>	the whole book over	9, 8/ 8
never needed to have	<b>read</b>	any of these heretics'	9, 9/ 30
peradventure wax weary to	<b>read</b>	over a long book	9, 9/ 39
shall not need to	<b>read</b>	over any chapter but	9, 10/ 2
confuted him that whoso	<b>read</b>	it indifferently may well	9, 10/ 8
should once vouchsafe to	<b>read</b>	any farther of them	9, 10/ 11
he that will, therefore,	<b>read</b>	any one chapter, either	9, 10/ 13
he never need to	<b>read</b>	more of my book	9, 10/ 20
place, and so will	<b>read</b>	on further to find	9, 10/ 25
he shall, I trust,	<b>read</b>	it over, and yet	9, 10/ 26
and woman that could	<b>read</b>	it had not a	9, 13/ 14
shall be able to	<b>read</b>	it when they have	9, 13/ 22
into ten could never	<b>read</b>	English yet, and many	9, 13/ 24
grace, though they never	<b>read</b>	word of scripture, come	9, 13/ 25
admit them to be	<b>read</b>	of them which they	9, 17/ 20
And then if ye	<b>read</b>	again the words of	9, 19/ 9
now the pain to	<b>read</b>	Tyndale's words again and	9, 22/ 17
admit them to be	<b>read</b>	of them which they	9, 26/ 27
with favor vouchsafe to	<b>read</b>	their books or hear	9, 30/ 13
to see, let him	<b>read</b>	in my first part	9, 35/ 28
to do, let him	<b>read</b>	in my fourth book	9, 37/ 6
goeth; which if he	<b>read</b>	out, I dare boldly	9, 37/ 10
brethren's eyes, let them	<b>read</b>	my Confutation through. Or	9, 38/ 24
too long, let them	<b>read</b>	but the seventh book	9, 38/ 25
abide and endure to	<b>read</b>	it up to the	9, 38/ 30
man provoketh them to	<b>read</b>	the place in my	9, 39/ 6

thereto and offered to	<b>read</b>	it with them, and	9, 39/ 8
have advised them to	<b>read</b>	in Tyndale, and search	9, 39/ 17
that they refuse to	<b>read</b>	the things that are	9, 39/ 26
and cannot abide to	<b>read</b>	any book by which	9, 39/ 32
say, whoso list to	<b>read</b>	my books shall find	9, 41/ 28
they list not to	<b>read</b>	my books, for I	9, 46/ 26
as far as I	<b>read</b>	or remember, in this	9, 64/ 13
For I have never	<b>read</b>	, or at the leastwise	9, 99/ 21
not that I have	<b>read</b>	, that ever any king	9, 99/ 22
heard a great part	<b>read</b>	; nor, howsoever he have	9, 125/ 33
where since they may	<b>read</b>	it that will, I	9, 136/ 8
therefore it is not	<b>read</b>	that they made either	9, 146/ 8
master in grammar to	<b>read</b>	. Thirdly, that all his	9, 148/ 9
it neither. For I	<b>read</b>	the letter myself which	9, 158/ 6
as some there can)	<b>read</b>	English, and being instructed	9, 163/ 32
And also ye that	<b>read</b>	but even in English	9, 169/ 4
that they very merrily	<b>read</b>	them. But as to	9, 171/ 3
promise -- if he	<b>read</b>	not my book, I	9, 171/ 31
on. If he have	<b>read</b>	it, and think himself	9, 171/ 33
infallible doctrine thereof, whoso	<b>read</b>	and advise well this	9, 172/ 8
of Tyndale; and therewith	<b>read</b>	and consider the seven	9, 172/ 10
I thank God), good	<b>reader</b>	, in mine own conceit	9, 3/ 4
therewith. And therefore, good	<b>reader</b>	-- since I so	9, 3/ 19
that every good Christian	<b>reader</b>	will be so reasonable	9, 4/ 9
thing excusable, though the	<b>reader</b>	in a long work	9, 4/ 21
which places as the	<b>reader</b>	seeth that the writer	9, 4/ 24
do, I give the	<b>reader</b>	warning. Now, that his	9, 7/ 17
consequently pursuing, if the	<b>reader</b>	leave my words out	9, 7/ 20
and lightsome to the	<b>reader</b>	the dark writing of	9, 8/ 24
I would that the	<b>reader</b>	should in every place	9, 8/ 30
And of truth, good	<b>reader</b>	, this word of his	9, 12/ 19
the wisdom of the	<b>reader</b>	, consider what may be	9, 97/ 20
and therewith inveigle the	<b>reader</b>	, and make some good	9, 116/ 3
and shortening of the	<b>reader's</b>	pain. Now on the	9, 8/ 34
Knight, to the Christian	<b>Readers</b>	The First Chapter So	9, 3/ 2
and kind as the	<b>readers</b>	should in their souls	9, 4/ 5
custom of all indifferent	<b>readers</b>	-- which would, I	9, 4/ 35
together. But now, good	<b>readers</b>	, I have, unto these	9, 9/ 26
formal words, lo, good	<b>readers</b>	, of that sermon, for	9, 15/ 22
be written. Now, good	<b>readers</b>	, to the intent ye	9, 17/ 36
apostles write"? Now, good	<b>readers</b>	, Tyndale seeing how sore	9, 19/ 1
than Christ's. Lo, good	<b>readers</b>	, here have ye heard	9, 20/ 12
contrary. And therefore, good	<b>readers</b>	, having this thing in	9, 22/ 16

spieth them. Lo, good	<b>readers</b>	, here have I now	9, 22/ 22
now do you, good	<b>readers</b>	, clearly perceive and see	9, 23/ 11
since ye know, good	<b>readers</b>	, that they against whom	9, 23/ 22
By these words, good	<b>readers</b>	, ye see that himself	9, 25/ 9
written. And therefore, good	<b>readers</b>	, what things in this	9, 26/ 12
have ye seen, good	<b>readers</b>	, after long wrestling with	9, 27/ 5
that thing now, good	<b>readers</b>	, will not well be	9, 27/ 16
they. And thus, good	<b>readers</b>	, every way ye see	9, 31/ 37
And thus, good Christian	<b>readers</b>	, here have I somewhat	9, 33/ 7
us. These words, good	<b>readers</b>	, have no great harm	9, 33/ 23
an oyster. Howbeit, good	<b>readers</b>	, because the brethren blame	9, 36/ 35
Chapter But now, good	<b>readers</b>	, if that it so	9, 57/ 15
it so happeth, good	<b>readers</b>	, he found a man	9, 57/ 27
well. But now, good	<b>readers</b>	, consider, I beseech you	9, 69/ 37
enemy. Here is, good	<b>readers</b>	, a specially fruitful piece	9, 75/ 29
I find again, good	<b>readers</b>	, a plain, open declaration	9, 87/ 23
not this therefore, good	<b>readers</b>	, by this good Pacifier	9, 102/ 6
said, ye may, good	<b>readers</b>	, see: that as Frith	9, 126/ 3
this process, lo, good	<b>readers</b>	, this Pacifier declareth that	9, 151/ 33
And therefore, good Christian	<b>readers</b>	, would God the world	9, 166/ 21
And thus, good Christian	<b>readers</b>	, I make an end	9, 167/ 2
advise you therefore, good	<b>readers</b>	, for the true taking	9, 168/ 36
Father Frith. Now, good	<b>readers</b>	, whoso list to say	9, 171/ 30
And therefore, good Christian	<b>readers</b>	, as for such farther	9, 172/ 14
handling, sound in the	<b>readers'</b>	ears to be such	9, 56/ 23
from lies; as thou	<b>readest</b>	, John 15, "Ye be	9, 19/ 38
chapter: Lo, he that	<b>readeth</b>	this and heareth not	9, 20/ 20
whoso hath wit and	<b>readeth</b>	it in that wise	9, 97/ 21
Whereupon Death came anon	<b>readily</b>	toward him, and asked	9, 83/ 17
again, to whom the	<b>reading</b>	is so far from	9, 8/ 7
fortuneth to fall in	<b>reading</b>	have at his hand	9, 8/ 30
away with no long	<b>reading</b>	, provided with mine own	9, 9/ 27
calling to faith (by	<b>reading</b>	, preaching, miracle, and such	9, 36/ 20
misspend their time in	<b>reading</b>	of mine answer, they	9, 39/ 13
it at a superficial	<b>reading</b>	. And yet because the	9, 61/ 12
shift, in the first	<b>reading</b>	over, do thoroughly perceive	9, 61/ 29
them himself in the	<b>reading</b>	, and satisfy his own	9, 96/ 24
themselves either of lightness	<b>ready</b>	to give hasty credence	9, 8/ 1
to say, and am	<b>ready</b>	to make it good	9, 10/ 4
misrehearsed him, I am	<b>ready</b>	to bring forth my	9, 37/ 16
taken great rewards in	<b>ready</b>	money of divers of	9, 47/ 26
lean whoreson, there so	<b>ready</b>	-- "I called you	9, 83/ 18
there would twenty be	<b>ready</b>	, when they were by	9, 89/ 35

if men were as	<b>ready</b>	, in a deed of	9, 105/ 1
therefore temporal men be	<b>ready</b>	and are bound to	9, 138/ 26
are bound to be	<b>ready</b>	to oppress heresies when	9, 138/ 27
believeth it with a	<b>ready</b>	mind to obey: this	9, 145/ 32
erred, for he was	<b>ready</b>	to submit him to	9, 146/ 10
he found none very	<b>ready</b>	to pull him from	9, 157/ 7
hath all his trinkets	<b>ready</b>	-- whereas good Tom	9, 159/ 23
first brought into this	<b>realm</b>	unto our own days	9, 13/ 12
but here within the	<b>realm</b>	; not by any book	9, 14/ 33
his Chancellor of this	<b>realm</b>	-- it was meetly	9, 49/ 20
true: that as this	<b>realm</b>	of England hath had	9, 53/ 8
number, compared with any	<b>realm</b>	christened of no greater	9, 53/ 12
continued in this noble	<b>realm</b>	, either party endeavor themselves	9, 53/ 29
king's laws of the	<b>realm</b>	, the scripture of God	9, 53/ 36
-- through this whole	<b>realm</b>	. Howbeit, I trust in	9, 54/ 30
conveyed round about the	<b>realm</b>	, and leave no place	9, 55/ 2
sundry shires of the	<b>realm</b>	there are at every	9, 55/ 34
the laws of this	<b>realm</b>	, and prove it in	9, 60/ 28
the state of this	<b>realm</b>	now in these days	9, 61/ 31
charity through all the	<b>realm</b>	; and part of it	9, 63/ 23
there are in this	<b>realm</b>	none.) But yet of	9, 64/ 12
or remember, in this	<b>realm</b>	either so very great	9, 64/ 13
time noted through the	<b>realm</b>	and spoken of for	9, 64/ 15
division risen within this	<b>realm</b>	, or of any laymen	9, 66/ 15
the people of this	<b>realm</b>	that felt it have	9, 66/ 17
noted through all the	<b>realm</b>	that there is a	9, 66/ 27
or temporal within the	<b>realm</b>	of England now. Moreover	9, 78/ 12
to more stand the	<b>realm</b>	in great stead, and	9, 84/ 5
could be to the	<b>realm</b>	profitable, without lawful cause	9, 84/ 21
a place in the	<b>realm</b>	swarm very full ere	9, 89/ 16
the laws of this	<b>realm</b>	, have required: there is	9, 92/ 5
whole people of this	<b>realm</b>	in manner universally, when	9, 92/ 8
whole people of the	<b>realm</b>	hath in manner universally	9, 94/ 8
and temporal of this	<b>realm</b>	have ordained full faith	9, 94/ 30
virtuously provided for this	<b>realm</b>	, that it should have	9, 94/ 35
hath reigned over this	<b>realm</b>	, I dare boldly say	9, 95/ 1
Church or of the	<b>realm</b>	; defend them I am	9, 96/ 29
and also dishonor the	<b>realm</b>	. Now, as for the	9, 98/ 34
the prelates of this	<b>realm</b>	pretend this -- that	9, 101/ 13
any prelate of this	<b>realm</b>	; yea, or the most	9, 101/ 16
the prelates in this	<b>realm</b>	fall thereto and preach	9, 101/ 33
in all the whole	<b>realm</b>	but that he heareth	9, 104/ 16
and "spirituality" of this	<b>realm</b>	, but that we be	9, 108/ 16

the spirituality of this	<b>realm</b>	, and compared them in	9, 108/ 37
the spirituality of this	<b>realm</b>	is so far fallen	9, 109/ 3
or honorable for this	<b>realm</b>	that other realms should	9, 109/ 6
other parts of this	<b>realm</b>	, but also from other	9, 116/ 9
remnant of the whole	<b>realm</b>	); and this is here	9, 116/ 18
heretic walking about the	<b>realm</b>	, was taken not long	9, 121/ 1
about to poison the	<b>realm</b>	with that pestilent heresy	9, 124/ 37
divers parties of this	<b>realm</b>	to think great malice	9, 130/ 10
it would work this	<b>realm</b>	great harm and no	9, 130/ 24
common law of this	<b>realm</b>	, many times upon suspicion	9, 132/ 6
every leet through the	<b>realm</b>	, the first thing that	9, 135/ 1
this, through the whole	<b>realm</b>	how many presentments be	9, 135/ 3
and death, in this	<b>realm</b>	many men, both good	9, 135/ 13
of peace in this	<b>realm</b>	be excommunicate: for they	9, 138/ 18
the noblemen of this	<b>realm</b>	, and the good people	9, 139/ 11
the faith in this	<b>realm</b>	here as it hath	9, 139/ 17
the laws of this	<b>realm</b>	and the laws of	9, 139/ 37
is there in this	<b>realm</b>	-- husbandmen, artificers, merchants	9, 143/ 24
now hath in this	<b>realm</b>	against the spirituality "in	9, 147/ 21
spiritual judges in this	<b>realm</b>	handled that thing so	9, 147/ 29
noise it that the	<b>realm</b>	is full of heretics	9, 151/ 3
few for all the	<b>realm</b>	, though they were made	9, 153/ 9
noise it that the	<b>realm</b>	is full of heretics	9, 155/ 25
that wander about the	<b>realm</b>	into sundry shires, of	9, 156/ 39
time had in this	<b>realm</b>	when they have attempted	9, 161/ 5
to diocese. Whereof the	<b>realm</b>	feared, as the statute	9, 161/ 21
state of his whole	<b>realm</b>	. Upon which their false	9, 162/ 8
great officers of the	<b>realm</b>	should be solemnly sworn	9, 162/ 20
and surety of the	<b>realm</b>	, were the authors and	9, 162/ 24
the prince and the	<b>realm</b>	, diligently reform and amend	9, 166/ 36
the prince and the	<b>realm</b>	any better mind than	9, 168/ 15
they which for this	<b>realm</b>	in special, and for	9, 168/ 19
the strangers of other	<b>realms</b>	so should lay the	9, 108/ 12
this realm that other	<b>realms</b>	should ween it were	9, 109/ 6
man understood them, hath	<b>reared</b>	up and sent among	9, 41/ 23
to misrehearse any man's	<b>reason</b>	against whom I write	9, 6/ 10
For there is no	<b>reason</b>	that I rehearse of	9, 6/ 12
but I rehearse their	<b>reason</b>	to the best that	9, 6/ 27
well and conveniently by	<b>reason</b>	and authority soil and	9, 8/ 19
also with pretense of	<b>reason</b>	and scripture -- and	9, 8/ 22
-- and instead of	<b>reason</b>	, sometimes, with blunt subtleties	9, 8/ 23
such a bald poisoned	<b>reason</b>	: that poisoned bread is	9, 12/ 30
unto us wit and	<b>reason</b>	, the which he gave	9, 15/ 31

seeing how sore this	<b>reason</b>	of the King's Highness	9, 19/ 1
Ye be clean by	<b>reason</b>	of the word." Which	9, 19/ 38
and considered, all his	<b>reason</b>	after, which he taketh	9, 23/ 28
was. All this childish	<b>reason</b>	, ye wot well, which	9, 24/ 16
writing. And that his	<b>reason</b>	is dead, as I	9, 24/ 25
go the further from	<b>reason</b>	. For what reason hath	9, 25/ 15
from reason. For what	<b>reason</b>	hath he that in	9, 25/ 15
hath set forth Tyndale's	<b>reason</b>	, and dissimuled mine answer	9, 26/ 18
no wise defend Tyndale's	<b>reason</b>	, he would at last	9, 27/ 7
in furnishing of Tyndale's	<b>reason</b>	, when he cometh to	9, 27/ 14
as I said, of	<b>reason</b>	believe the Church as	9, 27/ 30
scripture we should of	<b>reason</b>	better believe holy Saint	9, 29/ 3
holy scripture be by	<b>reason</b>	among the unlearned people	9, 30/ 3
ye see that this	<b>reason</b>	of this preacher which	9, 31/ 37
in remembrance -- this	<b>reason</b>	, I say, ye see	9, 32/ 3
understanding and subdue his	<b>reason</b>	into the service of	9, 33/ 31
how beetle-blind is fleshly	<b>reason</b>	!The will hath none	9, 34/ 1
as ye see, the	<b>reason</b>	that Tyndale layeth for	9, 34/ 8
in captiving of his	<b>reason</b>	and understanding into the	9, 35/ 17
age and use of	<b>reason</b>	may be a willing	9, 35/ 20
it not. And the	<b>reason</b>	that he layeth by	9, 35/ 36
the son -- which	<b>reason</b>	this preacher, though somewhat	9, 35/ 37
subduing of his own	<b>reason</b>	, into the assent and	9, 36/ 24
age and use of	<b>reason</b>	is, then is this	9, 36/ 31
then will his own	<b>reason</b>	serve him to see	9, 37/ 9
this point, in all	<b>reason</b>	be sufficient to satisfy	9, 37/ 12
that hath use of	<b>reason</b>	: "He that hath created	9, 38/ 20
Defense of the Second	<b>Reason</b>	against Tyndale." Or if	9, 38/ 26
or I had better	<b>reason</b>	on our part: the	9, 39/ 10
do, may with good	<b>reason</b>	tell them that they	9, 39/ 28
between them tell some	<b>reason</b>	of difference. Howbeit, rather	9, 43/ 10
and honest, and write	<b>reason</b>	and leave railing; and	9, 46/ 11
priests. Howbeit, by this	<b>reason</b>	they may call me	9, 50/ 6
stand and agree with	<b>reason</b>	and justice, the king's	9, 53/ 35
I see not the	<b>reason</b>	that moved him. For	9, 62/ 36
of less perfection, by	<b>reason</b>	of the profession, than	9, 63/ 7
it hath risen by	<b>reason</b>	of a great singularity	9, 63/ 23
nothing that ought of	<b>reason</b>	be reckoned for the	9, 64/ 17
as it is not	<b>reason</b>	that it so were	9, 64/ 22
good, can by no	<b>reason</b>	be the cause of	9, 69/ 12
upon will than upon	<b>reason</b>	, and that though they	9, 74/ 30
men that lay this	<b>reason</b>	and that reason for	9, 77/ 11
this reason and that	<b>reason</b>	for it. But I	9, 77/ 11

can never bring the	<b>reason</b>	that ever can prove	9, 77/ 13
unto him. But this	<b>reason</b>	runneth out against every	9, 77/ 25
-- then were the	<b>reason</b>	so strong against all	9, 77/ 31
sufficient -- the same	<b>reason</b>	would, as I say	9, 77/ 36
such that either of	<b>reason</b>	they could not mislike	9, 81/ 13
him, of very good	<b>reason</b>	damnable to his body	9, 87/ 10
he would think it	<b>reason</b>	: what should he then	9, 90/ 9
before, there will no	<b>reason</b>	nor good conscience bear	9, 94/ 27
far above all good	<b>reason</b>	. For I have never	9, 99/ 21
whom far the feebler	<b>reason</b>	may draw to the	9, 100/ 31
and forbidding them to	<b>reason</b>	or dispute thereagainst, but	9, 100/ 35
they would think it	<b>reason</b>	that the strangers of	9, 108/ 11
division hath been by	<b>reason</b>	of divers suits that	9, 130/ 1
should be by this	<b>reason</b>	of his rejected in	9, 137/ 1
also, by his other	<b>reason</b>	of a wolf in	9, 137/ 2
as folk should of	<b>reason</b>	reckon to bear unto	9, 168/ 14
reader will be so	<b>reasonable</b>	and indifferent as to	9, 4/ 10
will, if they be	<b>reasonable</b>	men, consider in themselves	9, 8/ 14
good answer and a	<b>reasonable</b>	, if when they were	9, 39/ 15
their master, made a	<b>reasonable</b>	excuse. For when they	9, 42/ 14
to fall at some	<b>reasonable</b>	composition with them. Let	9, 45/ 35
at the leastwise be	<b>reasonable</b>	heretics and honest, and	9, 46/ 11
were either right or	<b>reasonable</b>	, or could be to	9, 84/ 21
no good man nor	<b>reasonable</b>	that hath any cause	9, 92/ 5
the proof, and a	<b>reasonable</b>	reward besides. And yet	9, 94/ 19
to prove the law	<b>reasonable</b>	. For it seemeth that	9, 137/ 29
them forbear instead of	<b>reasoning</b>	to fall to railing	9, 46/ 3
either, or oversight in	<b>reasoning</b>	, as things of no	9, 63/ 16
charitable, appeared after, upon	<b>reasoning</b>	, more likely within a	9, 84/ 2
appeared after, upon farther	<b>reasoning</b>	, to be the clean	9, 84/ 8
with froward arguments and	<b>reasoning</b>	to resist it; but	9, 100/ 24
for naught, and my	<b>reasons</b>	of little force. For	9, 5/ 12
said that all my	<b>reasons</b>	were avoided clean with	9, 12/ 9
that all the long	<b>reasons</b>	of Sir Thomas More	9, 14/ 8
he finally, besides the	<b>reasons</b>	that he laid for	9, 100/ 33
match them were more	<b>rebuke</b>	than honesty. Now, if	9, 45/ 11
and holy which they	<b>rebuke</b>	and call naught. And	9, 45/ 18
where I somewhat sharply	<b>rebuke</b>	wedding of friars and	9, 45/ 21
me too, when I	<b>rebuke</b>	themselves. For they be	9, 45/ 29
look that I should	<b>rebuke</b>	the clergy, and seek	9, 50/ 4
me to play, to	<b>rebuke</b>	as abominable, vicious folk	9, 50/ 10
much less meet to	<b>rebuke</b>	and reproach either the	9, 50/ 12
indifferent, either revile and	<b>rebuke</b>	the priests (or at	9, 51/ 27

man should reproach and	<b>rebuke</b>	the prelates before the	9, 60/ 20
to the false, contrived	<b>rebuke</b>	of the whole people	9, 91/ 32
spiritual persons to the	<b>rebuke</b>	of the whole spirituality	9, 108/ 10
folk here to the	<b>rebuke</b>	of the whole temporalty	9, 108/ 13
clamor nothing gotten but	<b>rebuke</b>	and shame. And yet	9, 127/ 21
book to ransack and	<b>rebuke</b>	either the one law	9, 140/ 7
then if any man	<b>rebuked</b>	their villainous dealing, and	9, 51/ 20
his lamentable oration. Then	<b>rebuketh</b>	he of the religious	9, 65/ 13
that copy that I	<b>receive</b>	, I will be bound	9, 14/ 15
dark with lies and	<b>receive</b>	all their truth of	9, 19/ 30
himself, John 5, "I	<b>receive</b>	no witness of man	9, 20/ 9
grudge, or arguments, to	<b>receive</b>	them. And if a	9, 100/ 8
all good folk fruitfully,	<b>receive</b>	in the form of	9, 122/ 13
For though they may	<b>receive</b>	him and save his	9, 149/ 19
the bishop's prison) was	<b>received</b>	prisoner into the Tower	9, 127/ 5
evil persons to be	<b>received</b>	and taken in heresy	9, 136/ 6
such witnesses should be	<b>received</b>	in a cause of	9, 136/ 15
of heresy as are	<b>received</b>	not only in a	9, 136/ 15
but if they were	<b>received</b>	for records to their	9, 136/ 22
nor no man be	<b>received</b>	that can prove it	9, 141/ 4
hath, beside the scripture,	<b>received</b>	and kept by the	9, 169/ 11
dark of itself, and	<b>receiveth</b>	all her light of	9, 19/ 28
well against all light	<b>receiving</b>	of such confession. And	9, 136/ 30
prelate and that prelate	<b>recited</b>	and rehearsed unto them	9, 82/ 5
how bad soever they	<b>reckon</b>	me, I am not	9, 48/ 10
upon the clergy, and	<b>reckon</b>	up all their faults	9, 50/ 38
in worth, because they	<b>reckon</b>	themselves recompensed in another	9, 52/ 20
I trust I may	<b>reckon</b>	him, mine own word	9, 120/ 30
that all such folk	<b>reckon</b>	in themselves that they	9, 123/ 12
folk should of reason	<b>reckon</b>	to bear unto the	9, 168/ 14
but if he be	<b>reckoned</b>	more mild because he	9, 54/ 15
but if he be	<b>reckoned</b>	for more indifferent because	9, 54/ 18
ought of reason be	<b>reckoned</b>	for the cause of	9, 64/ 18
misconstrued their minds and	<b>reckoned</b>	them for enemies to	9, 114/ 4
to bide any farther	<b>reckoning</b>	, namely where spiritual men	9, 165/ 38
he be any religious	<b>recluse</b>	that cannot come abroad	9, 94/ 4
fear this one thing	<b>recomforted</b>	me: that since I	9, 3/ 30
because they reckon themselves	<b>recompensed</b>	in another part, in	9, 52/ 20
him to go and	<b>reconcile</b>	them again together, and	9, 57/ 30
special goodness shall have	<b>record</b>	and witness of all	9, 45/ 27
and them also to	<b>record</b>	, that all they could	9, 47/ 31
early, to rise and	<b>record</b>	their appearance before our	9, 88/ 12
he plainly, before good	<b>record</b>	, proved himself then --	9, 124/ 25

that there were sufficient	<b>record</b>	and witness against him	9, 151/ 23
of heresy, and sufficient	<b>record</b>	and witness against him	9, 154/ 19
witnesses and worshipful shall	<b>record</b>	and testify that they	9, 163/ 8
I may take to	<b>record</b>	, for all his "some	9, 163/ 12
they were received for	<b>records</b>	to their condemning that	9, 136/ 22
to see my cheeks	<b>red</b>	for shame. And over	9, 5/ 16
the open reproof and	<b>redargution</b>	thereof may not, in	9, 97/ 1
sums of money for	<b>redeeming</b>	thereof -- which vexation	9, 130/ 6
would be hard to	<b>redress</b>	it without temporal power	9, 138/ 25
may therewith avoid and	<b>refel</b>	my confuting of Tyndale	9, 37/ 27
them to penance and	<b>reform</b>	them, which if they	9, 86/ 14
-- not only to	<b>reform</b>	themselves, and to leave	9, 95/ 29
church ordinary ways to	<b>reform</b>	it. But in such	9, 100/ 10
in them is to	<b>reform</b>	that is amiss in	9, 142/ 16
do their devoir to	<b>reform</b>	the priest; yea, and	9, 142/ 28
perceive, have the king	<b>reform</b>	them after his device	9, 154/ 25
and the realm, diligently	<b>reform</b>	and amend in such	9, 166/ 37
also as are only	<b>reformable</b>	by the spiritual law	9, 135/ 17
the less in such	<b>reformations</b>	, because laymen speak so	9, 142/ 18
they might have been	<b>reformed</b>	, and peradventure saved in	9, 87/ 21
they might have been	<b>reformed</b>	, and peradventure saved in	9, 87/ 28
clergy have been better	<b>reformed</b>	, and peradventure in soul	9, 88/ 30
a mind to be	<b>reformed</b>	or not. And that	9, 146/ 22
whether he would be	<b>reformed</b>	or not . . . all this	9, 147/ 16
of willing to be	<b>reformed</b>	: surely if he will	9, 148/ 33
for willing to be	<b>reformed</b>	-- I dare say	9, 149/ 16
yet offer to be	<b>reformed</b>	, and promise that he	9, 149/ 38
Pacifier would have now	<b>reformed</b>	, and also at the	9, 161/ 14
diligence that in the	<b>reforming</b>	of it should have	9, 53/ 19
fear is ordained to	<b>refrain</b>	the passion and to	9, 148/ 37
devilish doctrine that they	<b>refuse</b>	to read the things	9, 39/ 26
by money as to	<b>refuse</b>	it when it were	9, 48/ 5
shame they would not	<b>refuse</b>	it. And thereupon out	9, 81/ 14
them, which if they	<b>refuse</b>	or fall in relapse	9, 86/ 14
man; but when man	<b>refuseth</b>	, except he mend and	9, 38/ 17
woman any respect or	<b>regard</b>	of any cleanness or	9, 30/ 12
for the respect and	<b>regard</b>	that they bear, both	9, 71/ 24
of authority would anything	<b>regard</b>	their words; but only	9, 113/ 23
very few men aught	<b>regarded</b>	; and to look for	9, 4/ 14
that no man which	<b>regardeth</b>	either truth or wit	9, 10/ 11
the man that is	<b>regenerated</b>	were evermore as far	9, 36/ 11
himself, he that is	<b>regenerated</b>	hap to be more	9, 36/ 18
the work in the	<b>regenerating</b>	of the soul by	9, 35/ 3

time of the spiritual	<b>regeneration</b>	of himself, he that	9, 36/ 17
had any other Christian	<b>region</b>	of the quantity, so	9, 53/ 11
I write, or to	<b>rehearse</b>	him slenderly. And in	9, 6/ 11
no reason that I	<b>rehearse</b>	of Tyndale's, or of	9, 6/ 13
these folk; but I	<b>rehearse</b>	their reason to the	9, 6/ 27
as I do not	<b>rehearse</b>	all their own words	9, 6/ 31
take the pain to	<b>rehearse</b>	some one thing, in	9, 8/ 28
the matter, I shall	<b>rehearse</b>	you whole; and after	9, 19/ 7
or not, I shall	<b>rehearse</b>	you some part of	9, 20/ 17
without great reverence to	<b>rehearse</b>	their worshipful names! If	9, 44/ 34
I did, let them	<b>rehearse</b>	of my writing some	9, 49/ 10
to seek up and	<b>rehearse</b>	causes of grudge before	9, 55/ 23
more than I can	<b>rehearse</b>	now; but yet above	9, 95/ 11
saith he cannot now	<b>rehearse</b>	, he rehearseth after many	9, 96/ 21
heareth it and can	<b>rehearse</b>	it -- I marvel	9, 104/ 17
this Pacifier peruse and	<b>rehearse</b>	by name all the	9, 115/ 8
could then very well	<b>rehearse</b>	his faults himself and	9, 118/ 29
preacher is fain to	<b>rehearse</b>	their opinions in the	9, 123/ 37
now too long to	<b>rehearse</b>	. But such they were	9, 124/ 20
as well in manner	<b>rehearse</b>	them even by name	9, 148/ 2
his chapters be whole	<b>rehearsed</b>	in my book I	9, 7/ 18
words of mine were	<b>rehearsed</b>	in a sermon, and	9, 12/ 4
here have I now	<b>rehearsed</b>	you but a piece	9, 22/ 22
heap of shrewd faults	<b>rehearsed</b>	against the clergy, for	9, 56/ 37
these faults so mildly	<b>rehearsed</b>	against her, he would	9, 59/ 3
have I told and	<b>rehearsed</b>	-- the story that	9, 79/ 23
that prelate recited and	<b>rehearsed</b>	unto them by row	9, 82/ 5
these that be before	<b>rehearsed</b>	be among the people	9, 95/ 11
that he there hath	<b>rehearsed</b>	-- which is, ye	9, 112/ 26
if his words be	<b>rehearsed</b>	unto him clean contrary	9, 165/ 5
his which I have	<b>rehearsed</b>	you -- the first	9, 166/ 11
with mine. For he	<b>rehearseth</b>	mine in every place	9, 6/ 15
cause of grudge, he	<b>rehearseth</b>	also some faults of	9, 57/ 1
cannot now rehearse, he	<b>rehearseth</b>	after many of them	9, 96/ 21
findeth a fault, and	<b>rehearseth</b>	out of Jean Gerson	9, 105/ 28
because his words in	<b>rehearsing</b>	the faults of the	9, 54/ 19
mend the matter, with	<b>rehearsing</b>	her faults more than	9, 59/ 35
soon after, in the	<b>reign</b>	of the prince of	9, 161/ 15
in times past hath	<b>reigned</b>	between you charity, meekness	9, 58/ 5
in times past hath	<b>reigned</b>	charity, meekness, concord, and	9, 61/ 33
is very old, and	<b>reigned</b>	most when religious folk	9, 65/ 27
for number) that hath	<b>reigned</b>	over this realm, I	9, 95/ 1
concord, and peace, there	<b>reigneth</b>	now anger, and malice	9, 58/ 6

meekness, concord, and peace,	<b>reigneth</b>	now envy, pride, division	9, 61/ 33
he said that division	<b>reigneth</b>	now between spiritual men	9, 66/ 30
he here, "But it	<b>reigneth</b>	now between spiritual men	9, 66/ 32
whether he will else	<b>reject</b>	God's good and gracious	9, 36/ 27
five for that one	<b>rejected</b>	him, as either very	9, 81/ 22
this reason of his	<b>rejected</b>	in heresy, treason, murder	9, 137/ 1
though Master Chancellor should	<b>rejoice</b>	and have a cruel	9, 121/ 34
refuse or fall in	<b>relapse</b>	, the bishop is bound	9, 86/ 14
danger and peril of	<b>relapse</b>	. And some hath been	9, 127/ 24
that he was either	<b>relapsed</b>	or else did of	9, 92/ 37
and after perjured and	<b>relapsed</b>	heretic, well and worthily	9, 113/ 17
when the man is	<b>relapsed</b>	. And the laws have	9, 149/ 22
cope, nor censer, nor	<b>relic</b>	, but let them lay	9, 51/ 31
saints and revered their	<b>relics</b>	and honored their images	9, 44/ 8
surplices, copes, censers, crosses,	<b>relics</b>	, Sacrament, and all. And	9, 51/ 19
up the crosses, the	<b>relics</b>	, and the Blessed Sacrament	9, 51/ 22
beggars more, than to	<b>relieve</b>	them that are already	9, 84/ 3
be run out of	<b>religion</b>	. Lo, there have I	9, 43/ 15
religious running out of	<b>religion</b>	and falling to theft	9, 49/ 25
in some places of	<b>religion</b>	, which are neither so	9, 62/ 13
priests that are in	<b>religion</b>	: then say some men	9, 62/ 27
priests that are in	<b>religion</b>	. For besides that a	9, 63/ 1
state of priests professing	<b>religion</b>	were a state of	9, 63/ 7
or one place of	<b>religion</b>	with another upon some	9, 64/ 4
or sometimes some one	<b>religion</b>	have had some question	9, 64/ 6
holy vows entered into	<b>religion</b>	) he handleth here in	9, 65/ 5
are run out of	<b>religion</b>	, too, and that would	9, 82/ 29
to this Pacifier that	<b>religion</b>	is, yet if some	9, 82/ 35
folk that are in	<b>religion</b>	shall out; come you	9, 82/ 36
out; come you into	<b>religion</b>	in their steads, and	9, 82/ 36
they were invited into	<b>religion</b>	on the other fashion	9, 83/ 3
live so strait in	<b>religion</b>	as these men should	9, 83/ 5
wealthy that is in	<b>religion</b>	were offered us, as	9, 83/ 22
devotion and enter into	<b>religion</b>	, and so succeed in	9, 83/ 29
they be of that	<b>religion</b>	that nothing have of	9, 90/ 3
-- and some whole	<b>religion</b>	doth. But yet saith	9, 106/ 32
heresies that rail upon	<b>religions</b>	, and call all their	9, 69/ 24
to enter in their	<b>religions</b>	, but for that in	9, 83/ 34
after railed against all	<b>religions</b>	at Ipswich, and thereupon	9, 113/ 15
and temporal, secular and	<b>religious</b>	too. But then the	9, 43/ 24
these things in good	<b>religious</b>	people the heretics abhor	9, 43/ 33
and spiritual, laymen and	<b>religious</b>	), and against all that	9, 44/ 26
sort of priests and	<b>religious</b>	running out of religion	9, 49/ 24

the priests and clerics (	<b>religious</b>	and other) going with	9, 51/ 13
laymen, but also between	<b>religious</b>	and religious, and also	9, 62/ 1
also between religious and	<b>religious</b>	, and also between priests	9, 62/ 1
also between priests and	<b>religious</b>	, and, that is yet	9, 62/ 2
be between priests and	<b>religious</b>	persons, or between those	9, 62/ 6
are, both the parties,	<b>religious</b>	folk, than between those	9, 62/ 7
some say that many	<b>religious</b>	folk be priests. And	9, 62/ 8
as many priests be	<b>religious</b>	folk. And some say	9, 62/ 10
man mean here by "	<b>religious</b>	" folk either women or	9, 62/ 11
no variance lightly between	<b>religious</b>	and religious, wherewith the	9, 62/ 16
lightly between religious and	<b>religious</b>	, wherewith the temporalty have	9, 62/ 16
when it falleth between	<b>religious</b>	and religious is a	9, 62/ 21
falleth between religious and	<b>religious</b>	is a thing no	9, 62/ 21
priests" after all the "	<b>religious</b>	, " but if he meant	9, 63/ 5
a great singularity that	<b>religious</b>	persons and priests have	9, 63/ 24
a parson against a	<b>religious</b>	place for meddling within	9, 64/ 3
great singularity, which both	<b>religious</b>	persons and also priests	9, 65/ 6
or those that are	<b>religious</b>	-- and which of	9, 65/ 10
rebuketh he of the	<b>religious</b>	, some that have appearance	9, 65/ 13
and reigned most when	<b>religious</b>	folk lived best. And	9, 65/ 27
maketh it, if the	<b>religious</b>	folk live now so	9, 65/ 29
well at priests as	<b>religious</b>	, so far forth that	9, 66/ 26
well at priests as	<b>religious</b>	, a man needeth never	9, 67/ 6
in priests and in	<b>religious</b>	, but in every sort	9, 67/ 9
that neither priests nor	<b>religious</b>	keep the perfection of	9, 67/ 27
none harm, that the	<b>religious</b>	people do fast and	9, 69/ 31
say farther, that though	<b>religious</b>	men have varied with	9, 71/ 4
men have varied with	<b>religious</b>	, and that some priests	9, 71/ 5
have varied also with	<b>religious</b>	in some points concerning	9, 71/ 6
riches of spiritual men,	<b>religious</b>	or secular, they say	9, 71/ 11
and to priests and	<b>religious</b>	persons, for the respect	9, 71/ 23
clergy, both secular and	<b>religious</b>	, agree and hold together	9, 72/ 13
either secular priests or	<b>religious</b>	persons. And yet are	9, 72/ 18
whole clergy, secular and	<b>religious</b>	, what variance soever they	9, 73/ 31
saith that secular and	<b>religious</b>	both stick to these	9, 74/ 2
these profits, yet if	<b>religious</b>	Lutherans may proceed and	9, 74/ 3
and secular priests and	<b>religious</b>	persons, and talked of	9, 79/ 15
the whole clergy, both	<b>religious</b>	and seculars, though we	9, 82/ 23
a cloister take a	<b>religious</b>	man's life for ease	9, 83/ 24
calleth The Mirror, against	<b>religious</b>	, advising every man to	9, 90/ 1
against purgatory and all	<b>religious</b>	orders, and the Sacrament	9, 91/ 2
if he be any	<b>religious</b>	recluse that cannot come	9, 94/ 4
the friars. And verily,	<b>religious</b>	folk use, I trow	9, 106/ 25



and be the more	<b>remiss</b>	in the calling, attaching	9, 109/ 16
for their slack and	<b>remiss</b>	handling. And further if	9, 109/ 27
at his hand, without	<b>remitting</b>	over elsewhere, or labor	9, 8/ 31
For of all the	<b>remnant</b>	make I little account	9, 6/ 9
proof. But all the	<b>remnant</b>	of his chapters, as	9, 7/ 14
say that all the	<b>remnant</b>	be whole upon their	9, 29/ 28
part in all the	<b>remnant</b>	of all their poisoned	9, 29/ 28
treat of. Now, the	<b>remnant</b>	(whereby somewhat appeareth also	9, 64/ 35
one man as the	<b>remnant</b>	that were left him	9, 77/ 35
would that all the	<b>remnant</b>	were taken away from	9, 78/ 14
discreets should order the	<b>remnant</b>	. For though they be	9, 79/ 1
and take away the	<b>remnant</b>	. And those men have	9, 85/ 26
look well to the	<b>remnant</b>	and let it not	9, 97/ 17
pretended that all the	<b>remnant</b>	of his audience were	9, 110/ 28
grudge against all the	<b>remnant</b>	. Now, to prove to	9, 115/ 4
one of all the	<b>remnant</b>	find punished for heresy	9, 115/ 10
throw, to all the	<b>remnant</b>	of the whole realm	9, 116/ 18
intent that ye may	<b>remove</b>	the causes and amend	9, 58/ 12
this unhappy senate, and	<b>remove</b>	them from the room	9, 80/ 24
is to wit, both	<b>remove</b>	these and also set	9, 81/ 8
I will come and	<b>remove</b>	thy candlestick out of	9, 110/ 4
pain compel him to	<b>renay</b>	his faith, which were	9, 87/ 6
somewhat a more strait	<b>renouncing</b>	of all such manner	9, 62/ 32
false follies pass and	<b>repass</b>	all unperceived. % Sometimes they	9, 9/ 1
this preacher doth here	<b>repeat</b>	, of the child at	9, 36/ 32
pacifying may hap to	<b>repeat</b>	and report it. For	9, 147/ 6
not serve, yet somewhat	<b>repeateth</b>	here by these words	9, 36/ 2
for true, by his	<b>repeating</b>	and reporting under a	9, 150/ 11
Lordship, "ye may, and	<b>repent</b>	it, and so were	9, 125/ 3
simplicity and say they	<b>repent</b>	, and so be sent	9, 149/ 30
good tokens of his	<b>repentance</b>	and amendment. But now	9, 90/ 29
that good zeal, and	<b>repented</b>	himself and came into	9, 76/ 2
shame be able to	<b>reply</b>	while he lived. And	9, 14/ 28
goodness to construe and	<b>report</b>	it to the worse	9, 105/ 3
might thereupon happen to	<b>report</b>	it again, or say	9, 122/ 31
therefore if any layman	<b>report</b>	any evil of a	9, 142/ 13
yet if any layman	<b>report</b>	it, the best spiritual	9, 142/ 26
hap to repeat and	<b>report</b>	it. For as for	9, 147/ 6
he saith but upon	<b>report</b>	; and some things affirmeth	9, 168/ 9
in mine house, hath	<b>reported</b>	since, as I hear	9, 119/ 23
stood. Which known and	<b>reported</b>	to the King's Grace	9, 127/ 9
be true, as is	<b>reported</b>	, that there should be	9, 146/ 13
For as some have	<b>reported</b>	, if any will witness	9, 146/ 16

it is" (he saith) "	<b>reported</b>	so, and some say	9, 146/ 38
for all that gay	<b>reported</b>	tale that some laymen	9, 147/ 7
by his repeating and	<b>reporting</b>	under a pretext of	9, 150/ 11
endeavor themselves diligently to	<b>repress</b>	and keep under those	9, 53/ 30
was ever after to	<b>repress</b>	and subdue such seditious	9, 162/ 14
be solemnly sworn to	<b>repress</b>	heretics and assist the	9, 162/ 20
I found out and	<b>repressed</b>	many such desperate wretches	9, 117/ 22
before, and to have	<b>repressed</b>	those heretics in time	9, 161/ 10
if they were better	<b>repressed</b>	, did among other good	9, 161/ 33
his great cause of	<b>repressing</b>	of heresies and maintaining	9, 109/ 20
their parts in the	<b>repressing</b>	and due punishment of	9, 129/ 8
before devised for the	<b>repression</b>	of them -- I	9, 170/ 11
meet to rebuke and	<b>reproach</b>	either the whole spirituality	9, 50/ 12
that a man should	<b>reproach</b>	and rebuke the prelates	9, 60/ 19
therefore he may without	<b>reproach</b>	of the people well	9, 93/ 21
may without any special	<b>reproach</b>	show their faces among	9, 109/ 1
wise that he first	<b>reproacheth</b>	both the parties of	9, 65/ 5
man, but the open	<b>reproof</b>	and redargution thereof may	9, 97/ 1
spoken if one would	<b>reprove</b>	him that thus did	9, 51/ 24
to wit, where they	<b>reprove</b>	that I bring in	9, 170/ 34
largely thereupon controlled and	<b>reproved</b>	. But yet against all	9, 3/ 29
folly that the prophet	<b>reproveth</b>	, and cease to call	9, 109/ 28
For else he plain	<b>reproveth</b>	his own process, and	9, 114/ 37
mouth of any man	<b>reputed</b>	and taken for wise	9, 12/ 21
order be taken and	<b>reputed</b>	for wise should with	9, 100/ 29
shall be taken and	<b>reputed</b>	for an heretic, and	9, 149/ 23
convocation but at the	<b>request</b>	of the king; and	9, 144/ 35
provided that at the	<b>request</b>	of the ordinary, the	9, 161/ 23
such things as are	<b>required</b>	in him that might	9, 3/ 20
answered now therein, I	<b>required</b>	my friend to find	9, 14/ 30
of this realm, have	<b>required</b>	: there is no good	9, 92/ 5
being sent unto and	<b>required</b>	by very devout, religious	9, 118/ 22
wise as the thing	<b>requireth</b>	, that I cannot tell	9, 102/ 30
God's benefits unto man	<b>requireth</b>	of men again, and	9, 108/ 20
for that is not	<b>requisite</b>	in every place), but	9, 6/ 32
much as shall seem	<b>requisite</b>	for that matter that	9, 8/ 32
be a thing so	<b>requisite</b>	, of precise necessity, that	9, 13/ 18
whereof, if it were	<b>requisite</b>	, I could bring forth	9, 167/ 26
content to forbear any	<b>requiting</b>	thereof, and give them	9, 44/ 37
hundred or above, to	<b>rescue</b>	a well-known open heretic	9, 157/ 12
me (which copy I	<b>reserve</b>	and keep for my	9, 15/ 24
city itself, either of	<b>residents</b>	therein or of resorters	9, 116/ 13
again. And for the	<b>residue</b>	of the countenance, I	9, 98/ 21

courage and boldness to	<b>resist</b>	their prince and disobey	9, 12/ 28
and gracious motion and	<b>resist</b>	it, and so flee	9, 36/ 28
arguments and reasoning to	<b>resist</b>	it; but Saint Paul	9, 100/ 24
and teach, without arguments,	<b>resistance</b>	, or grudging against them	9, 96/ 13
and teach, without argument,	<b>resistance</b>	, or grudge, and that	9, 97/ 33
and teach, without arguments,	<b>resistance</b>	, or grudging against them	9, 99/ 3
their teachings observed, without	<b>resistance</b>	, grudge, or arguments to	9, 99/ 30
with reverence, and without	<b>resistance</b>	, grudge, or arguments, to	9, 100/ 7
and teach, without arguments,	<b>resistance</b>	, or grudging . . . -- so	9, 101/ 8
there is so great	<b>resort</b>	and confluence, not only	9, 116/ 8
one as Frith writeth	<b>resorted</b>	to him, which, though	9, 164/ 3
residents therein or of	<b>resorters</b>	thereto, Englishmen or strangers	9, 116/ 13
they take him, in	<b>respect</b>	of Tyndale, but for	9, 5/ 38
of the sun in	<b>respect</b>	of the air is	9, 19/ 33
nor that woman any	<b>respect</b>	or regard of any	9, 30/ 12
religious persons, for the	<b>respect</b>	and regard that they	9, 71/ 23
trust that though in	<b>respect</b>	of the goodness that	9, 108/ 19
men again, and in	<b>respect</b>	of the constancy and	9, 108/ 20
have both had a	<b>respect</b>	and a sure eye	9, 149/ 25
alone and live in	<b>rest</b>	, and be suffered to	9, 52/ 25
in some place of	<b>rest</b>	they lie still and	9, 88/ 9
ween, lie still in	<b>rest</b>	three days. For in	9, 157/ 37
conservation of the peace,	<b>rest</b>	, and surety of the	9, 162/ 24
of Christ's church, with	<b>rest</b>	, wealth, and surety of	9, 166/ 36
their debts, or to	<b>restitution</b>	of their wrongs, or	9, 74/ 11
forth to ask any	<b>restitution</b>	yet, but hold their	9, 120/ 15
their debts, to make	<b>restitutions</b>	for such wrongs as	9, 72/ 32
sometimes whereby should be	<b>restrained</b>	some such things as	9, 72/ 4
Chapter But now to	<b>return</b>	to the point which	9, 30/ 18
in prison till the	<b>return</b>	; and if he be	9, 132/ 9
and if he be	<b>returned</b>	good -- that is	9, 132/ 9
And if he be	<b>returned</b>	naught -- then use	9, 132/ 11
plain and open truths	<b>revealed</b>	by God, and the	9, 86/ 6
railing standeth all their	<b>revel</b>	; with only railing is	9, 46/ 19
ye might once be	<b>revenged</b>	upon this unhappy senate	9, 80/ 24
the stroke of God	<b>revenging</b>	their malice and our	9, 135/ 12
heresies presume without great	<b>reverence</b>	to rehearse their worshipful	9, 44/ 34
to give honor and	<b>reverence</b>	unto that holy sacrament	9, 48/ 19
-- men ought with	<b>reverence</b>	, and without resistance, grudge	9, 100/ 7
prayed unto saints and	<b>reverenced</b>	their relics and honored	9, 44/ 7
officers of the Right	<b>Reverend</b>	Father my lord bishop	9, 121/ 2
a time, the Right	<b>Reverend</b>	Father my lord bishop	9, 124/ 13
palace of the Right	<b>Reverend</b>	Father in God Cuthbert	9, 158/ 7

any of which two	<b>reverent</b>	orders whoso be so	9, 50/ 32
wipe the copes, and	<b>reverently</b>	take up the crosses	9, 51/ 22
show himself indifferent, either	<b>revile</b>	and rebuke the priests	9, 51/ 27
which were the best)	<b>revoke</b>	their false heresies; nor	9, 46/ 7
could keep close -- "	<b>Revoke</b>	it, Frith, " quoth His	9, 125/ 3
of them would, in	<b>reward</b>	of my good will	9, 47/ 29
and pain for the	<b>reward</b>	of the blast of	9, 69/ 5
proof, and a reasonable	<b>reward</b>	besides. And yet, now	9, 94/ 19
I have taken great	<b>rewards</b>	in ready money of	9, 47/ 26
good fellowship, some with	<b>rewards</b>	, findeth a fellow to	9, 159/ 20
poetry nor so much	<b>rhetoric</b>	, neither, as to find	9, 42/ 32
a counterfeited figure of	<b>rhetoric</b>	, as some men say	9, 62/ 35
for his rules of	<b>rhetoric</b>	or grammatical congruity either	9, 63/ 15
speech with apparel of	<b>rhetoric</b>	use commonly to call	9, 136/ 34
vomit to hear their	<b>ribaldous</b>	railing. And yet not	9, 51/ 5
the priests so very	<b>rich</b>	that all the clergy	9, 73/ 7
I perceived before in	<b>Richard</b>	Hunne when I talked	9, 126/ 26
fifth year of King	<b>Richard</b>	II, complained of heretics	9, 161/ 17
the noble prince King	<b>Richard</b>	II, and being then	9, 161/ 39
I thank God, the	<b>richer</b>	of one groat, and	9, 120/ 9
the increase of the	<b>riches</b>	of spiritual men, religious	9, 71/ 10
to the increase of	<b>riches</b>	in spiritual men --	9, 71/ 28
things as shall bring	<b>riches</b>	to the Church (as	9, 72/ 29
that worldly honor and	<b>riches</b>	letteth greatly devotion --	9, 74/ 33
a policy to pull	<b>riches</b>	from the Church, have	9, 75/ 10
such things as bring	<b>riches</b>	to the Church. And	9, 75/ 11
Church. And because great	<b>riches</b>	have come to the	9, 75/ 11
which, to pull away	<b>riches</b>	from the Church, speak	9, 85/ 3
But because they bring	<b>riches</b>	into the Church, therefore	9, 85/ 11
the worldly power or	<b>riches</b>	of spiritual men, or	9, 140/ 27
policy, to pull away	<b>riches</b>	from the Church; and	9, 165/ 21
great increase of the	<b>richesse</b>	that they bring in	9, 73/ 35
such things as any	<b>richesse</b>	cometh into the Church	9, 75/ 33
saw that offering and	<b>richesse</b>	came into the clergy	9, 90/ 36
such things as bring	<b>richesse</b>	into the Church: now	9, 92/ 29
so great substance of	<b>richesse</b>	, as Tyndale told his	9, 120/ 1
some men, to pull	<b>richesse</b>	from the Church, have	9, 163/ 16
off the matter and	<b>rid</b>	himself out honestly; and	9, 26/ 23
blunt subtleties and rude	<b>riddles</b>	too -- the making	9, 8/ 23
have been fain to	<b>ride</b>	another way. But one	9, 104/ 23
And albeit that many	<b>right</b>	wise and well-learned both	9, 13/ 30
again -- that the	<b>right</b>	faith which Adam had	9, 20/ 34
the interpretation and the	<b>right</b>	understanding of God's word	9, 28/ 35

would see a very	<b>right</b>	image of a fiend	9, 40/ 28
led out of the	<b>right</b>	way from God, and	9, 44/ 4
though he looked therewith	<b>right</b>	simply, and held up	9, 59/ 26
if it be pondered	<b>right</b>	) may be occasion to	9, 61/ 17
Christmas loaf in a	<b>right</b>	good husband's house. And	9, 72/ 10
sometimes be also in	<b>right</b>	extreme necessity. Now, in	9, 72/ 34
and sometimes, too, in	<b>right</b>	extreme necessity: for my	9, 74/ 13
things be of themselves	<b>right</b>	, good, and profitable, as	9, 75/ 20
discreet. But by what	<b>right</b>	men may take away	9, 77/ 7
ever can prove it	<b>right</b>	. And as for mine	9, 77/ 14
that it were either	<b>right</b>	or reasonable, or could	9, 84/ 21
that he believeth the	<b>right</b>	way and the true	9, 86/ 21
spoken according to the	<b>right</b>	faith, think that he	9, 87/ 1
secretly think and believe	<b>right</b>	; but if he were	9, 87/ 5
Pacifier, though he believe	<b>right</b>	himself and plainly protesteth	9, 87/ 12
he believeth to believe	<b>right</b>	in their minds, or	9, 87/ 15
he believed ever the	<b>right</b>	way in his own	9, 90/ 31
therein have done them	<b>right</b>	, he maketh as the	9, 92/ 13
those grants have such	<b>right</b>	in those as temporal	9, 99/ 12
hand see what thy	<b>right</b>	hand doth"; as I	9, 104/ 1
is to wit, the	<b>right</b>	honest finding and good	9, 105/ 7
good folk ween that	<b>right</b>	were wrong and every	9, 116/ 4
have been punished either	<b>right</b>	or wrong, far the	9, 116/ 16
blown about that a	<b>right</b>	worshipful friend of mine	9, 117/ 11
the one half by	<b>right</b>	. And yet by all	9, 120/ 8
the officers of the	<b>Right</b>	Reverend Father my lord	9, 121/ 2
upon a time, the	<b>Right</b>	Reverend Father my lord	9, 124/ 13
of heretics before that	<b>right</b>	few were accused, or	9, 130/ 30
well that it is	<b>right</b>	expedient that strait laws	9, 140/ 11
the judges spiritual may	<b>right</b>	well assuage the rigor	9, 140/ 14
be found that have	<b>right</b>	many great virtues and	9, 142/ 8
taught what belonged unto	<b>right</b>	, nor were so malicious	9, 148/ 22
And it will be	<b>right</b>	expedient that the King's	9, 151/ 27
the palace of the	<b>Right</b>	Reverend Father in God	9, 158/ 7
bound to warrant that	<b>right</b>	good witnesses and worshipful	9, 163/ 8
because it were neither	<b>right</b>	nor honesty that any	9, 167/ 34
they had used no	<b>rigor</b>	to him against the	9, 89/ 4
right well assuage the	<b>rigor</b>	of the said laws	9, 140/ 15
moderate and temper the	<b>rigor</b>	of the laws; but	9, 141/ 22
himself to do them	<b>rigor</b>	or wrong. And he	9, 148/ 24
that they should not	<b>rigorously</b>	mishandle such good men	9, 145/ 17
unlawful assemblies and great	<b>riots</b>	also, cause the clergy	9, 64/ 21
except himself be well	<b>ripened</b>	in the matter --	9, 20/ 21

now and then to	<b>rise</b>	, while in such cases	9, 66/ 13
they show outwardly to	<b>rise</b>	against all the things	9, 75/ 18
them up early, to	<b>rise</b>	and record their appearance	9, 88/ 12
in a week to	<b>rise</b>	so soon from sleep	9, 103/ 13
oppress heresies when they	<b>rise</b>	, as spiritual men be	9, 138/ 27
part of it hath	<b>risen</b>	by reason of a	9, 63/ 23
high that they have	<b>risen</b>	into such a ghostly	9, 63/ 27
high that they have	<b>risen</b>	into such a ghostly	9, 65/ 17
of this division hath	<b>risen</b>	by diversities of opinions	9, 66/ 5
by any such division	<b>risen</b>	within this realm, or	9, 66/ 15
all these matters is	<b>risen</b>	a great opinion in	9, 91/ 21
that granting of pardons	<b>riseth</b>	of covetousness of the	9, 75/ 14
and that the disorder	<b>riseth</b>	only of man for	9, 75/ 26
a great occasion thereof	<b>riseth</b>	by spiritual men, and	9, 95/ 15
with any man that	<b>riseth</b>	if he can, when	9, 119/ 16
by sin and now	<b>rising</b>	again by grace, the	9, 108/ 25
the morning, by a	<b>rising</b>	made against strangers --	9, 156/ 10
that business, of any	<b>rising</b>	to be made for	9, 156/ 18
their Housel after the	<b>rite</b>	and usage of the	9, 44/ 12
railing is all their	<b>roast</b>	meat basted, and all	9, 46/ 20
fain, save for hanging,	<b>rob</b>	spiritual and temporal too	9, 76/ 38
in thieves, murderers, and	<b>robbers</b>	of churches, and notwithstanding	9, 117/ 25
in -- as theft,	<b>robbery</b>	, sacrilege, and murder --	9, 55/ 33
that for a great	<b>robbery</b>	, or an heinous murder	9, 117/ 15
sure pitched upon the	<b>rock</b>	-- our Savior Christ	9, 21/ 31
Friday with the disciplining	<b>rod</b>	beaten her hard upon	9, 101/ 27
him, and casteth the	<b>rod</b>	in the fire. Howbeit	9, 160/ 33
they striped him with	<b>rods</b>	therefor till he waxed	9, 118/ 26
the Church. Paul also,	<b>Romans</b>	9, saith, "How shall	9, 19/ 20
great overthrow which the	<b>Romans</b>	had late had at	9, 80/ 11
their league with the	<b>Romans</b>	and fall into the	9, 80/ 12
that treateth of the	<b>Romans'</b>	war with Hannibal and	9, 79/ 26
than a ruffian at	<b>Rome</b>	setteth by a trentuno	9, 74/ 7
only the city of	<b>Rome</b>	. In which city so	9, 79/ 29
remove them from the	<b>room</b>	that by their covetous	9, 80/ 25
were in the one	<b>room</b>	still and they in	9, 134/ 15
the summa called Summa	<b>rosella</b>	taketh it, titulo "Ex	9, 138/ 16
an heretic. And Summa	<b>rosella</b>	, in the title "Hereticus	9, 145/ 28
sought out in Summa	<b>rosella</b>	-- so strange a	9, 146/ 29
though he cover his	<b>rotten</b>	fruit as close and	9, 126/ 1
short process be conveyed	<b>round</b>	about the realm, and	9, 55/ 2
gathering, and assembling, and	<b>rounding</b>	, and talking, and finally	9, 143/ 28
rehearsed unto them by	<b>row</b>	, and were asked, "What	9, 82/ 6

a barber in Paternoster	<b>Row</b>	called Holy John, after	9, 126/ 33
with blunt subtleties and	<b>rude</b>	riddles too -- the	9, 8/ 23
and their utterance so	<b>rude</b>	, that they cannot call	9, 42/ 28
a trental than a	<b>ruffian</b>	at Rome setteth by	9, 74/ 6
rather covet to have	<b>rule</b>	over the people than	9, 68/ 9
lawless and without a	<b>rule</b>	; nor no law can	9, 81/ 7
and strait corrections, to	<b>rule</b>	the people; and that	9, 96/ 2
and strait corrections, to	<b>rule</b>	the people and punish	9, 143/ 17
as the lord and	<b>ruler</b>	of all his creatures	9, 15/ 35
as long as spiritual	<b>rulers</b>	will either pretend that	9, 96/ 10
long as the spiritual	<b>rulers</b>	will either pretend that	9, 97/ 30
as long as spiritual	<b>rulers</b>	will pretend that their	9, 98/ 37
all lords temporal and	<b>rulers</b>	, be prohibited that they	9, 138/ 13
none excuse to spiritual	<b>rulers</b>	before God, when he	9, 142/ 20
else, as for his	<b>rules</b>	of rhetoric or grammatical	9, 63/ 15
such chop-logics against good	<b>rules</b>	, "If any man will	9, 100/ 36
time of a great	<b>rumble</b>	that the heretics made	9, 84/ 13
there is a great	<b>rumor</b>	among the people that	9, 140/ 21
people with a great	<b>rumor</b>	say the contrary. And	9, 141/ 33
the people" and "great	<b>rumor</b>	, " that saith he in	9, 141/ 35
all those that be	<b>run</b>	out of religion. Lo	9, 43/ 14
God, which in penury	<b>run</b>	unto him. But this	9, 77/ 24
and them that are	<b>run</b>	out of religion, too	9, 82/ 29
he would never have	<b>run</b>	his way. But he	9, 121/ 7
not, therefore, let mine	<b>run</b>	abroad in men's hands	9, 123/ 29
none with them that	<b>run</b>	out in apostasy; but	9, 128/ 20
at home, and after	<b>run</b>	out in apostasy, and	9, 129/ 5
writ when he is	<b>run</b>	out far off into	9, 166/ 5
him. But this reason	<b>runneth</b>	out against every kind	9, 77/ 25
of priests and religious	<b>running</b>	out of religion and	9, 49/ 25
were not worth a	<b>rush</b>	, because they came not	9, 25/ 10
Mass, and the Blessed	<b>Sacrament</b>	of the Altar. But	9, 6/ 2
As is for the	<b>sacrament</b>	of confirmation, and aneling	9, 28/ 28
Christ in the Holy	<b>Sacrament</b>	of the Altar. And	9, 28/ 30
Saint James against the	<b>sacrament</b>	of baptism, to prove	9, 35/ 1
the soul in that	<b>sacrament</b>	. And as God useth	9, 35/ 14
taken matrimony for a	<b>sacrament</b>	, and used confession, and	9, 44/ 9
wine in the Blessed	<b>Sacrament</b>	of the Altar, but	9, 44/ 15
himself in the Holy	<b>Sacrament</b>	of the Altar), these	9, 44/ 30
reverence unto that holy	<b>sacrament</b>	of order with which	9, 48/ 19
and censers, and the	<b>Sacrament</b>	borne about with them	9, 51/ 15
copes, censers, crosses, relics,	<b>Sacrament</b>	, and all. And then	9, 51/ 19
relics, and the Blessed	<b>Sacrament</b>	: were it not now	9, 51/ 23

let them lay the	<b>Sacrament</b>	in the dirt again	9, 51/ 32
duty, to the holy	<b>sacrament</b>	of their sacred orders	9, 71/ 25
Christ concerning the Blessed	<b>Sacrament</b>	of the Altar --	9, 90/ 5
purgatory, and of the	<b>Sacrament</b>	of the Altar, and	9, 90/ 34
religious orders, and the	<b>Sacrament</b>	of the Altar too	9, 91/ 2
that speak against the	<b>sacrament</b>	of matrimony, and yet	9, 93/ 10
that in the Blessed	<b>Sacrament</b>	of the Altar were	9, 101/ 29
railed against the Blessed	<b>Sacrament</b>	; and Blomfield, the apostate	9, 113/ 13
pyx with the Blessed	<b>Sacrament</b>	, or villainously casting it	9, 117/ 17
heresy against the Blessed	<b>Sacrament</b>	of the Altar, which	9, 117/ 37
writing against the Blessed	<b>Sacrament</b>	. And I was of	9, 122/ 2
heresies against the Blessed	<b>Sacrament</b>	of the Altar. Some	9, 123/ 7
treatise against the Blessed	<b>Sacrament</b>	of the Altar, I	9, 123/ 26
Christian faith concerning the	<b>Sacrament</b>	of the Altar. And	9, 124/ 31
pestilent heresy against the	<b>Sacrament</b>	), my lord, I say	9, 125/ 1
new book against the	<b>Sacrament</b>	. But the thing that	9, 125/ 14
Blood in the Blessed	<b>Sacrament</b>	. Will this Pacifier that	9, 149/ 10
pilgrimage, purgatory, or the	<b>Sacrament</b>	of the Altar: he	9, 164/ 35
of Assertion of the	<b>Sacraments</b>	, laid against Luther --	9, 18/ 5
said and the other	<b>sacraments</b>	ministered among Christian people	9, 20/ 31
against God and his	<b>sacraments</b>	and saints very blasphemous	9, 42/ 1
of God, the very	<b>sacraments</b>	and all), and most	9, 44/ 28
they the ceremonies and	<b>sacraments</b>	of Christ's church), I	9, 45/ 15
but against the blessed	<b>sacraments</b>	also. And now would	9, 51/ 7
them, in ministering the	<b>sacraments</b>	and consecrating the Blessed	9, 99/ 24
and contend against the	<b>sacraments</b>	, and blaspheme our blessed	9, 149/ 7
that as his holy	<b>sacraments</b>	thereof took their strength	9, 170/ 21
but abhor incontinence in	<b>sacred</b>	, professed persons that have	9, 45/ 38
consecrated persons -- the	<b>sacred</b>	princes and priests. Against	9, 50/ 31
yet not against the	<b>sacred</b>	persons only, but against	9, 51/ 6
holy sacrament of their	<b>sacred</b>	orders, and holy profession	9, 71/ 25
that it was a	<b>sacrifice</b>	, an host, and an	9, 44/ 13
maintenance of that incestuous	<b>sacrilege</b>	and very beastly bitchery	9, 30/ 15
-- as theft, robbery,	<b>sacrilege</b>	, and murder -- whereof	9, 55/ 33
leaving out of felony,	<b>sacrilege</b>	, and murder is rather	9, 56/ 16
of matrimony live in	<b>sacrilege</b>	and incestuous lechery, as	9, 93/ 13
an heinous murder, or	<b>sacrilege</b>	in a church (with	9, 117/ 16
suffer, as theft, adultery,	<b>sacrilege</b>	, murder, incest, and perjury	9, 166/ 33
they be the while	<b>safe</b>	enough, thereas they escape	9, 81/ 3
for they shall be	<b>safe</b>	enough, I warrant you	9, 141/ 7
would violate the king's	<b>safe-conduct</b>	-- I was appointed	9, 156/ 13
sufficiently provide for their	<b>safeguard</b>	. But forasmuch as it	9, 137/ 37
shipping at Sandwich and	<b>sail</b>	into Friesland -- would	9, 90/ 20

you, here, how that	<b>Saint</b>	James saith that God	9, 16/ 2
it pleased him," saith	<b>Saint</b>	James, "he hath begotten	9, 16/ 11
before the word; for	<b>Saint</b>	James saith that God	9, 16/ 20
before the word: then	<b>Saint</b>	James maketh you an	9, 16/ 35
the world; as witness	<b>Saint</b>	Paul, where he saith	9, 17/ 6
gift is given (as	<b>Saint</b>	Augustine saith and Luther	9, 18/ 32
the scripture showeth, and	<b>Saint</b>	Augustine declareth, and Luther	9, 21/ 14
the sixteenth chapter of	<b>Saint</b>	John's Gospel. Which he	9, 21/ 20
of these words of	<b>Saint</b>	James, "Voluntarie enim genuit	9, 22/ 33
before the word; for	<b>Saint</b>	James saith that God	9, 23/ 33
before the word: then	<b>Saint</b>	James maketh you an	9, 24/ 12
and fathereth it upon	<b>Saint</b>	James, be it never	9, 24/ 18
the world; as witness	<b>Saint</b>	Paul, where he saith	9, 24/ 35
reason better believe holy	<b>Saint</b>	Augustine, holy Saint Ambrose	9, 29/ 3
holy Saint Augustine, holy	<b>Saint</b>	Ambrose, holy Saint Jerome	9, 29/ 4
holy Saint Ambrose, holy	<b>Saint</b>	Jerome, holy Saint Cyprian	9, 29/ 4
holy Saint Jerome, holy	<b>Saint</b>	Cyprian, holy Saint Chrysostom	9, 29/ 5
holy Saint Cyprian, holy	<b>Saint</b>	Chrysostom, holy Saint Basil	9, 29/ 5
holy Saint Chrysostom, holy	<b>Saint</b>	Basil, holy Saint Cyril	9, 29/ 6
holy Saint Basil, holy	<b>Saint</b>	Cyril, and the three	9, 29/ 6
all three, and holy	<b>Saint</b>	Gregory the pope, with	9, 29/ 7
the selfsame Epistle of	<b>Saint</b>	James which this preacher	9, 32/ 36
bring it forth for	<b>Saint</b>	James' own, and find	9, 33/ 5
pleased him." Mark that	<b>Saint</b>	James saith "even as	9, 33/ 18
not the authority of	<b>Saint</b>	Paul, as Tyndale doth	9, 34/ 10
layeth the words of	<b>Saint</b>	James which he hath	9, 34/ 11
willingly,' saith here	<b>Saint</b>	James; that is to	9, 34/ 14
is the word of	<b>Saint</b>	James. Which word the	9, 34/ 19
that this authority of	<b>Saint</b>	James nothing helpeth this	9, 34/ 32
layeth that text of	<b>Saint</b>	James against the sacrament	9, 35/ 1
bare, graceless token, because	<b>Saint</b>	James saith that God	9, 35/ 6
to these words of	<b>Saint</b>	James, whoso list to	9, 35/ 27
expounding these words of	<b>Saint</b>	James won themselves much	9, 35/ 32
is the authority of	<b>Saint</b>	Paul that Tyndale bringeth	9, 35/ 35
unfinished. And therefore saith	<b>Saint</b>	Augustine to every man	9, 38/ 19
in the order of	<b>Saint</b>	Francis between the Observants	9, 64/ 10
by the words of	<b>Saint</b>	Paul, where he saith	9, 78/ 22
his liver; and because	<b>Saint</b>	Paul speaketh but of	9, 78/ 28
to resist it; but	<b>Saint</b>	Paul also by himself	9, 100/ 24
is yet never a	<b>saint</b>	in heaven, but that	9, 101/ 21
And would God, as	<b>Saint</b>	Paul saith, that both	9, 105/ 31
may do much, as	<b>Saint</b>	Augustine showeth in more	9, 106/ 5
two kinds of lying	<b>Saint</b>	Augustine admitteth neither nother	9, 107/ 21

of it. And therefore	<b>Saint</b>	Aidan, when he held	9, 146/ 4
and some say that	<b>Saint</b>	Chad was of the	9, 146/ 6
the same opinion as	<b>Saint</b>	Aidan was, which in	9, 146/ 7
will) an angel (as	<b>Saint</b>	Paul saith) come out	9, 168/ 29
the common people. And	<b>Saint</b>	Paul saith that heresies	9, 170/ 6
in our hearts, as	<b>Saint</b>	Paul saith, give his	9, 170/ 28
in Fleet Street in	<b>Saint</b>	Bride's Churchyard. % 1533 Cum	9, 172/ 32
is made either of	<b>saints</b>	or souls. Instead of	9, 9/ 19
Gregorys of Greece, holy	<b>saints</b>	all three, and holy	9, 29/ 7
all the old holy	<b>saints</b>	that so did construe	9, 29/ 21
of the old holy	<b>saints</b>	that said the breach	9, 29/ 26
holy, gracious doctors and	<b>saints</b>	, or these new wedded	9, 30/ 4
of all the holy	<b>saints</b>	and of all the	9, 39/ 18
and his sacraments and	<b>saints</b>	very blasphemous fools, they	9, 42/ 2
cross, and prayed unto	<b>saints</b>	and revered their relics	9, 44/ 7
all that good is (	<b>saints</b>	, ceremonies, service of God	9, 44/ 27
at this day holy	<b>saints</b>	in heaven, of such	9, 78/ 9
be now many blessed	<b>saints</b>	in heaven, have of	9, 84/ 24
saved souls and holy	<b>saints</b>	-- as Bainham, that	9, 88/ 4
them saved souls and	<b>saints</b>	, yet will they say	9, 88/ 7
Lady or other holy	<b>saints</b>	; or to preach that	9, 101/ 21
men be not all	<b>saints</b>	, yet if their conditions	9, 166/ 29
old holy doctors and	<b>saints</b>	, by whose expositions we	9, 169/ 8
of all those holy	<b>saints</b>	that have both by	9, 170/ 22
all the blessed, holy	<b>saints</b>	in heaven, both here	9, 172/ 29
writer have, as Horace	<b>saith</b>	of Homer, here and	9, 4/ 22
him, and that he	<b>saith</b>	much better in some	9, 10/ 24
how that Saint James	<b>saith</b>	that God hath begotten	9, 16/ 2
as it pleased him,"	<b>saith</b>	Saint James, "he hath	9, 16/ 11
Mark how that he	<b>saith</b>	"even as it pleased	9, 16/ 12
word; for Saint James	<b>saith</b>	that God begot us	9, 16/ 20
by the word, he	<b>saith</b>	, we were begotten. If	9, 16/ 23
Saint Paul, where he	<b>saith</b>	to the Hebrews, "Dabo	9, 17/ 7
will give my laws,"	<b>saith</b>	God, "into their hearts	9, 17/ 8
given (as Saint Augustine	<b>saith</b>	and Luther himself confesseth	9, 18/ 32
Paul also, Romans 9,	<b>saith</b>	, "How shall they call	9, 19/ 20
true because man so	<b>saith</b>	or admitteth it for	9, 20/ 6
true. And Christ also	<b>saith</b>	himself, John 5, "I	9, 20/ 9
and the devil himself	<b>saith</b>	not nay -- the	9, 21/ 15
every truth," as Christ	<b>saith</b>	himself in the sixteenth	9, 21/ 19
see that this preacher	<b>saith</b>	wrong. For while they	9, 23/ 12
that follow, wherein he	<b>saith</b>	: It is plain enough	9, 23/ 31
word; for Saint James	<b>saith</b>	that God begot us	9, 23/ 33

by the word, he	<b>saith</b>	, we were begotten. If	9, 23/ 36
to the matter, and	<b>saith</b>	:Yea, but some will	9, 24/ 27
Saint Paul, where he	<b>saith</b>	to the Hebrews, "Dabo	9, 24/ 35
will give my laws,	<b>saith</b>	God, into their hearts	9, 24/ 36
in arguing against another,	<b>saith</b>	but the same that	9, 25/ 16
all that ever he	<b>saith</b>	in these words, say	9, 25/ 17
the things that he	<b>saith</b>	now -- that is	9, 25/ 19
those words where he	<b>saith</b>	in the last end	9, 28/ 13
to believe, where he	<b>saith</b>	: But good Lord, if	9, 30/ 21
teacheth for necessary, and	<b>saith</b>	they were God's words	9, 31/ 3
of Satan (as Tyndale	<b>saith</b>	) and damnable dreams of	9, 31/ 6
of men (as Barnes	<b>saith</b>	) -- this preacher yet	9, 31/ 7
as this preacher here	<b>saith</b>	himself. For he knoweth	9, 32/ 19
And therefore where he	<b>saith</b>	that men nowadays, if	9, 32/ 20
pass untouched where he	<b>saith</b>	, . . . "he hath begotten us	9, 33/ 16
Mark that Saint James	<b>saith</b>	"even as it pleased	9, 33/ 18
his own father. For,	<b>saith</b>	Paul, it is the	9, 34/ 3
us 'willingly,'	<b>saith</b>	here Saint James; that	9, 34/ 14
token, because Saint James	<b>saith</b>	that God hath cleansed	9, 35/ 6
these words, where he	<b>saith</b>	, And again, if we	9, 36/ 2
Tyndale allegeth where he	<b>saith</b>	, The will hath none	9, 36/ 7
work unfinished. And therefore	<b>saith</b>	Saint Augustine to every	9, 38/ 19
whole clergy, and Tyndale	<b>saith</b>	expressly that of them	9, 43/ 29
and "division," as he	<b>saith</b>	, that the temporality is	9, 54/ 28
noted -- as he	<b>saith</b>	, "in a manner universally	9, 54/ 29
he speaketh of, he	<b>saith</b>	them not as of	9, 55/ 37
the matter with, he	<b>saith</b>	no more but that	9, 56/ 2
as touching that he	<b>saith</b>	not the things as	9, 56/ 27
of "some say," he	<b>saith</b>	open-faced some of the	9, 56/ 33
his tender charity, and	<b>saith</b>	, "If all these words	9, 57/ 11
folly. For when he	<b>saith</b>	of himself that she	9, 58/ 35
say," some that himself	<b>saith</b>	without any "some say	9, 60/ 35
some men that he	<b>saith</b>	somewhat worse. And then	9, 62/ 28
perfect and best, and	<b>saith</b>	that through the great	9, 65/ 14
those names that he	<b>saith</b>	the one sort calleth	9, 65/ 36
spiritual men. And then	<b>saith</b>	he here, "But it	9, 66/ 31
the things that he	<b>saith</b>	pertain to the increase	9, 71/ 27
pardons, and pilgrimages. Now	<b>saith</b>	he that some laymen	9, 71/ 31
therein I think he	<b>saith</b>	true; for so must	9, 71/ 34
yet where this Pacifier	<b>saith</b>	that some laymen say	9, 72/ 12
perfection, as this Pacifier	<b>saith</b>	), agree together, for all	9, 73/ 33
as much as he	<b>saith</b>	that secular and religious	9, 74/ 1
Howbeit, where this Pacifier	<b>saith</b>	that some say that	9, 74/ 8

Pacifier himself, for he	<b>saith</b>	it but under his	9, 74/ 16
sum, but, as himself	<b>saith</b>	, "as to the multitude	9, 74/ 25
yet they have, he	<b>saith</b>	, a "good zeal," though	9, 75/ 36
men. And where he	<b>saith</b>	that some say that	9, 77/ 22
Saint Paul, where he	<b>saith</b>	, "Having meat and drink	9, 78/ 22
senate; as this Pacifier	<b>saith</b>	that the temporality is	9, 79/ 31
well. And those, he	<b>saith</b>	, are "politic" which, to	9, 85/ 2
these things, yet, he	<b>saith</b>	, they know well enough	9, 85/ 9
the Church, therefore, he	<b>saith</b>	, though they know them	9, 85/ 12
so politic. And he	<b>saith</b>	that those that only	9, 85/ 17
And those men, he	<b>saith</b>	, have a good "zeal	9, 85/ 24
those men have, he	<b>saith</b>	, good "discretion." %The third	9, 85/ 26
true Christian man verily	<b>saith</b>	as he thinketh. And	9, 86/ 24
men may, as he	<b>saith</b>	, of policy feign themselves	9, 86/ 28
believeth otherwise than he	<b>saith</b>	he doth, but if	9, 86/ 33
here. For here he	<b>saith</b>	of them thus: And	9, 87/ 17
and soul. For he	<b>saith</b>	that some men say	9, 87/ 27
which are, as he	<b>saith</b>	, for lack of good	9, 92/ 22
that might, as he	<b>saith</b>	, with good and charitable	9, 92/ 32
and have, as himself	<b>saith</b>	before, spoken against them	9, 92/ 35
the people, when he	<b>saith</b>	that because the clergy	9, 93/ 3
judgment -- while he	<b>saith</b>	that they think and	9, 93/ 27
to be as he	<b>saith</b>	, men may be bold	9, 94/ 23
and grudges that he	<b>saith</b>	he cannot now rehearse	9, 96/ 20
only see what he	<b>saith</b>	, but also, by the	9, 97/ 19
too proud. For he	<b>saith</b>	they pretend to be	9, 99/ 28
the spirituality doth or	<b>saith</b>	that is good; but	9, 101/ 5
do things which, he	<b>saith</b>	, men see them not	9, 102/ 16
give alms. For, he	<b>saith</b>	, "that they do all	9, 103/ 9
he say, as he	<b>saith</b>	here, that it appeareth	9, 103/ 31
counsel of Christ, which	<b>saith</b>	, "Let not thy left	9, 103/ 33
God, as Saint Paul	<b>saith</b>	, that both they and	9, 105/ 31
religion doth. But yet	<b>saith</b>	this Pacifier that it	9, 106/ 32
man. For first he	<b>saith</b>	that . . . all that the	9, 107/ 28
goeth on farther and	<b>saith</b>	that because the clergy	9, 111/ 3
devise. For here he	<b>saith</b>	that because they have	9, 111/ 14
increased, in that he	<b>saith</b>	not that "some men	9, 111/ 24
here. For first he	<b>saith</b>	as of himself that	9, 111/ 31
color it with, he	<b>saith</b>	that "much people" "judgeth	9, 112/ 2
spirituality himself, where he	<b>saith</b>	plainly that they have	9, 112/ 24
because they have, he	<b>saith</b>	, conceived a false suspicion	9, 112/ 27
will say, as he	<b>saith</b>	, that not only himself	9, 114/ 6
that not only himself	<b>saith</b>	that the clergy have	9, 114/ 6

so far as he	<b>saith</b>	-- that is to	9, 114/ 8
Pacifier doth himself, that	<b>saith</b>	the clergy misconstrued their	9, 114/ 18
Pacifier himself, since he	<b>saith</b>	that the clergy hath	9, 114/ 24
of late (as he	<b>saith</b>	) sprung up and grown	9, 114/ 32
say," and "much people	<b>saith</b>	," and "many men think	9, 116/ 2
law as this Pacifier	<b>saith</b>	they do, I cannot	9, 131/ 26
now, that, as he	<b>saith</b>	, find now the fault	9, 131/ 30
temporal judge. But what	<b>saith</b>	he now for the	9, 133/ 25
And yet this Pacifier	<b>saith</b>	that all that helpeth	9, 136/ 31
the leastwise (as he	<b>saith</b>	here) may be, partial	9, 136/ 39
intent is not, he	<b>saith</b>	, to prove the said	9, 140/ 29
by those laws, he	<b>saith</b>	, much harm. But, now	9, 141/ 24
by those laws, he	<b>saith</b>	that himself trusteth the	9, 141/ 30
the thing that he	<b>saith</b>	here under the name	9, 141/ 34
and "great rumor," that	<b>saith</b>	he in his first	9, 141/ 35
immediately before that, he	<b>saith</b>	much worse as of	9, 141/ 36
indifferent. For thus he	<b>saith</b>	: And though many spiritual	9, 142/ 7
it is as he	<b>saith</b>	-- yet they will	9, 142/ 15
as this Pacifier here	<b>saith</b>	they be, then be	9, 142/ 22
spiritual men will, he	<b>saith</b>	, be more diligent to	9, 142/ 26
more than this, he	<b>saith</b>	they will do the	9, 142/ 29
of it. And this	<b>saith</b>	this Pacifier himself, showing	9, 142/ 30
And therefore, since he	<b>saith</b>	this even by the	9, 142/ 32
foolish, too, since he	<b>saith</b>	therewith that those which	9, 142/ 35
say," and sometimes he	<b>saith</b>	it himself. And I	9, 143/ 20
point concerning heresy, and	<b>saith</b>	: It is a common	9, 145/ 24
title "Hereticus in principio,"	<b>saith</b>	that a man may	9, 145/ 29
yet it is" (he	<b>saith</b>	) "reported so, and some	9, 146/ 38
and division which he	<b>saith</b>	that the temporalty now	9, 147/ 20
prayer full holily, and	<b>saith</b>	, This is a very	9, 150/ 13
findeth. Lo, thus he	<b>saith</b>	: And here some say	9, 150/ 33
or other. For he	<b>saith</b>	plainly that have they	9, 152/ 36
will be, as he	<b>saith</b>	, hard to find any	9, 153/ 7
but will have, he	<b>saith</b>	, the bishop's power of	9, 154/ 1
have so, because he	<b>saith</b>	that some men say	9, 154/ 4
Now, whereas this Pacifier	<b>saith</b>	that some of the	9, 155/ 24
book of Division himself	<b>saith</b>	. For in his first	9, 163/ 14
his first chapter he	<b>saith</b>	(as I showed you	9, 163/ 15
scholar, was yet (he	<b>saith</b>	) more meetly to be	9, 164/ 4
And some things he	<b>saith</b>	but upon report; and	9, 168/ 8
angel (as Saint Paul	<b>saith</b>	) come out of heaven	9, 168/ 29
people. And Saint Paul	<b>saith</b>	that heresies be manifest	9, 170/ 6
hearts, as Saint Paul	<b>saith</b>	, give his faith strength	9, 170/ 29

tales. For as Horace	<b>saith</b>	, a man may sometimes	9, 170/ 35
better, and for whose	<b>sake</b>	I take the labor	9, 48/ 1
by policy for your	<b>sakes</b>	peaceably brought into your	9, 80/ 28
to know concerning the	<b>salvation</b>	of their souls, truly	9, 13/ 6
of truth and of	<b>salvation</b>	, whereas before we were	9, 16/ 7
of truth and of	<b>salvation</b>	." And after a thing	9, 23/ 4
conversion again and his	<b>salvation</b>	, even till the life	9, 89/ 7
to stand with man's	<b>salvation</b>	, then in that case	9, 96/ 36
all against their own	<b>salvation</b>	. The Forty-sixth Chapter For	9, 150/ 29
they lay for a	<b>sample</b>	the goodly and godly	9, 5/ 25
such place for a	<b>sample</b>	. But that thing neither	9, 7/ 25
The Fifth Chapter Another	<b>sample</b>	of such kind of	9, 14/ 18
that he layeth by	<b>sample</b>	of the father and	9, 35/ 37
is, then is this	<b>sample</b>	that Tyndale doth there	9, 36/ 31
we put for a	<b>sample</b>	between the man and	9, 60/ 7
let us put the	<b>sample</b>	by someone that is	9, 89/ 18
sin. And, John 17, "	<b>Sanctify</b>	them, O Father, through	9, 20/ 4
Frith, take shipping at	<b>Sandwich</b>	and sail into Friesland	9, 90/ 20
then that as he	<b>sat</b>	in a tavern in	9, 76/ 20
down his burden and	<b>sat</b>	him down and sighed	9, 83/ 15
but false inventions of	<b>Satan</b>	(as Tyndale saith) and	9, 31/ 6
like the angels of	<b>Satan</b>	transfiguring themselves into the	9, 88/ 19
this not yet fully	<b>satisfied</b>	, then hath he need	9, 37/ 3
and think himself not	<b>satisfied</b>	-- I cannot make	9, 171/ 33
shall find himself fully	<b>satisfied</b>	. And therefore, good Christian	9, 172/ 13
reason be sufficient to	<b>satisfy</b>	him. But now if	9, 37/ 13
in the reading, and	<b>satisfy</b>	his own mind without	9, 96/ 24
things as they may	<b>save</b>	for themselves some color	9, 11/ 5
would then very fain,	<b>save</b>	for hanging, rob spiritual	9, 76/ 37
of the greatest power	<b>save</b>	only the city of	9, 79/ 29
me shortly, not only	<b>save</b>	all your lives, but	9, 80/ 15
will he devise to	<b>save</b>	his body and soul	9, 91/ 6
do -- and would,	<b>save</b>	that the brethren would	9, 95/ 5
remembrance was good enough,	<b>save</b>	that it went about	9, 118/ 28
in that behalf, to	<b>save</b>	and defend the accusers	9, 137/ 34
may receive him and	<b>save</b>	his life at the	9, 149/ 20
like wise will it	<b>save</b>	innocents from the trouble	9, 153/ 26
folk many a good,	<b>saved</b>	soul. And secondly, also	9, 13/ 16
and yet be a	<b>saved</b>	soul, as well as	9, 63/ 18
been reformed, and peradventure	<b>saved</b>	in body and in	9, 87/ 22
been reformed, and peradventure	<b>saved</b>	in body and soul	9, 87/ 29
that those folk be	<b>saved</b>	souls and holy saints	9, 88/ 3
though they call them	<b>saved</b>	souls and saints, yet	9, 88/ 7

in soul and body	<b>saved</b>	. Would God these same	9, 88/ 31
charitable handling have been	<b>saved</b>	, be of those that	9, 92/ 33
in body and soul	<b>saved</b>	, it appeareth well, as	9, 93/ 32
that have not been	<b>saved</b>	, but in earth here	9, 93/ 33
and witnesses might be	<b>saved</b>	from danger by another	9, 137/ 30
shall both innocents be	<b>saved</b>	harmless well enough and	9, 155/ 21
destroyed, and the other	<b>saved</b>	. And that I have	9, 167/ 21
appertaineth to this point),	<b>saving</b>	for the undoubted faith	9, 29/ 34
bishop's a week --	<b>saving</b>	for hope of deliverance	9, 49/ 33
wit could give me,	<b>saving</b>	that the danger of	9, 49/ 35
of spirituality nor temporalty,	<b>saving</b>	that there have been	9, 53/ 16
their neighbors too, then,	<b>saving</b>	for some change to	9, 57/ 33
he be both. And	<b>saving</b>	for that point --	9, 63/ 14
handle him for the	<b>saving</b>	of his soul and	9, 89/ 29
church observed, that the	<b>saving</b>	of him, if he	9, 89/ 31
hither and see both (	<b>saving</b>	some that have come	9, 108/ 33
than all they, yet,	<b>saving</b>	only their sure keeping	9, 117/ 27
as help me God,	<b>saving</b>	, as I said, the	9, 118/ 34
is a Catholic man,	<b>saving</b>	that it seemeth me	9, 130/ 22
too, if they might,	<b>saving</b>	that very necessity, lest	9, 133/ 33
written by God our	<b>Savior</b>	before the beginning of	9, 17/ 5
the rock -- our	<b>Savior</b>	Christ himself -- that	9, 21/ 31
written by God our	<b>Savior</b>	before the beginning of	9, 24/ 33
and Blood of our	<b>Savior</b>	himself in the Holy	9, 44/ 29
their appearance before our	<b>Savior</b>	at the general Day	9, 88/ 12
blessed Lady, and our	<b>Savior</b>	himself also, and horribly	9, 149/ 7
beseeching our Lord and	<b>Savior</b>	, for his bitter Passion	9, 170/ 20
Westminster, and unto the	<b>Savoy</b>	, great pardon purchased by	9, 73/ 21
once poisoned, though he	<b>saw</b>	his friend after scrape	9, 12/ 2
him that I never	<b>saw</b>	none such, nor wist	9, 40/ 31
favor. For since he	<b>saw</b>	well that every wise	9, 56/ 17
were wise, although he	<b>saw</b>	some part of his	9, 59/ 31
the people (because he	<b>saw</b>	them by sufferance and	9, 79/ 34
when the poor fellow	<b>saw</b>	him, the lean whoreson	9, 83/ 18
plainly showed thereon, he	<b>saw</b>	that offering and richesse	9, 90/ 35
and that Sygar never	<b>saw</b>	it after -- and	9, 119/ 33
nor his oath, and	<b>saw</b>	the likelihood that he	9, 126/ 20
good faith, I never	<b>saw</b>	the day yet but	9, 133/ 28
whereof I neither then	<b>saw</b>	nor yet hear any	9, 134/ 16
part of Switzerland or	<b>Saxony</b>	. And also the doubt	9, 139/ 18
For which cause, they	<b>say</b>	, they will never once	9, 5/ 8
look thereon. But then	<b>say</b>	they further, that such	9, 5/ 10
wish me there, they	<b>say</b>	, for that it would	9, 5/ 15

this, I write, they	<b>say</b>	, in such wise that	9, 5/ 20
clergy. And then they	<b>say</b>	that my works were	9, 5/ 22
charitable, mild manner they	<b>say</b>	that if I had	9, 5/ 28
will. And yet they	<b>say</b>	, besides all this, that	9, 5/ 31
me. And so they	<b>say</b>	that I use but	9, 5/ 34
Altar. But finally they	<b>say</b>	further yet, that I	9, 6/ 3
For I promised, they	<b>say</b>	, in my preface of	9, 6/ 4
Church; and that, they	<b>say</b>	, I have not done	9, 6/ 5
well themselves that they	<b>say</b>	not true. For there	9, 6/ 12
therein they can never	<b>say</b>	but that I have	9, 7/ 12
were untrue that I	<b>say</b>	, some of them could	9, 7/ 24
these good, blessed brethren	<b>say</b>	that my writing is	9, 7/ 28
dare be bold to	<b>say</b>	, and am ready to	9, 10/ 4
will the brethren peradventure	<b>say</b>	that I may be	9, 10/ 31
may be bold to	<b>say</b>	very largely of mine	9, 10/ 32
themselves some color to	<b>say</b>	that they meant none	9, 11/ 6
and then they cannot	<b>say</b>	, ye see well, that	9, 11/ 12
tongue. Now, if he	<b>say</b>	and affirm that, then	9, 13/ 3
never any wise man	<b>say</b>	; no, nor fool neither	9, 14/ 3
a sure authority, and	<b>say</b>	that all the long	9, 14/ 8
brethren boast greatly and	<b>say</b>	that I am answered	9, 14/ 20
the matter, we may	<b>say</b>	that God willingly begot	9, 15/ 33
more near you, and	<b>say</b>	how that he hath	9, 15/ 36
children, that is to	<b>say</b>	, the children of his	9, 16/ 10
against them that will	<b>say</b>	the Church was before	9, 16/ 17
begotten, how can we	<b>say</b>	that the Church was	9, 16/ 28
mean this church, and	<b>say</b>	how this church was	9, 16/ 34
answer, but they will	<b>say</b>	that the Church was	9, 17/ 1
but yet I will	<b>say</b>	to you again how	9, 17/ 3
us? Some peradventure will	<b>say</b>	that the Church was	9, 17/ 18
on them. They will	<b>say</b>	that the Church was	9, 17/ 22
Christ and his apostles	<b>say</b>	" as they must believe	9, 18/ 35
there -- and yet	<b>say</b>	here again -- that	9, 20/ 34
against them that will	<b>say</b>	the Church was before	9, 23/ 10
to wit, they that	<b>say</b>	the Church was before	9, 23/ 13
cause why they so	<b>say</b>	and write and put	9, 23/ 18
the books: now I	<b>say</b>	that since ye know	9, 23/ 21
preacheth do mean, and	<b>say</b>	, and write, as ye	9, 23/ 23
begotten, how can we	<b>say</b>	that the Church was	9, 24/ 5
mean this church, and	<b>say</b>	how this church was	9, 24/ 11
against whom he preacheth	<b>say</b>	not precisely that the	9, 24/ 21
God's word, but only	<b>say</b>	that the Church was	9, 24/ 23
is dead, as I	<b>say</b>	it is, himself that	9, 24/ 25

answer, but they will	say	that the Church was	9, 24/ 29
but yet I will	say	to you again how	9, 24/ 31
the same that they	say	? Now, all that ever	9, 25/ 16
saith in these words,	say	we against whom he	9, 25/ 17
And we not only	say	the things that he	9, 25/ 19
they be now; we	say	to Luther and Tyndale	9, 25/ 27
other heretics, that they	say	false in that they	9, 25/ 28
the same church, I	say	, doth tell them that	9, 26/ 4
this: Some peradventure will	say	that the Church was	9, 26/ 25
on them. They will	say	that the Church was	9, 26/ 28
preacher goeth, as I	say	, somewhat further and cometh	9, 27/ 10
he could prove it,	say	that all such things	9, 28/ 7
he, lo, though he	say	it not plain out	9, 28/ 22
many things that they	say	be not in scripture	9, 28/ 27
these new brethren (I	say	) now find out, among	9, 29/ 25
am I content they	say	that all the remnant	9, 29/ 27
dare be bold to	say	that neither hath that	9, 30/ 11
mean, which these heretics	say	be not specified in	9, 31/ 4
Then since these folks	say	that these things being	9, 31/ 16
the devil. If he	say	by God, then be	9, 31/ 20
truths. And if he	say	that they be false	9, 31/ 21
if this preacher will	say	, on the other side	9, 31/ 29
-- this reason, I	say	, ye see cannot hold	9, 32/ 4
remembrance, which things themselves	say	be not in the	9, 32/ 5
the true Catholic preachers	say	that they abuse the	9, 32/ 27
But they will never	say	that the scripture which	9, 32/ 28
nor they cannot all	say	that there is any	9, 32/ 30
of that sermon, and	say	that it hath well	9, 33/ 9
against me because I	say	in my Dialogue that	9, 33/ 25
a poor argument, to	say	thus: "This man willingly	9, 34/ 26
in which, whatsoever Tyndale	say	and this preacher too	9, 35/ 19
if the man, I	say	, be at the time	9, 36/ 29
this preacher will peradventure	say	that of his words	9, 37/ 14
because he may peradventure	say	that he never wrote	9, 37/ 18
first calling upon, I	say	and there prove that	9, 38/ 10
conclusion, because I hear	say	that the same distinction	9, 38/ 22
-- this distinction, I	say	, so made by Melanchthon	9, 38/ 35
they think them to	say	truth, but because they	9, 39/ 30
I to them that	say	I handle Tyndale and	9, 40/ 2
cannot be denied, they	say	, that they be such	9, 40/ 6
and learning, I nowhere	say	that any of them	9, 40/ 8
than (as some doctors	say	) he doth upon the	9, 40/ 19
them once. Nor, to	say	the truth, no more	9, 41/ 1

Church -- God, I	say	, which when the apostles	9, 41/ 18
this that I here	say	, whoso list to read	9, 41/ 28
shall well see and	say	that this is the	9, 41/ 30
fair. But then they	say	that the pacifier which	9, 42/ 4
man genteelly. I cannot	say	nay but it is	9, 42/ 8
brethren excuse them and	say	that they write against	9, 43/ 25
grandfathers too. For they	say	that this eight hundred	9, 44/ 2
Christ. All these things,	say	Tyndale and Barnes, both	9, 44/ 17
they excuse themselves and	say	they speak evil but	9, 45/ 12
will testify that I	say	truth; for those things	9, 45/ 17
call naught. And I	say	further, also, that by	9, 45/ 18
will excuse themselves and	say	that as touching men	9, 45/ 23
know them. Secondly, I	say	further that by this	9, 45/ 28
that these good brethren	say	: that they list not	9, 46/ 26
this shall I truly	say	: that of all the	9, 47/ 15
these matters. But then	say	the brethren (as their	9, 47/ 24
faith, I will not	say	nay but that some	9, 47/ 28
as some of them	say	, that I have more	9, 48/ 4
I be bold to	say	for myself, although they	9, 48/ 8
But whereas the brethren	say	that I am not	9, 48/ 22
that is to wit,	say	the truth. For if	9, 48/ 24
dare be bold to	say	that proud folk be	9, 50/ 14
nothing for me to	say	therein, not though my	9, 51/ 2
villainous mouths, and haply	say	true by some; and	9, 51/ 17
that thus did, and	say	he should not meddle	9, 51/ 24
not letted furthermore to	say	the thing which I	9, 53/ 7
by the clergy some	say	, and some find this	9, 56/ 3
he heareth some others	say	? And yet say they	9, 56/ 7
others say? And yet	say	they further, that he	9, 56/ 8
word. And therefore they	say	that it cannot be	9, 56/ 11
a figure of "some	say	": to that point some	9, 56/ 28
that point some others	say	that for that courtesy	9, 56/ 29
fair figure of "some	say	, " he may, ye wot	9, 56/ 30
wot well, and some	say	that he so doth	9, 56/ 31
that any man can	say	. And yet over this	9, 56/ 32
his masker of "some	say	, " he saith open-faced some	9, 56/ 33
as some true men	say	, not true. Then, as	9, 56/ 34
then go forth and	say	that he had parted	9, 57/ 19
parties: some men would	say	again (as I suppose	9, 57/ 20
of this division will	say	that this is nothing	9, 57/ 24
else (as he will	say	) telleth them their faults	9, 57/ 26
his matter, first would	say	thus unto them: "Who	9, 58/ 3
what I hear men	say	that the causes be	9, 58/ 14

them that some folk	<b>say</b>	the wife hath this	9, 58/ 16
condition, and some others	<b>say</b>	that she hath that	9, 58/ 16
and yet other some	<b>say</b>	that she hath another	9, 58/ 17
with twenty diverse "some	<b>say</b>	"s of other men	9, 58/ 18
s of other men,	<b>say</b>	there himself by the	9, 58/ 19
man could devise to	<b>say</b>	; and among those, some	9, 58/ 20
proof, he would not	<b>say</b>	them as of himself	9, 58/ 23
fair figure of "some	<b>say</b>	. " And when he had	9, 58/ 24
yet at the last	<b>say</b>	thus much of himself	9, 58/ 25
have heard some others	<b>say</b>	, whether they say true	9, 58/ 26
others say, whether they	<b>say</b>	true or no, the	9, 58/ 27
fair figure of "some	<b>say</b>	, " either by forgetfulness or	9, 58/ 34
that all his "some	<b>say</b>	"s be of his	9, 58/ 36
them hear some others	<b>say</b>	so too besides. But	9, 59/ 2
parse verse too, and	<b>say</b>	, "But yet, forsooth, your	9, 59/ 5
her (as I hear	<b>say</b>	) ' cursed quean '	9, 59/ 17
shrew '; and some	<b>say</b>	that she behind your	9, 59/ 17
ween, the good wife	<b>say</b>	to this good ghostly	9, 59/ 24
is so foolish to	<b>say</b>	all false, that would	9, 59/ 32
proper invention of "some	<b>say</b>	. " But she would for	9, 60/ 1
would for his "some	<b>say</b>	" shortly say to him	9, 60/ 2
his "some say" shortly	<b>say</b>	to him, "I pray	9, 60/ 2
good man ' Some	<b>Say</b>	, ' get you shortly	9, 60/ 2
such Brother ' Some	<b>Say</b>	' come within our	9, 60/ 4
this Pacifier, as some	<b>say</b>	, goeth yet worse to	9, 60/ 5
Division than this "Some	<b>Say</b>	" that we put for	9, 60/ 6
Jean Gerson. If he	<b>say</b>	that he meant as	9, 60/ 12
Christendom. If he will	<b>say</b>	that he blameth but	9, 60/ 24
but by a "some	<b>say</b>	, " he might with the	9, 60/ 26
with a great "some	<b>say</b>	" too. And therein he	9, 60/ 28
bringeth in under "some	<b>say</b>	" and "they say," some	9, 60/ 34
some say" and "they	<b>say</b>	, " some that himself saith	9, 60/ 35
saith without any "some	<b>say</b>	" be such as some	9, 60/ 35
be such as some	<b>say</b>	that he can never	9, 60/ 36
prove, and some, they	<b>say</b>	, be plainly and openly	9, 60/ 36
priests and priests. Some	<b>say</b>	that a man might	9, 62/ 4
parties, priests. For some	<b>say</b>	that many religious folk	9, 62/ 8
And they that so	<b>say</b>	, do say also that	9, 62/ 9
that so say, do	<b>say</b>	also that as many	9, 62/ 9
religious folk. And some	<b>say</b>	, therefore, that except this	9, 62/ 10
are in religion: then	<b>say</b>	some men that he	9, 62/ 27
then they that so	<b>say</b>	, seem to me to	9, 62/ 28
seem to me to	<b>say</b>	true. For -- albeit	9, 62/ 29

rhetoric, as some men	say	. And in good faith	9, 62/ 35
if he would hereafter	say	that he meant by	9, 62/ 38
unto talking. First they	say	that neither priests nor	9, 67/ 27
Verily, they that so	say	peradventure say not much	9, 67/ 30
that so say peradventure	say	not much untrue. For	9, 67/ 30
And therefore they that	say	this is the cause	9, 68/ 7
mind be bold to	say	that England had not	9, 68/ 18
this new division, to	say	that there be not	9, 68/ 25
nor, though this man	say	thus, I think them	9, 68/ 33
if these heresies, I	say	, may grow and go	9, 69/ 27
the color of "some	say	" be causes that might	9, 70/ 1
division that some men	say	this by the clergy	9, 70/ 30
clergy, and some men	say	by them that --	9, 70/ 31
forth a book and	say	that some laymen say	9, 70/ 35
say that some laymen	say	that some of the	9, 70/ 35
wealth, and that some	say	that those that seem	9, 70/ 37
Chapter And some laymen	say	farther, that though religious	9, 71/ 4
religious or secular, they	say	they agree all in	9, 71/ 11
saith that some laymen	say	that in all such	9, 72/ 12
that some other laymen	say	nay. For they say	9, 72/ 15
say nay. For they	say	that they see very	9, 72/ 16
Chapter And therefore they	say	that all spiritual men	9, 72/ 27
Pacifier saith that some	say	that "all spiritual men	9, 74/ 8
common figure of "some	say	." But therefore this would	9, 74/ 16
therefore this would I	say	: that either he believed	9, 74/ 17
three manner of "some	say	"s, or three manner	9, 75/ 30
those that think and	say	that it is not	9, 75/ 31
there. You trust, you	say	, to see the clergy	9, 76/ 31
they that think and	say	that it were good	9, 77/ 3
great abundance letteth, they	say	, and in manner strangleth	9, 77/ 5
And these that thus	say	, this Pacifier alloweth for	9, 77/ 6
wise and well-learned men	say	that all the world	9, 77/ 12
he saith that some	say	that great abundance doth	9, 77/ 22
reason would, as I	say	, serve, with one little	9, 77/ 37
abundance letteth them, they	say	, to love God --	9, 78/ 16
ye would, I dare	say	, do first. For they	9, 81/ 2
and were asked, "What	say	you by him?" and	9, 82/ 6
by some of them	say	they were naught, and	9, 82/ 7
as glorious as some	say	to this Pacifier that	9, 82/ 34
if some others should	say	to them, "Lo, sirs	9, 82/ 35
the worst. And to	say	the truth, much marvel	9, 84/ 10
of such as purposely	say	evil and openly speak	9, 85/ 1
wrong if every "some	say	" and every "some think	9, 86/ 26

obloquy. For surely some	say	that they think that	9, 86/ 27
But whatsoever some men	say	or some men think	9, 86/ 32
saith that some men	say	that with good handling	9, 87/ 27
as any other men	say	, but that they be	9, 87/ 31
should hear them undoubtedly	say	that those folk be	9, 88/ 3
saints, yet will they	say	that they be not	9, 88/ 8
is no soul, they	say	, but in some place	9, 88/ 8
and sleep shall, they	say	, till Gabriel's trumpet awake	9, 88/ 11
invented figure of "some	say	," under a pity pretended	9, 88/ 22
the figure of "some	say	," by good and charitable	9, 88/ 29
forasmuch as some so	say	by them concerning some	9, 89/ 9
this Pacifier, I dare	say	, shall not need; nor	9, 90/ 27
Pacifier's politiques, and would	say	that he believed ever	9, 90/ 30
clergy; and therefore would	say	that he must not	9, 90/ 36
excuse by policy, but	say	that he wrote against	9, 91/ 1
devise; but I dare	say	that there is neither	9, 91/ 14
But, now, if he	say	the people in manner	9, 92/ 21
own words again, and	say	now that some of	9, 93/ 16
of the people well	say	that the people have	9, 93/ 21
them: to this I	say	yet once again that	9, 93/ 25
Now this will I	say	: let this Pacifier come	9, 94/ 3
of so many "some	say	"s, nor what opinion	9, 94/ 7
because he shall not	say	that I bid him	9, 94/ 13
may be bold to	say	the thing that they	9, 94/ 24
realm, I dare boldly	say	this hundred years --	9, 95/ 1
pass, wherein I might	say	many things more than	9, 95/ 4
and will yet peradventure	say	that I am scant	9, 95/ 6
here methinketh I might	say	farther in one thing	9, 96/ 9
I will, as I	say	, leave some things of	9, 97/ 12
book untouched, whether he	say	well or evil. And	9, 97/ 13
for their alms, and	say	that they spend upon	9, 98/ 31
he mean that they	say	thus of all their	9, 99/ 6
time lawfully do or	say	: I answer that they	9, 99/ 7
in those things I	say	that -- since I	9, 100/ 2
will this Pacifier peradventure	say	that he neither speaketh	9, 101/ 3
and not letted to	say	that if ever any	9, 101/ 15
-- whoso would, I	say	, preach any of these	9, 101/ 28
do (that is to	say	, give alms, and wear	9, 102/ 17
is therefore bold to	say	they do not all	9, 103/ 7
pleasure he never should	say	more than truth. For	9, 103/ 29
the spirituality? If he	say	, as he saith here	9, 103/ 31
so dare I boldly	say	that as they both	9, 104/ 11
year, whatsoever this Pacifier	say	. And I somewhat marvel	9, 104/ 14

there is no "some	say	" anywhere, almost, in all	9, 104/ 15
-- I marvel, I	say	, not a little, that	9, 104/ 17
nor heareth any "some	say	" that there is in	9, 104/ 18
yet I hear some	say	that there is; and	9, 104/ 20
worse, then might I	say	that the same thing	9, 105/ 4
-- the custom, I	say	, may do much, as	9, 106/ 5
been fain therefore to	say	in Lent their evensong	9, 106/ 12
all this, as I	say	, that not the temporalty	9, 108/ 5
they should grudge and	say	shrewdly by us for	9, 108/ 14
if this Pacifier will	say	that it is not	9, 108/ 15
not like, and will	say	that we be not	9, 108/ 15
other strangers else, I	say	, when they have considered	9, 108/ 36
-- those folk, I	say	, of whom by good	9, 109/ 11
part among all folk	say	many shrewd things by	9, 110/ 24
the figure of "some	say	" will not well serve	9, 111/ 22
that "some men" so "	say	, " but that "much people	9, 111/ 24
the clergy did, I	say	, for this cause of	9, 112/ 37
if this Pacifier will	say	that the clergy feared	9, 113/ 26
force -- I cannot	say	nay but such a	9, 113/ 28
this Pacifier will peradventure	say	that though such manner	9, 113/ 36
clergy. And he will	say	, as he saith, that	9, 114/ 6
much people, though they	say	not so far as	9, 114/ 8
therefore -- will yet	say	that they punished them	9, 114/ 9
have heard them so	say	, though their so saying	9, 114/ 11
a figure of "some	say	, " and "they say," and	9, 116/ 2
some say," and "they	say	, " and "many say," and	9, 116/ 2
they say," and "many	say	, " and "much people saith	9, 116/ 2
What cannot these brethren	say	, that can be so	9, 117/ 14
be so shameless to	say	thus? For of very	9, 117/ 15
since, as I hear	say	, to divers, that he	9, 119/ 23
And now dare I	say	that if this Pacifier	9, 120/ 22
some of his "some	say	"s he doth. Howbeit	9, 120/ 25
I cannot very surely	say	, nor yet very greatly	9, 120/ 27
for a need to	say	that he escaped not	9, 121/ 17
that I dare well	say	they falsely belie him	9, 121/ 35
report it again, or	say	some suchlike words of	9, 122/ 31
man will yet peradventure	say	that this is a	9, 123/ 8
Sacrament), my lord, I	say	, said unto him that	9, 125/ 1
and hath, I hear	say	, the devilish books of	9, 125/ 11
knew them, I dare	say	he would less believe	9, 127/ 34
the figure of "some	say	" this book layeth to	9, 128/ 33
writing. And some men	say	that some prelates have	9, 129/ 7
spirituality -- yet, I	say	, for all this, the	9, 129/ 15

This Pacifier will peradventure	say	that the same twelve	9, 133/ 6
Now, if this Pacifier	say	that yet here is	9, 133/ 20
trust. And I dare	say	the ordinaries be not	9, 133/ 32
will peradventure this Pacifier	say	that sometimes, in some	9, 134/ 19
that this Pacifier should	say	thus: "By this way	9, 134/ 25
years. But this I	say	: that since some will	9, 135/ 8
man be sworn to	say	the truth concerning heresy	9, 135/ 24
may not have some	say	that he is, or	9, 136/ 38
where he seemeth to	say	true. And therefore this	9, 137/ 6
that (as many men	say	) is in them to	9, 140/ 28
with a great rumor	say	the contrary. And the	9, 141/ 33
any visor of "some	say	. " And therefore, since he	9, 142/ 32
somewhat shameless, dare I	say	; and somewhat is it	9, 142/ 34
patient, I will not	say	nay, and may peradventure	9, 143/ 6
sometimes with a "some	say	, " and sometimes with a	9, 143/ 19
sometimes with a "they	say	, " and sometimes he saith	9, 143/ 20
spirituality indeed (as some	say	he doth, and yet	9, 143/ 22
odious thing he might	say	. What any one kind	9, 143/ 23
his figure of "some	say	" this Pacifier hath made	9, 145/ 6
no heretic, and some	say	that Saint Chad was	9, 146/ 6
reported so, and some	say	that it is so	9, 146/ 38
so." But surely some	say	again that like as	9, 147/ 1
some may hap to	say	it. And some others	9, 147/ 3
it. And some others	say	also that like as	9, 147/ 4
man may hap to	say	it, so can no	9, 147/ 5
so can no man	say	anything so false but	9, 147/ 5
tale that some laymen	say	that some spiritual men	9, 147/ 7
reformed -- I dare	say	that the spiritual judges	9, 149/ 16
and feign simplicity and	say	they repent, and so	9, 149/ 30
held excused that would	say	he spoke heresy of	9, 149/ 35
if all these, I	say	, should always pass unpunished	9, 149/ 39
it by a "some	say	" of as few; and	9, 150/ 6
good Sir John "Some	Say	" take his porteous and	9, 150/ 17
what another goodly "some	say	" this good Sir John	9, 150/ 32
good Sir John "Some	Say	" findeth. Lo, thus he	9, 150/ 32
saith: And here some	say	, that because there is	9, 151/ 1
-- that is to	say	, till he prove it	9, 152/ 16
otherwise than by "some	say	"s, or by his	9, 152/ 20
saith that some men	say	so. But, now, if	9, 154/ 5
But, now, if "some	say	" be no sufficient proof	9, 154/ 6
other side, if "some	say	" be a good proof	9, 154/ 9
one or other "some	say	" to say more than	9, 154/ 11
other "some say" to	say	more than truth. Yet	9, 154/ 11

cease; that is to	<b>say</b>	, till there be no	9, 155/ 3
will so much as	<b>say</b>	that some men say	9, 155/ 4
say that some men	<b>say</b>	that they have not	9, 155/ 4
to Sir John "Some	<b>Say</b>	" now. And long will	9, 155/ 6
they come home, and	<b>say</b>	that more than half	9, 157/ 4
have not let to	<b>say</b>	, nor some to write	9, 158/ 5
his figure of "some	<b>say</b>	" that the spiritual judges	9, 163/ 6
always, and sometimes, to	<b>say</b>	the truth, too tenderly	9, 163/ 10
for all his "some	<b>say</b>	"s, this Pacifier himself	9, 163/ 13
for the first shift	<b>say</b>	, "Bring me forth mine	9, 164/ 9
thereto called, he would	<b>say</b>	he said it all	9, 164/ 32
yet stick much to	<b>say</b>	, "Bring in somebody here	9, 164/ 35
serve -- he will	<b>say</b>	that he said it	9, 165/ 2
Church believeth, he will	<b>say</b>	he wotteth ne'er. And	9, 165/ 4
Church -- he will	<b>say</b>	he was not aware	9, 165/ 6
believed so; and will	<b>say</b>	that they should not	9, 165/ 7
and stand about, and	<b>say</b>	it is pity indeed	9, 165/ 10
Pacifier taught him to	<b>say</b>	that he did it	9, 165/ 20
taught him farther to	<b>say</b>	, that he did but	9, 165/ 24
again -- he might	<b>say</b>	again that he were	9, 165/ 33
should happen him to	<b>say</b>	and do so far	9, 165/ 37
a figure of "some	<b>say</b>	" say some things false	9, 167/ 7
figure of "some say"	<b>say</b>	some things false themselves	9, 167/ 7
of truth, toward (I	<b>say</b>	) the body, not toward	9, 167/ 15
I be bold to	<b>say</b>	: that I never found	9, 167/ 28
whither of those two	<b>say</b>	true that hold therein	9, 169/ 18
their own cunning, and	<b>say</b>	that besides all their	9, 169/ 23
Let no man, I	<b>say</b>	, be light in believing	9, 169/ 29
And thus far I	<b>say</b>	for the faith itself	9, 170/ 1
have no more to	<b>say</b>	therein, but advise every	9, 170/ 12
than either by "some	<b>say</b>	" or "they say," or	9, 170/ 16
some say" or "they	<b>say</b>	, " or "many say"; or	9, 170/ 16
they say," or "many	<b>say</b>	"; or else that he	9, 170/ 16
a man may sometimes	<b>say</b>	full sooth in game	9, 170/ 36
speak of, whereas they	<b>say</b>	that as concerning the	9, 171/ 6
after this done, I	<b>say</b>	, before I go farther	9, 171/ 28
readers, whoso list to	<b>say</b>	that I have not	9, 171/ 30
well, and yet will	<b>say</b>	my promise is not	9, 171/ 35
moveth him so to	<b>say</b>	, and I shall then	9, 172/ 1
an answer to that,	<b>saying</b>	how that by the	9, 16/ 36
an answer to that,	<b>saying</b>	how that by the	9, 24/ 13
of faith. Against which	<b>saying</b>	of mine, Tyndale (as	9, 33/ 28
be of his own	<b>saying</b>	, though he might haply	9, 59/ 1

true, so is this	<b>saying</b>	the very worst that	9, 111/ 21
And therefore, since that	<b>saying</b>	against the clergy is	9, 113/ 2
say, though their so	<b>saying</b>	be grounded but upon	9, 114/ 12
contrary to his first	<b>saying</b>	, he appealeth both himself	9, 135/ 26
to cease off that	<b>saying</b>	than to do that	9, 142/ 16
layman cease off his	<b>saying</b>	than to do their	9, 142/ 27
or cause of his	<b>saying</b>	, or whether he had	9, 146/ 22
or by his own	<b>saying</b>	-- the King's Highness	9, 152/ 21
were overseen in that	<b>saying</b>	, of a lightness of	9, 165/ 34
accuse him that their	<b>sayings</b>	by no law ought	9, 138/ 8
folk, that like sores,	<b>scabs</b>	, and cankers, trouble and	9, 53/ 31
lean that he can	<b>scant</b>	stand on his legs	9, 6/ 23
in some whole country	<b>scant</b>	any one good. But	9, 70/ 21
say that I am	<b>scant</b>	short enough -- let	9, 95/ 6
and Lincoln, he shall	<b>scant</b>	in any one of	9, 115/ 10
the spirituality, I can	<b>scant</b>	believe but that it	9, 153/ 11
over this, I can	<b>scant</b>	believe that the brethren	9, 171/ 2
upon him, and a	<b>scholar</b>	of his. In that	9, 124/ 18
but Frith's disciple and	<b>scholar</b>	, was yet (he saith	9, 164/ 4
and taketh forth his	<b>scholars</b>	a new lesson. Then	9, 164/ 11
witnesses were, peradventure, some	<b>scholars</b>	of his own, and	9, 164/ 23
long away, lest his	<b>scholars</b>	should play the truants	9, 165/ 30
begin to go to	<b>school</b>	, and shall with God's	9, 13/ 25
set up a new	<b>school</b>	, whereas men can neither	9, 166/ 6
Barnes, Huessgen, and Zwingli,	<b>Schwarzerdt</b>	, Tyndale, George Joye, and	9, 29/ 11
hath learned of Philipp	<b>Schwarzerdt</b>	and bringeth forth against	9, 38/ 1
found first by Philipp	<b>Schwarzerdt</b>	-- which, like as	9, 38/ 33
the belief, and in	<b>scorning</b>	that man should captive	9, 33/ 30
they escaped not all	<b>scot-</b>	free; nor Peter well	9, 160/ 16
suffer them for a	<b>scourge</b>	to prevail in some	9, 160/ 29
saw his friend after	<b>scrape</b>	it never so clean	9, 12/ 3
pretense of reason and	<b>scripture</b>	-- and instead of	9, 8/ 22
spiritual food except the	<b>scripture</b>	be translated into their	9, 13/ 1
every necessary truth of	<b>scripture</b>	, and everything necessary for	9, 13/ 5
and body of the	<b>scripture</b>	be not translated unto	9, 13/ 8
by them of the	<b>scripture</b>	in English. And yet	9, 13/ 15
the having of the	<b>scripture</b>	in English be a	9, 13/ 17
never read word of	<b>scripture</b>	, come as well to	9, 13/ 26
and profitable that the	<b>scripture</b>	well and truly translated	9, 13/ 28
forth with his new-translated	<b>scripture</b>	, translating the truth of	9, 14/ 4
which bring forth the	<b>scripture</b>	for them indeed? --	9, 17/ 30
that it is no	<b>scripture</b>	and if it had	9, 17/ 32
by plain and evident	<b>scripture</b>	: the King's Highness, in	9, 18/ 4

part written in the	<b>scripture</b>	, and part unwritten that	9, 18/ 8
the Church beside the	<b>scripture</b>	and without writing --	9, 18/ 13
things plainly written in	<b>scripture</b>	-- then had all	9, 18/ 18
or is the true	<b>scripture</b>	, neither Luther nor Tyndale	9, 18/ 24
father. For the whole	<b>scripture</b>	and all believing hearts	9, 19/ 16
men believe, and the	<b>scripture</b>	showeth, and Saint Augustine	9, 21/ 13
word written in the	<b>scripture</b>	. Which point is so	9, 21/ 30
which bring forth the	<b>scripture</b>	for them indeed? --	9, 26/ 37
that it is no	<b>scripture</b>	and if it had	9, 27/ 1
it be written in	<b>scripture</b>	-- they drive us	9, 27/ 21
Church was before the	<b>scripture</b>	, and before that any	9, 27/ 22
them, can by plain	<b>scripture</b>	prove us that God	9, 27/ 35
to be written in	<b>scripture</b>	already -- and, over	9, 27/ 36
it is not in	<b>scripture</b>	already, he shall write	9, 28/ 3
are written already in	<b>scripture</b>	. And therefore though, because	9, 28/ 8
which bring forth the	<b>scripture</b>	for them indeed? --	9, 28/ 16
that it is no	<b>scripture</b>	and if it had	9, 28/ 17
say be not in	<b>scripture</b>	are yet in scripture	9, 28/ 27
scripture are yet in	<b>scripture</b>	indeed. As is for	9, 28/ 28
and exposition of holy	<b>scripture</b>	we should of reason	9, 29/ 2
the construction of the	<b>scripture</b>	they have the old	9, 29/ 18
so did construe the	<b>scripture</b>	as now these new	9, 29/ 21
the construction of the	<b>scripture</b>	(forasmuch, at the leastwise	9, 29/ 33
the exposition of holy	<b>scripture</b>	be by reason among	9, 30/ 3
which bring forth the	<b>scripture</b>	for them indeed? --	9, 30/ 24
that it is no	<b>scripture</b>	and if it had	9, 30/ 25
we bring forth the	<b>scripture</b>	for us indeed, and	9, 30/ 30
that it is no	<b>scripture</b>	. " Howbeit, howsoever his words	9, 30/ 31
be not specified in	<b>scripture</b>	and that therefore they	9, 31/ 5
be out of the	<b>scripture</b>	: now would I wit	9, 31/ 18
and that without the	<b>scripture</b>	, as he hath kept	9, 31/ 24
be put in the	<b>scripture</b>	, as this preacher would	9, 31/ 28
the keeping no more	<b>scripture</b>	than they. And thus	9, 31/ 35
to be written in	<b>scripture</b>	, because that else they	9, 32/ 2
be not in the	<b>scripture</b>	. For where this preacher	9, 32/ 6
of all things in	<b>scripture</b>	-- with a figure	9, 32/ 8
which bring forth the	<b>scripture</b>	for them indeed? --	9, 32/ 12
that it is no	<b>scripture</b>	. . . -- these words, lo	9, 32/ 13
the Spirit without the	<b>scripture</b>	as in his word	9, 32/ 16
word written in the	<b>scripture</b>	. For whoso believe the	9, 32/ 17
not which is the	<b>scripture</b>	but by the Church	9, 32/ 19
lay them forth the	<b>scripture</b>	indeed, "they will bear	9, 32/ 22
hand it is no	<b>scripture</b>	, " verily if it hap	9, 32/ 23

forth for them very	<b>scripture</b>	indeed, which scripture maketh	9, 32/ 25
very scripture indeed, which	<b>scripture</b>	maketh not for them	9, 32/ 25
that they give the	<b>scripture</b>	indeed -- there will	9, 32/ 26
that they abuse the	<b>scripture</b>	indeed. But they will	9, 32/ 27
never say that the	<b>scripture</b>	which they brought forth	9, 32/ 28
brought forth is no	<b>scripture</b>	indeed. For that way	9, 32/ 29
themselves have taken for	<b>scripture</b>	hitherto but the Catholic	9, 32/ 31
are some parts of	<b>scripture</b>	, which the whole Catholic	9, 32/ 33
Catholic Church affirmeth for	<b>scripture</b>	-- which parts yet	9, 32/ 34
boldly to deny for	<b>scripture</b>	, because in many places	9, 33/ 2
of the realm, the	<b>scripture</b>	of God, and the	9, 53/ 36
as both by the	<b>scripture</b>	and holy writers appeareth	9, 106/ 8
are expressed in the	<b>scripture</b>	, and what points the	9, 169/ 9
Christ hath, beside the	<b>scripture</b>	, received and kept by	9, 169/ 11
about the study of	<b>scripture</b>	, and boast that their	9, 169/ 25
answered not beyond the	<b>sea</b>	, but here within the	9, 14/ 33
enough. For as the	<b>sea</b>	shall never surround and	9, 158/ 28
made many places now	<b>sea</b>	that sometime were well-inhabited	9, 158/ 31
commission under his Great	<b>Seal</b>	therefor, they would not	9, 157/ 27
when that after, I	<b>sealed</b>	a commission and sent	9, 157/ 29
for their own surety,	<b>search</b>	and see somewhat whereby	9, 9/ 35
read in Tyndale, and	<b>search</b>	whether the faith of	9, 39/ 18
may peradventure, if he	<b>search</b>	well, find some in	9, 67/ 11
if they will charitably	<b>search</b>	for the truth. But	9, 140/ 17
appointed, among others, to	<b>search</b>	out and inquire by	9, 156/ 14
after long seeking and	<b>searching</b>	for them, for all	9, 5/ 4
be curious about the	<b>searching</b>	out of the cause	9, 135/ 6
dissimule it for a	<b>season</b>	, may in the meantime	9, 69/ 29
their sentence for the	<b>season</b>	, or else, of a	9, 112/ 20
merry for a little	<b>season</b>	, while men walk about	9, 152/ 27
since in the mean	<b>season</b>	, by this Pacifier's good	9, 155/ 8
heal, cut off in	<b>season</b>	for corrupting farther. The	9, 166/ 38
and all their pot	<b>seasoned</b>	, and all their pie	9, 46/ 21
a man of a	<b>second</b>	sort. And that may	9, 5/ 38
have not done. The	<b>Second</b>	Chapter Now will I	9, 6/ 7
have showed in my	<b>second</b>	part of Tyndale's Confutation	9, 33/ 29
first book of the	<b>second</b>	part), in the chapter	9, 37/ 7
The Defense of the	<b>Second</b>	Reason against Tyndale." Or	9, 38/ 26
And then in the	<b>second</b>	point -- that is	9, 71/ 20
The Twenty-second Chapter The	<b>second</b>	sort that this Pacifier	9, 77/ 2
a good "zeal." The	<b>second</b>	, of those that would	9, 85/ 25
so do at the	<b>second</b>	, when the man is	9, 149/ 21
the Parliament in the	<b>second</b>	year of King Henry	9, 161/ 30

the last of my	<b>second</b>	book of my Dialogue	9, 172/ 11
good, saved soul. And	<b>secondly</b>	, also, if the having	9, 13/ 17
folk that know them.	<b>Secondly</b>	, I say further that	9, 45/ 28
them even by name.	<b>Secondly</b>	, of those same some	9, 148/ 3
preach a contrary new.	<b>Secondly</b>	, forasmuch as these new	9, 168/ 31
by a special sure,	<b>secret</b>	brother of this new-broached	9, 14/ 23
in that case the	<b>secret</b>	advice and counsel may	9, 96/ 37
give unto a judge	<b>secret</b>	information of such things	9, 130/ 33
no judges upon many	<b>secret</b>	complaints made unto them	9, 134/ 7
was Chancellor, upon such	<b>secret</b>	information have put some	9, 134/ 12
excommunication, for disclosing that	<b>secret</b>	without their license. And	9, 137/ 23
to grow to a	<b>secret</b>	, unperceived cause of division	9, 145/ 2
taught them this great	<b>secret</b>	mystery sought out in	9, 146/ 29
in close goeth about	<b>secretly</b>	, velut negotium perambulans in	9, 15/ 2
to tell it him	<b>secretly</b>	; and so did Jean	9, 60/ 15
the clergy there be	<b>secretly</b>	some very naught before	9, 69/ 10
doth in his heart	<b>secretly</b>	think and believe right	9, 87/ 5
that as they both	<b>secretly</b>	and openly, too, do	9, 104/ 11
so do they both	<b>secretly</b>	and openly, too, give	9, 104/ 12
and women in corners	<b>secretly</b>	and after spread them	9, 124/ 2
he defended it foolishly,	<b>secretly</b>	between them twain, my	9, 124/ 33
Zwingli, and Friar Huessgen	<b>secretly</b>	conveyed unto him into	9, 125/ 12
hand that they had	<b>secretly</b>	spoken with many other	9, 156/ 23
his Council disappointed, and	<b>secretly</b>	prevented, and the field	9, 162/ 10
gospel in corners, were	<b>secretly</b>	detected to his ordinary	9, 164/ 7
one man doth in	<b>secretness</b>	, another cannot see, is	9, 103/ 6
too long by the	<b>Secrets</b>	, and the Canon, and	9, 9/ 17
and guessing at the	<b>secrets</b>	of other men's minds	9, 114/ 13
priest was at the	<b>Secrets</b>	of the Mass, about	9, 118/ 17
be of the same	<b>sect</b>	and of policy dissimule	9, 69/ 29
and knoweth not what	<b>sect</b>	they be of shall	9, 117/ 1
foolish brethren of his	<b>sect</b>	. For he told one	9, 121/ 28
is of their own	<b>sect</b>	. And the same boast	9, 157/ 5
preachers of these new	<b>sects</b>	do lay forth for	9, 32/ 24
both spiritual and temporal,	<b>secular</b>	and religious too. But	9, 43/ 24
priests" those that are	<b>secular</b>	priests, as by his	9, 62/ 24
if variance fall between	<b>secular</b>	priests than between those	9, 62/ 26
variance fall between any	<b>secular</b>	priests -- yet is	9, 62/ 30
strife that happeth between	<b>secular</b>	priests among themselves. I	9, 63/ 3
the state of those	<b>secular</b>	priests that have temporal	9, 63/ 8
variance which falleth between	<b>secular</b>	priests, than that that	9, 65/ 3
these priests that are	<b>secular</b>	or those that are	9, 65/ 10
spiritual men, religious or	<b>secular</b>	, they say they agree	9, 71/ 11

all the clergy, both	<b>secular</b>	and religious, agree and	9, 72/ 13
they were thereof, either	<b>secular</b>	priests or religious persons	9, 72/ 18
though the whole clergy,	<b>secular</b>	and religious, what variance	9, 73/ 31
as he saith that	<b>secular</b>	and religious both stick	9, 74/ 2
hand with prelates and	<b>secular</b>	priests and religious persons	9, 79/ 15
are evil and naughty	<b>secular</b>	priests, and them that	9, 82/ 28
their obstinacy in the	<b>secular</b>	hands and burned, that	9, 92/ 1
deliver them to the	<b>secular</b>	hands and therein have	9, 92/ 12
clergy delivered to the	<b>secular</b>	hands; and that therefore	9, 92/ 24
none delivered to the	<b>secular</b>	hands but Sir Thomas	9, 93/ 38
nor delivered into the	<b>secular</b>	hands, in the most	9, 115/ 13
neither prelates nor mean	<b>secular</b>	priests, nor religious persons	9, 128/ 16
help therein of the	<b>secular</b>	power. And therefore they	9, 151/ 15
the spirituality -- prelates,	<b>secular</b>	priests, or religious persons	9, 152/ 35
were delivered to the	<b>secular</b>	hands should forfeit both	9, 162/ 18
clergy, both religious and	<b>seculars</b>	, though we might have	9, 82/ 24
forth long, in plain	<b>sedition</b>	, manslaughter, and open war	9, 128/ 27
our negligence, should by	<b>sedition</b>	, and trouble, and dearth	9, 135/ 13
murder, incest, and perjury,	<b>sedition</b>	, insurrection, treason, and heresy	9, 166/ 34
begin against them a	<b>seditious</b>	murmur, casting abroad a	9, 143/ 27
repress and subdue such	<b>seditious</b>	heresies forthwith, at the	9, 162/ 14
upon the sowing of	<b>seditious</b>	heresies, that no good	9, 167/ 38
like as some (I	<b>see</b>	well) there are, that	9, 3/ 11
and bold when I	<b>see</b>	that those folk which	9, 5/ 2
their hearts good to	<b>see</b>	my cheeks red for	9, 5/ 16
that point undoubtedly they	<b>see</b>	full well themselves that	9, 6/ 11
every man may well	<b>see</b>	that I never use	9, 6/ 26
intent every man may	<b>see</b>	that these good brethren	9, 7/ 3
purblind, while they cannot	<b>see</b>	so far as to	9, 7/ 32
for all this, I	<b>see</b>	not in effect any	9, 9/ 7
own surety, search and	<b>see</b>	somewhat whereby they may	9, 9/ 35
may well and clearly	<b>see</b>	that they handle their	9, 10/ 9
they cannot say, ye	<b>see</b>	well, that they leave	9, 11/ 12
I longed sore to	<b>see</b>	that answer. For in	9, 14/ 24
therefore longing sore to	<b>see</b>	how I was answered	9, 14/ 29
might, that I might	<b>see</b>	the book -- weening	9, 14/ 31
that every man may	<b>see</b>	him somewhat more plainly	9, 15/ 5
they shall all well	<b>see</b>	that I fear not	9, 15/ 18
that all folk may	<b>see</b>	, those words of that	9, 15/ 19
effect. Thus may ye	<b>see</b>	that at the beginning	9, 17/ 12
taught it. For you	<b>see</b>	that by the word	9, 17/ 15
that hath eyes to	<b>see</b>	and ears to hear	9, 17/ 25
shall ye laugh to	<b>see</b>	that he wrestleth all	9, 20/ 26

heretics did), ye may	see	a clear proof by	9, 21/ 40
have a pleasure to	see	how fondly he juggleth	9, 22/ 18
For this here ye	see	: that this preacher in	9, 22/ 31
to mark well and	see	somewhat more therein hereafter	9, 23/ 6
readers, clearly perceive and	see	that this preacher saith	9, 23/ 11
write, as ye now	see	they do, ye cannot	9, 23/ 23
but clearly perceive and	see	that this preacher doth	9, 23/ 24
effect. Thus may ye	see	that at the beginning	9, 25/ 3
taught it. For you	see	that by the word	9, 25/ 6
words, good readers, ye	see	that himself perceiveth that	9, 25/ 9
he goeth, as ye	see	, further than Tyndale went	9, 25/ 13
with which, as ye	see	, Tyndale is most clearly	9, 26/ 14
But now shall ye	see	that this preacher perceiveth	9, 26/ 16
matter, they might not	see	how he fell, he	9, 26/ 20
that hath eyes to	see	and ears to hear	9, 26/ 32
of this question you	see	now yourself. For since	9, 27/ 17
can there doubt (ye	see	well) but that these	9, 30/ 7
by them (as ye	see	) to show that there	9, 30/ 32
both, it followeth, ye	see	well, that the thing	9, 31/ 33
readers, every way ye	see	that this reason of	9, 31/ 37
reason, I say, ye	see	cannot hold. For those	9, 32/ 4
covertly layeth, as ye	see	, the reason that Tyndale	9, 34/ 8
me." For as ye	see	, it both pleased him	9, 34/ 29
therefor. And thus ye	see	that this authority of	9, 34/ 32
James, whoso list to	see	, let him read in	9, 35/ 28
it; and he shall	see	that neither Tyndale there	9, 35/ 30
for his contentation, to	see	the matter handled somewhat	9, 37/ 4
reason serve him to	see	how far the matter	9, 37/ 9
by Melanchthon, shall they	see	so brought in there	9, 38/ 35
of mine answer, they	see	Tyndale's tale so sure	9, 39/ 13
that if I would	see	a very right image	9, 40/ 28
that he shall well	see	and say that this	9, 41/ 30
ween. For then they	see	well that their disciples	9, 46/ 15
over this, I cannot	see	what need there were	9, 50/ 37
and ye shall clearly	see	that I neither have	9, 53/ 2
far as I can	see	, but if he be	9, 54/ 15
strife. Which thing to	see	so misfortune between any	9, 58/ 8
think, well make men	see	that very few parts	9, 61/ 10
also that ye may	see	that in all that	9, 61/ 19
pity it is to	see	strife and variance fall	9, 62/ 29
it more pity to	see	it fall between those	9, 62/ 30
as for myself, I	see	not the reason that	9, 62/ 36
thereof, hath, as ye	see	, put it out abroad	9, 67/ 19

they say that they	see	very well that in	9, 72/ 16
for aught that I	see	, such as so murmur	9, 73/ 1
no more hath, I	see	well, this Pacifier himself	9, 74/ 15
he trusted shortly to	see	them lose all, and	9, 76/ 26
trust, you say, to	see	the clergy put out	9, 76/ 32
and I purpose to	see	you out of the	9, 76/ 32
pity as himself, ye	see	well, beareth to the	9, 78/ 19
way whereby ye shall	see	me shortly, not only	9, 80/ 15
at the gate to	see	that neither any other	9, 80/ 19
perpetual wealth, which, ye	see	well, ye should do	9, 81/ 6
marvel have I to	see	some folk now so	9, 84/ 10
I never look to	see	them so discreet as	9, 84/ 29
am I sorry to	see	: that since himself seemeth	9, 88/ 14
each in his own	see	, then the new Paul	9, 90/ 19
especially when he shall	see	certain letters which some	9, 91/ 7
this Pacifier himself to	see	that young man, or	9, 91/ 16
any part that I	see	therein. For there is	9, 92/ 18
For all the people	see	, pardie, that the clergy	9, 93/ 9
bold to offer, to	see	the truth openly proved	9, 94/ 22
the thing that they	see	proved true; and thereupon	9, 94/ 24
a good deed to	see	them punished, so that	9, 95/ 23
mouth; and not only	see	what he saith, but	9, 97/ 19
such good folk should	see	, as of a good	9, 97/ 24
well meant that they	see	fair set out to	9, 97/ 25
aught that I can	see	, a great part of	9, 98/ 13
which, he saith, men	see	them not do (that	9, 102/ 16
in secretness, another cannot	see	, is therefore bold to	9, 103/ 7
not thy left hand	see	what thy right hand	9, 104/ 1
there is; and I	see	sometimes myself so many	9, 104/ 20
the chief is to	see	them well brought up	9, 105/ 18
which is, as ye	see	, all changed. And the	9, 106/ 11
that men may not	see	it, it shall be	9, 106/ 35
appear, and men shall	see	it. And surely for	9, 107/ 4
that come hither and	see	both (saving some that	9, 108/ 33
Pacifier speaketh, I neither	see	cause why it should	9, 109/ 4
a good deed to	see	them punished, and they	9, 111/ 6
circumspect, which till they	see	such an evil tale	9, 112/ 18
porter that he should	see	the stocks mended and	9, 119/ 13
ye may, good readers,	see	: that as Frith taketh	9, 126/ 3
considered, I suppose you	see	. For no part is	9, 128/ 15
all these faults, I	see	him find none with	9, 128/ 19
they do, I cannot	see	, nor those wise men	9, 131/ 27
aught that I can	see	, but if it be	9, 132/ 32

appearing, whereupon men may	<b>see</b>	that the judge calleth	9, 133/ 21
for anything that I	<b>see</b>	, that this Pacifier should	9, 134/ 24
them concerning heresy, ye	<b>see</b>	the proof, I trow	9, 134/ 33
matter more clear. Now	<b>see</b>	you well that, as	9, 136/ 29
other inquirers of heresy	<b>see</b>	that any great danger	9, 137/ 13
for aught that I	<b>see</b>	in them both; and	9, 140/ 1
for aught that I	<b>see</b>	, he giveth a good	9, 144/ 27
a special eye to	<b>see</b>	that they should not	9, 145/ 16
bringeth in, as you	<b>see</b>	, his charitable infamation of	9, 146/ 35
since I can yet	<b>see</b>	no such universal cause	9, 147/ 23
done, every man may	<b>see</b>	these three things true	9, 147/ 32
spiritual judges would gladly	<b>see</b>	every man, and therein	9, 149/ 17
For here shall ye	<b>see</b>	to the further encouraging	9, 150/ 31
is yet, and to	<b>see</b>	with great diligence that	9, 151/ 30
and his Council can	<b>see</b>	, for all his wholesome	9, 152/ 21
by citation, till men	<b>see</b>	that same mind of	9, 155/ 1
they did. For they	<b>see</b>	that it beginneth almost	9, 158/ 20
change, that will I	<b>see</b>	ere I believe. Which	9, 162/ 28
by whose expositions we	<b>see</b>	what points are expressed	9, 169/ 9
of old, except he	<b>see</b>	the cause of the	9, 170/ 14
necessity; and that he	<b>see</b>	that point by more	9, 170/ 15
insolubles, which ye shall	<b>see</b>	proved very frantic follies	9, 171/ 27
I cannot make him	<b>see</b>	the thing that he	9, 171/ 31
Now, good readers, Tyndale	<b>seeing</b>	how sore this reason	9, 19/ 1
preacheth them. And therefore,	<b>seeing</b>	that Tyndale is by	9, 25/ 12
the matter off. For	<b>seeing</b>	that he can in	9, 27/ 6
rebuke the clergy, and	<b>seek</b>	out their faults, and	9, 50/ 4
at the leastwise to	<b>seek</b>	up and rehearse causes	9, 55/ 22
he would therefore rather	<b>seek</b>	out and heap up	9, 56/ 21
so curious as to	<b>seek</b>	for faults, he may	9, 67/ 8
have need to go	<b>seek</b>	some other. . . . but that	9, 68/ 7
sent them abroad to	<b>seek</b>	themselves a service. And	9, 105/ 10
men walk about and	<b>seek</b>	for such judges. For	9, 152/ 28
am he whom ye	<b>seek</b>	, " but to ground they	9, 160/ 21
yet wot where to	<b>seek</b>	him. When should there	9, 166/ 7
them, but after long	<b>seeking</b>	and searching for them	9, 5/ 3
or labor of further	<b>seeking</b>	for it, as much	9, 8/ 32
waxed weary of the	<b>seeking</b>	. So that Calavius, perceiving	9, 81/ 26
I may most easily	<b>seem</b>	to soil, and leave	9, 5/ 32
little marvel that it	<b>seem</b>	long and tedious unto	9, 8/ 3
as much as shall	<b>seem</b>	requisite for that matter	9, 8/ 32
and would make it	<b>seem</b>	that the apostles and	9, 30/ 19
books then! These words	<b>seem</b>	to be miswritten, either	9, 30/ 27

preacher would have it	<b>seem</b>	. But now if this	9, 31/ 28
it may serve to	<b>seem</b>	to prove his purpose	9, 33/ 4
things were all true,	<b>seem</b>	to have great cause	9, 56/ 39
so mildly, and would	<b>seem</b>	never so indifferent; though	9, 59/ 25
they that so say,	<b>seem</b>	to me to say	9, 62/ 28
say that those that	<b>seem</b>	best and take most	9, 70/ 37
folk would have them	<b>seem</b>	, it would not, I	9, 82/ 32
that this Pacifier might	<b>seem</b>	to mean of, I	9, 93/ 37
therefore lest he should	<b>seem</b>	partial to his own	9, 103/ 22
all the spirituality, should	<b>seem</b>	to be), but a	9, 107/ 25
best, and making it	<b>seem</b>	such as himself list	9, 122/ 35
as it would haply	<b>seem</b>	that Frith would turn	9, 123/ 22
would have his book	<b>seem</b>	a disputation between the	9, 125/ 28
though the said law	<b>seem</b>	to be made upon	9, 137/ 26
forasmuch as it should	<b>seem</b>	that spiritual men somewhat	9, 137/ 37
Pacifier would have them	<b>seem</b>	, this thing sufficeth against	9, 144/ 18
that he would have	<b>seem</b>	so great a sum	9, 147/ 37
sophisms be suffered to	<b>seem</b>	wise among unlearned people	9, 149/ 29
to bush, many times	<b>seem</b>	a great many: so	9, 159/ 35
yet would have them	<b>seem</b>	to be, yet are	9, 162/ 31
which he would should	<b>seem</b>	so solemn, subtle insolubles	9, 171/ 27
at the first face	<b>seemed</b>	very good, and for	9, 84/ 1
them, "These things have	<b>seemed</b>	both to us and	9, 100/ 21
clergy loved him not,	<b>seemed</b>	not yet very loath	9, 127/ 4
without; and every way	<b>seemeth</b>	long to him that	9, 8/ 5
of Tyndale's tale it	<b>seemeth</b>	that this preacher doth	9, 34/ 7
God hath, as it	<b>seemeth</b>	, from these folk taken	9, 41/ 8
they take, as it	<b>seemeth</b>	, all those words of	9, 52/ 19
the very truth, it	<b>seemeth</b>	to me somewhat strange	9, 54/ 25
his other words he	<b>seemeth</b>	to do; and so	9, 62/ 25
to God -- he	<b>seemeth</b>	to mean the honor	9, 71/ 16
warm. Besides this, it	<b>seemeth</b>	that yet his discreet	9, 78/ 31
see: that since himself	<b>seemeth</b>	to me so faithful	9, 88/ 15
in another place somewhat	<b>seemeth</b>	to dislike that order	9, 89/ 14
authorities besides. But it	<b>seemeth</b>	to him, peradventure, that	9, 99/ 27
also which this Pacifier	<b>seemeth</b>	to dispraise under the	9, 104/ 34
lamentable complaining as it	<b>seemeth</b>	me by some of	9, 120/ 25
ordinaries, against whom he	<b>seemeth</b>	upon such folk's false	9, 127/ 36
man, saving that it	<b>seemeth</b>	me verily that be	9, 130/ 22
happen that he that	<b>seemeth</b>	a lamb may be	9, 137/ 4
be naught where he	<b>seemeth</b>	good, and swear false	9, 137/ 5
swear false where he	<b>seemeth</b>	to say true. And	9, 137/ 6
and witnesses, yet it	<b>seemeth</b>	that that consideration cannot	9, 137/ 28

law reasonable. For it	<b>seemeth</b>	that the accusers and	9, 137/ 29
that be true, it	<b>seemeth</b>	then that all justices	9, 138/ 17
they may, as it	<b>seemeth</b>	, by their own authority	9, 138/ 22
And therefore this Pacifier	<b>seemeth</b>	me to bring in	9, 140/ 4
ignorance excuseth. Then it	<b>seemeth</b>	that it is not	9, 145/ 34
so few that he	<b>seemeth</b>	in manner to point	9, 148/ 1
were taken which it	<b>seemeth</b>	that this Pacifier would	9, 149/ 33
the seventh chapter, it	<b>seemeth</b>	that the Church in	9, 151/ 13
might infect others, it	<b>seemeth</b>	convenient that he be	9, 151/ 25
he thought, as it	<b>seemeth</b>	, that there needed none	9, 170/ 7
of answering have I	<b>seen</b>	made unto the first	9, 14/ 18
written. Here have ye	<b>seen</b>	, good readers, after long	9, 27/ 5
this answer of mine	<b>seen</b>	(if it happen to	9, 37/ 22
too. And I have	<b>seen</b>	it proved by experience	9, 72/ 2
it is most commonly	<b>seen</b>	that among a great	9, 74/ 28
that is so well	<b>seen</b>	in the laws of	9, 105/ 32
when every man had	<b>seen</b>	him and marked him	9, 111/ 28
of our own had	<b>seen</b>	him since laugh and	9, 121/ 21
as I perceived had	<b>seen</b>	his book before. Now	9, 124/ 12
this matter have been	<b>seen</b>	abroad in many men's	9, 125/ 6
suppose yes, and have	<b>seen</b>	it so, too; and	9, 134/ 10
have been present and	<b>seen</b>	the judges handle them	9, 163/ 9
truth." And thus thou	<b>seest</b>	that God's truth dependeth	9, 20/ 5
places as the reader	<b>seeth</b>	that the writer slept	9, 4/ 24
therefore though, because he	<b>seeth</b>	that I have in	9, 28/ 9
somewhat faintly since he	<b>seeth</b>	it will not serve	9, 36/ 1
Catholic man that so	<b>seeth</b>	them do, may with	9, 39/ 28
him laugh, when he	<b>seeth</b>	them take so much	9, 69/ 5
and would, because he	<b>seeth</b>	his good and charitable	9, 89/ 27
little, that he neither	<b>seeth</b>	nor heareth any "some	9, 104/ 17
laws of the Church,	<b>seeth</b>	well enough that the	9, 105/ 33
temporalty, such as he	<b>seeth</b>	in that audience meetly	9, 110/ 14
such means as he	<b>seeth</b>	well they never should	9, 141/ 1
them, of policy. Now	<b>seeth</b>	every man that any	9, 163/ 19
the thing that they	<b>seldom</b>	do: that is to	9, 48/ 23
be sometimes (albeit very	<b>seldom</b>	it happeth) that in	9, 131/ 23
deserveth it not, happeth	<b>seldom</b>	, and as seldom, I	9, 132/ 22
happeth seldom, and as	<b>seldom</b>	, I am sure, in	9, 132/ 22
theft, and much more	<b>seldom</b>	too), ye shall have	9, 132/ 23
it in comparison very	<b>seldom</b>	but that the party	9, 133/ 18
enough that ye shall	<b>seldom</b>	find any man that	9, 134/ 29
never or so very	<b>seldom</b>	presented, not five in	9, 135/ 7
made unto mine own	<b>self</b>	. But, blessed be God	9, 157/ 6

thousand years, by the	<b>selfsame</b>	means may they abide	9, 31/ 15
As, for example, the	<b>selfsame</b>	Epistle of Saint James	9, 32/ 36
so did, even the	<b>selfsame</b>	folk that now grudge	9, 98/ 29
more slander by the	<b>selfsame</b>	means by which they	9, 109/ 23
at division with the	<b>senate</b>	; as this Pacifier saith	9, 79/ 31
and oversight of the	<b>senate</b>	grown into an unbridled	9, 79/ 35
first to bring the	<b>senate</b>	in his danger, and	9, 80/ 3
day suddenly to the	<b>senate</b>	, and told them that	9, 80/ 7
revenged upon this unhappy	<b>senate</b>	, and remove them from	9, 80/ 24
and kept their old	<b>senate</b>	still. % And surely somewhat	9, 81/ 30
this Calavius, being a	<b>senator</b>	, and nonetheless leaning all	9, 79/ 33
should have changed a	<b>senator</b>	for a commoner, so	9, 82/ 9
kill up all the	<b>senators</b>	, and break their league	9, 80/ 12
state." And when the	<b>senators</b>	in that sudden fear	9, 80/ 16
himself for leeing, and	<b>send</b>	another to me; and	9, 14/ 15
monks use not to	<b>send</b>	away many unserved, that	9, 104/ 22
themselves as fast, and	<b>send</b>	it to the friars	9, 106/ 24
the pursuing, God will	<b>send</b>	them a true slander	9, 109/ 25
slain the body, may	<b>send</b>	the soul into everlasting	9, 109/ 34
and straight from hence	<b>send</b>	his soul for ever	9, 122/ 20
suspended from them, and	<b>send</b>	them to sue by	9, 154/ 36
they have all done,	<b>send</b>	this tinker yet once	9, 165/ 28
the worst. And God	<b>sendeth</b>	some of them such	9, 76/ 8
man: that in every	<b>sene</b>	, every session of peace	9, 134/ 36
or presentment in their	<b>senes</b>	or indictments at the	9, 134/ 23
upon the antiquity or	<b>seniority</b>	of their institution, as	9, 64/ 7
of his Holy Spirit	<b>sent</b>	thereunto, and by himself	9, 25/ 32
preach the true faith,	<b>sent</b>	down his own Holy	9, 41/ 19
hath reared up and	<b>sent</b>	among these heretics the	9, 41/ 23
found them not, but	<b>sent</b>	them abroad to seek	9, 105/ 10
these pageants, and being	<b>sent</b>	unto and required by	9, 118/ 22
about, that word was	<b>sent</b>	him into the Tower	9, 121/ 30
having a copy thereof	<b>sent</b>	unto me, made shortly	9, 123/ 27
lord bishop of Winchester	<b>sent</b>	for Frith unto his	9, 124/ 14
heretics' forbidden books), I	<b>sent</b>	for; and when I	9, 126/ 16
they never should be	<b>sent</b>	for. And then he	9, 141/ 2
repent, and so be	<b>sent</b>	away lightly, to go	9, 149/ 30
that though the king	<b>sent</b>	his commission under his	9, 157/ 26
sealed a commission and	<b>sent</b>	it upon the assay	9, 157/ 29
his ordinary, and thereupon	<b>sent</b>	for and came --	9, 164/ 7
out his high spiritual	<b>sentence</b>	after this fashion: how	9, 33/ 34
have set out his	<b>sentence</b>	more plainly, his meaning	9, 63/ 12
stay, and suspend their	<b>sentence</b>	for the season, or	9, 112/ 19

the whole sum and	<b>sequel</b>	of his devices do	9, 163/ 30
tell his mind than	<b>seriously</b>	and solemnly to preach	9, 171/ 1
were rehearsed in a	<b>sermon</b>	, and answered in this	9, 12/ 4
wise word in a	<b>sermon</b>	, that word use they	9, 14/ 7
it, but in a	<b>sermon</b>	once or twice openly	9, 14/ 34
they boast, by that	<b>sermon</b>	so well and substantially	9, 15/ 14
words of that solemn	<b>sermon</b>	by which they boast	9, 15/ 20
good readers, of that	<b>sermon</b>	, for as far as	9, 15/ 22
the words of this	<b>sermon</b>	that I have here	9, 19/ 9
preacher have in his	<b>sermon</b>	avoided well mine answer	9, 19/ 11
the words of that	<b>sermon</b>	do so well and	9, 20/ 13
yourself judge whether that	<b>sermon</b>	may bear out their	9, 20/ 16
those words of that	<b>sermon</b>	go so far wide	9, 22/ 25
this preacher made that	<b>sermon</b>	upon; which epistle Friar	9, 32/ 36
that piece of that	<b>sermon</b>	, and say that it	9, 33/ 8
he never wrote that	<b>sermon</b>	himself, but that some	9, 37/ 18
those words of his	<b>sermon</b>	touch, then dare I	9, 37/ 28
end of this holy	<b>sermon</b>	is to little purpose	9, 98/ 6
merchants, make his whole	<b>sermon</b>	, when that one part	9, 110/ 22
vices all his whole	<b>sermon</b>	holily putteth in all	9, 110/ 30
sundry of some men's	<b>sermons</b>	, though my name be	9, 5/ 14
in sundry of their	<b>sermons</b>	confuted; and then they	9, 11/ 11
trust to draw the	<b>serpent</b>	out of his dark	9, 171/ 16
a child and a	<b>servant</b>	of mine in mine	9, 117/ 29
known, I caused a	<b>servant</b>	of mine to stripe	9, 118/ 4
be fenced with their	<b>servants</b>	and their friends, yourselves	9, 80/ 31
taken by the bishop's	<b>servants</b>	, by the aid of	9, 89/ 21
maketh the finding of	<b>servants</b>	none alms though they	9, 105/ 16
a short primer shall	<b>serve</b>	them. And yet the	9, 9/ 20
but where it may	<b>serve</b>	to seem to prove	9, 33/ 4
seeth it will not	<b>serve</b>	, yet somewhat repeateth here	9, 36/ 1
will his own reason	<b>serve</b>	him to see how	9, 37/ 9
name was given to	<b>serve</b>	for the time in	9, 43/ 4
inheritance, or that else	<b>serve</b>	some chantry or live	9, 63/ 9
these words will nothing	<b>serve</b>	his lamentable beginning --	9, 65/ 24
that very few folk	<b>serve</b>	him as they should	9, 67/ 32
themselves! And that some	<b>serve</b>	God for a worldly	9, 69/ 1
division but because they	<b>serve</b>	God for laud, ye	9, 69/ 35
to wit, because they	<b>serve</b>	not God as they	9, 70/ 3
their ease, and some	<b>serve</b>	God of vainglory, for	9, 70/ 5
for all that, and	<b>serve</b>	God but for vainglory	9, 71/ 1
would, as I say,	<b>serve</b>	, with one little wrench	9, 77/ 37
nor no law can	<b>serve</b>	except there be some	9, 81/ 7

to the clergy to	<b>serve</b>	God and pray for	9, 84/ 25
every "some think" should	<b>serve</b>	to bring a man	9, 86/ 26
say" will not well	<b>serve</b>	him; and yet in	9, 111/ 22
this figure will not	<b>serve</b>	him here. But he	9, 111/ 25
But what order may	<b>serve</b>	against such objections? What	9, 136/ 36
peradventure though it would	<b>serve</b>	in some one land	9, 138/ 38
land would yet not	<b>serve</b>	in some other; and	9, 139/ 1
it as it might	<b>serve</b>	most generally through Christendom	9, 139/ 2
device, though it might	<b>serve</b>	in England, might not	9, 139/ 3
his two devices will	<b>serve</b>	sufficiently for the one	9, 152/ 7
that they will not	<b>serve</b>	half so sufficiently for	9, 152/ 9
way would not well	<b>serve</b>	for the other side	9, 153/ 29
of anything which may	<b>serve</b>	for the furtherance of	9, 160/ 5
will not fail to	<b>serve</b>	at the last as	9, 160/ 31
open matter will not	<b>serve</b>	-- he will say	9, 165/ 2
such high matters, that	<b>serve</b>	for doctors, to such	9, 165/ 8
than his wit will	<b>serve</b>	him. If he understand	9, 171/ 34
of them that so	<b>served</b>	them, or else go	9, 51/ 29
so good indeed, and	<b>served</b>	God never so well	9, 70/ 32
he was no worse	<b>served</b>	. And such have these	9, 127/ 30
England, might not have	<b>served</b>	well in many places	9, 139/ 4
them still; and then	<b>serveth</b>	that device of naught	9, 152/ 23
friends' souls, all that	<b>service</b>	they think too long	9, 9/ 25
it should instead of	<b>service</b>	to be done to	9, 21/ 22
and with idolatry do	<b>service</b>	to the devil. And	9, 21/ 23
his reason into the	<b>service</b>	of faith, answereth me	9, 33/ 32
and understanding into the	<b>service</b>	of faith, by credence	9, 35/ 18
thereby come into the	<b>service</b>	of faith; or whether	9, 36/ 27
came into King Philip's	<b>service</b>	against their own country	9, 42/ 16
for the love and	<b>service</b>	that they bore toward	9, 42/ 22
idolatry, and died in	<b>service</b>	of the devil --	9, 44/ 6
good is (saints, ceremonies,	<b>service</b>	of God, the very	9, 44/ 27
the use of God's	<b>service</b>	honorably. And then in	9, 71/ 19
in time of God's	<b>service</b>	, lest such as would	9, 100/ 28
peradventure put into their	<b>service</b>	(both matins, Mass, and	9, 102/ 34
temporal men in their	<b>service</b>	, which, though they be	9, 105/ 8
to seek themselves a	<b>service</b>	. And like as if	9, 105/ 11
finder and do him	<b>service</b>	in his house. And	9, 105/ 17
child afterward, being in	<b>service</b>	with me, began to	9, 118/ 1
people, in the divine	<b>service</b>	; and especially would he	9, 118/ 15
this Pacifier assigneth, of	<b>serving</b>	God for laud, is	9, 69/ 20
or three hundred of	<b>serving</b>	men of divers lords'	9, 156/ 26
in every sene, every	<b>session</b>	of peace, every session	9, 134/ 36

session of peace, every	<b>session</b>	of jail delivery, every	9, 134/ 37
there are at every	<b>sessions</b>	openly found some. And	9, 55/ 35
be indicted at a	<b>sessions</b>	, and none evidence given	9, 132/ 34
took some pain to	<b>set</b>	out their arguments plainly	9, 6/ 35
evangelical brotherhood that will	<b>set</b>	his pen to the	9, 10/ 5
Tyndale which he hath	<b>set</b>	so gloriously forth in	9, 21/ 41
after that he hath	<b>set</b>	forth Tyndale's reason, and	9, 26/ 17
number 53, and then	<b>set</b>	this to it; and	9, 35/ 30
by Tyndale, and so	<b>set</b>	forth and furnished by	9, 39/ 1
the Church, and have	<b>set</b>	more by the Mass	9, 44/ 12
for, and that I	<b>set</b>	not so little by	9, 48/ 5
my mind were sore	<b>set</b>	thereon. They have with	9, 51/ 2
craft to sever and	<b>set</b>	asunder the temporality against	9, 54/ 6
and agree together, and	<b>set</b>	upon the good people	9, 54/ 10
that he should have	<b>set</b>	out his sentence more	9, 63/ 12
shrews that so have	<b>set</b>	him a work to	9, 64/ 31
twenty years, and ten	<b>set</b>	thereto, than this division	9, 68/ 20
within a while and	<b>set</b>	no more by a	9, 74/ 6
not, I wot well,	<b>set</b>	your short present pleasure	9, 81/ 5
remove these and also	<b>set</b>	of yourselves some better	9, 81/ 9
in their obstinacy perished,	<b>set</b>	his words in such	9, 88/ 23
any other, so stubbornly	<b>set</b>	in such heresies that	9, 91/ 16
bounds although I would	<b>set</b>	another hundred to it	9, 95/ 3
that they see fair	<b>set</b>	out to the show	9, 97/ 25
his much people, I	<b>set</b>	not much by. For	9, 112/ 12
before the net, and	<b>set</b>	the cart before the	9, 112/ 15
such matters, and had	<b>set</b>	him to attend upon	9, 117/ 31
to himself, being thereupon	<b>set</b>	at liberty and walking	9, 118/ 11
Christ, and begun and	<b>set</b>	forth these ungracious heresies	9, 129/ 3
wily shrew hath somewhat	<b>set</b>	him awry in the	9, 129/ 26
if the judge should	<b>set</b>	an officer of the	9, 134/ 30
it be either to	<b>set</b>	some division or else	9, 140/ 5
changed his name and	<b>set</b>	up a new school	9, 166/ 6
them what pain ye	<b>set</b>	after conviction. Burn them	9, 166/ 17
men's too, and so	<b>set</b>	upon the sowing of	9, 167/ 38
more mild because he	<b>setteth</b>	his words much more	9, 54/ 16
goeth he forth and	<b>setteth</b>	them to chide together	9, 65/ 32
a ruffian at Rome	<b>setteth</b>	by a trentuno. Howbeit	9, 74/ 7
sore bend unto the	<b>setting</b>	forth thereof. For as	9, 73/ 8
neither of purgatory, pilgrimages,	<b>setting</b>	up of images, or	9, 75/ 24
their council chamber; and,	<b>setting</b>	armed men at the	9, 80/ 19
he was, in the	<b>setting</b>	forth of such heresies	9, 126/ 21
hath for the first	<b>setting</b>	forth the chief countenance	9, 128/ 13

in the sowing and	<b>setting</b>	forth of these new-sprung	9, 128/ 23
very far-fetched invention. For,	<b>setting</b>	aside the disputation whether	9, 144/ 16
he useth to the	<b>setting</b>	forth of his purpose	9, 163/ 4
Lady Matins. And the	<b>seven</b>	psalms think they long	9, 9/ 22
not in the other	<b>seven</b>	hundred before that, neither	9, 44/ 23
above the number of	<b>seven</b>	(of which seven there	9, 84/ 19
of seven (of which	<b>seven</b>	there are now three	9, 84/ 19
I ween in some	<b>seven</b>	years not one. And	9, 135/ 4
read and consider the	<b>seven</b>	first chapters and the	9, 172/ 10
showed me within this	<b>seven-night</b>	, I not so much	9, 170/ 32
feeling, very cold. The	<b>Seventeenth</b>	Chapter But I wot	9, 66/ 23
very beastly bitchery. The	<b>Seventh</b>	Chapter But now to	9, 30/ 17
them read but the	<b>seventh</b>	book, which is entitled	9, 38/ 26
amend, yet in his	<b>seventh</b>	chapter and his eighth	9, 129/ 31
touched before in the	<b>seventh</b>	chapter, it seemeth that	9, 151/ 12
-- the first, the	<b>seventh</b>	, and the eighth --	9, 166/ 11
means by craft to	<b>sever</b>	and set asunder the	9, 54/ 6
of cloth as to	<b>sew</b>	up every hole in	9, 11/ 33
this preacher maketh to	<b>shake</b>	the matter off. For	9, 27/ 6
would at last fain	<b>shake</b>	off the question. And	9, 27/ 8
answer untouched and would	<b>shake</b>	off the question for	9, 27/ 15
would he therefore have	<b>shaken</b>	off the matter and	9, 26/ 22
to the fire and	<b>shaketh</b>	his hat after a	9, 133/ 12
my cheeks red for	<b>shame</b>	. And over this, they	9, 5/ 16
should never without his	<b>shame</b>	be able to reply	9, 14/ 28
that he is with	<b>shame</b>	enough fain to forget	9, 22/ 10
some work to their	<b>shame</b>	, or else they cannot	9, 50/ 5
it or else for	<b>shame</b>	they would not refuse	9, 81/ 14
twain; or for very	<b>shame</b>	, after such a great	9, 116/ 25
to thereof, fearing the	<b>shame</b>	of the world, drowned	9, 127/ 1
gotten but rebuke and	<b>shame</b>	. And yet were some	9, 127/ 21
great desire of men's	<b>shame</b>	or harm, and of	9, 148/ 11
while it is so	<b>shameful</b>	and full of filthy	9, 30/ 11
is brought to more	<b>shameful</b>	confusion. But now the	9, 39/ 4
it somewhat better, this	<b>shameful</b>	tale is somewhat shameless	9, 142/ 33
such foolish handling so	<b>shamefully</b>	confound themselves. Howbeit, of	9, 40/ 14
the spirituality spoken very	<b>shamefully</b>	, but also to the	9, 91/ 31
so bold and so	<b>shameless</b>	in lying that whoso	9, 116/ 34
that can be so	<b>shameless</b>	to say thus? For	9, 117/ 14
they have by their	<b>shameless</b>	clamor nothing gotten but	9, 127/ 21
shameful tale is somewhat	<b>shameless</b>	, dare I say; and	9, 142/ 34
his complaining so very	<b>shamelessly</b>	false that he hath	9, 127/ 29
wit, where I somewhat	<b>sharply</b>	rebuke wedding of friars	9, 45/ 21

maketh means to the	<b>sheriff</b>	, getteth a partial panel	9, 159/ 22
nor to rail upon	<b>sheriffs</b>	and call them raveners	9, 50/ 21
wrestling with me, what	<b>shift</b>	this preacher maketh to	9, 27/ 6
men at a sudden	<b>shift</b>	, in the first reading	9, 61/ 29
prison find some other	<b>shift</b>	. Of these sort was	9, 76/ 14
Pacifier, for the first	<b>shift</b>	say, "Bring me forth	9, 164/ 9
and, lacking the wily	<b>shifts</b>	that himself had, first	9, 164/ 23
may have so many	<b>shifts</b>	whensoever they come --	9, 166/ 16
this apostle Frith, take	<b>shipping</b>	at Sandwich and sail	9, 90/ 19
or twain in a	<b>shire</b>	, whereby all their neighbors	9, 131/ 9
one hath in every	<b>shire</b>	a diverse name; and	9, 157/ 1
than half of every	<b>shire</b>	is of their own	9, 157/ 4
their heresies about from	<b>shire</b>	to shire and from	9, 161/ 20
about from shire to	<b>shire</b>	and from diocese to	9, 161/ 20
-- whereof in sundry	<b>shires</b>	of the realm there	9, 55/ 34
is, and as many	<b>shires</b>	as it hath within	9, 115/ 25
business in all the	<b>shires</b>	of England and Wales	9, 147/ 34
the realm into sundry	<b>shires</b>	, of whom every one	9, 156/ 39
streets, and wear their	<b>shirts</b>	of hair in sight	9, 107/ 3
And surely for their	<b>shirts</b>	of hair in this	9, 107/ 5
alone, and will not	<b>shoot</b>	thereat for this once	9, 67/ 1
standeth more properly to	<b>shoot</b>	at between his two	9, 67/ 3
as their wits be	<b>short</b>	, and the eyes of	9, 7/ 31
have been much more	<b>short</b>	; for then should my	9, 8/ 13
call them long or	<b>short</b>	. For sometimes they be	9, 8/ 36
For sometimes they be	<b>short</b>	indeed, because they would	9, 8/ 37
their writing never so	<b>short</b>	, yet were their whole	9, 9/ 10
a long porteous, a	<b>short</b>	primer shall serve them	9, 9/ 20
shall he make it	<b>short</b>	enough. Howbeit, if he	9, 10/ 21
means of pacifying, within	<b>short</b>	process be conveyed round	9, 55/ 2
wot well, set your	<b>short</b>	present pleasure before your	9, 81/ 5
that I am scant	<b>short</b>	enough -- let us	9, 95/ 7
own, for ease and	<b>shortening</b>	of the reader's pain	9, 8/ 34
that it is a	<b>shorter</b>	thing and sooner done	9, 8/ 15
pass forth unspied; but	<b>shortly</b>	should be both by	9, 3/ 25
More is here answered	<b>shortly</b>	with one word. But	9, 14/ 9
for his "some say"	<b>shortly</b>	say to him, "I	9, 60/ 2
Say, 'get you	<b>shortly</b>	hence. For my husband	9, 60/ 3
and then shall we	<b>shortly</b>	agree together very well	9, 69/ 36
the Mass he trusted	<b>shortly</b>	to see them lose	9, 76/ 26
ye shall see me	<b>shortly</b>	, not only save all	9, 80/ 15
to bethink them. But	<b>shortly</b>	some named one, and	9, 81/ 19
concerning some of them,	<b>shortly</b>	make a good change	9, 82/ 12

not, that can he	<b>shortly</b>	spy, as soon as	9, 103/ 19
sent unto me, made	<b>shortly</b>	an answer thereto. And	9, 123/ 27
and all Christendom should	<b>shortly</b>	find, how little fruit	9, 150/ 2
faggot on the other's	<b>shoulder</b>	. And yet is there	9, 132/ 19
courtesy if I should	<b>show</b>	how often I have	9, 4/ 27
such wise that I	<b>show</b>	myself suspect in the	9, 5/ 20
general councils, and I	<b>show</b>	the cause why; and	9, 7/ 6
to look thereon: they	<b>show</b>	themselves that my writing	9, 7/ 30
to look upon, they	<b>show</b>	themselves either of lightness	9, 7/ 34
more plainly appear, and	<b>show</b>	himself in his own	9, 15/ 5
as ye see) to	<b>show</b>	that there was a	9, 30/ 32
us. My wit must	<b>show</b>	me a true cause	9, 34/ 4
no; and that they	<b>show</b>	their frowardness therein very	9, 39/ 31
treating of those, they	<b>show</b>	so little wit or	9, 40/ 10
while I declare and	<b>show</b>	their writing to be	9, 41/ 33
therefore he should, to	<b>show</b>	himself indifferent, either revile	9, 51/ 26
in one place, to	<b>show</b>	his farther indifference, he	9, 57/ 7
her, he would, to	<b>show</b>	somewhat of his indifference	9, 59/ 4
many more. Wherein they	<b>show</b>	outwardly to rise against	9, 75/ 17
as I shall after	<b>show</b>	you, many a place	9, 89/ 15
grace, neither; nor to	<b>show</b>	him great favor upon	9, 90/ 28
that no man can	<b>show</b>	him the favor that	9, 91/ 17
set out to the	<b>show</b>	, and soft and smoothly	9, 97/ 26
without any special reproach	<b>show</b>	their faces among other	9, 109/ 1
true. And first, to	<b>show</b>	that in some part	9, 113/ 5
friend of his should	<b>show</b>	him that I fear	9, 122/ 18
shall not forbear to	<b>show</b>	you some difference and	9, 129/ 33
sometimes a wolf may	<b>show</b>	himself in the apparel	9, 136/ 2
before: then might they	<b>show</b>	it to the king	9, 137/ 32
harm? But then, to	<b>show</b>	that by these laws	9, 141/ 26
you the deed shall	<b>show</b>	itself that the spiritual	9, 148/ 20
and therein would gladly	<b>show</b>	them all the favor	9, 149/ 17
but sometimes they cannot	<b>show</b>	all the favor that	9, 149/ 18
do more than manifestly	<b>show</b>	. For suppose me, now	9, 163/ 30
of God written. I	<b>showed</b>	also that the church	9, 21/ 1
devil. And therefore I	<b>showed</b>	in my said dialogue	9, 21/ 25
Highness much more plainly	<b>showed</b>	in his most erudite	9, 21/ 26
here have I somewhat	<b>showed</b>	you how little cause	9, 33/ 7
And this have I	<b>showed</b>	you somewhat the more	9, 33/ 11
Tyndale (as I have	<b>showed</b>	in my second part	9, 33/ 29
mind. And when I	<b>showed</b>	him that I never	9, 40/ 31
those other heretics, more	<b>showed</b>	his vengeance, in some	9, 41/ 6
cruel dealing have well	<b>showed</b>	themselves full unmeet to	9, 80/ 26

many places so plainly	<b>showed</b>	thereon, he saw that	9, 90/ 35
himself, and thereby well	<b>showed</b>	himself, then, to cover	9, 112/ 2
time one came and	<b>showed</b>	me that Frith labored	9, 122/ 1
unto it" -- and	<b>showed</b>	him my book in	9, 125/ 7
sooner accepted than truly	<b>showed</b>	. This piece, concerning the	9, 136/ 4
witnesses shall not be	<b>showed</b>	but to the bishop	9, 137/ 17
though they be not	<b>showed</b>	to the party. And	9, 137/ 19
such as they have	<b>showed</b>	the names of such	9, 137/ 21
For when he hath	<b>showed</b>	what hurt an evil	9, 141/ 29
other places he hath	<b>showed</b>	before that they have	9, 145/ 19
he saith (as I	<b>showed</b>	you) that some men	9, 163/ 15
one more that was	<b>showed</b>	me within this seven-night	9, 170/ 32
his hat after a	<b>shower</b>	of rain. And, now	9, 133/ 12
man cometh into a	<b>shower</b>	by his own oversight	9, 133/ 14
green as after any	<b>shower</b>	of rain ever sprung	9, 169/ 28
believe, and the scripture	<b>showeth</b>	, and Saint Augustine declareth	9, 21/ 14
hereafter than the preacher	<b>showeth</b>	you there), he cometh	9, 23/ 7
faith to false heresy,	<b>showeth</b>	his wrath and indignation	9, 40/ 17
aught of heretics, and	<b>showeth</b>	himself therein more temperate	9, 54/ 17
the priests. For he	<b>showeth</b>	, in the progress of	9, 55/ 10
words. And thereupon he	<b>showeth</b>	his tender charity, and	9, 57/ 11
amendeth them not, he	<b>showeth</b>	that all his "some	9, 58/ 36
too. And therein he	<b>showeth</b>	himself not indifferent, when	9, 60/ 29
by which words he	<b>showeth</b>	that each of them	9, 65/ 8
stick fast, and Tyndale	<b>showeth</b>	him that all the	9, 91/ 10
much, as Saint Augustine	<b>showeth</b>	in more places than	9, 106/ 6
people so doth, nor	<b>showeth</b>	cause wherefore either much	9, 112/ 7
his book of Division	<b>showeth</b>	-- that is to	9, 128/ 1
well that, as himself	<b>showeth</b>	, the law provideth well	9, 136/ 29
before. But now he	<b>showeth</b>	why he doth not	9, 141/ 18
then the cause he	<b>showeth</b>	to be such as	9, 141/ 19
and believe him, he	<b>showeth</b>	us yet that the	9, 141/ 32
lost. For then he	<b>showeth</b>	no cause why that	9, 154/ 7
may be a wolf,	<b>showing</b>	himself appareled in the	9, 136/ 32
saith this Pacifier himself,	<b>showing</b>	forth boldly therein his	9, 142/ 31
quean ' and '	<b>shrew</b>	'; and some say	9, 59/ 17
hath some other subtle	<b>shrew</b>	that is of his	9, 61/ 1
simplicity, by some subtle	<b>shrew</b>	deceived. The Twenty-ninth Chapter	9, 103/ 4
craft of some subtle	<b>shrew</b>	, these words are as	9, 111/ 11
fear me some wily	<b>shrew</b>	hath somewhat set him	9, 129/ 26
whom a subtle, wily	<b>shrew</b>	beginneth a false action	9, 159/ 5
that hath a very	<b>shrewd</b>	, fell, cursed mind. And	9, 40/ 30
fiends be like fair	<b>shrewd</b>	women if there were	9, 40/ 34

a great heap of	<b>shrewd</b>	faults rehearsed against the	9, 56/ 37
book to bear more	<b>shrewd</b>	store of evil stuff	9, 97/ 22
all folk say many	<b>shrewd</b>	things by manner of	9, 110/ 24
be they a very	<b>shrewd</b>	sort indeed, if they	9, 142/ 23
company, to do some	<b>shrewd</b>	turn, they cared not	9, 156/ 3
should grudge and say	<b>shrewdly</b>	by us for them	9, 108/ 14
he spoke therein so	<b>shrewdly</b>	-- then hath this	9, 165/ 19
fourth part, even of	<b>shrewdness</b>	, rather than ever I	9, 120/ 21
himself or some subtle	<b>shrews</b>	that so have set	9, 64/ 31
pilgrimages -- though the	<b>shrines</b>	be well garnished, and	9, 73/ 14
good ghostly father, and	<b>shrive</b>	him of his sins	9, 169/ 34
have upon this offer	<b>shrunk</b>	at last therefrom, after	9, 39/ 10
peril. But I have	<b>shut</b>	them up yonder together	9, 80/ 32
into thy chamber and	<b>shut</b>	the door, and pray	9, 104/ 4
blind upon the other	<b>side</b>	but that I very	9, 3/ 13
Now on the other	<b>side</b>	, as for Tyndale and	9, 8/ 35
doctrine, on the one	<b>side</b>	; or else, on the	9, 29/ 9
else, on the other	<b>side</b>	, lewd Luther, and Lambert	9, 29/ 9
holy doctors on their	<b>side</b>	, let all these heretics	9, 29/ 19
But on the other	<b>side</b>	, if they cannot among	9, 29/ 30
say, on the other	<b>side</b>	, that these things have	9, 31/ 29
But on the other	<b>side</b>	, there are some parts	9, 32/ 33
now, on the other	<b>side</b>	, if in the generation	9, 36/ 15
that leaf and that	<b>side</b>	of the leaf that	9, 38/ 28
whole upon the one	<b>side</b>	and clear against the	9, 49/ 5
And on the other	<b>side</b>	, if he bring in	9, 60/ 30
opinion upon his own	<b>side</b>	. But of any great	9, 66/ 14
And on the other	<b>side</b>	, if he believed them	9, 74/ 20
And on the other	<b>side</b>	, if there be taken	9, 78/ 5
yet on the other	<b>side</b>	again, at some of	9, 82/ 14
But on the other	<b>side</b>	, if I think them	9, 96/ 30
And on the other	<b>side</b>	, the remedy that he	9, 139/ 28
but on the other	<b>side</b>	, the evil judges may	9, 141/ 23
And on the other	<b>side</b>	, if he so do	9, 144/ 26
And on the other	<b>side</b>	, if he mean that	9, 152/ 24
serve for the other	<b>side</b>	, that willful offenders should	9, 153/ 29
And on the other	<b>side</b>	, if "some say" be	9, 154/ 9
forth upon the other	<b>side</b>	, and because he weeneth	9, 159/ 24
But on the other	<b>side</b>	, what harm would come	9, 163/ 28
it, on the other	<b>side</b>	, that whoso be so	9, 167/ 36
somewhat on the both	<b>sides</b>	; and therefore he should	9, 51/ 26
were prohibited on both	<b>sides</b>	upon great pains, I	9, 57/ 12
causeth debate on both	<b>sides</b>	. For you call her	9, 59/ 16

be left on both	<b>sides</b>	; for surely they do	9, 59/ 19
were prohibited on both	<b>sides</b>	upon great pains, I	9, 59/ 21
man did on all	<b>sides</b>	the part of a	9, 86/ 17
both sought out and	<b>sifted</b>	to the uttermost flake	9, 3/ 27
sat him down and	<b>sighed</b>	, and waxed so weary	9, 83/ 15
exact circumspection and sure	<b>sight</b>	to be by me	9, 4/ 15
where, for lack of	<b>sight</b>	of the matter, they	9, 26/ 20
themselves in their own	<b>sight</b>	so high that they	9, 63/ 27
themselves in their own	<b>sight</b>	so high that they	9, 65/ 16
whom yet in the	<b>sight</b>	of the world men	9, 69/ 11
the people by the	<b>sight</b>	thereof may have occasion	9, 104/ 10
shirts of hair in	<b>sight</b>	upon their cowls; and	9, 107/ 3
heart; as the water	<b>signifieth</b>	and betokeneth the inward	9, 35/ 13
signs and tokens that	<b>signify</b>	the things in the	9, 35/ 11
if he meant to	<b>signify</b>	that the state of	9, 63/ 6
must needs import and	<b>signify</b>	some greater number, pardie	9, 114/ 28
faith be learned, be	<b>signs</b>	and tokens that signify	9, 35/ 11
well put them to	<b>silence</b>	that speak against the	9, 91/ 25
did put them to	<b>silence</b>	with his authority; and	9, 100/ 34
the time of most	<b>silence</b>	, while the priest was	9, 118/ 16
well, to give the	<b>silly</b>	soul a fall. And	9, 6/ 24
of all, from the	<b>silly</b>	souls themselves that lie	9, 85/ 35
had, ye wot well,	<b>Simon</b>	Fish when he made	9, 75/ 37
good zeal still that	<b>Simon</b>	Fish had when he	9, 76/ 7
laid like lies: one	<b>Simonds</b>	, a long well-known heretic	9, 120/ 36
upon, but am a	<b>simple</b>	, plain body much like	9, 42/ 11
he be but a	<b>simple</b>	parson indeed, yet the	9, 107/ 12
this example. If a	<b>simple</b>	, unlearned man hear the	9, 145/ 30
neither innocents or plain,	<b>simple</b>	folk should be for	9, 149/ 26
that such a poor,	<b>simple</b>	soul should have any	9, 165/ 11
be, with some of	<b>simplicity</b>	, some of light-giving credence	9, 67/ 25
good, gentle nature and	<b>simplicity</b>	, as to make him	9, 88/ 21
but was therein, of	<b>simplicity</b>	, by some subtle shrew	9, 103/ 3
he that erreth of	<b>simplicity</b>	may in no wise	9, 145/ 27
therein of ignorance or	<b>simplicity</b>	so sore overshoot themselves	9, 148/ 31
unlearned people, and feign	<b>simplicity</b>	and say they repent	9, 149/ 30
of oversight, or of	<b>simplicity</b>	, or of a passion	9, 149/ 36
he said it of	<b>simplicity</b>	, and that he believeth	9, 165/ 2
did it not of	<b>simplicity</b>	when he spoke therein	9, 165/ 19
he looked therewith right	<b>simply</b>	, and held up also	9, 59/ 26
confess they not so	<b>simply</b>	but that it is	9, 136/ 27
therefore from consenting to	<b>sin</b>	. And, John 17, "Sanctify	9, 20/ 3
their vows was no	<b>sin</b>	; and then am I	9, 29/ 27

belief and great, damnable	<b>sin</b>	in the doing; and	9, 44/ 18
misfortune, for abundance of	<b>sin</b>	and lack of grace	9, 54/ 32
man might without deadly	<b>sin</b>	keep any abundance in	9, 77/ 32
necessity of damnable, deadly	<b>sin</b>	, it were lawful to	9, 77/ 34
down, now falling by	<b>sin</b>	and now rising again	9, 108/ 24
though God for our	<b>sin</b>	suffer them for a	9, 160/ 29
and of other more	<b>single</b>	felony; not only in	9, 136/ 16
only by his own	<b>singular</b>	bounty and goodness and	9, 47/ 18
reason of a great	<b>singularity</b>	that religious persons and	9, 63/ 23
the parties of great	<b>singularity</b>	, which both religious persons	9, 65/ 6
that through the great	<b>singularity</b>	that they have to	9, 65/ 15
of man for covetousness,	<b>singularity</b>	, or some other suchlike	9, 75/ 27
to bring any such	<b>sinister</b>	opinion of him in	9, 123/ 3
let it not over-lightly	<b>sink</b>	deep down into the	9, 97/ 17
and done penance for	<b>sins</b>	, and prayed for all	9, 44/ 10
for as many other	<b>sins</b>	also as are only	9, 135/ 17
there be any such	<b>sins</b>	of them as ye	9, 135/ 18
shrive him of his	<b>sins</b>	; and then, concerning the	9, 169/ 34
The Apology of	<b>Sir</b>	Thomas More, Knight Sir	9, 1/ 3
Sir Thomas More, Knight	<b>Sir</b>	Thomas More, Knight, to	9, 3/ 1
the long reasons of	<b>Sir</b>	Thomas More is here	9, 14/ 8
-- "I called you,	<b>sir</b>	, " quoth he, "to pray	9, 83/ 19
the secular hands but	<b>Sir</b>	Thomas Hitton at Maidstone	9, 93/ 38
Hitton at Maidstone, and	<b>Sir</b>	Thomas Bilney at Norwich	9, 93/ 39
any devotion: as was	<b>Sir</b>	Thomas Hitton, that was	9, 113/ 11
then let this good	<b>Sir</b>	John "Some Say" take	9, 150/ 17
some say" this good	<b>Sir</b>	John "Some Say" findeth	9, 150/ 32
so said already to	<b>Sir</b>	John "Some Say" now	9, 155/ 6
ye not for that,	<b>sir</b>	, I warrant you --	9, 159/ 11
have been upon them. "	<b>Sirs</b>	, there needeth in this	9, 80/ 36
say to them, "Lo,	<b>sirs</b>	, these folk that are	9, 82/ 35
unto them thus -- "	<b>Sirs</b>	, we will not bid	9, 83/ 4
in good faith, good	<b>sister</b>	, since ye know that	9, 58/ 28
the only brethren and	<b>sisters</b>	of the false fraternity	9, 15/ 17
among the brethren and	<b>sistren</b>	, so highly well liked	9, 12/ 8
of the brethren and	<b>sistren</b>	have in their mouths	9, 38/ 4
this world: heretics may	<b>sit</b>	still and make merry	9, 152/ 27
findeth himself that he	<b>sitteth</b>	not at his ease	9, 119/ 17
him home, and there	<b>sitteth</b>	still and putteth no	9, 159/ 16
ten, let him prove	<b>six</b>	, let him prove twain	9, 116/ 24
saith himself in the	<b>sixteenth</b>	chapter of Saint John's	9, 21/ 19
man perceiveth possible. The	<b>Sixteenth</b>	Chapter And another part	9, 66/ 4
not believe him. The	<b>Sixth</b>	Chapter And this preacher	9, 28/ 5

are learned and con	<b>skill</b>	, be soon perceived for	9, 5/ 11
that both con good	<b>skill</b>	and hath heard a	9, 125/ 33
wolf in a lamb's	<b>skin</b>	. But what order may	9, 136/ 35
wolf in a lamb's	<b>skin</b>	, all manner of witness	9, 137/ 2
heap up to the	<b>sky</b>	their foul, filthy dunghill	9, 41/ 15
was not remiss nor	<b>slack</b>	in providing for the	9, 49/ 22
such causes begin to	<b>slack</b>	, and be the more	9, 109/ 16
and Catholics, for their	<b>slack</b>	and remiss handling. And	9, 109/ 27
hold their peace and	<b>slack</b>	their time so long	9, 120/ 15
which, when he hath	<b>slain</b>	the body, may send	9, 109/ 33
them to their sore	<b>slander</b>	-- first, with an	9, 107/ 19
their necks the double	<b>slander</b>	of that from which	9, 109/ 19
fall into the more	<b>slander</b>	by the selfsame means	9, 109/ 23
instead of the false	<b>slander</b>	of evil men and	9, 109/ 24
send them a true	<b>slander</b>	, and make them be	9, 109/ 26
they not only would	<b>slander</b>	them but beat them	9, 109/ 31
to good people, and	<b>slanderous</b>	to their own order	9, 49/ 23
suspicion springing upon such	<b>slanderous</b>	lies as this Pacifier	9, 109/ 13
for fear of false	<b>slanderous</b>	words, God will then	9, 109/ 22
courtesy, if he cannot	<b>sleep</b>	, yet for company at	9, 4/ 25
they lie still and	<b>sleep</b>	full soundly; and sleep	9, 88/ 10
sleep full soundly; and	<b>sleep</b>	shall, they say, till	9, 88/ 10
souls lie still and	<b>sleep</b>	; or to preach against	9, 101/ 22
rise so soon from	<b>sleep</b>	, and some to tarry	9, 103/ 13
after in a dead	<b>sleep</b>	-- the traitor neither	9, 160/ 13
awaked out of his	<b>sleep</b>	was not so slothful	9, 160/ 18
out of this dull	<b>sleep</b>	, would cause them then	9, 161/ 2
fell out of his	<b>sleeve</b>	. Which when the other	9, 76/ 29
may perceive the subtle	<b>sleights</b>	of the devil, and	9, 102/ 36
or to rehearse him	<b>slenderly</b>	. And in that point	9, 6/ 11
seeth that the writer	<b>slept</b>	, so useth he of	9, 4/ 25
-- the traitor neither	<b>slept</b>	nor slumbered, but went	9, 160/ 14
and neither have been	<b>slight</b>	nor light, nor so	9, 148/ 29
should be for any	<b>slight</b>	offense sore handled or	9, 149/ 27
we make light and	<b>slight</b>	of our adversaries --	9, 159/ 2
brotherhood, but let him	<b>slip</b>	aside and never bring	9, 90/ 15
lightness of wit and	<b>slipperiness</b>	of tongue. But he	9, 165/ 34
And yet at our	<b>sloth</b>	and gluttony that are	9, 103/ 17
shall), by such cold	<b>sloth</b>	and negligence on the	9, 160/ 36
over proud and over	<b>slothful</b>	also, to be hired	9, 48/ 12
sleep was not so	<b>slothful</b>	but that he could	9, 160/ 18
fallen in a little	<b>slumber</b>	; in which places as	9, 4/ 24
fell first in a	<b>slumber</b>	and after in a	9, 160/ 13

traitor neither slept nor	<b>slumbered</b>	, but went about full	9, 160/ 14
and though that many	<b>small</b>	sums make a great	9, 56/ 4
-- which is no	<b>small</b>	matter -- else, as	9, 63/ 15
one naught in the	<b>small</b>	number of twelve! And	9, 70/ 12
himself against not a	<b>small</b>	sum, but, as himself	9, 74/ 25
point, which is no	<b>small</b>	alms, rather somewhat before	9, 105/ 21
are neither few nor	<b>small</b>	that many of the	9, 117/ 4
the matter great or	<b>small</b>	, lest all the while	9, 154/ 34
judge light heavy and	<b>small</b>	great, their arresting of	9, 154/ 35
all their neighbors sore	<b>smarted</b>	, and yet not one	9, 131/ 9
and worthily burned in	<b>Smithfield</b>	. These, with divers such	9, 113/ 18
was after burned in	<b>Smithfield</b>	, made unto mine own	9, 157/ 6
show, and soft and	<b>smoothly</b>	spoken. The Twenty-seventh Chapter	9, 97/ 26
such a bed of	<b>snakes</b>	was so found out	9, 115/ 31
this Pacifier not very	<b>sober</b>	, or hath his brain	9, 143/ 7
as chastity, liberality, patience,	<b>soberness</b>	, temperance, cunning, and such	9, 142/ 10
gifts of God, patience,	<b>soberness</b>	, temperance, and cunning too	9, 142/ 36
too: that how bad	<b>soever</b>	they reckon me, I	9, 48/ 9
and religious, what variance	<b>soever</b>	they have among themselves	9, 73/ 32
do, how great offenders	<b>soever</b>	they be; but that	9, 140/ 25
Chapter But what faults	<b>soever</b>	this Pacifier find in	9, 145/ 15
feeble in what county	<b>soever</b>	they be strongest. For	9, 157/ 35
than this (how loudly	<b>soever</b>	these blessed new brethren	9, 167/ 22
man to whose part	<b>soever</b>	any such change shall	9, 168/ 23
to the show, and	<b>soft</b>	and smoothly spoken. The	9, 97/ 26
most easily seem to	<b>soil</b>	, and leave out what	9, 5/ 32
by reason and authority	<b>soil</b>	and confute in forty	9, 8/ 20
it often happeth among	<b>soldiers</b>	), the Macedonians in spite	9, 42/ 18
those words of that	<b>solemn</b>	sermon by which they	9, 15/ 19
much upon his high,	<b>solemn</b>	divination wherein he prophesieth	9, 97/ 28
said lord, of a	<b>solemn</b>	pride, that he would	9, 125/ 27
twice nay upon a	<b>solemn</b>	oath; and yet confess	9, 136/ 26
would should seem so	<b>solemn</b>	, subtle insolubles, which ye	9, 171/ 27
use they to take	<b>solemnly</b>	for a sure authority	9, 14/ 7
the realm should be	<b>solemnly</b>	sworn to repress heretics	9, 162/ 20
mind than seriously and	<b>solemnly</b>	to preach. And over	9, 171/ 1
and in his merry	<b>solution</b>	mocketh also no man	9, 20/ 27
is as hard to	<b>solve</b>	as whether the father	9, 19/ 15
me over quite; he	<b>solveth</b>	the objection so plainly	9, 20/ 22
to say, "Bring in	<b>somebody</b>	here that will swear	9, 164/ 36
put the sample by	<b>someone</b>	that is likely to	9, 89/ 18
die or be hanged	<b>somewhere</b>	thereas no man wist	9, 121/ 15
be elder than the	<b>son</b>	or the son elder	9, 19/ 15

the son or the	<b>son</b>	elder than his father	9, 19/ 16
the father to the	<b>son</b>	, by mouth. And I	9, 20/ 38
the father and the	<b>son</b>	-- which reason this	9, 35/ 37
of his father, the	<b>son</b>	be not yet so	9, 36/ 16
the very, eternal, only-begotten	<b>Son</b>	of his eternal Father	9, 170/ 26
and con skill, be	<b>soon</b>	perceived for naught, and	9, 5/ 11
fool, he may be	<b>soon</b>	eased of any further	9, 10/ 18
as it were as	<b>soon</b>	done to weave a	9, 11/ 33
to heaven, and as	<b>soon</b>	too, as himself, peradventure	9, 13/ 26
for faults, he may	<b>soon</b>	find enough, not only	9, 67/ 8
very few folk may	<b>soon</b>	begin a noise of	9, 67/ 23
And a noise may	<b>soon</b>	be borne abroad, whatsoever	9, 67/ 24
ye shall have it	<b>soon</b>	changed of likelihood; and	9, 69/ 35
men -- himself declareth	<b>soon</b>	after that he meaneth	9, 71/ 29
shall, I warrant you,	<b>soon</b>	perceive that mild, indifferent	9, 97/ 21
as good folk may	<b>soon</b>	perceive them for good	9, 100/ 13
week to rise so	<b>soon</b>	from sleep, and some	9, 103/ 13
he shortly spy, as	<b>soon</b>	as their lips leave	9, 103/ 19
list to lie may	<b>soon</b>	imagine in some other	9, 112/ 10
the frantic heresies, fell	<b>soon</b>	after into plain, open	9, 118/ 7
not unto him. Howbeit,	<b>soon</b>	after, he got mine	9, 125/ 9
undone; and then should	<b>soon</b>	after, with heretics increased	9, 135/ 10
and yet much better	<b>soon</b>	after, in the reign	9, 161/ 15
a shorter thing and	<b>sooner</b>	done to write heresies	9, 8/ 15
shall agree much the	<b>sooner</b>	if no such Brother	9, 60/ 4
they were burned no	<b>sooner</b>	; and because he shall	9, 94/ 13
such tokens may be	<b>sooner</b>	accepted than truly showed	9, 136/ 3
men would have went	<b>soonest</b>	to have found them	9, 152/ 32
Then, if this be	<b>sooth</b>	, it were great pity	9, 146/ 13
may sometimes say full	<b>sooth</b>	in game. And one	9, 170/ 36
should by craft and	<b>sophisms</b>	be suffered to seem	9, 149/ 29
against all Tyndale's trifling	<b>sophistications</b>	-- which he would	9, 171/ 26
over me be so	<b>sore</b>	an auditor, and over	9, 4/ 12
my books such a	<b>sore</b>	controller, as to charge	9, 4/ 12
they be neither so	<b>sore</b>	afeard in such things	9, 11/ 7
heard it, I longed	<b>sore</b>	to see that answer	9, 14/ 24
lived. And therefore longing	<b>sore</b>	to see how I	9, 14/ 29
readers, Tyndale seeing how	<b>sore</b>	this reason of the	9, 19/ 1
and made the matter	<b>sore</b>	and grievous: that --	9, 42/ 20
rail they not so	<b>sore</b>	in words against the	9, 43/ 35
though my mind were	<b>sore</b>	set thereon. They have	9, 51/ 2
parties being at so	<b>sore</b>	a dissension and "division	9, 54/ 27
the great lucre so	<b>sore</b>	bend unto the setting	9, 73/ 8

them, calling them very	<b>sore</b>	: in those things I	9, 100/ 2
He is surely somewhat	<b>sore</b>	if he bind them	9, 106/ 30
upon them to their	<b>sore</b>	slander -- first, with	9, 107/ 18
his "many" persons so	<b>sore</b>	mishandled and punished for	9, 115/ 6
of shall be very	<b>sore</b>	abused by them. Myself	9, 117/ 2
me, find himself so	<b>sore</b>	grieved with anything that	9, 120/ 13
that Frith labored so	<b>sore</b>	that he sweat, again	9, 122/ 1
that I fear me	<b>sore</b>	that Christ will kindle	9, 122/ 18
amendment -- which he	<b>sore</b>	desired, both for other	9, 124/ 16
ordinaries had been so	<b>sore</b>	and so cruel as	9, 127/ 22
the others that he	<b>sore</b>	speaketh of, if he	9, 128/ 30
be he never so	<b>sore</b>	suspected nor by never	9, 130/ 27
whereby all their neighbors	<b>sore</b>	smarted, and yet not	9, 131/ 9
taketh it for so	<b>sore</b>	a thing in the	9, 132/ 27
surely this is a	<b>sore</b>	law: that a man	9, 137/ 24
law this Pacifier accounteth	<b>sore</b>	and uncharitable, and deviseth	9, 138/ 37
is content they be	<b>sore</b>	punished if they be	9, 140/ 35
hath, I fear me,	<b>sore</b>	offended, knoweth. But surely	9, 145/ 3
that is a very	<b>sore</b>	way; our Lord be	9, 146/ 23
ignorance or simplicity so	<b>sore</b>	overshoot themselves. But where	9, 148/ 31
for any slight offense	<b>sore</b>	handled or untruly circumvented	9, 149/ 27
This is a very	<b>sore</b>	way; our Lord be	9, 150/ 14
fashion and this very	<b>sore</b>	way. And they pray	9, 150/ 21
I fear me very	<b>sore</b>	that they will not	9, 152/ 9
to punish innocents more	<b>sore</b>	than should the trouble	9, 153/ 32
it appear that by	<b>sore</b>	words he despised and	9, 165/ 17
the judges be so	<b>sore</b>	and so cruel that	9, 165/ 23
would not suffer a	<b>sore-</b>	suspected priest of theirs	9, 157/ 27
from giving of some	<b>sorer</b>	stroke upon the necks	9, 69/ 17
ungracious folk, that like	<b>sores</b>	, scabs, and cankers, trouble	9, 53/ 31
most especially, as the	<b>sorest</b>	and the most cruel	9, 147/ 25
without great heaviness and	<b>sorrow</b>	of heart? For whereas	9, 58/ 5
without great heaviness and	<b>sorrow</b>	of heart? For there	9, 61/ 32
to be lamented and	<b>sorrowed</b>	that spiritual men, knowing	9, 95/ 13
have patience. I am	<b>sorry</b>	that their manner is	9, 42/ 26
afterward that he was	<b>sorry</b>	for that good zeal	9, 76/ 2
one thing am I	<b>sorry</b>	to see: that since	9, 88/ 14
that he is as	<b>sorry</b>	as this Pacifier himself	9, 91/ 15
find, of such manner	<b>sort</b>	and kind as the	9, 4/ 5
man of a second	<b>sort</b>	. And that may peradventure	9, 5/ 38
of such a manner	<b>sort</b>	as is the worst	9, 45/ 33
their own order. Which	<b>sort</b>	of priests and religious	9, 49/ 24
find some of that	<b>sort</b>	. And of all degrees	9, 50/ 26

if there were a	<b>sort</b>	of villainous, wretched heretics	9, 51/ 12
as are in either	<b>sort</b>	found openly evil, and	9, 53/ 24
and heap up a	<b>sort</b>	of those things that	9, 56/ 22
he saith the one	<b>sort</b>	calleth the other --	9, 66/ 1
religious, but in every	<b>sort</b>	and kind of temporal	9, 67/ 9
worse than the common	<b>sort</b>	of all those that	9, 68/ 29
in a mean, common	<b>sort</b>	of naughtiness among themselves	9, 68/ 36
other shift. Of these	<b>sort</b>	was there one, not	9, 76/ 15
Twenty-second Chapter The second	<b>sort</b>	that this Pacifier speaketh	9, 77/ 2
only, he putteth another	<b>sort</b>	beside these men whom	9, 85/ 15
there lacketh not a	<b>sort</b>	of some such as	9, 108/ 26
overmuch to appease that	<b>sort</b>	of people by whose	9, 109/ 9
honest men, among which	<b>sort</b>	of folk I trust	9, 120/ 30
they a very shrewd	<b>sort</b>	indeed, if they be	9, 142/ 23
any one kind or	<b>sort</b>	of people is there	9, 143/ 24
words be so unsuitly	<b>sorted</b>	, that I cannot perceive	9, 65/ 35
now, between these two	<b>sorts</b>	, no great doubt in	9, 29/ 14
indifferent between those two	<b>sorts</b>	. For every good man	9, 49/ 1
the dregs of both	<b>sorts</b>	conspiring together and increasing	9, 54/ 3
them, should be both	<b>sought</b>	out and sifted to	9, 3/ 27
this great secret mystery	<b>sought</b>	out in Summa rosella	9, 146/ 29
to give the silly	<b>soul</b>	a fall. And yet	9, 6/ 24
many a good, saved	<b>soul</b>	. And secondly, also, if	9, 13/ 16
of faith in my	<b>soul</b>	, no more than the	9, 34/ 2
the regenerating of the	<b>soul</b>	by faith; and that	9, 35/ 3
or washing of the	<b>soul</b>	, is none instrument of	9, 35/ 4
inward washing of the	<b>soul</b>	in that sacrament. And	9, 35/ 14
and cleansing of the	<b>soul</b>	through the means of	9, 35/ 16
of faith in my	<b>soul</b>	, no more than the	9, 36/ 9
by my father (whose	<b>soul</b>	our Lord assoil), and	9, 47/ 10
as it were, the	<b>soul</b>	and the body brabble	9, 54/ 7
yet be a saved	<b>soul</b>	, as well as though	9, 63/ 18
case damnable to his	<b>soul</b>	, and therefore is here	9, 87/ 7
in body and in	<b>soul</b>	. In these words I	9, 87/ 22
perished in body and	<b>soul</b>	. For he saith that	9, 87/ 27
saved in body and	<b>soul</b>	. So that it appeareth	9, 87/ 29
For there is no	<b>soul</b>	, they say, but in	9, 88/ 8
heretics are both in	<b>soul</b>	and body destroyed; since	9, 88/ 28
reformed, and peradventure in	<b>soul</b>	and body saved. Would	9, 88/ 31
of his body and	<b>soul</b>	. For then might the	9, 88/ 35
the saving of his	<b>soul</b>	and body, the laws	9, 89/ 30
save his body and	<b>soul</b>	-- especially when he	9, 91/ 6
perished in body and	<b>soul</b>	, had wrong and ought	9, 92/ 23

handling in body and	<b>soul</b>	so perished did not	9, 93/ 18
been in body and	<b>soul</b>	saved, it appeareth well	9, 93/ 32
observed without peril of	<b>soul</b>	, though the change might	9, 97/ 4
body, may send the	<b>soul</b>	into everlasting fire) --	9, 109/ 34
perish both body and	<b>soul</b>	, said in the communication	9, 122/ 9
from hence send his	<b>soul</b>	for ever into the	9, 122/ 21
loss and peril of	<b>soul</b>	and body both. Now	9, 122/ 27
in goods, body, and	<b>soul</b>	. And because this Pacifier	9, 132/ 26
to this Pacifier's poor	<b>soul</b>	than this Pacifier is	9, 150/ 23
such a poor, simple	<b>soul</b>	should have any such	9, 165/ 11
harm of his own	<b>soul</b>	and other men's too	9, 167/ 37
am but a plain	<b>soul</b>	and can invent no	9, 168/ 17
day, answered me, "Fareto	<b>sould</b>	te laymen fasten? Let	9, 106/ 19
readers should in their	<b>souls</b>	perish and be destroyed	9, 4/ 6
the eyes of their	<b>souls</b>	very purblind, while they	9, 7/ 31
either of saints or	<b>souls</b>	. Instead of a long	9, 9/ 19
commendation for their friends'	<b>souls</b>	, all that service they	9, 9/ 24
the salvation of their	<b>souls</b>	, truly taught and preached	9, 13/ 7
necessity, that the people's	<b>souls</b>	should needs perish but	9, 13/ 18
necessity that the people's	<b>souls</b>	must needs perish but	9, 13/ 35
prayed for all Christian	<b>souls</b>	, and been aneled in	9, 44/ 10
Dialogue, my Supplication of	<b>Souls</b>	, and both the parts	9, 53/ 1
the profit of men's	<b>souls</b>	, besides the envy that	9, 73/ 5
Church for praying for	<b>souls</b>	in purgatory, have by	9, 75/ 12
the Supplication of the	<b>Souls</b>	, if any man would	9, 77/ 16
pray for all Christian	<b>souls</b>	. And therefore, as for	9, 84/ 26
as against praying for	<b>souls</b>	in purgatory, granting of	9, 85/ 5
all, from the silly	<b>souls</b>	themselves that lie there	9, 85/ 35
those folk be saved	<b>souls</b>	and holy saints --	9, 88/ 3
they call them saved	<b>souls</b>	and saints, yet will	9, 88/ 7
corrupting and destroying the	<b>souls</b>	of other men --	9, 89/ 32
peril of their own	<b>souls</b>	and many other men's	9, 91/ 19
temporal men, that many	<b>souls</b>	stand in great peril	9, 95/ 29
spiritual weal of their	<b>souls</b>	that are in their	9, 100/ 12
heaven, but that all	<b>souls</b>	lie still and sleep	9, 101/ 22
of many light persons'	<b>souls</b>	. For if this Pacifier	9, 113/ 25
more merciful to our	<b>souls</b>	than so grievously to	9, 146/ 24
their poison into men's	<b>souls</b>	again. For if that	9, 149/ 32
more merciful to our	<b>souls</b>	than so grievously to	9, 150/ 14
to other men's, whose	<b>souls</b>	, believe himself never so	9, 150/ 24
and all good Christian	<b>souls</b>	departed hence and yet	9, 172/ 27
his manner of handling,	<b>sound</b>	in the readers' ears	9, 56/ 23
still and sleep full	<b>soundly</b>	; and sleep shall, they	9, 88/ 10

some of them) and	<b>souse</b>	them somewhat in the	9, 51/ 28
book of my said	<b>sovereign</b>	lord, took and laid	9, 18/ 6
to our most dear	<b>sovereign</b>	lord the king that	9, 73/ 23
that the king our	<b>sovereign</b>	lord that now is	9, 94/ 33
mind as willingly to	<b>sow</b>	dissension, but that, as	9, 55/ 4
teach their heresies and	<b>sow</b>	their poison into men's	9, 149/ 31
be found in the	<b>sowing</b>	and setting forth of	9, 128/ 22
book goeth about, by	<b>sowing</b>	of dissension and emboldening	9, 150/ 25
so set upon the	<b>sowing</b>	of seditious heresies, that	9, 167/ 38
to be in less	<b>space</b>	mispunished in so much	9, 115/ 19
mispunished in so much	<b>space</b>	of the land by	9, 115/ 20
And Father Alphonse, the	<b>Spanish</b>	friar, told me that	9, 40/ 25
the clergy begin to	<b>spare</b>	, and for any such	9, 109/ 15
damnable heretics shall be	<b>spared</b>	, for such desperate, damnable	9, 149/ 11
prince, and a great	<b>sparing</b>	of the people's charge	9, 84/ 7
heat or what one	<b>spark</b>	of life, after this	9, 23/ 30
ways that the brotherhood	<b>speak</b>	much less of him	9, 5/ 36
is at liberty to	<b>speak</b>	yet more words when	9, 27/ 26
that he will never	<b>speak</b>	any such word more	9, 28/ 1
should ween that I	<b>speak</b>	them fair. But then	9, 42/ 2
no such names, but	<b>speak</b>	he never so evil	9, 42/ 6
in fair manner, and	<b>speak</b>	to each man genteelly	9, 42/ 7
with me that I	<b>speak</b>	no fairer unto these	9, 43/ 19
again than if they	<b>speak</b>	me fair; nor, using	9, 44/ 38
like language as they	<b>speak</b>	. Howbeit, utterly to match	9, 45/ 8
themselves and say they	<b>speak</b>	evil but of evil	9, 45/ 12
be naught; and to	<b>speak</b>	against open-known thieves, open-known	9, 50/ 15
so lewd irreverently to	<b>speak</b>	, and malapertly to jest	9, 50/ 33
that I should not	<b>speak</b>	against their execrable heresies	9, 51/ 8
that he forbearth to	<b>speak</b>	anything of the great	9, 55/ 32
he let men to	<b>speak</b>	? Or is he bound	9, 56/ 5
either against other to	<b>speak</b>	unsitting words. And thereupon	9, 57/ 10
doth, but do both	<b>speak</b>	and write against all	9, 72/ 22
of such things, and	<b>speak</b>	nothing against the things	9, 75/ 23
much and so boldly	<b>speak</b>	of taking away any	9, 84/ 11
say evil and openly	<b>speak</b>	heresy, and for all	9, 85/ 1
riches from the Church,	<b>speak</b>	against all thing that	9, 85/ 3
more. And though they	<b>speak</b>	against all these things	9, 85/ 9
them good, yet they	<b>speak</b>	against them all, of	9, 85/ 13
For of those that	<b>speak</b>	against the abuses only	9, 85/ 15
that those that only	<b>speak</b>	against the abuses do	9, 85/ 17
anything, let not to	<b>speak</b>	against good things. And	9, 85/ 29
those men, though they	<b>speak</b>	openly plat and plain	9, 85/ 30

these politic men so	<b>speak</b>	be plain and open	9, 86/ 6
and those, therefore, that	<b>speak</b>	heresies, every good man	9, 86/ 10
them to silence that	<b>speak</b>	against the abusion or	9, 91/ 26
before-rehearsed, as them that	<b>speak</b>	against the thing itself	9, 91/ 27
those persons that anything	<b>speak</b>	against only the abusions	9, 92/ 28
those that would only	<b>speak</b>	against the abuses and	9, 93/ 8
clergy punisheth those that	<b>speak</b>	against the sacrament of	9, 93/ 10
punish not those that	<b>speak</b>	against the abuses thereof	9, 93/ 11
all, nor did not	<b>speak</b>	against any of the	9, 93/ 19
things, but did only	<b>speak</b>	against the abuses; and	9, 93/ 20
would in like manner	<b>speak</b>	; that is to wit	9, 93/ 23
those twain, first to	<b>speak</b>	of Lincoln: as great	9, 115/ 24
man that I heard	<b>speak</b>	thereof, either in the	9, 115/ 29
whoso shall hear them	<b>speak</b>	and knoweth not what	9, 117/ 1
his faults himself and	<b>speak</b>	and treat very well	9, 118/ 30
had some time to	<b>speak</b>	thereof. And now, since	9, 120/ 14
driven of necessity to	<b>speak</b>	of those matters also	9, 123/ 34
that hear the brethren	<b>speak</b>	of him, and weigh	9, 124/ 22
ex officio, no further	<b>speak</b>	at this time than	9, 130/ 18
dare be known to	<b>speak</b>	of it: will there	9, 134/ 6
to oppress them that	<b>speak</b>	anything against the worldly	9, 140/ 26
such reformations, because laymen	<b>speak</b>	so much against them	9, 142/ 18
the priest because laymen	<b>speak</b>	so much of it	9, 142/ 30
heresy -- though he	<b>speak</b>	it only of an	9, 146/ 18
is heresy, though he	<b>speak</b>	it but of ignorance	9, 147/ 11
passions of heresy, they	<b>speak</b>	ungraciously, and contend against	9, 149/ 6
think that openly to	<b>speak</b>	and affirm false heresies	9, 163/ 22
that they should not	<b>speak</b>	of such high matters	9, 165/ 7
that he did but	<b>speak</b>	it affirmatively, and will	9, 165/ 25
hear some men much	<b>speak</b>	and boast that they	9, 170/ 2
was about now to	<b>speak</b>	of, whereas they say	9, 171/ 6
authority of God that	<b>speaketh</b>	it -- and not	9, 21/ 7
and cold when he	<b>speaketh</b>	aught of heretics, and	9, 54/ 16
such faults as he	<b>speaketh</b>	of, he saith them	9, 55/ 36
variance as this book	<b>speaketh</b>	of -- that is	9, 62/ 19
sort that this Pacifier	<b>speaketh</b>	of be they that	9, 77/ 2
and because Saint Paul	<b>speaketh</b>	but of covering, will	9, 78/ 28
manner that this Pacifier	<b>speaketh</b>	, he wrote all these	9, 90/ 33
nearer him. Since he	<b>speaketh</b>	of those that might	9, 93/ 30
of his tale he	<b>speaketh</b>	of those that have	9, 93/ 33
say that he neither	<b>speaketh</b>	nor meaneth of such	9, 101/ 4
thing that this Pacifier	<b>speaketh</b>	of, then were his	9, 101/ 37
universal as this Pacifier	<b>speaketh</b>	of, that can I	9, 102/ 27

own party, he rather	<b>speaketh</b>	of their defaults than	9, 103/ 23
temporality as this Pacifier	<b>speaketh</b>	, I neither see cause	9, 109/ 4
But whereas this Pacifier	<b>speaketh</b>	of appealing: I pray	9, 109/ 7
lies as this Pacifier	<b>speaketh</b>	of and groundeth his	9, 109/ 14
threat that the Spirit	<b>speaketh</b>	of in the Apocalypse	9, 110/ 3
persons that this Pacifier	<b>speaketh</b>	of, what thing in	9, 112/ 39
many persons that he	<b>speaketh</b>	of, which have been	9, 114/ 34
grudge as this Pacifier	<b>speaketh</b>	of. For I suppose	9, 115/ 17
wrong-punished persons that he	<b>speaketh</b>	of, come forth and	9, 116/ 23
is, which not only	<b>speaketh</b>	lies against honest men	9, 123/ 5
that every man that	<b>speaketh</b>	against their disorder and	9, 128/ 2
others that he sore	<b>speaketh</b>	of, if he take	9, 128/ 30
the law that he	<b>speaketh</b>	of was made, as	9, 138/ 33
the laws that he	<b>speaketh</b>	of be laws not	9, 144/ 1
provincial constitution that he	<b>speaketh</b>	of that was made	9, 144/ 19
But where this Pacifier	<b>speaketh</b>	of passions and of	9, 148/ 32
law this Pacifier here	<b>speaketh</b>	of in this chapter	9, 162/ 17
cruel as this Pacifier	<b>speaking</b>	of, then would not	9, 163/ 21
their minds for only	<b>speaking</b>	against their disorder and	9, 114/ 19
and punished for only	<b>speaking</b>	against disorder and abusions	9, 114/ 27
so late for only	<b>speaking</b>	against disorder and abusions	9, 114/ 35
and punished for only	<b>speaking</b>	against disorder and abusions	9, 115/ 7
and punished for only	<b>speaking</b>	against the disorder and	9, 115/ 34
clergy for the only	<b>speaking</b>	against their abusions and	9, 116/ 15
of late heard much	<b>speaking</b>	thereof. What cannot these	9, 117/ 13
to their charges the	<b>speaking</b>	against some false faith	9, 141/ 15
prove them heretics in	<b>speaking</b>	against some such things	9, 141/ 16
of malice, for only	<b>speaking</b>	against their disorder and	9, 145/ 20
brethren find for the	<b>special</b>	fault that they be	9, 4/ 33
great boast, by a	<b>special</b>	sure, secret brother of	9, 14/ 23
great heresies a very	<b>special</b>	key. The Eighth Chapter	9, 33/ 13
naught by name, whose	<b>special</b>	goodness shall have record	9, 45/ 27
bounty and goodness and	<b>special</b>	favor toward me. And	9, 47/ 19
natural disposition, without any	<b>special</b>	, peculiar help of grace	9, 48/ 11
forborne to touch	<b>special</b>	either the faults of	9, 53/ 4
verily think, one great	<b>special</b>	cause that God hath	9, 69/ 15
Mass, and evensong) some	<b>special</b>	Collect, and therein pray	9, 102/ 35
spirituality may without any	<b>special</b>	reproach show their faces	9, 109/ 1
sometimes, in some very	<b>special</b>	case, he could be	9, 134/ 20
that might in some	<b>special</b>	case happen to those	9, 138/ 35
he hath ever a	<b>special</b>	eye to see that	9, 145/ 16
of any one person	<b>special</b>	, and before any folk	9, 148/ 17
And after, at the	<b>special</b>	calling on of the	9, 151/ 18

fruitfully? But, now, the	<b>special</b>	ways whereby he deviseth	9, 151/ 38
do but by God's	<b>special</b>	sufferance; and that they	9, 160/ 24
for this realm in	<b>special</b>	, and for the whole	9, 168/ 19
not by any book	<b>specially</b>	made against it, but	9, 14/ 34
which the clergy is	<b>specially</b>	consecrated and dedicated unto	9, 48/ 20
orders, I mean, of	<b>specially</b>	consecrated persons -- the	9, 50/ 31
is, good readers, a	<b>specially</b>	fruitful piece of three	9, 75/ 29
all in this point	<b>specially</b>	which most especially, as	9, 147/ 24
whom the matter most	<b>specially</b>	pertaineth, that if this	9, 148/ 4
and his Council look	<b>specially</b>	upon this matter --	9, 151/ 28
and his Council so	<b>specially</b>	look upon this matter	9, 151/ 34
will of his goodness	<b>specially</b>	now vouchsafe as the	9, 170/ 25
heretics say be not	<b>specified</b>	in scripture and that	9, 31/ 4
parliament or twain, and	<b>sped</b>	as they were worthy	9, 84/ 17
as they were, they	<b>sped</b>	not, and some of	9, 157/ 14
with the gift of	<b>speech</b>	and understanding, so that	9, 41/ 21
For as for the	<b>speech</b>	of fools, is not	9, 69/ 8
before this brabbling or	<b>speech</b>	of any division between	9, 93/ 36
that cannot apparel their	<b>speech</b>	with apparel of rhetoric	9, 136/ 34
of them such good	<b>speed</b>	as they have good	9, 76/ 8
and that upon his	<b>speed</b>	hangeth all their hope	9, 91/ 12
us go further and	<b>speed</b>	up this one chapter	9, 95/ 7
heretics should have such	<b>speed</b>	as they have before	9, 161/ 4
he that learned to	<b>spell</b>	is able and meet	9, 148/ 8
those that most may	<b>spend</b>	-- which, were they	9, 98/ 23
and say that they	<b>spend</b>	upon naughty beggars the	9, 98/ 32
throw, than the one-half	<b>spent</b>	, and in manner well	9, 98/ 19
and yet have they	<b>spent</b>	me twain. Howbeit, if	9, 120/ 10
worldly business they had	<b>spent</b>	many years about the	9, 169/ 24
to such an high	<b>spice</b>	of pride. But then	9, 65/ 31
himself, and a great	<b>spice</b>	of the same spirit	9, 126/ 25
he may point and	<b>spice</b>	a false tale with	9, 148/ 16
heresy that hath any	<b>spice</b>	at all either of	9, 152/ 25
which must have no	<b>spice</b>	of pride, covetousness, nor	9, 153/ 5
and clean from every	<b>spice</b>	of pride, covetousness, and	9, 153/ 20
all their pie meat	<b>spiced</b>	, and all their manchets	9, 46/ 21
lest he were peradventure	<b>spied</b>	, and fain would he	9, 26/ 22
elevation. And if he	<b>spied</b>	any woman kneeling at	9, 118/ 17
was in beating, I	<b>spied</b>	a little purse of	9, 119/ 29
that all the table	<b>spieth</b>	them. Lo, good readers	9, 22/ 21
piece peradventure while the	<b>Spirit</b>	was not upon him	9, 10/ 24
the book as a	<b>spirit</b>	in close goeth about	9, 15/ 1
the assistance of the	<b>Spirit</b>	of God therein the	9, 18/ 31

God and his Holy	<b>Spirit</b>	with his holy word	9, 21/ 2
nay -- the blessed	<b>Spirit</b>	of God hath inwardly	9, 21/ 16
inspiration of his Holy	<b>Spirit</b>	sent thereunto, and by	9, 25/ 32
hath by his own	<b>Spirit</b>	or by the mouth	9, 27/ 32
the Church by the	<b>Spirit</b>	without the scripture as	9, 32/ 16
also thereto), follow the	<b>Spirit</b>	, and walk and work	9, 36/ 22
down his own Holy	<b>Spirit</b>	of unity, concord, and	9, 41/ 20
among these heretics the	<b>spirit</b>	of error and lying	9, 41/ 24
good assistance of the	<b>Spirit</b>	of God is, according	9, 100/ 4
us and to the	<b>Spirit</b>	of God necessary for	9, 100/ 22
and threat that the	<b>Spirit</b>	speaketh of in the	9, 110/ 2
talk of faith and	<b>Spirit</b>	and truth and verity	9, 121/ 24
spice of the same	<b>spirit</b>	of pride that I	9, 126/ 25
and kept by the	<b>Spirit</b>	of God and tradition	9, 169/ 11
or that by the	<b>Spirit</b>	they were inspired and	9, 169/ 26
neither, that the damned	<b>spirits</b>	have all their natural	9, 41/ 2
perish for lack of	<b>spiritual</b>	food except the scripture	9, 13/ 1
foameth out his high	<b>spiritual</b>	sentence after this fashion	9, 33/ 34
somewhat, if in the	<b>spiritual</b>	generation the man that	9, 36/ 10
the time of the	<b>spiritual</b>	regeneration of himself, he	9, 36/ 17
the time of his	<b>spiritual</b>	begetting in this case	9, 36/ 29
the man at the	<b>spiritual</b>	birth of himself than	9, 36/ 33
people except heretics, both	<b>spiritual</b>	and temporal, secular and	9, 43/ 24
Church both temporal and	<b>spiritual</b>	, and (except heretics) leave	9, 44/ 20
hitherto, both temporal and	<b>spiritual</b>	, laymen and religious), and	9, 44/ 26
the means of any	<b>spiritual</b>	man, to my knowledge	9, 47/ 17
temporal man and a	<b>spiritual</b>	. For as for vice	9, 48/ 26
more damnable in a	<b>spiritual</b>	person than in a	9, 48/ 28
man than in the	<b>spiritual</b>	; because though the thing	9, 48/ 31
thing. Those that be	<b>spiritual</b>	persons by profession, and	9, 49/ 13
one honest company, either	<b>spiritual</b>	or temporal; and much	9, 50/ 11
powers, and jurisdiction of	<b>spiritual</b>	men among themselves. And	9, 66/ 7
authorities, and jurisdictions of	<b>spiritual</b>	men among themselves, there	9, 66/ 12
division reigneth now between	<b>spiritual</b>	men and spiritual men	9, 66/ 31
between spiritual men and	<b>spiritual</b>	men. And then saith	9, 66/ 31
it reigneth now between	<b>spiritual</b>	men and temporal men	9, 66/ 32
go forward, among twelve	<b>spiritual</b>	, or peradventure twenty temporal	9, 70/ 19
the Church and of	<b>spiritual</b>	men, which they call	9, 71/ 9
of the riches of	<b>spiritual</b>	men, religious or secular	9, 71/ 11
the Church, and of	<b>spiritual</b>	men, the honor of	9, 71/ 12
wit, the honor of	<b>spiritual</b>	persons -- he meaneth	9, 71/ 21
increase of riches in	<b>spiritual</b>	men -- himself declareth	9, 71/ 28
they say that all	<b>spiritual</b>	men, as to the	9, 72/ 27

some say that "all	<b>spiritual</b>	men, as to the	9, 74/ 9
the multitude," against all	<b>spiritual</b>	men. The Twenty-first Chapter	9, 74/ 26
save for hanging, rob	<b>spiritual</b>	and temporal too. The	9, 76/ 38
away from any man,	<b>spiritual</b>	or temporal, against his	9, 77/ 7
or possessions of only	<b>spiritual</b>	men. And where he	9, 77/ 21
every kind of men,	<b>spiritual</b>	and temporal too; and	9, 77/ 26
other man, were he	<b>spiritual</b>	or temporal, in whom	9, 78/ 1
man bound to do,	<b>spiritual</b>	and temporal both. And	9, 78/ 4
of such as were	<b>spiritual</b>	and of such as	9, 78/ 9
possessions as hath either	<b>spiritual</b>	or temporal within the	9, 78/ 11
remaining after all the	<b>spiritual</b>	folk sufficiently provided for	9, 78/ 38
our communication by the	<b>spiritual</b>	persons, so fared it	9, 83/ 30
a manner, by the	<b>spiritual</b>	men's possessions. Not for	9, 83/ 31
nor other honest man,	<b>spiritual</b>	nor temporal, but that	9, 91/ 14
have like punishment if	<b>spiritual</b>	men might have free	9, 91/ 24
that behalf. And that	<b>spiritual</b>	men would, if they	9, 91/ 25
all the laws both	<b>spiritual</b>	of the whole Church	9, 94/ 30
lamented and sorrowed that	<b>spiritual</b>	men, knowing these grudges	9, 95/ 13
occasion thereof riseth by	<b>spiritual</b>	men, and that they	9, 95/ 16
the people. And though	<b>spiritual</b>	men are bound in	9, 95/ 26
dangerous, as well to	<b>spiritual</b>	men as to temporal	9, 95/ 28
that as long as	<b>spiritual</b>	rulers will either pretend	9, 96/ 10
that are no more	<b>spiritual</b>	than I. And surely	9, 97/ 2
as long as the	<b>spiritual</b>	rulers will either pretend	9, 97/ 30
appear as long as	<b>spiritual</b>	rulers will pretend that	9, 98/ 37
teacheth and ordereth in	<b>spiritual</b>	things, as be divers	9, 99/ 32
such things as any	<b>spiritual</b>	governors, after a lawful	9, 100/ 10
form, devise for the	<b>spiritual</b>	weal of their souls	9, 100/ 11
now, that all the	<b>spiritual</b>	men do not so	9, 102/ 18
the faults of naughty	<b>spiritual</b>	persons to the rebuke	9, 108/ 10
to come to some	<b>spiritual</b>	men's causes against whom	9, 120/ 35
been taken in the	<b>spiritual</b>	courts "of office" (that	9, 130/ 2
the officers of the	<b>spiritual</b>	court; for they have	9, 130/ 8
and partiality in the	<b>spiritual</b>	judges. And if a	9, 130/ 11
the one as the	<b>spiritual</b>	judge enjoineth to the	9, 132/ 15
a thing in the	<b>spiritual</b>	law that a man	9, 132/ 28
we should change the	<b>spiritual</b>	law for that cause	9, 132/ 29
unto him; whereas the	<b>spiritual</b>	judge may call a	9, 133/ 23
be content that the	<b>spiritual</b>	judge should upon his	9, 134/ 20
only reformable by the	<b>spiritual</b>	law, except there be	9, 135/ 18
is in all laws,	<b>spiritual</b>	and temporal both, accounted	9, 136/ 10
there in this world,	<b>spiritual</b>	or temporal, of which	9, 136/ 37
it should seem that	<b>spiritual</b>	men somewhat pretend to	9, 138/ 1

against him. And that	<b>spiritual</b>	men pretend that they	9, 138/ 9
since it is mere	<b>spiritual</b>	; and he that inquireth	9, 138/ 14
when they rise, as	<b>spiritual</b>	men be. And therefore	9, 138/ 27
men be. And therefore	<b>spiritual</b>	men may not take	9, 138/ 28
discretion of the judges	<b>spiritual</b>	may right well assuage	9, 140/ 14
is so, and that	<b>spiritual</b>	men punish not heresy	9, 140/ 22
power or riches of	<b>spiritual</b>	men, or against the	9, 140/ 27
that himself trusteth the	<b>spiritual</b>	judges be not such	9, 141/ 31
before spoken only against	<b>spiritual</b>	men's disorder and abusions	9, 142/ 3
men ween that no	<b>spiritual</b>	judges be indifferent. For	9, 142/ 7
saith: And though many	<b>spiritual</b>	men may be found	9, 142/ 8
to find any one	<b>spiritual</b>	man that is not	9, 142/ 11
be none excuse to	<b>spiritual</b>	rulers before God, when	9, 142/ 19
keeping. If the best	<b>spiritual</b>	men be such as	9, 142/ 22
report it, the best	<b>spiritual</b>	men will, he saith	9, 142/ 26
Church, as though the	<b>spiritual</b>	laws which the spirituality	9, 143/ 33
their such assemblies concerning	<b>spiritual</b>	things have very little	9, 144/ 36
therefore he teacheth the	<b>spiritual</b>	judges one great point	9, 145/ 23
a desire in some	<b>spiritual</b>	men to have men	9, 146/ 14
good proof that the	<b>spiritual</b>	judges knew not this	9, 146/ 26
laymen say that some	<b>spiritual</b>	men have so great	9, 147/ 8
it were, by some	<b>spiritual</b>	men, yet is it	9, 147/ 17
ween that those some	<b>spiritual</b>	men were so great	9, 147/ 19
heinous handling, that the	<b>spiritual</b>	judges in this realm	9, 147/ 28
one diocese, his "some	<b>spiritual</b>	men" that he would	9, 147/ 36
show itself that the	<b>spiritual</b>	judges which had the	9, 148/ 20
dare say that the	<b>spiritual</b>	judges would gladly see	9, 149/ 16
great a desire in	<b>spiritual</b>	men to have men	9, 151/ 2
is very perilous that	<b>spiritual</b>	men should have authority	9, 151/ 5
desire of punishment in	<b>spiritual</b>	men be ceased and	9, 151/ 7
till the desire that	<b>spiritual</b>	men have to cause	9, 152/ 5
to find any one	<b>spiritual</b>	man but that he	9, 153/ 1
than as long as	<b>spiritual</b>	men have that great	9, 154/ 2
be weighed by the	<b>spiritual</b>	judges; and upon their	9, 154/ 31
some say" that the	<b>spiritual</b>	judges mishandle those matters	9, 163/ 6
the ordinaries and the	<b>spiritual</b>	judges were so fierce	9, 163/ 20
farther reckoning, namely where	<b>spiritual</b>	men so fierce and	9, 165/ 38
were so good --	<b>spiritual</b>	, temporal, and all --	9, 166/ 22
is it wisdom that	<b>spiritual</b>	and temporal both, albeit	9, 166/ 27
and that all folk,	<b>spiritual</b>	and temporal, in this	9, 172/ 26
the Temporality and the	<b>Spirituality</b>	; which charitable, mild manner	9, 5/ 28
the division between the	<b>spirituality</b>	and the temporality calleth	9, 42/ 5
and partial toward the	<b>spirituality</b>	. As for suspect --	9, 46/ 27

my part toward the	<b>spirituality</b>	-- I marvel whereof	9, 47/ 1
reproach either the whole	<b>spirituality</b>	or temporalty, because of	9, 50/ 12
The Division between the	<b>Spirituality</b>	and the Temporalty: I	9, 52/ 5
the temporalty and the	<b>spirituality</b>	) that yet their opinions	9, 52/ 18
by him concerning the	<b>spirituality</b>	and the temporalty --	9, 52/ 33
whole body, neither of	<b>spirituality</b>	nor temporalty, saving that	9, 53/ 16
whole corps of the	<b>spirituality</b>	and temporalty both, each	9, 53/ 26
two principal parties, the	<b>spirituality</b>	and temporalty, lest the	9, 54/ 2
either toward temporalty or	<b>spirituality</b>	. And more mild manner	9, 54/ 13
the faults of the	<b>spirituality</b>	be not in the	9, 54/ 19
in grudge against the	<b>spirituality</b>	, not here and there	9, 54/ 29
effect, all by the	<b>spirituality</b>	. Which handling is not	9, 55/ 12
good mind toward the	<b>spirituality</b>	that he forbearerth to	9, 55/ 31
temporalty as of the	<b>spirituality</b>	-- and would there	9, 56/ 9
the temporalty and the	<b>spirituality</b>	so much as any	9, 56/ 10
great division between the	<b>spirituality</b>	and the temporalty. And	9, 66/ 28
that, they may, both	<b>spirituality</b>	and temporalty, take each	9, 67/ 13
be some in the	<b>spirituality</b>	. For when was it	9, 68/ 27
any grudge toward the	<b>spirituality</b>	, wherein may be besides	9, 69/ 13
care not in the	<b>spirituality</b>	and the temporalty both	9, 69/ 18
and continue, both the	<b>spirituality</b>	from the apostles and	9, 70/ 16
not only by the	<b>spirituality</b>	, but in divers places	9, 73/ 19
the spoil of the	<b>spirituality</b>	, which when they have	9, 76/ 36
faults laid against the	<b>spirituality</b>	that is now, and	9, 81/ 35
every one of the	<b>spirituality</b>	take into his place	9, 82/ 10
not only against the	<b>spirituality</b>	spoken very shamefully, but	9, 91/ 31
it more defameth the	<b>spirituality</b>	than in this one	9, 92/ 19
any division between the	<b>spirituality</b>	and the temporalty, that	9, 93/ 36
at the leastwise the	<b>spirituality</b>	is too proud. For	9, 99/ 28
Christendom, both temporalty and	<b>spirituality</b>	, by long usage and	9, 99/ 36
such things as the	<b>spirituality</b>	doth or saith that	9, 101/ 4
therein, yet among the	<b>spirituality</b>	there is both giving	9, 102/ 24
troweth he, by the	<b>spirituality</b>	? If he say, as	9, 103/ 31
there is in the	<b>spirituality</b>	given anything in alms	9, 104/ 18
good faith that the	<b>spirituality</b>	goeth in that point	9, 105/ 21
fasting, which thing the	<b>spirituality</b>	doth, as I suppose	9, 105/ 25
great part of the	<b>spirituality</b>	. The Thirty-second Chapter Then	9, 106/ 27
this Pacifier's preaching, the	<b>spirituality</b>	may be content to	9, 107/ 9
preach to all the	<b>spirituality</b>	might well become his	9, 107/ 11
parson indeed, yet the	<b>spirituality</b>	may meeken themselves according	9, 107/ 13
one thing, though the	<b>spirituality</b>	bear it and take	9, 107/ 15
authority toward all the	<b>spirituality</b>	, should seem to be	9, 107/ 25
that . . . all that the	<b>spirituality</b>	doth to the appeasing	9, 107/ 29

and disorder of the	<b>spirituality</b>	, love no priests; and	9, 107/ 31
as are in the	<b>spirituality</b>	naught, with whom the	9, 108/ 3
good folk of the	<b>spirituality</b>	be as evil-content as	9, 108/ 4
are naught among the	<b>spirituality</b>	, so displeased and angry	9, 108/ 7
and angry against the	<b>spirituality</b>	, that is to wit	9, 108/ 8
rebuke of the whole	<b>spirituality</b>	-- no more than	9, 108/ 11
suitly the "temporalty" and "	<b>spirituality</b>	" of this realm, but	9, 108/ 16
our part than the	<b>spirituality</b>	be for theirs --	9, 108/ 17
I trust, and the	<b>spirituality</b>	both, for all that	9, 108/ 26
in trouble by the	<b>spirituality</b>	for bringing in of	9, 108/ 35
they have considered the	<b>spirituality</b>	of this realm, and	9, 108/ 36
but also with the	<b>spirituality</b>	of their own countries	9, 108/ 38
have said that our	<b>spirituality</b>	may without any special	9, 108/ 39
whole body of the	<b>spirituality</b>	of this realm is	9, 109/ 2
that some of the	<b>spirituality</b>	have not in some	9, 109/ 8
here surmiseth that the	<b>spirituality</b>	doth, most commonly, nothing	9, 110/ 7
the faults of the	<b>spirituality</b>	; and is for his	9, 110/ 16
not hated of the	<b>spirituality</b>	, no more than of	9, 110/ 17
would either upon the	<b>spirituality</b>	alone or upon the	9, 110/ 18
layeth here to the	<b>spirituality</b>	himself, where he saith	9, 112/ 24
and grown between the	<b>spirituality</b>	and the temporalty, these	9, 114/ 33
the charge of the	<b>spirituality</b>	: so have naughty priests	9, 128/ 34
naughty persons of the	<b>spirituality</b>	be a cause of	9, 129/ 13
whole body of the	<b>spirituality</b>	-- yet, I say	9, 129/ 15
this fault unto the	<b>spirituality</b>	; but rather findeth fault	9, 129/ 16
and division in the	<b>spirituality</b>	for over-sore handling of	9, 129/ 18
this Pacifier that the	<b>spirituality</b>	pretend that no layman	9, 139/ 36
been punished by the	<b>spirituality</b>	for an evil suspicion	9, 142/ 1
yet to bring the	<b>spirituality</b>	in the more hatred	9, 143/ 11
the name of the	<b>spirituality</b>	the more odious among	9, 143/ 12
if he hated the	<b>spirituality</b>	indeed (as some say	9, 143/ 21
spiritual laws which the	<b>spirituality</b>	here have made were	9, 143/ 33
greater fault in the	<b>spirituality</b>	than divers of those	9, 145/ 5
Pacifier find in the	<b>spirituality</b>	, yet of his tender	9, 145/ 15
this realm against the	<b>spirituality</b>	"in manner universally." Wherein	9, 147/ 21
and hatred against the	<b>spirituality</b>	, and with the canker	9, 150/ 27
calling on of the	<b>spirituality</b>	, it was enacted by	9, 151/ 19
any part of the	<b>spirituality</b>	-- prelates, secular priests	9, 152/ 34
since in all the	<b>spirituality</b>	it will be, as	9, 153/ 7
one such in the	<b>spirituality</b>	, I can scant believe	9, 153/ 10
wise that till the	<b>spirituality</b>	have left their cruel	9, 154/ 15
maintain and assist the	<b>spirituality</b>	in executing of the	9, 155/ 17
that some of the	<b>spirituality</b>	as of policy do	9, 155/ 24

politic man of the	<b>spirituality</b>	that will make that	9, 155/ 26
and despoiling of the	<b>spirituality</b>	, but also the destruction	9, 162/ 6
surmised suspicion against the	<b>spirituality</b>	, making men believe under	9, 163/ 5
in first that the	<b>spirituality</b>	have left their great	9, 166/ 2
the temporalty bear the	<b>spirituality</b>	the worse mind or	9, 167/ 5
that as touching the	<b>spirituality</b>	, I bear a tender	9, 167/ 14
body and then have	<b>spit</b>	all their poison) would	9, 109/ 32
soldiers), the Macedonians in	<b>spite</b>	would call them traitors	9, 42/ 18
that gape after the	<b>spoil</b>	of the spirituality, which	9, 76/ 36
word that ever he	<b>spoke</b>	before, be it unwritten	9, 27/ 28
as he then suddenly	<b>spoke</b>	them, but as well	9, 37/ 24
them than if they	<b>spoke</b>	me foul. For all	9, 44/ 39
good ghostly pacifier. For	<b>spoke</b>	he never so mildly	9, 59/ 24
that this gracious Pacifier	<b>spoke</b>	of before is not	9, 98/ 11
of grace that he	<b>spoke</b>	of before will not	9, 98/ 36
his grace that he	<b>spoke</b>	of before will not	9, 99/ 14
such things as he	<b>spoke</b>	of before (whereby he	9, 102/ 12
those other folk that	<b>spoke</b>	against their disorder went	9, 112/ 35
of mine that I	<b>spoke</b>	them any evil word	9, 119/ 11
the point that I	<b>spoke</b>	of, that it were	9, 123/ 21
that would say he	<b>spoke</b>	heresy of ignorance, or	9, 149/ 35
the first that they	<b>spoke</b>	with in hand that	9, 156/ 23
of simplicity when he	<b>spoke</b>	therein so shrewdly --	9, 165/ 19
prove his word wisely	<b>spoken</b>	, let him keep one	9, 14/ 14
now well and wisely	<b>spoken</b>	if one would reprove	9, 51/ 23
nor as things, neither,	<b>spoken</b>	by the mouths of	9, 56/ 1
through the realm and	<b>spoken</b>	of for a great	9, 64/ 15
is a great thing	<b>spoken</b>	by guess, because among	9, 65/ 20
division hath anything been	<b>spoken</b>	of. And that some	9, 68/ 21
against a man's words	<b>spoken</b>	according to the right	9, 87/ 1
be not very well	<b>spoken</b>	of this Pacifier by	9, 91/ 28
For if he have	<b>spoken</b>	with many more than	9, 91/ 29
only against the spirituality	<b>spoken</b>	very shamefully, but also	9, 91/ 31
as himself saith before,	<b>spoken</b>	against them and despised	9, 92/ 35
articles that they have	<b>spoken</b>	against those holy things	9, 93/ 5
of grace that is	<b>spoken</b>	of before will not	9, 96/ 17
and soft and smoothly	<b>spoken</b>	. The Twenty-seventh Chapter I	9, 97/ 26
of grace that is	<b>spoken</b>	of before be with	9, 98/ 4
wisely tempered and circumspectly	<b>spoken</b>	, so while they neither	9, 102/ 1
audience meetly to be	<b>spoken</b>	of, so toucheth he	9, 110/ 15
same persons have only	<b>spoken</b>	against their disorder and	9, 112/ 32
him or foul word	<b>spoken</b>	him while he was	9, 119/ 22
heretics whom I had	<b>spoken</b>	with, upon the occasion	9, 126/ 15

and when I had	<b>spoken</b>	with him, and honestly	9, 126/ 16
suspected of heresy and	<b>spoken</b>	to thereof, fearing the	9, 127/ 1
so punished had before	<b>spoken</b>	only against spiritual men's	9, 142/ 3
priest that it is	<b>spoken</b>	of, taking, as it	9, 142/ 17
that a man hath	<b>spoken</b>	anything that is heresy	9, 146/ 17
that a man have	<b>spoken</b>	anything that is heresy	9, 147/ 10
that they had secretly	<b>spoken</b>	with many other occupations	9, 156/ 23
Church, have not only	<b>spoken</b>	and by plain words	9, 163/ 16
earnest matters, fancies and	<b>sports</b>	and merry tales. For	9, 170/ 35
that same good zeal	<b>sprang</b>	. And of truth, some	9, 76/ 5
New Testament, and so	<b>spread</b>	through the whole book	9, 11/ 32
may in the meantime	<b>spread</b>	abroad an opinion in	9, 69/ 30
corners secretly and after	<b>spread</b>	them abroad in audience	9, 124/ 3
censures of Holy Church,	<b>spread</b>	their heresies about from	9, 161/ 19
his eternal Father) to	<b>spread</b>	his beams upon us	9, 170/ 27
and strife do commonly	<b>spring</b>	upon. And therefore this	9, 62/ 33
such a noise should	<b>spring</b>	and go abroad. In	9, 66/ 29
of this division should	<b>spring</b>	and go abroad. For	9, 67/ 16
stop up clearly the	<b>spring</b>	, because all should be	9, 67/ 18
other folk's false suspicion	<b>springing</b>	upon such slanderous lies	9, 109/ 13
forthwith, at the first	<b>springing</b>	. And therefore was there	9, 162/ 15
late (as he saith)	<b>sprung</b>	up and grown between	9, 114/ 32
places where heresies have	<b>sprung</b>	hitherto, so hath it	9, 158/ 1
the celestial dew suddenly	<b>sprung</b>	up divines, as lusty	9, 169/ 27
shower of rain ever	<b>sprung</b>	any bed of leeks	9, 169/ 28
so narrowly as to	<b>spy</b>	that fault and fall	9, 67/ 33
that can he shortly	<b>spy</b>	, as soon as their	9, 103/ 19
lest every man might	<b>spy</b>	the peril of his	9, 154/ 13
the matter somewhat to	<b>stacker</b>	and stay, persuaded them	9, 81/ 28
them they stayed and	<b>stackered</b>	, and with much work	9, 82/ 15
give them no better	<b>staff</b>	to stand by than	9, 12/ 29
First Chapter So well	<b>stand</b>	I not (I thank	9, 3/ 4
his works abroad, to	<b>stand</b>	and abide the judgment	9, 3/ 21
that he can scant	<b>stand</b>	on his legs; and	9, 6/ 23
no better staff to	<b>stand</b>	by than such a	9, 12/ 29
shall we need to	<b>stand</b>	arguing of this matter	9, 17/ 23
shall we need to	<b>stand</b>	arguing of this matter	9, 26/ 30
and fashion as may	<b>stand</b>	and agree with reason	9, 53/ 35
the state that ye	<b>stand</b>	in, without great heaviness	9, 58/ 4
they think, they cannot	<b>stand</b>	together -- have held	9, 75/ 1
their friends, yourselves might	<b>stand</b>	in peril. But I	9, 80/ 32
the first to more	<b>stand</b>	the realm in great	9, 84/ 4
else did of obstinacy	<b>stand</b>	still in them. And	9, 93/ 1

men, that many souls	<b>stand</b>	in great peril thereby	9, 95/ 29
were not possible to	<b>stand</b>	with man's salvation, then	9, 96/ 36
if all the lack	<b>stand</b>	in that point, that	9, 106/ 33
greatly care. And yet	<b>stand</b>	I not in so	9, 120/ 28
have followed, and not	<b>stand</b>	still in his obstinacy	9, 127/ 13
the processes ex officio	<b>stand</b>	; and for as many	9, 135/ 17
of the faith shall	<b>stand</b>	, as well against himself	9, 135/ 29
law ought not to	<b>stand</b>	against him. And that	9, 138/ 9
whole Church may well	<b>stand</b>	together, for aught that	9, 140/ 1
in question again, and	<b>stand</b>	in controversy whether it	9, 141/ 12
their weapons, able to	<b>stand</b>	against Christ's bare word	9, 160/ 20
to let those laws	<b>stand</b>	, and make more such	9, 162/ 35
other faculty gather and	<b>stand</b>	about, and say it	9, 165/ 10
but am content to	<b>stand</b>	to the old order	9, 168/ 18
and that they therein	<b>stand</b>	by the old, without	9, 168/ 25
from all new, to	<b>stand</b>	to the common, well-known	9, 168/ 38
old faith from new,	<b>stand</b>	to the writings of	9, 169/ 8
especially must we also	<b>stand</b>	, in this matter of	9, 169/ 13
their full condemnation), else	<b>standeth</b>	all the question but	9, 30/ 1
in their only railing	<b>standeth</b>	all their revel; with	9, 46/ 19
lamentable beginning -- which	<b>standeth</b>	, ye wot well, in	9, 65/ 24
being a preposition adversative,	<b>standeth</b>	more properly to shoot	9, 67/ 3
have while the world	<b>standeth</b>	. But if this Pacifier	9, 70/ 27
of them as it	<b>standeth</b>	not with his pleasure	9, 140/ 31
was made not only	<b>standeth</b>	still, but is, over	9, 162/ 34
one found two men	<b>standing</b>	together, and would come	9, 57/ 16
else, as Tyndale jesteth,	<b>starch</b>	instead of bread: though	9, 101/ 31
such as are very	<b>stark</b>	naught in both. I	9, 50/ 13
full very naught and	<b>stark</b>	heretics too therein. And	9, 108/ 30
unto them for very	<b>stark</b>	heretics indeed; whom if	9, 109/ 12
to forbear meat and	<b>starve</b>	for hunger as to	9, 12/ 33
Who may remember the	<b>state</b>	that ye stand in	9, 58/ 4
Who may remember the	<b>state</b>	of this realm now	9, 61/ 31
to signify that the	<b>state</b>	of priests professing religion	9, 63/ 6
professing religion were a	<b>state</b>	of less perfection, by	9, 63/ 7
profession, than is the	<b>state</b>	of those secular priests	9, 63/ 8
have had to their	<b>state</b>	of living, whereby many	9, 63/ 24
them have thought their	<b>state</b>	most perfect, before all	9, 63/ 25
they have to their	<b>state</b>	of living, they have	9, 65/ 15
profession of their godly	<b>state</b>	of living. Then as	9, 71/ 26
but also preserve your	<b>state</b>	." And when the senators	9, 80/ 16
and overturning of the	<b>state</b>	of his whole realm	9, 162/ 8
have had to their	<b>states</b>	of living; by which	9, 65/ 7

perfection of their two	<b>states</b>	whither should have preeminence	9, 65/ 9
chapter there, that beginneth "	<b>Statuta</b>	quedam," it is decreed	9, 137/ 12
commissions, and also by	<b>statute</b>	, inquire of heresies. And	9, 138/ 19
the Clementine and the	<b>statute</b>	by which the ordinaries	9, 154/ 23
treason, by an old	<b>statute</b>	, made long before, against	9, 156/ 12
the making of that	<b>statute</b>	of King Henry IV	9, 161/ 13
King Henry IV, which	<b>statute</b>	this Pacifier would have	9, 161/ 13
V. For before this	<b>statute</b>	made, the Parliament, in	9, 161/ 16
realm feared, as the	<b>statute</b>	expresseth, that thereof would	9, 161/ 21
cause for which the	<b>statute</b>	was made not only	9, 162/ 34
touch any laws or	<b>statutes</b>	already made, be they	9, 96/ 28
somewhat to stacker and	<b>stay</b>	, persuaded them easily to	9, 81/ 28
keep themselves in a	<b>stay</b>	, and suspend their sentence	9, 112/ 19
some of them they	<b>stayed</b>	and stackered, and with	9, 82/ 15
put worse in their	<b>stead</b>	or keep our old	9, 83/ 25
the realm in great	<b>stead</b>	, and be an increase	9, 84/ 5
you the sure and	<b>steadfast</b>	authority of Christ's Catholic	9, 171/ 24
into religion in their	<b>steads</b>	, and live there better	9, 82/ 37
meditations, then would he	<b>steal</b>	behind her and, if	9, 118/ 19
that George Constantine could	<b>steal</b>	away -- else had	9, 118/ 35
fast, that the prisoner	<b>steal</b>	not in again. And	9, 119/ 14
villainous dealing, and would	<b>step</b>	unto the priests, and	9, 51/ 21
together, and would come	<b>step</b>	in between them, and	9, 57/ 16
have such a friend	<b>step</b>	in between to part	9, 57/ 23
but rather than to	<b>stick</b>	in contention, have suffered	9, 72/ 8
secular and religious both	<b>stick</b>	to these profits, yet	9, 74/ 2
him, if he would	<b>stick</b>	stiff in his obstinacy	9, 89/ 31
and counsel him to	<b>stick</b>	fast, and Tyndale showeth	9, 91/ 10
I will not, also,	<b>stick</b>	much upon his high	9, 97/ 28
hurt that afterward should	<b>stick</b>	by them, I found	9, 117/ 21
his heresy and stubbornly	<b>stick</b>	thereto, or though he	9, 149/ 37
he will not yet	<b>stick</b>	much to say, "Bring	9, 164/ 35
his truth" -- and	<b>sticketh</b>	for this purpose upon	9, 34/ 12
if he would stick	<b>stiff</b>	in his obstinacy, should	9, 89/ 31
in his heresy, as	<b>stiffly</b>	as he defended it	9, 124/ 32
of the same opinion	<b>still</b>	, as I have in	9, 13/ 32
books, but some part	<b>still</b>	remain only written in	9, 26/ 6
their gifts of nature	<b>still</b>	, as wit, beauty, strength	9, 40/ 23
him ' Friar '	<b>still</b>	, while he is now	9, 43/ 8
their tongues and be	<b>still</b>	, but will needs be	9, 46/ 9
use the same conditions	<b>still</b>	. Iwis till you meek	9, 58/ 31
keepeth those evil conditions	<b>still</b>	and amendeth them not	9, 58/ 36
this division ever continue	<b>still</b>	. For how could this	9, 70/ 9

the same good zeal	<b>still</b>	that Simon Fish had	9, 76/ 7
kept their old senate	<b>still</b>	. % And surely somewhat like	9, 81/ 30
or keep our old	<b>still</b>	, till as they little	9, 83/ 26
of rest they lie	<b>still</b>	and sleep full soundly	9, 88/ 10
did of obstinacy stand	<b>still</b>	in them. And then	9, 93/ 1
once again that he	<b>still</b>	defameth the people of	9, 93/ 25
damned and there burning	<b>still</b>	. Now, as for any	9, 93/ 35
that they rather continue	<b>still</b>	after the old course	9, 95/ 36
and will yet continue	<b>still</b>	in the same manner	9, 96/ 15
but will yet continue	<b>still</b>	in the same manner	9, 98/ 2
that all souls lie	<b>still</b>	and sleep; or to	9, 101/ 22
all such as keep	<b>still</b>	the old Christian faith	9, 105/ 26
him to have tarried	<b>still</b>	in the stocks, yet	9, 119/ 4
followed, and not stand	<b>still</b>	in his obstinacy so	9, 127/ 13
abide in their profession	<b>still</b>	. Nor I find not	9, 128/ 21
and himself lieth sometimes	<b>still</b>	in prison till the	9, 132/ 9
And then to lie	<b>still</b>	till he find them	9, 132/ 14
in the one room	<b>still</b>	and they in the	9, 134/ 15
keep their own tongues	<b>still</b>	than, with all the	9, 139/ 32
but to leave them	<b>still</b>	; and then serveth that	9, 152/ 23
world: heretics may sit	<b>still</b>	and make merry for	9, 152/ 27
if he had kept	<b>still</b>	, there would peradventure, for	9, 157/ 22
not, I ween, lie	<b>still</b>	in rest three days	9, 157/ 37
home, and there sitteth	<b>still</b>	and putteth no doubt	9, 159/ 16
that those heretics increased	<b>still</b>	, and would at length	9, 161/ 32
made not only standeth	<b>still</b>	, but is, over that	9, 162/ 34
old and new false,	<b>stinking</b>	heresies, gathered up together	9, 41/ 16
as their lips leave	<b>stirring</b>	. Howbeit, because he is	9, 103/ 20
stumbleth at the same	<b>stock</b>	, and falleth into the	9, 22/ 28
tarried still in the	<b>stocks</b>	, yet when he was	9, 119/ 4
enough to break the	<b>stocks</b>	, nor waxen so lame	9, 119/ 6
he should see the	<b>stocks</b>	mended and locked fast	9, 119/ 13
put in prison, and	<b>stocks</b>	if need were, as	9, 151/ 17
Burt, otherwise called Adrian,	<b>stole</b>	out of their cloister	9, 117/ 35
would make a good	<b>stomach</b>	to vomit to hear	9, 51/ 5
church of lime and	<b>stone</b>	, then it is plain	9, 16/ 29
church of lime and	<b>stone</b>	, then it is plain	9, 24/ 6
that they then presently	<b>stood</b>	in, that, he said	9, 80/ 9
his words), had there	<b>stood</b>	by and heard. For	9, 124/ 23
And when Frith there	<b>stood</b>	in his heresy, as	9, 124/ 32
know how the matter	<b>stood</b>	. Which known and reported	9, 127/ 9
God had such a	<b>stop</b>	thrown upon them that	9, 41/ 12
is he bound to	<b>stop</b>	his ears and hear	9, 56/ 6

noise thereof, and to	<b>stop</b>	up clearly the spring	9, 67/ 18
yet such plenty and	<b>store</b>	of virtue in myself	9, 50/ 9
to bear more shrewd	<b>store</b>	of evil stuff therein	9, 97/ 22
perceive the same by	<b>stories</b>	five times as far	9, 169/ 6
and rehearsed -- the	<b>story</b>	that Titus Livius telleth	9, 79/ 23
his body here, and	<b>straight</b>	from hence send his	9, 122/ 20
farther, somewhat a more	<b>strait</b>	renouncing of all such	9, 62/ 32
bid you live so	<b>strait</b>	in religion as these	9, 83/ 4
and worldly policies, and	<b>strait</b>	corrections, to rule the	9, 96/ 2
is right expedient that	<b>strait</b>	laws be made for	9, 140/ 12
he is content that	<b>strait</b>	laws be made for	9, 140/ 32
and worldly policies, and	<b>strait</b>	corrections, to rule the	9, 143/ 17
-- yet are they	<b>straited</b>	by the plain law	9, 149/ 20
seemeth to me somewhat	<b>strange</b>	for one that would	9, 54/ 25
Summa rosella -- so	<b>strange</b>	a book to find	9, 146/ 29
nor light, nor so	<b>strange</b>	articles and unknown as	9, 148/ 30
object, nor as a	<b>stranger</b>	, neither, but as a	9, 167/ 33
it reason that the	<b>strangers</b>	of other realms so	9, 108/ 12
the worse both. But	<b>strangers</b>	of other countries that	9, 108/ 32
Luther's gospel) -- other	<b>strangers</b>	else, I say, when	9, 108/ 36
resorters thereto, Englishmen or	<b>strangers</b>	-- since this Pacifier	9, 116/ 13
a rising made against	<b>strangers</b>	-- for which divers	9, 156/ 11
let and in manner	<b>strangle</b>	the love of God	9, 77/ 23
must needs let and	<b>strangle</b>	the love of God	9, 77/ 31
is neither letted nor	<b>strangled</b>	therewith, but it is	9, 77/ 27
letteth and in manner	<b>strangleth</b>	the love of God	9, 75/ 7
say, and in manner	<b>strangleth</b>	, the love of God	9, 77/ 5
a tavern in Lombard	<b>Street</b>	with an honest merchant	9, 76/ 20
a tree in the	<b>street</b>	, before the whole town	9, 118/ 25
W. Rastell in Fleet	<b>Street</b>	in Saint Bride's Churchyard	9, 172/ 32
prayers in the open	<b>streets</b>	, and wear their shirts	9, 107/ 3
as his accuser, the	<b>streets</b>	were likely to swarm	9, 130/ 29
the pith and the	<b>strength</b>	, and the proof that	9, 6/ 16
put in all the	<b>strength</b>	and pith of his	9, 7/ 13
time of the same	<b>strength</b>	and authority that they	9, 25/ 26
still, as wit, beauty,	<b>strength</b>	, agility, and such other	9, 40/ 23
honor, with a great	<b>strength</b>	for the land and	9, 84/ 6
call upon God for	<b>strength</b>	, and then tremble for	9, 109/ 29
mind conceive of the	<b>strength</b>	and fastness of the	9, 158/ 24
sacraments thereof took their	<b>strength</b>	, so by the prayer	9, 170/ 21
saith, give his faith	<b>strength</b>	and increase. The Fiftieth	9, 170/ 29
rather enforce it and	<b>strengthen</b>	it of mine own	9, 6/ 29
willingly" of itself nor	<b>strengthened</b>	with all these others	9, 34/ 21

Which word the preacher	<b>strengtheneth</b>	here with "after his	9, 34/ 19
and will peradventure after,	<b>stretch</b>	a great deal further	9, 77/ 20
malice, debate, division, and	<b>strife</b>	. Which thing to see	9, 58/ 7
envy, pride, division, and	<b>strife</b>	; and that not only	9, 61/ 34
lamented that debate and	<b>strife</b>	should be between priests	9, 62/ 5
much troubled with their	<b>strife</b>	: else, besides these, there	9, 62/ 15
it is to see	<b>strife</b>	and variance fall between	9, 62/ 29
matter of debate and	<b>strife</b>	do commonly spring upon	9, 62/ 33
no lamentation for any	<b>strife</b>	that happeth between secular	9, 63/ 3
for the more lamentable	<b>strife</b>	that variance which falleth	9, 65/ 2
present matter, because he	<b>strike</b>	neither party, but only	9, 57/ 25
servant of mine to	<b>stripe</b>	him like a child	9, 118/ 4
any of them any	<b>stripe</b>	or stroke given them	9, 118/ 36
town, and there they	<b>striped</b>	him with rods therefor	9, 118/ 26
against the clergy to	<b>strive</b>	, and so let, as	9, 54/ 7
the body brabble and	<b>strive</b>	together; and while they	9, 54/ 8
I will not much	<b>strive</b>	with him. But surely	9, 103/ 24
the clergy have not	<b>striven</b>	with the temporalty therefore	9, 72/ 7
giving of some sorer	<b>stroke</b>	upon the necks of	9, 69/ 17
any man's death or	<b>stroke</b>	." At this word glad	9, 80/ 34
them any stripe or	<b>stroke</b>	given them, so much	9, 118/ 36
after that, through the	<b>stroke</b>	of God revenging their	9, 135/ 12
of God is as	<b>strong</b>	unwritten as written, and	9, 18/ 27
since God is as	<b>strong</b>	and as mighty as	9, 31/ 32
and little grow too	<b>strong</b>	for both; whereto they	9, 54/ 4
were the reason so	<b>strong</b>	against all men that	9, 77/ 32
but that he was	<b>strong</b>	enough to break the	9, 119/ 5
known, or to be	<b>strong</b>	enough to bear it	9, 156/ 35
they verily think so	<b>strong</b>	that heretics, for all	9, 158/ 25
hap to grow so	<b>strong</b>	as they should conspire	9, 160/ 38
and keep them in	<b>strong</b>	prison till they were	9, 161/ 25
the heretics waxed too	<b>strong</b>	, and would not be	9, 161/ 36
county soever they be	<b>strongest</b>	. For if they thought	9, 157/ 35
to keep," lest some	<b>stubborn</b>	fools would peradventure be	9, 100/ 23
or any other, so	<b>stubbornly</b>	set in such heresies	9, 91/ 16
defend his heresy and	<b>stubbornly</b>	stick thereto, or though	9, 149/ 37
the more mighty part),	<b>studied</b>	and bethought himself what	9, 80/ 2
together; and while they	<b>study</b>	nothing else but the	9, 54/ 8
man needeth never to	<b>study</b>	for occasions thereof; but	9, 67/ 7
many years about the	<b>study</b>	of scripture, and boast	9, 169/ 24
he sweat, again, in	<b>studying</b>	and writing against the	9, 122/ 2
shrewd store of evil	<b>stuff</b>	therein than the brethren	9, 97/ 23
in that the preacher	<b>stumbleth</b>	at the same stock	9, 22/ 28

captive his understanding and	<b>subdue</b>	his reason into the	9, 33/ 31
after to repress and	<b>subdue</b>	such seditious heresies forthwith	9, 162/ 14
his own understanding and	<b>subduing</b>	of his own reason	9, 36/ 24
he was ready to	<b>submit</b>	him to the determination	9, 146/ 10
the man's part, in	<b>submitting</b>	himself to that ablution	9, 35/ 25
clergy, and extend in	<b>substance</b>	unto every part. And	9, 56/ 25
twain besides, of better	<b>substance</b>	than myself, that for	9, 94/ 16
grown to so great	<b>substance</b>	of riches, as Tyndale	9, 120/ 1
being folk of good	<b>substance</b>	and such as were	9, 131/ 13
sermon so well and	<b>substantially</b>	confuted. But now, because	9, 15/ 15
do so well and	<b>substantially</b>	maintain, against mine answer	9, 20/ 14
of their persons, and	<b>substitute</b>	therewith their successors." This	9, 81/ 12
then hath some other	<b>subtle</b>	shrew that is of	9, 61/ 1
either himself or some	<b>subtle</b>	shrews that so have	9, 64/ 31
people may perceive the	<b>subtle</b>	sleights of the devil	9, 102/ 36
of simplicity, by some	<b>subtle</b>	shrew deceived. The Twenty-ninth	9, 103/ 4
or craft of some	<b>subtle</b>	shrew, these words are	9, 111/ 11
not been by any	<b>subtle</b>	questions induced to confess	9, 148/ 27
man against whom a	<b>subtle</b>	, wily shrew beginneth a	9, 159/ 5
affection for any such	<b>subtle</b>	invented ways that lay	9, 167/ 5
should seem so solemn,	<b>subtle</b>	insolubles, which ye shall	9, 171/ 27
reason, sometimes, with blunt	<b>subtleties</b>	and rude riddles too	9, 8/ 23
nobility, with a plain	<b>subversion</b>	and overturning of the	9, 162/ 7
as utterly to have	<b>subverted</b>	the faith in this	9, 139/ 16
into religion, and so	<b>succeed</b>	in their places. Now	9, 83/ 29
in the same faith	<b>succeeded</b>	him long ere writing	9, 20/ 35
and substitute therewith their	<b>successors</b>	. " This motion of Calavius	9, 81/ 12
for our comfort and	<b>succor</b>	. But yet we may	9, 15/ 36
with another upon some	<b>suchlike</b>	occasion; or sometimes some	9, 64/ 5
singularity, or some other	<b>suchlike</b>	default, through persuasion and	9, 75/ 27
again, or say some	<b>suchlike</b>	words of like purpose	9, 122/ 31
some other such in	<b>suchlike</b>	manner of matter. For	9, 123/ 24
Howbeit, not of a	<b>sudden</b>	brayed, but fore-studied and	9, 14/ 35
than men at a	<b>sudden</b>	shift, in the first	9, 61/ 28
the senators in that	<b>sudden</b>	fear agreed to put	9, 80/ 16
cause of this so	<b>sudden</b>	a late grudge and	9, 144/ 15
well as he then	<b>suddenly</b>	spoke them, but as	9, 37/ 23
mouths now, and therewith	<b>suddenly</b>	cast a mist before	9, 38/ 5
thrown upon them that	<b>suddenly</b>	none understood what another	9, 41/ 13
broke upon a day	<b>suddenly</b>	to the senate, and	9, 80/ 7
he commanded them all	<b>suddenly</b>	to be locked fast	9, 80/ 18
come out, he called	<b>suddenly</b>	to an assembly the	9, 80/ 21
though I be so	<b>suddenly</b>	grown to so great	9, 119/ 37

themselves uncalled, as they	<b>suddenly</b>	did in Basel. And	9, 158/ 17
with the celestial dew	<b>suddenly</b>	sprung up divines, as	9, 169/ 27
the ordinaries forever to	<b>sue</b>	citations against heretics and	9, 153/ 36
and send them to	<b>sue</b>	by citation, till men	9, 155/ 1
that therefore we should	<b>suffer</b>	rather such a poisoned	9, 13/ 36
as the matter may	<b>suffer</b>	and bear. But this	9, 46/ 14
any worldly fear, they	<b>suffer</b>	to be blown out	9, 109/ 37
will rather of perfection	<b>suffer</b>	them all patiently than	9, 121/ 9
time -- men shall	<b>suffer</b>	the processes ex officio	9, 135/ 16
the long disuse can	<b>suffer</b>	us now to perceive	9, 144/ 32
so negligent, whether God	<b>suffer</b>	to grow to a	9, 145/ 1
the King's Highness shall	<b>suffer</b>	none to be judges	9, 152/ 25
therefor, they would not	<b>suffer</b>	a sore- suspected priest	9, 157/ 27
God for our sin	<b>suffer</b>	them for a scourge	9, 160/ 29
in any wise to	<b>suffer</b>	, as theft, adultery, sacrilege	9, 166/ 33
he saw them by	<b>sufferance</b>	and oversight of the	9, 79/ 34
might indeed by long	<b>sufferance</b>	come about, as well	9, 113/ 29
but by God's special	<b>sufferance</b>	; and that they shall	9, 160/ 24
did not if he	<b>suffered</b>	the Church to be	9, 21/ 20
glory; yet God hath	<b>suffered</b>	them to keep their	9, 40/ 22
in rest, and be	<b>suffered</b>	to believe as they	9, 52/ 25
with you, and have	<b>suffered</b>	her to be too	9, 59/ 11
too much idle, and	<b>suffered</b>	her to be too	9, 59/ 11
stick in contention, have	<b>suffered</b>	and let it pass	9, 72/ 8
I would not have	<b>suffered</b>	him go if it	9, 119/ 3
craft and sophisms be	<b>suffered</b>	to seem wise among	9, 149/ 29
to the world, be	<b>suffered</b>	to be judges in	9, 152/ 2
device, that none be	<b>suffered</b>	to be judges in	9, 152/ 12
they should not be	<b>suffered</b>	to arrest folk for	9, 154/ 16
the apprentices and journeymen	<b>suffered</b>	execution of treason, by	9, 156/ 12
folk, yet be they	<b>suffered</b>	boldly to talk unchecked	9, 158/ 21
frailty of our nature	<b>suffereth</b>	in this world, now	9, 108/ 23
them, and that shall	<b>suffice</b>	-- though they be	9, 137/ 18
that that consideration cannot	<b>suffice</b>	to prove the law	9, 137/ 28
this provision could not	<b>suffice</b>	. For the heretics would	9, 161/ 27
brethren (which thing alone	<b>sufficeth</b>	for their full condemnation	9, 30/ 1
much for this time	<b>sufficeth</b>	for this point. The	9, 39/ 38
my way, wherein it	<b>sufficeth</b>	by the consideration of	9, 97/ 15
them seem, this thing	<b>sufficeth</b>	against him: that there	9, 144/ 18
moderate and measure his	<b>sufficiency</b>	by the words of	9, 78/ 21
the good brotherhood a	<b>sufficient</b>	answer. The Fourth Chapter	9, 10/ 29
in all reason be	<b>sufficient</b>	to satisfy him. But	9, 37/ 13
to leave that is	<b>sufficient</b>	. And some also, as	9, 75/ 9

and leave that is	<b>sufficient</b>	, because that great abundance	9, 77/ 4
should be but even	<b>sufficient</b>	-- the same reason	9, 77/ 36
that, leaving the clergy	<b>sufficient</b>	, would that all the	9, 78/ 14
how little he calleth	<b>sufficient</b>	, lest that some of	9, 78/ 17
they would leave bare	<b>sufficient</b>	, but that they rather	9, 78/ 33
that hath more than	<b>sufficient</b>	, divide it among such	9, 78/ 35
that have less than	<b>sufficient</b>	. Now, if they should	9, 78/ 36
leave but the bare	<b>sufficient</b>	-- yet their discretion	9, 79/ 4
those that would leave	<b>sufficient</b>	and take away the	9, 85/ 25
and that there were	<b>sufficient</b>	record and witness against	9, 151/ 23
some say" be no	<b>sufficient</b>	proof, then is his	9, 154/ 6
suspected of heresy, and	<b>sufficient</b>	record and witness against	9, 154/ 19
and which witnesses be	<b>sufficient</b>	and which be not	9, 154/ 29
and which be not	<b>sufficient</b>	, be things that must	9, 154/ 30
all the spiritual folk	<b>sufficiently</b>	provided for, then had	9, 78/ 38
that the king would	<b>sufficiently</b>	provide for their safeguard	9, 137/ 36
two devices will serve	<b>sufficiently</b>	for the one part	9, 152/ 7
not serve half so	<b>sufficiently</b>	for the other part	9, 152/ 10
few temporal men be	<b>sufficiently</b>	learned in those laws	9, 153/ 15
such men be so	<b>sufficiently</b>	learned, yet is it	9, 153/ 18
from any trouble of	<b>suit</b>	; and so will it	9, 153/ 25
should the trouble of	<b>suit</b>	and wrongful arresting do	9, 153/ 33
fareth sometimes in a	<b>suit</b>	at the law by	9, 159/ 4
that we be not	<b>suitly</b>	the "temporalty" and "spirituality	9, 108/ 16
by reason of divers	<b>suits</b>	that have been taken	9, 130/ 2
to my living the	<b>sum</b>	of full fifty pounds	9, 47/ 8
been hitherto the whole	<b>sum</b>	of my writing, without	9, 54/ 11
against not a small	<b>sum</b>	, but, as himself saith	9, 74/ 25
find yet a great	<b>sum</b>	remaining after all the	9, 78/ 37
were so great a	<b>sum</b>	that it were some	9, 147/ 19
seem so great a	<b>sum</b>	are yet of truth	9, 147/ 37
of heretics, the whole	<b>sum</b>	and sequel of his	9, 163/ 29
can tell. The whole	<b>sum</b>	and effect, therefore, of	9, 167/ 13
heresy. And so the	<b>summa</b>	called Summa rosella taketh	9, 138/ 16
so the summa called	<b>Summa</b>	rosella taketh it, titulo	9, 138/ 16
said an heretic. And	<b>Summa</b>	rosella, in the title	9, 145/ 28
mystery sought out in	<b>Summa</b>	rosella -- so strange	9, 146/ 29
though that many small	<b>sums</b>	make a great, what	9, 56/ 4
and ask so great	<b>sums</b>	among them as shall	9, 120/ 18
or to pay great	<b>sums</b>	of money for redeeming	9, 130/ 6
her light of the	<b>sun</b>	: even so are all	9, 19/ 29
dark air giveth the	<b>sun</b>	no light; but contrariwise	9, 19/ 32
the light of the	<b>sun</b>	in respect of the	9, 19/ 33

vouchsafe as the warm	<b>sun</b>	(the very, eternal, only-begotten	9, 170/ 25
fasting, as on the	<b>Sunday</b>	to come and hear	9, 103/ 14
and confuted fully in	<b>sundry</b>	of some men's sermons	9, 5/ 14
Barnes, I perceive by	<b>sundry</b>	ways that the brotherhood	9, 5/ 35
well and plainly in	<b>sundry</b>	of their sermons confuted	9, 11/ 11
murder -- whereof in	<b>sundry</b>	shires of the realm	9, 55/ 34
well considered. But in	<b>sundry</b>	places much he harpeth	9, 143/ 32
cruel, heinous point, in	<b>sundry</b>	places of his book	9, 147/ 25
about the realm into	<b>sundry</b>	shires, of whom every	9, 156/ 39
some of them in	<b>sundry</b>	times well watered the	9, 170/ 24
take it at a	<b>superficial</b>	reading. And yet because	9, 61/ 12
and obedience to their	<b>superiors</b>	. And here methinketh I	9, 96/ 8
look my Dialogue, my	<b>Supplication</b>	of Souls, and both	9, 52/ 36
when he made the	<b>Supplication</b>	of Beggars. But God	9, 75/ 38
my book of the	<b>Supplication</b>	of the Souls, if	9, 77/ 15
party lacketh, must be	<b>supplied</b>	the more effectually by	9, 139/ 21
in my book I	<b>suppose</b>	it may meetly well	9, 7/ 18
say again (as I	<b>suppose</b>	) that he had as	9, 57/ 21
that believe him? I	<b>suppose</b>	verily nay; nor her	9, 59/ 30
-- nor himself, I	<b>suppose</b>	, neither, as the thing	9, 66/ 1
with him. But I	<b>suppose</b>	they keep it now	9, 68/ 4
for laud, is, I	<b>suppose</b>	, somewhat amended of late	9, 69/ 21
-- he meaneth, I	<b>suppose</b>	, such honor as good	9, 71/ 21
for so would, I	<b>suppose</b>	, every good layman too	9, 73/ 13
far yet, as I	<b>suppose</b>	, this Pacifier would advise	9, 90/ 24
wise man will, I	<b>suppose</b>	, answer them himself in	9, 96/ 23
their duty, yet I	<b>suppose</b>	in good faith that	9, 105/ 20
spirituality doth, as I	<b>suppose</b>	-- all such as	9, 105/ 26
speaketh of. For I	<b>suppose</b>	no man doubteth but	9, 115/ 18
least. But surely I	<b>suppose</b>	he shall never be	9, 116/ 26
Thirty-sixth Chapter But I	<b>suppose</b>	in good faith that	9, 116/ 29
it is considered, I	<b>suppose</b>	you see. For no	9, 128/ 15
to good abearing? I	<b>suppose</b>	yes, and have seen	9, 134/ 9
not one. And I	<b>suppose</b>	no man doubteth but	9, 135/ 5
it is not to	<b>suppose</b>	but that the king	9, 137/ 36
late-sprung division? But I	<b>suppose</b>	he calleth those assemblings	9, 144/ 24
heard, nor, as I	<b>suppose</b>	, a good part of	9, 144/ 33
than manifestly show. For	<b>suppose</b>	me, now, that a	9, 163/ 31
point very fast and	<b>sure</b>	-- that such things	9, 3/ 32
such exact circumspection and	<b>sure</b>	sight to be by	9, 4/ 15
very few, I am	<b>sure</b>	, of oversight either --	9, 7/ 8
chapter, as I am	<b>sure</b>	he shall, find his	9, 10/ 16
time before, I am	<b>sure</b>	that every English man	9, 13/ 13

take solemnly for a	<b>sure</b>	authority, and say that	9, 14/ 7
boast, by a special	<b>sure</b>	, secret brother of this	9, 14/ 23
be taken for a	<b>sure</b>	and undoubted truth of	9, 18/ 2
as certain, and as	<b>sure</b>	as is his word	9, 21/ 29
is so fast and	<b>sure</b>	pitched upon the rock	9, 21/ 30
is this knot so	<b>sure</b>	that it can never	9, 27/ 34
see Tyndale's tale so	<b>sure</b>	. Now, of truth, this	9, 39/ 14
they make themselves so	<b>sure</b>	of their devilish doctrine	9, 39/ 25
therein am I very	<b>sure</b>	that his mild, indifferent	9, 52/ 34
wrong. For I am	<b>sure</b>	there was none of	9, 92/ 36
-- which, were they	<b>sure</b>	that it should in	9, 98/ 23
good? I am very	<b>sure</b>	that ever hitherto they	9, 101/ 14
done. For I am	<b>sure</b>	that though some do	9, 102/ 23
yet, saving only their	<b>sure</b>	keeping, I never did	9, 117/ 27
as I said, the	<b>sure</b>	keeping of them --	9, 118/ 34
and yet not so	<b>sure</b>	, neither, but that George	9, 118/ 35
vain. For I am	<b>sure</b>	that Frith and all	9, 122/ 14
they should, I am	<b>sure</b>	, have taken Frith ever	9, 124/ 24
not unknown, I am	<b>sure</b>	, that many a man	9, 130/ 32
as seldom, I am	<b>sure</b>	, in heresy as in	9, 132/ 22
the judge know by	<b>sure</b>	information that some one	9, 134/ 3
as they might be	<b>sure</b>	that then should they	9, 134/ 27
too. For I am	<b>sure</b>	if they have that	9, 143/ 1
were that heretic most	<b>sure</b>	, that against all the	9, 149/ 13
a respect and a	<b>sure</b>	eye to provide that	9, 149/ 25
such and to be	<b>sure</b>	that they be such	9, 152/ 30
the king might be	<b>sure</b>	to be such; besides	9, 153/ 13
backs. Whereby we be	<b>sure</b>	that neither heretics nor	9, 160/ 23
the worst, yet very	<b>sure</b>	it is that neither	9, 161/ 7
men would ween. And	<b>sure</b>	this one thing will	9, 167/ 28
plainly proved you the	<b>sure</b>	and steadfast authority of	9, 171/ 24
I little account. But	<b>surely</b>	loath would I be	9, 6/ 9
as well and as	<b>surely</b>	as ever he gave	9, 25/ 35
before their fall. But	<b>surely</b>	if they have, then	9, 41/ 5
understood what another said:	<b>surely</b>	so God upon these	9, 41/ 13
they do me. But	<b>surely</b>	their railing against all	9, 45/ 6
or convicted heretics. But	<b>surely</b>	my guise is not	9, 50/ 18
this a goodly way?	<b>Surely</b>	, for my part, I	9, 51/ 33
his own wit. For	<b>surely</b>	he hath found some	9, 52/ 8
in her purse; and	<b>surely</b>	till you mend all	9, 59/ 14
on both sides; for	<b>surely</b>	they do no good	9, 59/ 20
clergy mend them --	<b>surely</b>	whoso for such good	9, 60/ 13
upon trentals abroad. And	<b>surely</b>	if the man thus	9, 63/ 11

so long ago. And	<b>surely</b>	myself remember none, nor	9, 66/ 18
for this once. Howbeit,	<b>surely</b>	his but, being a	9, 67/ 2
old senate still. % And	<b>surely</b>	somewhat like, but not	9, 81/ 32
hatred or obloquy. For	<b>surely</b>	some say that they	9, 86/ 27
that he believeth wrong:	<b>surely</b>	so can I not	9, 87/ 2
clergy would do wrong.	<b>Surely</b>	in this one point	9, 92/ 17
else he could not	<b>surely</b>	tell us of so	9, 94/ 7
spiritual than I. And	<b>surely</b>	if the laws may	9, 97/ 3
arguments to the contrary.	<b>Surely</b>	in such things as	9, 99/ 31
they do or no,	<b>surely</b>	I do not. Nor	9, 102/ 29
strive with him. But	<b>surely</b>	as he may be	9, 103/ 24
wear hair. He is	<b>surely</b>	somewhat sore if he	9, 106/ 30
shall see it. And	<b>surely</b>	for their shirts of	9, 107/ 5
his wholesome admonitions. But	<b>surely</b>	this one thing, though	9, 107/ 15
more than themselves. For	<b>surely</b>	if such thing should	9, 113/ 32
at the least. But	<b>surely</b>	I suppose he shall	9, 116/ 26
for very truth. And	<b>surely</b>	they that are of	9, 116/ 33
a wonderful rage. But	<b>surely</b>	though I would not	9, 119/ 2
here nearer home. And	<b>surely</b>	this will I confess	9, 120/ 6
causes, I cannot very	<b>surely</b>	say, nor yet very	9, 120/ 27
cut between them. For	<b>surely</b>	where they tell it	9, 121/ 33
against me than him.	<b>Surely</b>	if they were wise	9, 123/ 14
For if it were,	<b>surely</b>	they that so punished	9, 128/ 4
and no good. For	<b>surely</b>	if the conventing of	9, 130/ 25
and of adventure: so	<b>surely</b>	though sometimes it hap	9, 133/ 15
without their license. And	<b>surely</b>	this is a sore	9, 137/ 24
as they think. But	<b>surely</b>	that is not the	9, 138/ 4
change was made. But	<b>surely</b>	that law and others	9, 139/ 7
for the truth. But	<b>surely</b>	if the said laws	9, 140/ 17
much against them. But	<b>surely</b>	that will be none	9, 142/ 19
much cunning, too; but	<b>surely</b>	either is this Pacifier	9, 143/ 7
sore offended, knoweth. But	<b>surely</b>	this hath in my	9, 145/ 4
in his book. But	<b>surely</b>	if this Pacifier call	9, 145/ 7
it is so." But	<b>surely</b>	some say again that	9, 147/ 1
willing to be reformed:	<b>surely</b>	if he will so	9, 148/ 33
jail to answer. But	<b>surely</b>	, as it is somewhat	9, 151/ 12
ceased and gone. And	<b>surely</b>	I think that his	9, 152/ 7
ever proved yet. And	<b>surely</b>	so negligently might it	9, 158/ 2
maketh them over-bold. And	<b>surely</b>	muchwhat after this fashion	9, 159/ 33
frost and fire. And	<b>surely</b>	between the true Catholic	9, 160/ 9
overseas; or else take	<b>sureties</b>	bound for his appearance	9, 90/ 13
the locks be his	<b>sureties</b>	for his forthcoming? Thus	9, 90/ 23
good abearing, and sometimes	<b>sureties</b>	with him, too, such	9, 132/ 13

leastwise for their own	<b>surety</b>	, search and see somewhat	9, 9/ 35
And there is like	<b>surety</b>	and like certain knowledge	9, 21/ 9
there is as great	<b>surety</b>	in the word of	9, 32/ 15
land and a great	<b>surety</b>	for the prince, and	9, 84/ 6
will bind myself for	<b>surety</b>	, and find him other	9, 94/ 15
writing, and without any	<b>surety</b>	of the change give	9, 97/ 6
he deviseth for the	<b>surety</b>	of the witnesses should	9, 139/ 29
would for their own	<b>surety</b>	keep their own tongues	9, 139/ 31
than, with all the	<b>surety</b>	that could be found	9, 139/ 32
also help to the	<b>surety</b>	of innocents, as from	9, 153/ 24
happeth upon a good	<b>surety</b>	that good men in	9, 158/ 23
the peace, rest, and	<b>surety</b>	of the realm, were	9, 162/ 24
into such courage and	<b>surety</b>	as the goodly devices	9, 163/ 1
with rest, wealth, and	<b>surety</b>	of the prince and	9, 166/ 36
first, with an untrue	<b>surmise</b>	grounded upon imagination, and	9, 107/ 19
is a goodly false	<b>surmise</b>	, grounded, as I said	9, 108/ 1
the untruth of this	<b>surmise</b>	well and plainly appeareth	9, 110/ 11
Pacifier, upon that misimagined	<b>surmise</b>	, goeth on farther and	9, 111/ 2
bringeth forth a bare	<b>surmise</b>	in such wise imagined	9, 112/ 9
that have had their	<b>surmise</b>	brought forth unto the	9, 148/ 13
of his purpose a	<b>surmised</b>	suspicion against the spirituality	9, 163/ 5
should causeless, upon such	<b>surmised</b>	and unproved cruelty, change	9, 167/ 9
where this Pacifier here	<b>surmiseth</b>	that the spirituality doth	9, 110/ 7
of the mire, nor	<b>surplice</b>	, cope, nor censer, nor	9, 51/ 31
in the mire --	<b>surplices</b>	, copes, censers, crosses, relics	9, 51/ 19
the sea shall never	<b>surround</b>	and overwhelm all the	9, 158/ 29
that I show myself	<b>suspect</b>	in the matter and	9, 5/ 21
books, for I am	<b>suspect</b>	in these matters, and	9, 46/ 27
the spirituality. As for	<b>suspect</b>	-- if I be	9, 46/ 28
if I be now	<b>suspect</b>	, the world waxeth all	9, 46/ 28
to call those folk	<b>suspect</b>	that were suspect of	9, 46/ 29
folk suspect that were	<b>suspect</b>	of heresy. And this	9, 46/ 30
list to cast and	<b>suspect</b>	some further fear of	9, 94/ 25
it that we should	<b>suspect</b>	that our prelates and	9, 94/ 28
if men be now "	<b>suspected</b>	" of the Catholic faith	9, 46/ 31
after that he was	<b>suspected</b>	of heresy and spoken	9, 126/ 33
if he be notably	<b>suspected</b>	of heresy -- he	9, 130/ 12
a man may be	<b>suspected</b>	and not guilty, and	9, 130/ 16
he never so sore	<b>suspected</b>	nor by never so	9, 130/ 27
folk have him so	<b>suspected</b>	. Now, if this Pacifier	9, 133/ 19
good men as are	<b>suspected</b>	or detected of heresy	9, 145/ 17
were openly and notably	<b>suspected</b>	of heresy, and that	9, 151/ 23
so favorable toward folk	<b>suspected</b>	of heresy as to	9, 153/ 34

is openly and notably	<b>suspected</b>	of heresy, and sufficient	9, 154/ 18
not suffer a sore-	<b>suspected</b>	priest of theirs for	9, 157/ 28
a new kind of	<b>suspects</b>	, if men be now	9, 46/ 30
in a stay, and	<b>suspend</b>	their sentence for the	9, 112/ 19
the meanwhile cite him,	<b>suspend</b>	him, and accurse him	9, 166/ 3
of arresting no longer	<b>suspended</b>	than as long as	9, 154/ 2
any cause be more	<b>suspended</b>	now than in any	9, 154/ 8
at all must be	<b>suspended</b>	from them, and send	9, 154/ 36
good proof, then the	<b>suspending</b>	will be as long	9, 154/ 9
faith. Howbeit, in that	<b>suspicion</b>	am I glad to	9, 46/ 31
such a malicious foolish	<b>suspicion</b>	as this Pacifier here	9, 92/ 7
such other folk's false	<b>suspicion</b>	springing upon such slanderous	9, 109/ 13
hand) conceived a false	<b>suspicion</b>	against all those that	9, 111/ 15
the evil and false	<b>suspicion</b>	that they have conceived	9, 111/ 33
saith, conceived a false	<b>suspicion</b>	against them for finding	9, 112/ 27
their own false, imagined	<b>suspicion</b>	, punish those many persons	9, 112/ 38
themselves conceive a false	<b>suspicion</b>	against him), it were	9, 128/ 6
persons for a wrong	<b>suspicion</b>	falsely conceived in their	9, 129/ 22
realm, many times upon	<b>suspicion</b>	the judges award a	9, 132/ 7
discretion call one for	<b>suspicion</b>	of heresy ex officio	9, 134/ 21
their wisdoms whether any	<b>suspicion</b>	of evil will or	9, 139/ 23
spirituality for an evil	<b>suspicion</b>	and a false of	9, 142/ 1
man for every light	<b>suspicion</b>	, or complaint, of heresy	9, 151/ 6
folk for every light	<b>suspicion</b>	, or every complaint, of	9, 154/ 17
to arrest folk for	<b>suspicion</b>	of heresy; and would	9, 154/ 24
which is a light	<b>suspicion</b>	and which is an	9, 154/ 26
which is an open	<b>suspicion</b>	and which but a	9, 154/ 27
a privy, and which	<b>suspicion</b>	is notable and which	9, 154/ 28
his purpose a surmised	<b>suspicion</b>	against the spirituality, making	9, 163/ 5
heresy, upon other vehement	<b>suspicious</b>	, without witnesses a man	9, 131/ 23
murmur, casting abroad a	<b>suspicious</b>	babbling, of gathering, and	9, 143/ 27
And yet all such	<b>suspicious</b>	babbling not worth a	9, 143/ 30
a false tale with	<b>suspicious</b>	words) and come to	9, 148/ 16
many places in, and	<b>swallowed</b>	whole countries up, and	9, 158/ 30
place in the realm	<b>swarm</b>	very full ere ever	9, 89/ 16
streets were likely to	<b>swarm</b>	full of heretics before	9, 130/ 29
holily, and would therewith	<b>swear</b>	to the woman full	9, 59/ 27
durst be bold to	<b>swear</b>	for the wife, that	9, 59/ 33
and therefore dare not	<b>swear</b>	that in their conscience	9, 132/ 1
will not let to	<b>swear</b>	twice nay before they	9, 136/ 24
he seemeth good, and	<b>swear</b>	false where he seemeth	9, 137/ 5
somebody here that will	<b>swear</b>	that ever he did	9, 164/ 36
so sore that he	<b>sweat</b>	, again, in studying and	9, 122/ 1

that Frith," quoth I, "	<b>sweat</b>	in laboring to quench	9, 122/ 10
quenching thereof till he	<b>sweat</b>	, I would some good	9, 122/ 17
and make him therein	<b>sweat</b>	the blood out of	9, 122/ 19
heresy that he so	<b>sweateth</b>	in, to impugn the	9, 124/ 30
of late that he	<b>sweateth</b>	about the matter afresh	9, 125/ 10
in any part of	<b>Switzerland</b>	or Saxony. And also	9, 139/ 18
down dead in a	<b>swoon</b>	! And this tale of	9, 119/ 26
good zeal, that he	<b>swore</b>	by the Mass he	9, 76/ 25
on their oaths, have	<b>sworn</b>	that they heard it	9, 131/ 16
close, for they be	<b>sworn</b>	to keep the king's	9, 133/ 1
if a man be	<b>sworn</b>	to say the truth	9, 135/ 24
when the jury was	<b>sworn</b>	), and openly delivered his	9, 159/ 28
realm should be solemnly	<b>sworn</b>	to repress heretics and	9, 162/ 20
far forth that one	<b>Sygar</b>	, a bookseller of Cambridge	9, 119/ 20
my bosom; and that	<b>Sygar</b>	never saw it after	9, 119/ 33
throw, no more did	<b>Sygar</b>	himself neither, in good	9, 119/ 35
I leave not one	<b>syllable</b>	out. For such darkness	9, 6/ 34
craftily that all the	<b>table</b>	spieth them. Lo, good	9, 22/ 21
and some that make	<b>tables</b>	thereof for their own	9, 8/ 9
in any books or	<b>tablets</b>	; and therefore what shall	9, 17/ 27
in any books or	<b>tablets</b>	; and therefore what shall	9, 26/ 34
or else that they	<b>take</b>	him, in respect of	9, 5/ 38
of mine own than	<b>take</b>	any part of theirs	9, 6/ 29
have been content to	<b>take</b>	. And I sometimes take	9, 8/ 27
take. And I sometimes	<b>take</b>	the pain to rehearse	9, 8/ 28
be such as they	<b>take</b>	them for. Now have	9, 9/ 36
wise man, I throw,	<b>take</b>	the bread which he	9, 12/ 1
rather than we would	<b>take</b>	wholesome meat in at	9, 14/ 1
word use they to	<b>take</b>	solemnly for a sure	9, 14/ 7
thing in your remembrance:	<b>take</b>	now the pain to	9, 22/ 17
the labor that they	<b>take</b>	about it), but also	9, 22/ 26
will at the leastwise	<b>take</b>	no displeasure with us	9, 28/ 2
he can -- and	<b>take</b>	whose help he will	9, 37/ 26
with them. Let us	<b>take</b>	this way between us	9, 45/ 36
way will they never	<b>take</b>	, I ween. For then	9, 46/ 15
deserve. But I dare	<b>take</b>	God and them also	9, 47/ 31
into the Thames than	<b>take</b>	it. For albeit they	9, 47/ 34
for whose sake I	<b>take</b>	the labor, and not	9, 48/ 1
hired for money to	<b>take</b>	half the labor and	9, 48/ 13
the persons, which I	<b>take</b>	not for the matter	9, 48/ 25
And therefore if they	<b>take</b>	this for the matter	9, 48/ 33
indifferent. Now, if they	<b>take</b>	for the matter the	9, 48/ 35
the thing that I	<b>take</b>	for the matter --	9, 48/ 35

the copes, and reverently	<b>take</b>	up the crosses, the	9, 51/ 22
matter alone, and neither	<b>take</b>	up good man out	9, 51/ 30
I, when I wrote,	<b>take</b>	none example thereof; and	9, 52/ 7
are heresies. But they	<b>take</b>	, as it seemeth, all	9, 52/ 19
the thing which I	<b>take</b>	also for very true	9, 53/ 8
walk plainly forth and	<b>take</b>	no such byways, he	9, 55/ 17
book of Division would	<b>take</b>	upon him to go	9, 57/ 29
some good folk also	<b>take</b>	it at a superficial	9, 61/ 12
the worst: I will	<b>take</b>	his first chapter whole	9, 61/ 23
both spirituality and temporalty,	<b>take</b>	each other by the	9, 67/ 13
when he seeth them	<b>take</b>	so much labor and	9, 69/ 5
of the world men	<b>take</b>	for very good, can	9, 69/ 11
that seem best and	<b>take</b>	most labor and pain	9, 70/ 37
it were good to	<b>take</b>	away that is too	9, 75/ 8
it were good to	<b>take</b>	away from the clergy	9, 77/ 3
what right men may	<b>take</b>	away from any man	9, 77/ 7
give the counsel to	<b>take</b>	any man's land or	9, 77/ 16
it were lawful to	<b>take</b>	as much away from	9, 77/ 35
little wrench further, to	<b>take</b>	in like wise away	9, 77/ 37
the name of abundance	<b>take</b>	all from the Church	9, 78/ 32
Church that they would	<b>take</b>	from every man to	9, 78/ 33
such as they would	<b>take</b>	from one that hath	9, 78/ 34
themselves, because they would	<b>take</b>	away but the great	9, 79/ 3
least more unmeet to	<b>take</b>	in than he whom	9, 81/ 23
one of the spirituality	<b>take</b>	into his place by	9, 82/ 10
than in a cloister	<b>take</b>	a religious man's life	9, 83/ 24
without lawful cause to	<b>take</b>	any possessions away from	9, 84/ 22
of those that would	<b>take</b>	all and leave nothing	9, 85/ 23
would leave sufficient and	<b>take</b>	away the remnant. And	9, 85/ 25
him overseas; or else	<b>take</b>	sureties bound for his	9, 90/ 12
Paul, this apostle Frith,	<b>take</b>	shipping at Sandwich and	9, 90/ 19
not need; nor to	<b>take</b>	him to grace, neither	9, 90/ 28
malicious as thereupon to	<b>take</b>	an opinion that to	9, 92/ 14
commonly, is this: they	<b>take</b>	it that they that	9, 95/ 18
priests also daily do	<b>take</b>	upon them, in ministering	9, 99/ 24
good tender parnel, to	<b>take</b>	a little penance of	9, 101/ 23
peace. But whether they	<b>take</b>	this division to be	9, 102/ 26
evil counsel for to	<b>take</b>	it from them. And	9, 104/ 29
may be content to	<b>take</b>	in good worth. For	9, 107/ 10
spirituality bear it and	<b>take</b>	it well in worth	9, 107/ 15
commonly, this: that they	<b>take</b>	it that they that	9, 107/ 30
misorder and abusions, and	<b>take</b>	it as though they	9, 112/ 29
those folk would not	<b>take</b>	only from the clergy	9, 113/ 33

devout, religious folk to	<b>take</b>	some other order with	9, 118/ 23
would be glad to	<b>take</b>	more labor, loss, and	9, 122/ 24
man else would wittingly	<b>take</b>	a burden from one	9, 123/ 10
speaketh of, if he	<b>take</b>	heresies for any. For	9, 128/ 31
other folk occasion to	<b>take</b>	him for so naughty	9, 132/ 4
naught, compelleth them to	<b>take</b>	this way; which necessity	9, 133/ 35
accusers and witnesses might	<b>take</b>	hurt, as is said	9, 137/ 32
not in any manner	<b>take</b>	knowledge or judge upon	9, 138/ 14
spiritual men may not	<b>take</b>	all the thanks to	9, 138/ 28
Howbeit, lest we should	<b>take</b>	him at that word	9, 141/ 32
of temper, if he	<b>take</b>	them (as he calleth	9, 143/ 8
to teach us, to	<b>take</b>	and believe for true	9, 146/ 33
Sir John "Some Say"	<b>take</b>	his porteous and his	9, 150/ 17
of heresy as to	<b>take</b>	away the power of	9, 153/ 35
in with them and	<b>take</b>	their part. Now, this	9, 156/ 29
meanwhile, methink I may	<b>take</b>	to record, for all	9, 163/ 12
process ex officio would	<b>take</b>	the tinker's part therein	9, 164/ 16
as many would have	<b>taken</b>	it in hand as	9, 3/ 16
for all their business	<b>taken</b>	thereabout, are fain to	9, 5/ 4
and therefore have I	<b>taken</b>	the more pain upon	9, 9/ 39
Now was this word,	<b>taken</b>	up and walked about	9, 12/ 7
any man reputed and	<b>taken</b>	for wise. For when	9, 12/ 21
that ought to be	<b>taken</b>	for a sure and	9, 18/ 2
believed, nor to be	<b>taken</b>	for God's word by	9, 27/ 19
that ever themselves have	<b>taken</b>	for scripture hitherto but	9, 32/ 31
seemeth, from these folk	<b>taken</b>	away the best part	9, 41/ 8
baptized in Latin, and	<b>taken</b>	matrimony for a sacrament	9, 44/ 9
their deathbed, and have	<b>taken</b>	their Housel after the	9, 44/ 11
with) that I have	<b>taken</b>	great rewards in ready	9, 47/ 25
writing that I have	<b>taken</b>	in this gear since	9, 48/ 14
many priests be openly	<b>taken</b>	in -- as theft	9, 55/ 33
to the Church and	<b>taken</b>	as honor done to	9, 71/ 15
also no little somewhat	<b>taken</b>	from them, to that	9, 72/ 5
Church by, should be	<b>taken</b>	away every whit. And	9, 75/ 33
side, if there be	<b>taken</b>	from no man anything	9, 78/ 5
be from no man	<b>taken</b>	anything. For I doubt	9, 78/ 8
all the remnant were	<b>taken</b>	away from them, because	9, 78/ 15
it might be lawfully	<b>taken</b>	from them or not	9, 79/ 19
would have the goods	<b>taken</b>	from the Church. The	9, 85/ 22
in the Tower already	<b>taken</b>	by the bishop's servants	9, 89/ 21
he must not be	<b>taken</b>	for an heretic but	9, 90/ 37
against good order be	<b>taken</b>	and reputed for wise	9, 100/ 29
at Ipswich, and thereupon	<b>taken</b>	and imprisoned at Norwich	9, 113/ 15

my door, to be	<b>taken</b>	by the constables and	9, 118/ 24
anything that I have	<b>taken</b>	of his, he had	9, 120/ 13
about the realm, was	<b>taken</b>	not long ago by	9, 121/ 1
I am sure, have	<b>taken</b>	Frith ever after for	9, 124/ 24
suits that have been	<b>taken</b>	in the spiritual courts	9, 130/ 2
and such as were	<b>taken</b>	for worshipful, being called	9, 131/ 13
that it should be	<b>taken</b>	; for sometimes a wolf	9, 136/ 2
to be received and	<b>taken</b>	in heresy, I have	9, 136/ 6
these new brethren were	<b>taken</b>	therein, be brought in	9, 141/ 12
determined who shall be	<b>taken</b>	and reputed for an	9, 149/ 23
if that way were	<b>taken</b>	which it seemeth that	9, 149/ 33
-- after great time	<b>taken</b>	, and much diligence used	9, 156/ 16
there was a priest	<b>taken</b>	for heresy, and in	9, 157/ 16
for heresy to be	<b>taken</b>	thence. Howbeit, when that	9, 157/ 28
prevented, and the field	<b>taken</b>	up before, in which	9, 162/ 10
and their grandfathers also,	<b>taken</b>	evermore for heresy. And	9, 169/ 4
out somewhat that Tyndale	<b>taketh</b>	in; that is to	9, 6/ 1
done all this, he	<b>taketh</b>	the fall himself. But	9, 6/ 25
written; since God's word	<b>taketh</b>	its authority of God	9, 21/ 7
the preacher of them	<b>taketh</b>	a fouler fall than	9, 22/ 27
reason after, which he	<b>taketh</b>	out of Tyndale's chapter	9, 23/ 28
that, as meseemeth, he	<b>taketh</b>	at the leastwise unawares	9, 55/ 5
to do; and so	<b>taketh</b>	it for a thing	9, 62/ 25
this division that he	<b>taketh</b>	in hand to treat	9, 64/ 33
of the both himself	<b>taketh</b>	for the chief appeareth	9, 65/ 11
they be, as he	<b>taketh</b>	them, discreet persons of	9, 79/ 2
labor that he doth	<b>taketh</b>	not away the nature	9, 105/ 15
see: that as Frith	<b>taketh</b>	mine answer from me	9, 126/ 3
And because this Pacifier	<b>taketh</b>	it for so sore	9, 132/ 27
that inquireth of heresy	<b>taketh</b>	knowledge of heresy. And	9, 138/ 15
summa called Summa rosella	<b>taketh</b>	it, titulo "Ex communicat	9, 138/ 16
he by and by	<b>taketh</b>	it away. For he	9, 141/ 20
for that time, and	<b>taketh</b>	forth his scholars a	9, 164/ 11
be damnably deceived in	<b>taking</b>	the word of man	9, 21/ 21
any possessions. And some	<b>taking</b>	a more mean way	9, 75/ 3
so boldly speak of	<b>taking</b>	away any possessions of	9, 84/ 11
their discreet invention of	<b>taking</b>	from the clergy the	9, 84/ 27
it is spoken of,	<b>taking</b>	, as it were, an	9, 142/ 17
much harm, by the	<b>taking</b>	away of the punishment	9, 148/ 36
readers, for the true	<b>taking</b>	of the old faith	9, 168/ 37
apostrophe, and turning his	<b>tale</b>	to God, crying out	9, 32/ 9
this piece of Tyndale's	<b>tale</b>	it seemeth that this	9, 34/ 7
part of all Tyndale's	<b>tale</b>	is brought to more	9, 39/ 3

answer, they see Tyndale's	<b>tale</b>	so sure. Now, of	9, 39/ 14
some part of his	<b>tale</b>	true -- as none	9, 59/ 31
then color all his	<b>tale</b>	with his proper invention	9, 60/ 1
division, by his own	<b>tale</b>	, yet could not for	9, 70/ 33
to have left their	<b>tale</b>	untold, till he had	9, 74/ 19
books so false a	<b>tale</b>	himself against not a	9, 74/ 24
this piece of his	<b>tale</b>	he speaketh of those	9, 93/ 33
qualified and moderated his	<b>tale</b>	with this word "all	9, 101/ 11
now doth all his	<b>tale</b>	amount unto no more	9, 102/ 3
And therefore his whole	<b>tale</b>	amounteth unto no more	9, 112/ 3
see such an evil	<b>tale</b>	proved true will either	9, 112/ 18
piteously beaten. And this	<b>tale</b>	had some of those	9, 117/ 10
a swoon! And this	<b>tale</b>	of his beating did	9, 119/ 27
such a false heretic's	<b>tale</b>	. And now, notwithstanding that	9, 121/ 13
told Master Chancellor this	<b>tale</b>	; and so, I ween	9, 122/ 30
if he heard the	<b>tale</b>	told by me, might	9, 122/ 34
Frith would turn that	<b>tale</b>	from me to Master	9, 123/ 22
I tell you this	<b>tale</b>	for is this. I	9, 125/ 15
prove that same false	<b>tale</b>	true. The Thirty-ninth Chapter	9, 128/ 9
who told him the	<b>tale</b>	, bind that busy, troublesome	9, 134/ 8
make here no long	<b>tale</b>	again thereof. But well	9, 136/ 9
somewhat better, this shameful	<b>tale</b>	is somewhat shameless, dare	9, 142/ 33
judges knew not this	<b>tale</b>	before, nor wist what	9, 146/ 27
it before. But the	<b>tale</b>	is not so much	9, 146/ 32
true every false, feigned	<b>tale</b>	with which any man	9, 146/ 34
all that gay reported	<b>tale</b>	that some laymen say	9, 147/ 7
or not . . . all this	<b>tale</b>	, though he tell it	9, 147/ 17
that all his whole	<b>tale</b>	of their great desire	9, 148/ 10
a very false, feigned	<b>tale</b>	; and so hath been	9, 148/ 12
and spice a false	<b>tale</b>	with suspicious words) and	9, 148/ 16
proof, then is his	<b>tale</b>	lost. For then he	9, 154/ 6
innocents, that this Pacifier's	<b>tale</b>	is untrue, both other	9, 163/ 24
less believe their lamentable	<b>tales</b>	than I fear me	9, 127/ 34
who told me the	<b>tales</b>	that made me so	9, 134/ 18
and sports and merry	<b>tales</b>	. For as Horace saith	9, 170/ 35
blessed brethren that ever	<b>talk</b>	of faith and Spirit	9, 121/ 23
pain, and tarry and	<b>talk</b>	, etc., and so get	9, 145/ 11
they suffered boldly to	<b>talk</b>	unchecked. Which thing albeit	9, 158/ 22
of the world, they	<b>talked</b>	at last of the	9, 76/ 23
and religious persons, and	<b>talked</b>	of their living, and	9, 79/ 16
days after, when she	<b>talked</b>	of it, that the	9, 101/ 26
Richard Hunne when I	<b>talked</b>	with him; and feared	9, 126/ 26
also divers whom he	<b>talketh</b>	with) that I have	9, 47/ 25

well himself, but also	<b>talketh</b>	not much, nor hath	9, 87/ 33
And when his counsel	<b>talketh</b>	with him, and asketh	9, 159/ 9
besides the bold erroneous	<b>talking</b>	that is now almost	9, 11/ 9
of a lust unto	<b>talking</b>	. First they say that	9, 67/ 26
as they fell in	<b>talking</b>	of the world, they	9, 76/ 23
before, I heard little	<b>talking</b>	of such manner of	9, 79/ 10
merry companies, never earnestly	<b>talking</b>	thereof (for as yet	9, 79/ 12
by way of familiar	<b>talking</b>	, have I heard divers	9, 79/ 14
assembling, and rounding, and	<b>talking</b>	, and finally confederating together	9, 143/ 29
so busy with their	<b>talking</b>	, and in better places	9, 160/ 3
in many such merry	<b>talkings</b>	I have always remembered	9, 79/ 21
pleased him to have	<b>tarried</b>	still in the stocks	9, 119/ 4
thence, or else to	<b>tarry</b>	there as long as	9, 50/ 1
sleep, and some to	<b>tarry</b>	so long fasting, as	9, 103/ 13
longer. For if they	<b>tarry</b>	till yesterday, and then	9, 120/ 17
cost, and pain, and	<b>tarry</b>	and talk, etc., and	9, 145/ 11
and then, if they	<b>tarry</b>	forty days, the king's	9, 151/ 9
time than over-long to	<b>tarry</b>	to the destruction of	9, 168/ 3
of their souls, truly	<b>taught</b>	and preached unto them	9, 13/ 7
word of God was	<b>taught</b>	to them long ere	9, 17/ 14
ere ever the congregation	<b>taught</b>	it. For you see	9, 17/ 14
points which were only	<b>taught</b>	by Christ to his	9, 18/ 11
and without writing --	<b>taught</b>	and delivered unto Christian	9, 18/ 14
that the faith was	<b>taught</b>	, and men were baptized	9, 20/ 30
ere writing began, was	<b>taught</b>	by the word of	9, 20/ 36
and ever shall be	<b>taught</b>	and instructed by God	9, 21/ 2
of God hath inwardly	<b>taught</b>	, teacheth, and ever shall	9, 21/ 16
Church begun, gathered, and	<b>taught</b>	; and that the Church	9, 22/ 2
it was preached and	<b>taught</b>	by mouth, but only	9, 23/ 17
word of God was	<b>taught</b>	to them long ere	9, 25/ 5
ere ever the congregation	<b>taught</b>	it. For you see	9, 25/ 5
mouth of his apostles	<b>taught</b>	us" as when it	9, 27/ 32
of God unwritten and	<b>taught</b>	unto the Church by	9, 32/ 15
himself hath ever hitherto	<b>taught</b>	his true Catholic Church	9, 41/ 17
matter until this Pacifier	<b>taught</b>	them this great secret	9, 146/ 28
this Pacifier to be	<b>taught</b>	what belonged unto right	9, 148/ 22
and being instructed and	<b>taught</b>	by some old cunning	9, 163/ 32
then hath this Pacifier	<b>taught</b>	him to say that	9, 165/ 20
yet hath this Pacifier	<b>taught</b>	him farther to say	9, 165/ 24
he sat in a	<b>tavern</b>	in Lombard Street with	9, 76/ 20
every alehouse, in every	<b>tavern</b>	, in every barge, and	9, 160/ 1
answered me, "Fareto sould	<b>te</b>	laymen fasten? Let te	9, 106/ 19
te laymen fasten? Let	<b>te</b>	priester fasten" -- so	9, 106/ 19

teacheth, and ever shall	<b>teach</b>	to know, judge, and	9, 21/ 17
that they preach and	<b>teach</b>	that men are bound	9, 25/ 29
other such heretics do	<b>teach</b>	that no word of	9, 27/ 18
he was meet to	<b>teach</b>	; and not now, when	9, 43/ 5
is not meet to	<b>teach</b>	, but is by the	9, 43/ 6
false teaching, forbidden to	<b>teach</b>	. But then, unto that	9, 43/ 7
that they do and	<b>teach</b>	, without arguments, resistance, or	9, 96/ 13
that they do and	<b>teach</b>	, without argument, resistance, or	9, 97/ 33
that they do and	<b>teach</b>	, without arguments, resistance, or	9, 99/ 2
that they do and	<b>teach</b>	, without arguments, resistance, or	9, 101/ 8
plainly do preach and	<b>teach</b>	that no layman should	9, 101/ 34
This George Joye did	<b>teach</b>	this child his ungracious	9, 117/ 36
with me, began to	<b>teach</b>	another child in my	9, 118/ 2
of any pride to	<b>teach</b>	them, as of charity	9, 146/ 32
as of charity to	<b>teach</b>	us, to take and	9, 146/ 33
no more able to	<b>teach</b>	some one of those	9, 148/ 7
able and meet to	<b>teach</b>	a good master in	9, 148/ 8
as this Pacifier can	<b>teach</b>	us, and a little	9, 149/ 24
away lightly, to go	<b>teach</b>	their heresies and sow	9, 149/ 31
that ever he did	<b>teach</b>	it me." And yet	9, 164/ 36
less learned than himself,	<b>teach</b>	boldly the false part	9, 165/ 14
perceive whether these new	<b>teachers</b>	of theirs be such	9, 9/ 36
that Tyndale not only	<b>teacheth</b>	false heresies but furnisheth	9, 8/ 21
God hath inwardly taught,	<b>teacheth</b>	, and ever shall teach	9, 21/ 16
things that the Church	<b>teacheth</b>	for necessary, and saith	9, 31/ 3
whole clergy of Christendom	<b>teacheth</b>	and ordereth in spiritual	9, 99/ 32
Christ, but, as Frith	<b>teacheth</b>	, nothing but wine and	9, 101/ 30
own ignorance, therefore he	<b>teacheth</b>	the spiritual judges one	9, 145/ 23
against that the Church	<b>teacheth</b>	-- nor that he	9, 146/ 1
God's word by the	<b>teaching</b>	of the Catholic Church	9, 27/ 20
the Church, for false	<b>teaching</b>	, forbidden to teach. But	9, 43/ 6
tiler lurking about and	<b>teaching</b>	his gospel in corners	9, 164/ 6
their ordinances and their	<b>teachings</b>	observed, without resistance, grudge	9, 99/ 29
long, and therefore too	<b>tedious</b>	to read. For which	9, 5/ 8
so long and so	<b>tedious</b>	that they will not	9, 7/ 29
it seem long and	<b>tedious</b>	unto them to read	9, 8/ 3
is so far from	<b>tedious</b>	that they have read	9, 8/ 8
thus, as for the	<b>tedious</b>	length of my writing	9, 10/ 28
and Tyndale after him	<b>tell</b>	us for a foundation	9, 18/ 1
word written Tyndale cannot	<b>tell</b>	but by the Church	9, 18/ 29
be all, as I	<b>tell</b>	you, so feeble in	9, 21/ 36
And over this, we	<b>tell</b>	them that the same	9, 26/ 1
church, I say, doth	<b>tell</b>	them that the words	9, 26/ 4

did altogether. And we	<b>tell</b>	them that Tyndale must	9, 26/ 7
us of necessity to	<b>tell</b>	them again that the	9, 27/ 21
with us though we	<b>tell</b>	him plainly that since	9, 28/ 2
is true that I	<b>tell</b>	you, that he would	9, 28/ 7
may with good reason	<b>tell</b>	them that they do	9, 39/ 28
I could between them	<b>tell</b>	some reason of difference	9, 43/ 10
the least; let them	<b>tell</b>	where I commend pomp	9, 49/ 11
his handling -- to	<b>tell</b>	you the very truth	9, 54/ 24
Or may he not	<b>tell</b>	what he heareth some	9, 56/ 6
God agree, I will	<b>tell</b>	you what I hear	9, 58/ 14
made, go forth and	<b>tell</b>	them that some folk	9, 58/ 15
somewhat of his indifference,	<b>tell</b>	her husband his parse	9, 59/ 4
his faults, useth to	<b>tell</b>	it him secretly; and	9, 60/ 14
thinketh he may boldly	<b>tell</b>	everything for true that	9, 66/ 3
whereas he cannot fully	<b>tell</b>	by what occasion the	9, 67/ 5
can, if he will,	<b>tell</b>	the same some laymen	9, 72/ 14
peradventure at another time	<b>tell</b>	us of some men	9, 77/ 10
their hope! I cannot	<b>tell</b>	what good and charitable	9, 91/ 12
he could not surely	<b>tell</b>	us of so many	9, 94/ 7
that can I not	<b>tell</b>	; and peradventure they do	9, 102/ 28
requireth, that I cannot	<b>tell</b>	, but there may be	9, 102/ 31
Pacifier meant, I cannot	<b>tell</b>	; but either by malice	9, 111/ 9
less than this fortnight,	<b>tell</b>	unto another near friend	9, 117/ 12
his ease. But now	<b>tell</b>	the brethren many marvelous	9, 119/ 18
his beating did Tyndale	<b>tell</b>	to an old acquaintance	9, 119/ 27
For surely where they	<b>tell</b>	it under such manner	9, 121/ 33
such as himself list,	<b>tell</b>	it out by Master	9, 122/ 36
I was about to	<b>tell</b>	you, in that communication	9, 124/ 28
mine answer, I cannot	<b>tell</b>	of whom; and since	9, 125/ 9
the thing that I	<b>tell</b>	you this tale for	9, 125/ 15
they not bound to	<b>tell</b>	, but be, rather, bound	9, 133/ 1
acquittal? And who shall	<b>tell</b>	him there the names	9, 133/ 4
out again, and never	<b>tell</b>	them who told me	9, 134/ 17
this tale, though he	<b>tell</b>	it but, as it	9, 147/ 17
any man yet can	<b>tell</b>	.The whole sum and	9, 167/ 12
partial leaning, indifferently to	<b>tell</b>	him truth. And thus	9, 169/ 37
become him merrily to	<b>tell</b>	his mind than seriously	9, 171/ 1
Church in that it	<b>telleth</b>	them "this thing did	9, 18/ 35
nothing) in that it	<b>telleth</b>	them "this thing did	9, 18/ 36
as well when it	<b>telleth</b>	them "these things Christ	9, 27/ 31
us" as when it	<b>telleth</b>	them "these things hath	9, 27/ 33
holy father writeth, and	<b>telleth</b>	also divers whom he	9, 47/ 25
the greatest weight; and	<b>telleth</b>	them as though they	9, 55/ 28

they further, that he	<b>telleth</b>	indifferently the faults as	9, 56/ 8
neither party, but only	<b>telleth</b>	the one the other's	9, 57/ 26
as he will say)	<b>telleth</b>	them their faults both	9, 57/ 27
for such good will	<b>telleth</b>	a man his faults	9, 60/ 14
that thing this Pacifier	<b>telleth</b>	us not yet. But	9, 77/ 9
story that Titus Livius	<b>telleth</b>	of one Pacuvius Calavius	9, 79/ 24
would play as Aesop	<b>telleth</b>	a fable of a	9, 83/ 11
no wiser than one	<b>telleth</b>	me that both con	9, 125/ 32
believe the Church in	<b>telling</b>	him which be those	9, 26/ 8
must believe it in	<b>telling</b>	him which be those	9, 26/ 9
touching his indifference in	<b>telling</b>	the faults of the	9, 56/ 36
and goodness moderate and	<b>temper</b>	the rigor of the	9, 141/ 22
otherwise somewhat out of	<b>temper</b>	, if he take them	9, 143/ 8
of his device, to	<b>temper</b>	his device in such	9, 154/ 14
a great token of	<b>temperance</b>	and good mind toward	9, 55/ 31
chastity, liberality, patience, soberness,	<b>temperance</b>	, cunning, and such others	9, 142/ 10
of God, patience, soberness,	<b>temperance</b>	, and cunning too. For	9, 142/ 36
showeth himself therein more	<b>temperate</b>	and thereby more discreet	9, 54/ 17
patient folk or for	<b>temperate</b>	either. The Forty-fourth Chapter	9, 143/ 9
words well and wisely	<b>tempered</b>	and circumspectly spoken, so	9, 102/ 1
him awry in the	<b>tempering</b>	of his words. The	9, 129/ 27
heretics, both spiritual and	<b>temporal</b>	, secular and religious too	9, 43/ 24
whole Catholic Church both	<b>temporal</b>	and spiritual, and (except	9, 44/ 19
apostles' days hitherto, both	<b>temporal</b>	and spiritual, laymen and	9, 44/ 26
Myself am, pardie, a	<b>temporal</b>	man, and by twice	9, 47/ 3
have I of some	<b>temporal</b>	men. And then may	9, 47/ 11
indifferent indeed between a	<b>temporal</b>	man and a spiritual	9, 48/ 26
person than in a	<b>temporal</b>	man. And as for	9, 48/ 29
it happen in the	<b>temporal</b>	man than in the	9, 48/ 30
company, either spiritual or	<b>temporal</b>	; and much less meet	9, 50/ 11
as the like in	<b>temporal</b>	wretches are not to	9, 56/ 20
secular priests that have	<b>temporal</b>	lands of their own	9, 63/ 8
between spiritual men and	<b>temporal</b>	men." I am content	9, 66/ 32
sort and kind of	<b>temporal</b>	people too, and ever	9, 67/ 9
more than commonly any	<b>temporal</b>	man doth. This is	9, 68/ 23
spiritual, or peradventure twenty	<b>temporal</b>	either, be found at	9, 70/ 20
faithful devotion of virtuous	<b>temporal</b>	princes -- as was	9, 73/ 21
hanging, rob spiritual and	<b>temporal</b>	too. The Twenty-second Chapter	9, 76/ 38
any man, spiritual or	<b>temporal</b>	, against his will, the	9, 77/ 8
of men, spiritual and	<b>temporal</b>	too; and yet are	9, 77/ 26
were he spiritual or	<b>temporal</b>	, in whom there might	9, 78/ 1
to do, spiritual and	<b>temporal</b>	both. And on the	9, 78/ 4
of such as were	<b>temporal</b>	, too, that had while	9, 78/ 10

hath either spiritual or	<b>temporal</b>	within the realm of	9, 78/ 11
and election some good	<b>temporal</b>	man, they might for	9, 82/ 11
them, and all good	<b>temporal</b>	governors are then bound	9, 86/ 15
honest man, spiritual nor	<b>temporal</b>	, but that he is	9, 91/ 15
the whole Church and	<b>temporal</b>	of this realm have	9, 94/ 30
spiritual men as to	<b>temporal</b>	men, that many souls	9, 95/ 28
as have also many	<b>temporal</b>	men; and by those	9, 99/ 11
right in those as	<b>temporal</b>	men have by the	9, 99/ 12
up of so many	<b>temporal</b>	men in their service	9, 105/ 8
yet that every good	<b>temporal</b>	man may very much	9, 107/ 16
all this, though good	<b>temporal</b>	men be evil-content with	9, 108/ 2
nor any one good	<b>temporal</b>	man is, for them	9, 108/ 6
the faults of evil	<b>temporal</b>	folk here to the	9, 108/ 13
other matter against any	<b>temporal</b>	men. But as for	9, 112/ 11
of the land by	<b>temporal</b>	men; and yet hath	9, 115/ 20
by the greatest lords	<b>temporal</b>	of the king's most	9, 127/ 26
heresy, but in many	<b>temporal</b>	matters among ourselves, whereof	9, 131/ 5
need to change the	<b>temporal</b>	, too, in some such	9, 132/ 30
the leastwise in a	<b>temporal</b>	judge an open cause	9, 133/ 21
said as for the	<b>temporal</b>	judge. But what saith	9, 133/ 25
he now for the	<b>temporal</b>	twelve men? For ye	9, 133/ 26
causeth also both the	<b>temporal</b>	judges and the King's	9, 133/ 36
all laws, spiritual and	<b>temporal</b>	both, accounted as great	9, 136/ 11
this world, spiritual or	<b>temporal</b>	, of which the judge	9, 136/ 37
any assistance of the	<b>temporal</b>	power, therefore they make	9, 138/ 2
powers, and all lords	<b>temporal</b>	and rulers, be prohibited	9, 138/ 13
were so, that the	<b>temporal</b>	men may not judge	9, 138/ 21
to redress it without	<b>temporal</b>	power. And therefore temporal	9, 138/ 26
temporal power. And therefore	<b>temporal</b>	men be ready and	9, 138/ 26
favor and help of	<b>temporal</b>	men to do it	9, 138/ 30
the matter, because few	<b>temporal</b>	men be sufficiently learned	9, 153/ 15
heresies, and command every	<b>temporal</b>	officer under him to	9, 155/ 19
an officer of a	<b>temporal</b>	court may give information	9, 164/ 13
so good -- spiritual,	<b>temporal</b>	, and all -- that	9, 166/ 22
wisdom that spiritual and	<b>temporal</b>	both, albeit men be	9, 166/ 28
all folk, spiritual and	<b>temporal</b>	, in this world living	9, 172/ 27
The Division between the	<b>Temporalty</b>	and the Spirituality; which	9, 5/ 27
the spirituality and the	<b>temporalty</b>	calleth no man by	9, 42/ 5
the whole spirituality or	<b>temporalty</b>	, because of such as	9, 50/ 13
the Spirituality and the	<b>Temporalty</b>	: I am not greatly	9, 52/ 5
matters go between the	<b>temporalty</b>	and the spirituality) that	9, 52/ 17
the spirituality and the	<b>temporalty</b>	-- therein am I	9, 52/ 33
clergy nor toward the	<b>temporalty</b>	any warm, displeasent word	9, 53/ 3

and as laudable a	<b>temporalty</b>	, number for number, as	9, 53/ 10
neither of spirituality nor	<b>temporalty</b>	, saving that there have	9, 53/ 16
of the spirituality and	<b>temporalty</b>	both, each with other	9, 53/ 27
parties, the spirituality and	<b>temporalty</b>	, lest the dregs of	9, 54/ 2
and set asunder the	<b>temporalty</b>	against the clergy to	9, 54/ 6
word used either toward	<b>temporalty</b>	or spirituality. And more	9, 54/ 12
he saith, that the	<b>temporalty</b>	is in grudge against	9, 54/ 28
is borne by the	<b>temporalty</b>	, and the causes and	9, 55/ 11
as well of the	<b>temporalty</b>	as of the spirituality	9, 56/ 9
not be between the	<b>temporalty</b>	and the spirituality so	9, 56/ 10
be laid against the	<b>temporalty</b>	), he would therefore rather	9, 56/ 21
be such as the	<b>temporalty</b>	might ascribe and impute	9, 56/ 23
the faults of the	<b>temporalty</b>	too -- of truth	9, 56/ 37
clergy, for which the	<b>temporalty</b>	might, if the things	9, 56/ 38
some faults of the	<b>temporalty</b>	too, as that they	9, 57/ 1
like faults in the	<b>temporalty</b>	concerning the laws of	9, 60/ 27
with whose variance the	<b>temporalty</b>	is not very greatly	9, 62/ 12
esteemed that ever the	<b>temporalty</b>	was much troubled with	9, 62/ 14
and religious, wherewith the	<b>temporalty</b>	have been offended, but	9, 62/ 17
so notable that the	<b>temporalty</b>	so much mark it	9, 62/ 20
and grudge of the	<b>temporalty</b>	against the clergy; no	9, 64/ 19
to grudge against the	<b>temporalty</b>	. And as it is	9, 64/ 22
so holily as the	<b>temporalty</b>	may note that through	9, 65/ 29
the spirituality and the	<b>temporalty</b>	. And verily it is	9, 66/ 28
may, both spirituality and	<b>temporalty</b>	, take each other by	9, 67/ 13
bad men in the	<b>temporalty</b>	as there be some	9, 68/ 26
were this that the	<b>temporalty</b>	should (nor, though this	9, 68/ 32
the spirituality and the	<b>temporalty</b>	both. And yet this	9, 69/ 19
that might move the	<b>temporalty</b>	to be in division	9, 70/ 2
the apostles and the	<b>temporalty</b>	from the other disciples	9, 70/ 16
not striven with the	<b>temporalty</b>	therefore, but rather than	9, 72/ 7
Pacifier saith that the	<b>temporalty</b>	is here at these	9, 79/ 32
the spirituality and the	<b>temporalty</b>	, that this Pacifier might	9, 93/ 37
corps of Christendom, both	<b>temporalty</b>	and spirituality, by long	9, 99/ 35
these grudges of the	<b>temporalty</b>	toward them, and after	9, 102/ 10
say, that not the	<b>temporalty</b>	nor any one good	9, 108/ 5
rebuke of the whole	<b>temporalty</b>	that they should grudge	9, 108/ 13
be not suitly the "	<b>temporalty</b>	" and "spirituality" of this	9, 108/ 16
for theirs -- the	<b>temporalty</b>	shall not be dispraised	9, 108/ 18
again by grace, the	<b>temporalty</b>	is good, I trust	9, 108/ 25
not only with the	<b>temporalty</b>	of the same, but	9, 108/ 38
indignation of the whole	<b>temporalty</b>	as this Pacifier speaketh	9, 109/ 4
the faults of the	<b>temporalty</b>	, such as he seeth	9, 110/ 14

more than of the	<b>temporalty</b>	, but well commended of	9, 110/ 17
alone or upon the	<b>temporalty</b>	alone, or upon any	9, 110/ 19
the spirituality and the	<b>temporalty</b>	, these many persons that	9, 114/ 33
little fault in the	<b>temporalty</b>	, if for the wrongful	9, 115/ 2
such as all the	<b>temporalty</b>	should be most grieved	9, 129/ 9
whole corps of the	<b>temporalty</b>	against the whole body	9, 129/ 14
a party against the	<b>temporalty</b>	; and by such confederacies	9, 143/ 16
he saith that the	<b>temporalty</b>	now hath in this	9, 147/ 21
many such in the	<b>temporalty</b>	either; and especially not	9, 153/ 12
I would not the	<b>temporalty</b>	bear the spirituality the	9, 167/ 4
the whole divided into	<b>ten</b>	could never read English	9, 13/ 23
within which time, or	<b>ten</b>	fewer, all this gear	9, 66/ 20
by twenty years, and	<b>ten</b>	set thereto, than this	9, 68/ 20
twelve, let him prove	<b>ten</b>	, let him prove six	9, 116/ 24
too), ye shall have	<b>ten</b>	times more harm happen	9, 132/ 23
all. But about a	<b>ten-year</b>	ago, to my remembrance	9, 115/ 27
nor, finally, with more	<b>tender</b>	charity. But, now, to	9, 56/ 14
thereupon he showeth his	<b>tender</b>	charity, and saith, "If	9, 57/ 11
is as loath, good	<b>tender</b>	parnel, to take a	9, 101/ 23
that wept even for	<b>tender</b>	heart two days after	9, 101/ 25
mild mind and very	<b>tender</b>	dealing in such matters	9, 123/ 1
spirituality, yet of his	<b>tender</b>	pity he hath ever	9, 145/ 16
last as doth the	<b>tender</b>	mother which, when she	9, 160/ 32
spirituality, I bear a	<b>tender</b>	mind, of truth, toward	9, 167/ 14
say the truth, too	<b>tenderly</b>	. Whereof, for the meanwhile	9, 163/ 11
velut negotium perambulans in	<b>tenebris</b>	, among this blessed brotherhood	9, 15/ 3
their hippocras made. The	<b>Tenth</b>	Chapter Now passing over	9, 46/ 24
fall upon them the	<b>terrible</b>	communication and threat that	9, 110/ 1
translation of the New	<b>Testament</b>	. And yet therein they	9, 7/ 12
translation of the New	<b>Testament</b>	was (as ye wot	9, 11/ 20
translation of the New	<b>Testament</b>	, and so spread through	9, 11/ 31
part of the New	<b>Testament</b>	was put in writing	9, 18/ 23
part of the New	<b>Testament</b>	was put in writing	9, 20/ 32
because he believeth it,	<b>testifieth</b>	, and giveth witness in	9, 20/ 7
he declareth and expressly	<b>testifieth</b>	like a true Christian	9, 52/ 16
and all believing hearts	<b>testify</b>	that we are begotten	9, 19/ 17
true Christian man will	<b>testify</b>	that I say truth	9, 45/ 17
worshipful shall record and	<b>testify</b>	that they have been	9, 163/ 9
other good folk can	<b>testify</b>	and his own words	9, 163/ 25
This piece, concerning the	<b>testimony</b>	of known evil persons	9, 136/ 5
Bainham, Bayfield, Hitton, and	<b>Tewkesbury</b>	, with Brother Burt, and	9, 29/ 12
Bayfield the Monk, and	<b>Tewkesbury</b>	the Pouchmaker, and Bainham	9, 94/ 2
nos verbo veritatis." This	<b>text</b>	may be expounded after	9, 15/ 28

perceive also that this	<b>text</b>	maketh against them that	9, 16/ 17
perceive also that this	<b>text</b>	maketh against them that	9, 23/ 9
But Tyndale layeth that	<b>text</b>	of Saint James against	9, 35/ 1
their money into the	<b>Thames</b>	than take it. For	9, 47/ 34
stand I not (I	<b>thank</b>	God), good reader, in	9, 3/ 4
to con him any	<b>thank</b>	. For under his fair	9, 56/ 30
world is not, I	<b>thank</b>	God, in England yet	9, 70/ 21
for my part, I	<b>thank</b>	God, I never heard	9, 74/ 14
for as yet I	<b>thank</b>	God that of this	9, 79/ 12
in good faith good	<b>thank</b>	. For never will I	9, 119/ 15
am I not, I	<b>thank</b>	God, the richer of	9, 120/ 9
had hitherto, God be	<b>thanked</b>	, as good and as	9, 53/ 9
is now, God be	<b>thanked</b>	, his own man again	9, 76/ 18
And verily, God be	<b>thanked</b>	, I hear none harm	9, 118/ 31
of heresy, God be	<b>thanked</b>	, hitherto full well. And	9, 140/ 3
their hearts (God be	<b>thanked</b>	) faint and wear so	9, 157/ 30
look I for my	<b>thanks</b>	of God, that is	9, 47/ 35
they gave me great	<b>thanks</b>	therefor. And I found	9, 49/ 30
and giving him high	<b>thanks</b>	, would forthwith fain have	9, 80/ 36
that it was no	<b>thanks</b>	to them, for it	9, 104/ 25
were then much less	<b>thanks</b>	to them that would	9, 104/ 27
not take all the	<b>thanks</b>	to themselves when heresies	9, 138/ 28
should look for more	<b>thanks</b>	than he deserveth, I	9, 167/ 35
religion and falling to	<b>theft</b>	and murder, had at	9, 49/ 25
taken in -- as	<b>theft</b>	, robbery, sacrilege, and murder	9, 55/ 33
in heresy as in	<b>theft</b>	, and much more seldom	9, 132/ 22
wise to suffer, as	<b>theft</b>	, adultery, sacrilege, murder, incest	9, 166/ 33
have used him from	<b>thenceforth</b>	not as an evil	9, 167/ 32
all their business taken	<b>thereabout</b>	, are fain to put	9, 5/ 4
to reason or dispute	<b>thereagainst</b>	, but obey it, said	9, 100/ 35
the while safe enough,	<b>thereas</b>	they escape not from	9, 81/ 3
or be hanged somewhere	<b>thereas</b>	no man wist where	9, 121/ 16
any part of theirs	<b>therefrom</b>	. % And this use I	9, 6/ 29
offer shrunk at last	<b>therefrom</b>	, after great crakes made	9, 39/ 11
the incurable cankered parts	<b>therefrom</b>	; observed in the doing	9, 53/ 34
you be not a	<b>thief</b>	, I think, and therefore	9, 76/ 30
playeth like a wily	<b>thief</b>	that, because he would	9, 111/ 26
to speak against open-known	<b>thieves</b>	, open-known murderers, open-known perjured	9, 50/ 16
common weal -- as	<b>thieves</b>	, murderers, and heretics, and	9, 53/ 25
I so did in	<b>thieves</b>	, murderers, and robbers of	9, 117/ 25
yet by all the	<b>thieves</b>	, murderers, and heretics that	9, 120/ 8
better to have more	<b>thieves</b>	than fewer. For, now	9, 132/ 33
him with such a	<b>thin</b>	diet that at the	9, 6/ 21

them a diet as	<b>thin</b>	as Galen deviseth for	9, 78/ 27
though these evangelical brethren	<b>think</b>	my works too long	9, 9/ 12
too long. For everything	<b>think</b>	they too long that	9, 9/ 14
is. Our Lady's Psalter	<b>think</b>	they too long by	9, 9/ 15
too. Then the Mass	<b>think</b>	they too long by	9, 9/ 17
yet the primer they	<b>think</b>	too long by all	9, 9/ 21
And the seven psalms	<b>think</b>	they long enough without	9, 9/ 22
all that service they	<b>think</b>	too long by all	9, 9/ 25
that one place, and	<b>think</b>	that he wrote that	9, 10/ 23
the copy. For I	<b>think</b>	it would be, "if	9, 30/ 28
But if any man	<b>think</b>	himself with this not	9, 37/ 3
-- if any brother	<b>think</b>	to escape and avoid	9, 37/ 34
Tyndale." Or if they	<b>think</b>	that book alone too	9, 38/ 27
for anything that they	<b>think</b>	them to say truth	9, 39/ 29
believing their holy fathers,	<b>think</b>	, as some of them	9, 48/ 3
in myself as to	<b>think</b>	it a meetly part	9, 50/ 9
Not that I would	<b>think</b>	the man that made	9, 55/ 3
upon great pains, I	<b>think</b>	it would do great	9, 57/ 12
upon great pains, I	<b>think</b>	it would do great	9, 59/ 21
at one: would she,	<b>think</b>	you, for all that	9, 59/ 29
would, I could, I	<b>think</b>	, well make men see	9, 61/ 9
And lest folk should	<b>think</b>	that I pick out	9, 61/ 22
such perfection as they	<b>think</b>	they do. And of	9, 63/ 29
such perfection as they	<b>think</b>	they do. This is	9, 65/ 19
themselves, there happeneth, I	<b>think</b>	, now and then to	9, 66/ 12
much untrue. For I	<b>think</b>	that every man's duty	9, 67/ 31
man say thus, I	<b>think</b>	them not so unreasonable	9, 68/ 33
hath been, I verily	<b>think</b>	, one great special cause	9, 69/ 15
And verily, therein I	<b>think</b>	he saith true; for	9, 71/ 34
much that, as they	<b>think</b>	, they cannot stand together	9, 75/ 1
said that (as they	<b>think</b>	) it is lawful and	9, 75/ 4
possessions -- but they	<b>think</b>	that the great abundance	9, 75/ 5
God. And therefore they	<b>think</b>	that it were good	9, 75/ 8
is of those that	<b>think</b>	and say that it	9, 75/ 31
not a thief, I	<b>think</b>	, and therefore I trust	9, 76/ 30
of be they that	<b>think</b>	and say that it	9, 77/ 2
and for all that	<b>think</b>	well. And those, he	9, 85/ 2
them for good and	<b>think</b>	them good, yet they	9, 85/ 12
say" and every "some	<b>think</b>	" should serve to bring	9, 86/ 26
some say that they	<b>think</b>	that if some men	9, 86/ 27
say or some men	<b>think</b>	, in that matter I	9, 86/ 32
matter I never will	<b>think</b>	that a man believeth	9, 86/ 32
to the right faith,	<b>think</b>	that he believeth wrong	9, 87/ 1

so can I not	<b>think</b>	that he which in	9, 87/ 2
in his heart secretly	<b>think</b>	and believe right; but	9, 87/ 5
man can, as I	<b>think</b>	, heartily hate but he	9, 88/ 17
ex officio, as I	<b>think</b>	he would think it	9, 90/ 9
I think he would	<b>think</b>	it reason: what should	9, 90/ 9
people in manner universally	<b>think</b>	that those which are	9, 92/ 21
do and well may	<b>think</b>	in their minds that	9, 92/ 26
unreasonable as therefore to	<b>think</b>	that they would punish	9, 93/ 7
he saith that they	<b>think</b>	and believe that the	9, 93/ 27
themselves; and therefore they	<b>think</b>	it a good deed	9, 95/ 22
to do, if I	<b>think</b>	them good. But on	9, 96/ 30
other side, if I	<b>think</b>	them naught, albeit that	9, 96/ 30
mistake the matter and	<b>think</b>	the thing not good	9, 97/ 9
years old. But I	<b>think</b>	that many of them	9, 102/ 22
some of us laymen	<b>think</b>	it a pain once	9, 103/ 12
but among them I	<b>think</b>	that many do already	9, 106/ 31
more than they would	<b>think</b>	it reason that the	9, 108/ 11
it is so, nor	<b>think</b>	it either good or	9, 109/ 5
good folk and indifferent	<b>think</b>	that he did well	9, 110/ 26
and abusions, . . . therefore they	<b>think</b>	it a good deed	9, 111/ 6
many persons, but also	<b>think</b>	their wrongful persecution and	9, 111/ 17
rather for the while	<b>think</b>	and believe the contrary	9, 112/ 20
no good man could	<b>think</b>	it likely that such	9, 113/ 10
saith," and "many men	<b>think</b>	, " and such other, and	9, 116/ 3
been thereby persuaded to	<b>think</b>	that many other folk	9, 116/ 32
good, they should neither	<b>think</b>	themselves to have cause	9, 123/ 15
late for him to	<b>think</b>	that he could keep	9, 125/ 2
made it, but to	<b>think</b>	it rather that my	9, 125/ 24
wit, that the clergy	<b>think</b>	that every man that	9, 128/ 1
they lived. But I	<b>think</b>	, in good faith, that	9, 128/ 7
his book that I	<b>think</b>	were well done for	9, 129/ 30
of this realm to	<b>think</b>	great malice and partiality	9, 130/ 10
so many should now	<b>think</b>	so hard a law	9, 131/ 26
in their conscience they	<b>think</b>	him any other, is	9, 132/ 1
of them as ye	<b>think</b>	were good to grow	9, 135/ 19
their purpose, as they	<b>think</b>	. But surely that is	9, 138/ 4
of heresies. And I	<b>think</b>	it is not in	9, 138/ 20
there is not, I	<b>think</b>	verily, any one provincial	9, 144/ 19
heresy; for some men	<b>think</b>	that the said Clementine	9, 151/ 20
gone. And surely I	<b>think</b>	that his two devices	9, 152/ 7
it is indeed: I	<b>think</b>	there is no politic	9, 155/ 26
faith; which they verily	<b>think</b>	so strong that heretics	9, 158/ 25
very true. But they	<b>think</b>	not far enough. For	9, 158/ 28

not those other men	<b>think</b>	that openly to speak	9, 163/ 21
have read it, and	<b>think</b>	himself not satisfied --	9, 171/ 33
leisure. But first I	<b>think</b>	it better to bestow	9, 172/ 16
other men's in writing,	<b>think</b>	better to bestow some	9, 172/ 19
a third kind of	<b>thinkers</b>	, such a kind as	9, 84/ 32
knew for true, but	<b>thinketh</b>	he may boldly tell	9, 66/ 2
verily saith as he	<b>thinketh</b>	. And yet is not	9, 86/ 24
words that neither himself	<b>thinketh</b>	, nor hath heard so	9, 87/ 30
I trow no man	<b>thinketh</b>	) of all those that	9, 115/ 15
and deviseth, as he	<b>thinketh</b>	, a better. But his	9, 138/ 38
of those whom himself	<b>thinketh</b>	, between God and his	9, 169/ 35
false opinions, and from	<b>thinking</b>	evil good, and therefore	9, 20/ 3
virtue, therefore some persons,	<b>thinking</b>	that worldly honor and	9, 74/ 33
or three manner of	<b>thinkings</b>	. The first is of	9, 75/ 30
while they live. The	<b>Third</b>	Chapter Now, whereas these	9, 7/ 27
first chapter of my	<b>third</b>	book of Tyndale's Confutation	9, 14/ 19
For as for the	<b>third</b>	company, that is to	9, 64/ 11
Then as for the	<b>third</b>	point -- that is	9, 71/ 27
the Capuan, in the	<b>third</b>	book of his third	9, 79/ 25
third book of his	<b>third</b>	decade, that treateth of	9, 79/ 26
putteth this Pacifier a	<b>third</b>	kind of thinkers, such	9, 84/ 32
saith, good "discretion." % The	<b>third</b>	kind he calleth those	9, 85/ 28
somewhat touched in the	<b>third</b>	chapter of the third	9, 136/ 7
third chapter of the	<b>third</b>	book of my Dialogue	9, 136/ 7
in grammar to read.	<b>Thirdly</b>	, that all his whole	9, 148/ 10
years, yea, twelve or	<b>thirteen</b>	hundred, among Christian people	9, 31/ 9
in this behalf." The	<b>Thirteenth</b>	Chapter But now, good	9, 57/ 14
have none other. The	<b>Thirtieth</b>	Chapter Another thing also	9, 104/ 33
Chancellor of London. The	<b>Thirty-eighth</b>	Chapter Which if he	9, 126/ 10
out the fire. The	<b>Thirty-fifth</b>	Chapter Now, where this	9, 111/ 1
drag behind us. The	<b>Thirty-first</b>	Chapter Then followeth their	9, 105/ 24
of its place." The	<b>Thirty-fourth</b>	Chapter Now, where this	9, 110/ 6
false tale true. The	<b>Thirty-ninth</b>	Chapter I said before	9, 128/ 10
of the spirituality. The	<b>Thirty-second</b>	Chapter Then preacheth this	9, 106/ 28
of another man. The	<b>Thirty-seventh</b>	Chapter But now to	9, 120/ 34
to do that. The	<b>Thirty-sixth</b>	Chapter But I suppose	9, 116/ 28
not prick them. The	<b>Thirty-third</b>	Chapter But as for	9, 107/ 8
The Apology of Sir	<b>Thomas</b>	More, Knight Sir Thomas	9, 1/ 3
Thomas More, Knight Sir	<b>Thomas</b>	More, Knight, to the	9, 3/ 1
long reasons of Sir	<b>Thomas</b>	More is here answered	9, 14/ 8
secular hands but Sir	<b>Thomas</b>	Hitton at Maidstone, and	9, 93/ 38
at Maidstone, and Sir	<b>Thomas</b>	Bilney at Norwich, and	9, 93/ 39
devotion: as was Sir	<b>Thomas</b>	Hitton, that was waxen	9, 113/ 11

this point played also	<b>Thomas</b>	Philips of London, leather-seller	9, 126/ 12
thing I feared in	<b>Thomas</b>	Philips somewhat also the	9, 126/ 31
my means helped, that	<b>Thomas</b>	Philips (which, albeit that	9, 127/ 3
Catholic prince, gave unto	<b>Thomas</b>	Philips such answer as	9, 127/ 10
first reading over, do	<b>thoroughly</b>	perceive. Lo, thus it	9, 61/ 29
this Pacifier well and	<b>thoroughly</b>	knew them, I dare	9, 127/ 33
of Aesop's ape, that	<b>thought</b>	her own babes so	9, 3/ 8
such as I rather	<b>thought</b>	negligently escaped them of	9, 4/ 29
wise word. Many have	<b>thought</b>	it a thing very	9, 13/ 27
faith, I had myself	<b>thought</b>	that I had so	9, 14/ 25
of them which they	<b>thought</b>	necessary to look on	9, 17/ 21
of them which they	<b>thought</b>	necessary to look on	9, 26/ 28
so cursed, if they	<b>thought</b>	them like fair women	9, 40/ 37
words, which I never	<b>thought</b>	upon, but am a	9, 42/ 11
many of them have	<b>thought</b>	their state most perfect	9, 63/ 25
there that if ye	<b>thought</b>	thereon, ye would, I	9, 81/ 2
for some of them	<b>thought</b>	they such as, for	9, 82/ 13
they might, as they	<b>thought</b>	, match them, and yet	9, 82/ 16
whose means they have	<b>thought</b>	that all their disease	9, 109/ 10
charges the parties have	<b>thought</b>	have come to them	9, 130/ 7
abolendam. And that is	<b>thought</b>	by many to be	9, 130/ 15
strongest. For if they	<b>thought</b>	themselves able to mate	9, 157/ 35
open; so that he	<b>thought</b>	, as it seemeth, that	9, 170/ 7
remembrance and observed this	<b>thousand</b>	years, yea, twelve or	9, 31/ 9
means in remembrance a	<b>thousand</b>	years, by the selfsame	9, 31/ 15
abide in remembrance another	<b>thousand</b>	too. Then since these	9, 31/ 16
I trow, that this	<b>thousand</b>	years was never the	9, 102/ 19
a thing of a	<b>thousand</b>	years old. But I	9, 102/ 21
other movables, than twenty	<b>thousand</b>	marks. And as much	9, 120/ 3
shall amount to twenty	<b>thousand</b>	marks, I purpose to	9, 120/ 19
the terrible communication and	<b>threat</b>	that the Spirit speaketh	9, 110/ 2
Almaine this two or	<b>three</b>	years together, is yet	9, 22/ 9
Saint Cyril, and the	<b>three</b>	Gregorys of Greece, holy	9, 29/ 6
Greece, holy saints all	<b>three</b>	, and holy Saint Gregory	9, 29/ 7
and there two or	<b>three</b>	lines of the worst	9, 61/ 23
specially fruitful piece of	<b>three</b>	manner of "some say	9, 75/ 29
some say"s, or	<b>three</b>	manner of thinkings. The	9, 75/ 30
seven there are now	<b>three</b>	dead) that ever I	9, 84/ 20
hath this Pacifier put	<b>three</b>	kinds of folk that	9, 85/ 21
one or two or	<b>three</b>	. And over this, because	9, 114/ 29
man may see these	<b>three</b>	things true. First, that	9, 147/ 32
there were two or	<b>three</b>	hundred of serving men	9, 156/ 25
hours have two or	<b>three</b>	hundred come fetch him	9, 157/ 19

lie still in rest	<b>three</b>	days. For in all	9, 157/ 37
done, yet consider these	<b>three</b>	chapters of his which	9, 166/ 10
the whole book over	<b>thrice</b>	-- and some that	9, 8/ 8
flowered, and were accounted	<b>thrifty</b>	, and held their own	9, 76/ 11
morning early, like good,	<b>thriving</b>	husbands, arise by themselves	9, 158/ 16
force greatly which one,	<b>throughout</b>	all the book. For	9, 10/ 3
by the heads and	<b>throw</b>	them in the mire	9, 51/ 18
had such a stop	<b>thrown</b>	upon them that suddenly	9, 41/ 12
a tinker or a	<b>tiler</b>	which could (as some	9, 163/ 31
if this tinker or	<b>tiler</b>	lurking about and teaching	9, 164/ 6
days; in all which	<b>time</b>	before, I am sure	9, 13/ 13
were amended and the	<b>time</b>	meet therefor. But that	9, 13/ 34
days unto our own	<b>time</b>	. And that if the	9, 18/ 16
yet were at that	<b>time</b>	of the same strength	9, 25/ 26
their preaching, at such	<b>time</b>	as it was yet	9, 25/ 36
mine answer, after the	<b>time</b>	driven forth in furnishing	9, 27/ 13
of will at such	<b>time</b>	as God goeth about	9, 36/ 12
the child at such	<b>time</b>	as his grandfather goeth	9, 36/ 13
all; and at the	<b>time</b>	of the spiritual regeneration	9, 36/ 17
say, be at the	<b>time</b>	of his spiritual begetting	9, 36/ 29
that hath at the	<b>time</b>	age and use of	9, 36/ 30
them a-dazed, for the	<b>time</b>	, that never heard of	9, 38/ 6
will not misspend their	<b>time</b>	in reading of mine	9, 39/ 13
thus much for this	<b>time</b>	sufficeth for this point	9, 39/ 38
these heretics of our	<b>time</b>	that go busily about	9, 41/ 14
to serve for the	<b>time</b>	in which he was	9, 43/ 4
-- and in that	<b>time</b>	while I was chancellor	9, 49/ 18
lack of grace, in	<b>time</b>	grow and come to	9, 54/ 32
it was at the	<b>time</b>	noted through the realm	9, 64/ 15
new vices of this	<b>time</b>	present. And this vice	9, 65/ 26
some laymen have in	<b>time</b>	past favored the one	9, 66/ 8
man else for the	<b>time</b>	of this twenty years	9, 66/ 19
twenty years, within which	<b>time</b>	, or ten fewer, all	9, 66/ 20
so may there in	<b>time</b>	coming, if these heresies	9, 70/ 18
will peradventure at another	<b>time</b>	tell us of some	9, 77/ 10
the city for the	<b>time</b>	-- he broke upon	9, 80/ 6
that once in the	<b>time</b>	of the famous prince	9, 84/ 12
Henry IV, about the	<b>time</b>	of a great rumble	9, 84/ 13
found in all my	<b>time</b>	while I was conversant	9, 84/ 18
Now, as for any	<b>time</b>	so late before this	9, 93/ 35
be, hath in his	<b>time</b>	as prudently and as	9, 94/ 34
and have done late	<b>time</b>	past -- the light	9, 96/ 17
they have done in	<b>time</b>	past. His other murmurs	9, 96/ 19

that in place and	<b>time</b>	convenient I would give	9, 96/ 31
better, yet out of	<b>time</b>	and place convenient to	9, 97/ 4
have done in late	<b>time</b>	past, the light of	9, 98/ 3
may now at this	<b>time</b>	lawfully do or say	9, 99/ 7
in the church in	<b>time</b>	of God's service, lest	9, 100/ 28
years was never the	<b>time</b>	that all so did	9, 102/ 20
Letting, therefore, for this	<b>time</b>	his much people pass	9, 112/ 22
town; and at that	<b>time</b>	every man that I	9, 115/ 29
were there, at that	<b>time</b>	, no pacifiers to put	9, 115/ 32
most busy in the	<b>time</b>	of most silence, while	9, 118/ 16
his, he had some	<b>time</b>	to speak thereof. And	9, 120/ 14
peace and slack their	<b>time</b>	so long -- I	9, 120/ 16
it that on a	<b>time</b>	one came and showed	9, 121/ 38
it that upon a	<b>time</b>	, the Right Reverend Father	9, 124/ 13
as yet (at that	<b>time</b>	that he went about	9, 124/ 37
is, as at that	<b>time</b>	arose upon the chancellor	9, 126/ 30
further speak at this	<b>time</b>	than concerning the crime	9, 130/ 19
had experience many a	<b>time</b>	and oft, both in	9, 131/ 7
the company at the	<b>time</b>	, being folk of good	9, 131/ 13
the matter at the	<b>time</b>	; whereas it well appeared	9, 131/ 17
with them at the	<b>time</b>	, that in every man's	9, 131/ 19
and especially now, this	<b>time</b>	-- men shall suffer	9, 135/ 16
been diligent in the	<b>time</b>	of the prince of	9, 139/ 12
in execution, in the	<b>time</b>	of any of all	9, 144/ 21
life at the first	<b>time</b>	-- yet are they	9, 149/ 20
that the Church in	<b>time</b>	past hath done what	9, 151/ 13
now than in any	<b>time</b>	herebefore. And on the	9, 154/ 8
shall never be any	<b>time</b>	in which there shall	9, 154/ 11
faith -- after great	<b>time</b>	taken, and much diligence	9, 156/ 16
that at length, in	<b>time</b>	, so might it hap	9, 158/ 3
Durham and at that	<b>time</b>	bishop of London, in	9, 158/ 8
not nowadays as the	<b>time</b>	was when they did	9, 158/ 19
they have before this	<b>time</b>	had in this realm	9, 161/ 4
repressed those heretics in	<b>time</b>	, before they grew to	9, 161/ 11
and also at the	<b>time</b>	of the making; and	9, 161/ 14
the Chancellor should from	<b>time</b>	to time award out	9, 161/ 24
should from time to	<b>time</b>	award out commissions to	9, 161/ 24
by Wycliffe in the	<b>time</b>	of the noble prince	9, 161/ 38
that afterward, in the	<b>time</b>	of the said famous	9, 162/ 4
never shall in this	<b>time</b>	: namely, in which, though	9, 162/ 29
again merrily for that	<b>time</b>	, and taketh forth his	9, 164/ 11
he were gone in	<b>time</b>	than over-long to tarry	9, 168/ 3
better to bestow some	<b>time</b>	upon another thing; and	9, 172/ 17

better to bestow some	<b>time</b>	about the amending of	9, 172/ 19
heart? For whereas in	<b>times</b>	past hath reigned between	9, 58/ 5
For there, as in	<b>times</b>	past hath reigned charity	9, 61/ 32
clergy have I divers	<b>times</b>	heard -- as sometimes	9, 64/ 2
growing daily, in divers	<b>times</b>	and places, with unlawful	9, 64/ 20
the old virtues of	<b>times</b>	past into the new	9, 65/ 25
good zeal, yet many	<b>times</b>	they lack good order	9, 74/ 30
God: that is many	<b>times</b>	very true, that many	9, 77/ 23
of this realm, many	<b>times</b>	upon suspicion the judges	9, 132/ 6
ye shall have ten	<b>times</b>	more harm happen daily	9, 132/ 23
it; or else many	<b>times</b>	it would not be	9, 138/ 31
that they should many	<b>times</b>	punish innocents as well	9, 140/ 19
his piteous affection many	<b>times</b>	do much harm, by	9, 148/ 35
few. I remember many	<b>times</b>	that even here in	9, 156/ 8
bush to bush, many	<b>times</b>	seem a great many	9, 159/ 35
contrary was in the	<b>times</b>	of their fathers, and	9, 169/ 3
same by stories five	<b>times</b>	as far before that	9, 169/ 6
of them in sundry	<b>times</b>	well watered the plants	9, 170/ 24
his new Titus and	<b>Timothy</b>	established each in his	9, 90/ 18
delivered his counsel his	<b>tinder</b>	box, with his flint	9, 159/ 28
me, now, that a	<b>tinker</b>	or a tiler which	9, 163/ 31
miter: now if this	<b>tinker</b>	or tiler lurking about	9, 164/ 6
gone, home goeth the	<b>tinker</b>	again merrily for that	9, 164/ 10
for the king: the	<b>tinker</b>	yet, when he were	9, 164/ 14
so home goeth the	<b>tinker</b>	again. Then if some	9, 164/ 17
an accuser against this	<b>tinker</b>	when he were called	9, 164/ 21
themselves and their Master	<b>Tinker</b>	too -- then, were	9, 164/ 26
yet home goeth the	<b>tinker</b>	again. Now if there	9, 164/ 29
held -- when the	<b>tinker</b>	were thereto called, he	9, 164/ 32
to such a poor	<b>tinker</b>	that meddleth with brass	9, 165/ 8
all done, send this	<b>tinker</b>	yet once home again	9, 165/ 29
that home must the	<b>tinker</b>	again. And now if	9, 165/ 36
officio would take the	<b>tinker's</b>	part therein too, and	9, 164/ 16
against another for his	<b>tithes</b>	; or a parson against	9, 64/ 3
book he maketh the	<b>title</b>	Which Is the Church	9, 19/ 4
Summa rosella, in the	<b>title</b>	"Hereticus in principio," saith	9, 145/ 28
Summa rosella taketh it,	<b>titulo</b>	"Ex communicat.," par. iiiii	9, 138/ 16
-- the story that	<b>Titus</b>	Livius telleth of one	9, 79/ 24
and after his new	<b>Titus</b>	and Timothy established each	9, 90/ 18
great loss by gathering	<b>together</b>	of many such things	9, 4/ 13
convey and couch up	<b>together</b>	, with a wonderful brevity	9, 9/ 5
too long by all	<b>together</b>	. But greatly can I	9, 9/ 11
too long by all	<b>together</b>	. But now, good readers	9, 9/ 25

two or three years	<b>together</b>	, is yet in such	9, 22/ 9
full fifteen hundred years	<b>together</b>	against these vow-breaking brethren	9, 29/ 36
this fifteen hundred years	<b>together</b>	were true or false	9, 39/ 19
stinking heresies, gathered up	<b>together</b>	against the true Catholic	9, 41/ 16
with truth and lies	<b>together</b>	laid the living of	9, 51/ 3
of both sorts conspiring	<b>together</b>	and increasing, may little	9, 54/ 3
body brabble and strive	<b>together</b>	; and while they study	9, 54/ 8
then conspire and agree	<b>together</b>	, and set upon the	9, 54/ 10
found two men standing	<b>together</b>	, and would come step	9, 57/ 16
and reconcile them again	<b>together</b>	, and help to make	9, 57/ 30
weigh the whole periodus	<b>together</b>	, if he would hereafter	9, 62/ 38
setteth them to chide	<b>together</b>	. Howbeit, his words be	9, 65/ 32
good fellows, and agree	<b>together</b>	well enough. But yet	9, 67/ 14
shall we shortly agree	<b>together</b>	very well. But now	9, 69/ 36
do use to agree	<b>together</b>	in all these things	9, 71/ 32
religious, agree and hold	<b>together</b>	: himself can, if he	9, 72/ 14
this Pacifier saith), agree	<b>together</b>	, for all that, in	9, 73/ 34
think, they cannot stand	<b>together</b>	-- have held opinion	9, 75/ 1
and I bargain anymore	<b>together</b>	!" And such bankrupts be	9, 76/ 34
when they conspire whole	<b>together</b>	, waxen the more mighty	9, 80/ 1
shut them up yonder	<b>together</b>	alone by themselves, clean	9, 80/ 32
God's honor graciously gathered	<b>together</b>	, the good assistance of	9, 100/ 4
apostles being diverse, assembled	<b>together</b>	with the Church in	9, 100/ 17
should conspire and gather	<b>together</b>	, and pull all away	9, 113/ 28
up so much good	<b>together</b>	, then have I not	9, 120/ 7
Church may well stand	<b>together</b>	, for aught that I	9, 140/ 1
talking, and finally confederating	<b>together</b>	? And yet all such	9, 143/ 29
worth a feather all	<b>together</b>	, when it were well	9, 143/ 30
their assemblies and coming	<b>together</b>	to the making of	9, 144/ 12
neither, they came never	<b>together</b>	to convocation but at	9, 144/ 34
not feared to flock	<b>together</b>	-- not all at	9, 156/ 1
day, they ensembled themselves	<b>together</b>	, to the number of	9, 157/ 12
had intended to gather	<b>together</b>	by night and from	9, 162/ 11
but a bare, graceless	<b>token</b>	, because Saint James saith	9, 35/ 6
God useth the one	<b>token</b>	of the word to	9, 35/ 15
God use the other	<b>token</b>	of the water as	9, 35/ 23
forth for a great	<b>token</b>	of temperance and good	9, 55/ 31
murder is rather a	<b>token</b>	of wiliness than any	9, 56/ 16
is yet another good	<b>token</b>	that he not only	9, 87/ 32
learned, be signs and	<b>tokens</b>	that signify the things	9, 35/ 11
great favor upon good	<b>tokens</b>	of his repentance and	9, 90/ 29
it appear by manifest	<b>tokens</b>	that he doth it	9, 135/ 27
that if there be	<b>tokens</b>	that it is not	9, 135/ 35

judge be partial, such	<b>tokens</b>	may be sooner accepted	9, 136/ 3
was (as I have	<b>told</b>	you) bolded and encouraged	9, 4/ 34
their own wives yet	<b>told</b>	her own husband at	9, 12/ 11
Alphonse, the Spanish friar,	<b>told</b>	me that the devils	9, 40/ 25
but (as I plainly	<b>told</b>	them) I would rather	9, 47/ 33
some laymen that so	<b>told</b>	him so, that some	9, 72/ 15
as those some men	<b>told</b>	this man that the	9, 72/ 21
point, sometimes have I	<b>told</b>	and rehearsed -- the	9, 79/ 23
to the senate, and	<b>told</b>	them that themselves wist	9, 80/ 7
But as I then	<b>told</b>	him again, it were	9, 104/ 27
some such as have	<b>told</b>	him lies; and hath	9, 116/ 31
thing that some few	<b>told</b>	him for very truth	9, 116/ 33
of riches, as Tyndale	<b>told</b>	his acquaintance and my	9, 120/ 1
at a window, hath	<b>told</b>	many of his brethren	9, 121/ 4
his sect. For he	<b>told</b>	one or twain, and	9, 121/ 28
peradventure be that I	<b>told</b>	Master Chancellor this tale	9, 122/ 29
he heard the tale	<b>told</b>	by me, might, withdrawing	9, 122/ 34
the party privy who	<b>told</b>	him the tale, bind	9, 134/ 8
never tell them who	<b>told</b>	me the tales that	9, 134/ 17
is not so much	<b>told</b>	of any pride to	9, 146/ 32
men, yet is it	<b>told</b>	to make all laymen	9, 147/ 18
when this Pacifier hath	<b>told</b>	thus much mishandling and	9, 150/ 4
of less weight and	<b>tolerable</b>	, I nothing doubted nor	9, 4/ 8
both, winking at their	<b>tolerable</b>	faults, and such as	9, 4/ 29
and hold excused such	<b>tolerable</b>	oversight in my writing	9, 4/ 36
if their conditions be	<b>tolerable</b>	, either party labor to	9, 166/ 30
ready -- whereas good	<b>Tom</b>	Truth cometh forth upon	9, 159/ 24
translated into their own	<b>tongue</b>	. Now, if he say	9, 13/ 2
them in their mother	<b>tongue</b>	. For else had it	9, 13/ 10
translated into their own	<b>tongue</b>	-- then must there	9, 13/ 20
be in the English	<b>tongue</b>	. And albeit that many	9, 13/ 29
not in the vulgar	<b>tongue</b>	. But this Pacifier, contrariwise	9, 60/ 16
wit and slipperiness of	<b>tongue</b>	. But he will not	9, 165/ 34
he is not so	<b>tongue-tied</b>	but that he is	9, 27/ 25
which so entangleth their	<b>tongues</b>	and so distempereth their	9, 41/ 25
themselves, and hold their	<b>tongues</b>	and be still, but	9, 46/ 9
surety keep their own	<b>tongues</b>	still than, with all	9, 139/ 32
especial, that except I	<b>took</b>	some pain to set	9, 6/ 35
my said sovereign lord,	<b>took</b>	and laid against Tyndale	9, 18/ 6
out of which I	<b>took</b>	it -- that the	9, 21/ 28
remembered it not, and	<b>took</b>	no heed to the	9, 131/ 17
means, each encouraging other,	<b>took</b>	such heart and boldness	9, 157/ 10
so credible as he	<b>took</b>	them for. But in	9, 168/ 11

his holy sacraments thereof	<b>took</b>	their strength, so by	9, 170/ 21
that he was marvelously	<b>tormented</b>	by the bishop's officers	9, 121/ 5
lies, of much cruel	<b>tormenting</b>	that heretics had in	9, 119/ 19
to examine them with	<b>torments</b>	, causing them to be	9, 117/ 8
But some of them	<b>toss</b>	it from themselves as	9, 106/ 23
mine answer I so	<b>touch</b>	those words that the	9, 15/ 10
the King's Highness doth	<b>touch</b>	and turn up the	9, 19/ 2
words of his sermon	<b>touch</b>	, then dare I be	9, 37/ 28
but have forborne to	<b>touch</b>	in special either the	9, 53/ 4
peruse it over and	<b>touch</b>	every point thereof. Which	9, 61/ 8
an example of handling,	<b>touch</b>	by the way one	9, 61/ 20
not much vouchsafe to	<b>touch</b>	. For they be such	9, 63/ 17
are the things that	<b>touch</b>	any laws or statutes	9, 96/ 28
before that I would	<b>touch</b>	of this book, and	9, 128/ 11
either, that I have	<b>touched</b>	through mine whole work	9, 10/ 7
and so have I	<b>touched</b>	, his first chapter whole	9, 128/ 12
heresy, I have somewhat	<b>touched</b>	in the third chapter	9, 136/ 7
he said true it	<b>touched</b>	yet very few, and	9, 150/ 5
as it is somewhat	<b>touched</b>	before in the seventh	9, 151/ 12
wherein I have nothing	<b>touched</b>	nor intended but only	9, 167/ 4
part of his words	<b>toucheth</b>	not the matter; but	9, 22/ 32
the purpose, nor anything	<b>toucheth</b>	them against whom he	9, 25/ 11
at length because it	<b>toucheth</b>	a point that is	9, 33/ 11
places of this book	<b>toucheth</b>	, being made against heretics	9, 99/ 33
but that, as he	<b>toucheth</b>	the faults of the	9, 110/ 14
be spoken of, so	<b>toucheth</b>	he in like wise	9, 110/ 15
yet in this, as	<b>touching</b>	them against whom he	9, 24/ 19
and say that as	<b>touching</b>	men, they rail against	9, 45/ 23
purge it. Now, as	<b>touching</b>	partiality upon my part	9, 47/ 1
mean so. Howbeit, as	<b>touching</b>	the matter wherewith we	9, 52/ 31
Twelfth Chapter Howbeit, as	<b>touching</b>	the manner of his	9, 54/ 24
every part. And as	<b>touching</b>	that he saith not	9, 56/ 27
not true. Then, as	<b>touching</b>	his indifference in telling	9, 56/ 36
But forasmuch as the	<b>touching</b>	of the book is	9, 61/ 7
lack them; and then,	<b>touching</b>	their livelihood, whether it	9, 79/ 18
finally, for that the	<b>touching</b>	of this matter is	9, 97/ 13
truth. For, now, as	<b>touching</b>	of alms, is there	9, 103/ 30
the party. And as	<b>touching</b>	the conjecture of this	9, 139/ 35
matter is that as	<b>touching</b>	the spirituality, I bear	9, 167/ 14
none evil counsel. As	<b>touching</b>	heretics, I hate that	9, 167/ 19
contrary. But now, as	<b>touching</b>	any new order concerning	9, 170/ 10
nothing. So that as	<b>touching</b>	the certainty of the	9, 172/ 7
have built up the	<b>Tower</b>	of Babylon for themselves	9, 41/ 10

in prison in the	<b>Tower</b>	already taken by the	9, 89/ 21
officers brought into the	<b>Tower</b>	, where he remaineth yet	9, 89/ 24
he came in the	<b>Tower</b>	written afresh against purgatory	9, 89/ 37
sent him into the	<b>Tower</b>	that the chancellor of	9, 121/ 30
brethren build up their	<b>tower</b>	of lies. Or else	9, 122/ 33
unto him into the	<b>Tower</b>	, and hath begun and	9, 125/ 13
now prisoner in the	<b>Tower</b>	. Whom when I was	9, 126/ 13
received prisoner into the	<b>Tower</b>	of London. And yet	9, 127/ 5
foolish heretic in a	<b>town</b>	may write more false	9, 8/ 18
fourteen abjured in one	<b>town</b>	; and at that time	9, 115/ 29
street, before the whole	<b>town</b>	, and there they striped	9, 118/ 26
and women in the	<b>town</b>	. And therefore, boast and	9, 157/ 32
the doctors in the	<b>town</b>	. Yet if it appear	9, 165/ 16
there make many mad	<b>toys</b>	and trifles, to the	9, 118/ 14
and so -- by	<b>tradition</b>	of the Church beside	9, 18/ 13
God, but by the	<b>tradition</b>	of the Church. Which	9, 21/ 12
Spirit of God and	<b>tradition</b>	of his apostles. And	9, 169/ 11
could not call a	<b>traitor</b>	but a traitor, so	9, 42/ 34
a traitor but a	<b>traitor</b>	, so can I not	9, 42/ 34
man becometh a false	<b>traitor</b>	to God, is in	9, 136/ 10
dead sleep -- the	<b>traitor</b>	neither slept nor slumbered	9, 160/ 14
spite would call them	<b>traitors</b>	. Whereupon they complained to	9, 42/ 19
to call them false	<b>traitors</b>	. Whereupon King Philip answered	9, 42/ 24
the angels of Satan	<b>transfiguring</b>	themselves into the likeness	9, 88/ 19
labor and less to	<b>translate</b>	the whole book all	9, 11/ 34
look on them, doth	<b>translate</b>	them into English; whereas	9, 60/ 18
and as himself confesseth)	<b>translated</b>	with such changes as	9, 11/ 21
except the scripture be	<b>translated</b>	into their own tongue	9, 13/ 2
the scripture be not	<b>translated</b>	unto them in their	9, 13/ 9
if they have it	<b>translated</b>	into their own tongue	9, 13/ 19
scripture well and truly	<b>translated</b>	should be in the	9, 13/ 29
with his new-translated scripture,	<b>translating</b>	the truth of Christ	9, 14/ 4
hath changed in his	<b>translation</b>	of the New Testament	9, 7/ 11
or twain. Tyndale's false	<b>translation</b>	of the New Testament	9, 11/ 20
false, pestilent heresies. This	<b>translation</b>	therefore being by the	9, 11/ 26
so many in Tyndale's	<b>translation</b>	of the New Testament	9, 11/ 31
to make in his	<b>translation</b>	so many changes as	9, 11/ 35
unto, that false, poisoned	<b>translation</b>	was forbidden the people	9, 12/ 25
rather such a poisoned	<b>translation</b>	than none, and willfully	9, 13/ 37
clean quailed in the	<b>travail</b>	and utterly borne dead	9, 24/ 20
come up to their	<b>travail</b>	, labor, cost, and pain	9, 145/ 11
crime as is the	<b>treason</b>	committed against any worldly	9, 136/ 12
in a cause of	<b>treason</b>	, but of murder also	9, 136/ 16



should by sedition, and	<b>trouble</b>	, and dearth, and death	9, 135/ 13
innocents, as from any	<b>trouble</b>	of suit; and so	9, 153/ 25
save innocents from the	<b>trouble</b>	of all false indictments	9, 153/ 27
sore than should the	<b>trouble</b>	of suit and wrongful	9, 153/ 33
my life put in	<b>trouble</b>	for any point of	9, 170/ 4
the temporalty was much	<b>troubled</b>	with their strife: else	9, 62/ 15
tale, bind that busy,	<b>troublesome</b>	man to good abearing	9, 134/ 9
no wise man, I	<b>trou</b>	, take the bread which	9, 12/ 1
unawares (that is, I	<b>trou</b>	, called "periphrasis"), to avoid	9, 43/ 16
remember none, nor, I	<b>trou</b>	, no man else for	9, 66/ 19
ear, much more, I	<b>trou</b>	, than the one-half spent	9, 98/ 19
is as true, I	<b>trou</b>	, that this thousand years	9, 102/ 19
religious folk use, I	<b>trou</b>	, both long Lents and	9, 106/ 25
thus, although (which I	<b>trou</b>	no man thinketh) of	9, 115/ 14
double and treble, I	<b>trou</b>	, to all the remnant	9, 116/ 18
-- and therein, I	<b>trou</b>	, he said true, for	9, 119/ 33
before neither, nor, I	<b>trou</b>	, no more did Sygar	9, 119/ 34
see the proof, I	<b>trou</b>	, meetly well already. For	9, 134/ 33
them, he would, I	<b>trou</b>	, be content that they	9, 141/ 5
is there none given,	<b>troueth</b>	he, by the spirituality	9, 103/ 30
scholars should play the	<b>truants</b>	and lack their learning	9, 165/ 30
that they say not	<b>true</b>	. For there is no	9, 6/ 12
they may try this	<b>true</b>	. And well ye wot	9, 7/ 23
is, if they said	<b>true</b>	. But neither are such	9, 11/ 1
opinions which himself calleth	<b>true</b>	Catholic faith, and which	9, 11/ 24
and which things all	<b>true</b>	Catholic people call very	9, 11/ 25
that we be not	<b>true</b>	of ourselves; for we	9, 16/ 4
for we are made	<b>true</b>	by God, through his	9, 16/ 4
was or is the	<b>true</b>	scripture, neither Luther nor	9, 18/ 24
believers, and maketh them	<b>true</b>	, and cleanseth them from	9, 19/ 37
man. It is not	<b>true</b>	because man so saith	9, 20/ 6
or admitteth it for	<b>true</b>	. But man is true	9, 20/ 7
true. But man is	<b>true</b>	because he believeth it	9, 20/ 7
heart that it is	<b>true</b>	. And Christ also saith	9, 20/ 8
witness might make aught	<b>true</b>	, then were the doctrine	9, 20/ 10
that this point is	<b>true</b>	that I tell you	9, 28/ 7
though they had been	<b>true</b>	, and that without the	9, 31/ 24
in the keeping of	<b>true</b>	things, and needed to	9, 31/ 35
-- there will the	<b>true</b>	Catholic preachers say that	9, 32/ 27
must show me a	<b>true</b>	cause or an apparent	9, 34/ 4
word of God were	<b>true</b>	but only his promise	9, 35/ 9
another come unto the	<b>true</b>	faith? -- so may	9, 35/ 23
if his distinction be	<b>true</b>	, yet upon God's gracious	9, 38/ 9

were fast in the	<b>true</b>	Catholic faith, they would	9, 39/ 16
hundred years together were	<b>true</b>	or false. For that	9, 39/ 20
up together against the	<b>true</b>	Catholic faith of Christ	9, 41/ 16
ever hitherto taught his	<b>true</b>	Catholic Church -- God	9, 41/ 18
about to preach the	<b>true</b>	faith, sent down his	9, 41/ 19
shall find it so	<b>true</b>	, and so plainly proved	9, 41/ 29
their false heresies were	<b>true</b>	, not in the other	9, 44/ 22
they lie; wherein every	<b>true</b>	Christian man will testify	9, 45/ 16
is to wit, the	<b>true</b>	faith and false heresies	9, 48/ 36
mouths, and haply say	<b>true</b>	by some; and then	9, 51/ 17
expressly testifieth like a	<b>true</b>	Christian man (howsoever the	9, 52/ 16
take also for very	<b>true</b>	: that as this realm	9, 53/ 8
as, if they were	<b>true</b>	, were of the greatest	9, 55/ 27
as though they were	<b>true</b>	, where they be very	9, 55/ 28
affirmeth them not for	<b>true</b>	, nor as things, neither	9, 55/ 37
that are, as some	<b>true</b>	men say, not true	9, 56/ 34
true men say, not	<b>true</b>	. Then, as touching his	9, 56/ 35
the things were all	<b>true</b>	, seem to have great	9, 56/ 39
those, some things peradventure	<b>true</b>	, which yet her husband	9, 58/ 21
say, whether they say	<b>true</b>	or no, the charge	9, 58/ 27
part of his tale	<b>true</b>	-- as none is	9, 59/ 31
to me to say	<b>true</b>	. For -- albeit great	9, 62/ 29
he never knew for	<b>true</b>	, but thinketh he may	9, 66/ 2
boldly tell everything for	<b>true</b>	that any man perceiveth	9, 66/ 3
I think he saith	<b>true</b>	; for so must they	9, 71/ 34
is many times very	<b>true</b>	, that many men in	9, 77/ 24
right way and the	<b>true</b>	. Which I am very	9, 86/ 22
therein, but as a	<b>true</b>	Christian man verily saith	9, 86/ 23
faithful things, and despiseth	<b>true</b>	points of the common-known	9, 87/ 4
these articles like a	<b>true</b>	Catholic man. For he	9, 87/ 25
that they see proved	<b>true</b>	; and thereupon if they	9, 94/ 24
so, that is very	<b>true</b>	. And it is as	9, 102/ 19
And it is as	<b>true</b>	, I trow, that this	9, 102/ 19
will send them a	<b>true</b>	slander, and make them	9, 109/ 26
be if it were	<b>true</b>	, so is this saying	9, 111/ 20
an evil tale proved	<b>true</b>	will either of indifference	9, 112/ 18
but if that be	<b>true</b>	, I ask this Pacifier	9, 113/ 3
means he proveth it	<b>true</b>	. And first, to show	9, 113/ 4
I trow, he said	<b>true</b>	, for no more did	9, 119/ 33
the faith that all	<b>true</b>	Christian people have in	9, 122/ 11
to Christ and his	<b>true</b>	faith again, and thereby	9, 122/ 26
their heresies into the	<b>true</b>	faith again, is impossible	9, 123/ 19
in, to impugn the	<b>true</b>	Christian faith concerning the	9, 124/ 31

their words cannot be	<b>true</b>	. And therefore if this	9, 127/ 33
which God forbid were	<b>true</b>	. For if it were	9, 128/ 4
that same false tale	<b>true</b>	. The Thirty-ninth Chapter I	9, 128/ 9
as, though they be	<b>true</b>	, yet gladly he will	9, 130/ 34
their one yea more	<b>true</b>	upon their bare word	9, 136/ 25
he seemeth to say	<b>true</b>	. And therefore this patch	9, 137/ 6
And if that be	<b>true</b>	, it seemeth then that	9, 138/ 17
if it should be	<b>true</b>	, as is reported, that	9, 146/ 13
take and believe for	<b>true</b>	every false, feigned tale	9, 146/ 33
see these three things	<b>true</b>	. First, that since in	9, 147/ 32
wherein if he said	<b>true</b>	it touched yet very	9, 150/ 5
men believe them for	<b>true</b>	, by his repeating and	9, 150/ 11
and those false lies	<b>true</b>	, then let this good	9, 150/ 17
good but also very	<b>true</b>	. But they think not	9, 158/ 28
knoweth his matter so	<b>true</b>	, persuadeth to himself that	9, 159/ 7
the matter is so	<b>true</b>	, and my part so	9, 159/ 12
the world knoweth how	<b>true</b>	his matter is, bringeth	9, 159/ 25
And surely between the	<b>true</b>	Catholic folk and the	9, 160/ 9
of and known the	<b>true</b>	faith before, as pilgrimage	9, 164/ 34
good readers, for the	<b>true</b>	taking of the old	9, 168/ 37
of those two say	<b>true</b>	that hold therein contrary	9, 169/ 19
the doctrine of Muhammad	<b>truer</b>	than Christ's. Lo, good	9, 20/ 11
salvation of their souls,	<b>truly</b>	taught and preached unto	9, 13/ 7
the scripture well and	<b>truly</b>	translated should be in	9, 13/ 28
that, this shall I	<b>truly</b>	say: that of all	9, 47/ 15
he handle them as	<b>truly</b>	as he handleth these	9, 60/ 32
and yet believe full	<b>truly</b>	, for all that, in	9, 86/ 29
be sooner accepted than	<b>truly</b>	showed. This piece, concerning	9, 136/ 4
they say, till Gabriel's	<b>trumpet</b>	awake them and call	9, 88/ 11
For he shall, I	<b>trust</b>	, read it over, and	9, 10/ 26
writing, I have, I	<b>trust</b>	, without great length given	9, 10/ 28
one man, upon the	<b>trust</b>	of his own wit	9, 12/ 27
blessed brotherhood; but I	<b>trust</b>	to turn it into	9, 15/ 4
they list. But I	<b>trust</b>	in God that in	9, 52/ 27
whole realm. Howbeit, I	<b>trust</b>	in God very far	9, 54/ 30
nor never shall, I	<b>trust</b>	, come. Howbeit, that all	9, 70/ 22
think, and therefore I	<b>trust</b>	it is no pardon	9, 76/ 30
have purchased there. You	<b>trust</b>	, you say, to see	9, 76/ 31
put him whole in	<b>trust</b>	to order all the	9, 80/ 17
me God, I verily	<b>trust</b>	he feigneth not therein	9, 86/ 23
put him in full	<b>trust</b>	. For if he were	9, 88/ 2
hereafter (which shall, I	<b>trust</b>	, never happen) all the	9, 101/ 32
they: yet I verily	<b>trust</b>	for all this, as	9, 108/ 5

for me. For I	<b>trust</b>	that though in respect	9, 108/ 19
temporalty is good, I	<b>trust</b>	, and the spirituality both	9, 108/ 25
should fortune, as I	<b>trust</b>	it never shall, those	9, 113/ 32
myself but that I	<b>trust</b>	well that among many	9, 120/ 29
sort of folk I	<b>trust</b>	I may reckon him	9, 120/ 30
to mine hands, I	<b>trust</b>	to make almost every	9, 125/ 36
which manner albeit I	<b>trust</b>	in God the man	9, 129/ 25
I durst as well	<b>trust</b>	the troth of one	9, 133/ 29
be put in the	<b>trust</b>	. And I dare say	9, 133/ 31
as offenders; but I	<b>trust</b>	in God it is	9, 140/ 20
doth, and yet I	<b>trust</b>	he doth not) what	9, 143/ 22
maketh yet, as I	<b>trust</b>	, in manner a universal	9, 147/ 22
needs put all his	<b>trust</b>	in craft) goeth about	9, 159/ 18
it should, and I	<b>trust</b>	it never shall), by	9, 160/ 35
should (as I verily	<b>trust</b>	they should) have evermore	9, 161/ 6
I believe. Which I	<b>trust</b>	I never shall in	9, 162/ 29
to bear; and I	<b>trust</b>	so doth this Pacifier	9, 167/ 16
as they be, I	<b>trust</b>	in all his other	9, 168/ 6
book, he shall, I	<b>trust</b>	, in conclusion be found	9, 168/ 13
they mean. But I	<b>trust</b>	to draw the serpent	9, 171/ 16
by the Mass he	<b>trusted</b>	shortly to see them	9, 76/ 26
he saith that himself	<b>trusteth</b>	the spiritual judges be	9, 141/ 31
into doubting of the	<b>truth</b>	, and afterward into the	9, 9/ 32
man which regardeth either	<b>truth</b>	or wit should once	9, 10/ 11
were poisoned." And of	<b>truth</b>	, good reader, this word	9, 12/ 19
may have every necessary	<b>truth</b>	of scripture, and everything	9, 13/ 5
new-translated scripture, translating the	<b>truth</b>	of Christ into false	9, 14/ 4
Howbeit, they were of	<b>truth</b>	left out by oversight	9, 15/ 9
made us by the	<b>truth</b>	of his word; he	9, 15/ 29
the word of his	<b>truth</b>	, and hath put us	9, 15/ 34
the word of his	<b>truth</b>	. Mark, I pray you	9, 16/ 1
through his word of	<b>truth</b>	. Here it appeareth that	9, 16/ 3
word the children of	<b>truth</b>	and of salvation, whereas	9, 16/ 7
his holy word of	<b>truth</b>	hath made us his	9, 16/ 9
the children of his	<b>truth</b>	; "even as it pleased	9, 16/ 11
the word of his	<b>truth</b>	." Mark how that he	9, 16/ 12
the word of his	<b>truth</b>	. If we were begotten	9, 16/ 21
a sure and undoubted	<b>truth</b>	of the Christian belief	9, 18/ 2
and receive all their	<b>truth</b>	of God's word, in	9, 19/ 30
word of God no	<b>truth</b>	; but contrariwise, the truth	9, 19/ 35
truth; but contrariwise, the	<b>truth</b>	of God's word is	9, 19/ 36
O Father, through thy	<b>truth</b>	. And thy word is	9, 20/ 4
And thy word is	<b>truth</b>	." And thus thou seest	9, 20/ 5

thou seest that God's	<b>truth</b>	dependeth not of man	9, 20/ 5
leading" it "into every	<b>truth</b>	, " as Christ saith himself	9, 21/ 19
by the word of	<b>truth</b>	. " Howbeit, the preacher Englisheth	9, 22/ 36
begot" us, "by the	<b>truth</b>	of his word." Which	9, 23/ 1
us the children of	<b>truth</b>	and of salvation." And	9, 23/ 4
the word of his	<b>truth</b>	. If we were begotten	9, 23/ 33
to cause every necessary	<b>truth</b>	that he would have	9, 31/ 27
the word of his	<b>truth</b>	, even as it pleased	9, 33/ 17
the word of his	<b>truth</b>	" -- and sticketh for	9, 34/ 12
by the word of	<b>truth</b>	" -- which Tyndale there	9, 35/ 7
his promise. Now of	<b>truth</b>	, the word of God	9, 35/ 10
much worship. Howbeit, of	<b>truth</b>	the thing that goeth	9, 35/ 33
his father. And of	<b>truth</b>	, Tyndale and this preacher	9, 36/ 10
so sure. Now, of	<b>truth</b>	, this had been a	9, 39/ 15
think them to say	<b>truth</b>	, but because they would	9, 39/ 30
would fain it were	<b>truth</b>	whether it be or	9, 39/ 30
themselves. Howbeit, of very	<b>truth</b>	, God upon such folk	9, 40/ 16
Nor, to say the	<b>truth</b>	, no more can I	9, 41/ 1
of unity, concord, and	<b>truth</b>	unto them, with the	9, 41/ 20
but it is very	<b>truth</b>	. Howbeit, every man hath	9, 42/ 8
own limitation; and of	<b>truth</b>	, if their false heresies	9, 44/ 22
testify that I say	<b>truth</b>	; for those things be	9, 45/ 17
to wit, say the	<b>truth</b>	. For if they call	9, 48/ 24
man is bound between	<b>truth</b>	and falsehood, the Catholic	9, 49/ 2
thereon. They have with	<b>truth</b>	and lies together laid	9, 51/ 3
confessed the thing that	<b>truth</b>	is: neither party to	9, 53/ 5
tell you the very	<b>truth</b>	, it seemeth to me	9, 54/ 25
come to it. For	<b>truth</b>	it is that murmur	9, 54/ 34
temporalty too -- of	<b>truth</b>	, among a great heap	9, 56/ 37
door." Now of very	<b>truth</b>	this Pacifier, as some	9, 60/ 5
their abuses thereof the	<b>truth</b>	appeareth in some place	9, 60/ 24
less good and less	<b>truth</b>	, too, than men at	9, 61/ 28
zeal sprang. And of	<b>truth</b>	, some such are there	9, 76/ 6
And to say the	<b>truth</b>	, much marvel have I	9, 84/ 10
a man believeth the	<b>truth</b>	in his heart if	9, 86/ 9
and plainly protesteth the	<b>truth</b>	of his belief, yet	9, 87/ 13
let but depose the	<b>truth</b>	-- that he hath	9, 89/ 36
he beareth to the	<b>truth</b>	, and that those heresies	9, 91/ 3
offer, to see the	<b>truth</b>	openly proved. After which	9, 94/ 22
lost the light of	<b>truth</b>	. For the greatest, and	9, 99/ 17
should say more than	<b>truth</b>	. For, now, as touching	9, 103/ 29
of both. But of	<b>truth</b>	, he that would either	9, 110/ 18
brought forth, and the	<b>truth</b>	most easily tried: let	9, 116/ 21

told him for very	<b>truth</b>	. And surely they that	9, 116/ 33
thus? For of very	<b>truth</b>	, albeit that for a	9, 117/ 15
to find out the	<b>truth</b>	of such a false	9, 121/ 13
faith and Spirit and	<b>truth</b>	and verity, continually to	9, 121/ 24
him therein. Howbeit, some	<b>truth</b>	they might hap to	9, 121/ 37
And I was of	<b>truth</b>	very heavy to hear	9, 122/ 3
in print; but of	<b>truth</b>	, he delivered it not	9, 125/ 8
will also depose the	<b>truth</b>	, and he that first	9, 131/ 2
forsworn than of the	<b>truth</b>	to bear witness? And	9, 131/ 21
sworn to say the	<b>truth</b>	concerning heresy, as well	9, 135/ 24
charitably search for the	<b>truth</b>	. But surely if the	9, 140/ 17
was to know the	<b>truth</b>	-- and therefore it	9, 146/ 8
sum are yet of	<b>truth</b>	so few that he	9, 147/ 37
to say more than	<b>truth</b>	. Yet is he content	9, 154/ 12
which for lack of	<b>truth</b>	of his cause, must	9, 159/ 18
-- whereas good Tom	<b>Truth</b>	cometh forth upon the	9, 159/ 24
sometimes, when the known	<b>truth</b>	of their matter maketh	9, 159/ 31
yet are there of	<b>truth</b>	many more than there	9, 162/ 32
sometimes, to say the	<b>truth</b>	, too tenderly. Whereof, for	9, 163/ 10
a tender mind, of	<b>truth</b>	, toward (I say) the	9, 167/ 14
as they make falsehood	<b>truth</b>	and truth falsehood, and	9, 168/ 32
make falsehood truth and	<b>truth</b>	falsehood, and faith heresies	9, 168/ 32
indifferently to tell him	<b>truth</b>	. And thus far I	9, 169/ 37
words nor any necessary	<b>truths</b>	, but false inventions of	9, 31/ 6
and not falsehoods but	<b>truths</b>	. And if he say	9, 31/ 21
be plain and open	<b>truths</b>	revealed by God, and	9, 86/ 6
by which they may	<b>try</b>	this true. And well	9, 7/ 23
them, and thereupon to	<b>try</b>	between them whether Tyndale	9, 39/ 9
the devil hath to	<b>tumble</b>	before him and to	9, 69/ 4
but I trust to	<b>turn</b>	it into demonium meridianum	9, 15/ 4
Highness doth touch and	<b>turn</b>	up the very foundation	9, 19/ 2
except he mend and	<b>turn</b>	, else God leaveth finally	9, 38/ 18
seem that Frith would	<b>turn</b>	that tale from me	9, 123/ 22
to do some shrewd	<b>turn</b>	, they cared not greatly	9, 156/ 3
would if it were	<b>turned</b>	into some conjunction copulative	9, 67/ 4
infected were so clean	<b>turned</b>	and changed, that no	9, 166/ 25
figure of apostrophe, and	<b>turning</b>	his tale to God	9, 32/ 8
in one place or	<b>twain</b>	; and where I so	9, 7/ 16
remember you one or	<b>twain</b>	. Tyndale's false translation of	9, 11/ 19
this: whither of the	<b>twain</b>	should in the exposition	9, 30/ 2
the better of these	<b>twain</b>	, no good man can	9, 30/ 7
their favor from both	<b>twain</b>	, and from the Christian	9, 72/ 20
conclusion wasted away both	<b>twain</b>	, and fain to find	9, 76/ 12

are there in both	<b>twain</b>	some in whom the	9, 77/ 26
into a parliament or	<b>twain</b>	, and sped as they	9, 84/ 16
and find him other	<b>twain</b>	besides, of better substance	9, 94/ 15
of one piece or	<b>twain</b>	to give men an	9, 97/ 16
of one bishop or	<b>twain</b>	in one person or	9, 115/ 3
in one person or	<b>twain</b>	, they would bear a	9, 115/ 3
Lincoln, and of those	<b>twain</b>	, first to speak of	9, 115/ 24
six, let him prove	<b>twain</b>	; or for very shame	9, 116/ 25
my life, except only	<b>twain</b>	; of which the one	9, 117/ 29
have they spent me	<b>twain</b>	. Howbeit, if either any	9, 120/ 10
the oaths of some	<b>twain</b>	of this new brotherhood	9, 120/ 32
he told one or	<b>twain</b>	, and caused the brethren	9, 121/ 28
foolishly, secretly between them	<b>twain</b>	, my lord, longing that	9, 124/ 33
him one day or	<b>twain</b>	in mine house, and	9, 126/ 17
for theirs; and both	<b>twain</b>	first corrupt some of	9, 129/ 4
his eighth -- which	<b>twain</b>	treat all of these	9, 129/ 31
some one man or	<b>twain</b>	in a shire, whereby	9, 131/ 8
this thing about be	<b>twain</b>	. The one is if	9, 151/ 39
as hard to find	<b>twain</b>	; and yet be they	9, 153/ 8
and compassed between them	<b>twain</b>	, perused privily the journeymen	9, 156/ 21
too, and call those	<b>twain</b>	but both one; and	9, 164/ 17
the whole body. The	<b>Twelfth</b>	Chapter Howbeit, as touching	9, 54/ 23
this thousand years, yea,	<b>twelve</b>	or thirteen hundred, among	9, 31/ 9
the small number of	<b>twelve</b>	! And verily in this	9, 70/ 13
then one naught among	<b>twelve</b>	, so may there in	9, 70/ 18
heresies go forward, among	<b>twelve</b>	spiritual, or peradventure twenty	9, 70/ 19
in that diocese about	<b>twelve</b>	or fourteen abjured in	9, 115/ 28
twenty, let him prove	<b>twelve</b>	, let him prove ten	9, 116/ 24
say that the same	<b>twelve</b>	men that are his	9, 133/ 6
is after by other	<b>twelve</b>	acquitted, go get him	9, 133/ 10
now for the temporal	<b>twelve</b>	men? For ye wot	9, 133/ 26
judges, what arbiters, what	<b>twelve</b>	men go thereon. I	9, 159/ 13
finally purgatory too. The	<b>Twentieth</b>	Chapter And therefore they	9, 72/ 26
condition; and so, with	<b>twenty</b>	diverse "some say"s	9, 58/ 18
the time of this	<b>twenty</b>	years, within which time	9, 66/ 19
this is more by	<b>twenty</b>	years, and ten set	9, 68/ 20
twelve spiritual, or peradventure	<b>twenty</b>	temporal either, be found	9, 70/ 20
and yet there would	<b>twenty</b>	be ready, when they	9, 89/ 35
them, any one in	<b>twenty</b>	years. And then if	9, 115/ 13
some. Let him prove	<b>twenty</b>	, let him prove twelve	9, 116/ 24
and other movables, than	<b>twenty</b>	thousand marks. And as	9, 120/ 3
as shall amount to	<b>twenty</b>	thousand marks, I purpose	9, 120/ 19
a wise conclusion?The	<b>Twenty-eighth</b>	Chapter Now, where he	9, 102/ 8

other men's too. The	<b>Twenty-fifth</b>	Chapter And upon all	9, 91/ 20
all spiritual men. The	<b>Twenty-first</b>	Chapter And forasmuch as	9, 74/ 27
to his body. The	<b>Twenty-fourth</b>	Chapter Howbeit, what this	9, 87/ 11
subtle shrew deceived. The	<b>Twenty-ninth</b>	Chapter But this Pacifier	9, 103/ 5
and temporal too. The	<b>Twenty-second</b>	Chapter The second sort	9, 77/ 1
and smoothly spoken. The	<b>Twenty-seventh</b>	Chapter I will not	9, 97/ 27
chapter of his. The	<b>Twenty-sixth</b>	Chapter And many other	9, 95/ 9
that gave them. The	<b>Twenty-third</b>	Chapter Yet putteth this	9, 84/ 31
a sermon once or	<b>twice</b>	openly preached. Howbeit, not	9, 14/ 34
temporal man, and by	<b>twice</b>	wedding am come in	9, 47/ 3
of their own; and	<b>twice</b>	hath he there in	9, 90/ 3
not let to swear	<b>twice</b>	nay before they confess	9, 136/ 24
bare word than their	<b>twice</b>	nay upon a solemn	9, 136/ 26
that they were burned	<b>twice</b>	; and so would, I	9, 141/ 6
be, ye wot well,	<b>twice</b>	as hard to find	9, 153/ 8
after conviction. Burn them	<b>twice</b>	, if ye will, after	9, 166/ 17
Tyndale and Barnes, their	<b>two</b>	new gospellers, with no	9, 5/ 18
except a leaf or	<b>two</b>	concerning the general councils	9, 7/ 5
heretics in Almaine this	<b>two</b>	or three years together	9, 22/ 9
after a thing or	<b>two</b>	noted and marked therein	9, 23/ 5
be now, between these	<b>two</b>	sorts, no great doubt	9, 29/ 14
of Tyndale in those	<b>two</b>	points that those words	9, 37/ 27
being indifferent between those	<b>two</b>	sorts. For every good	9, 49/ 1
unmannerly behavior toward those	<b>two</b>	most eminent orders that	9, 50/ 29
ordained in earth: the	<b>two</b>	great orders, I mean	9, 50/ 30
Against any of which	<b>two</b>	reverent orders whoso be	9, 50/ 32
and concord between the	<b>two</b>	principal parties, the spirituality	9, 54/ 2
to pacify and appease	<b>two</b>	parties being at so	9, 54/ 27
liveries, and one or	<b>two</b>	such things more as	9, 57/ 3
were that one found	<b>two</b>	men standing together, and	9, 57/ 15
so misfortune between any	<b>two</b>	Christian folk, is a	9, 58/ 8
then shall he make	<b>two</b>	faults for one. For	9, 60/ 31
then shall he make	<b>two</b>	lies for one. And	9, 60/ 33
the way one or	<b>two</b>	places of his. And	9, 61/ 20
out here and there	<b>two</b>	or three lines of	9, 61/ 22
the perfection of their	<b>two</b>	states whither should have	9, 65/ 9
other," and in the	<b>two</b>	verses of their chiding	9, 65/ 34
perceive which of the	<b>two</b>	parties calleth which, nor	9, 65/ 35
shoot at between his	<b>two</b>	nows than it would	9, 67/ 3
the first of those	<b>two</b>	things -- that is	9, 71/ 14
some governors. And therefore	<b>two</b>	things must ye do	9, 81/ 8
even for tender heart	<b>two</b>	days after, when she	9, 101/ 25
that the Lent were	<b>two</b>	weeks less -- yet	9, 106/ 22

good purpose (of which	<b>two</b>	kinds of lying Saint	9, 107/ 21
pardie, than one or	<b>two</b>	or three. And over	9, 114/ 29
then, come to those	<b>two</b>	dioceses of London and	9, 115/ 23
whose house there, the	<b>two</b>	nuns were brought which	9, 117/ 34
one judge as of	<b>two</b>	juries. But the judges	9, 133/ 29
of his, he meaneth	<b>two</b>	things. One, that he	9, 140/ 34
I think that his	<b>two</b>	devices will serve sufficiently	9, 152/ 7
by the conspiracy of	<b>two</b>	young lads that were	9, 156/ 19
besides them, there were	<b>two</b>	or three hundred of	9, 156/ 25
these words of those	<b>two</b>	lewd lads (which yet	9, 156/ 30
go, he should within	<b>two</b>	hours have two or	9, 157/ 19
within two hours have	<b>two</b>	or three hundred come	9, 157/ 19
himself whither of those	<b>two</b>	say true that hold	9, 169/ 18
false, blasphemous heresies by	<b>Tyndale</b>	and Barnes put forth	9, 4/ 3
I have used with	<b>Tyndale</b>	and Barnes both, winking	9, 4/ 28
fault that I handle	<b>Tyndale</b>	and Barnes, their two	9, 5/ 17
craft and fraud against	<b>Tyndale</b>	. For as for Friar	9, 5/ 35
him, in respect of	<b>Tyndale</b>	, but for a man	9, 5/ 38
leaveth out somewhat that	<b>Tyndale</b>	taketh in; that is	9, 6/ 1
contrary manner therein that	<b>Tyndale</b>	useth with mine. For	9, 6/ 14
fall. And yet when	<b>Tyndale</b>	hath done all this	9, 6/ 25
use that way with	<b>Tyndale</b>	nor with any of	9, 6/ 27
use they purposely, and	<b>Tyndale</b>	in especial, that except	9, 6/ 34
why; and as for	<b>Tyndale</b>	, of divers whole chapters	9, 7/ 7
forty. Now, when that	<b>Tyndale</b>	not only teacheth false	9, 8/ 21
other side, as for	<b>Tyndale</b>	and Barnes, I wot	9, 8/ 35
that his evangelical father	<b>Tyndale</b>	had said wonderfully well	9, 10/ 15
nor fool neither, till	<b>Tyndale</b>	came forth with his	9, 14/ 3
whereas Luther first and	<b>Tyndale</b>	after him tell us	9, 17/ 38
took and laid against	<b>Tyndale</b>	and all such --	9, 18/ 7
scripture, neither Luther nor	<b>Tyndale</b>	knoweth but by the	9, 18/ 24
is his word written	<b>Tyndale</b>	cannot tell but by	9, 18/ 29
should not Luther and	<b>Tyndale</b>	as well believe the	9, 18/ 34
write"? Now, good readers,	<b>Tyndale</b>	seeing how sore this	9, 19/ 1
-- may ween that	<b>Tyndale</b>	in these words had	9, 20/ 21
make this objection to	<b>Tyndale</b>	but himself, then shall	9, 20/ 25
-- that neither Luther,	<b>Tyndale</b>	, nor Huessgen, nor all	9, 21/ 32
by these words of	<b>Tyndale</b>	which he hath set	9, 21/ 40
thing that I said,	<b>Tyndale</b>	, with all the help	9, 22/ 7
unto that chapter of	<b>Tyndale</b>	; and yet by this	9, 22/ 23
only do nothing help	<b>Tyndale</b>	(for all the labor	9, 22/ 26
a fouler fall than	<b>Tyndale</b>	, in that the preacher	9, 22/ 27
the same puddle, that	<b>Tyndale</b>	did, and that after	9, 22/ 29

mine answer made to	<b>Tyndale</b>	before. For this here	9, 22/ 30
ye wot well, which	<b>Tyndale</b>	hath begotten him, and	9, 24/ 16
And therefore, seeing that	<b>Tyndale</b>	is by mine answer	9, 25/ 12
ye see, further than	<b>Tyndale</b>	went. But therein the	9, 25/ 13
say to Luther and	<b>Tyndale</b>	, and all such other	9, 25/ 27
we tell them that	<b>Tyndale</b>	must as well believe	9, 26/ 7
which, as ye see,	<b>Tyndale</b>	is most clearly confounded	9, 26/ 14
indeed the question, as	<b>Tyndale</b>	frameth it of his	9, 27/ 8
because he cannot defend	<b>Tyndale</b>	and avoid mine answer	9, 27/ 12
For since Luther and	<b>Tyndale</b>	and other such heretics	9, 27/ 18
such things Luther and	<b>Tyndale</b>	both, and Friar Barnes	9, 27/ 29
of Tyndale's Confutation overthrown	<b>Tyndale</b>	therein, he forbore to	9, 28/ 10
Huessgen, and Zwingli, Schwarzerdt,	<b>Tyndale</b>	, George Joye, and Denck	9, 29/ 11
new doctors, Luther, Lambert,	<b>Tyndale</b>	, Huessgen, and Zwingli, with	9, 30/ 8
already made answer unto	<b>Tyndale</b>	in the Confutation: all	9, 31/ 2
inventions of Satan (as	<b>Tyndale</b>	saith) and damnable dreams	9, 31/ 6
of this preacher which	<b>Tyndale</b>	laid against me before	9, 32/ 1
unto certain words of	<b>Tyndale</b>	with which he argueth	9, 33/ 24
which saying of mine,	<b>Tyndale</b>	(as I have showed	9, 33/ 28
see, the reason that	<b>Tyndale</b>	layeth for it: of	9, 34/ 8
of Saint Paul, as	<b>Tyndale</b>	doth; but he layeth	9, 34/ 10
we be begotten. But	<b>Tyndale</b>	layeth that text of	9, 35/ 1
of truth" -- which	<b>Tyndale</b>	there expoundeth "by the	9, 35/ 8
-- in which, whatsoever	<b>Tyndale</b>	say and this preacher	9, 35/ 19
what I further answer	<b>Tyndale</b>	to these words of	9, 35/ 27
shall see that neither	<b>Tyndale</b>	there nor this preacher	9, 35/ 30
of Saint Paul that	<b>Tyndale</b>	bringeth forth; which yet	9, 35/ 35
meaneth the thing that	<b>Tyndale</b>	allegeth where he saith	9, 36/ 6
father. And of truth,	<b>Tyndale</b>	and this preacher said	9, 36/ 10
is this sample that	<b>Tyndale</b>	doth there put, and	9, 36/ 31
such things as, against	<b>Tyndale</b>	and this preacher both	9, 37/ 11
refel my confuting of	<b>Tyndale</b>	in those two points	9, 37/ 27
by the distinction that	<b>Tyndale</b>	hath learned of Philipp	9, 38/ 1
avoid my confuting of	<b>Tyndale</b>	in that place. For	9, 38/ 8
the Second Reason against	<b>Tyndale</b>	." Or if they think	9, 38/ 27
brought in there by	<b>Tyndale</b>	, and so set forth	9, 39/ 1
try between them whether	<b>Tyndale</b>	or I had better	9, 39/ 9
them to read in	<b>Tyndale</b>	, and search whether the	9, 39/ 18
that say I handle	<b>Tyndale</b>	and Frith and Barnes	9, 40/ 2
before, God hath on	<b>Tyndale</b>	, Barnes, and Frith, and	9, 41/ 6
am I. For though	<b>Tyndale</b>	and Frith, in their	9, 42/ 30
the whole clergy, and	<b>Tyndale</b>	saith expressly that of	9, 43/ 29
All these things, say	<b>Tyndale</b>	and Barnes, both be	9, 44/ 17

For that part hath	<b>Tyndale</b>	played and Friar Barnes	9, 51/ 1
by which letters both	<b>Tyndale</b>	and George Joye write	9, 91/ 9
to stick fast, and	<b>Tyndale</b>	showeth him that all	9, 91/ 10
preach against penance, as	<b>Tyndale</b>	doth, that is as	9, 101/ 23
bread, or else, as	<b>Tyndale</b>	jesteth, starch instead of	9, 101/ 31
of his beating did	<b>Tyndale</b>	tell to an old	9, 119/ 27
substance of riches, as	<b>Tyndale</b>	told his acquaintance and	9, 120/ 1
not only by Luther,	<b>Tyndale</b>	, Frith, or Friar Barnes	9, 168/ 27
that I shall leave	<b>Tyndale</b>	never a dark corner	9, 171/ 21
have so clearly confuted	<b>Tyndale</b>	concerning that point, and	9, 171/ 23
I go farther with	<b>Tyndale</b>	, I purpose to answer	9, 171/ 29
for the confutation of	<b>Tyndale</b>	; and therewith read and	9, 172/ 9
of my Dialogue, whereupon	<b>Tyndale</b>	made all his work	9, 172/ 11
that I rehearse of	<b>Tyndale's</b>	, or of Friar Barnes'	9, 6/ 13
between and read but	<b>Tyndale's</b>	alone. Or if any	9, 7/ 20
I warrant you, of	<b>Tyndale's</b>	books enough by which	9, 7/ 23
not one chapter of	<b>Tyndale's</b>	, or Barnes' either, that	9, 10/ 6
these matters to defend	<b>Tyndale's</b>	part. It were indeed	9, 10/ 33
you one or twain.	<b>Tyndale's</b>	false translation of the	9, 11/ 20
be so many in	<b>Tyndale's</b>	translation of the New	9, 11/ 31
my third book of	<b>Tyndale's</b>	Confutation; of which answer	9, 14/ 19
answered that chapter of	<b>Tyndale's</b>	which is "Whether the	9, 14/ 26
some new work of	<b>Tyndale's</b>	had been of late	9, 14/ 31
in that chapter of	<b>Tyndale's</b>	there be certain lines	9, 15/ 7
unto that chapter of	<b>Tyndale's</b>	chapter is so goodly	9, 15/ 21
or no. These are	<b>Tyndale's</b>	words: Another doubt there	9, 19/ 12
here have ye heard	<b>Tyndale's</b>	chapter -- the matter	9, 20/ 12
beginneth mine answer unto	<b>Tyndale's</b>	chapter: Lo, he that	9, 20/ 18
the pain to read	<b>Tyndale's</b>	words again and ye	9, 22/ 17
he taketh out of	<b>Tyndale's</b>	chapter, waxeth even dead	9, 23/ 28
he bringeth out of	<b>Tyndale's</b>	chapter and fathereth it	9, 24/ 17
forth against me for	<b>Tyndale's</b>	defense than those with	9, 26/ 13
he hath set forth	<b>Tyndale's</b>	reason, and dissimuled mine	9, 26/ 17
in no wise defend	<b>Tyndale's</b>	reason, he would at	9, 27/ 7
forth in furnishing of	<b>Tyndale's</b>	reason, when he cometh	9, 27/ 14
my first part of	<b>Tyndale's</b>	Confutation overthrown Tyndale therein	9, 28/ 10
it hath well defended	<b>Tyndale's</b>	said chapter and clearly	9, 33/ 9
my second part of	<b>Tyndale's</b>	Confutation), in mockage of	9, 33/ 29
To this piece of	<b>Tyndale's</b>	tale it seemeth that	9, 34/ 7
my first part of	<b>Tyndale's</b>	Confutation, in the answer	9, 35/ 28
in the answer unto	<b>Tyndale's</b>	preface, the number 53	9, 35/ 29
my fourth book of	<b>Tyndale's</b>	Confutation (which is in	9, 37/ 6
in Antwerp and be	<b>Tyndale's</b>	man. Howbeit, if in	9, 37/ 29

no part of all	<b>Tyndale's</b>	tale is brought to	9, 39/ 3
great crakes made of	<b>Tyndale's</b>	part, with great contempt	9, 39/ 11
mine answer, they see	<b>Tyndale's</b>	tale so sure. Now	9, 39/ 14
even of late, since	<b>Tyndale's</b>	books and Frith's and	9, 64/ 27
in Wycliffe's "Wicket" and	<b>Tyndale's</b>	books, and Frith's, and	9, 163/ 33
of my preface before	<b>Tyndale's</b>	Confutation, these are my	9, 171/ 9
known church, against all	<b>Tyndale's</b>	trifling sophistications -- which	9, 171/ 25
I have fully confuted	<b>Tyndale's</b>	church: so have I	9, 172/ 4
that they leave me	<b>unanswered</b>	for fear. Howbeit, though	9, 11/ 12
device, heretics may go	<b>unarrested</b>	-- I cannot believe	9, 155/ 9
on a fair figure	<b>unawares</b>	(that is, I trow	9, 43/ 15
taketh at the leastwise	<b>unawares</b>	a wrong way toward	9, 55/ 5
excuseth the clergy himself	<b>unawares</b>	, and layeth no little	9, 115/ 1
leave all God's words	<b>unbelieved</b>	. And then had Christ's	9, 18/ 19
of Christ's own words	<b>unbelieved</b>	. For the Church was	9, 18/ 21
senate grown into an	<b>unbridled</b>	liberty; and, as they	9, 79/ 35
husbands, arise by themselves	<b>uncalled</b>	, as they suddenly did	9, 158/ 17
had with evil and	<b>uncharitable</b>	handling been the occasion	9, 88/ 27
appeareth, the evil and	<b>uncharitable</b>	handling of heretics; whereof	9, 102/ 14
Pacifier accounteth sore and	<b>uncharitable</b>	, and deviseth, as he	9, 138/ 37
of men, and of	<b>uncharitable</b>	dealing, is a very	9, 148/ 12
so evilly and so	<b>uncharitably</b>	handled that the lack	9, 88/ 34
and leave his dream	<b>unchecked</b>	. Which kind of courtesy	9, 4/ 27
suffered boldly to talk	<b>unchecked</b>	. Which thing albeit far	9, 158/ 22
Barnes ungoodly and with	<b>uncomely</b>	words, calling them by	9, 40/ 3
worthy to be accounted	<b>uncourteous</b>	that would in writing	9, 44/ 32
argument hath this preacher	<b>underpropped</b>	and enforced with interpreting	9, 34/ 17
these words, ye shall	<b>understand</b>	that whereas Luther first	9, 17/ 37
now, when ye shall	<b>understand</b>	that never man was	9, 20/ 24
brains that they neither	<b>understand</b>	well one of them	9, 41/ 26
matter. For ye shall	<b>understand</b>	that after that Frith	9, 123/ 25
and so hard to	<b>understand</b>	, that very few men	9, 146/ 30
serve him. If he	<b>understand</b>	it well, and yet	9, 171/ 35
boast that he better	<b>understandeth</b>	the matter than all	9, 165/ 15
interpretation and the right	<b>understanding</b>	of God's word already	9, 28/ 35
man should captive his	<b>understanding</b>	and subdue his reason	9, 33/ 31
of his reason and	<b>understanding</b>	into the service of	9, 35/ 17
captiving of his own	<b>understanding</b>	and subduing of his	9, 36/ 23
gift of speech and	<b>understanding</b>	, so that they understood	9, 41/ 22
Which is to be	<b>understood</b>	in that the word	9, 20/ 1
them that suddenly none	<b>understood</b>	what another said: surely	9, 41/ 13
understanding, so that they	<b>understood</b>	every man and every	9, 41/ 22
man and every man	<b>understood</b>	them, hath reared up	9, 41/ 23

that is to be	<b>understood</b>	where ignorance excuseth. Then	9, 145/ 33
Council, and after, his	<b>undertreasurer</b>	-- and in that	9, 49/ 17
of their own courtesy,	<b>undeserved</b>	on my part. For	9, 42/ 31
what helpeth that his	<b>undeserved</b>	vexation if he were	9, 133/ 8
thing should be left	<b>undone</b>	; and then should soon	9, 135/ 10
multiplied, the faith be	<b>undone</b>	; and after that, through	9, 135/ 11
good and bad, be	<b>undone</b>	. And therefore, for conclusion	9, 135/ 14
for a sure and	<b>undoubted</b>	truth of the Christian	9, 18/ 2
point), saving for the	<b>undoubted</b>	faith of the whole	9, 29/ 34
And in that point	<b>undoubtedly</b>	they see full well	9, 6/ 11
he should hear them	<b>undoubtedly</b>	say that those folk	9, 88/ 3
an ungracious ending. And	<b>undoubtedly</b>	, if the prince, and	9, 139/ 10
to vanquish. And therein	<b>undoubtedly</b>	their mind is not	9, 158/ 27
the ordinaries. And therefore	<b>undoubtedly</b>	the good Christian zeal	9, 162/ 21
to God, fall in	<b>unfaithfulness</b>	, and with idolatry do	9, 21/ 23
his own good-begun work	<b>unfinished</b>	. And therefore saith Saint	9, 38/ 18
pretexts he goeth about	<b>ungodly</b>	to defame, do earnestly	9, 150/ 20
and Frith and Barnes	<b>ungoodly</b>	and with uncomely words	9, 40/ 3
blasphemous heretics in their	<b>ungracious</b>	books so villainously jest	9, 44/ 31
under those evil and	<b>ungracious</b>	folk, that like sores	9, 53/ 31
teach this child his	<b>ungracious</b>	heresy against the Blessed	9, 117/ 36
and set forth these	<b>ungracious</b>	heresies, as fast and	9, 129/ 3
length to such an	<b>ungracious</b>	ending. And undoubtedly, if	9, 139/ 9
their part. Now, this	<b>ungracious</b>	invention and these words	9, 156/ 30
farther. And the like	<b>ungracious</b>	policy devise now these	9, 156/ 37
of heresy, they speak	<b>ungraciously</b>	, and contend against the	9, 149/ 6
of them that intend	<b>unhappiness</b>	, to make folk ween	9, 156/ 6
gone onward in its	<b>unhappy</b>	journey -- and may	9, 55/ 1
be revenged upon this	<b>unhappy</b>	senate, and remove them	9, 80/ 24
own Holy Spirit of	<b>unity</b>	, concord, and truth unto	9, 41/ 20
more toward division than	<b>unity</b>	, but also by causing	9, 61/ 2
by "the Church" the	<b>universal</b>	church of God, the	9, 16/ 33
by "the Church" the	<b>universal</b>	church of God, the	9, 24/ 10
division hath been so	<b>universal</b>	that it hath been	9, 63/ 21
so great and so	<b>universal</b>	as this Pacifier speaketh	9, 102/ 27
well enough that the	<b>universal</b>	custom to the contrary	9, 105/ 33
great and in manner	<b>universal</b>	grudge and division now	9, 114/ 31
they would bear a	<b>universal</b>	grudge against all the	9, 115/ 4
made so great a	<b>universal</b>	grudge as this Pacifier	9, 115/ 17
there not grown any	<b>universal</b>	grudge or division against	9, 115/ 21
cause of almost a	<b>universal</b>	division and grudge of	9, 129/ 13
trust, in manner a	<b>universal</b>	lie, since I can	9, 147/ 23
yet see no such	<b>universal</b>	cause, and least cause	9, 147/ 23

saith, "in a manner	<b>universally</b>	" -- through this whole	9, 54/ 30
the people, in manner	<b>universally</b>	, that in punishing and	9, 91/ 22
whole people in manner	<b>universally</b>	. For since that neither	9, 91/ 32
this realm in manner	<b>universally</b>	, when he maketh as	9, 92/ 8
whole people in manner	<b>universally</b>	were so malicious and	9, 92/ 9
people were in manner	<b>universally</b>	so mad and malicious	9, 92/ 14
all the whole people	<b>universally</b>	. But, now, if he	9, 92/ 20
the people in manner	<b>universally</b>	think that those which	9, 92/ 21
whole people in manner	<b>universally</b>	do and well may	9, 92/ 25
realm hath in manner	<b>universally</b>	) and therefore let him	9, 94/ 9
the spirituality "in manner	<b>universally</b>	. " Wherein he maketh yet	9, 147/ 22
of divinity by the	<b>university</b>	. But one answered for	9, 43/ 3
is to wit, an	<b>unjust</b>	and unreasonable judgment --	9, 93/ 26
have been untruly and	<b>unjustly</b>	handled; and this have	9, 127/ 17
causes of grudge before	<b>unknown</b>	unto the party whose	9, 55/ 23
visage to walk away	<b>unknown</b>	. Even thus wisely, lo	9, 111/ 30
be, it is not	<b>unknown</b>	, I am sure, that	9, 130/ 32
so strange articles and	<b>unknown</b>	as they might therein	9, 148/ 30
times and places, with	<b>unlawful</b>	assemblies and great riots	9, 64/ 21
to cause untrue and	<b>unlawful</b>	men to condemn innocents	9, 135/ 34
by reason among the	<b>unlearned</b>	people better believed --	9, 30/ 3
cast a mist before	<b>unlearned</b>	men's eyes, and make	9, 38/ 5
as few lay people	<b>unlearned</b>	-- yea, and few	9, 60/ 9
besides that, a proud,	<b>unlearned</b>	fool. But as I	9, 124/ 26
example. If a simple,	<b>unlearned</b>	man hear the preaching	9, 145/ 30
to seem wise among	<b>unlearned</b>	people, and feign simplicity	9, 149/ 29
all that such an	<b>unlearned</b>	fool shall among such	9, 165/ 13
is a thing far	<b>unlikely</b>	: that either Frith or	9, 123/ 9
were not so far	<b>unlikely</b>	as it would haply	9, 123/ 21
it were not much	<b>unlikely</b>	that he would, when	9, 126/ 6
all such manner of	<b>unmannerly</b>	behavior toward those two	9, 50/ 28
well showed themselves full	<b>unmeet</b>	to bear the name	9, 80/ 26
at the least more	<b>unmeet</b>	to take in than	9, 81/ 23
pass and repass all	<b>unperceived</b>	. % Sometimes they can use	9, 9/ 1
grow to a secret,	<b>unperceived</b>	cause of division and	9, 145/ 2
if they leave nothing	<b>unprayed</b>	for that may pertain	9, 102/ 32
upon such surmised and	<b>unproved</b>	cruelty, change the good	9, 167/ 9
are done should pass	<b>unpunished</b>	, and more like be	9, 136/ 21
say, should always pass	<b>unpunished</b>	, the church of Christ	9, 150/ 1
offenders should not pass	<b>unpunished</b>	. And thereby, since it	9, 153/ 30
heresy should not pass	<b>unpunished</b>	, as fast as, both	9, 155/ 11
hath been a great	<b>unquietness</b>	and a great breach	9, 63/ 22
be very negligent and	<b>unreasonable</b>	if they will not	9, 9/ 34

think them not so	<b>unreasonable</b>	that they would) be	9, 68/ 33
would be so far	<b>unreasonable</b>	as therefore to think	9, 93/ 6
wit, an unjust and	<b>unreasonable</b>	judgment -- while he	9, 93/ 27
my part be so	<b>unreasonable</b>	as to be angry	9, 119/ 16
to be cruel and	<b>unreasonable</b>	, for I know well	9, 140/ 11
heresies wholly cruel and	<b>unreasonable</b>	, but so much of	9, 140/ 30
are not, therefore, so	<b>unreasonable</b>	(though those laws were	9, 144/ 4
those constitutions be so	<b>unreasonable</b>	as this Pacifier would	9, 144/ 17
their wrongful persecution and	<b>unrighteous</b>	punishment well done. What	9, 111/ 18
to send away many	<b>unserved</b>	, that myself for the	9, 104/ 23
against other to speak	<b>unsitting</b>	words. And thereupon he	9, 57/ 10
of them have had	<b>unsitting</b>	words of the others	9, 63/ 31
and all his evidence	<b>unsorted</b>	. And one wist I	9, 159/ 26
other men pass forth	<b>unspied</b>	; but shortly should be	9, 3/ 25
his words be so	<b>unsuitly</b>	sorted, that I cannot	9, 65/ 34
of his open, known	<b>unthriftiness</b>	that they will do	9, 143/ 3
have left their tale	<b>untold</b>	, till he had believed	9, 74/ 19
he leaveth mine answer	<b>untouched</b>	and would shake off	9, 27/ 15
I have let pass	<b>untouched</b>	where he saith, . . . "he	9, 33/ 16
of all the matter	<b>untouched</b>	), it were very hard	9, 41/ 35
I will pass over	<b>untouched</b>	, both for that the	9, 96/ 22
things of his book	<b>untouched</b>	, whether he say well	9, 97/ 12
of us lay people	<b>untouched</b>	, yet of his own	9, 103/ 28
wot if this were	<b>untrue</b>	that I say, some	9, 7/ 24
peradventure say not much	<b>untrue</b>	. For I think that	9, 67/ 30
-- first, with an	<b>untrue</b>	surmise grounded upon imagination	9, 107/ 19
more likely to cause	<b>untrue</b>	and unlawful men to	9, 135/ 33
full lightly may be	<b>untrue</b>	. And it will be	9, 151/ 27
this Pacifier's tale is	<b>untrue</b>	, both other good folk	9, 163/ 24
as this Pacifier here	<b>untruly</b>	layeth unto the whole	9, 92/ 7
that they have been	<b>untruly</b>	and unjustly handled; and	9, 127/ 16
offense sore handled or	<b>untruly</b>	circumvented and punished; nor	9, 149/ 27
disorder and abusions: the	<b>untruth</b>	of this surmise well	9, 110/ 11
and therewith the most	<b>unwise</b>	, too, that ever I	9, 12/ 20
the scripture, and part	<b>unwritten</b>	that appeareth not proved	9, 18/ 8
God is as strong	<b>unwritten</b>	as written, and which	9, 18/ 27
the word of God	<b>unwritten</b>	. And I said also	9, 20/ 33
the word of God	<b>unwritten</b>	; and so went from	9, 20/ 36
this word of God	<b>unwritten</b>	is of as great	9, 20/ 39
written and his word	<b>unwritten</b>	; and that they which	9, 21/ 4
the word of God	<b>unwritten</b>	as there is of	9, 21/ 10
the word of God	<b>unwritten</b>	is of as great	9, 21/ 28
the word of God	<b>unwritten</b>	was before the Church	9, 22/ 1

the word of God	<b>unwritten</b>	; whereof himself knoweth well	9, 22/ 15
as it was yet	<b>unwritten</b>	in any of the	9, 25/ 37
God that yet remain	<b>unwritten</b>	as he doth and	9, 26/ 9
spoke before, be it	<b>unwritten</b>	or written. And that	9, 27/ 28
in their days naught	<b>unwritten</b>	. Which point, if it	9, 28/ 25
the word written or	<b>unwritten</b>	, but upon the interpretation	9, 28/ 34
the word of God	<b>unwritten</b>	and taught unto the	9, 32/ 15
ground they fell forthwith,	<b>upright</b>	upon their backs. Whereby	9, 160/ 22
after the rite and	<b>usage</b>	of the Church, and	9, 44/ 12
and spirituality, by long	<b>usage</b>	and custom ratified, agreed	9, 99/ 36
ancient laws and commendable	<b>usages</b>	long continued in this	9, 53/ 29
mine own. Nor I	<b>use</b>	not to follow the	9, 3/ 7
they say that I	<b>use</b>	but craft and fraud	9, 5/ 34
either, but that I	<b>use</b>	the contrary manner therein	9, 6/ 13
see that I never	<b>use</b>	that way with Tyndale	9, 6/ 26
theirs therefrom. % And this	<b>use</b>	I not only in	9, 6/ 31
every place), but I	<b>use</b>	it also in such	9, 6/ 33
out. For such darkness	<b>use</b>	they purposely, and Tyndale	9, 6/ 34
unperceived. % Sometimes they can	<b>use</b>	such a compendious kind	9, 9/ 3
a sermon, that word	<b>use</b>	they to take solemnly	9, 14/ 7
that way doth none	<b>use</b>	but these heretics only	9, 32/ 29
man having age and	<b>use</b>	of reason may be	9, 35/ 20
-- so may God	<b>use</b>	the other token of	9, 35/ 23
the time age and	<b>use</b>	of reason is, then	9, 36/ 30
every man that hath	<b>use</b>	of reason: "He that	9, 38/ 20
and fools, and so	<b>use</b>	them in words as	9, 40/ 4
any, he can yet	<b>use</b>	his words in fair	9, 42/ 7
If any of them	<b>use</b>	their words at their	9, 44/ 35
with me if I	<b>use</b>	them not after that	9, 46/ 12
indifference as he should	<b>use</b>	that would make a	9, 55/ 7
since no man can	<b>use</b>	himself neither more mildly	9, 56/ 12
to blame because they	<b>use</b>	the priests over-familiarly, and	9, 57/ 2
one, and therein would	<b>use</b>	this way -- that	9, 57/ 31
myself that you do	<b>use</b>	the same conditions still	9, 58/ 30
clergy of England for	<b>use</b>	of the laws not	9, 60/ 22
here in the world	<b>use</b>	to do to the	9, 71/ 17
the churches for the	<b>use</b>	of God's service honorably	9, 71/ 19
all the clergy do	<b>use</b>	to agree together in	9, 71/ 32
made by the good	<b>use</b>	thereof the matter and	9, 77/ 28
were, then to what	<b>use</b>	. And in many such	9, 79/ 21
be wise men and	<b>use</b>	a good "policy." But	9, 85/ 31
their judgments against heretics	<b>use</b>	to do them wrong	9, 94/ 29
he that so shall	<b>use</b>	to do may sometimes	9, 97/ 8

as thus advised, neither	<b>use</b>	myself nor advise no	9, 97/ 11
and openly, too, do	<b>use</b>	and accustom to pray	9, 104/ 12
anything in alms. I	<b>use</b>	not much myself to	9, 104/ 19
I heard, the monks	<b>use</b>	not to send away	9, 104/ 22
And verily, religious folk	<b>use</b>	, I trow, both long	9, 106/ 25
especially if he would	<b>use</b>	that manner where himself	9, 110/ 27
grudge ere it begin,	<b>use</b>	a figure of "some	9, 116/ 1
returned naught -- then	<b>use</b>	the judges to bind	9, 132/ 12
For since evil folk	<b>use</b>	not to make good	9, 136/ 19
with apparel of rhetoric	<b>use</b>	commonly to call a	9, 136/ 35
the said laws, and	<b>use</b>	them more favorably against	9, 140/ 15
fall in company, men	<b>use</b>	them not nowadays as	9, 158/ 19
mishandle those matters and	<b>use</b>	themselves therein cruelly --	9, 163/ 7
well enough, if he	<b>use</b>	to the contrary none	9, 167/ 18
means that men may	<b>use</b>	unto him can pull	9, 168/ 1
to be by me	<b>used</b>	in my writing as	9, 4/ 16
how often I have	<b>used</b>	with Tyndale and Barnes	9, 4/ 28
mild and gentle fashion	<b>used</b>	by him, whosoever he	9, 5/ 26
that if I had	<b>used</b>	, my works would have	9, 5/ 29
for a sacrament, and	<b>used</b>	confession, and done penance	9, 44/ 9
too. For I never	<b>used</b>	that way neither toward	9, 50/ 7
that I had not	<b>used</b>	such a goodly, mild	9, 52/ 3
fashion, as they find	<b>used</b>	by him that made	9, 52/ 4
that I neither have	<b>used</b>	toward the clergy nor	9, 53/ 2
without any displeasent word	<b>used</b>	either toward temporalty or	9, 54/ 12
people against priests, have	<b>used</b>	to have evil language	9, 57/ 9
myself: that ye have	<b>used</b>	to make her too	9, 59/ 9
it might be better	<b>used</b>	if some other had	9, 77/ 18
and may be well	<b>used</b>	. But because they bring	9, 85/ 11
prove that they had	<b>used</b>	no rigor to him	9, 89/ 4
Pacifier, by his preaching	<b>used</b>	with such authority toward	9, 107/ 24
I was Chancellor, I	<b>used</b>	to examine them with	9, 117/ 7
places advertised that he	<b>used</b>	, in his wandering about	9, 118/ 13
as for me, I	<b>used</b>	therein this provision for	9, 124/ 7
of much other oppression	<b>used</b>	by some one man	9, 131/ 8
be by the judges	<b>used</b>	, it will be very	9, 139/ 25
as though the Church	<b>used</b>	to lay to their	9, 141/ 14
taken, and much diligence	<b>used</b>	therein -- we perfectly	9, 156/ 17
pity that I have	<b>used</b>	among them to their	9, 167/ 24
thereof that I have	<b>used</b>	him from thenceforth not	9, 167/ 32
the writer slept, so	<b>useth</b>	he of courtesy, if	9, 4/ 25
manner therein that Tyndale	<b>useth</b>	with mine. For he	9, 6/ 14
sacrament. And as God	<b>useth</b>	the one token of	9, 35/ 15

have age and discretion,	<b>useth</b>	not to finish and	9, 38/ 16
a man his faults,	<b>useth</b>	to tell it him	9, 60/ 14
much, or that he	<b>useth</b>	it not well, or	9, 77/ 18
clergy any man that	<b>useth</b>	to preach the word	9, 110/ 13
in heresy, and yet	<b>useth</b>	such manner of ways	9, 131/ 34
Which -- whereas he	<b>usher</b>	to the setting forth	9, 163/ 4
now become himself an	<b>usher</b>	, or, after his master's	9, 164/ 2
speak me fair; nor,	<b>using</b>	themselves toward all other	9, 44/ 38
here, but the laws	<b>usual</b>	through the whole church	9, 144/ 2
merchants and call them	<b>usurers</b>	; nor to rail upon	9, 50/ 20
be very presumptuous and	<b>usurp</b>	many things far above	9, 99/ 20
so plain, and their	<b>utterance</b>	so rude, that they	9, 42/ 28
in my house, which	<b>uttered</b>	his counsel. And upon	9, 118/ 2
lack such inventions of	<b>uttering</b>	their forbidden ware, besides	9, 11/ 8
many proper ways of	<b>uttering</b>	evil matter in good	9, 42/ 10
in the travail and	<b>utterly</b>	borne dead; while they	9, 24/ 20
as they speak. Howbeit,	<b>utterly</b>	to match them therein	9, 45/ 8
to the point as	<b>utterly</b>	to have subverted the	9, 139/ 16
men's abjuration and punishment	<b>utterly</b>	changed and cease; that	9, 155/ 2
and sifted to the	<b>uttermost</b>	flake of bran, and	9, 3/ 28
labor more than in	<b>vain</b>	. For I am sure	9, 122/ 14
again, proud persons, covetous,	<b>vainglorious</b>	, and lovers of worldly	9, 63/ 33
in him a great,	<b>vainglorious</b>	liking of himself, and	9, 126/ 24
some serve God of	<b>vainglory</b>	, for laud and praise	9, 70/ 5
serve God but for	<b>vainglory</b>	, to get themselves laud	9, 71/ 1
be no desire of	<b>vainglory</b>	, but that the people	9, 104/ 9
for but if they	<b>vanquish</b>	this one point, all	9, 21/ 38
never be able to	<b>vanquish</b>	. And therein undoubtedly their	9, 158/ 26
or children, with whose	<b>variance</b>	the temporality is not	9, 62/ 12
these, there falleth no	<b>variance</b>	lightly between religious and	9, 62/ 16
priests; and then the	<b>variance</b>	, namely such a variance	9, 62/ 18
variance, namely such a	<b>variance</b>	as this book speaketh	9, 62/ 19
to be lamented if	<b>variance</b>	fall between secular priests	9, 62/ 26
to see strife and	<b>variance</b>	fall between any secular	9, 62/ 29
other. Of some particular	<b>variance</b>	among divers persons of	9, 64/ 1
more lamentable strife that	<b>variance</b>	which falleth between secular	9, 65/ 2
no other cause of	<b>variance</b>	than that, they may	9, 67/ 12
fault and fall at	<b>variance</b>	, of great zeal, with	9, 68/ 1
within a while at	<b>variance</b>	with every man, and	9, 68/ 3
secular and religious, what	<b>variance</b>	soever they have among	9, 73/ 32
more than many more	<b>variances</b>	growing daily, in divers	9, 64/ 20
words afterward that those	<b>variances</b>	can be no part	9, 64/ 29
though religious men have	<b>varied</b>	with religious, and that	9, 71/ 5

that some priests have	<b>varied</b>	also with religious in	9, 71/ 5
they and I somewhat	<b>varied</b>	, so in divers others	9, 82/ 19
howsoever they happen to	<b>vary</b>	among themselves for some	9, 71/ 33
in heresy, upon other	<b>vehement</b>	suspitions, without witnesses a	9, 131/ 23
so great and so	<b>vehement</b>	cause of rancor and	9, 138/ 7
close goeth about secretly,	<b>velut</b>	negotium perambulans in tenebris	9, 15/ 2
indignation with a more	<b>vengeance</b>	in some part than	9, 40/ 18
heretics, more showed his	<b>vengeance</b>	, in some part, than	9, 41/ 7
Voluntarie enim genuit nos	<b>verbo</b>	veritatis." This text may	9, 15/ 27
Voluntarie enim genuit nos	<b>verbo</b>	veritatis"; that is in	9, 22/ 34
it is no scripture,"	<b>verily</b>	if it hap (as	9, 32/ 23
cannot believe him. Nor,	<b>verily</b>	, no more can I	9, 40/ 34
favor toward me. And	<b>verily</b>	, of any such yearly	9, 47/ 20
pass that he which	<b>verily</b>	would intend to pacify	9, 55/ 14
believe him? I suppose	<b>verily</b>	nay; nor her husband	9, 59/ 30
folk lived best. And	<b>verily</b>	the clergy is not	9, 65/ 28
and the temporalty. And	<b>verily</b>	it is great pity	9, 66/ 28
as they should do.	<b>Verily</b>	, they that so say	9, 67/ 30
prayer hath been, I	<b>verily</b>	think, one great special	9, 69/ 15
number of twelve! And	<b>verily</b>	in this declination of	9, 70/ 13
some other things. And	<b>verily</b>	, therein I think he	9, 71/ 34
help me God, I	<b>verily</b>	trust he feigneth not	9, 86/ 23
a true Christian man	<b>verily</b>	saith as he thinketh	9, 86/ 24
charitable manner lacked. But	<b>verily</b>	, whomsoever they should have	9, 89/ 1
very far behind. And	<b>verily</b>	, for aught that I	9, 98/ 12
to Christ's promise, as	<b>verily</b>	present and assistant as	9, 100/ 5
to the friars. And	<b>verily</b>	, religious folk use, I	9, 106/ 24
as they: yet I	<b>verily</b>	trust for all this	9, 108/ 5
therewith, and I ween	<b>verily</b>	that except London and	9, 115/ 9
afterward as well. And	<b>verily</b>	, God be thanked, I	9, 118/ 31
which all Christian folk	<b>verily</b>	, and all good folk	9, 122/ 12
The Fortieth Chapter And	<b>verily</b>	, albeit, as I said	9, 129/ 29
that it seemeth me	<b>verily</b>	that be this man	9, 130/ 22
a general council. And	<b>verily</b>	methinketh that he which	9, 131/ 33
is not, I think	<b>verily</b>	, any one provincial constitution	9, 144/ 19
hap here too. And	<b>verily</b>	, that they look once	9, 158/ 4
Catholic faith; which they	<b>verily</b>	think so strong that	9, 158/ 25
part should (as I	<b>verily</b>	trust they should) have	9, 161/ 6
enim genuit nos verbo	<b>veritatis</b>	." This text may be	9, 15/ 27
enim genuit nos verbo	<b>veritatis</b>	"; that is in English	9, 22/ 34
Spirit and truth and	<b>verity</b>	, continually to devise and	9, 121/ 24
professors and preachers of	<b>verity</b>	, belie me), if all	9, 167/ 23
her husband his parse	<b>verse</b>	too, and say, "But	9, 59/ 5

and in the two	<b>verses</b>	of their chiding, his	9, 65/ 34
and cankers, trouble and	<b>vex</b>	the body; and of	9, 53/ 32
redeeming thereof -- which	<b>vexation</b>	and charges the parties	9, 130/ 7
helpeth that his undeserved	<b>vexation</b>	if he were faultless	9, 133/ 8
the matter either the	<b>vice</b>	or virtue of the	9, 48/ 24
spiritual. For as for	<b>vice</b>	, I hold it much	9, 48/ 27
time present. And this	<b>vice</b>	is very old, and	9, 65/ 26
heretics, I hate that	<b>vice</b>	of theirs and not	9, 167/ 19
write but against their	<b>vices</b>	. But this will evil	9, 43/ 27
past into the new	<b>vices</b>	of this time present	9, 65/ 26
part, whose faults and	<b>vices</b>	all his whole sermon	9, 110/ 30
other. And those extreme	<b>vices</b>	which neither the one	9, 166/ 31
to rebuke as abominable,	<b>vicious</b>	folk any one honest	9, 50/ 10
both, in such a	<b>vile</b>	, villainous fashion that it	9, 51/ 4
as evil and as	<b>villainous</b>	as they list, against	9, 44/ 36
in such a vile,	<b>villainous</b>	fashion that it would	9, 51/ 4
were a sort of	<b>villainous</b>	, wretched heretics that, meeting	9, 51/ 12
could come in their	<b>villainous</b>	mouths, and haply say	9, 51/ 17
any man rebuked their	<b>villainous</b>	dealing, and would step	9, 51/ 20
their ungracious books so	<b>villainously</b>	jest and rail --	9, 44/ 31
the Blessed Sacrament, or	<b>villainously</b>	casting it out), I	9, 117/ 17
all such as would	<b>violate</b>	the king's safe-conduct --	9, 156/ 13
man is, besides, so	<b>violent</b>	and so jeopardous that	9, 134/ 5
for example, the perpetual	<b>virginity</b>	of our Lady and	9, 18/ 10
the perfecting of that	<b>virtue</b>	in man, and with	9, 38/ 14
either the vice or	<b>virtue</b>	of the persons, which	9, 48/ 25
man. And as for	<b>virtue</b>	-- equal virtue --	9, 48/ 29
for virtue -- equal	<b>virtue</b>	-- I hold it	9, 48/ 29
plenty and store of	<b>virtue</b>	in myself as to	9, 50/ 9
the mother of all	<b>virtue</b>	, therefore some persons, thinking	9, 74/ 32
constancy and perseverance in	<b>virtue</b>	that men should hold	9, 108/ 21
such wisdom, learning, nor	<b>virtue</b>	neither, that the clergy	9, 113/ 22
conscience, for learning and	<b>virtue</b>	most likely, without any	9, 169/ 36
change from the old	<b>virtues</b>	of times past into	9, 65/ 25
have right many great	<b>virtues</b>	and great gifts of	9, 142/ 9
they never so many	<b>virtues</b>	beside, yet it will	9, 152/ 36
well-learned both, and very	<b>virtuous</b>	folk also, both have	9, 13/ 30
honest, honorable, good, and	<b>virtuous</b>	folk, nor for condemning	9, 43/ 22
not yet fully so	<b>virtuous</b>	but that of mine	9, 48/ 10
because among many good,	<b>virtuous</b>	folk, there may fall	9, 65/ 21
are indeed, many very	<b>virtuous</b>	, holy men indeed --	9, 69/ 14
good, faithful devotion of	<b>virtuous</b>	temporal princes -- as	9, 73/ 20
princes and other devout,	<b>virtuous</b>	people, of whom there	9, 84/ 23

Highness, as a most	<b>virtuous</b>	Catholic prince, gave unto	9, 127/ 10
passing of that very	<b>virtuous</b>	and very prudent act	9, 162/ 26
as prudently and as	<b>virtuously</b>	provided for this realm	9, 94/ 34
apace, and cover his	<b>visage</b>	to walk away unknown	9, 111/ 30
known, would wear a	<b>visor</b>	, and yet, forgetting himself	9, 111/ 27
then put on his	<b>visor</b>	apace, and cover his	9, 111/ 29
open face without any	<b>visor</b>	of "some say." And	9, 142/ 32
with such words he	<b>voideth</b>	the color of his	9, 58/ 33
followeth in the epistle, "	<b>Voluntarie</b>	enim genuit nos verbo	9, 15/ 26
words of Saint James, "	<b>Voluntarie</b>	enim genuit nos verbo	9, 22/ 33
a good stomach to	<b>vomit</b>	to hear their ribaldous	9, 51/ 5
they will never once	<b>vouchsafe</b>	to look thereon. But	9, 5/ 9
they will not once	<b>vouchsafe</b>	to look thereon: they	9, 7/ 29
or wit should once	<b>vouchsafe</b>	to read any farther	9, 10/ 11
that can with favor	<b>vouchsafe</b>	to read their books	9, 30/ 13
I would not much	<b>vouchsafe</b>	to touch. For they	9, 63/ 17
his goodness specially now	<b>vouchsafe</b>	as the warm sun	9, 170/ 25
much esteem as to	<b>vouchsafe</b>	to answer: that is	9, 170/ 33
years together against these	<b>vow-breaking</b>	brethren (which thing alone	9, 29/ 36
professed persons that have	<b>vowed</b>	chastity, so let them	9, 45/ 38
unto God promised and	<b>vowed</b>	the contrary. And then	9, 46/ 2
priests that have also	<b>vowed</b>	and professed farther, somewhat	9, 62/ 31
alone, and for holy	<b>vows</b>	of chastity against the	9, 28/ 31
the breach of their	<b>vows</b>	was no sin; and	9, 29/ 27
have by their holy	<b>vows</b>	entered into religion) he	9, 65/ 4
and all their holy	<b>vows</b>	of chastity worse than	9, 69/ 26
and not in the	<b>vulgar</b>	tongue. But this Pacifier	9, 60/ 16
manchets, and all their	<b>wafers</b>	, and all their hippocras	9, 46/ 22
that he hath to	<b>wait</b>	upon him. But so	9, 76/ 19
none alms though they	<b>wait</b>	on the finder and	9, 105/ 17
ago, a young boy	<b>waiting</b>	upon him, and a	9, 124/ 18
calling upon them to	<b>wake</b>	and pray, fell first	9, 160/ 13
dioceses of England and	<b>Wales</b>	therewith, and I ween	9, 115/ 9
shires of England and	<b>Wales</b>	, both about examination and	9, 147/ 34
follow the Spirit, and	<b>walk</b>	and work with God	9, 36/ 22
if he would needs	<b>walk</b>	plainly forth and take	9, 55/ 17
off their habits and	<b>walk</b>	out and wed nuns	9, 74/ 4
should he let him	<b>walk</b>	abroad upon his promise	9, 90/ 11
that both parties shall	<b>walk</b>	in this darkness of	9, 96/ 18
cover his visage to	<b>walk</b>	away unknown. Even thus	9, 111/ 30
once out, wisely to	<b>walk</b>	his way -- neither	9, 119/ 9
little season, while men	<b>walk</b>	about and seek for	9, 152/ 28
word, taken up and	<b>walked</b>	about abroad among the	9, 12/ 7

attaining of faith by	<b>walking</b>	on with God willingly	9, 37/ 32
set at liberty and	<b>walking</b>	about abroad, his old	9, 118/ 11
a long well-known heretic	<b>walking</b>	about the realm, was	9, 121/ 1
heretics be so busily	<b>walking</b>	that in every alehouse	9, 159/ 36
hurt, and let the	<b>walls</b>	and the locks be	9, 90/ 22
enough to leap the	<b>walls</b>	, nor by any mishandling	9, 119/ 7
apostles they have, that	<b>wander</b>	about the realm into	9, 156/ 39
he used, in his	<b>wandering</b>	about, to come into	9, 118/ 13
him, as he came	<b>wandering</b>	by my door, to	9, 118/ 24
her child for his	<b>wantonness</b>	, wipeth his eyes and	9, 160/ 33
they were in the	<b>war</b>	, some of their enemies	9, 42/ 15
treateth of the Romans'	<b>war</b>	with Hannibal and the	9, 79/ 26
sedition, manslaughter, and open	<b>war</b>	. And this fault of	9, 128/ 28
of uttering their forbidden	<b>ware</b>	, besides the bold erroneous	9, 11/ 8
toward the temporalty any	<b>warm</b>	, displeasent word, but have	9, 53/ 3
fallen, he waxed so	<b>warm</b>	with the wine, and	9, 76/ 24
and not keep them	<b>warm</b>	. Besides this, it seemeth	9, 78/ 30
then so to wax	<b>warm</b>	and diligent in the	9, 161/ 3
now vouchsafe as the	<b>warm</b>	sun (the very, eternal	9, 170/ 25
men to have waxen	<b>warmer</b>	before, and to have	9, 161/ 10
after that he was	<b>warned</b>	by mine answer made	9, 22/ 30
I give the reader	<b>warning</b>	. Now, that his chapters	9, 7/ 17
them all plain peremptory	<b>warning</b>	now, that they drive	9, 120/ 16
brethren among them, I	<b>warrant</b>	you, ofTyndale's books	9, 7/ 22
dare be bold to	<b>warrant</b>	that they shall find	9, 38/ 31
contrary, they would, I	<b>warrant</b>	you, be themselves the	9, 39/ 36
that wise, shall, I	<b>warrant</b>	you, soon perceive that	9, 97/ 21
dare be bold to	<b>warrant</b>	that I can find	9, 98/ 22
again be bold to	<b>warrant</b>	that if they so	9, 98/ 28
be safe enough, I	<b>warrant</b>	you, then. Yet another	9, 141/ 7
he will, and I	<b>warrant</b>	you the deed shall	9, 148/ 20
will it be, I	<b>warrant</b>	you, ere ever all	9, 155/ 7
for that, sir, I	<b>warrant</b>	you -- all the	9, 159/ 11
dare be bound to	<b>warrant</b>	that right good witnesses	9, 163/ 8
known, it would, I	<b>warrant</b>	you, well and plain	9, 167/ 25
I not well have	<b>warranted</b>	him. And in some	9, 157/ 24
infusion of grace, or	<b>washing</b>	of the soul, is	9, 35/ 4
and betokeneth the inward	<b>washing</b>	of the soul in	9, 35/ 14
the word to the	<b>washing</b>	and cleansing of the	9, 35/ 16
too, but in conclusion	<b>wasted</b>	away both twain, and	9, 76/ 12
which when they have	<b>wasted</b>	and misspent their own	9, 76/ 36
and gluttony as against	<b>watching</b>	and praying, fasting and	9, 43/ 32
faith; and that the	<b>water</b>	toward the infusion of	9, 35/ 3

the heart; as the	<b>water</b>	signifieth and betokeneth the	9, 35/ 13
other token of the	<b>water</b>	as an instrument also	9, 35/ 23
in sundry times well	<b>watered</b>	the plants, so himself	9, 170/ 24
that they would peradventure	<b>wax</b>	wearie to read over	9, 9/ 38
he should do, shall	<b>wax</b>	within a while at	9, 68/ 2
they die (if they	<b>wax</b>	not worse before), whoso	9, 68/ 17
chapel well hung with	<b>wax</b>	-- few men, I	9, 73/ 15
alms live idle and	<b>wax</b>	a loiterer, the labor	9, 105/ 14
flee. For when they	<b>wax</b>	so fainthearted in his	9, 109/ 19
them then so to	<b>wax</b>	warm and diligent in	9, 161/ 3
how he fell, he	<b>waxed</b>	yet half wearie thereof	9, 26/ 20
he was fallen, he	<b>waxed</b>	so warm with the	9, 76/ 24
better new, that they	<b>waxed</b>	wearie of the seeking	9, 81/ 26
down and sighed, and	<b>waxed</b>	so wearie of his	9, 83/ 15
rods therefor till he	<b>waxed</b>	wearie, and somewhat longer	9, 118/ 27
some places the heretics	<b>waxed</b>	too strong, and would	9, 161/ 36
they likely to be	<b>waxen</b>	better ere they got	9, 50/ 1
they conspire whole together,	<b>waxen</b>	the more mighty part	9, 80/ 1
Thomas Hitton, that was	<b>waxen</b>	a joiner, and in	9, 113/ 11
break the stocks, nor	<b>waxen</b>	so lame of his	9, 119/ 6
Catholic men to have	<b>waxen</b>	warmer before, and to	9, 161/ 10
out of Tyndale's chapter,	<b>waxeth</b>	even dead for cold	9, 23/ 28
now suspect, the world	<b>waxeth</b>	all of a new	9, 46/ 28
I never use that	<b>way</b>	with Tyndale nor with	9, 6/ 26
over without; and every	<b>way</b>	seemeth long to him	9, 8/ 5
thus, good readers, every	<b>way</b>	ye see that this	9, 31/ 37
scripture indeed. For that	<b>way</b>	doth none use but	9, 32/ 29
out of the right	<b>way</b>	from God, and have	9, 44/ 4
Let us take this	<b>way</b>	between us from hence	9, 45/ 36
and bear. But this	<b>way</b>	will they never take	9, 46/ 15
I never used that	<b>way</b>	neither toward the one	9, 50/ 8
I should by the	<b>way</b>	do as they do	9, 51/ 10
not this a goodly	<b>way</b>	? Surely, for my part	9, 51/ 32
clergy is a great	<b>way</b>	gone onward in its	9, 54/ 35
leastwise unawares a wrong	<b>way</b>	toward the contrary; and	9, 55/ 6
therein would use this	<b>way</b>	-- that when he	9, 57/ 31
handling, touch by the	<b>way</b>	one or two places	9, 61/ 20
durst go a good	<b>way</b>	above, too. But this	9, 68/ 20
taking a more mean	<b>way</b>	therein have said that	9, 75/ 3
but for pastime, by	<b>way</b>	of familiar talking, have	9, 79/ 14
I have devised a	<b>way</b>	whereby ye shall see	9, 80/ 14
that in devising what	<b>way</b>	they should be better	9, 83/ 35
are already. And some	<b>way</b>	that appeared at the	9, 84/ 4

he believeth the right	<b>way</b>	and the true. Which	9, 86/ 21
believed ever the right	<b>way</b>	in his own heart	9, 90/ 31
keep myself a great	<b>way</b>	within my bounds although	9, 95/ 2
be worse -- that	<b>way</b>	will I not, as	9, 97/ 10
to fall in my	<b>way</b>	, wherein it sufficeth by	9, 97/ 15
fain to ride another	<b>way</b>	. But one answered me	9, 104/ 24
of hair in this	<b>way</b>	were there none hypocrisy	9, 107/ 5
wisely to walk his	<b>way</b>	-- neither was I	9, 119/ 9
never have run his	<b>way</b>	. But he would never	9, 121/ 7
gone on a great	<b>way</b>	in a new book	9, 125/ 13
was as easy a	<b>way</b>	, ye wot well, as	9, 125/ 19
them to take this	<b>way</b>	; which necessity sometimes causeth	9, 133/ 35
say thus: "By this	<b>way</b>	that they be called	9, 134/ 25
and then were this	<b>way</b>	and that way all	9, 134/ 31
this way and that	<b>way</b>	all of one effect	9, 134/ 31
from danger by another	<b>way</b>	, and that is by	9, 137/ 30
that is by this	<b>way</b>	. If the bishop or	9, 137/ 30
is not the charitable	<b>way</b>	, to put the knowledge	9, 138/ 4
is a very sore	<b>way</b>	; our Lord be more	9, 146/ 23
damnable passions? If that	<b>way</b>	were allowed, then were	9, 149/ 12
again. For if that	<b>way</b>	were taken which it	9, 149/ 33
is a very sore	<b>way</b>	; our Lord be more	9, 150/ 14
and this very sore	<b>way</b>	. And they pray God	9, 150/ 22
neither. But then this	<b>way</b>	would not well serve	9, 153/ 29
believe that if his	<b>way</b>	were followed, it would	9, 155/ 10
learning find a better	<b>way</b>	than not only I	9, 168/ 16
I perceive by sundry	<b>ways</b>	that the brotherhood speak	9, 5/ 35
he findeth many proper	<b>ways</b>	of uttering evil matter	9, 42/ 10
them in their own	<b>ways</b>	were they never so	9, 82/ 30
be better bestowed, such	<b>ways</b>	as at the first	9, 83/ 35
and of all other	<b>ways</b>	the worst. And to	9, 84/ 9
in Christ's church ordinary	<b>ways</b>	to reform it. But	9, 100/ 9
goods by such goodly	<b>ways</b>	, it is no great	9, 119/ 36
useth such manner of	<b>ways</b>	that all his honest	9, 131/ 34
But, now, the special	<b>ways</b>	whereby he deviseth that	9, 151/ 38
any such subtle invented	<b>ways</b>	that lay the faults	9, 167/ 6
they were not too	<b>weak</b>	, not fail to find	9, 158/ 15
noyous unto the common	<b>weal</b>	-- as thieves, murderers	9, 53/ 25
devise for the spiritual	<b>weal</b>	of their souls that	9, 100/ 11
to bear unto the	<b>weal</b>	of the prince and	9, 168/ 14
bodily ease and worldly	<b>wealth</b>	, in meat and drink	9, 68/ 22
their ease and their	<b>wealth</b>	, and that some say	9, 70/ 36
pleasure before your perpetual	<b>wealth</b>	, which, ye see well	9, 81/ 5

them but their own	<b>wealth</b>	; which without their amendment	9, 123/ 18
Christ's church, with rest,	<b>wealth</b>	, and surety of the	9, 166/ 36
so many. But as	<b>wealthy</b>	, and as easy, and	9, 82/ 33
easy life and a	<b>wealthy</b>	, and much worldly praise	9, 83/ 7
call it, and as	<b>wealthy</b>	too, and now peradventure	9, 83/ 9
that easy life and	<b>wealthy</b>	that is in religion	9, 83/ 22
them, with all their	<b>weapons</b>	, able to stand against	9, 160/ 20
some gear go forward,	<b>wear</b>	away quite, by the	9, 69/ 22
also to fast, pray,	<b>wear</b>	the hair, give alms	9, 95/ 32
their own wills to	<b>wear</b>	was, before his goodly	9, 98/ 17
say, give alms, and	<b>wear</b>	hair, and fast, and	9, 102/ 17
wit, fast, and pray,	<b>wear</b>	hair, and give alms	9, 103/ 9
that the clergy should	<b>wear</b>	hair. He is surely	9, 106/ 30
the open streets, and	<b>wear</b>	their shirts of hair	9, 107/ 3
not be known, would	<b>wear</b>	a visor, and yet	9, 111/ 27
enough left me to	<b>wear</b>	it out, nor so	9, 119/ 11
be thanked) faint and	<b>wear</b>	so well come down	9, 157/ 30
bishop than many that	<b>wear</b>	the miter: now if	9, 164/ 5
his necessity, panting for	<b>weariness</b>	, in the midway laid	9, 83/ 14
of great alms and	<b>wearing</b>	of hair, and fasting	9, 102/ 25
to him that is	<b>weary</b>	ere he begin. But	9, 8/ 5
they would peradventure wax	<b>weary</b>	to read over a	9, 9/ 39
he waxed yet half	<b>weary</b>	thereof at last, and	9, 26/ 21
new, that they waxed	<b>weary</b>	of the seeking. So	9, 81/ 26
they be not yet	<b>weary</b>	of this world. Then	9, 83/ 1
sighed, and waxed so	<b>weary</b>	of his life that	9, 83/ 15
were offered us, as	<b>weary</b>	as we be of	9, 83/ 22
therefor till he waxed	<b>weary</b>	, and somewhat longer. And	9, 118/ 27
as soon done to	<b>weave</b>	a new web of	9, 11/ 33
by some old cunning	<b>weaver</b>	in Wycliffe's "Wicket" and	9, 163/ 33
to weave a new	<b>web</b>	of cloth as to	9, 11/ 33
bitchery of friars that	<b>wed</b>	nuns, and many such	9, 28/ 32
and walk out and	<b>wed</b>	nuns and preach against	9, 74/ 4
saints, or these new	<b>wedded</b>	monks and friars, graceless	9, 30/ 5
folk (false apostates, wild	<b>wedded</b>	monks and friars, and	9, 39/ 24
now, for all that,	<b>wedded</b>	in Antwerp; into whose	9, 117/ 33
new heretics do, for	<b>wedding</b>	of monks, friars, and	9, 29/ 22
I somewhat sharply rebuke	<b>wedding</b>	of friars and nuns	9, 45/ 21
man, and by twice	<b>wedding</b>	am come in the	9, 47/ 3
as we be of	<b>wedding</b>	, we would rather abide	9, 83/ 23
in the bishop's a	<b>week</b>	-- saving for hope	9, 49/ 33
pain once in a	<b>week</b>	to rise so soon	9, 103/ 13
the Lent were one	<b>week</b>	longer. But some of	9, 106/ 23

less than one whole	<b>week's</b>	work, I ween, both	9, 152/ 29
the Lent were two	<b>weeks</b>	less -- yet would	9, 106/ 22
apostles, hath never, I	<b>ween</b>	, been found in any	9, 4/ 17
no bread? I would	<b>ween</b>	it were as good	9, 12/ 32
the matter -- may	<b>ween</b>	that Tyndale in these	9, 20/ 21
heretics would make men	<b>ween</b>	that God's word were	9, 23/ 20
out, that folk should	<b>ween</b>	that of anything which	9, 28/ 23
heretics would make men	<b>ween</b>	. For many things that	9, 28/ 27
that young men should	<b>ween</b>	so. For they be	9, 40/ 36
blasphemous fools, they should	<b>ween</b>	that I speak them	9, 42/ 2
were not a man,	<b>ween</b>	you, very far overseen	9, 44/ 32
they never take, I	<b>ween</b>	. For then they see	9, 46/ 15
a calf," would, I	<b>ween</b>	, the good wife say	9, 59/ 23
well, there will, I	<b>ween</b>	, even in the very	9, 61/ 27
to the other, I	<b>ween</b>	the people of this	9, 66/ 17
be, there will, I	<b>ween</b>	, no good man find	9, 73/ 12
besides this (which I	<b>ween</b>	they should not) find	9, 78/ 37
it would not, I	<b>ween</b>	, as the world goeth	9, 82/ 32
praise therewith" -- I	<b>ween</b>	a man should not	9, 83/ 8
in my neck." So	<b>ween</b>	I that for all	9, 83/ 21
by making the people	<b>ween</b>	that their ordinaries had	9, 88/ 26
the clergy would, I	<b>ween</b>	, be yet glad to	9, 89/ 10
mind, meaning none harm,	<b>ween</b>	everything were well meant	9, 97/ 25
that other realms should	<b>ween</b>	it were so. But	9, 109/ 6
the horse, as I	<b>ween</b>	there is not: yet	9, 112/ 16
Wales therewith, and I	<b>ween</b>	verily that except London	9, 115/ 9
make some good folk	<b>ween</b>	that right were wrong	9, 116/ 4
many a man would	<b>ween</b>	, to win that young	9, 122/ 25
tale; and so, I	<b>ween</b>	, I did; and he	9, 122/ 30
as be wise, and	<b>ween</b>	that Frith were wise	9, 124/ 21
all his honest neighbors	<b>ween</b>	he were one, and	9, 131/ 35
the whole year? I	<b>ween</b>	in some seven years	9, 135/ 4
and so would, I	<b>ween</b>	, themselves be content too	9, 141/ 6
he would make men	<b>ween</b>	there were not a	9, 141/ 28
about to make men	<b>ween</b>	that no spiritual judges	9, 142/ 7
clergy's cruelty, making men	<b>ween</b>	it were so, under	9, 146/ 36
to make all laymen	<b>ween</b>	that those some spiritual	9, 147/ 18
heresy -- making men	<b>ween</b>	, with his heinous handling	9, 147/ 28
whole week's work, I	<b>ween</b>	, both to find such	9, 152/ 29
unhappiness, to make folk	<b>ween</b>	they were very many	9, 156/ 7
they would not, I	<b>ween</b>	, lie still in rest	9, 157/ 37
be long erst, I	<b>ween</b>	) could yet at the	9, 164/ 19
will of himself, I	<b>ween</b>	, do well enough, if	9, 167/ 17

more than men would	<b>ween</b>	. And sure this one	9, 167/ 27
in which himself had	<b>weened</b>	that his evangelical father	9, 10/ 14
and boldness that they	<b>weened</b>	themselves able to avenge	9, 156/ 33
this man's wit, that	<b>weeneth</b>	it less to be	9, 62/ 5
so wise as himself	<b>weeneth</b>	he were, he would	9, 127/ 12
as cunning as he	<b>weeneth</b>	it were), he is	9, 148/ 6
side, and because he	<b>weeneth</b>	all the world knoweth	9, 159/ 25
see the book --	<b>weening</b>	that some new work	9, 14/ 31
man learned that will	<b>weigh</b>	the whole periodus together	9, 62/ 38
speak of him, and	<b>weigh</b>	not themselves his words	9, 124/ 22
and sometimes his fetters	<b>weigh</b>	a good piece of	9, 132/ 17
things that must be	<b>weighed</b>	by the spiritual judges	9, 154/ 30
judges; and upon their	<b>weighing</b>	of the matter for	9, 154/ 31
other faults of less	<b>weight</b>	and tolerable, I nothing	9, 4/ 8
chapters whole whereupon any	<b>weight</b>	of his matter hangeth	9, 7/ 9
were of the greatest	<b>weight</b>	; and telleth them as	9, 55/ 27
things of no great	<b>weight</b>	I would not much	9, 63/ 17
-- for the great	<b>weight</b>	of the matter, I	9, 129/ 32
should be of any	<b>weight</b>	but they shall hear	9, 139/ 26
of them by their	<b>well-deserved</b>	pain, and without any	9, 117/ 20
sea that sometime were	<b>well-inhabited</b>	lands, and hath lost	9, 158/ 31
and were of such	<b>well-known</b>	naughtiness and lewd living	9, 113/ 9
one Simonds, a long	<b>well-known</b>	heretic walking about the	9, 120/ 36
above, to rescue a	<b>well-known</b>	open heretic out of	9, 157/ 13
stand to the common,	<b>well-known</b>	belief of the common-	9, 168/ 38
both by good and	<b>well-learned</b>	perceived, and among	9, 3/ 25
many right wise and	<b>well-learned</b>	both, and very virtuous	9, 13/ 30
good and wise and	<b>well-learned</b>	men say that all	9, 77/ 12
God unwritten; and so	<b>went</b>	from man to man	9, 20/ 37
see, further than Tyndale	<b>went</b>	. But therein the nearer	9, 25/ 14
which when the apostles	<b>went</b>	about to preach the	9, 41/ 19
I first wrote, or	<b>went</b>	about to write, my	9, 47/ 22
very long ago, which	<b>went</b>	about to make a	9, 76/ 16
neither. Now, whereas we	<b>went</b>	thus no farther than	9, 82/ 22
spoke against their disorder	<b>went</b>	about with those words	9, 112/ 36
enough, save that it	<b>went</b>	about in grazing till	9, 118/ 28
that time that he	<b>went</b>	about to poison the	9, 124/ 37
whereas men would have	<b>went</b>	soonest to have found	9, 152/ 32
slept nor slumbered, but	<b>went</b>	about full busily to	9, 160/ 14
anymore to disciplining that	<b>wept</b>	even for tender heart	9, 101/ 25
-- as was to	<b>Westminster</b>	, and unto the Savoy	9, 73/ 21
many poor folk at	<b>Westminster</b>	at the doles, of	9, 104/ 21
all these things every	<b>whit</b>	-- both honor to	9, 72/ 23

be taken away every	<b>whit</b>	. And these men in	9, 75/ 34
for Tyndale, of divers	<b>whole</b>	chapters of his I	9, 7/ 7
in all his chapters	<b>whole</b>	whereupon any weight of	9, 7/ 9
have I put in	<b>whole</b>	, leaving out naught but	9, 7/ 15
that his chapters be	<b>whole</b>	rehearsed in my book	9, 7/ 18
they have read the	<b>whole</b>	book over thrice --	9, 8/ 8
wisest man in the	<b>whole</b>	world can well and	9, 8/ 19
that of all their	<b>whole</b>	purpose they prove in	9, 9/ 9
short, yet were their	<b>whole</b>	work at last too	9, 9/ 11
have touched through mine	<b>whole</b>	work, but that I	9, 10/ 7
so spread through the	<b>whole</b>	book, that likewise as	9, 11/ 32
less to translate the	<b>whole</b>	book all new as	9, 11/ 35
parts of all the	<b>whole</b>	divided into ten could	9, 13/ 23
I shall rehearse you	<b>whole</b>	; and after that, some	9, 19/ 8
his father. For the	<b>whole</b>	scripture and all believing	9, 19/ 16
effect of all their	<b>whole</b>	heresies hangeth (for but	9, 21/ 37
able to win the	<b>whole</b>	field. For whereas I	9, 21/ 42
as for all the	<b>whole</b>	Gospel -- that is	9, 22/ 5
and nuns, which the	<b>whole</b>	Catholic Church, all this	9, 29/ 23
all the remnant be	<b>whole</b>	upon their part in	9, 29/ 28
undoubted faith of the	<b>whole</b>	Catholic Church full fifteen	9, 29/ 35
of scripture, which the	<b>whole</b>	Catholic Church affirmeth for	9, 32/ 34
and of all the	<b>whole</b>	corps of Christendom this	9, 39/ 19
their natural gifts as	<b>whole</b>	and as perfect as	9, 41/ 3
for damned heretics the	<b>whole</b>	Catholic Church of all	9, 43/ 23
Barnes writeth against the	<b>whole</b>	clergy, and Tyndale saith	9, 43/ 29
to the devil the	<b>whole</b>	Catholic Church both temporal	9, 44/ 19
that against all the	<b>whole</b>	Catholic Church (both that	9, 44/ 24
to be full and	<b>whole</b>	upon the one side	9, 49/ 5
and reproach either the	<b>whole</b>	spirituality or temporalty, because	9, 50/ 12
the charge of any	<b>whole</b>	company, and rail upon	9, 50/ 19
be imputed to the	<b>whole</b>	body, neither of spirituality	9, 53/ 16
other wretches -- the	<b>whole</b>	corps of the spirituality	9, 53/ 26
for health of the	<b>whole</b>	body, cut and cast	9, 53/ 33
hath been hitherto the	<b>whole</b>	sum of my writing	9, 54/ 11
and pointed toward the	<b>whole</b>	body. The Twelfth Chapter	9, 54/ 22
universally" -- through this	<b>whole</b>	realm. Howbeit, I trust	9, 54/ 30
main multitude of the	<b>whole</b>	clergy, and extend in	9, 56/ 25
take his first chapter	<b>whole</b>	. In which though all	9, 61/ 23
that will weigh the	<b>whole</b>	periodus together, if he	9, 62/ 38
notable fault of the	<b>whole</b>	clergy. And as for	9, 64/ 16
and division with the	<b>whole</b>	body of the clergy	9, 68/ 34
means that in the	<b>whole</b>	clergy, so many as	9, 70/ 10

at last in some	<b>whole</b>	country scant any one	9, 70/ 21
to make all the	<b>whole</b>	clergy good: yet for	9, 70/ 29
this man that the	<b>whole</b>	clergy doth, but do	9, 72/ 21
no marvel though the	<b>whole</b>	clergy, secular and religious	9, 73/ 31
and forswore all the	<b>whole</b>	hill of those heresies	9, 76/ 3
be when they conspire	<b>whole</b>	together, waxen the more	9, 80/ 1
agreed to put him	<b>whole</b>	in trust to order	9, 80/ 17
to an assembly the	<b>whole</b>	people of the city	9, 80/ 21
have perused over the	<b>whole</b>	clergy, both religious and	9, 82/ 23
belief is by the	<b>whole</b>	Catholic Church plainly determined	9, 86/ 7
contrived rebuke of the	<b>whole</b>	people in manner universally	9, 91/ 32
untruly layeth unto the	<b>whole</b>	people of this realm	9, 92/ 7
maketh as though the	<b>whole</b>	people in manner universally	9, 92/ 9
he maketh as the	<b>whole</b>	people were in manner	9, 92/ 13
in manner all the	<b>whole</b>	people universally. But, now	9, 92/ 20
and that therefore the	<b>whole</b>	people in manner universally	9, 92/ 25
nor what opinion the	<b>whole</b>	people of the realm	9, 94/ 8
both spiritual of the	<b>whole</b>	Church and temporal of	9, 94/ 30
their authority" all their	<b>whole</b>	authority, or their authority	9, 99/ 5
thus of all their	<b>whole</b>	authority in everything that	9, 99/ 6
such things as the	<b>whole</b>	clergy of Christendom teacheth	9, 99/ 31
have been, through the	<b>whole</b>	corps of Christendom, both	9, 99/ 35
yea, or all the	<b>whole</b>	many, were so far	9, 101/ 17
almost, in all the	<b>whole</b>	realm but that he	9, 104/ 16
already -- and some	<b>whole</b>	religion doth. But yet	9, 106/ 31
the rebuke of the	<b>whole</b>	spirituality -- no more	9, 108/ 11
the rebuke of the	<b>whole</b>	temporality that they should	9, 108/ 13
And therefore, that the	<b>whole</b>	body of the spirituality	9, 109/ 2
and indignation of the	<b>whole</b>	temporality as this Pacifier	9, 109/ 3
only merchants, make his	<b>whole</b>	sermon, when that one	9, 110/ 22
only were not his	<b>whole</b>	audience; and would by	9, 110/ 23
and vices all his	<b>whole</b>	sermon holily putteth in	9, 110/ 30
so. And therefore his	<b>whole</b>	tale amounteth unto no	9, 112/ 3
the remnant of the	<b>whole</b>	realm); and this is	9, 116/ 18
the street, before the	<b>whole</b>	town, and there they	9, 118/ 25
touched, his first chapter	<b>whole</b>	, because it hath for	9, 128/ 12
and grudge of the	<b>whole</b>	corps of the temporality	9, 129/ 14
the temporality against the	<b>whole</b>	body of the spirituality	9, 129/ 14
all this, through the	<b>whole</b>	realm how many presentments	9, 135/ 3
there made in the	<b>whole</b>	year? I ween in	9, 135/ 4
only should have the	<b>whole</b>	inquiry and punishment of	9, 138/ 10
the laws of the	<b>whole</b>	Church may well stand	9, 140/ 1
judge in all the	<b>whole</b>	clergy. For when he	9, 141/ 29

laws usual through the	<b>whole</b>	church of Christ, whereof	9, 144/ 2
Thirdly, that all his	<b>whole</b>	tale of their great	9, 148/ 10
be less than one	<b>whole</b>	week's work, I ween	9, 152/ 29
places in, and swallowed	<b>whole</b>	countries up, and made	9, 158/ 30
you -- all the	<b>whole</b>	county knoweth it --	9, 159/ 11
the state of his	<b>whole</b>	realm. Upon which their	9, 162/ 8
increase of heretics, the	<b>whole</b>	sum and sequel of	9, 163/ 29
the bad to the	<b>whole</b>	body (wherein be many	9, 167/ 6
yet can tell. The	<b>whole</b>	sum and effect, therefore	9, 167/ 13
special, and for the	<b>whole</b>	church of Christ in	9, 168/ 20
than we would take	<b>wholesome</b>	meat in at our	9, 14/ 1
counsel, and admit his	<b>wholesome</b>	admonitions. But surely this	9, 107/ 14
good thing and a	<b>wholesome</b>	an odious, heinous name	9, 144/ 27
But when all his	<b>wholesome</b>	holy babbling is done	9, 147/ 31
see, for all his	<b>wholesome</b>	counsel, no cause to	9, 152/ 21
the said laws all	<b>wholly</b>	to be cruel and	9, 140/ 10
the Church against heresies	<b>wholly</b>	cruel and unreasonable, but	9, 140/ 30
why he doth not	<b>wholly</b>	condemn these laws of	9, 141/ 18
saw him, the lean	<b>whoreson</b>	, there so ready --	9, 83/ 18
cunning weaver in Wycliffe's "	<b>Wicket</b>	" and Tyndale's books, and	9, 163/ 33
sermon go so far	<b>wide</b>	from the point that	9, 22/ 25
I some by my	<b>wife</b>	, and some by my	9, 47/ 9
were angry with his	<b>wife</b>	(and haply not all	9, 57/ 28
a man and his	<b>wife</b>	. And many good neighbors	9, 58/ 10
some folk say the	<b>wife</b>	hath this evil condition	9, 58/ 16
But yet, forsooth, your	<b>wife</b>	hath not given you	9, 59/ 5
I ween, the good	<b>wife</b>	say to this good	9, 59/ 24
to swear for the	<b>wife</b>	, that he should never	9, 59/ 33
the man and his	<b>wife</b>	. For he gathereth first	9, 60/ 7
faithless folk (false apostates,	<b>wild</b>	wedded monks and friars	9, 39/ 24
rather a token of	<b>wiliness</b>	than any forbearing or	9, 56/ 17
every good Christian reader	<b>will</b>	be so reasonable and	9, 4/ 10
that no such man	<b>will</b>	over me be so	9, 4/ 11
cause, they say, they	<b>will</b>	never once vouchsafe to	9, 5/ 9
and with much better	<b>will</b>	. And yet they say	9, 5/ 30
The Second Chapter Now	<b>will</b>	I begin with that	9, 6/ 8
any man look, whoso	<b>will</b>	, and he shall find	9, 7/ 4
so tedious that they	<b>will</b>	not once vouchsafe to	9, 7/ 29
the less. But they	<b>will</b>	, if they be reasonable	9, 8/ 14
would not by his	<b>will</b>	be well perceived hath	9, 8/ 25
and unreasonable if they	<b>will</b>	not, at the leastwise	9, 9/ 34
this evangelical brotherhood that	<b>will</b>	set his pen to	9, 10/ 5
them. Now, he that	<b>will</b>	, therefore, read any one	9, 10/ 13

other place, and so	<b>will</b>	read on further to	9, 10/ 25
Fourth Chapter But now	<b>will</b>	the brethren peradventure say	9, 10/ 31
but little and little	<b>will</b>	peradventure hereafter. Howbeit, some	9, 11/ 16
that I receive, I	<b>will</b>	be bound to eat	9, 14/ 15
maketh against them that	<b>will</b>	say the Church was	9, 16/ 17
was. Yea, but some	<b>will</b>	not be content with	9, 16/ 39
this answer, but they	<b>will</b>	say that the Church	9, 16/ 39
Yea, but yet I	<b>will</b>	say to you again	9, 17/ 3
leges meas," etc. "I	<b>will</b>	give my laws," saith	9, 17/ 8
beget us? Some peradventure	<b>will</b>	say that the Church	9, 17/ 18
look on them. They	<b>will</b>	say that the Church	9, 17/ 21
-- and yet they	<b>will</b>	bear them in hand	9, 17/ 31
and that they which	<b>will</b>	not believe God's word	9, 21/ 4
infidels as they that	<b>will</b>	not believe it written	9, 21/ 6
maketh against them that	<b>will</b>	say the Church was	9, 23/ 10
saith: Yea, but some	<b>will</b>	not be content with	9, 24/ 28
this answer, but they	<b>will</b>	say that the Church	9, 24/ 28
Yea, but yet I	<b>will</b>	say to you again	9, 24/ 31
leges meas," etc. "I	<b>will</b>	give my laws, saith	9, 24/ 36
of God which God	<b>will</b>	have us believe, be	9, 26/ 5
to this: Some peradventure	<b>will</b>	say that the Church	9, 26/ 25
look on them. They	<b>will</b>	say that the Church	9, 26/ 28
-- and yet they	<b>will</b>	bear them in hand	9, 26/ 38
thing now, good readers,	<b>will</b>	not well be for	9, 27/ 16
his words that he	<b>will</b>	have believed, were never	9, 27/ 24
more words when he	<b>will</b>	, and may bind us	9, 27/ 26
promise, either that he	<b>will</b>	never speak any such	9, 27/ 37
if he do, he	<b>will</b>	at the leastwise take	9, 28/ 1
it in if he	<b>will</b>	, or else will we	9, 28/ 3
he will, or else	<b>will</b>	we not believe him	9, 28/ 4
-- and yet they	<b>will</b>	bear them in hand	9, 28/ 16
favorers dare deny, and	<b>will</b>	affirm that in the	9, 29/ 17
-- and yet they	<b>will</b>	bear them in hand	9, 30/ 24
now if this preacher	<b>will</b>	say, on the other	9, 31/ 29
-- and yet they	<b>will</b>	bear them in hand	9, 32/ 12
whoso believe the Church	<b>will</b>	grant both, and whoso	9, 32/ 17
believe not the Church	<b>will</b>	deny both, as this	9, 32/ 18
the scripture indeed, "they	<b>will</b>	bear them in hand	9, 32/ 22
scripture indeed -- there	<b>will</b>	the true Catholic preachers	9, 32/ 26
scripture indeed. But they	<b>will</b>	never say that the	9, 32/ 28
prove his purpose, there	<b>will</b>	he bring it forth	9, 33/ 5
may with his free	<b>will</b>	, by good endeavor of	9, 33/ 26
is fleshly reason! The	<b>will</b>	hath none operation at	9, 34/ 1

cause why, ere my	<b>will</b>	have any working at	9, 34/ 5
wit, after his own	<b>will</b>	, and as it pleased	9, 34/ 15
us after our own	<b>will</b>	, nor as it pleased	9, 34/ 16
with "after his own	<b>will</b>	, and as it pleased	9, 34/ 20
and after his own	<b>will</b>	, and as it pleased	9, 34/ 27
not after mine own	<b>will</b>	and as it pleased	9, 34/ 28
of obedience of the	<b>will</b>	, in captiving of his	9, 35/ 17
the work of free	<b>will</b>	, and all endeavor of	9, 35/ 34
since he seeth it	<b>will</b>	not serve, yet somewhat	9, 36/ 1
where he saith, The	<b>will</b>	hath none operation at	9, 36/ 8
from all work of	<b>will</b>	at such time as	9, 36/ 12
child, nor hath no	<b>will</b>	at all; and at	9, 36/ 17
freedom of his own	<b>will</b>	, and hath the choice	9, 36/ 19
own hand, whether he	<b>will</b>	, at God's calling to	9, 36/ 20
faith; or whether he	<b>will</b>	else reject God's good	9, 36/ 27
for the length, I	<b>will</b>	make no longer argument	9, 37/ 1
of 112, and then	<b>will</b>	his own reason serve	9, 37/ 9
now if this preacher	<b>will</b>	peradventure say that of	9, 37/ 14
take whose help he	<b>will</b>	, too -- if he	9, 37/ 26
But now the brethren	<b>will</b>	(when any good Catholic	9, 39/ 5
have answered that they	<b>will</b>	not misspend their time	9, 39/ 12
their vices. But this	<b>will</b>	evil defend them, when	9, 43/ 28
they do, fairer words	<b>will</b>	I not give them	9, 44/ 39
though I would, nor	<b>will</b>	, neither, though I could	9, 45/ 9
every true Christian man	<b>will</b>	testify that I say	9, 45/ 17
And also if they	<b>will</b>	excuse themselves and say	9, 45/ 23
to all. If they	<b>will</b>	not (which were the	9, 46/ 7
their false heresies; nor	<b>will</b>	not (which were the	9, 46/ 8
and be still, but	<b>will</b>	needs be babbling and	9, 46/ 9
bear. But this way	<b>will</b>	they never take, I	9, 46/ 15
well that their disciples	<b>will</b>	never have half the	9, 46/ 16
In good faith, I	<b>will</b>	not say nay but	9, 47/ 28
reward of my good	<b>will</b>	and my labor against	9, 47/ 29
were offered -- I	<b>will</b>	not much dispute with	9, 48/ 6
they list, yet this	<b>will</b>	I be bold to	9, 48/ 7
for me. And rather	<b>will</b>	I that these brethren	9, 50/ 34
be called indifferent, nor	<b>will</b>	in writing against their	9, 51/ 34
pacifier of this division	<b>will</b>	say that this is	9, 57/ 24
or else (as he	<b>will</b>	say) telleth them their	9, 57/ 26
of God agree, I	<b>will</b>	tell you what I	9, 58/ 14
anger of your husband	<b>will</b>	never be well appeased	9, 58/ 32
for naught. For I	<b>will</b>	be plain with you	9, 59/ 6
whoso for such good	<b>will</b>	telleth a man his	9, 60/ 14

all Christendom. If he	<b>will</b>	say that he blameth	9, 60/ 24
my principal purpose, I	<b>will</b>	therefore not peruse it	9, 61/ 8
of the worst: I	<b>will</b>	take his first chapter	9, 61/ 23
and advised well, there	<b>will</b>	, I ween, even in	9, 61/ 27
a man learned that	<b>will</b>	weigh the whole periodus	9, 62/ 37
more plainly, his meaning	<b>will</b>	, but if he declare	9, 63/ 12
old that these words	<b>will</b>	nothing serve his lamentable	9, 65/ 23
his but alone, and	<b>will</b>	not shoot thereat for	9, 67/ 1
a noise of evil	<b>will</b>	and malice. And a	9, 67/ 23
amended of late, and	<b>will</b>	within a while, if	9, 69/ 21
made good -- that	<b>will</b>	be hard for this	9, 70/ 23
himself can, if he	<b>will</b>	, tell the same some	9, 72/ 14
the chantries be, there	<b>will</b>	, I ween, no good	9, 73/ 12
that work rather upon	<b>will</b>	than upon reason, and	9, 74/ 29
or temporal, against his	<b>will</b>	, the land that is	9, 77/ 8
not yet. But he	<b>will</b>	peradventure at another time	9, 77/ 9
when he list, and	<b>will</b>	peradventure after, stretch a	9, 77/ 20
them not so well	<b>will</b>	devise them a diet	9, 78/ 26
speaketh but of covering,	<b>will</b>	devise them clothes that	9, 78/ 29
so wise that ye	<b>will</b>	not, I wot well	9, 81/ 4
well," quoth Calavius, "whom	<b>will</b>	you now name to	9, 81/ 17
bishops with a good	<b>will</b>	) -- and though we	9, 82/ 27
thus -- "Sirs, we	<b>will</b>	not bid you live	9, 83/ 4
that matter I never	<b>will</b>	think that a man	9, 86/ 32
contrary. And as I	<b>will</b>	not against a man's	9, 86/ 35
souls and saints, yet	<b>will</b>	they say that they	9, 88/ 7
faith, by which he	<b>will</b>	abide unto the death	9, 91/ 4
the death; what advice	<b>will</b>	this Pacifier give the	9, 91/ 4
good and charitable handling	<b>will</b>	he devise to save	9, 91/ 6
And yet if he	<b>will</b>	go from his own	9, 93/ 16
and Bainham. Now this	<b>will</b>	I say: let this	9, 94/ 3
proffer him: that I	<b>will</b>	bind myself for surety	9, 94/ 14
of worse, if they	<b>will</b>	-- I will not	9, 94/ 26
they will -- I	<b>will</b>	not let them. But	9, 94/ 26
thing proved before, there	<b>will</b>	no reason nor good	9, 94/ 27
call me long, and	<b>will</b>	yet peradventure say that	9, 95/ 6
them to do upon	<b>will</b>	, and of no love	9, 95/ 25
be lamented, and it	<b>will</b>	be hard for them	9, 96/ 3
long as spiritual rulers	<b>will</b>	either pretend that their	9, 96/ 10
them; or that they	<b>will</b>	pretend that no default	9, 96/ 14
the people -- and	<b>will</b>	yet continue still in	9, 96/ 15
is spoken of before	<b>will</b>	not appear; but that	9, 96/ 18
other chapters, which I	<b>will</b>	pass over untouched, both	9, 96/ 22

as every wise man	<b>will</b>	, I suppose, answer them	9, 96/ 23
worse -- that way	<b>will</b>	I not, as thus	9, 97/ 10
do. And therefore I	<b>will</b>	, as I say, leave	9, 97/ 12
The Twenty-seventh Chapter I	<b>will</b>	not, also, stick much	9, 97/ 28
as the spiritual rulers	<b>will</b>	either pretend that their	9, 97/ 30
grudge, and that they	<b>will</b>	pretend that no default	9, 98/ 1
is in them, but	<b>will</b>	yet continue still in	9, 98/ 1
he spoke of before	<b>will</b>	not appear as long	9, 98/ 36
long as spiritual rulers	<b>will</b>	pretend that their authority	9, 98/ 37
he spoke of before	<b>will</b>	not appear as long	9, 99/ 15
rules, "If any man	<b>will</b>	be contentious in this	9, 101/ 1
of God." But now	<b>will</b>	this Pacifier peradventure say	9, 101/ 3
the light of grace	<b>will</b>	not appear as long	9, 101/ 5
the light of grace	<b>will</b>	never appear as long	9, 102/ 4
than ours; wherein I	<b>will</b>	not much strive with	9, 103/ 23
given them -- whereof	<b>will</b>	you have them give	9, 104/ 32
them, and so they	<b>will</b>	do if they be	9, 106/ 36
Now, if this Pacifier	<b>will</b>	say that it is	9, 108/ 15
is not like, and	<b>will</b>	say that we be	9, 108/ 15
ordering of heretics, God	<b>will</b>	not fail to make	9, 109/ 18
false slanderous words, God	<b>will</b>	then make them fall	9, 109/ 22
in the pursuing, God	<b>will</b>	send them a true	9, 109/ 25
lantern of faith, he	<b>will</b>	not fail to make	9, 110/ 1
bishop of Ephesus: "I	<b>will</b>	come and remove thy	9, 110/ 4
them to do upon	<b>will</b>	, and not of no	9, 111/ 8
figure of "some say"	<b>will</b>	not well serve him	9, 111/ 22
I said, this figure	<b>will</b>	not serve him here	9, 111/ 25
evil tale proved true	<b>will</b>	either of indifference keep	9, 112/ 18
For if this Pacifier	<b>will</b>	say that the clergy	9, 113/ 26
lose. But this Pacifier	<b>will</b>	peradventure say that though	9, 113/ 36
the clergy. And he	<b>will</b>	say, as he saith	9, 114/ 6
punished them therefore --	<b>will</b>	yet say that they	9, 114/ 9
punished them rather of	<b>will</b>	than of love to	9, 114/ 10
good thank. For never	<b>will</b>	I for my part	9, 119/ 15
home. And surely this	<b>will</b>	I confess: that if	9, 120/ 6
for them that I	<b>will</b>	leave myself less than	9, 120/ 20
rather than ever I	<b>will</b>	pay them. And now	9, 120/ 21
what faith my words	<b>will</b>	have with him in	9, 120/ 26
or his Council, but	<b>will</b>	rather of perfection suffer	9, 121/ 8
me sore that Christ	<b>will</b>	kindle a fire of	9, 122/ 19
clearly known that it	<b>will</b>	be hard to bring	9, 123/ 3
the Altar. Some man	<b>will</b>	yet peradventure say that	9, 123/ 8
provide but that heretics	<b>will</b>	be doing, therefore are	9, 123/ 33

have handled it, wise	<b>will</b>	it never be while	9, 125/ 34
faith, that the prelates	<b>will</b>	never desire to live	9, 128/ 8
purge himself after the	<b>will</b>	of the ordinary, or	9, 130/ 13
or be accursed. I	<b>will</b>	, in this point of	9, 130/ 18
that many a man	<b>will</b>	give unto a judge	9, 130/ 33
true, yet gladly he	<b>will</b>	not, or peradventure dare	9, 130/ 34
wills, both know and	<b>will</b>	also depose the truth	9, 131/ 1
information also; and yet	<b>will</b>	never one of them	9, 131/ 2
such as their discretion	<b>will</b>	allow. And then to	9, 132/ 14
change it when ye	<b>will</b>	, and ye shall change	9, 132/ 31
of conspiracy? This Pacifier	<b>will</b>	peradventure say that the	9, 133/ 5
avoiding of obloquy, they	<b>will</b>	not be put in	9, 133/ 30
to speak of it:	<b>will</b>	there no judges upon	9, 134/ 6
to do. But yet	<b>will</b>	peradventure this Pacifier say	9, 134/ 19
find any man that	<b>will</b>	, but if the judge	9, 134/ 29
some there be. I	<b>will</b>	not be curious about	9, 135/ 6
say: that since some	<b>will</b>	not, some cannot, and	9, 135/ 8
may read it that	<b>will</b>	, I will make here	9, 136/ 8
it that will, I	<b>will</b>	make here no long	9, 136/ 8
Which kind of folk	<b>will</b>	not let to swear	9, 136/ 24
any suspicion of evil	<b>will</b>	or other corruption might	9, 139/ 23
the judges used, it	<b>will</b>	be very hard that	9, 139/ 25
willful offenders, if they	<b>will</b>	charitably search for the	9, 140/ 17
such others, yet it	<b>will</b>	be hard to find	9, 142/ 11
saith -- yet they	<b>will</b>	be more diligent to	9, 142/ 15
them. But surely that	<b>will</b>	be none excuse to	9, 142/ 19
the best spiritual men	<b>will</b>	, he saith, be more	9, 142/ 26
this, he saith they	<b>will</b>	do the less toward	9, 142/ 29
that those which thus	<b>will</b>	do, have yet, among	9, 142/ 35
known unthriftiness that they	<b>will</b>	do the less toward	9, 143/ 4
may be patient, I	<b>will</b>	not say nay, and	9, 143/ 6
other folk when he	<b>will</b>	. Now, as for their	9, 144/ 11
have reported, if any	<b>will</b>	witness that a man	9, 146/ 16
the Church: anon they	<b>will</b>	drive him to abjure	9, 146/ 20
heresy, that if any	<b>will</b>	witness that a man	9, 147/ 10
the Church, anon they	<b>will</b>	drive him to abjure	9, 147/ 14
not, whensoever this Pacifier	<b>will</b>	fall from that babbling	9, 148/ 15
any one whom he	<b>will</b>	, and I warrant you	9, 148/ 19
shall find, whomsoever he	<b>will</b>	name that hath been	9, 148/ 25
reformed: surely if he	<b>will</b>	so lightly pardon all	9, 148/ 33
all passions that he	<b>will</b>	have no man punished	9, 148/ 34
in the Blessed Sacrament.	<b>Will</b>	this Pacifier that all	9, 149/ 10
be untrue. And it	<b>will</b>	be right expedient that	9, 151/ 27

that his two devices	<b>will</b>	serve sufficiently for the	9, 152/ 7
very sore that they	<b>will</b>	not serve half so	9, 152/ 9
such judges. For it	<b>will</b>	not be less than	9, 152/ 28
be such. And it	<b>will</b>	be somewhat the more	9, 152/ 31
virtues beside, yet it	<b>will</b>	be hard to find	9, 153/ 1
all the spirituality it	<b>will</b>	be, as he saith	9, 153/ 7
find any one, it	<b>will</b>	be, ye wot well	9, 153/ 7
eyre. Now, if it	<b>will</b>	be so hard to	9, 153/ 10
of suit; and so	<b>will</b>	it also, further, if	9, 153/ 25
And in like wise	<b>will</b>	it save innocents from	9, 153/ 26
process of excommunication; but	<b>will</b>	have, he saith, the	9, 154/ 1
proof, then the suspending	<b>will</b>	be as long as	9, 154/ 10
no man left that	<b>will</b>	so much as say	9, 155/ 3
Say" now. And long	<b>will</b>	it be, I warrant	9, 155/ 6
not but His Highness	<b>will</b>	do -- maintain and	9, 155/ 17
of the spirituality that	<b>will</b>	make that noise, whereby	9, 155/ 27
these words contained: There	<b>will</b>	once come a day	9, 158/ 12
men go thereon. I	<b>will</b>	challenge no man, for	9, 159/ 13
upon men's amendment he	<b>will</b>	not fail to serve	9, 160/ 31
Parliament to change, that	<b>will</b>	I see ere I	9, 162/ 28
Then if the court	<b>will</b>	appoint an officer of	9, 164/ 12
of the Altar: he	<b>will</b>	not yet stick much	9, 164/ 35
in somebody here that	<b>will</b>	swear that ever he	9, 164/ 36
such an open matter	<b>will</b>	not serve -- he	9, 165/ 2
not serve -- he	<b>will</b>	say that he said	9, 165/ 2
the Church believeth, he	<b>will</b>	say he wotteth ne'er	9, 165/ 4
the Church -- he	<b>will</b>	say he was not	9, 165/ 6
Church believed so; and	<b>will</b>	say that they should	9, 165/ 7
asked him. But they	<b>will</b>	put it for no	9, 165/ 12
so cruel that they	<b>will</b>	not allow that policy	9, 165/ 23
speak it affirmatively, and	<b>will</b>	not hold it opinatively	9, 165/ 25
of tongue. But he	<b>will</b>	not hold it opinatively	9, 165/ 35
they come -- it	<b>will</b>	little fear them what	9, 166/ 16
them twice, if ye	<b>will</b>	, after judgment, they will	9, 166/ 18
will, after judgment, they	<b>will</b>	with good will agree	9, 166/ 18
they will with good	<b>will</b>	agree, providing first such	9, 166/ 18
this Pacifier too, and	<b>will</b>	of himself, I ween	9, 167/ 17
sure this one thing	<b>will</b>	I be bold to	9, 167/ 28
than he deserveth, I	<b>will</b>	that all the world	9, 167/ 35
I neither can nor	<b>will</b>	forbid any man to	9, 168/ 21
follow him. But this	<b>will</b>	I be bold to	9, 168/ 22
doubt not but they	<b>will</b>	, a good Christian mind	9, 168/ 24
would (as there never	<b>will</b>	) an angel (as Saint	9, 168/ 29

hundred years -- I	<b>will</b>	advise you therefore, good	9, 168/ 36
Now, if any man	<b>will</b>	bear other in hand	9, 169/ 15
and boast that they	<b>will</b>	labor for declarations of	9, 170/ 2
the plants, so himself	<b>will</b>	of his goodness specially	9, 170/ 25
more than his wit	<b>will</b>	serve him. If he	9, 171/ 34
it well, and yet	<b>will</b>	say my promise is	9, 171/ 35
but he that thus	<b>will</b>	do shall find himself	9, 172/ 12
that all such as	<b>will</b>	write may have the	9, 172/ 23
and praying, fasting and	<b>willful</b>	poverty; and all these	9, 43/ 32
against them that be	<b>willful</b>	offenders, if they will	9, 140/ 16
punished, nor yet that	<b>willful</b>	offenders go not without	9, 151/ 32
be punished nor yet	<b>willful</b>	offenders go without due	9, 151/ 36
is to wit, that	<b>willful</b>	offenders go not without	9, 152/ 10
the other side, that	<b>willful</b>	offenders should not pass	9, 153/ 30
since it would help	<b>willful</b>	offenders to pass without	9, 153/ 31
means to make that	<b>willful</b>	offenders in heresy should	9, 155/ 11
there by these means	<b>willful</b>	offenders be punished? Which	9, 166/ 8
translation than none, and	<b>willfully</b>	kill ourselves with poison	9, 13/ 37
wit and learning, fall	<b>willfully</b>	from faith to false	9, 40/ 17
reason may be a	<b>willing</b>	worker with God, or	9, 35/ 20
there prove that the	<b>willing</b>	endeavor of man in	9, 38/ 10
of passions and of	<b>willing</b>	to be reformed: surely	9, 148/ 32
passion. Now, as for	<b>willing</b>	to be reformed --	9, 149/ 16
Now shall I (God	<b>willing</b>	) at my next leisure	9, 171/ 11
may say that God	<b>willingly</b>	begot us by the	9, 15/ 33
in English, "He hath	<b>willingly</b>	begotten us by the	9, 22/ 35
wise: that "God hath	<b>willingly</b>	by his word made	9, 23/ 3
hand -- "God hath	<b>willingly</b>	begotten us with the	9, 34/ 12
purpose upon this word "	<b>willingly</b>	, " and argueth thus: "God	9, 34/ 13
God begot us '	<b>willingly</b>	, ' saith here Saint	9, 34/ 14
interpreting of the word "	<b>willingly</b>	, " for that is the	9, 34/ 18
yet neither that word "	<b>willingly</b>	" of itself nor strengthened	9, 34/ 21
say thus: "This man	<b>willingly</b>	gave me this thing	9, 34/ 27
walking on with God	<b>willingly</b>	after that God hath	9, 37/ 32
such malicious mind as	<b>willingly</b>	to sow dissension, but	9, 55/ 4
never one of them	<b>willingly</b>	make himself an open	9, 131/ 3
win all their good	<b>wills</b>	, and yet therewith increase	9, 80/ 4
manner against their own	<b>wills</b>	to wear was, before	9, 98/ 17
as witnesses against their	<b>wills</b>	, both know and will	9, 131/ 1
dark, that by their	<b>wills</b>	no man should wit	9, 171/ 15
and asked him, "What	<b>wilt</b>	thou with me?" But	9, 83/ 17
Christ, "Thou, when thou	<b>wilt</b>	pray, enter into thy	9, 104/ 3
than diligently devised of	<b>wily</b>	falsehood or malice --	9, 4/ 31

nor they lack no	<b>wily</b>	drifts in such wise	9, 11/ 4
-- some of these	<b>wily</b>	heretics, like the angels	9, 88/ 18
make him with their	<b>wily</b>	invented figure of "some	9, 88/ 21
he playeth like a	<b>wily</b>	thief that, because he	9, 111/ 26
I fear me some	<b>wily</b>	shrew hath somewhat set	9, 129/ 26
and punished; nor that	<b>wily</b>	, false, wretched heretics should	9, 149/ 28
against whom a subtle,	<b>wily</b>	shrew beginneth a false	9, 159/ 5
own, and, lacking the	<b>wily</b>	shifts that himself had	9, 164/ 23
they were able to	<b>win</b>	the whole field. For	9, 21/ 42
all false, that would	<b>win</b>	him credence. But believe	9, 59/ 32
as the clergy might	<b>win</b>	by -- yea, and	9, 72/ 5
then by some benefit	<b>win</b>	all their good wills	9, 80/ 4
man would ween, to	<b>win</b>	that young man to	9, 122/ 25
my lord bishop of	<b>Winchester</b>	; and, being put in	9, 121/ 3
my lord bishop of	<b>Winchester</b>	sent for Frith unto	9, 124/ 14
my said lord of	<b>Winchester</b>	among other things communed	9, 124/ 29
my said lord of	<b>Winchester</b>	made it than any	9, 125/ 24
to the bishop of	<b>Winchester</b>	, it were not much	9, 126/ 5
before), he that would	<b>wind</b>	away with this distinction	9, 38/ 7
breaking out at a	<b>window</b>	, hath told many of	9, 121/ 4
was neither bread nor	<b>wine</b>	in the Blessed Sacrament	9, 44/ 15
instead of bread and	<b>wine</b>	, the very Body and	9, 44/ 16
so warm with the	<b>wine</b>	, and so full of	9, 76/ 25
Frith teacheth, nothing but	<b>wine</b>	and bread, or else	9, 101/ 30
leastwise to nap and	<b>wink</b>	with him, and leave	9, 4/ 26
people, this Pacifier can	<b>wink</b>	and feign himself asleep	9, 103/ 18
and by many men	<b>winked</b>	at, and almost by	9, 162/ 1
Tyndale and Barnes both,	<b>winking</b>	at their tolerable faults	9, 4/ 28
in some places it	<b>winneth</b>	in new people, so	9, 158/ 36
him: that for any	<b>winning</b>	of the gloss and	9, 103/ 26
assemble for any great	<b>winning</b>	, but come up to	9, 145/ 10
up and help to	<b>wipe</b>	the copes, and reverently	9, 51/ 21
child for his wantonness,	<b>wipeth</b>	his eyes and kisseth	9, 160/ 33
as should in learning,	<b>wisdom</b>	, justice, and living be	9, 94/ 36
but also, by the	<b>wisdom</b>	of the reader, consider	9, 97/ 19
nor were of such	<b>wisdom</b>	, learning, nor virtue neither	9, 113/ 22
charitable) may by their	<b>wisdom</b>	and goodness moderate and	9, 141/ 22
good than the great	<b>wisdom</b>	of this Pacifier could	9, 144/ 5
had been much more	<b>wisdom</b>	for all good Catholic	9, 161/ 9
faith, and their high	<b>wisdom</b>	in providing for the	9, 162/ 23
-- therefore is it	<b>wisdom</b>	that spiritual and temporal	9, 166/ 27
and ensearch by their	<b>wisdoms</b>	whether any suspicion of	9, 139/ 22
they say, in such	<b>wise</b>	that I show myself	9, 5/ 20

wily drifts in such	<b>wise</b>	also to defend those	9, 11/ 4
that there would no	<b>wise</b>	man, I trow, take	9, 12/ 1
and answered in this	<b>wise</b>	: that though there were	9, 12/ 5
reputed and taken for	<b>wise</b>	. For when the thing	9, 12/ 22
for first, his proper,	<b>wise</b>	word can have no	9, 12/ 36
peradventure, that preached that	<b>wise</b>	word. Many have thought	9, 13/ 27
albeit that many right	<b>wise</b>	and well-learned both, and	9, 13/ 30
heard I never any	<b>wise</b>	man say; no, nor	9, 14/ 2
have heard such a	<b>wise</b>	word in a sermon	9, 14/ 6
the folly of that	<b>wise</b>	word. And whensoever he	9, 14/ 11
those words in this	<b>wise</b>	: that "God hath willingly	9, 23/ 3
he can in no	<b>wise</b>	defend Tyndale's reason, he	9, 27/ 7
handle it in such	<b>wise</b>	as when I plainly	9, 41/ 36
matter -- in this	<b>wise</b>	I am not indifferent	9, 48/ 33
saw well that every	<b>wise</b>	man would answer in	9, 56/ 18
get you hence as	<b>wise</b>	as a calf," would	9, 59/ 23
neither, if he were	<b>wise</b>	, although he saw some	9, 59/ 30
prove it in like	<b>wise</b>	with a great "some	9, 60/ 28
handleth here in such	<b>wise</b>	that he first reproacheth	9, 65/ 5
of division. And among	<b>wise</b>	men the guess and	9, 69/ 9
Pacifier alloweth for folk	<b>wise</b>	and discreet. But by	9, 77/ 6
heard some good and	<b>wise</b>	and well-learned men say	9, 77/ 11
to take in like	<b>wise</b>	away from every other	9, 78/ 1
there said in this	<b>wise</b>	unto them: "The thing	9, 80/ 22
and that in such	<b>wise</b>	as ye shall not	9, 80/ 29
ever known you so	<b>wise</b>	that ye will not	9, 81/ 4
depart, God in like	<b>wise</b>	little and little, as	9, 83/ 27
denieth not to be	<b>wise</b>	men and use a	9, 85/ 31
his words in such	<b>wise</b>	as though his mind	9, 88/ 24
to hear in what	<b>wise</b>	manner of charitable fashion	9, 89/ 11
and counsel, in what	<b>wise</b>	he might best and	9, 89/ 28
he there in like	<b>wise</b>	written against the Catholic	9, 90/ 4
but for a man	<b>wise</b>	and politic: what advice	9, 90/ 37
clergy would in like	<b>wise</b>	do wrong to others	9, 92/ 27
would punish in like	<b>wise</b>	all those that would	9, 93/ 7
be such as every	<b>wise</b>	man will, I suppose	9, 96/ 23
readeth it in that	<b>wise</b>	, shall, I warrant you	9, 97/ 21
taken and reputed for	<b>wise</b>	should with some problem	9, 100/ 29
Pacifier brought unto a	<b>wise</b>	conclusion? The Twenty-eighth Chapter	9, 102/ 7
in all such manner	<b>wise</b>	as the thing requireth	9, 102/ 30
do if they be	<b>wise</b>	, upon this advertisement and	9, 106/ 36
toucheth he in like	<b>wise</b>	the faults of the	9, 110/ 15
peace in like manner	<b>wise</b>	as, if he found	9, 110/ 32

bare surmise in such	<b>wise</b>	imagined against the clergy	9, 112/ 9
much other people more	<b>wise</b>	in that point, and	9, 112/ 17
Surely if they were	<b>wise</b>	and intended to be	9, 123/ 14
all such as be	<b>wise</b>	, and ween that Frith	9, 124/ 21
ween that Frith were	<b>wise</b>	(which be, peradventure, some	9, 124/ 21
he have handled it,	<b>wise</b>	will it never be	9, 125/ 34
were, or half so	<b>wise</b>	as himself weeneth he	9, 127/ 12
cannot see, nor those	<b>wise</b>	men, neither, that made	9, 131/ 27
yet were they many	<b>wise</b>	men, and not only	9, 131/ 28
and not only as	<b>wise</b>	, but peradventure many more	9, 131/ 28
the judges be so	<b>wise</b>	men that for the	9, 133/ 30
concerning witnesses -- every	<b>wise</b>	man may bear witness	9, 137/ 7
simplicity may in no	<b>wise</b>	be said an heretic	9, 145/ 28
was, which in like	<b>wise</b>	was no heretic, for	9, 146/ 7
be suffered to seem	<b>wise</b>	among unlearned people, and	9, 149/ 29
them. And in like	<b>wise</b>	will it save innocents	9, 153/ 26
his device in such	<b>wise</b>	that till the spirituality	9, 154/ 14
diligent examination in what	<b>wise</b>	and by what persons	9, 156/ 15
other ought in any	<b>wise</b>	to suffer, as theft	9, 166/ 32
write not in such	<b>wise</b>	but the contrary, then	9, 169/ 17
written, prove his word	<b>wisely</b>	spoken, let him keep	9, 14/ 13
not now well and	<b>wisely</b>	spoken if one would	9, 51/ 23
aforesaid words well and	<b>wisely</b>	tempered and circumspectly spoken	9, 102/ 1
away unknown. Even thus	<b>wisely</b>	, lo, playeth this Pacifier	9, 111/ 31
he was once out,	<b>wisely</b>	to walk his way	9, 119/ 9
if it be no	<b>wiser</b>	than was his other	9, 125/ 31
if it be no	<b>wiser</b>	than one telleth me	9, 125/ 32
them be better and	<b>wiser</b>	both, than ever were	9, 170/ 18
one leaf than the	<b>wisest</b>	man in the whole	9, 8/ 18
forborne; and then they	<b>wish</b>	me there, they say	9, 5/ 15
always that I would	<b>wish</b>	amended, and every man	9, 53/ 21
our wives are angry,	<b>wish</b>	ourselves therein, yet if	9, 83/ 10
often said, I would	<b>wish</b>	that the common people	9, 123/ 30
were as I would	<b>wish</b>	that all such as	9, 124/ 20
I would not greatly	<b>wish</b>	to be confederate with	9, 145/ 8
is more easy to	<b>wish</b>	than likely to look	9, 166/ 27
his life that he	<b>wished</b>	and called for death	9, 83/ 16
a devilish work; and,	<b>wishing</b>	that the man had	9, 122/ 5
bad brethren as I	<b>wist</b>	well would be wroth	9, 3/ 26
-- which would, I	<b>wist</b>	well, pardon and hold	9, 4/ 36
bread which he well	<b>wist</b>	was of his enemy's	9, 12/ 2
the bread that I	<b>wist</b>	well were poisoned." And	9, 12/ 17
saw none such, nor	<b>wist</b>	not where I might	9, 40/ 32

told them that themselves	<b>wist</b>	well enough what grudge	9, 80/ 7
in, that, he said,	<b>wist</b>	they not. But he	9, 80/ 9
he said that he	<b>wist</b>	well that I was	9, 120/ 2
somewhere thereas no man	<b>wist</b>	where but they, they	9, 121/ 16
point. For I have	<b>wist</b>	where those that have	9, 131/ 12
this tale before, nor	<b>wist</b>	what appertained unto their	9, 146/ 27
evidence unsorted. And one	<b>wist</b>	I once, that brought	9, 159/ 27
needeth. For I never	<b>wist</b>	any man in my	9, 170/ 4
many so far in	<b>wit</b>	and erudition above me	9, 3/ 14
-- that is to	<b>wit</b>	, to be perfect in	9, 4/ 18
in; that is to	<b>wit</b>	, the making of mocks	9, 6/ 1
read them should little	<b>wit</b>	what they mean. And	9, 7/ 1
as have as much	<b>wit</b>	and learning both as	9, 8/ 10
ease as my poor	<b>wit</b>	could devise. First, when	9, 9/ 28
regardeth either truth or	<b>wit</b>	should once vouchsafe to	9, 10/ 11
trust of his own	<b>wit</b>	, to give the people	9, 12/ 27
word can have no	<b>wit</b>	therein but if he	9, 12/ 37
he gave unto us	<b>wit</b>	and reason, the which	9, 15/ 31
kind; that is to	<b>wit</b>	, both with his word	9, 21/ 3
written; that is to	<b>wit</b>	, before any part of	9, 22/ 4
-- that is to	<b>wit</b>	, all the words of	9, 22/ 5
-- that is to	<b>wit</b>	, they that say the	9, 23/ 13
-- that is to	<b>wit</b>	, that God's word was	9, 25/ 20
that should choose have	<b>wit</b>	. And in such matters	9, 29/ 15
scripture: now would I	<b>wit</b>	of this preacher whether	9, 31/ 18
not of us. My	<b>wit</b>	must show me a	9, 34/ 4
James; that is to	<b>wit</b>	, after his own will	9, 34/ 14
the men had neither	<b>wit</b>	nor learning; whereas it	9, 40/ 5
have both. As for	<b>wit</b>	and learning, I nowhere	9, 40/ 8
they show so little	<b>wit</b>	or learning either, that	9, 40/ 10
they have any great	<b>wit</b>	or any great learning	9, 40/ 13
such folk as, having	<b>wit</b>	and learning, fall willfully	9, 40/ 16
of nature still, as	<b>wit</b>	, beauty, strength, agility, and	9, 40/ 23
man hath not like	<b>wit</b>	nor like invention in	9, 42/ 9
best (that is to	<b>wit</b>	, the precious Body and	9, 44/ 29
content: that is to	<b>wit</b>	, where I somewhat sharply	9, 45/ 20
do: that is to	<b>wit</b>	, say the truth. For	9, 48/ 24
-- that is to	<b>wit</b>	, the true faith and	9, 48/ 36
far as my poor	<b>wit</b>	could give me, saving	9, 49/ 35
inventive of his own	<b>wit</b>	. For surely he hath	9, 52/ 8
-- that is to	<b>wit</b>	, the manner of mild	9, 52/ 32
pretendeth: that is to	<b>wit</b>	, to pacify and appease	9, 54/ 26
little lament this man's	<b>wit</b>	, that weeneth it less	9, 62/ 4

company, that is to	<b>wit</b>	, the Coletans, there are	9, 64/ 11
-- that is to	<b>wit</b>	, because they serve not	9, 70/ 3
-- that is to	<b>wit</b>	, by the worldly honor	9, 71/ 15
-- that is to	<b>wit</b>	, the honor of spiritual	9, 71/ 20
once: that is to	<b>wit</b>	, both remove these and	9, 81/ 8
before: that is to	<b>wit</b>	, of such as purposely	9, 85/ 1
speak; that is to	<b>wit</b>	, not against the good	9, 93/ 24
-- that is to	<b>wit</b>	, an unjust and unreasonable	9, 93/ 26
it; and whoso hath	<b>wit</b>	and readeth it in	9, 97/ 21
did, there is little	<b>wit</b>	in those words. For	9, 102/ 3
-- that is to	<b>wit</b>	, forbear such things as	9, 102/ 12
do; that is to	<b>wit</b>	, fast, and pray, wear	9, 103/ 8
alms: that is to	<b>wit</b>	, the right honest finding	9, 105/ 7
spirituality, that is to	<b>wit</b>	, against the corps and	9, 108/ 8
therefore"; that is to	<b>wit</b>	, for the evil and	9, 111/ 33
therefore"; that is to	<b>wit</b>	, for the thing that	9, 112/ 26
that any men of	<b>wit</b>	or of authority would	9, 113/ 23
-- that is to	<b>wit</b>	, because they misconstrued their	9, 114/ 3
-- that is to	<b>wit</b>	, that they punished them	9, 114/ 8
but that he had	<b>wit</b>	enough when he was	9, 119/ 8
-- that is to	<b>wit</b>	, that the clergy think	9, 128/ 1
cause (that is to	<b>wit</b>	, because themselves conceive a	9, 128/ 5
-- that is to	<b>wit</b>	, if he be in	9, 132/ 10
that there is little	<b>wit</b>	therein; and less good	9, 137/ 8
For I could never	<b>wit</b>	them yet assemble for	9, 145/ 9
-- that is to	<b>wit</b>	, the mishandling of men	9, 147/ 27
-- that is to	<b>wit</b>	, that none innocents shall	9, 152/ 8
-- that is to	<b>wit</b>	, that willful offenders go	9, 152/ 10
them: that is to	<b>wit</b>	, in any part of	9, 152/ 34
of a lightness of	<b>wit</b>	and slipperiness of tongue	9, 165/ 34
that all the world	<b>wit</b>	it, on the other	9, 167/ 36
I. Howbeit, if his	<b>wit</b>	and his learning find	9, 168/ 16
answer: that is to	<b>wit</b>	, where they reprove that	9, 170/ 34
battle: that is to	<b>wit</b>	, the question, Which is	9, 171/ 13
wills no man should	<b>wit</b>	what they mean. But	9, 171/ 15
perceive more than his	<b>wit</b>	will serve him. If	9, 171/ 34
more; that is to	<b>wit</b>	, by as much more	9, 172/ 3
they laid all the	<b>wite</b>	to a few lewd	9, 157/ 31
that so be dealt	<b>withall</b>	have been wont to	9, 57/ 5
not to meddle much	<b>withall</b>	, as are the things	9, 96/ 27
And then if, to	<b>withdraw</b>	that inevitable necessity of	9, 77/ 33
from the clergy, to	<b>withdraw</b>	therewith our alms from	9, 85/ 34
little meeken themselves, and	<b>withdraw</b>	such things as have	9, 96/ 5

be well content to	<b>withdraw</b>	from all their other	9, 98/ 24
give ear, that might	<b>withdraw</b>	him from giving and	9, 122/ 6
an evil policy: for	<b>withdrawing</b>	of offerings from the	9, 85/ 33
told by me, might,	<b>withdrawing</b>	the best, and making	9, 122/ 35
of the world; as	<b>witness</b>	Saint Paul, where he	9, 17/ 6
it, testifieth, and giveth	<b>witness</b>	in his heart that	9, 20/ 8
5, "I receive no	<b>witness</b>	of man." For if	9, 20/ 9
the multitude of man's	<b>witness</b>	might make aught true	9, 20/ 10
of the world; as	<b>witness</b>	Saint Paul, where he	9, 24/ 35
shall have record and	<b>witness</b>	of all good folk	9, 45/ 27
the truth to bear	<b>witness</b>	? And this thing maketh	9, 131/ 21
-- that then his	<b>witness</b>	in favor of the	9, 135/ 29
be partial, and "the	<b>witness</b>	may be a wolf	9, 136/ 32
skin, all manner of	<b>witness</b>	in every matter. For	9, 137/ 3
wise man may bear	<b>witness</b>	that there is little	9, 137/ 7
reported, if any will	<b>witness</b>	that a man hath	9, 146/ 16
that if any will	<b>witness</b>	that a man have	9, 147/ 10
were sufficient record and	<b>witness</b>	against him, and there	9, 151/ 24
and sufficient record and	<b>witness</b>	against him, and besides	9, 154/ 19
is, bringeth never a	<b>witness</b>	with him, and all	9, 159/ 26
own words also bear	<b>witness</b>	. % And therefore need we	9, 163/ 25
this Pacifier, all their	<b>witness</b>	were naught worth, because	9, 164/ 27
called good and worshipful	<b>witnesses</b>	unto them. And then	9, 124/ 35
judge, and examined as	<b>witnesses</b>	against their wills, both	9, 131/ 1
being called in for	<b>witnesses</b>	, have first made many	9, 131/ 14
other vehement suspicions, without	<b>witnesses</b>	a man may be	9, 131/ 24
same offense, may be	<b>witnesses</b>	in heresy; and in	9, 135/ 23
a fault that such	<b>witnesses</b>	should be received in	9, 136/ 14
therefore not only such	<b>witnesses</b>	should be by this	9, 136/ 39
of this Pacifier concerning	<b>witnesses</b>	-- every wise man	9, 137/ 7
to the accusers or	<b>witnesses</b>	of heresy by the	9, 137/ 14
of the accusers or	<b>witnesses</b>	shall not be showed	9, 137/ 16
the said accusers and	<b>witnesses</b>	it is there decreed	9, 137/ 20
the names of such	<b>witnesses</b>	unto to keep them	9, 137/ 22
of the accusers and	<b>witnesses</b>	, yet it seemeth that	9, 137/ 27
that the accusers and	<b>witnesses</b>	might be saved from	9, 137/ 29
that the accusers and	<b>witnesses</b>	might take hurt, as	9, 137/ 31
defend the accusers and	<b>witnesses</b>	from the extort power	9, 137/ 34
of the accusers and	<b>witnesses</b>	from him that is	9, 138/ 6
against the accusers or	<b>witnesses</b>	, since the knowledge of	9, 139/ 20
corruption might lead the	<b>witnesses</b>	or accusers anything to	9, 139/ 24
the surety of the	<b>witnesses</b>	should not peradventure make	9, 139/ 29
would exclude all such	<b>witnesses</b>	as were likely to	9, 141/ 2

not notable, and which	<b>witnesses</b>	be sufficient and which	9, 154/ 29
warrant that right good	<b>witnesses</b>	and worshipful shall record	9, 163/ 8
charge: yet if the	<b>witnesses</b>	were, peradventure, some scholars	9, 164/ 22
I could bring forth	<b>witnesses</b>	more than men would	9, 167/ 26
so long as their	<b>wits</b>	be short, and the	9, 7/ 31
best part of their	<b>wits</b>	. For likewise as they	9, 41/ 9
his I have not	<b>wittingly</b>	left out one line	9, 7/ 7
any man else would	<b>wittingly</b>	take a burden from	9, 123/ 10
one of their own	<b>wives</b>	yet told her own	9, 12/ 11
now peradventure when our	<b>wives</b>	are angry, wish ourselves	9, 83/ 10
taken; for sometimes a	<b>wolf</b>	may show himself in	9, 136/ 2
witness may be a	<b>wolf</b>	, showing himself appareled in	9, 136/ 32
commonly to call a	<b>wolf</b>	in a lamb's skin	9, 136/ 35
other reason of a	<b>wolf</b>	in a lamb's skin	9, 137/ 2
may be indeed a	<b>wolf</b>	, and be naught where	9, 137/ 4
every English man and	<b>woman</b>	that could read it	9, 13/ 14
that man nor that	<b>woman</b>	any respect or regard	9, 30/ 12
upon a very fair	<b>woman</b>	that hath a very	9, 40/ 30
good Christian man and	<b>woman</b>	-- which is of	9, 48/ 17
himself by the poor	<b>woman</b>	all the mischief that	9, 58/ 19
therewith swear to the	<b>woman</b>	full deeply that his	9, 59/ 27
if he spied any	<b>woman</b>	kneeling at a form	9, 118/ 18
be like fair shrewd	<b>women</b>	if there were any	9, 40/ 35
thought them like fair	<b>women</b>	they would never fear	9, 40/ 38
people, both men and	<b>women</b>	, look on them, doth	9, 60/ 18
by "religious" folk either	<b>women</b>	or children, with whose	9, 62/ 11
were they men or	<b>women</b>	; but worse also than	9, 68/ 31
first deceive men and	<b>women</b>	in corners secretly and	9, 124/ 2
few lewd fellows and	<b>women</b>	in the town. And	9, 157/ 32
words of Saint James	<b>won</b>	themselves much worship. Howbeit	9, 35/ 32
world had cause to	<b>wonder</b>	and grudge thereat. But	9, 147/ 30
up together, with a	<b>wonderful</b>	brevity, four follies and	9, 9/ 5
for anger in a	<b>wonderful</b>	rage. But surely though	9, 119/ 2
father Tyndale had said	<b>wonderfully</b>	well, or else Friar	9, 10/ 15
kind. For men were	<b>wont</b>	to call those folk	9, 46/ 29
dealt withall have been	<b>wont</b>	to find any cause	9, 57/ 5
the good that was	<b>wont</b>	to keep good yeomen	9, 98/ 32
Or if any one	<b>word</b>	or some few left	9, 7/ 21
all. Now was this	<b>word</b>	, taken up and walked	9, 12/ 7
clean with that one	<b>word</b>	. Howbeit, indeed one of	9, 12/ 10
truth, good reader, this	<b>word</b>	of his was one	9, 12/ 19
first, his proper, wise	<b>word</b>	can have no wit	9, 12/ 36
though they never read	<b>word</b>	of scripture, come as	9, 13/ 25

that preached that wise	<b>word</b>	. Many have thought it	9, 13/ 27
heard such a wise	<b>word</b>	in a sermon, that	9, 14/ 6
in a sermon, that	<b>word</b>	use they to take	9, 14/ 7
answered shortly with one	<b>word</b>	. But now have I	9, 14/ 9
folly of that wise	<b>word</b>	. And whensoever he that	9, 14/ 11
here written, prove his	<b>word</b>	wisely spoken, let him	9, 14/ 13
the point. For this	<b>word</b>	was said unto a	9, 14/ 22
Church Were before the	<b>Word</b>	, or the Word before	9, 14/ 27
the Word, or the	<b>Word</b>	before the Church," that	9, 14/ 27
afterward he brought me	<b>word</b>	that it was answered	9, 14/ 32
the truth of his	<b>word</b>	; he made us first	9, 15/ 29
begot us by the	<b>word</b>	of his truth, and	9, 15/ 33
begotten us by the	<b>word</b>	of his truth. Mark	9, 16/ 1
begotten us through his	<b>word</b>	of truth. Here it	9, 16/ 3
by God, through his	<b>word</b>	. And whereas of ourselves	9, 16/ 4
made us by his	<b>word</b>	the children of truth	9, 16/ 6
goodness, by his holy	<b>word</b>	of truth hath made	9, 16/ 9
begotten us by the	<b>word</b>	of his truth." Mark	9, 16/ 12
was not before the	<b>word</b>	; for Saint James saith	9, 16/ 19
begot us through the	<b>word</b>	of his truth. If	9, 16/ 20
were begotten by the	<b>word</b>	, then needs must the	9, 16/ 21
then needs must the	<b>word</b>	be before we were	9, 16/ 21
be begotten by the	<b>word</b>	? -- and by the	9, 16/ 23
-- and by the	<b>word</b>	, he saith, we were	9, 16/ 23
begot us through the	<b>word</b>	, we must needs grant	9, 16/ 24
begot us by the	<b>word</b>	; then needs must the	9, 16/ 26
then needs must the	<b>word</b>	be before that we	9, 16/ 26
Now, then, if this	<b>word</b>	were before we were	9, 16/ 27
Church was before this	<b>word</b>	? If we mean by	9, 16/ 28
plain enough that the	<b>word</b>	was before any such	9, 16/ 30
church was before the	<b>word</b>	: then Saint James maketh	9, 16/ 35
how that by the	<b>word</b>	this church was begotten	9, 16/ 36
we grant that the	<b>word</b>	of God was before	9, 16/ 37
was before that this	<b>word</b>	was written of any	9, 17/ 1
the Church before his	<b>word</b>	. Yea, but yet I	9, 17/ 3
again how that this	<b>word</b>	was written before the	9, 17/ 4
needs grant that the	<b>word</b>	of God was taught	9, 17/ 13
see that by the	<b>word</b>	we were begotten; therefore	9, 17/ 15
were begotten; therefore the	<b>word</b>	must needs be before	9, 17/ 15
else how could the	<b>word</b>	beget us? Some peradventure	9, 17/ 16
Church was before this	<b>word</b>	was written in books	9, 17/ 19
to hear, how the	<b>word</b>	of God was before	9, 17/ 26
was, and how the	<b>word</b>	of God was written	9, 17/ 27

may perceive how the	<b>word</b>	was ere ever the	9, 17/ 33
Church was, and the	<b>word</b>	begot us, and not	9, 17/ 34
and not we the	<b>word</b>	; and also it was	9, 17/ 34
such -- that the	<b>word</b>	of God is part	9, 18/ 7
And therefore, since the	<b>word</b>	of God is as	9, 18/ 27
and which is his	<b>word</b>	written Tyndale cannot tell	9, 18/ 28
are begotten through the	<b>word</b>	. Wherefore, if the word	9, 19/ 17
word. Wherefore, if the	<b>word</b>	beget the congregation, and	9, 19/ 18
it followeth that the	<b>word</b>	of the preacher must	9, 19/ 23
therefore, inasmuch as the	<b>word</b>	is before the faith	9, 19/ 25
congregation, therefore is the	<b>word</b>	or Gospel before the	9, 19/ 26
their truth of God's	<b>word</b>	, in that they consent	9, 19/ 30
man can give the	<b>word</b>	of God no truth	9, 19/ 35
the truth of God's	<b>word</b>	is of herself and	9, 19/ 36
by reason of the	<b>word</b>	. " Which is to be	9, 20/ 1
understood in that the	<b>word</b>	had purged their hearts	9, 20/ 1
thy truth. And thy	<b>word</b>	is truth." And thus	9, 20/ 5
was done by the	<b>word</b>	of God unwritten. And	9, 20/ 33
was taught by the	<b>word</b>	of God unwritten; and	9, 20/ 36
I said that this	<b>word</b>	of God unwritten is	9, 20/ 39
authority as is the	<b>word</b>	of God written. I	9, 20/ 39
Spirit with his holy	<b>word</b>	of either kind; that	9, 21/ 3
wit, both with his	<b>word</b>	written and his word	9, 21/ 3
word written and his	<b>word</b>	unwritten; and that they	9, 21/ 4
will not believe God's	<b>word</b>	but if he put	9, 21/ 5
it written; since God's	<b>word</b>	taketh its authority of	9, 21/ 7
certain knowledge of the	<b>word</b>	of God unwritten as	9, 21/ 10
there is of the	<b>word</b>	of God written, since	9, 21/ 10
other to be the	<b>word</b>	of God, but by	9, 21/ 11
judge, and discern the	<b>word</b>	of God from the	9, 21/ 17
of God from the	<b>word</b>	of man and shall	9, 21/ 18
deceived in taking the	<b>word</b>	of man for the	9, 21/ 21
of man for the	<b>word</b>	of God; whereby it	9, 21/ 22
it -- that the	<b>word</b>	of God unwritten is	9, 21/ 28
sure as is his	<b>word</b>	written in the scripture	9, 21/ 29
the Gospel and the	<b>word</b>	of God unwritten was	9, 22/ 1
the Gospel and the	<b>word</b>	of God unwritten; whereof	9, 22/ 14
begotten us by the	<b>word</b>	of truth." Howbeit, the	9, 22/ 36
the truth of his	<b>word</b>	. " Which words after that	9, 23/ 1
hath willingly by his	<b>word</b>	made us the children	9, 23/ 4
men ween that God's	<b>word</b>	were of none authority	9, 23/ 20
was not before the	<b>word</b>	; for Saint James saith	9, 23/ 32
begot us through the	<b>word</b>	of his truth. If	9, 23/ 33

were begotten by the	<b>word</b>	, then needs must the	9, 23/ 34
then needs must the	<b>word</b>	be before we were	9, 23/ 34
be begotten by the	<b>word</b>	? -- and by the	9, 23/ 36
-- and by the	<b>word</b>	, he saith, we were	9, 23/ 36
begot us through the	<b>word</b>	, we must needs grant	9, 24/ 1
begot us by the	<b>word</b>	; then needs must the	9, 24/ 3
then needs must the	<b>word</b>	be before that we	9, 24/ 3
Now, then, if this	<b>word</b>	were before we were	9, 24/ 4
Church was before this	<b>word</b>	? If we mean by	9, 24/ 5
plain enough that the	<b>word</b>	was before any such	9, 24/ 7
church was before the	<b>word</b>	: then Saint James maketh	9, 24/ 12
how that by the	<b>word</b>	this church was begotten	9, 24/ 13
we grant that the	<b>word</b>	of God was before	9, 24/ 14
Gospel, nor before God's	<b>word</b>	, but only say that	9, 24/ 22
the Gospel and God's	<b>word</b>	was put in writing	9, 24/ 23
was before that this	<b>word</b>	was written of any	9, 24/ 29
the Church before his	<b>word</b>	. Yea, but yet I	9, 24/ 31
again how that this	<b>word</b>	was written before the	9, 24/ 32
needs grant that the	<b>word</b>	of God was taught	9, 25/ 4
see that by the	<b>word</b>	we were begotten; therefore	9, 25/ 6
were begotten; therefore the	<b>word</b>	must needs be before	9, 25/ 6
else how could the	<b>word</b>	beget us? By these	9, 25/ 8
to wit, that God's	<b>word</b>	was ere ever it	9, 25/ 20
liberty to give his	<b>word</b>	into his church even	9, 25/ 31
ever he gave his	<b>word</b>	to his church by	9, 25/ 35
those that have the	<b>word</b>	of God in them	9, 26/ 2
Church was before this	<b>word</b>	was written in books	9, 26/ 25
to hear, how the	<b>word</b>	of God was before	9, 26/ 33
was, and how the	<b>word</b>	of God was written	9, 26/ 33
may perceive how the	<b>word</b>	was ere ever the	9, 27/ 2
Church was, and the	<b>word</b>	begot us, and not	9, 27/ 3
and not we the	<b>word</b>	; and also it was	9, 27/ 3
do teach that no	<b>word</b>	of God is now	9, 27/ 19
be taken for God's	<b>word</b>	by the teaching of	9, 27/ 19
us to believe any	<b>word</b>	that ever he spoke	9, 27/ 28
never speak any such	<b>word</b>	more, or that if	9, 28/ 1
may perceive how the	<b>word</b>	was ere ever the	9, 28/ 18
Church was, and the	<b>word</b>	begot us, and not	9, 28/ 19
and not we the	<b>word</b>	; and also it was	9, 28/ 20
is not of the	<b>word</b>	written or unwritten, but	9, 28/ 34
right understanding of God's	<b>word</b>	already written. And therein	9, 28/ 35
great surety in the	<b>word</b>	of God unwritten and	9, 32/ 15
scripture as in his	<b>word</b>	written in the scripture	9, 32/ 16

begotten us by the	<b>word</b>	of his truth, even	9, 33/ 17
begotten us with the	<b>word</b>	of his truth" --	9, 34/ 12
this purpose upon this	<b>word</b>	"willingly," and argueth thus	9, 34/ 13
with interpreting of the	<b>word</b>	"willingly," for that is	9, 34/ 18
for that is the	<b>word</b>	of Saint James. Which	9, 34/ 18
of Saint James. Which	<b>word</b>	the preacher strengtheneth here	9, 34/ 19
And yet neither that	<b>word</b>	"willingly" of itself nor	9, 34/ 21
to prove that "the	<b>word</b>	of the promise" doth	9, 35/ 2
cleansed us "by the	<b>word</b>	of truth" -- which	9, 35/ 7
there expoundeth "by the	<b>word</b>	of his promise"; as	9, 35/ 8
as though never a	<b>word</b>	of God were true	9, 35/ 9
Now of truth, the	<b>word</b>	of God that a	9, 35/ 10
one token of the	<b>word</b>	to the washing and	9, 35/ 15
assent given unto the	<b>word</b>	of faith -- in	9, 35/ 18
temporalty any warm, unpleasant	<b>word</b>	, but have forborne to	9, 53/ 3
writing, without any unpleasant	<b>word</b>	used either toward temporalty	9, 54/ 12
as any one angry	<b>word</b>	. And therefore they say	9, 56/ 11
and would with that	<b>word</b>	put the one prettily	9, 57/ 18
and there some such	<b>word</b>	as might make his	9, 61/ 4
protection!" And with that	<b>word</b>	he clapped his fist	9, 76/ 27
would indiscreetly misconstrue that	<b>word</b>	, and for lack of	9, 78/ 19
or stroke." At this	<b>word</b>	glad was all the	9, 80/ 35
his tale with this	<b>word</b>	"all": that the prelates	9, 101/ 11
useth to preach the	<b>word</b>	of God but that	9, 110/ 13
abusions, yet evermore this	<b>word</b>	"many" must needs import	9, 114/ 28
after such a great	<b>word</b>	of "so many," let	9, 116/ 25
spoke them any evil	<b>word</b>	for the matter, more	9, 119/ 12
done him or foul	<b>word</b>	spoken him while he	9, 119/ 22
reckon him, mine own	<b>word</b>	would alone even in	9, 120/ 30
it further about, that	<b>word</b>	was sent him into	9, 121/ 29
troth neither in his	<b>word</b>	nor his oath, and	9, 126/ 20
true upon their bare	<b>word</b>	than their twice nay	9, 136/ 25
take him at that	<b>word</b>	and believe him, he	9, 141/ 32
he meaneth by that	<b>word</b>	. And on the other	9, 144/ 26
in the commissary's hands,	<b>word</b>	was brought him that	9, 157/ 17
stand against Christ's bare	<b>word</b>	, when he said, "I	9, 160/ 20
gospellers, with no fairer	<b>words</b>	nor in no more	9, 5/ 18
rehearse all their own	<b>words</b>	(for that is not	9, 6/ 32
of all their own	<b>words</b>	I leave not one	9, 6/ 33
defense of such English	<b>words</b>	as he hath changed	9, 7/ 11
the reader leave my	<b>words</b>	out between and read	9, 7/ 20
intent that by those	<b>words</b>	changed, the people should	9, 11/ 23
among other things these	<b>words</b>	: The faults be so	9, 11/ 30

never so clean. These	<b>words</b>	of mine were rehearsed	9, 12/ 4
have I, with more	<b>words</b>	than one, made you	9, 14/ 10
again, with many more	<b>words</b>	than I have here	9, 14/ 13
I so touch those	<b>words</b>	that the leaving out	9, 15/ 10
folk may see, those	<b>words</b>	of that solemn sermon	9, 15/ 19
confuted. The very formal	<b>words</b>	, lo, good readers, of	9, 15/ 22
declaration), therein be these	<b>words</b>	that hereafter follow: Now	9, 15/ 25
the brotherhood boasteth these	<b>words</b>	, ye shall understand that	9, 17/ 37
to leave all God's	<b>words</b>	unbelieved. And then had	9, 18/ 19
part of Christ's own	<b>words</b>	unbelieved. For the Church	9, 18/ 21
ye read again the	<b>words</b>	of this sermon that	9, 19/ 9
no. These are Tyndale's	<b>words</b>	: Another doubt there is	9, 19/ 12
brethren boast that the	<b>words</b>	of that sermon do	9, 20/ 13
that Tyndale in these	<b>words</b>	had acquitted himself like	9, 20/ 21
clear proof by these	<b>words</b>	of Tyndale which he	9, 21/ 40
to wit, all the	<b>words</b>	of God that he	9, 22/ 5
pain to read Tyndale's	<b>words</b>	again and ye shall	9, 22/ 17
perceive that all those	<b>words</b>	of that sermon go	9, 22/ 24
first part of his	<b>words</b>	toucheth not the matter	9, 22/ 32
the expounding of these	<b>words</b>	of Saint James, "Voluntarie	9, 22/ 33
of his word." Which	<b>words</b>	after that he hath	9, 23/ 1
which he expoundeth those	<b>words</b>	in this wise: that	9, 23/ 3
considered, have all his	<b>words</b>	that follow, wherein he	9, 23/ 31
beget us? By these	<b>words</b>	, good readers, ye see	9, 25/ 9
that all his other	<b>words</b>	were not worth a	9, 25/ 10
he saith in these	<b>words</b>	, say we against whom	9, 25/ 17
preacher would with these	<b>words</b>	defend. For since the	9, 25/ 23
of Christ and the	<b>words</b>	of God that are	9, 25/ 24
tell them that the	<b>words</b>	of God which God	9, 26/ 4
him which be those	<b>words</b>	of God that yet	9, 26/ 8
books in which the	<b>words</b>	of God are written	9, 26/ 10
that any of God's	<b>words</b>	were written therein; and	9, 27/ 23
and that all his	<b>words</b>	that he will have	9, 27/ 24
to speak yet more	<b>words</b>	when he will, and	9, 27/ 26
in plain and open	<b>words</b>	-- yet he giveth	9, 28/ 11
glance thereat, in those	<b>words</b>	where he saith in	9, 28/ 13
be written. By these	<b>words</b>	would he, lo, though	9, 28/ 22
color in his said	<b>words</b>	, and would make it	9, 30/ 19
in books then! These	<b>words</b>	seem to be miswritten	9, 30/ 27
scripture." Howbeit, howsoever his	<b>words</b>	were indeed, he meaneth	9, 30/ 32
saith they were God's	<b>words</b>	-- all those, I	9, 31/ 3
they be not God's	<b>words</b>	nor any necessary truths	9, 31/ 5
no scripture . . . -- these	<b>words</b>	, lo, prove plainly for	9, 32/ 14

the beginning of those	<b>words</b>	, I have let pass	9, 33/ 16
we of us. These	<b>words</b>	, good readers, have no	9, 33/ 23
they allude unto certain	<b>words</b>	of Tyndale with which	9, 33/ 24
but he layeth the	<b>words</b>	of Saint James which	9, 34/ 11
which are by those	<b>words</b>	brought unto the hearer's	9, 35/ 12
answer Tyndale to these	<b>words</b>	of Saint James, whoso	9, 35/ 27
manner of expounding these	<b>words</b>	of Saint James won	9, 35/ 32
repeateth here by these	<b>words</b>	, where he saith, And	9, 36/ 2
of us . . . by these	<b>words</b>	he meaneth the thing	9, 36/ 6
for in these few	<b>words</b>	it appeareth meetly well	9, 37/ 2
say that of his	<b>words</b>	in both these matters	9, 37/ 15
hands) write his own	<b>words</b>	himself, not only as	9, 37/ 23
two points that those	<b>words</b>	of his sermon touch	9, 37/ 28
ungoodly and with uncomely	<b>words</b>	, calling them by the	9, 40/ 3
so use them in	<b>words</b>	as though the men	9, 40/ 4
can yet use his	<b>words</b>	in fair manner, and	9, 42/ 7
evil matter in good	<b>words</b>	, which I never thought	9, 42/ 10
Macedonians fell sometimes at	<b>words</b>	(as it often happeth	9, 42/ 17
not so sore in	<b>words</b>	against the lay people	9, 43/ 35
of them use their	<b>words</b>	at their pleasure, as	9, 44/ 35
give them no worse	<b>words</b>	again than if they	9, 44/ 37
as they do, fairer	<b>words</b>	will I not give	9, 44/ 39
not after that in	<b>words</b>	as fair and as	9, 46/ 13
it seemeth, all those	<b>words</b>	of his well in	9, 52/ 19
the letter of his	<b>words</b>	and, of their own	9, 52/ 28
because he setteth his	<b>words</b>	much more mild and	9, 54/ 16
more indifferent because his	<b>words</b>	in rehearsing the faults	9, 54/ 19
other to speak unsitting	<b>words</b>	. And thereupon he showeth	9, 57/ 10
saith, "If all these	<b>words</b>	were prohibited on both	9, 57/ 11
holily with the same	<b>words</b>	, in effect, with which	9, 58/ 1
appeased." Lo, with such	<b>words</b>	he voideth the color	9, 58/ 33
displeasure. And sometimes evil	<b>words</b>	between you causeth debate	9, 59/ 16
' And iwis such	<b>words</b>	were well done to	9, 59/ 19
therefore if all these	<b>words</b>	were prohibited on both	9, 59/ 20
as by his other	<b>words</b>	he seemeth to do	9, 62/ 25
he meant by these	<b>words</b>	"between priests and priests	9, 62/ 39
them have had unsitting	<b>words</b>	of the others, calling	9, 63/ 31
appeareth well in his	<b>words</b>	afterward that those variances	9, 64/ 28
of living; by which	<b>words</b>	he showeth that each	9, 65/ 8
so old that these	<b>words</b>	will nothing serve his	9, 65/ 23
chide together. Howbeit, his	<b>words</b>	be so confounded with	9, 65/ 33
of their chiding, his	<b>words</b>	be so unsuitly sorted	9, 65/ 34
hushed and never more	<b>words</b>	made thereof, hath, as	9, 67/ 19

lightly believe the lewd	<b>words</b>	of some, and upon	9, 74/ 23
in purgatory, have by	<b>words</b>	affirmed that there is	9, 75/ 13
his sufficiency by the	<b>words</b>	of Saint Paul, where	9, 78/ 22
that for all our	<b>words</b>	, if that easy life	9, 83/ 21
are bound, upon their	<b>words</b>	proved, to put them	9, 86/ 13
should, by some other	<b>words</b>	or deeds of his	9, 86/ 34
not against a man's	<b>words</b>	spoken according to the	9, 87/ 1
he which in his	<b>words</b>	openly inveigheth against good	9, 87/ 2
against their own wrong	<b>words</b>	he believeth to believe	9, 87/ 15
well gather of his	<b>words</b>	here. For here he	9, 87/ 17
in soul. In these	<b>words</b>	I find again, good	9, 87/ 23
he confesseth in these	<b>words</b>	that all those that	9, 87/ 26
it appeareth by these	<b>words</b>	that neither himself thinketh	9, 87/ 30
obstinacy perished, set his	<b>words</b>	in such wise as	9, 88/ 23
heart, contrary to the	<b>words</b>	that his own hand	9, 90/ 31
the thing itself. Those	<b>words</b>	be not very well	9, 91/ 28
Pacifier thus excuse his	<b>words</b>	. For he confesseth in	9, 92/ 30
confesseth in his own	<b>words</b>	that they which thus	9, 92/ 31
go from his own	<b>words</b>	again, and say now	9, 93/ 16
he mean in these	<b>words</b>	"their authority" all their	9, 99/ 4
then were his aforesaid	<b>words</b>	well and wisely tempered	9, 101/ 37
little wit in those	<b>words</b>	. For now doth all	9, 102/ 3
have laid those other	<b>words</b>	of Christ, "Thou, when	9, 104/ 3
fear of false slanderous	<b>words</b>	, God will then make	9, 109/ 22
the people . . . in these	<b>words</b>	how charitably this Pacifier	9, 111/ 9
some subtle shrew, these	<b>words</b>	are as evil and	9, 111/ 11
false. And in these	<b>words</b>	the figure of "some	9, 111/ 22
went about with those	<b>words</b>	to get from the	9, 112/ 36
at the least his	<b>words</b>	appear false, every man	9, 113/ 5
would anything regard their	<b>words</b>	; but only that the	9, 113/ 23
Howbeit, what faith my	<b>words</b>	will have with him	9, 120/ 26
in the communication these	<b>words</b>	, or others of like	9, 122/ 9
hell." Now, in these	<b>words</b>	I neither meant nor	9, 122/ 22
or say some suchlike	<b>words</b>	of like purpose to	9, 122/ 31
man's head, for the	<b>words</b>	of a great many	9, 123/ 4
In that communication what	<b>words</b>	were between them were	9, 124/ 19
weigh not themselves his	<b>words</b>	), had there stood by	9, 124/ 23
faith in heart, their	<b>words</b>	cannot be true. And	9, 127/ 32
plainly perceive by other	<b>words</b>	of his in other	9, 128/ 18
of language and contentious	<b>words</b>	; and finally, if it	9, 128/ 26
the tempering of his	<b>words</b>	. The Fortieth Chapter And	9, 129/ 27
it be, in those	<b>words</b>	"the punishment of heresies	9, 141/ 10
false tale with suspicious	<b>words</b>	) and come to the	9, 148/ 17

ungracious invention and these	<b>words</b>	of those two lewd	9, 156/ 30
among many other bragging	<b>words</b>	, meet whatsoever they were	9, 158/ 9
made it, were these	<b>words</b>	contained: There will once	9, 158/ 11
himself and his own	<b>words</b>	which in this piteous	9, 163/ 13
spoken and by plain	<b>words</b>	affirmed heresy, but have	9, 163/ 17
testify and his own	<b>words</b>	also bear witness. % And	9, 163/ 25
ne'er. And if his	<b>words</b>	be rehearsed unto him	9, 165/ 4
appear that by sore	<b>words</b>	he despised and inveighed	9, 165/ 17
these are my very	<b>words</b>	: Now shall I (God	9, 171/ 10
reader in a long	<b>work</b>	perceive that the writer	9, 4/ 21
yet were their whole	<b>work</b>	at last too long	9, 9/ 11
touched through mine whole	<b>work</b>	, but that I have	9, 10/ 7
shall himself make my	<b>work</b>	long. For he shall	9, 10/ 26
weening that some new	<b>work</b>	of Tyndale's had been	9, 14/ 31
promise" doth all the	<b>work</b>	in the regenerating of	9, 35/ 3
purpose against all the	<b>work</b>	of free will, and	9, 35/ 34
as far from all	<b>work</b>	of will at such	9, 36/ 12
Spirit, and walk and	<b>work</b>	with God by captiving	9, 36/ 23
finally his own good-begun	<b>work</b>	unfinished. And therefore saith	9, 38/ 18
wot well, the first	<b>work</b>	that I wrote in	9, 47/ 23
faces, and write some	<b>work</b>	to their shame, or	9, 50/ 5
goeth yet worse to	<b>work</b>	in his book of	9, 60/ 6
he never wrote any	<b>work</b>	at all. The Fifteenth	9, 63/ 19
have set him a	<b>work</b>	to bring them into	9, 64/ 31
there be many that	<b>work</b>	rather upon will than	9, 74/ 29
stackered, and with much	<b>work</b>	brought forth some at	9, 82/ 15
yet would make him	<b>work</b>	therefor in your garden	9, 105/ 13
about such a devilish	<b>work</b>	; and, wishing that the	9, 122/ 4
this matter, it would	<b>work</b>	this realm great harm	9, 130/ 24
than one whole week's	<b>work</b>	, I ween, both to	9, 152/ 29
and advise well this	<b>work</b>	of mine made for	9, 172/ 9
Tyndale made all his	<b>work</b>	-- I doubt not	9, 172/ 12
of himself, be a	<b>worker</b>	with God toward the	9, 33/ 26
may be a willing	<b>worker</b>	with God, or else	9, 35/ 20
liars, and such as	<b>worketh</b>	none other thing but	9, 16/ 8
nature of the matter	<b>worketh</b>	in the proof. For	9, 136/ 19
at all in the	<b>working</b>	of faith in my	9, 34/ 2
my will have any	<b>working</b>	at all. To this	9, 34/ 5
at all in the	<b>working</b>	of faith in my	9, 36/ 8
that put out their	<b>works</b>	in writing: so am	9, 3/ 12
adventure to put his	<b>works</b>	abroad, to stand and	9, 3/ 21
they say that my	<b>works</b>	were worthy much more	9, 5/ 22
I had used, my	<b>works</b>	would have been read	9, 5/ 29

evangelical brethren think my	<b>works</b>	too long. For everything	9, 9/ 13
Altar. And for good	<b>works</b>	against faith alone, and	9, 28/ 31
so call they good	<b>works</b>	of penance, and so	9, 45/ 13
or to do the	<b>works</b>	of mercy to their	9, 72/ 33
needy, and do other	<b>works</b>	, both of penance and	9, 104/ 7
man in the whole	<b>world</b>	can well and conveniently	9, 8/ 19
us here into this	<b>world</b>	, and here to be	9, 15/ 34
the beginning of the	<b>world</b>	; as witness Saint Paul	9, 17/ 6
the beginning of the	<b>world</b>	; as witness Saint Paul	9, 24/ 34
what things in this	<b>world</b>	could this preacher have	9, 26/ 12
such. Nor, as the	<b>world</b>	is, it were not	9, 40/ 35
is, as all the	<b>world</b>	wotteth, beastly and abominable	9, 45/ 22
be now suspect, the	<b>world</b>	waxeth all of a	9, 46/ 28
worst in all the	<b>world</b>	beside. But what cause	9, 68/ 31
the sight of the	<b>world</b>	men take for very	9, 69/ 11
as long as the	<b>world</b>	lasteth must this division	9, 70/ 8
this declination of the	<b>world</b>	-- and by this	9, 70/ 13
one good. But that	<b>world</b>	is not, I thank	9, 70/ 21
never have while the	<b>world</b>	standeth. But if this	9, 70/ 27
people here in the	<b>world</b>	use to do to	9, 71/ 17
in talking of the	<b>world</b>	, they talked at last	9, 76/ 23
say that all the	<b>world</b>	can never bring the	9, 77/ 13
I ween, as the	<b>world</b>	goeth now, be very	9, 82/ 33
yet weary of this	<b>world</b>	. Then if they were	9, 83/ 2
come again into the	<b>world</b>	: yet it appeareth not	9, 95/ 35
of grace into the	<b>world</b>	, and bring the people	9, 96/ 7
no purgatory after this	<b>world</b>	, or that it were	9, 101/ 19
nature suffereth in this	<b>world</b>	, now up, now down	9, 108/ 24
what thing in this	<b>world</b>	could they do that	9, 113/ 1
the shame of the	<b>world</b>	, drowned himself in a	9, 127/ 1
is there in this	<b>world</b>	, spiritual or temporal, of	9, 136/ 37
cruelly that all the	<b>world</b>	had cause to wonder	9, 147/ 29
any love to the	<b>world</b>	, be suffered to be	9, 152/ 2
have love to the	<b>world</b>	: if he mean of	9, 152/ 14
at all unto this	<b>world</b>	: heretics may sit still	9, 152/ 26
nor love toward the	<b>world</b>	. And then since in	9, 153/ 6
he weeneth all the	<b>world</b>	knoweth how true his	9, 159/ 25
readers, would God the	<b>world</b>	were such as every	9, 166/ 21
will that all the	<b>world</b>	wit it, on the	9, 167/ 36
that cometh into this	<b>world</b>	, make you that matter	9, 171/ 20
confuted as for this	<b>world</b>	, the church that Friar	9, 172/ 5
and temporal, in this	<b>world</b>	living, and all good	9, 172/ 27
vainglorious, and lovers of	<b>worldly</b>	delights, and such other	9, 63/ 33

their bodily ease and	<b>worldly</b>	wealth, in meat and	9, 68/ 22
serve God for a	<b>worldly</b>	laud, and to be	9, 69/ 1
the maintenance of the	<b>worldly</b>	honor of the Church	9, 71/ 8
As for calling the	<b>worldly</b>	honor of the Church	9, 71/ 12
to wit, by the	<b>worldly</b>	honor done to the	9, 71/ 15
some persons, thinking that	<b>worldly</b>	honor and riches letteth	9, 74/ 33
them a love to	<b>worldly</b>	things, and letteth and	9, 75/ 7
a wealthy, and much	<b>worldly</b>	praise therewith" -- I	9, 83/ 7
pretending by confederacies and	<b>worldly</b>	policies, and strait corrections	9, 96/ 1
and after the same	<b>worldly</b>	countenance, as they do	9, 96/ 16
manner, and the same	<b>worldly</b>	countenance, as they do	9, 98/ 2
For first, as for	<b>worldly</b>	countenance, is among the	9, 98/ 7
the name of proud	<b>worldly</b>	countenance -- if men	9, 104/ 35
they call the proud	<b>worldly</b>	countenance, they might and	9, 105/ 5
heart that, for any	<b>worldly</b>	fear, they suffer to	9, 109/ 37
treason committed against any	<b>worldly</b>	man. And then why	9, 136/ 12
speak anything against the	<b>worldly</b>	power or riches of	9, 140/ 27
affection to have the	<b>worldly</b>	honor of priests exalted	9, 142/ 12
by such confederacies, and	<b>worldly</b>	policies, and strait corrections	9, 143/ 17
that pride, covetousness, nor	<b>worldly</b>	love be no judges	9, 151/ 31
affection to have the	<b>worldly</b>	honor of priests exalted	9, 153/ 2
of pride, covetousness, and	<b>worldly</b>	love. And therefore were	9, 153/ 20
besides all their much	<b>worldly</b>	business they had spent	9, 169/ 24
the peril of breeding	<b>worms</b>	in my belly by	9, 12/ 16
and in manner well	<b>worn</b>	out. And I wot	9, 98/ 19
wot well it is	<b>worn</b>	out with many which	9, 98/ 20
this preacher have devised	<b>worse</b>	to bring forth against	9, 26/ 13
and give them no	<b>worse</b>	words again than if	9, 44/ 37
me; or rather, the	<b>worse</b>	, the better. For the	9, 45/ 1
pleasure; but contrariwise, the	<b>worse</b>	that such folk write	9, 45/ 3
some say, goeth yet	<b>worse</b>	to work in his	9, 60/ 5
that he saith somewhat	<b>worse</b>	. And then they that	9, 62/ 28
they may prove no	<b>worse</b>	. For of these when	9, 68/ 17
if they wax not	<b>worse</b>	before), whoso shall live	9, 68/ 17
apostles, was not only	<b>worse</b>	than the common sort	9, 68/ 29
men or women; but	<b>worse</b>	also than the very	9, 68/ 31
some of them were	<b>worse</b>	than those that are	9, 68/ 35
holy vows of chastity	<b>worse</b>	than Friar Luther's lechery	9, 69/ 26
not lightly find a	<b>worse</b>	) -- yet on the	9, 82/ 14
fain either to put	<b>worse</b>	in their stead or	9, 83/ 25
-- yea, or of	<b>worse</b>	, if they will --	9, 94/ 25
the change would be	<b>worse</b>	-- that way will	9, 97/ 10
may draw to the	<b>worse</b>	part, for affection unto	9, 100/ 32

report it to the	<b>worse</b>	, then might I say	9, 105/ 3
the better and the	<b>worse</b>	both. But strangers of	9, 108/ 32
done. What can be	<b>worse</b>	done than this? And	9, 111/ 19
they do that were	<b>worse</b>	? And therefore, since that	9, 113/ 1
heretics be yet much	<b>worse</b>	than all they, yet	9, 117/ 26
himself had made it	<b>worse</b>	, then change it from	9, 126/ 7
that he was no	<b>worse</b>	served. And such have	9, 127/ 30
heresies sometimes to much	<b>worse</b>	point. For I have	9, 131/ 11
change it into the	<b>worse</b>	for aught that I	9, 132/ 32
that, he saith much	<b>worse</b>	as of himself, affirming	9, 141/ 37
them that are already,	<b>worse</b>	than he proveth them	9, 152/ 16
more inclinable to the	<b>worse</b>	part, and the more	9, 155/ 28
head. Whereupon the commissary,	<b>worse</b>	afraid than hurt, delivered	9, 157/ 21
bear the spirituality the	<b>worse</b>	mind or affection for	9, 167/ 5
James won themselves much	<b>worship</b>	. Howbeit, of truth the	9, 35/ 32
reverence to rehearse their	<b>worshipful</b>	names! If any of	9, 44/ 34
about that a right	<b>worshipful</b>	friend of mine did	9, 117/ 11
appear, called good and	<b>worshipful</b>	witnesses unto them. And	9, 124/ 34
as were taken for	<b>worshipful</b>	, being called in for	9, 131/ 14
right good witnesses and	<b>worshipful</b>	shall record and testify	9, 163/ 8
thing wherewith they be	<b>worst</b>	content: that is to	9, 45/ 20
ye wot well, the	<b>worst</b>	crime that can be	9, 45/ 31
sort as is the	<b>worst</b>	kind of that crime	9, 45/ 33
be not in the	<b>worst</b>	things partially pointed toward	9, 54/ 20
open-faced some of the	<b>worst</b>	himself, and that in	9, 56/ 33
three lines of the	<b>worst</b>	: I will take his	9, 61/ 23
also than the very	<b>worst</b>	in all the world	9, 68/ 31
he was at the	<b>worst</b>	. And God sendeth some	9, 76/ 7
all other ways the	<b>worst</b>	. And to say the	9, 84/ 9
-- and yet, that	<b>worst</b>	is of all, from	9, 85/ 35
this doing were the	<b>worst</b>	that could be if	9, 111/ 20
this saying the very	<b>worst</b>	that can be since	9, 111/ 21
should) have evermore the	<b>worst</b>	, yet very sure it	9, 161/ 7
other words were not	<b>worth</b>	a rush, because they	9, 25/ 10
long keep and continue),	<b>worth</b>	yearly to my living	9, 47/ 8
of his well in	<b>worth</b>	, because they reckon themselves	9, 52/ 19
to take in good	<b>worth</b>	. For peradventure if he	9, 107/ 10
take it well in	<b>worth</b>	, methinketh yet that every	9, 107/ 16
I was no less	<b>worth</b>	, in money and plate	9, 120/ 2
such suspicious babbling not	<b>worth</b>	a feather all together	9, 143/ 30
their witness were naught	<b>worth</b>	, because they were naughty	9, 164/ 27
books of divinity were	<b>worth</b>	never so much money	9, 169/ 25
relapsed heretic, well and	<b>worthily</b>	burned in Smithfield. These	9, 113/ 18

that my works were	<b>worthy</b>	much more credence if	9, 5/ 22
of none authority, nor	<b>worthy</b>	to be believed, but	9, 23/ 20
very far overseen and	<b>worthy</b>	to be accounted uncourteous	9, 44/ 32
sped as they were	<b>worthy</b>	-- yet had I	9, 84/ 17
any other, is well	<b>worthy</b>	, methinketh, to do some	9, 132/ 2
is it easy, ye	<b>wot</b>	well, to give the	9, 6/ 24
true. And well ye	<b>wot</b>	if this were untrue	9, 7/ 24
Tyndale and Barnes, I	<b>wot</b>	ne'er well whether I	9, 8/ 35
Testament was (as ye	<b>wot</b>	well, and as himself	9, 11/ 20
this childish reason, ye	<b>wot</b>	well, which Tyndale hath	9, 24/ 16
heretics, which is, ye	<b>wot</b>	well, the worst crime	9, 45/ 31
and that was, ye	<b>wot</b>	well, the first work	9, 47/ 22
for all that (ye	<b>wot</b>	well) meetly good, if	9, 52/ 14
say, " he may, ye	<b>wot</b>	well, and some say	9, 56/ 31
-- which standeth, ye	<b>wot</b>	well, in lamenting the	9, 65/ 25
Seventeenth Chapter But I	<b>wot</b>	not fully by what	9, 66/ 24
of God -- I	<b>wot</b>	ne'er whether I perceive	9, 71/ 13
be the things, ye	<b>wot</b>	well, whereby the multitude	9, 73/ 28
good zeal had, ye	<b>wot</b>	well, Simon Fish when	9, 75/ 37
For that is, ye	<b>wot</b>	well, every man bound	9, 78/ 3
ye will not, I	<b>wot</b>	well, set your short	9, 81/ 4
that excludeth not, ye	<b>wot</b>	well, but that the	9, 85/ 18
By this "policy" we	<b>wot</b>	well that these politic	9, 86/ 1
For that affection, ye	<b>wot</b>	well, bringeth in the	9, 86/ 3
clergy. And well ye	<b>wot</b>	that since the belief	9, 86/ 4
worn out. And I	<b>wot</b>	well it is worn	9, 98/ 20
in the Charterhouse, ye	<b>wot</b>	well. And yet at	9, 103/ 16
so we begin, God	<b>wot</b>	, to fast full little	9, 106/ 20
-- which is, ye	<b>wot</b>	well, because they have	9, 112/ 27
For of myself I	<b>wot</b>	well, and of him	9, 123/ 16
easy a way, ye	<b>wot</b>	well, as one to	9, 125/ 19
twelve men? For ye	<b>wot</b>	well, they may do	9, 133/ 26
it himself. And I	<b>wot</b>	not well if he	9, 143/ 21
he so do, I	<b>wot</b>	ne'er what he meaneth	9, 144/ 25
passion. For well ye	<b>wot</b>	, men fall in adultery	9, 149/ 1
heresy, and sometimes, ye	<b>wot</b>	well, fall in a	9, 149/ 5
it will be, ye	<b>wot</b>	well, twice as hard	9, 153/ 8
at the leastwise, I	<b>wot</b>	well, some heretics have	9, 155/ 34
opinatively; and then, ye	<b>wot</b>	well, it is by	9, 165/ 26
find him nor yet	<b>wot</b>	where to seek him	9, 166/ 7
as all the world	<b>wotteth</b>	, beastly and abominable indeed	9, 45/ 22
thereof. But well he	<b>wotteth</b>	that heresy, whereby a	9, 136/ 9
he will say he	<b>wotteth</b>	ne'er. And if his	9, 165/ 4



Tyndale and George Joye	<b>write</b>	unto Frith and counsel	9, 91/ 9
Christ, did with authority	<b>write</b>	unto them, "These things	9, 100/ 21
well, as one to	<b>write</b>	it out that had	9, 125/ 19
proved first, and then	<b>write</b>	it after. And now	9, 142/ 5
say, nor some to	<b>write</b>	it neither. For I	9, 158/ 6
doctors of the Church	<b>write</b>	not in such wise	9, 169/ 17
all such as will	<b>write</b>	may have the grace	9, 172/ 23
have the grace to	<b>write</b>	well or at the	9, 172/ 23
work perceive that the	<b>writer</b>	have, as Horace saith	9, 4/ 22
reader seeth that the	<b>writer</b>	slept, so useth he	9, 4/ 25
the scripture and holy	<b>writers</b>	appeareth, to forbear their	9, 106/ 9
-- and as well	<b>writers</b>	as others to amend	9, 172/ 25
not of man that	<b>writeth</b>	it. And there is	9, 21/ 8
that the pacifier which	<b>writeth</b>	of the division between	9, 42/ 4
Macedonians for whom Plutarch	<b>writeth</b>	that King Philip, their	9, 42/ 12
defend them, when Barnes	<b>writeth</b>	against the whole clergy	9, 43/ 28
as their holy father	<b>writeth</b>	, and telleth also divers	9, 47/ 24
honest men, but also	<b>writeth</b>	false lies and heresies	9, 123/ 6
a one as Frith	<b>writeth</b>	resorted to him, which	9, 164/ 3
out their works in	<b>writing</b>	: so am I not	9, 3/ 12
matter alone than by	<b>writing</b>	to presume anything to	9, 3/ 18
faults as in my	<b>writing</b>	should by mine oversight	9, 3/ 23
me used in my	<b>writing</b>	as, except the prophets	9, 4/ 16
tolerable oversight in my	<b>writing</b>	as men may find	9, 4/ 37
for faults in my	<b>writing</b>	such things as, well	9, 5/ 5
great fault that my	<b>writing</b>	is over- long, and	9, 5/ 7
brethren say that my	<b>writing</b>	is so long and	9, 7/ 28
show themselves that my	<b>writing</b>	is not so long	9, 7/ 30
the reader the dark	<b>writing</b>	of him that would	9, 8/ 24
at all, were their	<b>writing</b>	never so short, yet	9, 9/ 10
tedious length of my	<b>writing</b>	, I have, I trust	9, 10/ 28
the scripture and without	<b>writing</b>	-- taught and delivered	9, 18/ 14
Testament was put in	<b>writing</b>	. And which writing was	9, 18/ 23
in writing. And which	<b>writing</b>	was or is the	9, 18/ 23
Testament was put in	<b>writing</b>	; and that this was	9, 20/ 32
succeeded him long ere	<b>writing</b>	began, was taught by	9, 20/ 36
he put it in	<b>writing</b>	, be as plain infidels	9, 21/ 5
word was put in	<b>writing</b>	. And that his reason	9, 24/ 24
to be put in	<b>writing</b>	. But unto that point	9, 31/ 1
thing which in my	<b>writing</b>	grieveth this blessed brotherhood	9, 41/ 30
declare and show their	<b>writing</b>	to be such (as	9, 41/ 34
nor like invention in	<b>writing</b>	. For he findeth many	9, 42/ 9
and Frith, in their	<b>writing</b>	, call me a poet	9, 42/ 30

uncourteous that would in	<b>writing</b>	against their heresies presume	9, 44/ 33
labor and business in	<b>writing</b>	that I have taken	9, 48/ 14
them rehearse of my	<b>writing</b>	some one place at	9, 49/ 10
indifferent, nor will in	<b>writing</b>	against their heresies help	9, 51/ 34
of mild and indifferent	<b>writing</b>	by me or by	9, 52/ 32
whole sum of my	<b>writing</b>	, without any displeasent word	9, 54/ 11
put out books in	<b>writing</b>	abroad among the people	9, 96/ 33
among the people in	<b>writing</b>	, and without any surety	9, 97/ 6
again, in studying and	<b>writing</b>	against the Blessed Sacrament	9, 122/ 2
abroad their heresies in	<b>writing</b>	. And some men say	9, 129/ 6
against any other man's	<b>writing</b>	that is a Catholic	9, 130/ 21
he be, put in	<b>writing</b>	what moveth him so	9, 171/ 37
of other men's in	<b>writing</b>	, think better to bestow	9, 172/ 19
more necessary than is	<b>writing</b>	. For of new bookmakers	9, 172/ 21
gathered of old, ancient	<b>writings</b>	. Howbeit, though it were	9, 31/ 12
new, stand to the	<b>writings</b>	of the old holy	9, 169/ 8
as I have anything	<b>written</b>	, if other men as	9, 3/ 15
credence if I had	<b>written</b>	more indifferently, and had	9, 5/ 23
than I have here	<b>written</b>	, prove his word wisely	9, 14/ 13
that this word was	<b>written</b>	of any man, and	9, 17/ 1
that this word was	<b>written</b>	before the Church was	9, 17/ 4
and it was not	<b>written</b>	by men, but it	9, 17/ 5
men, but it was	<b>written</b>	by God our Savior	9, 17/ 5
they exercise his law	<b>written</b>	in their hearts indeed	9, 17/ 11
before this word was	<b>written</b>	in books of paper	9, 17/ 19
word of God was	<b>written</b>	before it was written	9, 17/ 27
written before it was	<b>written</b>	in any books or	9, 17/ 27
it had not been	<b>written</b>	by the evangelists in	9, 17/ 29
it had not been	<b>written</b>	in books then! Notwithstanding	9, 17/ 32
and also it was	<b>written</b>	ere ever the Church	9, 17/ 35
allowed it to be	<b>written</b>	. Now, good readers, to	9, 17/ 35
of God is part	<b>written</b>	in the scripture, and	9, 18/ 7
only the things plainly	<b>written</b>	in scripture -- then	9, 18/ 18
as strong unwritten as	<b>written</b>	, and which is his	9, 18/ 28
which is his word	<b>written</b>	Tyndale cannot tell but	9, 18/ 28
before the Gospel was	<b>written</b>	; and that the faith	9, 20/ 30
the word of God	<b>written</b>	. I showed also that	9, 20/ 40
both with his word	<b>written</b>	and his word unwritten	9, 21/ 4
will not believe it	<b>written</b>	; since God's word taketh	9, 21/ 6
the word of God	<b>written</b>	, since ye know neither	9, 21/ 10
as is his word	<b>written</b>	in the scripture. Which	9, 21/ 30
Gospel that now is	<b>written</b>	was written; that is	9, 22/ 4
now is written was	<b>written</b>	; that is to wit	9, 22/ 4

of the Gospel was	<b>written</b>	; for as for all	9, 22/ 5
-- was yet never	<b>written</b>	: this being the thing	9, 22/ 7
was before the Gospel	<b>written</b>	. Which thing himself cannot	9, 22/ 12
was before the Gospel	<b>written</b>	-- do both mean	9, 23/ 13
only before it was	<b>written</b>	in books; and that	9, 23/ 18
but if it were	<b>written</b>	in the books: now	9, 23/ 21
that this word was	<b>written</b>	of any man, and	9, 24/ 29
that this word was	<b>written</b>	before the Church was	9, 24/ 32
and it was not	<b>written</b>	by men, but it	9, 24/ 33
men, but it was	<b>written</b>	by God our Savior	9, 24/ 33
they exercise his law	<b>written</b>	in their hearts indeed	9, 25/ 1
ere ever it was	<b>written</b>	, and that it was	9, 25/ 20
and that it was	<b>written</b>	in hearts ere ever	9, 25/ 21
ere ever it was	<b>written</b>	in books -- but	9, 25/ 21
God that are now	<b>written</b>	in books were all	9, 25/ 24
in books were all	<b>written</b>	in hearts before they	9, 25/ 25
hearts before they were	<b>written</b>	in books, and yet	9, 25/ 25
but if it be	<b>written</b>	in books; since God	9, 25/ 30
apostles and evangelists have	<b>written</b>	-- the same church	9, 26/ 3
believe, be not all	<b>written</b>	in those books, but	9, 26/ 5
part still remain only	<b>written</b>	in hearts, as before	9, 26/ 6
as before the books	<b>written</b>	they did altogether. And	9, 26/ 7
words of God are	<b>written</b>	. And therefore, good readers	9, 26/ 11
before this word was	<b>written</b>	in books of paper	9, 26/ 26
word of God was	<b>written</b>	before it was written	9, 26/ 34
written before it was	<b>written</b>	in any books or	9, 26/ 34
it had not been	<b>written</b>	by the evangelists in	9, 26/ 36
it had not been	<b>written</b>	in books then! Notwithstanding	9, 27/ 1
and also it was	<b>written</b>	ere ever the Church	9, 27/ 4
allowed it to be	<b>written</b>	. Here have ye seen	9, 27/ 4
but if it be	<b>written</b>	in scripture -- they	9, 27/ 20
of God's words were	<b>written</b>	therein; and that all	9, 27/ 23
have believed, were never	<b>written</b>	; and that he is	9, 27/ 25
be it unwritten or	<b>written</b>	. And that in all	9, 27/ 28
pen of his apostles	<b>written</b>	us." Now is this	9, 27/ 34
such things to be	<b>written</b>	in scripture already --	9, 27/ 36
all such things are	<b>written</b>	already in scripture. And	9, 28/ 8
it had not been	<b>written</b>	by the evangelists in	9, 28/ 14
it had not been	<b>written</b>	in books then! Notwithstanding	9, 28/ 17
and also it was	<b>written</b>	ere ever the Church	9, 28/ 20
allowed it to be	<b>written</b>	. By these words would	9, 28/ 21
not of the word	<b>written</b>	or unwritten, but upon	9, 28/ 34
of God's word already	<b>written</b>	. And therein is, in	9, 28/ 36

apostles and evangelists had	<b>written</b>	all things that God	9, 30/ 20
it had not been	<b>written</b>	by the evangelists in	9, 30/ 22
it had not been	<b>written</b>	in books then! These	9, 30/ 25
it had not been	<b>written</b>	by the evangelists in	9, 30/ 29
of Christ hath been	<b>written</b>	, and haply somewhat before	9, 31/ 11
necessary things to be	<b>written</b>	in scripture, because that	9, 32/ 2
it had not been	<b>written</b>	by the evangelists in	9, 32/ 10
as in his word	<b>written</b>	in the scripture. For	9, 32/ 16
the things that are	<b>written</b>	for the confutation of	9, 39/ 26
came in the Tower	<b>written</b>	afresh against purgatory, and	9, 89/ 37
there in like wise	<b>written</b>	against the Catholic faith	9, 90/ 4
evil and as maliciously	<b>written</b>	as anyone that would	9, 111/ 12
after that Frith had	<b>written</b>	a false, foolish treatise	9, 123/ 25
else had it been	<b>wrong</b>	with English people from	9, 13/ 11
that this preacher saith	<b>wrong</b>	. For while they against	9, 23/ 12
the leastwise unawares a	<b>wrong</b>	way toward the contrary	9, 55/ 6
to do no little	<b>wrong</b>	; and to the intent	9, 61/ 18
therefore it would be	<b>wrong</b>	if every "some say	9, 86/ 25
think that he believeth	<b>wrong</b>	: surely so can I	9, 87/ 2
that against their own	<b>wrong</b>	words he believeth to	9, 87/ 15
he believeth to believe	<b>wrong</b>	indeed, I cannot very	9, 87/ 16
that have had any	<b>wrong</b>	done them, or been	9, 92/ 2
the clergy would do	<b>wrong</b>	. Surely in this one	9, 92/ 16
body and soul, had	<b>wrong</b>	and ought not have	9, 92/ 23
in like wise do	<b>wrong</b>	to others, and bring	9, 92/ 27
then had they no	<b>wrong</b>	. For I am sure	9, 92/ 36
a matter so great	<b>wrong</b>	, and hitherto not one	9, 93/ 29
hitherto not one such	<b>wrong</b>	proved. But I shall	9, 93/ 29
of all these had	<b>wrong</b>	, but if it were	9, 94/ 12
officer by whom the	<b>wrong</b>	was done, shall give	9, 94/ 17
use to do them	<b>wrong</b>	, since all the laws	9, 94/ 29
punishers did the parties	<b>wrong</b>	, as this Pacifier doth	9, 114/ 17
ween that right were	<b>wrong</b>	and every one man	9, 116/ 4
punished either right or	<b>wrong</b>	, far the most part	9, 116/ 17
dealt with, and had	<b>wrong</b>	that he was no	9, 127/ 30
many persons for a	<b>wrong</b>	suspicion falsely conceived in	9, 129/ 22
it so, too; and	<b>wrong</b>	would it be sometimes	9, 134/ 10
when he held the	<b>wrong</b>	part of keeping of	9, 146/ 5
do them rigor or	<b>wrong</b>	. And he shall find	9, 148/ 24
those many mishandled and	<b>wrong-punished</b>	persons that he speaketh	9, 116/ 22
these whom he proveth	<b>wronged</b>	, his ordinary, or his	9, 94/ 17
have been punished were	<b>wronged</b>	every one, yet were	9, 115/ 16
but also think their	<b>wrongful</b>	persecution and unrighteous punishment	9, 111/ 18

temporalty, if for the	<b>wrongful</b>	demeanor of one bishop	9, 115/ 2
he prove their cruel,	<b>wrongful</b>	dealing otherwise than by	9, 152/ 20
trouble of suit and	<b>wrongful</b>	arresting do. But yet	9, 153/ 33
many to be so	<b>wrongfully</b>	mishandled and punished for	9, 114/ 26
make restitutions for such	<b>wrongs</b>	as they have done	9, 72/ 32
to restitution of their	<b>wrongs</b>	, or to the deeds	9, 74/ 11
albeit that when I	<b>wrote</b>	I was (as I	9, 4/ 34
man's, almost, that ever	<b>wrote</b>	before -- yet am	9, 5/ 1
was, that now lately	<b>wrote</b>	the book of The	9, 5/ 27
and think that he	<b>wrote</b>	that piece peradventure while	9, 10/ 23
proclamation openly forbidden, I	<b>wrote</b>	in a place of	9, 11/ 29
in their hearts, and	<b>wrote</b>	it in their minds	9, 17/ 10
at the beginning God	<b>wrote</b>	his laws in their	9, 17/ 12
in their hearts, and	<b>wrote</b>	it in their minds	9, 24/ 38
at the beginning God	<b>wrote</b>	his laws in their	9, 25/ 3
by his apostles, and	<b>wrote</b>	it in the people's	9, 25/ 36
say that he never	<b>wrote</b>	that sermon himself, but	9, 37/ 18
audience, which of devotion	<b>wrote</b>	as much as they	9, 37/ 19
me since I first	<b>wrote</b>	, or went about to	9, 47/ 22
first work that I	<b>wrote</b>	in these matters. But	9, 47/ 23
could I, when I	<b>wrote</b>	, take none example thereof	9, 52/ 7
be possible that he	<b>wrote</b>	of any evil intent	9, 56/ 12
Gerson himself when he	<b>wrote</b>	them in Latin, and	9, 60/ 15
as though he never	<b>wrote</b>	any work at all	9, 63/ 19
that his own hand	<b>wrote</b>	; but, after the manner	9, 90/ 32
this Pacifier speaketh, he	<b>wrote</b>	all these heresies of	9, 90/ 33
but say that he	<b>wrote</b>	against purgatory and all	9, 91/ 1
wist well would be	<b>wroth</b>	with them, should be	9, 3/ 27
with a cord and	<b>wrung</b>	, that he fell down	9, 119/ 26
the devilish books of	<b>Wycliffe</b>	, Zwingli, and Friar Huessgen	9, 125/ 11
those heresies begun by	<b>Wycliffe</b>	in the time of	9, 161/ 38
old cunning weaver in	<b>Wycliffe's</b>	"Wicket" and Tyndale's books	9, 163/ 33
infinite treasure in a	<b>year</b>	; so that it is	9, 73/ 30
well, bringeth in the	<b>year</b>	somewhat into some part	9, 86/ 3
was burned about a	<b>year</b>	before him. Howbeit, though	9, 88/ 5
little alms in the	<b>year</b>	, whatsoever this Pacifier say	9, 104/ 13
made in the whole	<b>year</b>	? I ween in some	9, 135/ 4
Parliament, in the fifth	<b>year</b>	of King Richard II	9, 161/ 17
Parliament in the second	<b>year</b>	of King Henry IV	9, 161/ 30
keep and continue), worth	<b>yearly</b>	to my living the	9, 47/ 8
that of all the	<b>yearly</b>	living that I have	9, 47/ 15
verily, of any such	<b>yearly</b>	fees as I have	9, 47/ 20
movables, and of their	<b>yearly</b>	livelihood too, and out	9, 98/ 26

with their own hand	<b>yearly</b>	bestow the other, openly	9, 98/ 27
this two or three	<b>years</b>	together, is yet in	9, 22/ 9
all this fifteen hundred	<b>years</b>	before these late, lewd	9, 29/ 23
Church full fifteen hundred	<b>years</b>	together against these vow-breaking	9, 29/ 35
and observed this thousand	<b>years</b>	, yea, twelve or thirteen	9, 31/ 9
in remembrance a thousand	<b>years</b>	, by the selfsame means	9, 31/ 15
Christendom this fifteen hundred	<b>years</b>	together were true or	9, 39/ 19
that this eight hundred	<b>years</b>	all the corps of	9, 44/ 3
part this eight hundred	<b>years</b>	past, by their own	9, 44/ 21
time of this twenty	<b>years</b>	, within which time, or	9, 66/ 20
did many of those	<b>years</b>	before in which this	9, 68/ 5
any day this forty	<b>years</b>	, and I durst go	9, 68/ 19
is more by twenty	<b>years</b>	, and ten set thereto	9, 68/ 20
these four or five	<b>years</b>	-- for before, I	9, 79/ 9
this four or five	<b>years</b>	, I have been at	9, 79/ 11
boldly say this hundred	<b>years</b>	-- and should in	9, 95/ 2
clergy within these few	<b>years</b>	not a little abated	9, 98/ 7
that many priests in	<b>years</b>	not long past were	9, 98/ 14
trow, that this thousand	<b>years</b>	was never the time	9, 102/ 19
thing of a thousand	<b>years</b>	old. But I think	9, 102/ 22
four persons in five	<b>years</b>	, and in the more	9, 115/ 11
not five in fifteen	<b>years</b>	; nor delivered into the	9, 115/ 12
any one in twenty	<b>years</b>	. And then if this	9, 115/ 13
he was, not many	<b>years</b>	ago, a young boy	9, 124/ 18
ween in some seven	<b>years</b>	not one. And I	9, 135/ 4
not five in fifteen	<b>years</b>	. But this I say	9, 135/ 7
were within these few	<b>years</b>	past; and thereby the	9, 162/ 33
age of eight hundred	<b>years</b>	-- I will advise	9, 168/ 36
they had spent many	<b>years</b>	about the study of	9, 169/ 24
wont to keep good	<b>yeomen</b>	, and that thereby they	9, 98/ 33
good abearing? I suppose	<b>yes</b>	, and have seen it	9, 134/ 9
if they tarry till	<b>yesterday</b>	, and then come and	9, 120/ 18
have shut them up	<b>yonder</b>	together alone by themselves	9, 80/ 32
with Brother Burt, and	<b>young</b>	Father Frith. There would	9, 29/ 13
were not good that	<b>young</b>	men should ween so	9, 40/ 36
himself to see that	<b>young</b>	man, or any other	9, 91/ 16
to hear that the	<b>young</b>	, foolish fellow should bestow	9, 122/ 3
ween, to win that	<b>young</b>	man to Christ and	9, 122/ 26
fatherly favor toward the	<b>young</b>	man's amendment -- which	9, 124/ 15
many years ago, a	<b>young</b>	boy waiting upon him	9, 124/ 18
the conspiracy of two	<b>young</b>	lads that were apprentices	9, 156/ 19
purpose to answer good	<b>young</b>	Father Frith. Now, good	9, 171/ 29
but that I had	<b>youth</b>	enough left me to	9, 119/ 10

at variance, of great	<b>zeal</b>	, with every man that	9, 68/ 1
though they have good	<b>zeal</b>	, yet many times they	9, 74/ 30
he saith, a "good	<b>zeal</b>	," though. And this good	9, 75/ 36
though. And this good	<b>zeal</b>	had, ye wot well	9, 75/ 37
sorry for that good	<b>zeal</b>	, and repented himself and	9, 76/ 2
of that same good	<b>zeal</b>	sprang. And of truth	9, 76/ 4
have the same good	<b>zeal</b>	still that Simon Fish	9, 76/ 7
as they have good	<b>zeal</b>	. For some such have	9, 76/ 8
so full of good	<b>zeal</b>	, that he swore by	9, 76/ 25
with such a fervent	<b>zeal</b>	that his own protection	9, 76/ 28
men of that good	<b>zeal</b>	, that gape after the	9, 76/ 35
saith, have a good "	<b>zeal</b>	." The second, of those	9, 85/ 24
not heresy only for	<b>zeal</b>	of the faith, and	9, 140/ 23
a love and a	<b>zeal</b>	to the people, with	9, 140/ 23
undoubtedly the good Christian	<b>zeal</b>	of the prince, the	9, 162/ 22
Lambert, Barnes, Huessgen, and	<b>Zwingli</b>	, Schwarzerdt, Tyndale, George Joye	9, 29/ 11
Lambert, Tyndale, Huessgen, and	<b>Zwingli</b>	, with all their adherents	9, 30/ 9
devilish books of Wycliffe,	<b>Zwingli</b>	, and Friar Huessgen secretly	9, 125/ 12

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